

The Advent Review and Sabbath Herald



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No. 15

THE GOSPEL TO ALL NATIONS

The Test of Loyalty

O, IT is hard to work for God,
To rise and take His part
Upon this battlefield of earth,
And not sometimes lose heart!

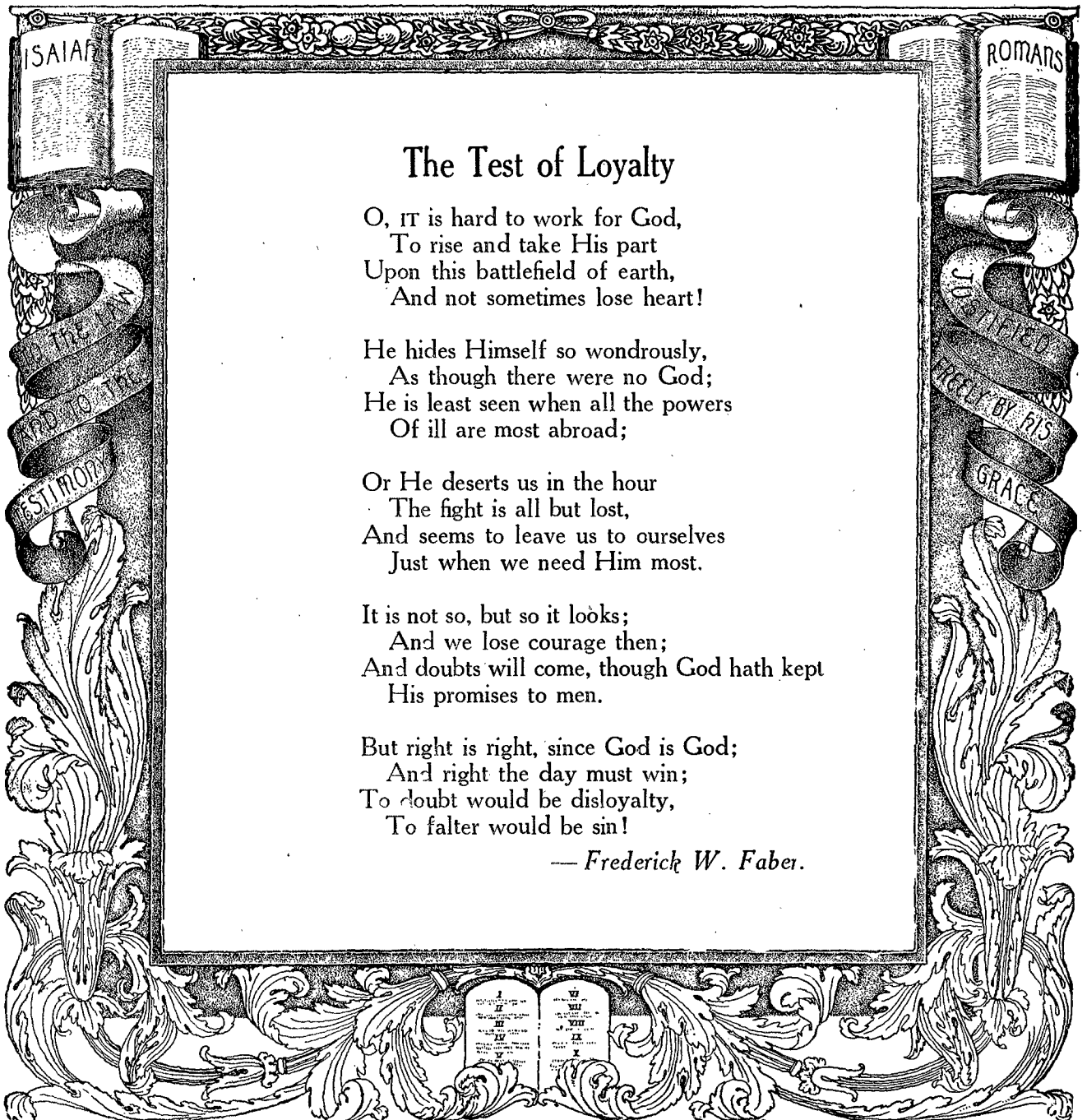
He hides Himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad;

Or He deserts us in the hour
The fight is all but lost,
And seems to leave us to ourselves
Just when we need Him most.

It is not so, but so it looks;
And we lose courage then;
And doubts will come, though God hath kept
His promises to men.

But right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

— Frederick W. Faber.



The Hearts of Our People Burdened for Missions

A Few Passages Culled from Letters Received in Recent Months Indicative of the Missionary Spirit Burning in the Hearts of Our People in the Different Lands

W. K. ISING

A FRENCH brother now fifty-nine years old inquires confidentially whether, in our opinion, he could still adapt himself to conditions in foreign fields to render useful service. "I am in good health, alert and active," he adds, and mentions that he has a daughter of twenty-one who is a trained nurse, and a son of twenty-five who is preparing for work in one of our schools.

Writing from a Northern land, a sister, a capable teacher in one of our seminaries, speaks of the burden she has felt for years to work for the Mohammedans, Afghanistan being specially in her mind. Reports from my travels in the Near East have again aroused her ardent desire, and she says: "I still hope to go to such a place and work for the Mohammedans. There is no doubt but that many a faithful soul will be found among them. I am now aflame with enthusiasm, and I shall not give up until some one is found to preach the message among the sixteen millions of that country. It is now open. Why not step right in?"

This sister then asks a number of questions concerning how she can best approach a native of that country with whom she has come in contact in the homeland, and continues: "Don't think me foolish. I am in real earnest. I shall now work in silence with this person. God is mighty enough to change the hearts even of kings. With His help my three boys shall some day do the work and reach the goal that has been denied me."

Writing from a Western State of America under date of December 19, a physician now seventy-four years of age says that an article on travels in Mesopotamia recently appearing in the REVIEW has transported him back almost seventy years into Bible lands when he was there with his father, who was a Presbyterian missionary. Men like Dr. Van Dyke, the translator of the Arabic Bible, and others mentioned in that article, were friends at their home.

This brother writes that he is not doing much now at his medical practice, but that he spends most of his time on a little fruit ranch. It was here that he recently had a dream, and quotes Joel 2:28, according to which, he says, "I found myself gathering fruit into a basket in one of the courtyards of old Damascus. My basket would hold twenty to thirty, and I filled it full."

He then goes on to say: "I believe that some day I am going to gather fruit for the heavenly garner right back there where I was born. It must be getting ripe by this time, and ready to pick. I wish I had more of God's Spirit to fit me for such work. But maybe I must just walk out by faith; this is perhaps all I need." And further: "I think I will make a tour to 'Sham' [i. e., Damascus and all that section] next fall. My wife says she will help me. . . . I feel that I could again pick up the Arabic."

Think of a brother of seventy-five years planning on a missionary visit to Syria and Palestine to preach the message to the people of his early associations. He may, however, take courage from the fact that Abraham was of the same age when the Lord called

him out of Ur of the Chaldees to proceed to the land of Canaan.

A German brother, formerly a missionary in East Africa, has heard of an opening in a foreign field for which he makes application. Writing of the work he is now engaged in, how he enjoys it, he closes his letter with this significant paragraph: "I am very happy in my present work, but after all, it is a fact that in the hearts of all 'Africans' there remains the longing again to join the foreign mission work."

Another case is that of a German sister, a nurse, now well advanced in years and of rather delicate constitution, who has been connected with the work in Palestine for a number of years, and for some time also with our hydropathic institution operated at Jerusalem before the war. Writing January 29, she relates, rather mournfully, a little incident of recent experience. Knowing her ardent desire to return to Palestine, some one presented her with a little card issued in size and style like the ordinary railway tickets, and bearing the following printed text: "Free ticket to Jerusalem, out and not to return. 4 class (B), price, 0.00 M. Valid from any station."

She greatly prized this little ticket, believing it to have come perhaps from one of the generous American Relief Associations, affording her the privilege of recuperating during the economic crisis that was ravaging Germany. She learned later that some friends had played a joke on her. These tickets had been circulated by the anti-Jewish league, and dropped into the mail boxes of the Jews as a means of propaganda.

Smiling at her own credulity, which must be explained from the circumstances, our sister has quickly recovered from the disappointment, comforting herself, as she writes, with the blessed hope "that it will not be long until we shall all meet in the new and heavenly Jerusalem. It is true, I am happy also here in the work where the Lord has placed me, and I pray that He may sustain me and preserve my strength for further useful service while time lasts."

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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., APRIL 10, 1924

No. 15

Spiritual Life --- Conditions and Hindrances

R. D. QUINN

ON every hand there is felt the need of a great spiritual quickening such as this generation has not seen. Nothing short of this will meet the demands of the hour, and nothing but this will ever satisfy the longing in the hearts of all those who have a clear vision of the work that is to be done.

But even while we are praying for a revival, we ask ourselves the question, Why is a revival needed? Can we think that when the Lord went away, He intended His church to have alternate seasons of depression and revival; to be at times on the high tablelands of purity and power, and again in the lowlands of doubt and discouragement?

Let us answer the question by a reference to Israel. When God brought forth His people out of Egypt, did He intend that sometimes they should overcome their enemies, and sometimes their enemies should overcome them? Was it any part of His plan that at certain seasons they should be mightily oppressed by the Midianites, Moabites, Philistines, or Assyrians? Certainly not.

Whenever those nations came against them and oppressed them, the fault was their own. The children of Israel had done "evil in the sight of the Lord," and yet they generally threw the responsibility back upon God, and mournfully asked, "If the Lord be with us, why then is all this befallen us?" Judges 6: 13. If they were seemingly forsaken for a time, it was because of their disobedience.

Divine Blessing Dependent upon Moral and Spiritual Conditions

Ancient Israel had to learn what the church needs to learn today,—that God's very present help depends upon moral and spiritual conditions which we must set ourselves to understand and fulfil. He gave His church in the wilderness the secret of perpetual blessing when He said, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1: 8.

And He gave the apostolic church the same secret when He said, "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14: 15, 16. More than once in their history, Israel pleaded for a revival without first fulfilling revival conditions. But it was only when they discovered their sin, confessed and forsook it, and turned again to the God of their fathers, that He gave them the desired deliverance.

If the Holy Spirit is with the church, ungrieved and unhindered, there surely will be full spiritual power; and if there is full spiritual power, what need is there for a revival? If we have not this power, we shall do well to test our experience by the Word of God, and find out what the hindrance is. Perhaps the answer will at once be found. One great hindrance is lack of prayer. But this may be only part of the truth.

Obedying as Much as Praying Called For

Sometimes it is obeying instead of praying that God is calling for. Instant and perfect obedience to all of God's requirements is the one supreme condition of entering into the Spirit-filled life. As long as Israel served strange gods,—and Ashtoreth was among them,—it was vain to pray to God for victory over the Philistines. But when they turned to God with all their hearts, and put away their false gods, then God came to their help against the mighty.

And so it is today. God will not send full spiritual blessings that evil may be put away. Evils must be put away that the fulness of blessing may come. One notable saint of God has said, "Our reception of the Spirit will be in exact proportion to the subjection of the flesh, and the consequent vigor of our inner life."

There are three passages in the Acts of the Apostles which clearly show that the growth of the church is altogether dependent upon her spiritual condition. They are as follows:

"Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people, and the Lord added to them day by day those that were being saved." Acts 2: 46, 47.

"So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied." Acts 9: 31.

"So the churches were strengthened in the faith, and increased in number daily." Acts 16: 5.

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He Will Finish His Work

EDWARD J. URQUHART

THERE is a broader viewpoint from which to view the Lord's work for fallen mankind than that which is usually adopted. The Lord has means and ways that are not usually considered when thinking of the finishing of the mission task. More has been accomplished in this work than the winning of a few converts or than meager missionary reports make known.

Elijah thought he stood alone in the task of his day. He failed to discern the other thousands of instruments that God was using then to bring about His

purpose. Just so today, through lack of knowledge we may have a very inadequate conception of what God is actually doing. Had we the larger vision, the more perfect knowledge, we would go forth in the full realization of triumph to grasp the victory which is assured.

Let us forget for the moment what we have accomplished as a people in the missionary task, and consider what God has accomplished, or is accomplishing, entirely independent of us. Let us take a particular field, as Korea, for an example.

Just a few decades ago Korea was known as the "Hermit Kingdom," not an empty title, as so many are, but one that set forth the condition that existed there at that time. No foreigner or any of his "accursed wares" was allowed within its borders. But God in His providence used the iron hand of stronger nations to curb the haughty spirit of Korea and throw her doors open to the world, and of course, to the third angel's message.

But Korea had no Bible, and it is the entrance of the Word that brings light. Our people with their meager facilities would have labored under tremendous handicaps in trying to give the message of the hour at that time, even with Korea's doors thrown open.

Through Providence again, the great Bible societies stepped in and gave Korea the enlightening Word. And more than that, from that day to this they have kept faithful Bible colporteurs in the field, who have walked up and down, back and forth, over those age-old trails of Korea, leaving Bibles in the tens of thousands of villages in the land.

At this time there were no railroads in Korea, no telephone or telegraph, no stage lines, no postal system, and no newspapers, all of which are necessary

to the speedy giving of a message to a nation. Moreover, the Koreans prided themselves on following in the ways of their fathers, and gave no promise of adopting twentieth-century methods. Then the strong and very progressive Empire of the Rising Sun assumed control. In just a few years railroads were built, telephone and telegraph lines stretched out, a postal system was inaugurated, stage lines were laid out, newspapers started, and other modern methods of education, communication, and transportation established.

Now with all these things brought about independently of us, together with the foothold that we have obtained through missionary endeavor as represented in the few hundreds of native converts who know the people and the language as no foreigner ever can, it is possible, through the mighty power of the Holy Spirit, to finish the work, and to finish it on time. And all this in a land that but a few years ago was locked and barred against everything foreign.

What is true of Korea is true also of a large portion of the world. Providentially the closed doors swing open, and the impossible becomes an easy task. Ten thousand forces are at work in unison to facilitate the accomplishment of one great task,—the giving of the third angel's message to the world in this generation.

So let us take heart, for the Master of the harvest will most assuredly cause the harvest to be gathered, sheaves from all nations, before the inky blackness of eternal night settles over a lost world. When you ask if it is possible to finish the work, I answer, Not only possible, but it is already in the process of accomplishment through a thousand ways and means that the greatest of generals is marshalling, leading on His forces to the glorious consummation of the most thrilling task of the ages.

Light for the World

EDWIN R. THIELE

AMONG Americans helping out in the Near East Relief was a young engineer in the little town of Dhal Ogli in Armenia. After coming to this town the young man found an old abandoned water mill by the side of a stream. He repaired the mill, installed a dynamo, and thus secured electricity to light practically all the buildings in the town. It is said that this village is the only one in that whole country possessing a modern electric lighting plant.

Today that city has light. Not long ago it was in darkness. Now when evening comes, all that the villagers have to do to light their homes is to turn a switch, and their dwellings are filled with a glow of light. Not long ago they had to bother with old-fashioned oil lamps, which were troublesome to care for, and even when used, left most of the room dark and dingy.

Why did that village not have light before? That stream had been there for thousands of years, ever since God put it there. The power was there, but they did not use it. It was practically wasted, so far as they were concerned. Years ago some one more enterprising than the rest put in a water wheel, which helped to do the work. But others had let that wheel fall into disuse. It was still there, but accomplishing nothing. After a while a young man came along from another country, saw the wheel, repaired it, hitched a dynamo to it, and supplied the whole city with light.

What that young man did, others might have done years before. What he did, others can do. The light that city now enjoys, other cities all over the world might have if they but availed themselves of power now allowed to go to waste.

But there is another power that might prove of inestimable benefit to man if he but availed himself of it. That is the power of God. That power can do wonderful things for us if we will only use it. It can bring man from darkness into light, give him courage instead of despondency, cheer instead of despair, and life instead of death. It can do for man what he could never hope to do for himself; it can accomplish the recreation of the man himself, transforming the vilest sinner into a pure, spotless child of God.

That power costs man nothing. It is free to all for the taking. All that is required is that man make the effort necessary to receive it. Yet how few will make that effort! Power untold is available for all the world,—power enough to lighten every corner of this sin-darkened world, power to bring joy to every sorrowing heart, power to wash away everything that defiles, power to change this desert of sin into a blossoming paradise of God; yet how little of that power is used!

Why must this be so? Is it not possible that there are many in the world today dwelling in total ignorance of the wonders that might be wrought through this power of God, who would gladly avail themselves

of it if only they were shown the way? As the young American engineer was needed to show those natives in that little Armenian village how great light was available to them through a power right at their doors, but allowed to go to waste, so men are needed today to go into all the benighted corners of this world, to point men to Jesus as the light of the world.

It is for those who have learned of Jesus, to shine as lights for Him. Far more may they accomplish by simply letting that light shine which they have received, than by the most learned philosophical dis-

sertations on the value and properties of light that it is possible for men to give. What those in darkness need is light, not merely discussion about light. If we have light, then why not let it shine? When those dwelling in the darkness of earth see in God's children the light of heaven, will not many of them be attracted to that light? "I, if I be lifted up, . . . will draw all men unto Me." John 12:32. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Lessons from the Book of Hebrews --- No. 6

R. S. OWEN

[Not a verse-by-verse exposition, but stressing some of the precious truths contained in this epistle]

"EVERY high priest taken from among men is ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins." Heb. 5:1.

High priests were ordained to offer both gifts and sacrifices for sins. The offerings presented at the sanctuary were divided into four general classes: Sin offerings, burnt offerings, meat offerings, and peace offerings. Sin offerings were required, and are here spoken of as sacrifices. The others were voluntary, and are therefore called gifts.

"Taken from among men." Why did not God send angels down to earth to act as priests for us? They are our ministering spirits, and are certainly interested in us. Would they not make good priests? The reason given is: Because a priest taken from among men "can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Verse 2. So Christ could not be our priest until He had identified Himself with us, been touched with the feeling of our infirmities, tempted in all points as we are; and thus being made one with us (of one common experience), there was established a bond of sympathy which made Him a merciful and faithful high priest.

How far this common experience was carried, is stated in verse 7, where we are told that in the days of His flesh, the days in which He took our weakness and our need of help, He did as we should do,—“offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.” If Christ, when He assumed our weakness and stood in our stead, felt the need of pouring out His soul in earnest supplication to His Father, how much more should we! And can we hope to be saved from eternal death if we do not follow His example in seeking help through prayer?

Although Christ took our nature, He never yielded to sin; but not so with the earthly priests. They sinned, and so we are told in verse 3 that it was necessary for them to offer sacrifices for themselves as well as for the people.

Christ Humbled Himself

"No man taketh this honor unto himself, but he that is called of God, as was Aaron." Verse 4.

Thus we see that the call to the priestly office is from God, and not of men.

"So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec." Verses 5, 6.

"Christ glorified not Himself to be made an high priest." According to this it was necessary for Christ to be glorified before He could be a priest. Some have thought that this glorification might refer to His being anointed with the Holy Ghost on the banks of the Jordan at the time of His baptism. But this cannot be, for just before His death, after Jesus had spoken of the living water which should flow out of His followers to others, John says: "This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:39. This text not only teaches that Jesus was not then glorified, but it also shows that He must be glorified before the Holy Ghost could come upon His church, i. e., before the day of Pentecost.

Christ humbled Himself to become the substitute for us. This humiliation reached its climax when He died as a malefactor. Then followed His glorification. His Father sent the commander of the heavenly host to call Him to Himself. Jesus came forth from the tomb triumphant over all the powers of darkness; they fled in wild dismay. He left a few tender words of encouragement for His humble followers on earth, and then ascended to the courts of glory; and passing through the shining throngs surrounding the throne in heaven, He presented Himself before the Majesty of the universe, who again acknowledged Him as His Son, saying, "Sit on My right hand, until I make Thine enemies Thy footstool." Heb. 1:13. This was followed by the words: "Let all the angels of God worship Him" (Heb. 1:6), and that vast assembled host of angels prostrated themselves before Him.

But Jesus had not yet completed His personal work here, and so He returned to earth for a period of forty days, when He again went to heaven, taking with Him a company of earth's inhabitants whom He had rescued from the prison house of Satan.

Although He had been restored to His former place of honor with His Father, and although the angelic hosts had acknowledged His exaltation, yet His glorification was not complete until the universe gave Him the same acknowledgment. As He now left the earth to take His former station at the right hand of the Father, a grand reception was arranged for Him, and this acknowledgment was freely accorded. This scene I will not attempt to describe, but will quote the description given by one more capable of doing it justice:

Exalted by All Heaven

"All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection, followed.

The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

"As they draw near to the city of God, the challenge is given by the escorting angels,

'Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of Glory shall come in!'

"Joyfully the waiting sentinels respond,
'Who is this King of Glory?'

"This they say, not because they know not who He is, but because they would hear the answer of exalted praise,

'The Lord strong and mighty,
The Lord mighty in battle!
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of Glory shall come in!'

"Again is heard the challenge, 'Who is this King of Glory?' for the angels never weary of hearing His name exalted. The escorting angels make reply,

'The Lord of hosts;
He is the King of Glory!'

"Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

"There is the throne, and around it the rainbow of promise. There are the cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

"But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing.

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out. Now He declares, 'Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am."'

"The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.' Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. 'Mercy and truth are met together; righteousness and peace have kissed each other.' The Father's arms encircle His Son, and the word is given, 'Let all the angels of God worship Him.'

"With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!'—"The Desire of Ages," pp. 833, 834.

Our Priest Forever

This completed His glorification, and as He took His station at the right hand of the Father, God declared, "Thou art a priest forever after the order of Melchisedec." Heb. 5:6.

After speaking of Christ's earnest intercession for help (verse 7), to which we have referred, the apostle continues:

"Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Verses 8, 9.

Yes, He was the Son of God before He came to earth, and in perfect harmony with His Father; but He learned obedience as a son of man by the things He suffered—suffered, being tempted; suffered, feeling and seeing the terrible consequences of sin. And thus He learned as a man what our heavenly Father wishes each of us to learn,—that His way is best, that to be out of harmony with Him brings sorrow, suffering, and death, and that the way of life is to do His will gladly, forsaking sin and seeking to know Him and His righteousness. By learning this lesson, Christ became perfect as a man. This made Him "the author of eternal salvation unto all them that obey Him;" and so the apostle affirms the fact that He is a high priest after the order of Melchisedec. The high priest was the only one who could make a final disposition of sin. He is a high priest and the author of eternal salvation, because He can clothe us with His righteousness and eternally destroy our sins.

The Bread of Righteousness

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Verse 11.

This indicates that the subject of Christ and His work is a deep matter and difficult to understand, and we need clean minds to grasp it. We have not been as diligent as we should be in trying to acquaint ourselves with this wonderful truth. Thus the apostle says:

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Verses 12-14.

The word of God is the word of righteousness. We are unskilful in this word because we are mere babes, when we should be of full age, and be able to use our senses because they have been developed by exercise. Milk is here used to represent the simplest truths of the Bible; meat, the deep things of God.

The apostle tells us in 1 Corinthians 3:1-3, that we are fed with milk, and not meat, because we are not able to take the strong food. He further states that carnality is the hindering cause.

Oh, what a picture! God sets before us His table spread with His wonderful truths,—lines of thought which hold entranced the minds of cherubim and seraphim, and to eat of which means joy, peace, and eternal life,—and He asks us to partake freely. Satan sets before us his table spread with sins, glittering and attractive, but to partake of which means sorrow, pain, and death. Strange as it may seem, many of us take a few crumbs from the Lord's table and then finish our repast on the follies of sin. Let us remember that when we take sin, we are choosing it in preference to the deep things of God.

Loma Linda, Calif.

* * *

"I Am Come to Great Estate"

R. F. COTTRELL

"THEN Solomon sat on the throne of Jehovah." 1 Chron. 29:23, A. R. V. The reign of David his father had been long and prosperous. On every side Israel's enemies had been subdued, and their tribute was flowing into the coffers of the favored kingdom. Aside from a rivalry for the throne that was speedily overcome, there was domestic peace and prosperity. Little wonder that the youthful Solomon exclaimed,

"I am come to great estate." Eccl. 1:16. He further said:

"I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?"

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days." 1 Kings 3:7-13.

The years that followed witnessed the completion of the beautiful temple, the magnificent palace of the king, numerous other public works, and also saw the frontiers of empire extended from the river of Egypt to the Euphrates. As time elapsed, the king would say with increasing emphasis and appreciation, "I am come to great estate."

Is not this a parable? In the beginning of this movement, when Elder and Mrs. White, Elder Bates, and others, studied the Scriptures and wrestled with God in the secret place for undimmed vision, there was unfolded before them the priesthood of Christ in the heavenly sanctuary, with other kindred and precious truths, the whole forming a marvelous panorama of divine handiwork. Yes, God committed it to them, and it was theirs to admire, to hold fast, and to proclaim. Verily could the pioneers in the message then exclaim, "We are come to great estate."

Since those early days of adventure for God, three quarters of a century have passed. The good tidings have lost none of their sweetness or beauty. Time has neither moved a block nor stirred a pin of the fundamentals; on the contrary, it has recorded the fulfillment of many prophecies, so that numerous events and developments then seen by the eye of faith as "through a glass darkly," are now accomplished facts in the march of science and the history of nations.

Every intervening year has likewise witnessed the frontiers of the message flung farther and farther by land and sea, until thousands of voices in a hundred and more nations and tongues join in the loud cry, "Jesus is soon coming again." Today as never before the child of God can emphatically reaffirm, "I am come to great estate."

Nowhere in all the world is there a possession of equal value, nowhere an enterprise of such surpassing importance. God has commissioned us as keepers of His royal estate. How wondrous the privilege! how infinite the responsibility!

Like Solomon, we need to plead with our heavenly Parent for an understanding heart.

"O the depth of the riches both of the wisdom and knowledge of God!" Appreciating here and now "the breadth, and length, and depth, and height" of the intrusted treasure, qualifies for residence on the great eternal estate so soon to be opened to God's true home seekers.

Loma Linda, Calif.

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"SUCCESS in life is not so much a matter of talent or opportunity as of concentration and perseverance."

"The Sin Which Doth So Easily Beset Us"

E. HILLIARD

THE eleventh chapter of Hebrews contains an account of men and women who exercised great faith under trying circumstances.

The third verse gives light and knowledge as to the origin of all created things. We read, "Through faith we understand [know] that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." "He spake, and it was; He commanded, and it stood fast." Ps. 33:9. When He spake, it came into existence; and when He commanded, it remained steadfast, even unto this day. Naturally, those who do not believe this will set aside the eleventh chapter of Hebrews as unworthy of attention. But to the faithful Bible believer, the worthies mentioned herein form a cloud of witnesses to inspire trust in God in the hour of peril. "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside . . . the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

In every generation since the fall of man there have been atheists, infidels, and agnostics. Such demand a revelation of God Himself and a miraculous demonstration of His power before they will believe in the existence of His personality. To satisfy such, God would need to reveal Himself and demonstrate His power to each succeeding generation. He revealed Himself to Moses, and placed it on record that future generations might have faith in His personal existence. Ex. 33:17-23; 34:6-8. He manifested His power when He divided the Red Sea, rained manna from heaven for Israel while passing through the wilderness. But skeptics urge, "We were not there to behold it, and as God has not revealed Himself to us, and manifested His power, we feel justified in saying that we believe no such thing took place." Ignorance is no excuse for unbelief when evidence is at hand. Millions who disbelieve the Bible do not study its prophecies and their fulfillment, which inspire confidence in its divine origin.

To the infidel all is dark beyond the grave. But those who believe the record concerning faithful Abel, the life of translated Enoch, the ridiculed but righteous Noah, faithful, obedient Abraham and Sarah, are companions with them, and will share the reward that awaits the sleeping saints at the resurrection of the just.

God has promised to raise the dead. (See 1 Thess. 4:16-18.) He has demonstrated His power to do this by the resurrection of Moses and the widow's son through the prophet Elijah. (See Rom. 5:14; Jude 9; Mark 9:1-5.) Christ raised Jairus' daughter, and the son of the widow of Nain, and Lazarus, even after the body emitted an offensive odor. What more could God do to convince unbelievers of His personal existence, His omnipotent power, and His great love, than He has done?

The infidel and evolutionist may deny the existence of God, disclaim His word, and through science, falsely so called, deceive a great many people; but he who believes and feeds upon God's Holy Book, will endure forever. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

Chamberlain, S. Dak.



EDITORIAL



Early Sacrifices

I AM sometimes led to wonder, as I read about the work in the early days of this message, if those of us who are younger have the same spirit of sacrifice that the pioneers had. I heard Elder Haskell say, not long before his death, at a meeting where we were considering how to manage the resources of certain conferences and institutions, that he remembered "when there were no *resources* to manage or distribute." And it was back in those earlier days that hundreds of churches, which today stand and constitute the backbone of our work, were raised up. We are nearer the end now than then, and ought to grow in the spirit of self-denial, the same as in other graces.

"I was pointed back to a time when there were but few who listened to and embraced the truth. They had not much of this world's goods. The wants of the cause were divided among a very few. Then it was necessary for some to sell their houses and lands, and obtain cheaper to serve them as a shelter, or home, while their means were freely and generously lent to the Lord, to publish the truth, and to otherwise aid in advancing the cause of God. As I beheld these self-sacrificing ones, I saw that they had endured privation for the benefit of the cause. I saw an angel standing by them, pointing them upward, and saying, 'Ye have bags in heaven! Ye have bags in heaven that wax not old! Endure unto the end, and great will be your reward!'"—*Testimonies*, Vol. I, p. 176.

Many of our older workers can remember when, through poverty and small salary, they suffered great privation for the work's sake; when they went out to labor with no promise of remuneration and no fixed salary. The promise of a larger salary was not held out as an inducement to secure workers in any field; there was no agitation among workers for an increase of wages, or any questions asked as to the wage schedule.

Back in those days we established institutions of learning, and workers left strong churches behind them as monuments of their labor and sacrifice. Back in those early days of sacrifice and privation, when, like the apostles, we could say, "Silver and gold have I none," the truth was given in power, not so much by those who had degrees received in college, as through the endowment of the Holy Spirit. To young men in these days the Spirit of God says:

"The young, especially young men, who profess the truth, have yet a lesson of self-denial to learn. If these made more sacrifice for the truth, they would esteem it more highly. It would affect their hearts and purify their lives, and they would hold it more dear and sacred."—*Id.*, p. 177.

These words are good counsel to our young men who are graduating from our colleges and academies today, not to study too much concerning the salary they are to receive, but to seek for a burden for the ministry, for getting into the field, and raising up churches. God will take care of you and the salary all right. There is nothing the Lord can bless so much as the spirit of sacrifice and self-denial.

And those who are left at home should have the same spirit of self-denial as the workers in the field. They should share equally in sacrifice. It does not please God for workers in either home or foreign fields to be compelled to suffer for the things they need, while we have plenty and to spare. Why should we send a young man to a distant mission field, and compel him to ride a bicycle for hundreds of miles under

a tropical sun, to supervise the work, because funds are lacking to purchase anything better, while we at home ride in our fine touring cars or limousines? This is the case in more places than one. Sometime God will weigh this inequality, and ask those of us who permit it why we did so, while there are tens of thousands of dollars deposited in banks, and our own wants, real and imaginary, are well supplied. What we need to correct all this and advance the work, is a return to the simplicity and sacrifice of the pioneers in earlier days, when resources were small and self-denial large.

G. B. T.

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A Religion Based on Irreligion

THERE are many religions in the world. Pre-eminent among these stands the one true religion which centers in the person and work of Jesus Christ. The inspiration of this religion is His indwelling life,—"Christ in you, the hope of glory." The means by which this life is obtained and retained is faith in His atoning blood, and simple, childlike obedience to His requirements. It is a religion based, not upon the worth or merit of the recipient, but upon the grace and merit of the Lord Jesus Christ. It is a religion of faith and not of works.

In contradistinction to this system of salvation stands every other religion in the world. Every other religion is a system of man's own devising. Its inspiration is found in man, who is left to work out his own salvation in his own self-righteousness. Every perversion of the Christian religion, even though passing under this name, is a system of human salvation.

Every man in the Christian church striving by his own efforts to attain holiness, is seeking to climb up some other path than the divinely ordained way. Some are seeking to exalt themselves through the downfall of others. Some are seeking to proclaim their own righteousness by pointing out the unrighteousness of their fellow men. This, it seems to us, is the most despicable form of all religions. Think of a man trying to obtain religion by dwelling upon the irreligion of his fellow men, seeking purity of heart by contemplating the moral depravity of the human family, seeking growth in Christian experience by proclaiming abroad the defects of his brethren and sisters.

Absurd as this may appear in theory, it has been the actual practice of misguided persons all through the history of the church. In every period of the church it has been popular with certain classes to demerit the church. This has been their stock in trade. This class exist today. They delight to take strong statements in the Bible which may or may not apply to this day and generation, reproofs which have been administered to the church of God through the spirit of prophecy, and dwell upon them as sweet morsels. One would judge from their conversation that these untoward conditions in the church are the subject of their constant contemplation. They in no wise include themselves in the category of those reproofed. They are the "Daniels come to judgment," the true, loyal ones whom God has commissioned to sound these warnings to the church.

We believe with all our heart that the church of God today is in the condition pointed out by the spirit of prophecy. Many are in the Laodicean state. Many have turned their backs upon God, and are marching toward Egypt, as the spirit of prophecy tells us. A great spirit of worldliness and indifference has taken possession of many hearts. There is a loss of the simplicity which once characterized this people. And we are in warm sympathy with the earnest efforts that are being made by the servants of God throughout the field to remedy this condition.

We are in hearty accord with the spirit of revival and reformation. We know that upon scores of hearts this burden is resting with oppressive weight. Earnest, devoted ministers of Christ in many sections are laboring with heart and soul to help the church of God up to a higher and brighter experience. Thank God, many are responding to the call. The reports come to us from every part of the world field. God is showing Himself gracious. Thousands are rejoicing in a living experience. By lives of consecration and earnest labor many are proving that they have placed all upon God's altar.

It is not to these Christian efforts to effect reforms that we refer; rather it is to the spirit of self-righteous caviling and criticism and faultfinding which has been engaged in by men of self-appointment, men who seem to take delight in holding up the defects of the church of God, whose whole stock in trade is criticism of their brethren, whose influence is to tear down and not to build up, the effect of whose work is to disorganize and destroy rather than to unite the flock of God. These persons, for the most part, have put nothing into this work. They know naught of the toil and the sacrifice which have been manifested by scores of those whom they criticize and condemn. Indeed, it is a question if they ever had any experience in actual soul-saving.

What spirit can actuate a Seventh-day Adventist who truly believes this message, who believes that to all the world before Christ comes there must go the gospel of salvation, who sees within a few miles' radius of his own home thousands who know nothing of Christ, and yet who has no burden of soul for these poor people? He has seen something wrong in the church. He has seen some brother make a mistake, and so his whole burden comes to be to exploit the mistakes in the remnant church. His ears are deaf to the great commission. He feels no responsibility to give the message of Christ's return to those in darkness, his burden of heart is to publish broadcast the weaknesses of his brethren, thus counterworking the efforts of those who are trying, even in weakness and doubtless with mistakes, to give the message for this day and generation to the nations of men.

We appeal to these misguided ones to change their attitude. We appeal to them in the name of the Christ they profess to love, to realize the responsibility that rests upon them, and after they have enjoyed such unexampled opportunities for years, to get out into the regions beyond, as the spirit of prophecy has exhorted them, and set up the banner of truth in new fields. By doing this they will save their own souls, the souls of their children, and the souls of those to whom they minister. Many in our large church centers are dying from spiritual inactivity. They need the inspiration that comes from personal missionary effort, to revive their own souls.

We cannot gain religion by dwelling upon the irreligion of others. There is no saving power in that experience. May God help us to sense it before it is too late, and to co-operate with Him in His great work for a lost world.

F. M. W.

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The Time of Christ's Coming

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

The twenty-fourth chapter of Matthew should be studied over and over again by those who believe in the second coming of Jesus and desire to know when it is to take place. It is the Master's own answer to that very question. Surely there could be no better answer. The Saviour who came to this earth to redeem us, who taught us the way of salvation, who sent us His Spirit to be our companion until He should come again, who promised that He would come, and told us how to expect Him, has here given us the answer to the question that first springs into our minds when we think on these things, as it did into the minds of the disciples: "When shall these things be?"

Let us notice, then, the essential facts of this answer:

At the outset Jesus gives a warning against deception and against expecting His return too soon. Then He says of the first great historical period, that it would be characterized by wars and rumors of wars, by the rising of nation against nation, by earthquake, pestilence, and famine, and such scenes of turbulence and strife that it would seem that the very foundations were broken down and the end of the world must be at hand. This is brought to view in verses 6 and 7.

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Verse 7.

The time beginning with the fall of Jerusalem and continuing through the collapse of the colossal Roman Empire, when the savage hordes from the northern forests tramped over the highways of the Cæsars, and the splendor of Latin civilization was blotted out, is evidently referred to in this passage. It seemed that the world could not survive the catastrophe. But Jesus said all these things were but the beginning of sorrows, that the end was not yet. Verse 8.

Then would ensue a time of real affliction. Then would the faithful people of God be hated, betrayed, delivered up, and hunted of all nations. So savage and relentless would be that time of persecution that except the days were shortened there would no flesh be saved.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Verses 9, 10, 21, 22.

This would be the time of real sorrows, of which the first period was only the beginning. A truer and more vivid picture of the actual events that did succeed the break-up of the Roman economy, can scarcely be imagined. We undoubtedly have here the period of papal dominance, when the outstanding figure of history was the Roman pontiff, and the distinctive

characteristic of the age was bigotry, cruelty, and intolerance beyond anything that ever had existed or ever would exist again.

During those days the world was plunged into spiritual and intellectual darkness that was well-nigh impenetrable. Superstition took the place of religion, the truth with regard to Christ and His ministry was obscured, and vital Christianity gave way to a mumery of scantily disguised pagan ritual and incantation. And as is usual where superstition and fanaticism exist, dissenters from the prevailing creeds were bitterly persecuted. They were hunted through the earth like wild beasts. Torture and death were thought to be God's instruments in purging the world of offensive faiths. The betrayal and extermination of heretics were considered as religious exercises. It is estimated that between fifty and a hundred million martyrs suffered death in these times for the sake of religion.

But these days of great tribulation were to be shortened. They were to be followed by a time of tolerance, of enlightenment, ease, and prosperity. The hot ardors and religious zeal that had made the former years tempestuous and gory, would subside. Calmer of temper, cooler of feeling, men would turn to the material pursuits of life, and the church would be plunged into a period of waiting and endurance. Deception and spiritual error would flourish in this new soil, and the true people of God would need constantly to be on their guard.

"Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verses 11-13, 23, 24.

It is clear from these verses that the prevailing deceptions would gather around the idea of a coming golden age. There would be many cries of "Lo, here" or "Lo, there" is Christ. The thoughts of men would be turned toward betterment of world conditions, and they would repose their hopes in the promises of false prophets and lying teachers. But at the same time a true evangel of the kingdom would be going forth, for the world would be deceived as to the method rather than in their expectancy of the dawn. In the latter respect their instincts would be right. Each in his own way would sense the approach of the glorious day for which the world has waited. But sensing it would not be sufficient. There is a true gospel of the kingdom, and this "shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14.

This period, when it should be reached, would be the last of earth's history. The age of political upheaval, when the last of the great universal monarchies should crumble and crash never to be welded into unity again, would be succeeded by another. The age of darkness, when the world, turned back to barbarism, would sip the intoxicating wine of fanatical superstition promulgated as the religion of Jesus Christ; when a little learning and a little of the truth of God would be blended with the grossest ignorance and the most savage, arrogant, and cruel elements of human nature; when the nations, drunk with this poison of mind and soul, would try to wipe the very footprints of the faithful of God from the earth—this time too would yield to another.

But when the days of material prosperity should

come; when the world should become engrossed in the pursuits of this life; when they should be "eating and drinking, marrying and giving in marriage," buying and selling and indulging the vices which flourish with the "fulness of bread and abundance of idleness;" when the church should glide out of the storm into placid and untroubled waters, and the abounding of iniquity should cause the love of many to grow cold; when error and deception and the doctrines of false prophets should spring up and flourish like fungus in the tropics; and when over against this a message should go forth announcing the nearness of Christ's return to earth according to the prophecies of Scripture,—then men might know that they were in the last time, the time of the end of all things, the time of Christ's coming.

This is the answer to the question, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" The latter part of the question, that relating to signs, is answered in greater detail later in the chapter, and should be made the subject of further study. But in clear-cut, comprehensive outline we here have the history of the world to its end; and as we reflect upon it, we are seized with the overwhelming conviction that this last time, this closing hour of history, is that in which we live. The first epoch is passed; the second likewise; the third and last has been gathering force for five centuries, and has been in full swing for a century and a half. The Saviour's description of it could not be more accurate if He were speaking of it now instead of two thousand years ago.

It usually is left to history to exercise the penetration which here is shown two millenniums before the coming of the time. No analyst or chronicler could touch more accurately the outstanding, identifying characteristics of the three phases of the Christian era than is here done in the bold strokes of a few verses. The words ring with authority. They cry to us that the time is here.

Realizing this, the church should take comfort in the promise that in this time of enchantment and deception, when the history of the world is hastening on to its close, those who remain steadfast in Jesus will be victorious at last. There is no uncertainty about the finishing of the gospel work, either in the world or in the hearts of the sincere followers of the Lamb. "This gospel of the kingdom shall be preached," and "he that shall endure unto the end, the same shall be saved." This is the Saviour's own assurance, backed by two thousand years of fulfillment. Heaven and earth may pass away, but His words will not fail.

C. A. H.

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THE entire object of true education is to make people not merely do the right things, but enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—*Ruskin*.

* * *

LET us accept the verdict of Emerson, "The day is always his who works in it with serenity and great aims." Let us be strong in sharing the rugged optimism of the apostle Paul, who bade us remember that "all things work together for good to them that love God."—*The Congregationalist*.

* * *

MODESTY is the highest ornament of a woman through every stage of her life.—*David Barclay*.

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.

Medical Work Among the Indians

E. H. WILCOX

THE medical work in the Lake Titicaca Mission has proved to be a great factor in opening doors and getting next to the hearts of the Indians as well as the Spaniards.



Mr. and Mrs. E. H. Wilcox Treating a Patient at Our Puno Dispensary

At each central mission station we have a small room equipped with a few of the essentials needed for treating the sick. This equipment is very meager. It consists of a chair or a bench or a box, a wash pan, a tray or two, some tooth forceps, a knife, sometimes a needle, and some medicines. Water treat-

ments may be given in a very simple way. Many come with eye trouble, and as some in the high altitude think to touch water means to catch a bad cold, the eyes become dirty and infected, and the first thing needed is to wash out the eyes so they can see

better. Others come with ear trouble, and complain that they cannot hear. This also is due to lack of cleanliness. Washing the ear with warm water and then putting in a little cotton moistened with sweet oil, brings some very remarkable results. The patient returns home feeling that the foreign doctor has helped him wonderfully.

Tooth pulling is the director's pastime. Hardly a day passes at the mission station that some one does not come and plead that a tooth be extracted. All mission directors get to be quite proficient in this, whether they have ever pulled a tooth before or not. One can hardly pass through a town en route to some station without being asked to stop and pull a tooth for some one who is suffering. Really one gets so accustomed to pulling teeth that he sometimes forgets that the patient really suffers pain, because the Indian will endure almost any kind of pain without indicating his suffering.

Epidemics of smallpox and typhus fever break out at times, and the director is then on the go from early morning till late at night, treating the sick. Thousands are vaccinated in a week's time. All this the director does free, except for the medicines used.

At the present time we are treating thousands of cases each year. This work, performed in love and with a prayer to God for His blessing to minister healing to the sick and life to the sin-sick soul, brings results that will tell for eternity.

Triumphs of the Message in the New Hebrides

D. NICHOLSON

NEARLY two years ago an invitation was sent to Atchin, the headquarters of our work in the New Hebrides, from representatives of an isolated district on Ambrym. As soon as convenient we visited the people of this district, and found a number of mature young men and women under strong conviction that they should enter our school. A number returned with us, and at later periods others came across to the head station. Twenty-four in all attended our school during the year, and twenty-three turned to the Lord. Most of these were baptized several months ago, and the remainder are now in a preparatory class.

As a result of these conversions, a call came for a Sabbath mission to be established at Baiap on Ambrym. When the young men went across to Atchin, they left environments of a decidedly degrading nature; they were addicted to grog drinking, smoking, and gambling, and had the reputation of living in gross immorality. A few had professed a belief in Christianity in the past; but having no knowledge of the Bible, their profession amounted only to a compromise with heathenism and a life of servitude to the vices of the white man.

When these young people returned to their homes, their parents and friends were not slow to notice the change in their lives, and many questions were asked



Pupils of the Mission School at Atchin, New Hebrides

concerning the new teaching that had so completely revolutionized their conduct. The chiefs and old men, keen observers, after watching the boys walking around the villages, clean and tidy and smiling, passed the remark, "Why, this is something we have not seen before!" It was after learning of the nature of the

"new teaching" that the definite invitation was extended to us from friends and heathen men to establish a station among them.

More than a Hundred New Believers

Finally arrangements were made for a mission, and from the first a keen interest has been manifested. Houses, roads, and other necessities have been provided practically free of cost, and while the monetary value of this work does not amount to much, the spirit that prompts it links men to Christ in bonds of service. Leaf roofs and bush timbers, all crude in themselves, tell the story of many days of arduous toil and faithful sacrifice in order that the principles of the gospel may become a living reality. For twelve months the work has been going forward steadily at this new station, and today we have simple facilities for carrying forward a permanent work for these people.

On Sabbaths over a hundred adherents meet at the early morning service, and later in the day Sabbath school and young people's meeting are held. The Sabbath school is conducted as in the homeland, and advanced young men are now able to conduct reviews and teach classes. All the exercises in the young people's meeting are taken by members of the society, and nearly all present a report of work for heathen villages in surrounding districts. This month, branch Sabbath schools have been opened in three villages, with encouraging prospects.

A day school is being conducted for the young men and women, and good progress is being made by the forty students who attend. Already some are going out to outstations as student teachers, and are doing acceptable service in leading heathen men and women to Christ.

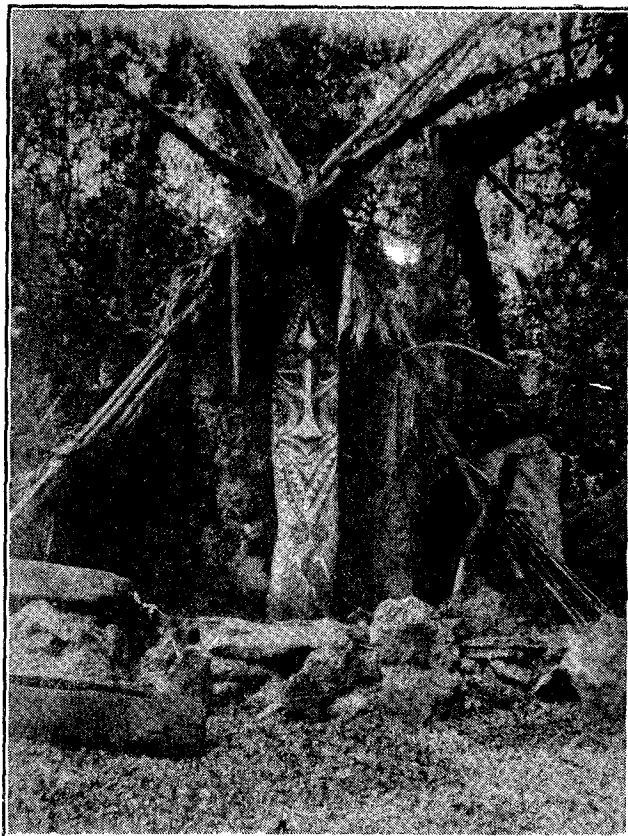
Searching for the Light

In front of the mission home on Ambrym there is a large overspreading tree. One day a recent convert mentioned to us that it was under this tree that a group of young men made a decision to search for a mission that would give them the help their hearts yearned for. A number had enjoyed the blessings of the light of the Word and gained a knowledge of the Saviour, only to lose them again through the mists of heathen surroundings. One young man suggested that a letter be written to the Sabbath missionaries, and it was this letter that brought us into touch with them.

It appears that on their arrival at the station, several conversations took place. We noticed each person was most careful in his deportment, and although several were smoking when we first met them, we never saw a pipe after they arrived at Atchin. Now they tell the story that they came with the full intention of accepting all the teaching of the church, and it was for this reason they exercised such carefulness.

Naturally the first Sabbath was a day of surprises to them, and it was noticeable how keenly they observed everything that was done. Some felt strange, but others said, "Let us watch for a time, we will soon learn." Then they remembered that a boy named David, from their district, who had been to the station previously and returned to his home, for several months did no work on Saturday. Immediately they recognized that this was the way to observe the Sabbath, and they asked so many questions that when the Sabbath again came, they knew how to observe it intelligently, and made all their preparations on Friday. From that time to the present every Sabbath has been carefully observed.

Subsequently we visited David, the man who attempted to observe the Sabbath alone for a time, and in answer to our questions he told the story of a visit to Atchin many years ago. Two boys, David and Peter, it appears, arrived at Atchin one Friday a short time before the setting of the sun. Brother C. H. Parker was engaged in carrying boxes from the beach, and they offered to help him. In reply he told them that the Sabbath was drawing near, and he would not do any more work. This statement surprised the boys so much that they decided to attend the services next day. Conviction came to their hearts, which was never effaced, and they returned to Ambrym and told the story of a new mission that kept Sabbath on Saturday. Many were not strangers to this truth,



An Atchinese Place of Worship
Pigs are offered as sacrifices on the stones in front of the carved figures.

for while they were on the sugar plantations in Queensland, some lay members had taught it and kindred truths to them. Later David went to work on a planter's vessel, and providentially the vessel called at Atchin at the time his indenture was finished. He decided to remain and attend school. He studied the Bible with the resident missionaries, and later returned with his former convictions confirmed, and attempted to observe the Sabbath on Ambrym.

A Bearer of Light to His Own People

After being on Atchin a few months, one young man of the company who had come to us decided to return to his home. He did not tell even his close friends his intentions, and the only conclusion we could come to was that he had become discouraged or intended to return to his former life from choice. Two months after his return we again visited the Ambrym district, and the first to greet us on the beach were this young man and David. They led us up to an allotment of ground half a mile distant, and told us how they had succeeded in raising up a company of fifty adherents, and church services and school

were being conducted as they had learned at Atchin. The first thing the boy did after his return was to persuade David to associate himself fully with the truth, and they then went to work and gathered in their friends.

Peter was among the number who came across to Atchin to attend school. He readily accepted every point of truth presented. One day, after studying scriptures on the second advent, he brought out from his box an old, worn copy of "Heralds of the Morning," bought by his brother many years before, and cherished by them because it had revealed the blessed hope of Christ's return. When Peter heard a presentation of this subject, it dawned on him that the book taught the same truth that he was learning at the station. Again a confirming conviction fastened itself upon this man's mind, and he surrendered, acknowledging that God had been guiding his steps toward the light for many years.

Recently a new launch arrived for the Ambrym mission, and at the dedication service a number of men stood up and testified that before they sought us, they had prayed in secret for light and for a missionary who would tell them of God and bring peace to their troubled hearts, and they recognized that the establishment of the station was an answer to their prayers.

When the call came from this unexpected corner, we missionaries were praying in our weakness for the Lord's guidance, for the message had been faithfully preached with persevering effort, and there was not a rift in the cloud of darkness surrounding us. When the call did come, it seemed so strange that these people should be the ones to accept the truth that we were thrown into perplexity and confusion; but as the whole story has unfolded, renewed courage has come to our hearts, and new life has been infused into the adherents of older stations. For many years God has been preparing the Ambrym people for the message, and in His own time He directed their steps to our station.

* * *

Transformed by Christ's Power

M. G. CONGER

BEGGING is one of China's best organized professions. The beggars in both large cities and country villages have a guild, with a chief, and a code of ethics rigid enough to be compared with that of the medical profession in this country. The members of these guilds range from laughing old men to starved, maimed, and bruised children. Their work has many varieties. They join themselves to tourist parties, invite themselves to the opening of new shops, and early attend weddings, funerals, and other important household events, intimating that a little tip would be very welcome. Some sit beside the road, and others run along by the side of rickshas and carriages, begging for a piece of money.

Like the members of other professions in China, beggars rarely change their vocation. Every child expects to engage in the same work that occupies his father's time, it being considered part of his inheritance, unchangeable as the law of heredity.

One of our first contacts with Oriental begging was in the city of Nanking, China. Here, with a large group of Seventh-day Adventist missionary recruits, we were studying the language. Among the other beggars who sought to ply their trade with the for-

eigners was a lad about twelve years of age. He kept pace with the ricksha, asking for a cash. Bareheaded, barefooted, with ragged clothes and dirty face, he excited pity.

One day one of our number spoke to him as he ran beside the ricksha:

"Why are you begging?"

"To get food to eat."

"Why do you not work?"

"There is no work."

The missionary offered work, and with the promise that he would come the next day, the little beggar gave up the chase.

The next morning he appeared at the door, and after being persuaded to wash his face and hands, he was set to work about the house. We soon became better acquainted, and the arrangement being satisfactory, the little beggar continued to come.

One day he was prevailed upon to take a bath and receive a new suit of clothes and a haircut. This done, he looked like another person. As time went on, he was dealt with kindly and patiently, and he learned to love the missionaries, to love God and the Bible.

When I was leaving China seven years later, among the several hundred students preparing for gospel service at our college in Shanghai, was a tall, strong, bright Christian young man who requested me to carry his greetings to his American missionary friends who had done so much for him. This young man was the former little beggar boy of Nanking, now no longer a beggar or a heathen, but a converted Christian young man, rejoicing in the merits of His Saviour. He considered himself "bought with a price," "redeemed with the precious blood of Christ."

* * *

Love

MRS. F. A. GOSLING

O LOVE divine,
O love all mine,
Can aught on earth e'er sever
This love from me,
This love so free?
Ah, no, 'tis mine forever.

And so 'tis yours, if you desire;
This kindled, glowing, growing fire
Can search the hearts of all,
Can bring sweet peace,
Can give release
To prisoners of the fall.

Whence comes this widening, growing stream
Of love so great, of love supreme,
That circles you and me?
Cost it a price?
Yea, fabulous price,
A death upon a tree.

A death for me? A death for you?
Who such a glorious act would do
For sinners such as we?
And did love prompt the sacrifice,
And know full well our purchase price
Was death upon the tree?

Yes, Jesus knew, He knew it all,
Knew man was ruined by the fall.
This Jesus, Saviour, God,
Came down and lowly paths He trod.
He who had reigned above,
Came down and made the sacrifice,
Came down and paid the wondrous price,
Could do naught else, for God is love.

Tulsa, Okla.

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.

Just a Visit

MRS. R. B. THURBER

"COME in," said a quavering voice as I knocked. Some old silk, pieces of velvet, and a hat frame were hastily gathered up to make room for me to sit down.

"Have you become a milliner?" I asked.

"Oh, I was just trying to freshen up this old hat and make it do a little longer. I try to save in every way I can, so we can have that much more to help the cause of God."

"That is a different motive than some of us have for saving. We try to save in order to have that much more to spend for things we want."

"We have always tried to get along on as little as possible, for the needs of the cause are so great, especially the needs of our people in Europe just now. So many of them we worked with and loved dearly, and the fact that they suffer for bread causes us to sacrifice every unnecessary thing in order to help them."

Tears came into her eyes as she spoke. She and her husband had spent many years in other countries in pioneering the work of God. Now they are old and have come back to this country to rest, but still they save, and give all they can.

"Have Brother Hancock and his family moved to Davidson yet?" she asked.

"No," I replied, "they haven't sold their house yet."

"Well, you know, I think it is best not to gather too many things, so that when we are called to go somewhere in the Lord's work, we aren't hindered by a lot of possessions. When my husband and I were asked to go to Iowa, we sold everything quickly, and took only our clothing and bedding. When we went to Europe, we took only two trunks and two barrels for our whole family. When we came back to this country, we brought even less."

"But didn't you lose quite a bit in selling and buying new furniture?" I asked.

She laughed. "We didn't try to buy new or handsome furniture, but visited the second-hand stores, then with a paint brush freshened up what we bought; and when we came to sell, we often got more than we paid."

"I think some folks need to come and take thrift lessons from you," I told her.

"This has been my standard of buying either clothes or furniture, and even food," she said, and handed me a little quotation:

"Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time. All means needlessly expended in dress or in the adorning of our houses is a waste of our Lord's money. It is defrauding the cause of God for the gratification of pride."—"Testimonies," Vol. V, p. 189.

I read it thoughtfully, and began to wonder how much I had defrauded the cause of God for the sake of pride. I thought of a \$75 dressing table, and a \$150 radio set, and season tickets for the symphony concerts at \$10 for the family. I turned to her and

said, "I think you have saved more than the price of a new hat today." Then I hurried home and copied the quotation, and I keep it in my pocketbook, lest I buy something for the sake of pride.

Nashville, Tenn.

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Conduct in Church

JULIA A. LELAND

IF we should watch our conduct in the home and on the street, how much more should we be careful how we act in the house of God!

Loud talking, or even whispering, should not be heard in the church; for God is there, and before Him we should feel our insignificance, and not indulge in conversation. Immediately upon being seated, it is an act of courtesy to the heavenly Visitor to bow the head in a word of silent greeting. Thus may the churchgoer be put in a frame of mind to enjoy the services to follow.

Greetings to friends should be postponed until out of the church, for in church a smile or a slight nod of the head will suffice to show recognition.

When about to leave a friend's house, we seek the hostess and bid her farewell, expressing our appreciation of the pleasant time. Should not such courtesy be extended to the King of kings? And yet how often people rush out of church while the last song is being sung, not waiting for the general dismissal, nor to bow their heads in gratitude while the benediction is being pronounced.

Naturally we wish to be friendly, but our greetings, as before stated, should be left until we are outside the church, when friends may be spoken to in a quiet tone and the stranger invited to dinner. But never should church aisles be crowded with jostling, laughing, and talking people.

Yes, Jesus loves the children, but He also wants them to have a true realization of His majesty and the sacredness of His place of worship, which the child does not experience if allowed to play with his toys all through the service, or if he is allowed to drop crumbs on the floor where worshipers kneel.

True, a child must be amused, but let that be in the nursery, and when he is brought to church, teach him reverence for the house of God. A child, however, learns by observation and example, and if the parents are not quiet, he cannot be expected to be. Children can be reverential, however, as Catholic children demonstrate, for they are taught to walk on their toes in church, and never to utter an unnecessary word.

If a child is naturally boisterous, and is given up as a "hard proposition," then it should not be brought to church to distract the attention of those who wish to listen to God's word. It should be either left at home or allowed to sit near the door, where a hasty exit can be made when fidgeting begins. If the child realizes that quiet is expected in the house of God, it will help him to grow up with a deep reverence for the church.

Of course those who attend church go to listen to what the speaker has to say, and not to criticize their neighbor's garments or to show off their own. It is very poor taste to enter a house of worship decked out in party attire, and it is also a poor example to the children for the parents to return from church and discuss what others wore.

Church department may, therefore, be summed up by saying that a quiet, reverential attitude should be assumed at all times when in the house of God, and undue criticism should not be indulged in when reaching home.

* * *

How Family Worship Captured Souls

At the age of twenty-two, while leading a wild, reckless life, God arrested my attention, and after deep conviction and repentance, I realized for the second time (the first for a brief period at the age of ten) what His pardoning favor was. Having been brought up in a Christian home and surrounded by church privileges, I knew what the usual means of grace meant, both in private and public life. My wife was not a Christian, yet I felt it my duty and privilege to return thanks at meals, and after a little opposition on her part it became a settled custom.

Owing to the nature of my work, being at home at irregular intervals, I do not remember that I began other family devotions then. About this time a young man, a relative, who lived some distance away, called at my home and was there to dinner. He was not a Christian, and had never known me as such, but he had recently heard I had become converted, hence I suppose he was a little curious. I returned thanks as usual in his presence, and shortly after dinner he returned to his home again. He afterward told a friend that that was the starting-point with him of conviction which never ceased until he was converted a short time later. He afterward studied for the ministry, went to Japan as a missionary, and today is a prominent educator and worker among the Japanese in the Western United States. On his return home that day, he reported my conversion, and soon after I was offered a good position by his father at a better salary than I was then receiving. I gratefully accepted it, not knowing just then how it all came about.

My new position gave me regular hours at home, and I improved the privilege by having family devotions. At first my wife would not kneel with me, but would listen as I read from the Word; but some time later she began to kneel when I did, and one morning about six months after coming into our new home, while we were kneeling in prayer, she asked me to pray for her, as she also wished to become a Christian. I thanked God for that privilege, and that morning was the beginning of a new life for her that never ceased during the short time she was permitted to remain here. She died a little more than a year after, trusting Jesus as her Saviour.

Two or three years passed, and a new home had been provided me. We both enjoyed the family devotions, and it made no difference who was in our home, all were invited to join us and share in the blessing. Some appreciated it, and doubtless some did not. One evening a wayward sister came to us, unexpectedly. When the time for prayer came, she knelt with us, and as we asked God to remember her in mercy, she began to weep, and asked us to pray for her. Before we arose from our knees, she had

found peace with God, and has remained a Christian from that day.

These are experiences which I look back upon with a heart full of praise and thanksgiving to God, for strength given in times of need. There may have been other awakenings which have grown out of the practice of the family worship that has been to me such a precious privilege. I trust so. But the time would fail me to tell of the strengthenings, the blessings, the revelations of His will, which we have enjoyed in these seasons of grace during the years that have passed and are passing, and we give God the glory. And not only do we hope that the sun of family devotions may never go down in our own home, but that it may arise with healing in its wings on the homes that are now in darkness to this grace.—*The Sunday School Times*.

* * *

Night Rain

DONALD A. FRASER

At my window, tapping, tapping,
Come the fingers of the rain,
Tapping, tapping,
Tapping on my windowpane.

O'er my roof they're tripping, tripping,
With their frisky fairy feet,
Tripping, tripping,
Tripping o'er my roof, so fleet.

Down the drain they gurgle, gurgle,
With a kind of chuckling song,
Gurgle, gurgle,
Gurgle down the gutter long.

On the ground they're dashing, splashing,
Angry that their fun is o'er,
Dashing, splashing,
On the ground to play no more.

* * *

Franklin's Proverbs

THIS year is the two hundredth anniversary of the birth of Benjamin Franklin. Below are given a few of his proverbs, the principles of which we can remember with profit:

Silence.—"Speak not but what may benefit others or yourself; avoid trifling conversation."

Order.—"Let all your things have their place; let each part of your business have its time."

Resolution.—"Resolve to perform what you ought; perform without fail what you resolve."

Frugality.—"Make no expense, but to do good to others or yourself; that is, waste nothing."

Industry.—"Lose no time; be always employed in something useful; cut off all unnecessary actions."

Sincerity.—"Use no hurtful deceit; think innocently and justly, and if you speak, speak accordingly."

Justice.—"Wrong none by doing injuries or omitting the benefits that are your duty."

Moderation.—"Avoid extremes, forbear resenting injuries so much as you think they deserve."

Cleanliness.—"Tolerate no uncleanness in body, clothes, or habitation."

Tranquillity.—"Be not disturbed at trifles."

* * *

God often works more by the life of the illiterate seeking the things that are God's, than by the ability of the learned seeking the things that are their own.—*St. Anselm*.

Big Week a Call to Service

What Union and Local Conference Presidents Say as to the Importance of Plans for Raising the Missions Publishing Fund in 1924

ELDER E. K. SLADE, President Atlantic Union: The Big Week plan is greatly appreciated in the Atlantic Union Conference. I think of no line of work that has met with more immediate and hearty response than has this effort to provide means for the extension of our publishing work in the great needy fields of the earth. I believe we are following in the Lord's leading, and that this is His plan as another means by which the great gospel message for these closing days may be hastened on. In our field we are planning to make this endeavor for 1924 a step in advance of the preceding year. Every one rejoices in the part he was permitted to have in the last Big Week. We also feel very grateful for the excellent results achieved a year ago. In every conference plans are being laid now for reaching a higher goal, and if this is accomplished, which I believe it will be, we shall far exceed our last year's effort.

ELDER C. B. HAYNES, President Greater New York Conference: We expect to keep our enviable conference position in the lead in the Big Week campaign for 1924. More than \$5,200 profits were realized last year, and we expect to increase this by 50 per cent this year.

ELDER W. C. MOFFETT, President Massachusetts Conference: We have not yet fully sounded out the tremendous possibilities in the Big Week plan. While providing facilities for giving the message in foreign fields, there is at the same time a valuable reflex action on the home field in the experience which our people get in actively laboring to give the message to others. This brings new life to the churches, places the truth in thousands of homes, and at the same time a powerful stimulus is given to the colporteur work.

ELDER E. L. CARDEY, President Southern New England Conference: The Big Week offers wonderful possibilities for service in God's cause. Through this means we serve three purposes in one: First, by the sale of literature we gather money to establish new publishing houses in foreign lands; second, the sale of this literature strengthens our publishing houses in America, which stand as the base of supply; and third, the scattering of the literature brings the light of truth to neighbors and friends.

ELDER S. E. WIGHT, President Central Union: Surely all must be interested in Big Week. In the Central Union the Big Week effort last year was much more successful than that of the previous year. The conference presidents and most of the workers took part. Even the stenographers went into the field with the prospectus and sold books. This was an encouragement to our people. It was my privilege to work a week in the field, going from house to house. The sales were only \$38, yet full time was put in, and the profits on the books were all given to foreign missions. I am sure all could do as much, and if so, the total will be one half of our foreign-mission goal. The blessing is threefold,—the participant is blessed, the one who receives the book is blessed, and the people in the foreign field receiving the money earned from the sale of the book are benefited. Reader, be sure to have a part in the Big Week effort this year.

ELDER M. L. RICE, President Colorado Conference: What do I see in the Big Week? I see: (1) Hundreds of men, women, and children going out with books and papers. (2) Many people receiving literature that will bring them into the truth. (3) Hundreds of Seventh-day Adventists receiving a great blessing because of this personal work. (4) Thousands of dollars raised for the Missions Publishing Fund. (5) New publishing houses built and the necessary machinery installed in these, and also in publishing houses already in existence. (6) Books, magazines, and tracts in large quantities coming from these foreign presses. (7) Many colporteurs going up and down the earth selling the literature that comes from these presses. (8) Hundreds of people accepting the truth. (9) The earth lightened by the glory of God through the printed page.

ELDER F. H. ROBBINS, President Columbia Union: I think this Big Week effort is a great work. Last year I went out with our literature during Big Week, and had a good experience, and I intend to go out this year. We shall never have a more opportune time than right now to do this work and get our mission stations better established with printing presses, so that when the last emergency comes, they can get the literature out without looking to this country. I hope the Columbia Union will get double the amount it did last year.

ELDER O. O. BERNSTEIN, President New Jersey Conference: The Big Week is virtually a call to service.

1. Sell books.
2. Get an experience.
3. Raise money.
 - a. By selling our truth-filled books, we spread the message.
 - b. Christian colporteur work gives an experience which results in spiritual health and growth.
 - c. Giving profits on book sales provides money to equip foreign mission fields with publishing facilities, thus making rapid evangelism in all the world possible.

Every Seventh-day Adventist should take part in the Big Week program. This is not the time to sing, "Roll the old chariot along, and we'll all hang on behind." But we must show our faith by taking hold to help advance the gospel chariot.

New Jersey puts her shoulder to the wheel.

ELDER W. M. ROBBINS, President West Pennsylvania Conference: Many of our people are looking forward to April 19-26 as the time designated as Big Week for missions. The church of Christ has been organized on earth for missionary purposes. The purpose of Big Week may not at once be fully comprehended by all. This is not merely a departmental feature, but it should be rather an awakening of all our churches to work for the salvation of souls.

ELDER C. V. LEACH, President West Virginia Conference: Tremendous possibilities are wrapped up in Big Week. We have approximately 100,000 believers in North America. I believe that the tremendous power of the militant church of God will be discovered in some such concerted personal visitation movement. "Hundreds and thousands were seen visiting families and opening before them the Word of God." May the day be hastened when this movement shall be born.

ELDER WM. GUTHRIE, President Lake Union: The Lake Union Conference Committee consider the Big Week of such vital importance to the advancement of the work in the regions beyond that they intend to bring the plan before the entire membership through means of a pledge card. The amount of money thus raised will serve a very important purpose in making possible the distribution of a large amount of literature in far-off lands. One historian has stated that advantages in any civilized country were due, to a large extent, to three things: First, the amount of knowledge possessed by its ablest men; second, the kind of knowledge,—that is, the kind of subjects to which that knowledge refers; and third, the freedom with which this knowledge pervades all classes of society. In the annals of the Good Book we are told that by beholding we become changed, and as a man "thinketh in his heart, so is he." These facts strongly impress the importance of the printing press and the free distribution of literature of a religious character, to produce desired changes in any country where reading has become an art. We believe that with the Lord's work, a work commensurate with the importance of the Big Week may be done during that period, if each will bear his part.

ELDER J. W. CHRISTIAN, President Chicago Conference: When the General Conference adopted the Big Week plan for the establishment of the Missions Publishing Fund, it discovered the solution to the serious financial problem confronting our endeavors to furnish small printing plants in the many mission fields abroad. Not only does this plan prove a blessing to the fields beyond, but it enlists in active service every loyal Adventist in the homeland along a definite plan of missionary activity. It proves a blessing both at home and abroad, and merits the heartiest co-operation on the part of all.

ELDER WM. A. WESTWORTH, President Illinois Conference: For every Seventh-day Adventist to get under the load and do his best to spread the third angel's message through the printed page; or for every wage-earner who, by force of circumstances, cannot engage in the sale of literature, to give his income of the best day of that week. To act honestly and without any reserve in harmony with these plans would result in larger returns than we have even dreamed of, and would soon end our efforts and bring the Saviour's return. Let us work harder and faster, and soon we can all go home.



RURAL SCHOOLS

For a number of years, in connection with our work in the South, there has been conducted what we have come to call our rural school work. These schools are not simply church schools located in the country, as the term might seem to indicate, but rather purely missionary projects, conceived in unselfish desire, to bring the uplifting influences of the message into the lives of the neglected dwellers in the mountainous sections of the South.

Families have moved into these sections. They have lived the truth before their neighbors. They have taught them industry and frugality. They have introduced improved methods in farming and fruit raising. They have cared for the sick. They have taught the children. There is no standard of measurement this side of eternity by which to evaluate the worth of such self-sacrificing missionary work.

The schools established at these centers are known as rural schools. At the present time we are operating fourteen such schools with seventeen teachers. Six of these schools are in the Cumberland Conference, and the remainder are in adjacent conferences. There are more than 300 pupils in attendance, nearly 200 of whom are from non-Adventist homes.

The Nashville Agricultural and Normal Institute at Madison, Tenn., is the parent training school for teachers in these mountain schools. Several of these schools are in that section of Tennessee not far remote from this center.

It was my privilege to attend the Nashville camp-meeting last summer. Nearly forty young people and their parents drove in from the hills to attend this meeting. Their interest had been awakened through the work of these schools. Some had already accepted the truth, and others were deeply interested. It was an inspiration to see these sturdy mountaineers drink in the message as it fell upon their ears.

Prof. E. C. Waller has for a number of years been conducting teacher-training work of a similar character to that done at Madison, in the school near Candler, N. C., known as the Pisgah Industrial Institute. If these two training centers were located in Africa, we should speak of them as mission stations, and the hill schools as "outschools." In reality they are mission stations, and these rural schools are verily mission schools, being conducted by as real missionaries as those who have crossed the sea.

I take pleasure in quoting from a personal letter lately received from Dr. E. A. Sutherland, who, with Dr. P. T. Magan and others, founded the Madison school twenty years ago:

"One interesting thing that I might mention is the fact that we have a number of students at Madison today who have been converted to this truth by the rural schools. Some of our best young men and women have come from the hill districts of the South. These fine young people probably never would have had the privilege of knowing this truth had it not been for the faithful, patient toil of the rural school workers. The young man

now conducting our treatment-rooms in the city, is meeting some of the finest people in the city, a few years ago was a boy in one of the hill districts. He attended a rural school, and today he is a consecrated worker. He has brought several others from this same community to our school.

"One young man who is now at the head of an important medical missionary work, was taken out of the hills of North Carolina by one of our rural schools. He has been the means of bringing several persons into the truth. Another brother who is occupying an important place, was brought into the truth by coming in contact with a rural school four years ago. This man, who was a worldly man, became so deeply impressed with the religion of the people who were conducting the school that he accepted the truth, and today is one of our regular Sabbath keepers, doing a strong work. I might mention many more examples of the result of this kind of work.

"These rural workers come in very close contact with a large number of families here in the South. They are preaching the third angel's message, not only by Bible readings and literature, but through their crops and their various pursuits, and especially by their medical missionary work. They are doing a splendid work at very small expense. The rural school collection is not used for salaries, but for equipment to help them do a stronger missionary work. The money given these workers goes a long, long way, because it is used in this way."

I am taking this liberty also of quoting from another letter just received. It is from Prof. J. C. Thompson, educational secretary of the Southern Union. He says:

"I have in mind one school where a devoted father, mother, and daughter have been tirelessly laboring for a dozen years, deriving their living to a large degree from the barren soil of the hills. The conference has given them some aid for school equipment from the Rural Fund. They have done as real missionary work as ever foreign missionary did, and of a very similar type. It has been difficult to move the adults of the neighborhood, but through the school they did win some young people. After completing the elementary course of study, two of these young people, a brother and sister, went to an advanced school to prepare for actual service in the cause of God. They are in that school today, as fine examples of consecrated young manhood and womanhood as one would care to see. They are active in missionary work in and about the school, and give promise of a splendid future. I am told that when they visit their hill home occasionally, they gather in their many relatives and friends and give them Bible studies. Thus the work accomplished in the winning and training of this boy and girl by the God-fearing hill workers, is being multiplied rapidly as the former carry it farther than the latter could ever hope to do."

It is hoped that this needy and near-by mission field may receive a liberal offering

on Sabbath, April 12, the regular time for this work to be considered. Remember that this year all offerings received on this fund apply on the sixty cents a week for missions. C. A. RUSSELL.

* * *

MY DAY AT A CHURCH CONFERENCE

The Central Union Conference as Seen by a Newspaper Man

ANYTHING that is different or unusual is interesting.

That's why I found a session of the Adventist conference in the new church at the corner of Grand Avenue and Thirteenth, interesting.

Curiosity carried me there: I didn't know what a church conference was like. I had attended business and political and community conferences, and I wanted to see if a conference on church matters was different from other conferences.

It was and is.

Chief among the elements of difference from other conferences is that, instead of being secret, it is wide open to the public.

That surprised me.

Another feature of it that impressed me was the fact that the three hundred delegates from five whole States and parts of three other States, are every one of them "busy as bees" all the time, either in speaking, singing, demonstrating, or in giving close attention and taking copious notes.

Since the opening of this conference the delegates have been holding five meetings every day and evening, beginning at 8:30 in the morning and ending at 9 at night. And besides these meetings, which are held in the church auditorium, there are going on much of the time meetings in the balcony, in the Sabbath school rooms of the basement, in the pastor's study, and in the choir room.

Those Adventists seem to work all the time.

Every meeting of the many each day is opened with song and piano accompaniment, and closed with prayer.

I didn't know before that business and religion could be worked together without impairing the latter, but these people do it without question of doubt.

Everything is wide open and above board; there are no secrets, and everything that is said and done is on a practical, systematic basis. Not a moment is lost in the carrying out of the departmental programs of every session; every speaker and leader and demonstrator knows what he or she is expected to do, and "the goods are delivered" on schedule, which shows perfect preparation and high-degree efficiency.

Enshrouding it all there is the utmost devotion, sincerity, and earnestness.

I believe if all the churches could "get next" to and carry out this system, the devil would be forced to vacate inside of five years.

During my one day's visit to that conference, about midday between its opening and closing date—February 26 to March 6—I met ministers, educators, editors, publishers, physicians, musicians, missionaries, and manufacturers—men,

and women distinguished in appearance and educated in fact—all of them carrying on their lines of endeavor solely in the interests of the church of their choice, and all carrying their sacrifices with an apparent pleasure which we "worldlings" seem to be utterly unable to comprehend. —Will J. Orange, in the *Pueblo Chief-Jain*.

SOUTH WISCONSIN CONFERENCE

We praise God for His many blessings in our field during the year 1923. Our tithe and mission funds showed a very good increase. While we did not make the full 60 cents in mission offerings, we raised 51 cents, many of our churches raising more than a dollar a week per member. Our courage is high, and we believe that 1924 will see us far above our mission goal.

We featured our tent season last summer by sending the president and secretaries out in tent efforts. Six efforts were conducted, which seemed to put new faith and courage into our people. Out of the six efforts three new companies were organized, while the other three places where churches were already established were blessed with very encouraging results. We hope to follow the plan again this year. I believe that this was one of the reasons for our having the best tithe and mission funds last year we have had for the last four years.

The South Wisconsin Conference is composed of fifty-four churches, with a membership of 1,900. Our salaried workers total twenty-two.

I. J. WOODMAN.

NEJD: WHERE THE EXCLUSION LAW IS THE SWORD

THE death of the sultan of Nejd, emir of all central Arabia, raises the question whether the stringent exclusion policy of this region may be changed. Arabia has been figuring in world affairs since the curtain rose on the first act in history, and yet it has large areas about which we know practically nothing.

Because of the huge bulk of Asia, its numerous peninsulas are somewhat dwarfed, and one may fall into the error of classing Arabia with peninsulas nearer home, such as Florida. But sixty Floridas would be lost in this great Asian projection; it is, in fact, a third as large as the entire United States. In this huge land, save for the little strip of the Holy Land and Syria, Mohammedanism holds undisputed sway.

Puritans of the Mohammedan World

Tremendous desert wastes are not alone responsible for the fact that the outside world is ignorant of the Nejd in the heart of Arabia. That country—if the varying area over which the Nejdian nomads roam may be called a country—has one of the most effective exclusion laws known, the exclusion law of the sword. These people do not care to go into the outside world, and they have taken the stand that they want no visits from Western traders, diplomats, military experts, or missionaries. They are especially adamant against visits from non-Moslems. They are blood-thirsty fanatics on the subject of religious simplicity. As Wahabists they are perhaps better known to

the world than as Nejdians, for the former name they owe to their religious associations.

Blue laws have never taken on so deep a tinge of blue as in the land of the Wahabists. In their strict code, to drink or even smoke tobacco is not merely a dereliction, it is a capital offense. It is equally an offense, according to their views, to use rich rugs and fine vessels in mosques, and they have made more than one effort to invade Mecca itself to reduce the holy places there to Wahabi simplicity. So fanatical are they that they even look upon other Mohammedans not of their sect as unbelievers unworthy of life.

Capital a Forbidden City

Riad, the capital of the Nejd, is more truly a forbidden city than is Lhasa. The only Westerner known to have visited it in recent years was an American medical missionary, smuggled in that he might save the life of a chieftain; and it is believed that even this errand of mercy would not have saved him from summary execution save for a little group of defenders who for a brief time stretched their standards.

There have been a sultan and an "acting sultan" of Nejd in recent years, the first an aged patriarch, and the second his energetic heir not yet forty years of age. Reports of the death of the sultan do not make it clear which of these leaders has passed away. The young ruler has stuck closely to the injunction of the prophet to limit his wives to four, but he has interpreted the limitation to mean "at one time." He adopted the plan of having one chief—"permanent"—wife, and of changing the other three every few months. After serving as temporary sultanas, these wives were bestowed on some favored underling.

Great Britain has been paying the ruler of the Nejd a huge subsidy—\$400,000 a year, an "honorarium" four times as great as the salary and allowance of the President of the United States. The young sultan has taken the cash, and has let his followers go about their forays pretty much as they wished. Great Britain has had to spend much more than the subsidy, it is said, defending the kings of Hedjaz, Transjordan, and Iraq against Wahabi incursions.—*National Geographic Society Bulletin*.

WORK FOR KARENS

THE Sabbath of Dec. 22, 1923, was a day to be remembered in the history of the Kamamaung Karen Mission.

During the past seven years this school has been making steady growth. Not only has the attendance and the number of teachers increased, but the young people themselves have been growing both physically and spiritually.

During the year a number of the older students had given themselves to serious thought, and had come to the crossroads of life. The Week of Prayer, with its good readings, was the means of helping eight of these young people to take their stand for the straight and narrow path.

The day was set for the baptism, and with a heart full of praise and gratitude to God, E. B. Hare led the candidates, one by one, down into the waters of the beautiful Salween, and there buried them with their Lord in baptism.

These young people, who have now risen to walk in newness of life, need our prayers as they go forward to tread the rough path before them. Already some are enduring persecution from within their own home circle. Satan will not let these young people break free from the chains of darkness without a struggle.

Pray for us in our work for the Karens.

H. BAIRD.

* * *

GREECE

It is not every country in the world that is mentioned by name in the Bible, but our little country of Greece even has some of its cities mentioned. It was one of the earlier places of gospel effort, and it is from here the Macedonian cry went forth, "Come over and help us." Mars' Hill still stands, with a small cross cut in the rock to mark the place where Paul is supposed to have stood; and not far away are the ruins of the once magnificent temple, built of marble, of which the heathen philosophers were so proud. It is now more than two thousand years old, but its massive pillars and structure are still wonderfully imposing. One can see the slope where the animals were brought up for the heathen sacrifices, and many niches cut in the rock to give their hoofs a footing.

This temple was never anything more than a pile of stone, but there is a living

LITERATURE SALE FOR SOUTH AFRICA

We believe the readers of the REVIEW will be interested in the total sales of literature in South Africa for the year 1923. To make these figures more interesting, we give also the total sales for the previous year. We rejoice that our colporteurs have had such splendid success in scattering our message-filled publications, and we pray that the Lord will bless the seeds that are being sown, and that many souls will be saved in the kingdom as a result.

The total number of subscription books

sold during these two years is 10,267, while the total number of small subscription books (World's Crisis Series) is 26,198. During this period 10,158 copies of native books have been circulated. It is interesting to note that this nearly equals the number of large subscription books. The total number of pamphlets and tracts in English, Dutch, and the native languages sold during 1922-23 is 134,667.

We are of good courage, and hope that our record for the present year will even exceed that of any year in the past.

J. G. SLATE.

	1923	1922
Subscription books, large	\$6,804 19 5	\$5,447 17 0
Subscription books, small	1,442 8 9	1,309 14 6
Home workers' and trade books	651 4 6	918 8 3
Pamphlets and tracts, English	75 8 3	135 6 6
Native books	1,087 5 6	776 17 0
Native pamphlets and tracts	167 2 6	239 9 3
Totals	\$10,228 8 11	\$8,827 12 6

temple near Athens, made up of a few men and women who keep the commandments of God and the faith of Jesus Christ. For the present they have not much gold, but they hope to go soon to a place where the streets are paved with it. In striking contrast to the heathen temple, our meeting house was a stable: but I am sure the latter place was more glorious than the former, for the two or three were met together in the name of Jesus, and there He has been in the midst. We have no paid worker in Athens, but Sister Mabel Kalfa has done the work without being paid, though it has meant taking hours she needed for sleep, after her ordinary day's work was finished.

Our headquarters are at Saloniki, where once or twice our meetings were about brought to a standstill for lack of a place to hold them. In this, however, the evil one did not triumph, for the conditions spurred us on, and we prayed to the Lord of heaven, and then laid the matter before our brethren. The result is that now we not only have a meeting hall, but we own the property, and there is no landlord to tell us to get out. A building was brought, which for the present is being used by the former Constantinople school, but we have the use of a large hall for our meetings. God is blessing Prof. A. H. Larson and his wife in their efforts for the orphans and others in the school. Sister Loxandra Keanides is also doing faithful nursing, and we hope she may find honest hearts in the homes she visits.

From letters received I find there are many good Greek Adventists in America who think of their relatives in Greece.

Our publishing houses in America print Greek literature, and the people here dearly love to receive letters and papers from their friends. Send plenty, and then keep on sending plenty. This is one good way for the Greeks in America to answer the Macedonian cry, "Come over and help us." A tract from a stranger is nothing compared to one sent by a friend or relative in America, accompanied by a nice, kind letter.

R. S. GREAVES.

* * *

ATLANTA COLORED WORK

THE Lord has wonderfully blessed the colored work in this city. After laboring in the Carolina Conference for nearly seven years, I was transferred to the Georgia Conference. I have been here fifteen months. The colored church has been established for quite a while in this city, but its progress has been slow for many reasons, but we are making a steady upward pull in all lines of church activities. Two years ago the Sabbath school offerings for missions were \$9.25 a week. The dial has been moving week after week, until it has reached over \$26 weekly for missions.

At times the spiritual condition of the church may be judged by its financial status. During 1923 the Atlanta No. 2 church has broken all past records: Tithe, \$3,279.64; offerings for missions, \$1,175.55; Harvest Ingathering, \$800; Big Week, \$114; church building, \$512; church expense, \$500; church school, \$140; besides midsummer and annual offerings, European help, and other offerings. We are expecting greater blessings from our mighty Captain this year.

Already we have begun to storm the city with *Present Truth*, *Signs of the Times*, and the *Watchman*. Our people are poor, but they love the message. They

are ever ready and willing to work to save souls. Some have fallen by the way, but others are taking their places and pressing the battle. Here are many Sanballats, Tobiahs, Korahs, Dathans, and Abirams to contend with while we are working to spread the truth in this city. This movement is born from above, and nothing can stop its onward march. From all points of the compass we can hear the rumblings of the coming storm which will sweep away all things save the people of the message. Our motto for this year is, Good courage for the salvation of souls.

J. F. CRICHLLOW.

* * *

KEEP THE LIGHTS BURNING

IN the early days of this message, when believers were few and means limited, men of faith and devotion to the divine call moved forward against seeming impossibilities, and God honored their faith. The necessity of the task, the "fulness of time" when the work must be done, demanded a consecration that would know no denial of the profound sense of duty to move forward. Human weaknesses at times marred the efforts, but God overruled the mistakes, and ever led on to larger fields of endeavor. When our shortsightedness would lead us to declare that we must call a halt in the ever-widening circle of operation, God has set aside our committee actions, and pushed us farther out into the depths of human needs and degradation to rescue the blood-bought, and bring them back to the Father's house.

It was early impressed upon the Adventists that not merely to the more favored parts of earth, but to the people sitting in heathen darkness must the gospel go and the news of a soon-coming Saviour be sounded. From the time when our first missionary left the homeland, to the present, this movement has steadily moved forward. Fathers and mothers have freely given their sons and daughters to the cause of missions as these have volunteered to answer the calls that have come. Money has been generously given by the believers, and all have shared in the sacrifice required. As a result, our members have increased, and the home base has been strengthened both in membership and in financial ability to do all that is demanded of us at this time.

The distressing situation that of late has confronted our mission treasury is not due to poverty or inability among us, but to a lack of faith in, and consecration to, the task committed to us by the Master. This may seem like a hard statement, but really, brethren, is it not true? As we read of the triumphs of the message in the poverty-stricken parts of the earth, and learn of the sacrifices for the advancement of the cause of Christ, we blush for shame, because we do so little.

Repeatedly during the last two years we have been obliged to ask ourselves, Shall we countermand the plans to strengthen the work in foreign lands? Shall we close up some of our outposts, and withdraw our workers? There is but one answer from believers scattered in all parts of the earth,—"No!" We cannot go backward. For us to close a single mission station, to recall a single worker from his appointed task, would be a calamity, almost a denial of our profession.

The following from the pen of the servant of the Lord should stir us to immediate action:

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken.

"In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled.

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, Vol. IX, pp. 28, 29.

How cheering is this picture to the heart of every true believer at such a time as this! No place is left for defeat. There is no room for easing up in our forward endeavor to carry the truths for this time to all the earth.

Another picture is placed before us, however, which is not so cheering, but which, thank God, is not for long:

"Then this map was removed, and another put in its place. On it, light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said: 'This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel.'

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Id.*, p. 29.

Surely, these words of correction, instruction, and warning must arouse us from our lethargy, and we must sound the call all along the line for intense activity and renewed consecration to service. We must feel the fire of the Holy Spirit in our very souls, calling us to action. This is no time for discouragement, nor is there any reason for it. If we will arise as one man, and putting our trust in God, make a covenant with Him by sacrifice, we shall know the way through. This movement is of God, and He will finish it on time.

The present crisis in our financial situation is a blessing in disguise to the church. God is testing His people. It is our opportunity to show our love and faith in this message. May God help us to understand the times, and to know His power, and help keep the lights burning.

J. W. CHRISTIAN.

MONGOLIA

THE religion of Lamaism dominates almost every phase of life in Mongolia. It is only at a Mongol field meet, perhaps, that it is noticeably in the background; and here at least the very spice of barbaric energy is revealed.

An American missionary would witness a scene like this on a fête day: Into a lush valley sweeps a party of Mongols at a dead run, red tunics flaming, and gorgeous peacock feathers streaming from their hair. They shout a challenge, and another party leaps into a race with them that ends at a flag in the center of the meadow. Love of sport is a Mongol characteristic. The first race is of a dozen ponies, ridden by girls and boys about fourteen years old. They rush up the valley, legs, manes, robes, and streaming hair merged in a flying mass. Wailing cries ride the wind above the medley of thumping hoofs. The winner is led by two old Mongols to a row of brilliantly garbed lamas with little teapot hats of black and yellow. He prostrates himself twice, and receives a piece of cheese. Later he receives more cheese from the judges — prize money!

After the races come wrestling matches. Then with the last contest over, a leader takes the yellow banner, and every man and boy on horseback circles around the lamas. Faster and faster they ride, shouting like very demons. The circle breaks. With the yellow banner whipping at the head, the whole company strings out at full gallop toward some native tent home.

Priesthood Takes First-Born

One of the worst features of Lamaism in Mongolia, as in Tibet, is that the eldest son of every family is expected to enter an idle celibate priesthood for life. This custom has been generally followed for 800 years; yet such is the seeming vitality of Mongolia that even with this heavy social stone about its neck, it still lives and still holds territory half the size of the United States.

Came Near Being Christian

Once Mongolia came near being Christian. Kublai Khan, third Mongol emperor, it is recorded, listened receptively to the story of Christ told him by Marco Polo's father. The emperor even invited one hundred learned men to Peking to present Christianity, but the Christian church was disrupted with internal disorders. Instead of one hundred religious scholars, two friars were sent, and they abandoned the task after going part of the journey. Other missions reached the Mongol court, but the idea that the world's greatest empire should be tributary, even in religious matters, to a European organization, was not enthusiastically received. One of the great "ifs" of history will ever be the conjecture of the consequences if Kublai Khan had embraced Christianity instead of Lamaism.

The sapping levy of the eldest sons is only one drain Lamaism makes on the remaining energies of the Mongolians. By superstition and threats the thousands of idle priests make the nation support them, a requirement doubly severe on a people who are nomads and exist on the meat of wild game and scattered flocks of sheep. Lamaism is a degenerate form of Buddhism, living on a barbaric splendor of ceremony containing little of the good in its parent Oriental creed.

Hard-Riding Young Bloods

Despite the vitiating religion, young Mongols of today are the very prototypes of the hard-riding young bloods Genghis Khan led. With them he fought out an empire 7,000 miles long and 4,000 miles wide, stretching from the China Sea to the Baltic, and from the ice limit of Siberia to the gates of Jerusalem and the shores of the Indian Ocean. Today shrunken Mongolia lives in spite of its fetters, because its people draw their strength from the soil, adapting themselves to their environment as perfectly as animals. Eternally plainsmen, their horses are a part of them. They loathe walking. Even to go a few yards they use a horse.

To most people Mongolia means the Gobi Desert and vast plains. Northernmost Mongolia, however, is largely a timberland, not a desert. Roughly speaking, this inner Asian state — for it has only the weakest political connection with China — is divided into four parts: the southern grass plains, which are rapidly falling into the hands of Chinese immigrants; the Gobi Desert, comprising one fourth of the whole; another great plains district similar to Kansas and Nebraska; and finally, northern Mongolia, which has more climatic topographic ties with Siberia than China.

American cowboys of the old West would probably find easy friendships among Mongolians. Expert horsemen themselves, they appreciate horsemanship in others. As in our cow country, horse stealing is almost as serious as murder. All permanent dwellings are surrounded by strong stockades. Mongols, however, do not use a lasso, preferring a long stick with a noose.

There is a startling parallel with American plains Indians in their custom of measuring wealth by the number of horses a man owns. Instead of shooting buffalo, they kill antelope for food; an infinitely more difficult task, since the antelope can run sixty miles an hour. — *National Geographic Society Bulletin*.



GLEANINGS FROM THE FIELD

THREE persons were baptized at Ogden, Utah, a short time ago. Others desire to be baptized.

A BAPTISMAL service was conducted at Provo, Utah, recently. A young man who had been a member of the Mormon Church, was baptized. His grandmother, who was also a Mormon, is now keeping the Sabbath.

THE Lakewood church, which was recently organized in a suburb of Cleveland, Ohio, has done especially well in the Harvest Ingathering. They went \$55 over their goal of \$1,000. They are laboring earnestly to double their present membership.

A CHURCH has recently been organized at Redfield, S. Dak. Ever since the Plainview Academy has been located in Redfield, efforts have been put forth to interest the people of the city in the message. Several camp-meetings, tent-meetings, and theater lectures have been held there, without making any decided impression on the community, but as a result of Bible work carried on, a church has been raised up, consisting of seventeen members.

WE are sad to learn of the affliction which has come upon our Brother Tonga, who for more than twenty years has been a prominent member of our church in the Cook Islands, and has been an elder of the church for some time. A few months ago he was smitten with a virulent form of leprosy, both legs and arms being swollen to the tips of toes and fingers and the face disfigured almost beyond recognition. When one of the missionaries visited him, he noticed a pound note lying apart from the rest of the bills he had piled up on his bed. When asked what that meant, he answered, "Some time ago I used a portion of my tithe, and according to instructions in the Book I am now returning it with the fifth part added thereto." He has been a trusted church clerk and treasurer for several years, and traders in those islands all agree that Tonga's word is his bond, and that in matters of finance he is absolutely square. He needs the prayers of this people in these hours of affliction.

ONE of the foremen in a bauxite mine in Arkansas became interested in the truth. His wife had been observing the Sabbath for some time, but because of his position he did not see his way clear to follow her example. After a time he decided to go to work on a farm and leave the works, but dreaded to go to the company and ask to be released; so he asked the Lord to impress them to come to him, and tell him they would release him. Within a week's time one of the employers met him and told him that for some time they had been planning on laying off some of the foremen, and that since he was planning on farming later on, they had decided to lay him off. This seemed a direct answer to his prayers.

BROTHER W. H. GEORGE, in writing of the colporteurs' institute held in the church at Albemarle, N. C., says: "Our brethren here are always ready to open their doors to the faithful evangelists who have been out in the highways and hedges with the message-filled books. Brethren Dougherty and Woolsey gave excellent help and encouragement in their daily studies. Elder R. B. Clapp took the early morning and evening meetings. His instruction was truly helpful to all present. It certainly is time that we should all take courage and press together with our shoulders to the wheel. It is no time to be idle now."

LITERATURE that has been scattered among the foreigners in this country is bearing fruit. Some months ago a Norwegian tract was placed in a mail box in Brooklyn. Later the lady of the home was found to be keeping the Sabbath, not knowing that any one else kept it, and she and her daughter are now members of the church.

MEMBERS of the churches in Connecticut are creating an interest among the foreigners in the message. In Willimantic from six to ten Italian children are coming to Sabbath school. In New London one of the young girls went out and found a number of Chinese children whom she brings to Sabbath school each week.

A BAPTISM was conducted at the Oakland church, and twelve persons were baptized. At the Tabernacle in San Francisco, Calif., recently sixteen candidates were baptized.

As a result of the work done in Oroville, Calif., during the winter, nine have taken their stand and have been baptized.

Up to the present time fifty-two have been admitted into the church at Walla Walla, Wash., as the result of the tabernacle meetings which are being conducted there by Elder C. T. Everson.

AN effort has been begun in the Lyceum Theater in New Britain, Conn. The city has a population of 75,000, and there are at present but ten believers there. At the first meeting about five hundred persons were present.

THE large tabernacle in which Elder C. T. Everson has been conducting meetings in Walla Walla, Wash., has been moved to Yakima, Wash. So far ninety-four have been baptized as the result of the effort in Walla Walla.

Appointments and Notices

PUBLICATIONS WANTED

Mrs. Jessie Moon, 345 Pueblo, Tepic, Nay, Mexico. A supply of Picture Rolls and cards for the Sabbath school is desired.

Mr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of all publications. He also desires to thank all who have previously contributed.

Mrs. Virgil March, R. R. 6, Kirksville, Mo. Continuous supply of literature for missionary work.

Lawrence Paden, 238 N. Cannon Ave., Hagerstown, Md. Continuous supply of late clean copies of our denominational literature.

Mrs. Lucy E. Clough, 4512 Lowell Blvd., Denver, Colo. Copies of the Harvest Ingathering magazine, and continuous supply of Signs of the Times and Liberty.

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CHANGE OF ADDRESS

The office of the West Pennsylvania Conference has been moved from 124 South Negley Ave., Pittsburgh, Pa., to 121 N. Pennsylvania Ave., Greensburg, Pa.

* * *

REQUESTS FOR PRAYER

A sister in California who is in poor health, desires prayers that she may be healed.

From Maine comes a request from a sister for prayers that her mother may be healed.

A brother in Wisconsin, who was operated on a year ago, but has not improved in health, desires prayers that the Lord may heal him, if it is His will.

A sister in Michigan requests prayers for the conversion of her husband and son, and also for herself, that she may be healed, and be a true companion and mother.

OBITUARIES

Parfitt.—Mervel Elwin Parfitt, infant son of Mr. and Mrs. Luther Parfitt, died Feb. 18, 1924, at the age of two years, lacking two days. W. H. Westermeyer.

Starr.—Merle Starr, the adopted son of Mr. and Mrs. A. R. Starr, fell asleep in Jesus in Yakima, Wash., at the age of eighteen years. J. W. Luther.

Stearns.—Bernita Stearns, infant daughter of Brother and Sister H. R. Stearns, was born in Louisville, Ky., Oct. 31, 1922; and died Feb. 8, 1924. C. W. Curtis.

Nelson.—Mrs. Barney E. Nelson was born at Marion, Wis., Aug. 4, 1882; and died March 5, 1924. Her husband, three children, her mother, one sister, and three brothers mourn their loss. Interment was made at Woodruff, Wis. W. H. Westermeyer.

Huober.—Mrs. Lizzie Huober was born in New York City, N. Y., March 31, 1849; and died at the home of her daughter in Denver, Colo., Feb. 23, 1924. She is survived by two daughters, two granddaughters, and other near relatives. G. W. Anglebarger.

Haylock.—Enid Esther Haylock, infant daughter of Brother and Sister Frank A. Haylock, was born in Bonacca, Bay Islands, Oct. 27, 1919; and died in Roatan, Feb. 11, 1924. Her parents, two brothers, and one sister mourn. E. K. Borden.

Youngquist.—Mrs. Alexandria Youngquist was born in Finland, Oct. 7, 1871; and died in Moline, Ill., at the age of fifty-two years. She accepted the truth under the labors of Elder John Hoffman more than twenty years ago. George E. Leffler.

Braley.—Minnie Braley was born in Winona, Minn., Dec. 8, 1875; and died in Loma Linda, Calif., Feb. 5, 1924. She was a member of the Seventh-day Adventist church at Mankato, Minn. One sister remains to mourn her loss. A. W. Kuehl.

Martin.—Mrs. Maria Martin was born in Ontario, Canada; and died in Bay City, Mich., Feb. 13, 1924, in her seventy-sixth year. For fifteen years she had been a faithful member of the Seventh-day Adventist Church. W. B. White.

Cooper.—Orval Cooper, son of Dora Cooper, was born at Coxen Hole, Ruatan, Spanish Honduras, Central America, Dec. 1, 1918; and died Jan. 29, 1924. He was a faithful little member of the Sabbath school. Roland E. Rivers.

Planer.—Mrs. Lillian F. Planer was born in New Jersey in 1903; and was killed in an automobile accident near Modesto, Calif., Jan. 27, 1924. She was married eight months before her death. Her husband survives her. E. H. Adams.

Barmoor.—Henry Barmoor was born in Butler County, Nebraska, Jan. 16, 1884; and died at Conconully, Wash., Feb. 27, 1924. He accepted the faith of the Seventh-day Adventists at the age of seventeen. B. W. Marsh.

Becker.—Casper Becker was born in Germany in 1845; and died in Chicago, Feb. 25, 1924. He was baptized in 1922 by Elder F. Wright, and was ever a faithful attendant at divine services. Stemple White.

Young.—Frances Adeline Young was born near Walnut Grove, Stokesdale, N. C., Aug. 13, 1846; and died Feb. 12, 1924. Nineteen years ago she united with the Seventh-day Adventist Church. R. I. Keate.

Rogers.—John Frank Rogers was born in Austria, May 28, 1895; and died in Aurora, Colo., Feb. 17, 1924. He is survived by his wife and infant son, besides other near relatives. G. W. Anglebarger.

Paradis.—Joseph S. Paradis was born in Canada in 1845; and died in San Jose, Calif., Feb. 5, 1924. He accepted the truth in 1922. His wife and two sons survive him. N. Clayton Petersen.

Taylor.—Alice Ann Downs Taylor was born in Lancashire, England, Feb. 9, 1854; and died March 5, 1924. Sister Taylor came to America in 1903, after which she accepted present truth. Charles D. Putnam.

Eastman.—Durward V. Eastman was born in Iowa, Oct. 30, 1871; and died at his home in Gardena, Wash., Feb. 12, 1924. He is survived by his wife, three sons, and one daughter. W. H. Thurston.

Coalbath.—Mrs. Martha Coalbath was born in Missouri, Oct. 14, 1856; and died in Alameda, Calif., Jan. 4, 1924. She accepted the message in 1912. Her two sons survive her. E. H. Adams.

Wilson.—Francis M. Wilson was born in Louisiana in 1855; and died in Oakland, Calif., Feb. 7, 1924. He is survived by his wife and four children. E. H. Adams.

Watts.—Caroline C. Watts, wife of S. J. Watts, was born Aug. 11, 1846; and died at Austin, Tex., Dec. 26, 1923. She accepted the truth forty-five years ago. E. L. Stewart.

Shaffer.—Edwin P. Shaffer was born at Wooster, Ohio, Oct. 9, 1844; and died at Sawtelle, Calif., Oct. 1, 1923. Many years ago he accepted the third angel's message. His death is mourned by his two daughters and one sister. F. R. Shaeffer.

Peterson.—Mrs. Anna Peterson was born in Stockholm, Sweden, in 1872; and died Feb. 15, 1924. She came to America in 1916, and accepted the message in Bellingham, Wash., in 1918. She is survived by her husband, and eleven children. E. H. Adams.

Spillman.—Mrs. Mary A. Spillman was born in Iowa in 1867; and died in Wichita, Kans., Feb. 25, 1924. In 1886 she was married to John Spillman. To this union were born three sons and two daughters. Her husband and children survive her. H. E. Kirk.

Lehman.—Miriam Jane Lehman was born in New Philadelphia, Ohio, May 24, 1906; and died Feb. 15, 1924. She was baptized in her eleventh year, and remained faithful until her death. She is survived by her father, mother, and aged grandparents. H. J. Detwiler.

Sprague.—William Homer Sprague was born in Eugene, Oreg., Jan. 12, 1885; and died near Ocean Falls, British Columbia, Canada, Feb. 5, 1924. His wife, one son, and two daughters, his father and mother, two brothers, and three sisters survive him. C. E. Babcock.

Giebell.—T. E. Giebell was born in Pennsylvania, W. Va., Sept. 16, 1866; and died Feb. 27, 1924. For twenty-three years he has been a faithful member of the Seventh-day Adventist Church. He is survived by his wife, three children, four brothers, and two sisters. C. V. Leach.

Lehman.—Catherine Ziegler Lehman was born in Baden, Germany, Sept. 3, 1837; and died in Twining, Mich., Feb. 20, 1924. Forty-five years ago Sister Lehman accepted present truth, and was baptized by Elder Albert Weeks. She is survived by seven children. A. P. Petersen.

Kelter.—Matthew K. Kelter was born at Bridgeton, N. J., Sept. 26, 1855; and died at his home in Wilmington, Del., Feb. 18, 1924. In 1911 he united with the Seventh-day Adventist Church. His death is mourned by his mother, his wife, four daughters, and three sons. M. C. Whitmarsh.

* * *

EUROPEAN AND JAPANESE RELIEF FUND

Previously reported	\$39,793.44
Pacific Press Pub. Assn.	828.44
Mrs. J. W. Valentine	1.00
S. A. Jacobsen, Treas.	15.76
Dr. and Mrs. E. P. Hawkins	100.00
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C. E. Brink	10.00
Olga Nelson	15.00
Alma Nelson	15.00
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H. I. Pettis	10.00
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A friend	200.00
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"In Sympathy"	10.00
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E. P. Hansen	20.00
H. Pannkoke	5.00
G. Steinberg	1.00
Frank Loutzenhiser	3.00
Maritime Conference	31.82
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J. A. Despelder	100.00
H. M. Alexanderson	5.00
Mrs. A. M. Burk	5.00
Mrs. M. E. Smith	5.00
Miss M. Smith	5.00
Mrs. E. Sparks	2.50

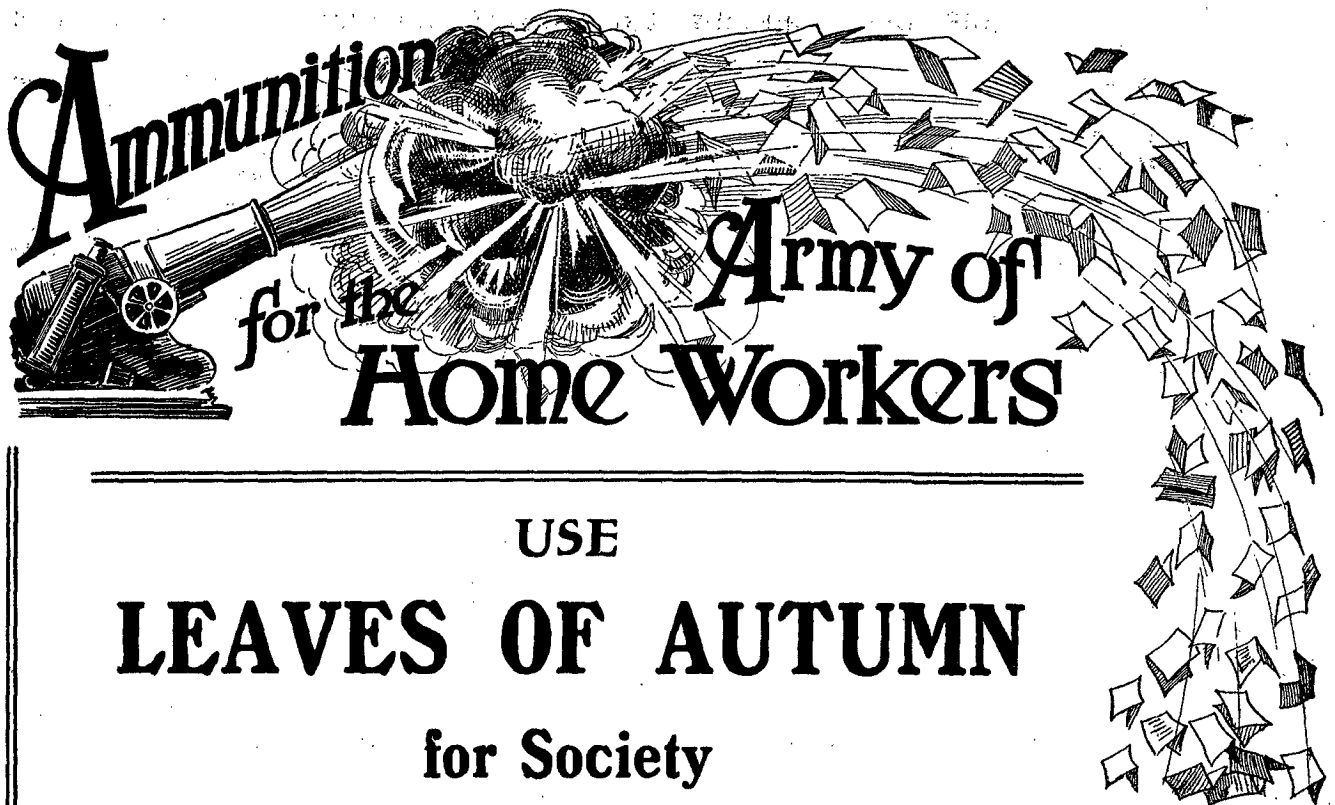
Mrs. C. A. Hanson	\$ 10.00
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A. H. Volt	5.00
Mrs. Florence Hickox	5.00
Mr. and Mrs. Geo. C. Leedy	20.00
Mr. and Mrs. H. Cassell	5.00
Mr. and Mrs. F. F. Strong	2.00
Fred Wiesner	10.00
Mary Kroeker	9.00
Freda Dybeck, Treas.	7.50
A sister	5.00
Berrien Springs College, Mich., church	394.03
B. F. Winkler	20.00
George F. Willard	10.00
Mrs. G. W. Bartlett	2.00
X. Y. L.	1.00
H. F. Johnson	50.00
Mrs. B. F. Smith	5.00
Mrs. Charles Hensel	5.00
Bessemer, Wis., church	5.00
Clear Water, Wis., church	10.78
Ironwood Co.	23.00
Rhineland, Wis., church	11.65
Antigo, Wis., church	2.90
Hancock, Wis., church	19.50
Wilson, Wis., church	13.46
Escanaba Co.	17.00
Walderly, Wis., church	5.47
Ashland, Wis., church	1.96
Carpenter Creek Co.	77.25
N. Wisconsin Conf. church	15.00
A. D. Bohn	5.00
E. A. West	5.00
Mr. and Mrs. T. H. Patton	5.00
Alex. Paton	5.00
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W. S. Dessain	5.00
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Mrs. A. E. Kressin	10.00
Ella Johnson	5.00
Mrs. C. Johnson	5.00
Racine, Wis., church	10.70
Joseph Brandt	5.60
B. S. Hallock	5.00
H. Bealer	5.00
Carl Mundt	5.00
S. Ferguson	3.00
Hess family	5.00
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Lena, Wis., church	2.50
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Mrs. Louise Wells	1.00
W. R. Athey	5.00
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O. A. Linneren	7.00
Belle L. Bronne	5.00
G. H. and Ruth Quimby	5.00
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Mrs. Etta M. Temple	1.00
E. R. Carnahan	5.00
Merle Morgan	1.00
Caroline Peltz	5.00
Mrs. Ella Martin	2.00
Peter Brown	1.00
Wirt Shumaker	10.00
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Clarksburg, Calif., S. S.	12.80
H. W. Decker	100.00
J. Bawtree	10.50
Bogotá, Colombia, S. A., church	13.45
A sister	1.00
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Mr. and Mrs. G. A. Reed	5.00
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A friend	10.00
J. J. Wagner	5.00
Mr. and Mrs. E. F. Schoepflin	50.00
Mrs. Mary E. Johnston, et al	25.55

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C. E. Dale	5.00
Mr. and Mrs. Geo. P. Larson	10.00
Mr. and Mrs. L. Stine and Lester	3.00
Gilbert, Minn., Co.	18.00
Martin Anderson	5.00
Mrs. Ole Ambrosen	1.00
Wm. J. Dale	1.32
Mrs. Maggie Granholm	2.00
O. C. Nelson	5.00
A. V. Andersop	10.00
Owatonna, Minn., church	12.51
Lake Eunice, Minn., church	4.15
Ed. Stall	1.00
Dr. F. W. Vasenius	5.00
Dr. and Mrs. C. F. Yates	10.00
Stanley Kruchoski	2.58
E. P. Gage	5.00
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Chisholm, Minn., company	24.01
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Mrs. C. A. Martin	1.00
Dodge Center, Minn., church	12.45
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Mrs. L. L. Wallace	5.00
Mr. and Mrs. N. N. Christensen	7.00
H. E. Babcock	1.00
Mr. and Mrs. G. W. Johnson	1.00
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Randine Odegard	.50
Bertha Jensen	1.00
Hannah I. Olson	25.00
Chas. Nelson	5.00
Mrs. Chas. Nelson	3.00
Rushford, Minn., church	.50
Detroit, Minn., church	6.45
Mrs. E. R. Stauffer	2.00
Mr. and Mrs. Eachen	2.50
Mrs. G. Borgen	1.00
J. B. Ayer	5.00
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Mr. and Mrs. W. R. McMindes	10.00
Minneapolis, Minn., church	13.26
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Mrs. C. G. Peck	10.00
Mrs. P. Tullin	1.00
Mrs. Margaret Anderson	1.00
O. L. Hilde	5.00
Mrs. Alice Skoog	1.00
Mrs. S. James	1.00
Mrs. Alice Mitchell	1.00
Gilchrist, Minn., church	7.25
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L. Stickney	10.00
Mrs. F. Bauer	50.00
Mrs. A. W. Carter	7.00
Anna Townsend	1.00
Mrs. M. Holm	1.00
Christina Nelson	1.00
Sena Nelson	10.00
A. Martin	5.00
Hutchinson, Minn., Sc. church	42.00
Emma Hobson	5.00
Austin, Minn., church	7.27
J. A. Maker	10.00
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West Pennsylvania Conference	77.20
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Massachusetts Conference	162.47
New England Conference	213.18
New York Conference	120.05
S. New England Conference	211.46
Arizona Conference	45.97
California Conference	285.05
Can. California Conference	441.46
Neyada Conference	94.69
N. California Conference	265.33
S. E. California Conference	967.17
S. California Conference	1,106.01
Utah Mission	9.11
Alberta Conference	715.40
British Columbia Conference	163.61
Manitoba Conference	134.53
Saskatchewan Conference	339.83
Iowa Conference	826.98
Minnesota Conference	669.80
North Dakota Conference	124.73
South Dakota Conference	292.65
Alabama Conference	64.61
Kentucky Conference	42.57
Louisiana-Mississippi Conference	42.56
Tennessee River Conference	92.90
Carolina Conference	37.02
Cumberland Conference	287.99
Florida Conference	372.96
Georgia Conference	4.60
Ontario Conference	108.25
Quebec Conference	43.30
Newfoundland Conference	10.50
Chicago Conference	221.10
E. Michigan Conference	487.45
Illinois Conference	78.75
Indiana Conference	113.33
N. Michigan Conference	169.89
W. Michigan Conference	222.57
Montana Conference	244.49
S. Oregon Conference	81.35
Upper Columbia Conference	527.23
Western Oregon Conference	451.84
Western Washington Conference	375.69
Mrs. Ida Gifford	5.00
Mrs. Phebe M. Stiles	5.00
Colorado Conference	165.66
Inter-Mountain Conference	20.25
Missouri Conference	297.06
Nebraska Conference	443.48
Oswego, Kans., No. 1 church	29.10
Mrs. M. J. Vaughn	5.00
R. M. Reeder	4.00
Galena, Kans., church	16.71
P. Ensminger	5.00
T. B. Trokelson	2.00
Coffeyville, Kans., church	.93
Falco, Kans., church	6.01
Collyer, Kans., church	2.00
Columbus, Kans., church	2.00
Liberal, Kans., church	4.56
Iola, Kans., church	2.40
Wellington, Kans., church	22.49
Clay Center, Kans., church	6.00
Ottawa, Kans., church	24.54
P. A. Sufficool	1.00
Manhattan, Kans., church	1.06
H. E. Jordan	6.50
L. C. Wikoff	3.20
N. H. Surbaugh	6.00
H. G. Schaumlöffel	5.00
Mrs. E. E. Gresswell	1.00
Mrs. L. L. Hiatt	25.00
Portis, Kans., church	4.75
Enterprise, Kans., church	31.29
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WASHINGTON, D. C., APRIL 10, 1924

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A FIELD OF GREAT OPPORTUNITIES

SENDING a report to the REVIEW on the educational work in the Austral Union, H. B. Lundquist, the educational secretary, says:

"I have just finished a trip of ten weeks through our Chilean Conference. It is a field big with glorious opportunities. In half a dozen different places, efforts could be held with a profitable gain in souls. Our educational endeavor is entering upon a new phase there. The church school is one weapon hitherto sadly unappreciated here in these southern climes; but there are bright prospects ahead.

"The good REVIEW is a regular and appreciated visitor in our home and office, and helps us to feel like a part of the concern, even though we are forced to be so far removed from the head."

* *

OUR WORK IN THE FAR EAST

In a personal letter from Elder I. H. Evans, written under date of March 4, he speaks of some of the difficulties which our workers in the Far Eastern Division are having to encounter. He says they have had much sickness among the workers there during the last winter. Brother Armstrong from Japan writes that all the workers in the compound there have been ill. Our workers in Shanghai have suffered much, and this is true of other sections.

Surely we should remember our missionaries who have been sent out to these lands of heathen darkness. Many of them are living under adverse conditions. They are separated from home environment. They are forced to get along without conveniences which we enjoy daily. They are exposed to unusual and trying climates. We need to hold them up in our prayers, that God may give them health and strength for their labor. Notwithstanding these untoward conditions, Brother Evans writes:

"Our work, however, is going forward in every section of the field. The Lord has been good to us, in sparing the lives of most of our workers, and while we

are always crippled by so many being sick, we still have faith that the Lord will provide for His work, and that success will attend the preaching of the message.

"We have not yet compiled our statistics for the year 1923, as Brother Crisler has been in Malaysia since last summer. We expect him home in about two weeks, however, and we shall then try to get our statistical reports out at once. We have, however, had the largest number of baptisms this last year, in our history, and we hope for a good increase in membership as well. Last September we had already passed the 12,000 mark in membership, and we shall hope to see this number built up to 15,000 by the time of the next General Conference. Our publishing work made the best record of any year, as well. We sold a little over \$169,000 (gold) worth of literature during the year 1923. Of course this is not a great amount, but it is a good increase over anything that we had done before. We are planning to lift the sales this year to \$200,000 (gold). Our Signs magazine has a monthly circulation of a little more than 40,000 copies. We are anxious to see this reach the 50,000 mark."

* *

A WORD OF WARNING

A FEW days ago there came to my desk the following letter from one of our conference presidents, containing a note of warning which we feel should be passed on to our people:

"Two or three days ago there was laid on my desk a little paper which I am inclosing in this letter, together with the wrapper in which it came. This little four-page paper, as you will see by the postmark on the wrapper, came to this office from Washington, D. C. My impression was when I looked at the postmark, that our brethren at headquarters were sending out some material for use in the field. I opened the leaflet with this impression in mind; but when I looked it over, I found that it was not dated, and no place of publication was given, and nobody's name signed to it. I then read the first paragraph.

"If you have not already seen one of these, please read the first paragraph and notice how it is worded. The first paragraph, as I read it, seemed all straight to me; but as I went on down through the body of the thing and read it over, I discovered there what seems to me the most cunning and the most insidious deception that has come to my desk in a long, long time.

"Evidently, the paper is gotten out in defense of —; but there is no name. The name does not appear in it anywhere, and the whole thing is the most cunningly devised scheme for the purpose of deception I have ever seen. I can only think of the text in Matthew 24. 'If it were possible they shall deceive the very elect.'

"I am sure that this leaflet is a very dangerous thing to fall into the hands of our people. Then it is mailed from Washington, D. C., our headquarters, and while no name is signed to it, the very fact that it comes from Washington is liable to start the reader off on a wrong premise. I shall be glad to have you look it over, and would like to have you write me if you deem it worth while. It may be that our brethren in Washington

should take some steps to warn our people of this thing, so that they will not be ensnared by it. I suppose it is going to all the ministers and workers and church officers in my field. You will notice the wrapper is addressed to the elder and clerk of the S. D. A. church. I suppose, from this, they are sending it to all the churches, and it is likely to fall into the hands of men and women who will not detect the deception, and may be ensnared thereby."

The leaflet referred to is entitled, "Are We to Know the Times and Seasons?" Sister White's writings are very freely quoted, use being made of "Early Writings," "Words to the Little Flock," published in 1847, "The Great Controversy," and other testimonies in an attempt to defend and justify a definite setting of time. As the conference president quoted above states, it is a "most cunningly devised scheme" for the purpose of deceiving our people. We would warn those into whose hands this leaflet may have fallen, not to be deceived into thinking that because it comes from Washington, D. C., therefore it is a messenger of truth.

We would in this connection also sound a note of warning to our people everywhere to be very, very careful about receiving and believing the many leaflets, tracts, circulars, and periodicals that are being published with such frequency nowadays, purporting to represent some phase of truth and light for the people of God. Every Seventh-day Adventist should seriously question and look with suspicion upon all such matter that comes to him through the mails or by personal distribution, unless such matter bears the clear imprint of our denominational publishing houses, union conference and institutional presses, or conference letterheads.

O. MONTGOMERY, Vice-President
of the General Conference for N. Amer.

* *

FROM ICELAND

UNDER date of February 17, Elder O. J. Olsen, who has charge of our work in Iceland, writes us as follows:

"Some time ago I came to Reykjavik on a little fishing steamer from our new outstation in the Westmann Isles, where we recently established a new church with thirty-four members, and more are following within a short time. I was delayed in getting to Reykjavik, as the two last post steamers went by without stopping, on account of the furious storms that have raged on the coast of Iceland and have done much damage. It is anything but fun to stand on the deck of one of those small boats, when the billows are washing in from all sides, and shiver for about twenty hours. I have tried it often before, but this time it put me in bed for a week with influenza and bronchitis.

"I am glad to tell you that we passed our goal in the Harvest Ingathering (kr. 2,000.00). This was our first experience in Iceland."

* *

Do not fail to read the article in this issue on our Rural Schools in the South. Sabbath, April 12, is the time for the annual offering to promote this work. All money contributed for this purpose will apply on the Sixty-cent-a-week Fund. A liberal offering is greatly needed.