

The Advent Review and Sabbath Herald

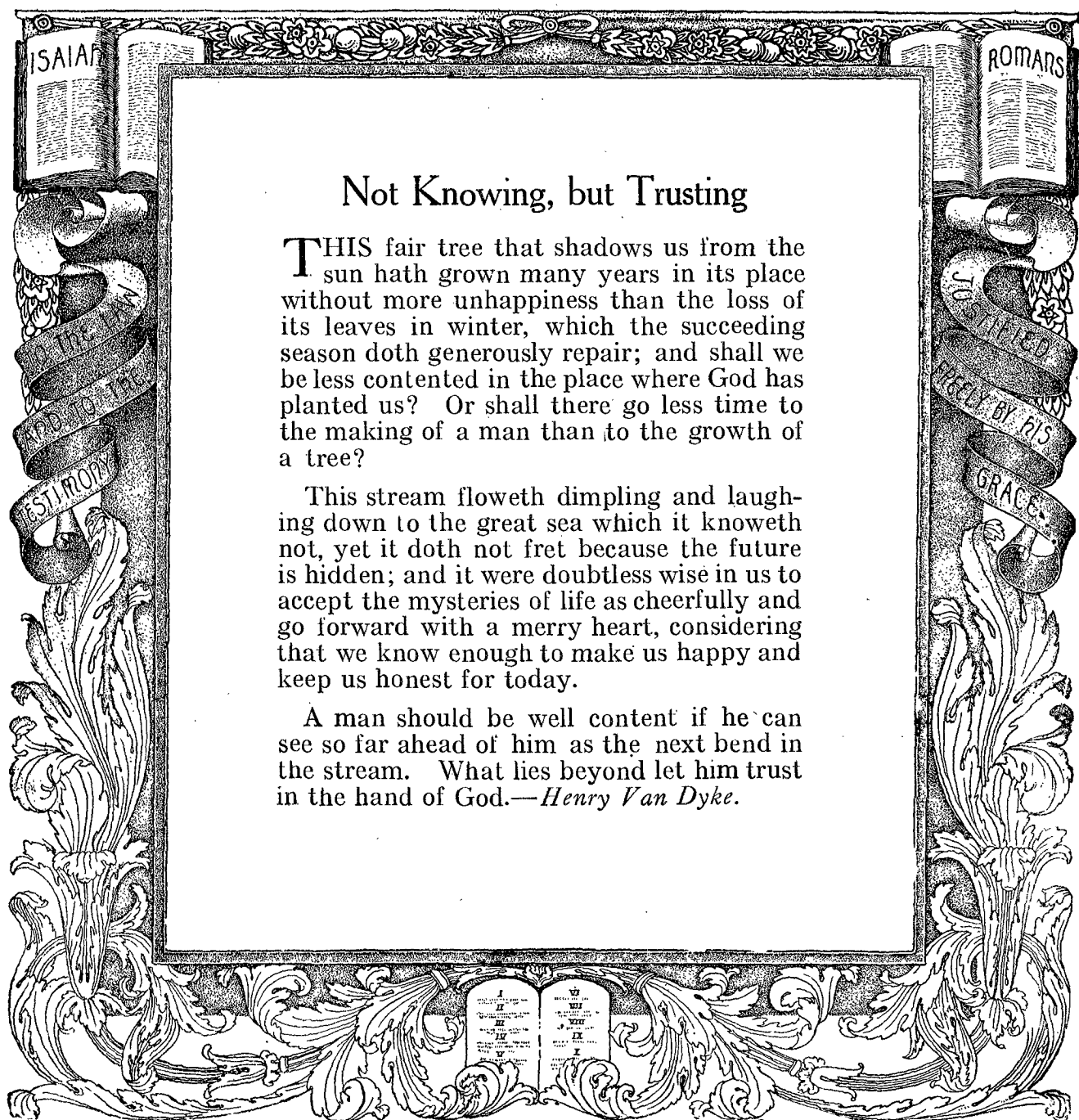


Not Knowing, but Trusting

THIS fair tree that shadows us from the sun hath grown many years in its place without more unhappiness than the loss of its leaves in winter, which the succeeding season doth generously repair; and shall we be less contented in the place where God has planted us? Or shall there go less time to the making of a man than to the growth of a tree?

This stream floweth dimpling and laughing down to the great sea which it knoweth not, yet it doth not fret because the future is hidden; and it were doubtless wise in us to accept the mysteries of life as cheerfully and go forward with a merry heart, considering that we know enough to make us happy and keep us honest for today.

A man should be well content if he can see so far ahead of him as the next bend in the stream. What lies beyond let him trust in the hand of God.—*Henry Van Dyke.*



Finishing the Work*

I. H. EVANS

WE have a tremendous task on our hands, the like of which has not been given to any people in any other generation of men in the history of the world. We have been called to the work of giving the gospel to all the world, to proclaim the nearness of Christ's soon coming, and of finishing that work.

A man may begin a work and fail to stay by it until it is finished. I used to think it would be a dreadful thing to go to battle and get killed or wounded or taken prisoner, and not be able to see the finish of it. If one goes to the front, and suffers all the privations and hardships of war, he wants to join in the shout of victory. For there must always be an end to the battle; there must be a beginning and an ending to every movement.

And so in our work there will be the last day, the last hour, the last minute. There must come the judgment, and there must come the finishing of God's work on earth. You cannot read your Bible without drawing such a conclusion. The work of God must be finished, and it is going to be finished; and when it is finished, there will be great joy in the hearts of God's people who have stayed by the work when things have gone hard, who have sacrificed most when others have sacrificed least, and who have done all that it was in their power to do to finish the work of God.

In order that a battle shall be victorious, the fighting forces must be constantly recruited. An army cannot stand still without losing; it cannot go forward without more fighting men than when it started. And so we can never advance in the finishing of the work of God without sending to the front more and more and more men. There must be a constant stream of workers going forward.

But today the needed recruits are not forthcoming. In the Far East we are adding but little if any to our working force. Is that the way to finish the work in our day? We have in the Far Eastern Division 640,000,000 people to give the message to; 625,000,000 of them are heathen. We have in this field a great variety of languages and races of people, and except in the Philippines and Japan, there is no educational system in any part of the Far East. Aside from the African Division, there is probably no field where there is such a mass of illiterate people. Our work must be carried forward largely through personal contact and personal influence, because the people cannot read our literature; and this requires a larger working force than would be necessary otherwise. After supplying the necessary superintendents and treasurers and institutional leaders for the various centers of our organized work in the Far East, our working force is inadequate to place foreign workers in the field to teach the people, and lead our native workers to success.

The Call for Men and Money

"But," you say, "why don't the board send you men? That is their business. We elect the General Conference Committee, and they are intrusted with this responsibility."

The reasons stated by the Committee as to why they do not furnish the needed recruits are: First, they

cannot find the men who are willing to go; and second, they do not have the money in the treasury to send the men if they would go. Think of the situation which this presents, and then face your own individual responsibility in finishing God's work. The furnishing of recruits does not really lie more in the hands of the men you have selected to direct the work, than in the body politic,—every Seventh-day Adventist,—for we are all workers together with them. The church must get this work on its own shoulders.

You say, "I give all I can afford."

That is a question concerning which something could perhaps be said on both sides. One often measures his own giving by what he knows others do. If they give little, so does he. If they give less, he follows their example. But I want to ask, *How much can you afford for building up the kingdom of God and the finishing of this work?* How much reward do you count on getting in the day of rewards?

"But I must lay by something for old age," you say, "and for my children—I want to leave them something when I die."

Listen, I thought you believed the day was soon coming when the work was to be finished. If so, and if you really believe that the second coming of Christ is near at hand, how can you talk about laying by for old age or for your children? How can a man who believes this message argue from that standpoint?

A few days ago I met a man with whom I had labored in former years, a friend whom I dearly love, and I asked him about his love for the truth, and if he was still looking for the soon coming of Christ. I had been informed that he had accumulated considerable property, and was getting along well in a financial way.

"Oh, yes," he said, "I still love the truth!" But I found in the course of the conversation that he does not believe in the near coming of Christ. He does not pay tithe, nor does he make offerings; yet he professes to be a Seventh-day Adventist.

There are many among us in just that same position today. But I ask, How can a man be an Advent-

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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 28, 1924

No. 9

Financial Outlook for Missions in 1924

J. L. SHAW

Treasurer General Conference

As we press on into the year 1924, it is well for us to take a view of the financial side of our mission work, that we may better understand the program before us, and each be better prepared to do his part.

First, let us acknowledge with grateful hearts the large liberality of our people during 1923. We are thankful to note that greater earnestness has been manifested in gathering funds. While the closing months of 1922 gave a new demonstration of the spirit of liberality and sacrifice, the same period in 1923 presents a still better record. This is shown in the increase of the various funds which constitute the Sixty-cent-a-week Fund.

The Harvest Ingathering Fund shows an increase of \$40,430.61 in 1923 over 1922. The amount marked "Week of Sacrifice" in 1923 amounted to the splendid sum of \$128,308.40. There was probably very much more than this given, but not being marked, was credited to other mission funds. No separate account of Week of Sacrifice offering in 1922 having been kept, it is not possible to make a comparison. The Sabbath school receipts have also made an encouraging gain for the year. In 1923 the Sabbath school offerings in North America amounted to \$1,162,166.37, or a gain over 1922 of \$133,236.67. We are also pleased to note that the gain in mission offerings is quite general throughout the whole of North America; while the gain in some parts of the field is much more marked than in other parts, there has been a good gain in nearly every conference.

Because of the increase of mission receipts in this country, the question is being raised whether we shall be able to add to the appropriations of 1924, in view of the increase of Mission Board receipts amounting to more than \$200,000. Especially does this query come from the mission fields. We wish with all our hearts that this were possible. Leaders of our division fields write us, telling of their great perplexity in directing the work within their fields because of the limited appropriations. A year ago we were able to increase our appropriations by drawing on the surplus funds, but this year we do not have such funds with which to make added appropriations.

For the year 1922 the expense exceeded the income to the amount of \$362,172.69. While the annual statement for 1923 is not yet prepared, another large deficit may be expected, and a further demand made on surplus funds, which will no doubt reduce our General Conference funds to a point where income and expense must be balanced and debt avoided. The General Conference has so conducted its mission work

as not to involve itself seriously financially. It is of the utmost importance that this policy be pursued in the future. Every dollar given for work should be sent forward. A policy that goes farther and borrows money to appropriate to mission fields, would clearly be inviting financial embarrassment.

During the years 1918, 1919, 1920, and 1921, the amount of income exceeded the expense as follows:

In 1918	\$371,478.42
In 1919	497,979.42
In 1920	262,257.67
In 1921	229,734.61

These gains have made possible the conduct of the work in the years 1922 and 1923, when the demands upon the General Conference were so heavy. Previous to 1921 the European Division was able to carry on its work and provide funds for its missions in East and West Africa with practically no financial assistance from the General Conference. Since then heavy appropriations have been necessary.

We have a great and growing work in Europe, as yet unable to care for itself and unable to direct its missions in Africa and the Near East during the troublous times which are continually becoming worse. Once Germany sent money reaching into hundreds of thousands of dollars to mission fields outside its own territory. As money depreciated, its value outside of Germany waned until it was practically impossible to render the cause of missions any financial assistance. Times have grown still worse, many of our people being destitute, until our work in that country has required outside financial assistance. During the past two or three years regular appropriations have been made to Germany.

While practically no appropriation has been made to the European Division in recent years, beginning with 1921 the General Conference appropriated, above receipts, to that field \$240,401.67; in 1922, \$264,984.33; and in 1923, \$274,035.36.

This in a large way indicates the extra load carried by the General Conference, and the reason for using the funds gathered in previous years. There has been also the demands of the growing and expanding work in other fields, which have increased General Conference obligations. The appropriations to foreign fields for the three years 1918, 1919, and 1920 amounted to \$3,322,336.84, while for 1921, 1922, and 1923 they amounted to \$5,555,054.25, representing an increase of \$2,232,717.41.

Therefore it can be seen readily that during the last two or three years, when financial conditions have

not been most favorable for gathering funds, the financial burdens of the General Conference have been growing heavier. How fortunate that funds in addition to our annual income were in hand to aid materially in carrying the burden! It evidently has been a provision of Providence to keep our world-wide work going during these troublous times. But now we face the future in our mission operations with these funds expended. The help upon which we leaned in the past is gone, and we turn to the future, depending upon the regular annual receipts to maintain and advance the work. This can be done as our people everywhere address themselves to it. Financial conditions are reasonably good in nearly all parts of America. We are living in a land of boundless resources. Our people as a whole are better situated, no doubt, than ever before, and the possibility of increasing mission funds is bright.

It will help us to know the measure of our increased task for 1924, that we may more successfully relate ourselves to the undertaking. All will see the necessity of balancing income and expense. For the year 1923 the income is estimated to be at least a quarter of a million dollars less than expense. While the appropriations for 1924 are not quite so much, the amount appropriated is not enough to provide for the maintenance of the work already in hand, and our missionaries are sorely perplexed in the conduct of the work. If we can increase our income in 1924, a quarter of a million, it should about care for the work in mission fields on its present basis. This would not provide for new buildings, such as schools, hospitals, and mission homes. It would not provide for mission recruits so greatly needed in every field. To meet the most urgent needs for new recruits and necessary buildings, would require at least another quarter of a million. In other words, the maintenance and extension of the work, putting it conservatively, requires an increase in the mission treasury receipts amounting to \$500,000. In 1923 our income surpassed that of 1922 more than \$200,000. Can it make another increase of \$500,000 in 1924? While it means a longer step forward than in any previous year, we believe it can be done. It means more economy in personal expenditure and greater sacrifice. It means a still stronger campaign in the Harvest Ingathering in 1924 and larger gifts through the Sabbath school. It means that every church and every conference should set its goal at full sixty cents a week per member.

The colored believers of South Texas reached 79½ cents for every member. Here and there we hear of churches reaching 80, 90, and even \$1 a week per member throughout the year.

As leaders and people consecrate themselves to the undertaking, there is abundant reason to believe it can be done. The Lord can open springs for us in the wilderness as we press onward believing in Him. Let us write in our hearts for 1924 William Carey's motto, "Expect great things from God: attempt great things for God."

At the Autumn Council, because of the serious financial condition of the mission treasury, recommendations were passed asking our people to pledge a definite sum weekly. Most conferences have prepared individual mission pledge cards. Many can pledge a dollar a week, others two, three, four, five, or more dollars, while others are unable to pledge more than sixty cents, and some not that much. Belief in the advent message should lead every believer to give a regular sum weekly to hasten it on.

Finishing the Work

(Continued from page 2)

ist, and yet not believe in the soon coming of Christ? How can a man be an Adventist and believe in the finishing of this work, and not pay tithe or make offerings, but go on adding house to house, land to land?

When the Lord shall reward every man according to his works, how are we going to measure up? Are we going to stand before the Lord with fine homes, with everything that money can buy, with all the pleasant things that are so attractive to possess? or are we going to stand before the Lord with clean hands, having put everything that we could spare into the cause of God, by exercising the strictest self-denial to build up His work?

A Great Faith Needed for a Great Work

I do not believe the statement that this denomination has undertaken more than it can carry. Since I reached the United States men have said to me, "We have gone too far, too fast. We have stepped beyond our ability to finance." My friends, I want to tell you, either God was not with us when we moved forward in faith to meet the opening providences of His leading, or else He is not with us now, when we say we must retrench, and hedge about our work, and cease following the opening providences of God.

Let me ask you if every opening divine providence in all these darkened lands is the call of God for us to enter? When the Lord threw open the doors of Korea in 1884, did He mean that the church should step in there and plant the standard of the third angel's message and follow it up till His work is finished? Those doors had stood barred to the entrance of Christianity for more than eighteen centuries, and then all of a sudden, apparently without effort on the part of the church, they were thrown open to the gospel. Does that mean nothing to the church of Christ? I believe that was a call from heaven for the church to enter and give the message to those people.

But the situation in Korea today is pitifully sad. We are so far undermanned that we cannot move one step forward. We have in that field more than three thousand Sabbath school scholars, but we are without a man to give them the training they need to bring them to the point of baptism. Is not that a pitiful situation, when the signs of the times on every hand indicate the soon coming of our blessed Lord? With 1,200 church members, with an organized conference, and with only three men in the evangelistic field, and these weighed down with the most heavy administrative work, how is it possible to go out and carry on advanced work?

Opportunities Gone Forever

We have appealed and appealed to the General Conference for a few men for Korea, stating that the time was ripe for preaching the message. But they answer, "Where are the men, where is the money?" Never, never, my friends, can we regain the lost opportunities which the passing of time has brought about in Korea. When the people were cutting their political and social ties, and were anxious for something to anchor to, then a man in the field to preach the truth would have meant much. We had to take the Bible teacher out of our training school in Korea this very year, and put a native in his place—a person far less qualified for the task, in order to place

a foreigner at the head of the organized conference. That leaves our training school with but one foreign worker. What shall we do?

Brother Spicer and Brother Shaw and other men say, "We don't know what you can do, because we have not the money. Our sympathies and our prayers are with you, and we will stand by you to the limit, but unless the people give the means, what can we do?"

Brethren, I appeal to you. We must have men. We cannot carry the work forward without men. We cannot go out among the people and baptize and educate and train the believers who are already keeping the Sabbath, and bring them into the church, unless we can have recruits to come to the field and strengthen the forces already there.

You say, "Well, you will have to do the best you can."

I want to ask you, my friends, as workers in the cause of God, Is it possible that we have come to the pass in this denomination where we cannot hold our own, and must retrench and not progress when the opening providences all about us call for us to go ahead and do great things in the name of the Lord? I say, No! a thousand times No! The history of this work is written in the blood of sacrifice, and more and more, until we have finished the work, is it to be through sacrifice that we are to build up this work.

I was taught to believe, and I still believe, that it will take every dollar a man has in this world to finish this work. I well remember how, as a child, my heart thrilled as I heard the appeals made for means; the statement was kept before us that when the Lord comes, every dollar that any one possesses will be laid on the altar for service. If that were true, now, my dear friends, there would be plenty of funds in the treasury. If this denomination would swing to the front, and bring in even their sixty cents a week,—a thing which can easily be accomplished if we will,—our working force could be greatly strengthened in all these lands. Instead of having just two men in a province in the great field of China, instead of having five provinces we have never entered, we could enter every province there is in a short time, and could have three or four men in every province. It would be a marvelous accomplishment if this people would come forward with sixty cents a week from every member. But we must not stop at sixty cents a week; we must go beyond that. We must go beyond seventy-five cents; we must go beyond ninety cents; very soon we ought to be giving one dollar a week for every Adventist, especially in America.

The Spirit of Native Sacrifice

You may ask, "Do the people in those countries sacrifice?"

Yes, they do. In proportion to their income, they sacrifice far more than we do. I have seen those poor people pledge beyond anything I have ever seen in America. I remember one time we were holding a meeting in Honan, where we took up a collection, and a poor woman there pledged three dollars (Mex.). I found out that she was receiving a wage of only one cent and a half (gold) a day, and that it would take her from six months to a year to pay the sum she had pledged. We thought this was too much for her to do, and we talked with her and advised her to take back her pledge. She refused to do so. "But how in the world can you pay it, on the wage you

are getting, and you have to buy your food?" we asked. "I will eat a little less every day," she replied, "and I will take it out of my rice." She was then eating the poorest kind of food. But she believed she could raise the amount of her pledge by cutting down on her food for six months. I think that represents sacrifice beyond what most of us have to make in order to give sixty cents a week.

A Recent Experience in Japan

This spring, at our general meeting in Japan, I said to the brethren, "Let us take up a donation." We did not expect to get much, as our people are very poor and our workers could hardly live on their salary. Some did not think it advisable to ask for a donation at all, but I said, "It makes our people love God better, and they love this work better if they sacrifice, so let us take up an offering anyhow." But still some felt that it would be better not to call for a donation this time, but to wait until next year. I talked to them about how you people sacrifice over here,—I stretched the point as much as I dared, to show how you sacrifice,—and at last they said, "We will take up the collection."

Then the question was, How much shall we ask for? The brethren thought 2,000 yen (\$1,000) would be a very large sum. I had more faith than the others, because I must talk big things, and I said, "Let us ask for 5,000 yen." But the brethren said, "Don't do it; don't go beyond 2,500 or 3,000 yen." This was when the matter was being considered in committee meeting, and a Japanese brother, Pastor Okihiva, who was a member of the committee, spoke up and said, "Let us ask for 10,000 yen." This was a surprise, even to me, as I thought my faith in asking for 5,000 yen was the limit.

We went over to the church from the committee meeting, and on the way I met a brother who was in the committee, and he said, "We did not make the sum big enough. I have 8,000 yen in pledges already, and we can certainly go beyond 10,000."

This was Wednesday morning. On Thursday morning we again met in committee, and were talking 10,000 yen as the amount to ask for, when a Japanese brother said, "I move we make it 20,000." I had been so surprised at developments the previous day that I was somewhat prepared for this, and so I at once said, "All right, 20,000 yen!" We discussed the matter. Some said it was too much, and others said it was too little. Finally one brother said that he did not think it was too much, and that he would give 10,000 yen himself. Almost immediately a Japanese proposed that we put the amount to 40,000 yen, promising that he and his wife would give 20,000. It was finally voted that we ask for 50,000 yen.

So we called for a donation of 50,000 yen, and we actually received 68,600 yen. This amount was raised by less than a hundred people. That represented sacrifice beyond anything I had ever seen.

As far as sacrifice is concerned, I cannot see but that our brethren in China and Japan and Korea are just as willing to give, and do often give far more, in proportion to their ability, than our people are asked to give in this country. When people come into the truth over there, they do not remain simply as stationary members, with no share in the sacrifice to help the work along. They are as ready and willing to give as any people I have ever known, when properly taught and trained by consecrated workers.

Our people all over the world are to sacrifice, and to cut down expenses. It is true, most of us can

use every cent we get. To have something to give often means that we must go without what others have. But I believe that if we will give according to our ability, we are abundantly able to prosecute this work and to supply the needs in all the mission fields of the world. The Lord holds every man responsible for doing his part in helping to finish this work.

The Work of the Missionary a Serious Task

But, provided the necessary means were furnished, why cannot we get workers? Why cannot the colleges turn out men who will go to these needy fields? As an excuse, we hear it said, "There are sacrifices and hardships to be endured." Surely there are! You cannot even conceive of them until you go there and live among the people. "Men get sick," you say. They surely do. "People die!" Yes, they do. But there are some cemeteries over here, are there not? I go to the sanitarium, and I find it packed with men and women who say they are sick. What is the matter? You are building more and larger sanitariums, and say you can keep them filled all the time. If the newspapers tell a true story, and the sanitariums speak correctly, and the doctors' reports are any indication of what is taking place, I think the people here in America have tuberculosis, and pneumonia, and the "flu," and all sorts of diseases.

In the Far East we do have trouble—we have all sorts of trouble. We don't have any quarantine over there. Smallpox, plague, and cholera run rampant. I have been in places where people were dying by the hundreds and thousands from plague. I left one city just five days before a case of plague broke out, and there were five hundred found dead in one train that pulled into the station; and thousands and tens of thousands died within the next six weeks in that place.

There are hardships; but that does not indicate that a man should not carry on his work in the name of the Lord. I want to know if this cause is made up of young men and women who are afraid to endure hardships in the name of the Lord. A few years ago millions of young men went to war, surrounded by dangers of all kinds, and facing death in a thousand ways, yet willing and glad to give their lives for their country. Why do young men who are qualified and needed, refuse to go to the front in the interests of the cause of God? When such a situation confronts the cause of God, something is wrong. I contend that every young man in this church who knows this message, and every young woman with normal health, ought to be a volunteer to go wherever there is need, regardless of all hardships and dangers. The brethren responsible for the distribution of labor and means, and responsible to see that things properly co-ordinate, will of course select who shall go and who shall stay.

"Oh," you say, "but there is suffering!"

What would you have said in the Dark Ages, the days of persecution following the crucifixion of Christ, when men were whipped, imprisoned, thrown to the wild beasts; when men died by the thousands and hundreds of thousands, and even millions, for the cause of Christ? Are the lives of the young men and women of today so precious that they cannot be laid upon the altar wherever the call is made? Are our young people more precious than all the fifty millions of martyrs who have gone before? If so, why? Of all people in the world, Seventh-day Adventist young men and women should come forward and say, "If

I am qualified to meet the need, and you want me to go, I am ready. I am ready to face danger; I am not afraid of sickness; I am ready to place my life and all there is of me in the hands of God, and gladly respond to meet any need for which the Lord may call me."

"Oh," you say, "but I am afraid of being sick. I am afraid of suffering. I hear that you have hardships over there, and that you do not have the comforts that we have here."

I maintain that any man or woman who is qualified to go to the mission field, ought not to hesitate because there are hardships. No man or woman who can make good in the mission field will hesitate because there are privations to endure. I know you find some who come back from the mission field on the most trivial excuses; but that is because they were not missionaries when they were sent.

I appeal to young men and women who are strong, and who have courage to live and serve the cause of the Master, to give themselves to God, and go wherever He shall call. I appeal to you to not allow this work to come into such a crisis as is occasioned by the fact that men cannot be found to meet the need at the front.

Perhaps you have still another excuse, and say, "I can make more money over here. I can buy property and sell it, and get a little ahead. And over there I cannot get ahead."

Well, my friends, there are two ways of looking at getting ahead: One is, whether you are thinking of getting ahead in the things of this life only; and the other is whether you are thinking of getting ahead in the things of the kingdom of God and in eternity. What must God think of a church that is so anxious to make money that it will not send its young men to the front because they do not have a chance to make money, when by staying at home they could lay up money? Does money honor God? Is money our motto? Is money our aim? It is true there is no chance to make money in the foreign field. It is hard work to make the two ends meet. But I would a thousand times rather be in that class of self-denying workers, than to be in the class that have plenty of money, and who, when they meet the Lord, will have no reward for their work.

Think how we shall feel when we meet those early pioneers in sacrifice, who gave up everything for Christ, and see them in the kingdom of God, all wounded and scarred and marred by the sufferings they endured for the cross of Christ. What can we say when we meet our Saviour, and look in His face, and see His wounded hands and pierced feet, the marks of the sacrifice He made in our behalf? What shall we think of our money then? I think we shall stand with confusion and shamefacedness, and say, "O that I could live my life over again!"

In the name of the Lord I appeal to you today, as those who believe this truth and hold it dear in your hearts, let us change the downward current of events in the progress of the cause of God. Let us take hold and support our missions, and make it possible for our men to go to these needy fields; and if the call comes to you to go to the front, go gladly. Let us go with joy in our hearts, let us go with banners flying, with a song of triumph on our lips. Let no one go in tears and sadness, feeling that others have a far better time than he. Let us go in the name of our Lord, and help finish this work.

Righteousness by Faith

The Message Revived

LLOYD M. FISHER

SEEING that this special message unmasks the work of Satan, breaks his shackles, and reveals the abundant provision for freedom and liberty in a pure and joyful experience, could it be otherwise than that Satan should use his most delusive arts and cunning to keep its truths from the hearts and lives of the people of God?

"The enemy of God and man is not willing that this truth shall be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*"Gospel Workers," p. 103, old edition.*

Today we are facing the most specious deceptions that the master mind of Satan can invent. There is a crying need for a return to the simplicity of the gospel. In other ways, through policies and plans, the waning spirit of self-sacrifice, the sufferance of unreprieved sins, self-seeking, the absence of deep conviction of sin, laxity of Sabbath observance, we have unmistakable evidence that we have strayed from the path of pure and undefiled Christianity as exemplified in the beginning of this movement. Enough has been said to show how faithful God has been in warning us of the sure results that would follow a disregard of the message of righteousness by faith, and to impress upon us the necessity of now heeding the light then given. This experience is not to be lightly passed by nor soon forgotten. These are not matters of little moment. There are plain indications of a serious and widespread departure from the pure foundation principles of the third angel's message, and withal a blindness that is appalling. Eternal issues are at stake, involving the destinies of souls purchased at the infinite sacrifice of Christ. Our responsibility is tremendous. Action is imperative. The call of the hour is for a penitential acknowledgment of our failure as individuals and as a people; for a humble supplication to God for His merciful forgiveness; for a zealous purging from everything but the unadulterated truths of the third angel's message; for a message which will exalt the abounding grace of Christ as the only remedy for the lukewarm condition of the church; for a returning to the prayerful study and application of the Bible and the testimonies of the Spirit. Who cannot discern that in the providence of God the fulness of time has been reached when the development of our system of truth, the organization of our work, and the extension of our missionary operations, place us face to face with a problem, the solution of which is possible only through a reviving of spiritual life and a reformation which will place us on primitive Christian ground?

Then shall we see a repetition in greater power of those seasons of refreshing which in times past marked the returning of God's children to their allegiance to Him. Then by tongues touched with live coals from off the altar will the living testimony be revived. Then will souls taste anew of the first love, see the King in His beauty, and reflect His image fully. Then will those who have been waiting and watching for the consolation of Israel, participate in the refreshing which has been so long delayed. Then will self-seeking be banished, and unity and confidence be restored. Then, and then alone, will the message rise to its full power and be finished.

With an appeal undiminished in point or power

by the lapse of years, the words of the messenger of the Lord still speak to us:

"Sanctify them through Thy truth; Thy word is truth.' How can the truth be laid out before our people so that they will every one arouse from the lethargy that has been upon them, and come to a realization of the times in which we are living? How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures, so that they may dig in the mines of truth, and bring forth the treasures of God's Word? It is not safe for us as reformers to repeat the history of the Reformers in every particular; for after those to whom God gave light advanced to a certain knowledge, many of them ceased to be reformers. We must not for a moment think that there is no more light and truth to be given us, and become careless, and let the sanctifying power of the truth leak out of our hearts by our attitude of satisfaction in what we have already attained. We are not to fold our hands in complacency, and say, 'I am rich, and increased with goods, and have need of nothing.'

"It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our case its rebuke, 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not. But the True Witness declares, 'I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'

"What is it that constitutes the wretchedness, the nakedness, of those who feel rich and increased with goods? It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater? As is represented by the prophet, they may be crying, 'The temple of the Lord, The temple of the Lord, are these,' while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul-temple may be the haunt of envy, pride, passion, evil-surmising, bitterness, and hollow formalism.

"Christ looks mournfully upon His professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character, and unconscious of their destitute condition. In sin and unbelief, they lightly regard the warnings and counsels of His servants, and treat His ambassadors with scorn and contempt, while their words of reproof are regarded as idle tales. Discernment seems to have departed, and they have no power to discriminate between the light which God sends them and the darkness that comes from the enemy of their souls. . . .

"We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in His sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul-temple, proclaiming, 'I stand at the door, and knock.'"
Review and Herald, Aug. 7, 1894.

Clearly has the voice of the prophets revealed the divinely appointed path that will lead us out into the sunlight of God's favor, and endue us with the power of His Spirit for the finishing of His work:

"I will go and return to my place, till they acknowledge their offense, and seek My face." Hosea 5:15.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." Hosea 14: 1, 2.

"In returning and rest shall ye be saved." Isa. 30: 15.

"Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29: 13.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10: 12.

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south." Ps. 126: 1-4.

Shall we respond? Are we prepared to meet the consequences of a course of indifference and inactivity with regard to a renewal of this neglected message? Can we prove true to God, true to this movement, true to our commission as watchmen, if we fail to place the trumpet to our lips?

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52: 1.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Verse 8.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60: 1, 2.

The Keeping Power of the Word of God

A. G. DANIELLS

In our last study we found that union with Jesus is the secret of the victorious life over sin. By union with Him we are kept from falling, kept from losing the genuine spiritual experiences He is pleased to give us in so many ways. Union with Christ makes men and women who form and maintain that union, impregnable to the assaults of Satan. And let us clearly understand and ever keep in mind that only by this vital union with this mighty Saviour can we be kept from falling away and losing the greatest spiritual blessings God can bestow upon us.

Right here there is great danger, not only to the individual who loses the spiritual experiences the Lord gives in revival efforts, but to the whole church. Some there are in every church who look with an eye of suspicion upon special efforts for a great spiritual revival. Instead of seeking and gaining a deep, genuine spiritual experience for themselves, they choose to look on, to wait and see if the work is genuine. They possess no real spiritual power to help those who do make sincere efforts to reach higher ground. Their aim is to watch the after-effects, and if these are not what critics pronounce satisfactory, the revival movement itself is questioned, discounted, and made to appear really harmful—worse than nothing.

In this way a serious misconception may be formed in the mind and a great wrong done to anxious souls. The best spiritual experience God can give must be rightly cared for by those who receive it. The best revival ever held will not live and grow in the heart unless there is proper follow-up work, by both the individual and the church of which he is a member. If the pastor or elder or other leader is unspiritual and uninterested in the spiritual life of the members, the way is already prepared for the spiritual experiences of the revival to be lost. And no one can do more to cause these losses than the cautious, suspicious critic who stands back to watch and see the after-effects of the revival.

But be it known to all that the spiritual revival, the renewal of spiritual life, the quickening of the powers of mind and heart, can be held against all the wiles of the devil. It can be kept alive; it can grow while we are here in the flesh. Union with Christ will do all this.

In this study we should consider the place the Word of God has in forming and maintaining fellowship with Christ. In that last prayer for His disciples in Gethsemane, Jesus said to His Father:

"They have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." "These things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word." "Sanctify them through Thy truth: Thy word is truth." John 17: 7, 8, 13, 14, 17.

Here is seen an inseparable connection between Christ and the word. They have believed Me because "I have given them Thy word." That they might have My joy fulfilled in them, "I have given Thy word." "Sanctify them through Thy truth, Thy word is truth." "For their sakes I sanctify Myself, that they also might be sanctified through the truth." Verse 19. Jesus is both the word and the truth.

When leaving His people in this world, He directed them to the word of God He was leaving with them in the world. In this word we are to learn of Christ. From this word we are to receive and grow in faith. Rom. 10: 17. In this word are given unto us great and precious promises, that by these we may be "partakers of the divine nature." 2 Peter 1: 4. This word we are to hide in our hearts, that we may not sin against God. Ps. 119: 11. By the sincere milk of this word we are to grow in grace and in the knowledge of our Lord and Saviour. 1 Peter 2: 2.

In the matter of holding our Christian experiences we must not overlook the place the Scriptures occupy in God's plan for keeping us.

"The life of Christ, that gives life to the world, is in His word. . . . The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live 'by every word that proceedeth out of the mouth of God.'

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. . . .

"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude.

This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the Bread that comes down from heaven."—*The Desire of Ages*, pp. 390, 391.

What is given in this study regarding the power of the word of God to teach, inspire, create, and hold in the great conflict with sin, is but touching the fringe of this important consideration. We must not neglect this efficient and vital means of spiritual help to our souls. That word, I know, does not appeal to the natural, unspiritual appetite. The daily papers and magazines have a strong appeal. In fact, any affair of the world is of more interest to the unspiritual mind. But a love can be created in the heart for God's messages to us. Jeremiah said, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16. All may have this same experience.

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The Physician's Dependence on God

W. R. SIMMONS, M. D.

THE Christian physician who is not only striving to save life, but to lead souls to "the Lamb of God, which taketh away the sin of the world," must have a connection with the Source of all power if his work is to be successful. All who accept this sacred trust must recognize that God, manifested through His power, is the source of all healing, and that they are only the instruments, or channels, through which this power is manifested; and that Christ is the true head of the medical profession — He is at the side of every God-fearing practitioner.

What a wonderful privilege to have Christ in consultation, as one is called down into the darkness of sin and disease, or when standing by the bedside of a soul hovering between life and death, whose recovery depends upon skill and knowledge beyond the human mind. He then has the aid of One who is far above the greatest mind, skill, or intellect on earth, One who cannot make a mistake in diagnosis, whose summing up of the symptoms is always right, and whose prescription always fits the case. Instead of failure, there is always success. To have the privilege of consulting a human authority of such power as this, great men of the profession would travel many thousands of miles, pay large sums of money, and give years of their lives.

Much care should be exercised in directing the mind of the sick person to the One who stands by his side.

"The physician should never lead his patients to fix their attention on him. He is to teach them to grasp with the hand of faith the outstretched hand of the Saviour. Then the mind will be illuminated with the light radiating from the Sun of Righteousness. What physicians attempt to do, Christ did in deed and in truth. They are to save life; He is life itself." —*Testimonies*, Vol. VII, pp. 73, 74.

How often it has been said by patients who have come great distances to our sanitariums, "I came here because I heard that the doctors pray." Their confidence was not so much in the surgeon as in the fact that the wisdom and skill he possesses have their source in the Great Physician; and they were more willing to trust in one whose mind and hand were directed by the divine mind.

We are told that "God is present in the operating-room," that an "unseen hand was directing the hand of the surgeon, that no mistakes should be made in critical operations."

Men may have certificates from medical schools, possess many diplomas, hold membership in the greatest medical and surgical societies, and have the wisdom and knowledge of the most learned, and yet if they are not connected with the Source of wisdom, their work may be a failure.

"Victories are not gained by ceremonies or display, but by simple obedience to the highest General, the Lord God of heaven."—*Id.*, Vol. IV, p. 140.

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Hungering, Thirsting, and Filling

J. M. HOPKINS

"BLESSED are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

Hungering

This can mean only an intense yearning for God, for perfect righteousness. The hungering and thirsting and filling are proportionate one to another. The last can be in no greater degree than the preceding two; so that if we would have the fulness of God's favor and blessing, it must be sought for in no half-hearted manner. The promise to ancient Israel was, and it can mean no less to the Israel of God today, "Thou shalt find Him, if thou seek Him with all thy heart and with all thy soul." Deut. 4:29.

This full-souled, whole-hearted condition, and the blessed result on the part of good King Hezekiah, is a happy comment on this point:

"Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, he did it with *all his heart*, and prospered." 2 Chron. 31:20, 21.

And the psalmist expresses the same stirring desire for God: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Ps. 84:2.

This deep, overmastering soul-longing is what it means to hunger for God,—the hungering and thirsting after righteousness.

Job regarded this blessing thus: "I have esteemed the words of His mouth more than my necessary food." Job 23:12.

And David exclaims: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Ps. 119:103; 19:10.

And that good man of God, Jeremiah, adds this inspired testimony: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

In His earthly life Jesus' supreme desire was to do His Father's will: "In the meanwhile His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work." John 4:31-34.

This was Jesus' hungering after righteousness, and so great was His desire that in the wilderness of temptation it became almost a death issue with Him. After the long fast of forty days and nights, meeting the enemy on the very same ground where Adam failed and fell, not in the full strength and vigor of Adam's manhood, but weakened by the physical degeneration of four thousand years, and in His emaciated condi-

tion from His long fast, weak, hungry, starving, did He yield? No: greater, infinitely greater, was His hungering after righteousness than for food for the body. How forceful are the words spoken of Him: "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." Isa. 11:5. And this hungering was the all-comprehensive desire of His whole earthly life. Is it yours and mine?

Thirsting

Not less forceful are the exhortations and examples of thirsting after God and righteousness.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. Blessed invitation to the thirsty soul! And what is this? In that beautiful twelfth chapter of Isaiah, verse 3, we are told, "Therefore with joy shall ye draw water out of the wells of salvation." Appreciating his supreme need of this "living water," David cries out: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Ps. 42:1, 2.

Perchance some who read these lines may have seen the hart or deer in his wild flight from the hunter and the baying hound. How eagerly he pauses for a moment to slake his burning thirst with the clear, cool waters of the mountain stream. What an impressive figure! It is thus the soul that realizes its deep need for God, for Christ, for salvation, cries out: "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary." "I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty land." Ps. 63:1, 2; 143:6.

My farmer brother, have you ever known the ground all dried, and in many places cracked open, and your corn leaves curling up with heat and drouth? I have, many times in Minnesota. Everything cried out for rain. And hasn't your soul been in just that condition? Mine has. And often, as I have cried unto the Lord, He has graciously given to me of that "living water."

So many times have we read the story of the woman of Sychar at Jacob's well. How tenderly Jesus instructed her, and awakened within her a thirsting for the water of life. And then, how lovingly and freely He gave her to drink from the well of salvation. Not alone was her own soul watered, but the stream flowed on until "many of the Samaritans of that city believed on Him for the saying of the woman."

"So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Read the beautiful story in John 4.

Filling

Are we thus hungering and thirsting after God, after righteousness, after salvation? Then accordingly will the blessed promise be realized, "They shall be filled." That is what the church of God needs so much today, the filling and indwelling of the Holy Spirit. That is the source of all blessing. In these

years of stress, of perplexity, when sin in a thousand forms is walking through the earth, the one imperative need is the baptism of the Holy Spirit. But we shall not receive this heavenly blessing until sin is put away. God cannot bestow upon us the Holy Spirit's power (Acts 1:8) as long as idols are cherished in the heart and sinful practices appear in our lives.

We are in the time of the latter rain. Copious showers are falling in heathen lands, where many hungry, thirsty men and women are indeed drawing water from salvation's well, and eating of that "living bread." As it was in the time of the early rain, after the disciples had put away sin, the wonderful gift came upon them. Acts 2. Over and again we are told that "they were all filled with the Holy Ghost." Acts 4:31. "Barnabas . . . was a good man, and full of the Holy Ghost and of faith." Acts 11:22-24.

We need not multiply texts, for we have so often read them. Today, in the finishing of the work, shall we thus fully relate ourselves to the Lord, that we, too, may be "filled"—equipped for the important and solemn work the Lord has committed to His remnant people? Said Paul:

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve the things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:9-11.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Col. 1:9-11.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:14-19.

"Be filled with the Spirit." Eph. 5:18.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

* * *

To a Christian Worker

MRS. M. E. STEWARD

SOUL, be strong, whatever betide,
God Himself is guard and guide;
With thy Father by thy side,
A sure refuge has His child.

Clouds and darkness hover near;
Men's hearts failing them for fear;
But be thou of right good cheer;
Trusting God, you need not fear.

Stand in patient courage still,
Working out thy Master's will,
Compass good, and conquer ill;
Thus His purposes fulfil.

Day by day God gives anew,
All His promises to you.
To the end be brave and true;
Endless bliss is waiting you.

* * *

A BLESSED companion is a book. A book that is fitly chosen is a lifelong friend.—*Douglas Jerrold.*

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.

After Many Days, in the Honan Mission

O. A. HALL

RECENTLY we left Yencheng, Honan, to visit some of the interior stations and hold two general meetings in different parts of the province where there are a number of stations and companies of believers. In order to make traveling more rapid and comfortable, the mission has procured a good team of mules and an American spring wagon. It was with these we made our trip among these stations, and it was a real contrast to the usual Chinese carts. The spring was quite different from that of the 4 x 4 hardwood axle of the common cart used, and nearly twice the distance could be made in a day.

We first visited Shang Tsai Hsien, where the first meeting was to be held. This is one of the oldest stations of this mission. Here some of the pioneer workers lived and began their work in the interior of China. The believers from four surrounding stations gathered, and a real feast was enjoyed by all. These people have a deep hungering and thirsting for the things of God, and it was a blessed occasion to them. The chapel was altogether too small to accommodate the large attendance, and the meetings were held outdoors in the shade of the trees and under a long stretch of canvass which had been prepared for outdoor meetings.

Our hearts were touched many times during this meeting. On one hand was the multitude of people hungering for the precious truths of the gospel, and on the other there was a constant reminder of the sacrifice which is often required of God's messengers to a heathen land; for just to the side of the place of meeting was the resting-place of one of our pioneer missionaries, whose life was laid down that the people there might have the gospel of eternal life. Could this devoted pioneer have witnessed what we saw during the eight days of the meeting, she would have felt that sacrifice is not without reward even in this life, not to mention the great reward in the life to come.

The meetings were planned especially for our people. The studies all pertained to the practical life and godly living of the believer. The messages went home to every heart, and a real reviving was felt. We fully believe this meeting will result in a true and complete reformation in the hearts and lives of many; for there seemed to be a responsive chord struck, and heart-felt confessions of definite sins were made. The Lord was earnestly sought with a distinct longing for full and complete victory over every besetment.

These dear people have been struggling against the powers of darkness and superstition and the deceptions of the evil one. For centuries they have been without the light of the gospel, and it is a struggle to break the ties that have bound them all these years, and walk free in the full gospel light; but where sin abounds, the grace of God much more abounds; and where the darkness is greatest, the light of the gospel shines the clearest. The renewed consecrations and the deep searching for a new experi-

ence were positive evidence of the deep working of the Spirit of God on the heart.

One man, the appearance of whose face gave evidence of the life he had been living, but whose heart was touched by the Spirit, desired to make a start in the Christian way. He could not gather courage to come forward. Finally he requested one sitting near him to arise and request prayers in his behalf.

During the last three days of the meeting most of our time between meetings was spent in examining and instructing candidates for baptism. There were fifty-five applicants, of whom forty-three passed a careful examination. On Friday afternoon these followed their Lord in baptism. It was a blessed day to all, and our hearts were rejoiced to see men and women, young and old, educated and uneducated, taking their place in this closing message and standing with God's remnant people.

The three Chinese evangelists who had been laboring in that district rejoiced to see the fruit of the labors they had put forth, and they rededicated their lives to the service of the Master in behalf of their fellow men. One evangelist, Liu Djeng Bo (Liu, the successful arguer), rose in the testimony meeting and announced that from now on his name would be Liu Deh Sheng (Liu, the victorious one). He had gained some real victories in his own experience during the meeting, and he desired that his name should signify this new experience.

Twice during the meetings we were told that a company of men had come to cause disturbance and if possible to break up the meetings. Each time they found us engaged in prayer, and they left without making us any trouble. We felt that the Lord's hand was in this in a special way; for we were very anxious that nothing should hinder the gaining of real victories.

A full complement of church officers was elected. Chinese local elders and deacons were ordained, and all departments of the work of the church were arranged for. The meeting closed on Sabbath afternoon by celebrating the ordinances, in which more than eighty took part. When the roll was called, eight names were dropped, one backslider took a new stand, and forty-three new members were admitted, making a net gain for this church of thirty-six, and a total membership of more than eighty. A new church building will soon be erected in this place, which will better accommodate the congregation.

When we had reached the last day of this meeting and the last outdoor session had closed, a heavy rain set in. We were to leave the next morning for the place of the second general meeting, and we had rather a hard drive for the next two days. At noon of the first day, as we stopped in a village to eat our lunch and feed the team, we were the center of attraction. We counted more than two hundred people surrounding us to watch the foreigner eat, and to see the strange wagon and harness, and the two mules driven side by side instead of tandem fashion, as their teams are driven.

After a hard day's drive we pulled into a walled village to stop for the night. We drove into the

compound of the inn, and were shown our room. The proprietor gathered up his opium pipe and other utensils, and turned over to us the only room for guests in the inn, in one end of which were the feed chopper and piles of straw for the animals. After obtaining all the ventilation we could, the smell of the opium so lessened that we got on quite well.

Here we were visited by another interested audience of spectators, crowding the door full, thus obstructing the only source of light and air we had. Not wishing our friends at home any harm, we did wish that they might be transferred suddenly from the home environment to a night's lodging in a real Chinese inn in the interior of this land. We had no sooner entered the room than our eyes rested on something that looked familiar, pasted on the wall. On examination we found it was one of our Sabbath calendars, thousands of which are printed and circulated each year. These sheets contain the calendar in both Chinese and foreign language, and also several short articles on present truth. The date on this calendar was 1909, the year we came to China. It has been on the wall of this inn for fourteen years, bearing a message of present truth to those who come and go.

The next day of our journey we were traveling through a different prefecture, which is under a different magistrate. The magistrate was not only slack in regard to the enforcement of the law forbidding the growing of the opium poppy, but we understand that he encouraged its growth. We passed hundreds of fields of poppies in full bloom. It is certainly to be hoped that this curse will not again prevail in this country.

We reached Shui Dzai, the place for the second meeting, in the afternoon, and found everything in readiness for the opening. Pastor Liu, one of our oldest workers in China, is stationed here. Again the believers from the several stations surrounding this place gathered in. The attendance was not so large as at the former meeting, but there was the same hearty response to the messages presented. Friday afternoon another baptism was held, when Pastor Liu baptized eight believers in the waters of the Sand River. These witnessed to a large audience of spectators that they were followers of Christ, whose name is still despised by the multitude.

* * *

Mission Field Mathematics

H. M. COLBURN

I WONDER how many prospective missionaries have ever thought of their mathematical and business training in its practical relation to their duties in a mission field. One may say, "I am going to be a preacher. What good will any line of mathematics do me?" One plans for this line of work or that, and the practical business part of his training is neglected. This is a mistake that is keenly regretted by many workers after reaching the mission fields.

You may have received special training along the lines of algebra and geometry, and perhaps in higher mathematics. This has been good. Your wrestling with these interesting subjects and conquering them has helped to prepare you to conquer other problems. It has given you a keen mind for grappling with hard things when you find yourself in a foreign field and face to face with the problems there.

But let me ask, How about simple bookkeeping and the ability to keep accounts correctly? How about

the keeping of a church treasurer's books without leaving out some of the essential points? If a man should come to your station wanting to buy ten centavos' worth of quinine, and you knew the cost to be four sols an ounce, could you readily measure out the correct amount without loss to yourself? In a thousand things we need practical mathematics, and perhaps never the trigonometry.

Whatever you do, do not let the bookkeeping taken in the ninth grade be entirely covered up by your higher mathematics. If opportunity offers for taking a little more training in advanced bookkeeping and business training, do not fail to grasp it. Many wish that they had done so. A knowledge of accounts, statements, reports, and of real practical business principles, can hardly be overestimated.

Sister White tells us: "The business done in connection with the cause of God must be marked with greater precision and exactness."—"*Testimonies*," Vol. VI, p. 338.

It is impossible for us to have trained business men in all lines of work, but if our young people preparing for missionary service could sense the importance of some good practical business training and obtain it, it would greatly increase their prospect of success as individuals, and assure increased efficiency in the work which they might be called to represent.

A ministerial graduate, for illustration, is appointed to the Lake Titicaca Mission field. Upon arrival he is sent to take charge of our Broken Stone Mission station, with a membership of more than eight hundred. He is well prepared to enter into the spiritual activities of his new post, and organize the members for service. But how about all the other lines of work which must necessarily fall upon his shoulders in the absence of other workers? These duties may develop into a real burden to him, becoming veritable drudgery, unless he has had some training for this line of work.

The director must handle thousands of dollars each year. He must keep an accurate account of this money, giving monthly reports to mission headquarters. Perhaps he has fifteen native workers on his pay roll, whose accounts he must also keep. A small book depository is maintained for the sale of books and stationery for the schools of his district. He also has his medicine dispensary, with a good stock of medicines to sell. Besides, he has other reports to make in looking after the funds of the church, of which he must to some degree have oversight.

Without system he soon finds things in confusion, and it may take all the wisdom and tact possessed by the officers of the mission (including much valuable time) to set him straight. Perhaps his accounts show a shortage, and he has to make up the difference.

All this is disheartening and discouraging, especially to the new worker. Many of these dark hours would be avoided had the worker grasped a little more practical knowledge of mathematics before having to face these responsibilities in a mission field. We never know what we may be called upon to do, so must be ready for the unexpected. The need of this kind of training is becoming more and more appreciated by those who have passed through some of these experiences.

Prospective mission workers, will you not take advantage of your opportunities for training along these simple, yet practical lines, so that you may be prepared to say with Paul, "Not slothful in business; fervent in spirit; serving the Lord"? Rom. 12:11.



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.

The Night Meeting

ADALINE H. TATMAN

ACROSS the fields the neighbors go,
Their lanterns swinging to and fro;
Overhead are the marching stars;
Restless sheep crowd at the bars;
Underfoot the soft turf springs;
Among the trees the night wing sings;
In all hearts a high faith glows,
Going to night meeting.

Silent and grave the elders walk;
Lagging behind, the young folks talk;
Banter and laugh will shorten the way;
There is a smell of trodden hay;
Old and young, and babes in arms,
Cuddled and safe from all alarms,
Go across the silent fields,
Wending to night meeting.

Hark! from the small church belfry swell
The measured tones of the summoning bell;
The willow sprays, in passing bent,
Give out a fragrant, spicy scent;
Within the church the parson old
Tells the Story he oft has told;
Then fervent hymns and prayers arise,
Closing the night meeting.

Back through the fields the neighbors go,
Their lanterns swinging to and fro;
Overhead still march the stars;
Slumbering sheep lie at the bars;
Silent and grave the elders walk;
In tender tones the young folks talk;
Nearer to God all of them are,
Coming from night meeting.

* * *

The X-ray Explains Why Two Meals a Day Are Better Than Three

C. E. GARNSEY

Director X-ray Department, Washington Sanitarium

WE appreciate the interest shown in the article on eating between meals, and for the letters received by the writer in answer thereto. We are encouraged to give the following report of our findings in a number of X-ray examinations demonstrating the application of statements made by Mrs. E. G. White through the REVIEW, the "Testimonies," and "The Ministry of Healing."

Custom, habit, and common practice are often given as excuses for going directly contrary to instruction given us through His servant by One who is infinite in wisdom and counsel.

In "The Ministry of Healing," page 295, we find these statements:

"Through wrong habits of eating, the appetite has become perverted."

"We cannot safely be guided by the customs of society."

"The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet."

But what about the habit or common practice of the people in every community, the world over, of eating three (or more) meals a day?

The instruction given for our guidance is as follows:

"In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals; and most persons who give the plan a trial, will find that two meals a day are better than three."—"The Ministry of Healing," p. 304.

"It is quite a common custom with the people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health."—*Review and Herald*, July 29, 1884.

"Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at supper time. But this meal should be very light."—"Christian Temperance," p. 58.

"A second meal should never be eaten until the stomach has time to rest from the labor of digesting the preceding meal."—"How to Live," chap. 1, p. 55.

The statements made in "The Ministry of Healing," that from five to six hours should intervene between the meals, is demonstrated every day in the X-ray department. Five hours is the normal emptying time of the stomach, but many stomachs require full six hours to empty.

The following demonstration will make the matter very clear:

Six of our junior nurses were requested to eat a regular dinner at the sanitarium cafeteria at twelve o'clock, drinking a glass of buttermilk containing some barium at the end of the meal. Photographs of the stomachs of these nurses were taken just before going to supper at five-thirty, and in every case from one fourth to one half of the dinner was still in the stomach.

Our X-ray examinations over a period of years demonstrate that persons in health, working out-of-doors, doing work that exercises the muscles, can digest a meal in four and one-half to five hours, so that three meals a day is allowable; but that all indoor workers, and especially those whose work does not require vigorous exercise, would do better on two meals a day.

Always remember that the stomach needs a period of rest from digesting the preceding meal before another meal is eaten, therefore the meals should be six hours apart, so that there will be a five-and-one-half-hour interval between the end of one meal and the beginning of the next one. For example, eating dinner from twelve o'clock at noon to twelve-thirty, allowing five hours for digestion and one-half hour for rest, will place the supper time at six o'clock. And this for an out-of-door worker doing muscular work. On the other hand, a bookkeeper will eat his breakfast from seven to seven-thirty in the morning, and when he eats his dinner at twelve, about one third of the breakfast will still be in the stomach. The stomach, tired out with trying to get rid of the breakfast before the dinner is eaten, will be unable to digest the dinner in the normal time, with the

result that a part of the breakfast and dinner will be in the stomach at supper time. If this condition continues for any length of time, the stomach loses its tone, and becomes inflamed, and disease of a more or less serious nature sets in.

Remember that "Christian Temperance and Bible Hygiene" tells us that "most people enjoy better health while eating two meals a day."

The writer would be glad to hear from those who are at the present time eating but two meals a day with benefit, and especially from those who will try the two-meal plan, and report to him the benefits they receive by so doing.

* * *

Good Health Hints

Fresh Air and Sunshine

No one has a corner on the air market. There is no fresh air trust.

Your lungs cannot be washed, but they can be aired.

You would not offend your stomach with dirty water; then why offend your lungs with filthy air?

A flood of sunshine in the home may fade carpets, but it puts the bloom of health upon your cheeks. Take your choice.

An open window is better than an open grave.

Warm, stuffy rooms have killed more people than have ever frozen to death.

Those who sleep with their windows open can get along with an hour's less sleep than others. They are that much ahead by breathing fresh air.

One of the most certain ways of producing not only unhealthy blood but also an unhealthy mucous membrane, is to fill the lungs sixteen times a minute with impure air.

Deep Breathing

You will live longer if you take longer breaths, for you will have better blood.

Deep breathing improves the digestion. Practise it frequently during the day. More die of air starvation than of food starvation.

After each meal breathe as deeply as you can ten times in succession, then breathe normally for a minute, then take ten more deep breaths. Increase this by one round every day until you take from three hundred to four hundred deep breaths daily as a regular habit.

Dietetic Suggestions

Do not eat a morsel between meals.

If you keep your digestive mill constantly grinding, it will soon wear out.

Food must be well relished in order to be well digested.

Many dietetic errors are due to a low conception of eating.

Avoid iced foods and drinks.

Do not make a cold storage plant of your stomach.

Fletcher has well said: "Do not eat when you are mad, or bad, or sad; only when you are glad."

It is not only necessary to bring a good appetite to the table, but it is also important to come with a good state of mind.

Remember your teeth are put in your mouth, not in your stomach; so the first thing to do is to chew. Chew for your life. If you chew long, you will live long, and you will not need to eat so much.

If you taste your food before you swallow it, you will not have to taste it afterward.

Eat your bread with gladness. "A merry heart doeth good like a medicine."

Drugs, Spices, and Condiments

Intemperate eating is infinitely more common than intemperance in drinking.

"Avoid patent medicines as you would a pestilence."

Use salt sparingly. Condiments should be wholly discarded, because they irritate the stomach, tending to produce gastric and intestinal catarrh.

Tea and coffee are drugs, not foods, and should come from the drug store instead of the kitchen.

Avoid mustard, pepper, and highly spiced foods that taste hot when they are cold, for they continue being hot after they are swallowed, and even after they are absorbed into the blood. Mustard plasters may properly be applied externally, but should not be used internally.

It is because we have so little scientific cookery that so many have to resort to mustard, pepper, and other fiery condiments and spices.

Water Drinking

If you drink at mealtime, you should drink between the mouthfuls instead of with the food.

Drink a glass of water on rising and retiring, an hour before each meal, and from one to three hours after eating.

The average mortal would live much more comfortably if he drank a larger quantity of water.

Exercise

When one is resting, only one third of the blood in the body is in the muscles; but when one is exercising, two thirds of it is in the muscles.

There is no better way of relieving congestion of internal organs than by exercising.

The benefit of active exercise remains a long time after it has been taken.

There is no better all-round exercise than vigorous, energetic walking. It should be taken with the head erect, chest up, abdomen drawn in, breathing deeply through the nose, maintaining at the same time a cheerful state of mind, trying to be in harmony with nature and nature's God.—*David Paulson, M. D.*

* * *

Eating Poultry

If people who eat the ordinary poultry bought at the ordinary markets in our large cities, could know the conditions under which the majority of the poor creatures are shipped and killed, the appetite for such food would speedily vanish. Look at these crowded crates in which poultry have traveled sometimes hundreds of miles without food or drink! In the winter they suffer from the cold. In the summer their opened mouths tell of excessive heat and thirst and fever.

Follow them as they are transported from the railway train to the killing houses. Watch the method of their killing. The method of killing does not permit the stunning of the fowl before the knife is thrust into the throat. The plucking is begun instantly after the knife is used, unless some one is present to prevent. We have walked into these places and seen fowls completely plucked and flopping about on the floor. We are constantly prosecuting the men in the business, but it would take a small army of agents to watch all the places and to watch them all the time.

That the health of thousands of people is seriously affected annually by eating fowl shipped and killed as we have described, cannot be for a moment doubted.

—*Our Dumb Animals.*



YOUNG MEN and YOUNG WOMEN



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

No Crisis

EDWARD J. URQUHART

"THERE is no crisis with the Lord,"
No crisis or retreat;
For He whose hand upholdeth worlds
Has never known defeat.

"There is no crisis with the Lord,"
Nor can there ever be;
For He is light and life and power,
To all eternity.

"There is no crisis with the Lord."
What comfort in the thought,
As forth we go to tell His love
To those who know it not!

"There is no crisis with the Lord."
Then onward let us go,
And bear the story of His love
Unto a world of woe.

"There is no crisis with the Lord;"
And soon His love will reign
Within this world of ours for aye,
Beyond its woe and pain.
Loma Linda, Calif.

* * *

Ambition

W. C. LOVELESS

AMBITION is the power of the soul, the greatest tool for fighting against failure. The man who does things must be able to project himself with a mighty force, to fling the whole weight of his being into his work, ever gathering momentum against the obstacles which confront him.

Every issue must be met unhesitatingly. We must not only believe we can succeed, but we must believe it with all our hearts. Many people make a very poor showing in life because there is no vim, no vigor, in their efforts, and no grit in their ambition. There is everything in assuming the part that you wish to play, and playing it royally. If you are ambitious to do big things, you must make a large program for yourself, and assume the part it demands. Believe in yourself with all your might.

The greatest ambition of every youth today should be the heaven-appointed purpose of giving this gospel to the world in this generation. It is difficult to tell just what the term "ambition" comprises, still we know—rather, we feel—a few basic things behind it and in it. Somewhere near the source of it is consciousness of personal power. One thing is sure, ambition is something alive something dynamic, something that without effort wins the other fellow mentally or spiritually, often in both respects.

Ambition is to some degree the noblest benefit nature has given us. It is also a product of victorious strife with self and circumstances. It is often found in men of mental stamina and moral substance—men who by means of work, study, and reflection have steadily advanced their lives in a useful and profitable service. In other words, ambition is an effect of an inward condition. What that condition should be mentally and temperamentally, depends upon you. Work your brain and do not stifle your heart, and success will unconsciously be thrust upon you.

Can we be so little and unappreciative as to criticize the man who has the ambition to undertake the things we were afraid

of? Ambition is the motor of the soul, the eager desire for accomplishment, or rather, the power behind the eager desire for accomplishment. But this power must be rightly directed. It has caused the downfall of nations and the death of man—it has built empires and saved souls.

Believing and knowing that ambition is an inward power ever calling for the noblest and most ardent aspiration for the uplifting of humanity, we should ever be on the alert for self-improvement. Selfish ambition is the trap that has caught and wrecked many souls. Ambition is like the rushing torrent of the mighty river. If properly directed, it can be used for the blessing of many. But left to run at random, it is the greatest force for destroying and degrading all that is beautiful and noble. Unruly ambition has a controlling power that seeks for the supremacy. "Our only safety is in entire conformity to the will of God. Submission is necessary on our part."

A complete surrender of our ambition to Christ is our only hope of salvation. Then it will be possible for us to see the wonderful power of the Great Artist, whose ambition for man far exceeds any that man has ever been privileged to think upon.

* * *

Opportunities

M. E. KERN

It was only a few years ago that the young man mentioned in this article entered one of our schools and took up work in the academic department. He was not more brilliant than scores of others, just an ordinary boy, unprepossessing, and a bit shy,—his first time away from home. He was handicapped (or it was thought so) by lack of means, and he had to work long hours in the afternoons and on Sundays to help meet his expenses.

But he had a thirst for knowledge and a willingness to pay the price for a Christian education. And he got it. He was sent to China soon after graduation, and has now spent about seven years in that land of many millions, with its poverty, conservatism, and trouble.

To him it has been a land of opportunity. In the language school he again had a test endurance. The Chinese language with its thousands of word signs is a most difficult language to learn. Milne, first colleague of Morrison in China, regarded the learning of the language as the greatest hindrance to the progress of missions. He left his impressions of this colossal task in the oft-quoted words: "To learn Chinese is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." Of course the task is not so hard now, for the years of effort since Morrison and Milne went to China have produced grammars, dictionaries, and study methods.

Our boy went at it with a will. He became a preacher and a teacher. While carrying full work teaching in school, with extra work as church elder, he spent every spare minute in preparing and translating needed textbooks. Here is a list of what he has accomplished:

1. Translation of "New Testament History."
2. Translation of "Doctrine of Christ."
3. Translation of Educational Bulletin on Elementary "Daniel and the Revelation," with additional material for text in eighth grade.
4. Preparation in English and translation of an original Bible doctrine text for eleventh grade, "Academic Doctrines."
5. Preparation in English and part translation of an advanced "Daniel and the Revelation" text for college work.
6. Translation and compilation of fragmentary material for history of missions, spirit of prophecy, and ancestry of the Bible.

In speaking of the exactions of translation work, he says: "I sacrificed all my recreation hours, and worked almost regularly until 12 o'clock (sometimes later) for three years to finish the program I had outlined for myself."

Though not written for publication, I desire to give to the young men and women who read the REVIEW, the following paragraph taken from a personal letter from this young man. It is a challenge to other boys and girls to consecrate all their energies to the great task set before the advent people.

"I should like to say to every young person who hopes to do something worth while for the Lord, that there are splendid opportunities in China. Many, many of our good books are not yet translated. 'The Desire of Ages' still waits for some one. 'The Great Controversy,' all of the 'Testimonies,' 'The Acts of the Apostles,' and many others of Sister White's works have not yet been put into Chinese, although we have worked in China for over twenty years. Schools are waiting to be manned, and China calls loudly and insistently for young or middle-aged experienced, successful evangelists. Great opportunities are yet to be embraced, and work must yet be done, it seems to me, before Matthew 24: 14 shall have been fulfilled. The young people of the United States of America and other Western lands, who have gone as missionaries to China, have done much for her in constructive foundation work that may be built upon. Let us send more of them quickly."

* * *

Evolution and Theological Seminaries

J. P. NEFF

For more than twenty-five years the theological seminaries have used textbooks that are at variance with the fundamental doctrines of Christianity as Christianity has been understood for the last two thousand years. These books undermine faith; they question the inerrancy of the Scriptures; they cast doubt over such questions as the divinity of Christ, His virgin birth, the atonement, the second coming of Christ in the clouds of heaven, etc.

Many of the professors in the seminaries believe and teach what these books contain, and further, impress upon their students these same skeptical and agnostic ideas and conceptions. They no longer lead their students to believe in the Bible as a divine revelation, but base their theology upon a naturalistic, or at least a pantheistic, revelation replaced by nature and reason. The Christian religion is reduced to a mere proposition. The divine, the spiritual, and the eternal is eliminated.

It is safe to say that there are not five theological seminaries in the whole country that are not infected with infidel, agnostic, and atheistic teaching. Dr. P. S. Grant stated that "very few clergymen today who have been educated in the large universities, accept the idea that Jesus had the power of God." The regrettable thing about this statement is that it is almost true. The exceptions are rare.

It is one of the tragedies of the age that after parents have given the tender care of the home and the church to instill into the hearts of their boys faith in God, in the Bible, and in Christianity, have given them an education, and sent them on to the seminary to receive special training for the ministry, they finally receive them back with their faith destroyed, their life purposes shattered, and their characters undermined. They must either choose some other vocation, or else perjure themselves in taking the clerical orders; and instead of preaching Christ, they must assassinate Him in the hearts of their hearers by their sermons as truly as did the Jews assassinate Him on Calvary. We quote from Dr. Augusta Hopkins, in "Modern Religious Liberalism," page 251, where he speaks of the influence of theological seminaries upon the students:

"He has all of his early conceptions of Scripture and of Christian doctrine weakened, has no longer any positive message to deliver, loses the ardor of his love for Christ, and, at his graduation, leaves the seminary, not to become a preacher or a pastor, as he had once hoped, but to sow his doubts broadcast, as a teacher in some college, editor of some religious journal, as secretary of some Young Men's Christian Association, or as an agent of some life insurance company."

A truly discouraging picture! That all of this is done in the name of science and of enlightened modern progress makes it all the more seductive. Those who really know, understand clearly that it is not science, nor is it progress. It is a reactionary movement back to paganism; or to be more specifically accurate, back to a pagan philosophy with religion eliminated.

The result of such teaching in the theological seminaries is what any one would expect—the pulpits filled with men who have lost their religious balance and sense of propriety, who are ready to perjure themselves by accepting a Christian pulpit,

using terms and phrases to which their listeners have become accustomed, but subtly undermining the principles of Christian faith. They finally grow bold enough to throw off the exterior, and reveal the fact that they are really agnostics, or pantheists, or even atheists. The pulpits which they have received by perjury and maintained by subterfuge, they demand as a perpetual inheritance. They ask in seemingly perfect candor whether they are to be displaced because they reject and deny the very principles which constitute Christian faith and doctrine, and which, upon the most solemn vow, they professed to believe.

A professor in a great university says:

"The belief in God must not be a credal element, and atheism must cease to be a term of reproach. The question of the existence of God should not affect the fellowship of members in a church. If emphasis is swung to the humanistic side, the question of God's existence will naturally drop into the list of maybe's. The essential thing, the positive ground of religious unity, is our loyalty to ideas of character, of social responsibility, of co-operation."

An eminent minister, a pastor in one of the most important churches in America, calls such subjects as the inerrancy of the Bible, the virgin birth, the atonement, the second coming of Christ in the clouds of heaven, "the peccadillos and tiddley-winks" of religion, questions that do not matter or little matter, and in the same sermon states: "There is one thing that does matter, more than anything else in all the world,—that men in their personal lives and in their social relationships should know Jesus Christ." Again: "Nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin, and salvation." But if Christ is only a gifted teacher, and the Bible is not God's infallible book to man, and if the blood of Christ does not atone for sin and bring salvation, why should we be especially concerned to know Jesus Christ or to think of Christ, the Bible, sin, or salvation? Either there is a contradiction in such statements, or the phraseology is so couched as to attempt to satisfy the hearers after having relegated Christ and the Bible to the scrap heap.

When we consider that these skeptical views have been taught in the seminaries for a quarter of a century or more, we are not surprised at such a statement as the following from the editor of the *Bible Champion*:

"The Christian church is in the midst of one of the most appalling crises in the history of Christendom. False teachers have swept over it like a devastating flood. . . . The disheartening feature of the situation is that whereas in the past the destroyers of faith have commonly been men of the world, outside the churches, today they are inside, leaders in the great scholastic apostasy, intrenched in its press, its homes, its educational institutions, and even in its theological seminaries, and are holding their positions by mere perjury."

Many students are leaving the theological seminaries today with less knowledge of God and religious truth and with less comprehension of the meaning of the gospel than when they entered. The situation is desperate. Whither is this situation pointing? Is it pointing to a purer religion, or is it pointing to a cultural atheism? Have we perchance reached the time when we "should earnestly contend for the faith which was once delivered unto the saints," because "there are certain men crept in unawares, . . . denying the only God, and our Lord Jesus Christ"?

What shall we say of such men? They are men generally of attractive personality, of scholarship and learning, of a species of sincerity, doubtless. They perjure themselves in accepting or remaining in Christian pulpits and holding on to their clerical orders. We must believe, with Rev. Frank M. Goodchild, pastor of the New York Central Baptist church, that such men are ethically crazy. That they are willing to stultify themselves by maintaining such improper and contradictory relations is an evidence rather that they are drunk with pagan philosophy parading under the guise of modern evolution, and that they are suffering from mental inebriation. Truly the God of this world has blinded their minds. They are deserving of our interest, our sympathy, and our prayers, not our "railing accusation" and condemnation. From Jude 21-23 we learn that there are among these some who are to be saved by pulling them out of the fire. Many thousands of the finest young college men and women are being deceived and filled with agnosticism. Some will yet see the light, and turn their minds and hearts to the things of the eternal world, to Christ, and to God.

* * *

"THERE are bridges to cross, and the way is long,
But a purpose in life will make you strong;
Keep e'er on your lips a cheerful song,
And always look up, look up!"



A TRULY BLESSED MEETING

The Atlantic Union Conference at
Springfield, Mass.

ONCE in four years the union conferences hold their sessions. During late January, February, and into March these meetings have been scheduled for North America.

The Atlantic Union session was held in Springfield, Mass. Springfield is a convention city, and received the conference most hospitably. The halls in the great auditorium were placed at the service of our brethren, and the mayor of Springfield spoke hearty greetings to the delegates. Unusual publicity was given to the proceedings and the evening sermons by the press of the city.

It was a privilege to those who visited from the General Conference to join with the workers and believers of the Atlantic Union in this meeting. It was in old New England that this Advent Movement had its rise. There it gathered form and shape under the Lord's overruling providence. There is added interest in a meeting held in these regions so intimately associated with the earliest history of our work.

Next to the Columbia Union, the Atlantic Union has the largest population of any in North America. In the midst of these millions the message is sounding out more powerfully year by year. The workers who came in brought reports that stirred our hearts. While there is a longing for more and ever more power and greater fruitage, this reaching forth for the greater things that we know are before, does not in any wise lessen our thankfulness to God for the victories gained and results shown.

The report of Elder E. K. Slade, the president, for the four years ending with 1922, was a record of splendid growth as compared with the previous four years. In nearly every line of statistics the figures were double those of the previous term. Mission offerings showed 130 per cent increase. If he could have included 1923 in his report, Elder Slade told us, the showing would have been even better, for the last year was the best year of all.

But beyond these things which can be stated in figures, it was the spirit of the conference and the evident blessing of the Lord with the workers that made this a rich and blessed meeting. Insufficiently staffed as these Eastern fields are, there is nevertheless a splendid body of workers in each conference—workers representing varied languages; for from New York across to Maine this North Atlantic region has an immense foreign-language-speaking population.

The Atlantic Union has been working for yet greater economy in administration. Eastern and Western New York have been joined as one conference. The brethren feel that this has been a wise move. Under one conference staff, led by Elder J. K. Jones, the workers and the New York believers are pressing the work with new courage.

All northern New England has recently become one conference, Maine, New Hampshire, and Vermont being united

under the presidency of Elder D. U. Hale. This enables the fields to unite in prosecuting one academy enterprise.

The old Massachusetts conference remains as before, the center of the Atlantic Union Conference activities. Here is the Atlantic Union College, at South Lancaster, and the Melrose Sanitarium near Boston. Both of these institutions, which are training workers for the cause, presented good reports. Elder W. C. Moffett, president of the conference, told of 217 baptisms in the State during the last year. We must all rejoice that at last Boston is provided with a central church building that will bring new vigor to the work in this great city.

The Southern New England Conference (Connecticut and Rhode Island) is comparatively small in area but big in population. The traveler passes from one city to another and one town to another in quick succession. Elder E. L. Cardey, president of the conference, reported some of the best evangelistic efforts they have ever held in this populous region, particularly the one in Providence, where Elder A. E. Sanderson has been conducting an effort with remarkable interest.

From out of Greater New York, Elder C. B. Haynes and his fellow laborers came with a report of progress and of courage and activity among the believers. Here is the most populous conference field in America. Six and one-half millions of people are crowded into one great city conference. Their force of workers is pitifully small; but really, as we saw the representatives lined up in the delegate body, some of us who were in this region thirty-five or more years ago could appreciate the blessing of the Lord that has multiplied our forces in the great city conference so far beyond the little group of two or three who began the work in Brooklyn long ago.

The problem of these great city centers is not solved. None feel this, I think, more keenly than the workers who are in the midst of it all. As we face the problem of compassing the evangelization of these mighty aggregations of people, we long for the day to come when God shall speak to the hearts of millions as He spoke to ancient Nineveh, that "great city" of three days' journey. But through these years, as the workers and evangelists have gone at the soul-winning task in the name of the Lord, He surely has blessed. And today, in various languages, the message is being proclaimed in that wilderness of people more loudly than ever, while over two thousand believers in Greater New York are going into home missionary activity with new energy and devotion.

The keynote of the union conference, it seemed to us, was the earnest desire for greater evangelistic soul-winning activity. It is realized that the hour has struck to call upon all believers to rise up in the name of the Lord and scatter the literature and visit the people and win souls. The workers are impressed from on high to attempt yet greater things for God in evangelistic effort, both in the smaller communities and in the great city centers.

In this region where our work began in

its infancy and human feebleness, thank God, the message is to ring out with greater and greater power. The union force is doing its best to answer the challenge that the Spirit of the Lord sent to us at the 1909 General Conference in the message:

"What is being done in the Eastern cities where the advent message was first proclaimed? The cities of the West have had advantages, but who in the East have been burdened to take up the work of going over the ground that in the early days of the message was baptized with the truth of the Lord's soon coming? The light has been given that the truth should go again to the Eastern States, where we first began our work, and where we had our first experiences. We must make every effort to spread a knowledge of truth to all who will hear, and there are many who will listen. All through our large cities God has honest souls who are interested in what is truth. There is earnest work to be done in the Eastern States. 'Repeat the message, repeat the message,' were the words spoken to me over and over again. 'Tell My people to repeat the message in the places where it was first preached, and where church after church took their position for the truth, the power of God witnessing to the message in a remarkable manner.'"—*"Life Sketches,"* p. 419.

Our brethren here are throwing into service all their resources. Other conferences have helped them in the past, and there is still need of drawing yet further help from the stronger and less populous fields to the westward.

One very cheering feature I must not omit. For the first time in the history of our efforts for missions a union conference has reached the full sixty cents a week per member for missions. The Atlantic Union closed 1923 well beyond the mark. Never, then, can we think for a moment that sixty cents a week per member is too high a figure to set for the carrying of the last gospel message to all the world. All in the union conference rejoiced at this result of the sacrifice and effort and love for Christ and His cause by the believers in the conferences. Well we know that they reached the mark because they aimed at it and toiled for it in the name of the Lord.

One lesson of this triumphant experience in raising the mission funds should be passed on to all. The believers in the Atlantic Union are possessed only of very ordinary means. Few have any amount laid by on which they can draw. But years ago the Atlantic Union went on to the budget plan in these matters. The believers were asked to set down on cards that were furnished, the amount they would endeavor to supply week by week for the cause of missions. Most of the governments of earth are adopting the budget plan for government departments, making their estimates beforehand and trying to conserve their resources. Just so our brethren of the Atlantic Union went into this thing several years ago. During the last year this budget plan, with the pledge cards, has been put into active operation straight through the Atlantic Union. Beginning early in 1923,

the churches went to work at this, the conference laborers leading. The result was this splendid signal to all the world that sixty cents a week is a thing that entire union conferences can achieve. With glad hearts the Atlantic Union is going at it now for 1924. May their splendid example here in the land where the Advent Movement began, inspire the hearts of the believers in every other union.

Thus to try to set down in an article the impressions of the blessing and inspiration of this good union conference session, seems altogether inadequate. Elder C. S. Longacre, J. S. James, J. A. Stevens, and myself, from the General Conference, were present, with a number of representatives of the Review and Herald who were in that region. All of us felt that we were kindling our torches anew as we felt the warmth and enthusiasm of these workers of the Atlantic Union.

We were particularly glad to see a number of representatives of the earlier New England days,—Elder and Sister A. T. Robinson, Elder and Sister P. F. Bicknell, Elder E. E. Miles, and others whom we used to see at the task in these regions when the work was comparatively small. The testimony of these veterans of the years always inspires the hearts of those of us who are younger in the way.

W. A. SPICER.

* * *

NEW ENGLAND CONFERENCE

It is with pleasure that I present a short report of the work of the three States, Maine, New Hampshire, and Vermont. In this field, about ninety-three years ago, this, the greatest movement in the world, started. For many years William Miller lived in Poultney, Vt. He moved to Hampton, N. Y., in 1812. Some of his first meetings were held at Poultney, Pawlet, Doset, and Brandon, Vt., in 1831. He talked and preached the prophecies, showing that the 2300 days would end in 1843. This made considerable stir. From this time he began more active work in different places all over New England. His first publishing of the message was a series of articles in the Vermont *Telegraph*, of Brandon, Vt., beginning May 15, 1832.

The first Sabbath was kept by the believers at Washington, N. H., it having been brought to their attention by Mrs. Rachel Preston, a returned Seventh Day Baptist missionary.

It was in New Hampshire that Elder Uriah Smith, who was so long editor of the REVIEW AND HERALD, was born and educated. It was at East Kingston, N. H., that a large camp-meeting was held by the believers in 1842. The attendance, as stated by the Boston *Post*, was from 7,000 to 10,000. This meeting was visited by John G. Whittier, the noted writer and poet. He describes it as follows:

"I spent an hour or two at a campground of the Second Adventists in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasseled, not with silk and velvet, but with the green boughs of the somber hemlocks around it. One of them followed the music in an earnest

exhortation on the duty of preparing for the great event. Occasionally he was quite eloquent, and his description of the last day had all the terrible distinctness of Anelli's painting of the 'End of the World.'

"Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man,—the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and the feet of clay,—the dream of Nebuchadnezzar. On the other were depicted the wonders of the Apocalyptic vision,—the beasts, the dragons, the scarlet woman seen by the seer of Patmos,—Oriental types and figures and mystic symbols translated into staring Yankee realities, and exhibited like the beasts of a traveling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon, describes him as—

'Swinging the scaly horrors of his folded tail.'

"To an imaginative mind the scene was full of novel interest. The white circle of tents, the dim wood arches, the upturned, earnest faces, the loud voices of the speakers, burdened with the awful symbolic language of the Bible, the smoke from the fires rising like incense from forest altars, carrying one back to the days of primitive worship, when—

'The groves were God's first temples, ere men learned

To hew the shaft, and lay the architrave,
And stretch the roof above it.'"

The spirit of prophecy was first manifested through Miss Ellen G. Harmon, of Portland, Maine, in 1845.

After all these weary years these States are still working away, loyal and true, having furnished many, many workers and missionaries who are scattered to the ends of the earth. They are still laboring to the limit to educate, prepare, and support missionaries, both home and foreign.

At the camp-meeting last year the three States were united into one conference, and given the name of the New England Conference. The field is divided into six districts: three in Maine, two in Vermont, and one in New Hampshire. Men are to be placed in each district, and a campaign for souls begun in a more vigorous way than this territory has experienced for many years. The workers are of good courage, and the message is gaining.

D. U. HALE.

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MASSACHUSETTS CONFERENCE

DURING the past year nine companies have been engaged continuously in evangelistic work in four languages in the Massachusetts Conference, and with the co-operation of the laity and the blessing of the Lord there has been a harvest of 217 converts added to the church by baptism.

The Ingathering work netted \$18,611.90, or more than \$10 per member. The South Lancaster church raised \$4,000 of this, with the co-operation of the college students, who had to travel sometimes 100 miles to find territory to solicit.

There was a very faithful response to the Week of Sacrifice call, and the total

funds sent in on the sixty-cent-a-week quota amounted to \$63,778.82, a surplus of \$7,681.22, or an average of 68 cents per member.

The tithe was the largest in the history of the conference.

Of the 3,850,000 residents of Massachusetts, only 205,000 are listed as living outside the cities, so that the work is essentially a city problem.

The literature disposed of by the tract society totaled in retail value more than \$38,000, and we are beginning the new year with nineteen colporteurs in the field.

During the present year it is planned to reach out into cities where at present the truth is not represented, following up the pioneer work of our colporteurs.

The prospects in every department are bright, and the hearts of our people are in the move to finish the work.

W. C. MOFFETT.

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"THE POWER OF THE PRESS"

GREAT good can be accomplished toward the advancement of the advent message by using the newspapers. Workers in the cities can find the press of valuable assistance in keeping the cause of God constantly before the attention of the people. The opportunities to do this are numerous.

Our weekly church services should be advertised. Not only does such publicity keep the name of our church and its location constantly before the readers of the papers, but it sows seed in the hearts of many who inquire concerning our beliefs; and some who have been attracted to our meetings by reading advertisements in the newspapers have accepted the message.

Comments by the minister in his sermons make interesting reading matter, and there are numerous articles appearing in the REVIEW AND HERALD, the *Signs of the Times*, and the *Watchman Magazine*, which can be reproduced in the newspapers with profit.

Here in Palm Beach, Fla., which attracts many thousands of tourists from the North during the winter, it pays to use the press. The tourists read our newspapers, and impressions are made on their minds that are carried to many parts of New England and the Middle Atlantic States, and even into Canada, when these people return to their homes. There are instances of men and women being baptized into the advent gospel message upon returning home, where they engaged in a more profound study of the doctrines, after hearing the living preacher in one of these winter resorts.

The winter in the South is indeed a favorable season of the year for Seventh-day Adventist evangelists to secure as much publicity for their message as possible in either the free or paid columns of the newspapers.

In this community both avenues are used. During the recent Week of Prayer several articles sent out by the General Conference Press Bureau were published in the free news columns. The appeal by the treasurer of the General Conference for the Harvest Ingathering work, which appeared in the REVIEW AND HERALD, was clipped in full and inserted in one of the newspapers as a paid advertisement. This explained the wide scope of our foreign missionary operations in such an ex-

haustive manner that we felt that the tourists here, as well as the thousands of permanent residents, should know just what we as a denomination are doing for the salvation of benighted peoples all over the world.

Another paid advertisement was entitled, "A Statement of Belief of Seventh-day Adventists," giving nineteen fundamental principles of our faith. This kind of information is not accepted for the free columns, but should be given to the public, especially in view of the vast campaign now being conducted by the modernists, who are denying the virgin birth of Christ, His miracles, His resurrection, and His ascension. Our views in defense of Christ's divinity, His miracles, His resurrection, His ascension, and His promise to return, should be heralded far and wide through the press.

E. C. WIDGERY.

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TEPIC, MEXICO

"CHRISTIANS should be preparing for what is soon to break upon the world as an overwhelming surprise."—"Prophets and Kings," p. 626.

We had spent such a quiet Sabbath day in our little church at Tepic, and were all unmindful of what was taking place in the political world about us, until we learned later that the town was in the hands of revolutionists, and that in the revolt three had been killed and one general wounded. The rebel force demanded that the townspeople deliver to them 130,000 pesos. They took all the army equipment, armed the prisoners, and left the town before the federals arrived.

The town was left alone for a few days, and the police again patrolled the town. (During the revolt they were disarmed.) Then we were all left in doubt as to just what had taken place, as we received no word from the outside world. After a few days of waiting the federal troops began to arrive, and the *cuartels* were again filled with soldiers.

We were hearing many rumors about an attack upon the town, but it was on Sabbath morning, December 22, at 5 A. M., when the rebels entered the town and the battle began. It lasted for four and one-half hours before the rebels retired, leaving seventeen dead and thirty-five wounded.

God is good to His children, always. We prayed many times for our dear people who lived on the unprotected outskirts of the town. Two sisters had a narrow escape from meeting the rebel army. They were coming toward the town from a village about a day's journey away. As they came near, the rebel army suddenly left the main road and went into the woods, when our sisters passed safely along the road, arriving at their destination thankful for the providence of a merciful God.

We were at times perplexed to know what we should do if things continued to grow worse. Many of our friends advised us to leave for the States, and it was hard to know what was best. Many Americans were leaving, and they said that a certain train would be the last one out before the bridges would be burned. We were praying about the matter, and resolved that we would make no move until we were sure that it was God's will. While we were praying, my eyes fell upon these words from the pen of F. B. Meyer:

"When you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. . . . In the meantime, continue along the path which you have already been treading. It lies in front of you; pursue it. Abide in the calling in which you were called. Keep on as you are, unless you are clearly told to do something else. Expect to have as clear a door out as you had in, and if there is no indication to the contrary, consider the absence of indication to be the indication of God's will that you are on His track."

Be not afraid to trust Him utterly. As we prayed over the matter, we determined not only to stay, but in this time of peril to push the work as never before. And as the Holy Spirit is moving upon hearts, we are finding many open to the divine influence of His grace.

Surely the work we have neglected to do in times of peace and quiet, will have to be done in times of peril. Pray for the work in this republic, that His Holy Spirit may be given with power to direct the straying feet from the darkness of Romanism to the shining streets of the New Jerusalem.

CLARENCE E. MOON.

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THE GOD OF ELIJAH

THE following incident may illustrate that the hand of Elijah's God is upon the helm of this message:

In the little island of Norfolk, where my family and I had spent many years caring for the work, a lady from Lord Howe Island visited us. She happened to be attending one of our cottage meetings, and at the close said, "I should like the people on my little island to hear this." I questioned her carefully about the island and the people, and felt satisfied that the message was due there.

At the earliest opportunity I wrote to headquarters at Sydney, stating that I had a call to visit Lord Howe Island, and asked if I should go. I received an answer to go, and then arose a difficulty. I had no money, either for fare or for board when I reached there, and the conference had not sent me any. I knew that the fare could be planned with the resident agent, the conference to pay at the Sydney end, but my board when I should reach there was another thing, and the boats ran two months apart. We felt that I should go at once, but it seemed a problem to go to a strange land without any wherewithal whatever.

I said to my wife, "Can it be the Lord's will that I should go to Lord Howe without any money at all with which to pay my way, or should I wait the three months until I could receive money from the office?"

She said that we must pray about it. This we did. Upon arising from our knees I wondered how we could know whether it was the Lord's will that I should go by that boat or not.

She said, "I will open my Bible, for a message from God."

I did not know whether that would be a reliable method, but we asked the Lord to make it such, and thus to indicate His will.

This we did, and then she said, "I am now ready to open my Bible."

The words her eyes rested upon were these, found in 1 Kings 17:9: "Arise,

get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

Needless to say, I picked up speedily and went. I landed in Lord Howe without a cent in my pocket. I remained there three months. I planned meetings, opened up work, aroused an interest, which has since developed into a fine little church of thirty-six members. All the time I was there a good widow provided for me, and when, as I was leaving, I asked her how much I was indebted to her, she replied, "Not a penny. The Lord impressed me to help you in this way, and further, here is a check for two pounds toward your work."

I thought, Surely Elijah's God is guiding this blessed message.

A. H. FERRIS.

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CHICAGO CONFERENCE

WE are doing aggressive work in ten different languages in the Chicago Conference. Having a large foreign population in the city of Chicago, we have as yet only touched this problem. It is a great encouragement to see our English brethren and sisters giving much attention and effort to the work for the strangers within our gates through the distribution of literature and by personal labor.

A spirit of love and unity prevails among the workers, and all are possessed with a desire to push the triumphs of the cross to an early climax. The year's efforts have not been without results. Our figures show that during the past year 207 were received into church fellowship by baptism, 39 upon profession of faith, and 191 by letter. With these additions, our membership, though somewhat reduced by death, removal, etc., shows a substantial gain.

For a long time the Chicago Conference has recognized the need of an advanced school. This has been partially met by establishing an academy offering the ninth, tenth, and eleventh grades, and has brought a goodly number of young people into a Christian school who otherwise would have been denied this privilege. With good teachers and an earnest student body, we are much encouraged to push on in this good work.

We are glad to report an increase in tithe of \$19,500 during 1923 over the previous year. Our mission funds also have shown a healthy growth. This conference reached its goal of sixty cents a week per member, or an increase of \$11,747.29 over the previous year. This was made possible largely by the splendid response on the part of our people in the Harvest Ingathering. We note with much joy that 73 per cent of our entire membership actually took a personal part in raising the more than \$21,000 gathered during the Harvest Ingathering campaign, or an average of \$10.50 per member for the entire conference.

The Sabbath school department shows an encouraging growth of 385 members during 1923, raising our membership from 1,979 to 2,364 at the close of the year. In proportion to the growth in membership, is the growth in Sabbath school offerings, showing an increase of \$6,341 during the year. Practically 30 cents a week per member for missions was raised through the Sabbath school.

Our book work shows an encouraging increase in sales during the year. We were sorry to lose Brother W. S. Lawrence as field missionary secretary, but were glad to release him to answer a call to South America. Brother Remsen, formerly of South Wisconsin, has the work well in hand, and the prospects are bright. Encouraging reports come to us from all our departmental secretaries, showing a good growth in all lines of missionary endeavor.

We thank God for His watchcare over His people, and praise Him for deliverance from serious inroads through erroneous or fanatical doctrines. To God be the praise for the work accomplished during the year. We face the new year with courage and confidence that the Lord of the harvest will supply our needs for a larger and stronger work as we dedicate our lives anew to Him for service.

J. W. CHRISTIAN.

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NORTH DAKOTA CONFERENCE

DURING the summer months, when we saw that the harvest would be poor in a large part of this State, we were wondering how we would come out at the end of the year. We had three tent companies in the field, which required extra help and made extra expense. One thing was certain, namely, that we could not go deeper into debt.

Now after the year has closed and our treasurer has balanced the books, we are certainly glad that our net gain for the year is more than \$3,000. Our tithe increased \$3,567.13 over the previous year, and there was also an increase in the offerings to missions.

But there is one thing which causes us special rejoicing and that is the reduction of our heavy indebtedness. We have paid off \$12,100 in notes, which also means that this year we shall have to pay \$757 less in interest. An item of \$630.02 which we owed to the Northern Union Conference was settled, and so was the amount of \$475.65 held in suspense for the Chicago church. This means a total of \$13,912.57 which had to come out of our operating fund, and would have supported a number of laborers. It is true we have not paid all our debts yet, but if the members throughout the conference will rally to the work and be loyal in giving to God His own, we shall soon sing the jubilee song, and what a happy day it will be when we can say that we owe no man anything!

As I look over the annual statement of tithes and offerings, I notice a number of churches which have certainly done very nobly in supporting the work. We appreciate their interest and loyalty, which stimulate us to greater zeal and earnestness. And we long for united action on the part of all our members, for some are not doing their part.

There is a great work which must yet be done in this State. There are many unwarned souls. Many pleas from different places to send them workers have to be turned down because the number of our laborers is so limited. We hope to do better this year than last, and employ one or two more laborers; but, brethren, think and pray over the fact that we might have many more laborers in the field if the delinquent churches would imitate the good example shown by some.

While we do not know the day nor the hour of our Lord's return, we are assured that the great day is hastening. Soon all will be over; soon the last dollar will have been given, the last sermon preached, and the Lord will come to gather the faithful home. May we all be among the happy number, and hear the "Well done, thou good and faithful servant."

H. MEYER.

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GLEANINGS FROM THE FIELD

IN Tremonton, Utah, a church was recently organized with twelve members.

THE Minneapolis church, Minnesota, reports an addition of ninety-seven names to their church membership by baptism during the past year. Others were taken into the church on profession of faith.

FIFTEEN candidates were baptized at Loma Linda, Calif., January 19. Two of these were adults, and the others were young people and children from the academy and school. This is the climax of the Week of Prayer.

A BROTHER in Battle Creek, Mich., during the last two years has been distributing a large number of our papers and tracts. He has kept a record of the number he has passed out in his missionary work, and has sent us a report of this work. During the two years he has distributed 1,210 *REVIEWS*, 451 *Instructors*, 473 *Signs of the Times*, 514 *Present Truth*, 599 of our tracts, besides a few miscellaneous copies of the papers, such as *Sabbath School Worker*, *Little Friend*, and the *Harvest Ingathering* paper. This report shows that some are doing home missionary work with interest and zeal, and it is an inspiration to those who have not yet done missionary work of this nature near their own towns.

Appointments and Notices

CHANGE OF ADDRESS

The address of Julius Gilbert White is now 309 21st St., Sacramento, Calif., instead of Loma Linda, Calif.

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REQUEST FOR PRAYER

A sister in Colorado earnestly desires the prayers of the readers of the *Review* for the conversion of her husband, and that her own faith may be strengthened, and that she may have complete victory over sin.

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PUBLICATIONS WANTED

O. C. Thargersen, Box 282, Douglas, Mich. Up-to-date copies of our periodicals.

Mrs. R. H. Fore, Pamplin, Va. Continuous supply of papers and tracts for use in reading rack.

Mrs. M. C. Nelson, 225 Pecan St., Hot Springs, National Park, Ark. Denominational papers for use in reading racks.

Mrs. Cora Gleason, 1182 Quincy St., E. Bakersfield, Calif. Supply of *Signs of the Times*, *Youth's Instructor*, *Our Little Friend*, *Watchman*, *Liberty*, and tracts.

Mrs. H. M. B. Hardin, Box 78, Oja, Ark., desires continuous supply of *Signs of the Times*, *Our Little Friend*, *Watchman*, and other denominational papers for use in reading rack.

COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, San Bernardino Co., Calif., Monday, March 24, 1924, at 10 a. m. The object of the meeting will be to elect seven members of the board of trustees for the ensuing term, and to transact such other business as may properly come before the meeting.

W. T. Knox, Pres.
S. S. Merrill, Sec.

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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.

OBITUARIES

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

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

CORRECTIONS

The obituary notice of R. L. Utt, which appeared in the *Review* of Oct. 25, 1923, should have contained mention of his son, Prof. Charles D. Utt, who is on the faculty of Atlantic Union College. With his family Professor Utt moved to South Lancaster from Pacific Union College two years ago, and since his father's death has also had his mother with him at that place.

The notice of the death of Mrs. L. H. Proctor, published in the issue of January 31, stated that she was converted under the labors of Elder L. H. Proctor. This should have read, "under the labors of Elder G. F. Watson."

Trummer.—Miss Rose Trummer was born in Switzerland, Nov. 29, 1881; and died in Madison, Wis., Jan. 17, 1924. Three brothers and five sisters survive her.

I. J. Woodman.

Lindsay.—Lucy Margaret Austin Lindsay was born Dec. 6, 1854; and died in Wisconsin, Jan. 9, 1924. Her husband, three sons, and one daughter are left to mourn.

I. J. Woodman.

Pangburn.—Nancy Ellen Pangburn was born in Illinois, May 19, 1845; and died in Red Bluff, Calif., Jan. 1, 1924. She accepted present truth about eighteen years ago. She is survived by two sons and two daughters.

F. A. Johnson.

Hickok.—Ernest O. Hickok was born in Berlin, Wis., June, 1858; and died in Miami, Fla., Dec. 18, 1923. In 1882 he was united in marriage with Miss Emma Moulton. To this union were born three daughters, who, with five grandchildren and two brothers, still survive.

G. W. Morse.

(Northern Union Gleaner, please copy.)

Nixon.—Ernest Nixon passed away at his home in Windsor, Vt., Jan. 12, 1924, at the age of forty-eight. His wife, two daughters, two brothers, and three sisters were left to mourn their loss. B. M. Heald.

Vielhauer.—Kate Vielhauer was born in Germany; and died in Mountain View, Calif., Dec. 3, 1923, at the age of fifty-two years. Her husband died five years ago. Six children remain to mourn their loss. E. L. Maxwell.

Jacklin.—Jessie Latham Jacklin was born in Elliston, Mont., June 12, 1894; and died in Southern California, Jan. 13, 1924. She was united in marriage with Bert Jacklin in 1915. To this union one child was born. A. W. Wennerberg.

Correia.—Joaquin Correia was born in Portugal, March 12, 1860; and died in Pacific Grove, Calif., Jan. 15, 1924. He accepted the advent message twenty-four years ago. He is survived by his wife, two sons, and three daughters. N. Clayton Petersen.

Nichols.—Leon Elroy Nichols was born near Benton Harbor, Mich., Aug. 21, 1895; and was killed while loading logs at McGlynn, Oreg., Nov. 12, 1923. He leaves his wife, his father, mother, three brothers, and one sister to mourn his death. * * *

Britton.—Gerald F. Britton was born in Brookston, Ind., April 20, 1898; and died Jan. 14, 1924. He leaves to mourn his death, his father, mother, and one brother. Brother Britton was a member of the Indianapolis Union church, Ind. C. S. Wiest.

Laraway.—John J. Laraway was born in Quebec, Canada, Jan. 21, 1842, and died in Redlands, Calif., Dec. 30, 1923. He united with the Seventh-day Adventist Church twenty-two years ago. He is survived by his wife and two daughters. A. M. Dart.

Sollars.—Mrs. Melissa Sollars was born near Rockford, Ill., Nov. 20, 1844; and died at her home in Seattle, Wash., Jan. 21, 1924. In 1884 she united with the Seventh-day Adventist Church, and was a firm believer in the advent message until her death. L. Johnson.

Randlett.—Gilman James Randlett was born in the province of Quebec, Canada, Aug. 19, 1859; and died in Mountain View, Calif., Dec. 14, 1923. Brother Randlett has been a believer in the message for nearly forty years. He leaves his wife and four children to mourn. E. L. Maxwell.

Murphy.—William F. Murphy was born in Hancock County, Indiana, Jan. 9, 1842; and died at the Soldiers' Home in Marshalltown, Iowa, Jan. 29, 1924, being a veteran of the Civil War. He accepted present truth about twenty-five years ago. His home church was Mt. Etna, Iowa. A. L. Miller.

Emerson.—Mrs. Mary Knowles Emerson died in Spokane, Wash., Jan. 11, 1924, at the age of eighty-one years. She had been a Seventh-day Adventist for more than twenty-five years. Sister Emerson came to Spokane from Indiana only about two weeks before her death. Her death is mourned by one son and one daughter. J. A. Rippey.

Gowey.—Mrs. Anar Gowey was born in Ohio; and died in Pleasant Plain, Iowa, Jan. 26, 1924, aged eighty-three years. In 1913, at Wells, Minn., she was baptized by Elder G. W. Wells, and united with the Seventh-day Adventist Church. She fell asleep in Jesus. She was the mother of the writer's wife. Stemple White.

McIntire.—Mrs. Jennie Bogue McIntire was born in Essex County, New York, July 9, 1849; and died at the home of her daughter, Mrs. M. A. Hollister, in Nashville, Tenn., Jan. 19, 1924. Sister McIntire accepted the message in San Diego, Calif., in 1887. She is survived by two sons and one daughter, a granddaughter, and one sister. G. W. Wells.

Howell.—Mrs. Anna M. Howell was born near Danville, Va., in 1843; and died at the home of her daughter in Atlanta, Ga., Jan. 4, 1924. Sister Howell accepted the advent message many years ago, under the labors of Elder M. G. Huffman. She is survived by three daughters. J. Russell Mitchell.

Rossier.—Susan Henriette Schaffter Rossier was born in Berne, Switzerland, Feb. 7, 1838; and died at the home of her daughter, Mrs. E. P. Auger, in Bern, Kans., Jan. 2, 1924. Thirty years ago Sister Rossier accepted the truth through two lady colporteurs. She leaves one brother, three sisters, five daughters, four sons, fourteen grandchildren, and thirteen great-grandchildren. * * *

Olsen.—Caroline W. Wagenblast was born in Denmark, April 16, 1822; where she remained until after her marriage to Niels Olsen in 1863. In 1870 she with her husband came to America, and located in southern Minnesota. Her death occurred April 30, 1923, at the home of her son, J. W. Olsen, in Minneapolis, Minn. She became a Seventh-day Adventist about thirty-six years ago. P. S. Olsen.

Kipp.—Anna Estella Corey Kipp was born in Beaver Falls, Minn., May 10, 1866; and died at the seminary at Hutchinson, Minn., Dec. 29, 1923. In 1887 she was united in marriage with Frederick William Kipp. To this union were born four daughters.—Mrs. Henry Brown and Hazel Kipp, both in Belgrade, Serbia; Mrs. O. A. Skau, who with her husband, is in South India; and Ruth Kipp, at Hutchinson, Minn. Mrs. Kipp was baptized in 1913. P. E. Berthelsen.

Baker.—Gershon Almond Baker was born near Rochester, N. Y.; and died near Mountain View, Calif., Jan. 11, 1924, at the age of seventy-four years. When a young boy he came to California with his parents, and in 1872 he married Miss Ruth Ward. Eight children were born to this union, six of whom survive. Brother and Sister Baker accepted the advent message when it was first preached in Oakland in 1876, and were charter members of the first church. For forty years he was connected with the Pacific Press, but since 1918, his employment has been irregular. He died as he had lived, trusting in his Redeemer. M. C. Wilcox.

ELDER WATSON ZIEGLER

Watson Ziegler was born in Sigourney, Iowa, Oct. 26, 1855; and died near Mountain Home, Baxter Co., Ark., Jan. 10, 1924. For many years he devoted his life's effort to the proclamation of the message we hold dear. God blessed his earnest labors with fruit, and a goodly number of churches are existing today which he organized. "He being dead yet speaketh;" his "works do follow" him.

Elder Ziegler was for many years a member of the Colorado Conference Committee. He and his wife accepted present truth in 1887. For a time he was manager of the Colorado Sanitarium at Boulder, and for years he was vice-president of the Colorado Conference. Mrs. Ziegler was conference Sabbath school secretary. Her health failing, Elder Ziegler was compelled to give more of his attention to her care and the business of his farm. About five years ago, while returning from Sabbath school at Delta, Colo., Sister Ziegler died suddenly. Since then Elder Ziegler's health has been failing. Having lost his farm and his companion, he came to the Ozark Hills of Arkansas, and has lived on a farm, seeking to build up his health and to retrieve his lost means of support, that he might not become a care to his friends or the conference. There, among strangers, he made many sincere friends, and sought to point men to the law of God and the Saviour of men, who died for our sins and is soon coming in glory. He was always cheerful in his abiding trust in his heavenly Father, and ever rejoiced in the blessed hope. The Review and Herald was a constant visitor at his humble home, where he and his brother Mudge lived and worked together.

About four months before his death he was stricken by an unusual malady, malarial in nature, which soon resulted in absolute helplessness, so that he could not even feed himself. Dr. W. W. Hills, with his wife, a sister of Elder Ziegler, came to him in his last sickness, and cared for him tenderly till the end.

While he was in this condition it was my privilege to visit him. I found his mind clear concerning the truth we have loved so long and which we had for years proclaimed together. We had often labored and prayed together in the sweetly remembered years of the past, and now we sat "together in heavenly places in Christ Jesus." Heaven came very near in that little cabin in the Ozarks, as we knelt by the bedside of our brother

and with him mingled our voices and hearts in prayer and praise before the throne of infinite grace.

Not long after this visit I received a telegram calling me to conduct the funeral, for Brother Ziegler had fallen asleep. We laid him away in the little mountain cemetery near by, on Sabbath, January 12.

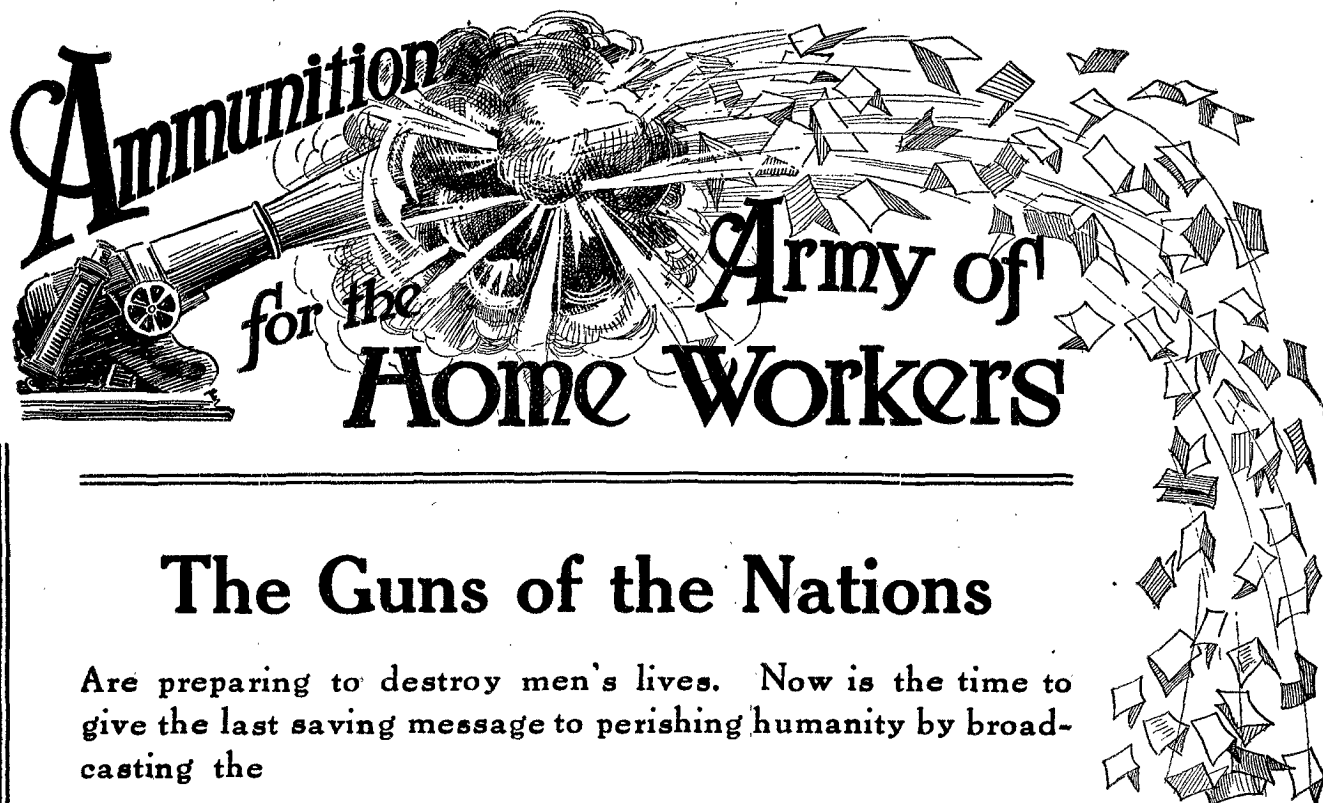
When the General Conference brethren learned from the writer about Elder Ziegler's helpless condition and his entire lack of personal funds, they instructed me to secure and send to them a record of his long service to this cause, that they might make him a monthly allowance from the Sustentation Fund, to which such broken-down workers of long service are entitled. Although this matter received immediate attention, Brother Ziegler died before the first allowance could reach him. But his last days were made very happy as he read the letters from his brethren concerning the allowance he was to receive, and he smiled and wept for joy as he said, "Now I know that my brethren love me." He died, happy in the truth and in the knowledge of the love of his brethren. H. M. J. Richards.

* * *

EUROPEAN AND JAPANESE RELIEF FUND

Previously reported	\$7,562.88
Greater New York Conference	100.00
New England Conference	18.00
New York Conference	46.06
Southern New England Conf.	45.00
Inter-Mountain Conference	10.00
Kansas Conference	29.25
Missouri Conference	2.50
Nebraska Conference	72.25
Wyoming Conference	3.23
Ontario Conference	5.00
Iowa Conference	29.64
North Dakota Conference	120.18
South Dakota Conference	55.00
California Conference	655.83
Central California Conference	517.48
Nevada Conference	7.00
Northern California Conference	157.00
Southeastern California Conf.	183.50
Southern California Conference	946.18
Carolina Conference	12.00
Cumberland Conference	60.00
Florida Conference	38.00
Tennessee River Conference	127.45
North Texas Conference	5.00
Oklahoma Conference	145.28
South Texas Conference	5.00
Texas Conference	10.27
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Saskatchewan Conference	10.00
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A. Grundset	6.00
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Mrs. Harduck	2.00
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John H. Hartog	20.00
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J. C. Poole	5.00
Geo. M. Powell	3.00
Capitol Heights, Md., church	20.00
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G. W. Spies	10.00
Nellie H. March	5.00
E. R. Belknap and family	24.00
Mr. and Mrs. George S. Stevens	15.00

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Linnie Springer	2.00	A. Lister	5.00	A friend	10.00
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New London, Conn., church	21.67	A friend	20.00	W. A. Westerhout	5.00
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Lena Jordy	2.00	Mrs. C. E. Cook	3.00	Chris. Wenke	40.00
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Mrs. Rose O'Connor	5.00	1717 Stevens Ave.	5.00	Mrs. J. C. Stokes	5.00
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Takoma Park, Washington, D. C.



WASHINGTON, D. C., FEBRUARY 28, 1924

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LONGING FOR MORE POWER

ONE of our missionaries writes:

"My great regret is that I cannot by some magic means make myself into at least three persons, so that one of me could spend his time continually in developing the outschool work, another one be here at the mission attending to the school and the hundred and one different things that fall to the work of the one at the station, and another one be able to spend his time on translations and learning the Kisii language, for, as you know, the Kisii are right at our doorstep. How many of the workers must feel something like this! for truly the harvest is great, but the laborers are few. Let us therefore indeed pray continually that the Lord of the harvest will send more laborers into the harvest field."

* *

BLAZING THE WAY

THE colporteur is ubiquitous. You cannot lose him. If you ascend to the frozen North, he is there; if you bury yourself in the steamy depths of a South American river forest, he is ahead of you; if you climb the Himalayas and penetrate some high pass in Tibet, you will find his footprints. On his bicycle he hums along the highways of the Far West; on his snowshoes he finds the lumberjacks in the big timber; his trusty Ford is seen skimming over the plains. He paddles down still rivers in an African dugout, or packs his Bibles on a Russian sled in the frozen fastness of Siberia. These colporteurs are of all races as well as in every nation. They are the John the Baptists who prepare in the desert a highway for the missionaries.—"The Bible and Missions," p. 164.

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CHURCH SCHOOL OFFERING

THE regular quarterly offering for the church school fund in each local conference will be received Sabbath, March 8. This offering is to go through the regular channels to the conference treasurer, to be used in assisting needy church schools.

DEPARTMENT OF EDUCATION OF THE
GENERAL CONFERENCE.

MRS. ROWEN AND SEVENTH-DAY ADVENTISTS

A Statement by the President of the General Conference of Seventh-day Adventists

RECENTLY in a Los Angeles newspaper a paid advertisement was inserted by the followers of one Mrs. Rowen, announcing the close of probation February 6 last, and the second coming of Christ February 6 next. This advertisement described Mrs. Rowen as "the Seventh-day Adventist prophetess."

For several years past, as the followers of this cult have set themselves forth as Seventh-day Adventists, our people locally have informed the public that such description is absolutely untrue. Mrs. Rowen has not been a member of the Seventh-day Adventist Church for some years. The effort to gain prestige by this unwarranted use of the name of our church deceives only the public who do not know. Our Southern California brethren have put notice in the newspapers locally as to the facts, but we pass this word on, so that any who hear these sensational and untruthful announcements may know that these parties have no honest title to the use of our name.

This use of the name of a church which they misrepresent, is being followed by a number of "reform" groups in this country and Europe. All these things are clearly latter-day devisings to bring the truth and the name of Seventh-day Adventists into disrepute, and to make it more difficult to get the people to give heed to the truth that the day of the Lord is indeed at hand. Let none, even of our own people, allow these upspringings to cause them to be careless. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

W. A. SPICER.

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WATCH, LISTEN, HELP!

BOUNDED on two sides by brush and timber and on the other two by gently sloping gardens, was a crude cottage, where lived an honest, hard-working family. The cottage was surrounded by flowering shrubs and plants. In the yard was an abundance of grass, with a profusion of wild flowers.

Three children were enjoying nature's green carpet, running, romping, and picking the flowers, when suddenly their attention was arrested by the distress cries of some of their small feathered friends whose home was in one of the bushes at the edge of the yard. Without delay they all rushed to the scene of the disturbance to ascertain the difficulty. For a moment nothing was seen except the frantic birds circling and screaming about their heads, but soon a slight rustle of the leaves and grass brought their attention to the ground, where they saw a large snake which had glided up unnoticed upon one of the younger birds just leaving the home nest, and before he realized his danger, he was helpless in the jaws of the snake, and when the children spied him, he was half way into its throat. Instantly the contest began, and by quick, careful action the bird was set free unharmed and the snake disposed of. Had the children not responded at once to the distress call, their little friend would have served as a dainty morsel for the serpent.

As we travel life's road, are we listening for the distress calls? Do we see our young people, like the inexperienced

bird, leaving the home nest and venturing out upon life for themselves, and in some unguarded moment is the "old serpent, called the Devil, and Satan," slipping up and fastening his grip upon them before they realize their danger? Where are the listening, watching ones who can with love and tact rescue them from the enemy before it is too late? They are as helpless in the hands of the serpent as was the bird in the jaws of the snake, and none but He who has bruised the serpent's head can free them.

MRS. G. J. APPEL.

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IMPORTANT NOTICE

SABBATH, March 1, is Religious Liberty Day. A prepared program has been mailed by the local conferences to each local elder. This program, or something better, should be faithfully carried out on March 1, or on some other Sabbath if March 1 is inconvenient. An earnest appeal should be made for a liberal offering for the religious liberty work, and for a renewal of the church clubs and individual subscriptions to the *Liberty* magazine.

Since the program was sent out, including up-to-date news items, two of our brethren have been arrested and indicted by the grand jury, and bound over for trial in the courts of Mississippi, because of Sunday work. Another of our brethren is bound over for trial for the same offense in a Tennessee court. The supreme court of New Jersey has invoked an ancient Sunday law which puts a ban on the use of the radio and the phonograph on Sundays in that State.

A number of new Sunday bills have been introduced into different State legislatures. The atmosphere is surcharged with dangerous elements, and we must be diligent in our work of giving the message. Let every one do his duty on Religious Liberty Day.

C. S. LONGACRE.

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A WRONG IMPRESSION

I PRESUME that the REVIEW AND HERALD has the greatest number of individual subscriptions of any periodical among Seventh-day Adventists. Yet perhaps the larger per cent of these papers lie piled away in the homes of our people, instead of being passed on to others to read; because many church members have the false idea that they are not suitable for missionary work.

Let us rid ourselves of this false impression, for our church paper is the official organ of the denomination of Seventh-day Adventists; it is a continual review of the advent message, a herald of the Sabbath truth; therefore it should not be permitted to hide its precious messages from our neighbors and friends.

A relative of the writer used to say that the REVIEW AND HERALD was the best paper of any of ours that we used to give to him. Others have expressed the same sentiment.

Hence, let every subscriber to this great weekly visiting minister and physician, pass on his visits to those around us who are spiritually and physically sick and needy. The Spirit of God informs us that we should not destroy these truth-filled papers; but scatter them, as it were, like the autumn leaves.

S. H. CARNAHAN.