

# The Advent Review and Sabbath Herald



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No. 43

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

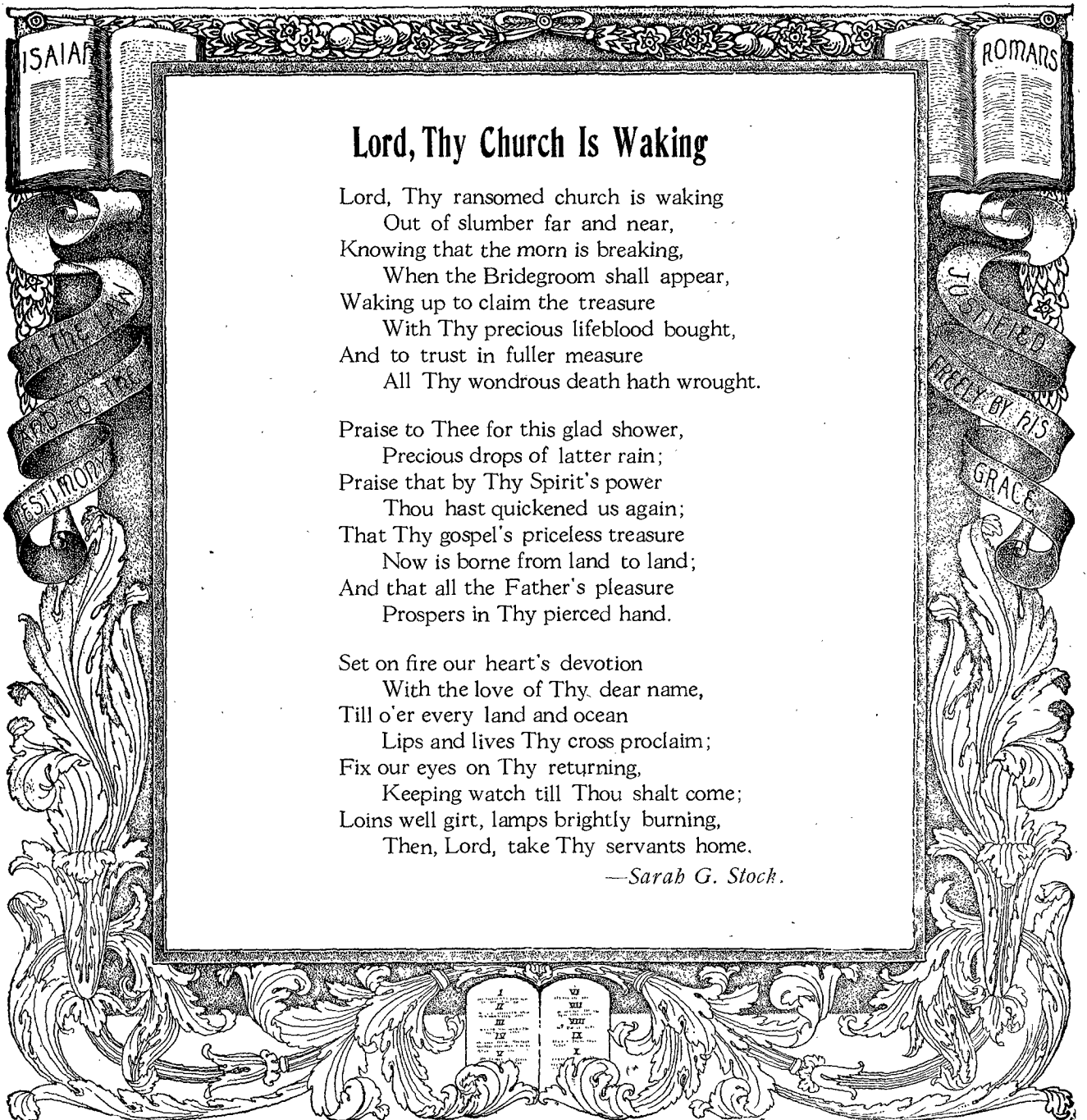
## Lord, Thy Church Is Waking

Lord, Thy ransomed church is waking  
Out of slumber far and near,  
Knowing that the morn is breaking,  
When the Bridegroom shall appear,  
Waking up to claim the treasure  
With Thy precious lifeblood bought,  
And to trust in fuller measure  
All Thy wondrous death hath wrought.

Praise to Thee for this glad shower,  
Precious drops of latter rain;  
Praise that by Thy Spirit's power  
Thou hast quickened us again;  
That Thy gospel's priceless treasure  
Now is borne from land to land;  
And that all the Father's pleasure  
Prosper in Thy pierced hand.

Set on fire our heart's devotion  
With the love of Thy dear name,  
Till o'er every land and ocean  
Lips and lives Thy cross proclaim;  
Fix our eyes on Thy returning,  
Keeping watch till Thou shalt come;  
Loins well girt, lamps brightly burning,  
Then, Lord, take Thy servants home.

—Sarah G. Stock.



# The Vine and the Branches

MRS. E. G. WHITE

IN His lessons, Christ did not aspire to high-flown, imaginary things. He came to teach, in the simplest manner, truths that were of vital importance, that even the class whom He called babes might understand them. And yet, in His simplest imagery there was a depth and beauty that the most educated minds could not exhaust.

Christ drew His lessons from nature's vast resources, and by this means impressed upon the minds of His hearers truths that are as enduring as eternity. And when He was no longer with them, the precious lessons He had bound up with the things of nature were, through the Holy Spirit's working, revived in the memory of His followers. Every time they looked upon the things of nature around them, these repeated to them the lessons of their Lord.

The vine had often been used as a symbol of Israel; and the lesson Christ now gave His disciples was drawn from this. He might have used the graceful palm to represent Himself. The lofty cedar that was towering toward the skies, or the strong oak that spreads its branches and lifts them heavenward, He might have used to represent the stability and integrity of those who are followers of Christ. But instead of this, He took the vine, with its clinging tendrils, to represent Himself and His relation to His true believers.

"I am the true vine, and My Father is the husbandman."

On the hills of Palestine our heavenly Father planted a goodly Vine, and He Himself was the husbandman. It had no remarkable form that would at first sight give an impression of its value. It appeared to come up as a root out of a dry ground, and attracted but little attention. But when attention was called to the plant, it was by some declared to be of heavenly origin. The men of Nazareth stood entranced as they saw its beauty; but when they received the idea that it would stand more gracefully and attract more attention than themselves, they wrestled to uproot the precious plant, and cast it over the wall. The men of Jerusalem took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of His plant. After men thought that they had killed it, He took it, and replanted it on the other side of the wall. He hid it from the view of men.

The branches of this Vine were seen by the world, but its stock was not visible. The dry, sapless branches chosen and grafted into this stock, have represented the vine. Fruit has been obtained from them; there has been a harvest that the passers-by have plucked; but the parent stock itself has been hidden from the rude assaults of men.

"Every branch in Me that beareth not fruit He taketh away," said Christ; "and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." Every fruitful branch is pruned, that it may bring forth more fruit. Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ may be doing some work for the Master, and yet be doing not half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. The husbandmen clip off the surplus tendrils of the vines, thus making them more

fruitful. The overgrowth must be cut away, to give room for the healing beams of the Sun of Righteousness.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

This is no casual touch, no off-and-on connection. Every branch that bears fruit is a living representative of the vine; for it bears the same fruit as the vine. But unless it becomes united firmly to the vine stock, fiber by fiber and vein by vein; unless its channels are supplied with the nourishment it receives from the parent stock, the branch becomes a withered stalk, frail and weak, and produces no fruit. Every branch will show whether or not it has life; for where there is life, there is growth. There is a continual communication of the life-giving properties of the vine, and this is demonstrated by the fruit which the branches bear.

As the graft receives life when united to the vine, so the sinner partakes of the divine nature when in connection with Christ. Finite man is united with the infinite God. A vital connection with Christ is essential for spiritual life. The branch must become part of the living vine. And there is a certainty in His words, "Because I live, ye shall live also." Christ is the source of all true strength. He reveals His grace to all true believers. He imparts to them His own merits in grace and goodness, that they may bear fruit unto holiness. All who are really in Christ will experience the benefit of this union. The Father accepts them in the Beloved, and they become objects of His solicitude and tender care. This connection with Christ results in the purification of the heart, and in a circumspect life and faultless character. The fruit borne upon the Christian tree is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"I am the vine, ye are the branches." Christ would assure His disciples that they do not stand alone; but that just as the vine with its clinging tendrils climbs higher and higher on the trelliswork toward heaven, so may the true believer entwine his tendrils about

*(Concluded on page 8)*

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# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD And Sabbath **HERALD**

"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. 99

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 28, 1922

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## Livingstone's Escape on the Zambesi

As the chosen agent of Providence for the opening of the Dark Continent, Livingstone was preserved amid many perils to die at last on his knees in the little hut at Ilala. It is evident that the whole life and work and the circumstances of Livingstone's death were overruled to turn the attention at the right time to the vast African interior and to start the currents of commerce and missions which have opened the way of access to the hundreds of tribes and tongues before practically unknown. All this adds interest and meaning to the story of Livingstone's narrow escape from death in the rapids of the Zambesi. The story was told by Sir John Kirk, who was the companion of Livingstone in his later explorations of the Zambesi. Livingstone and Kirk were traveling by canoes down the river below Victoria Falls. Sir John Kirk said:

"My canoe was leading, and Livingstone was in the canoe behind. The deep stream moved slowly. Suddenly there was an amazing swirl from below, which caught my canoe and turned it over against a rock. The swirl came like a mound of water, as though a huge hippopotamus had risen.

"I shouted to Livingstone to keep back. My canoe was turned upside down, and all my notes, instruments, sketches, and specimens were carried away, never to be seen again. Fortunately the swirl of the water set continuously against the rock, keeping both the canoe and myself there, otherwise I should have been drowned. The current dragged at my legs so violently that I thought a crocodile must have got them. Livingstone put back, landed, and pulled me out by ropes. We then found the previously unknown Kebrabasa Rapids were ahead.

"We could not take our canoes overland, nor navigate them down these terrific rapids. Having removed the cargo, we sent the men back with the boats while we clambered onto a spot overlooking the rapids. Then the men let the canoes go. One went over the rapids and down, down under the water. We never saw it rise again. Another went down and shot up again into the air, split in two from stem to stern.

"If the accident of overturning the canoe had not happened to me, we should all have been swept over the rapids, and nothing more would ever have been heard of us, for no trace of us could have been left, nor would any of our men have survived to tell the story."

Mr. Mathews says that as he strolled in Sir John Kirk's garden he noticed as an ornament the great skull of a hippopotamus, and spoke of it to Sir John:

"Yes," he said, stopping before the hippopotamus and lifting its enormous upper jaw until the huge head resembled a cavern, "I think I am the only man who has had his thigh between the jaws of a hippopotamus and escaped!

"Livingstone and I were traveling in boats up the Shire. I was lying back in the gunwale, steering, and taking little notice of anything save to keep the boat from running into a bunch of reeds. I allowed my leg to rest carelessly along the edge of the boat.

"Suddenly a bucketful of water was hurled into the boat by the rising snout of a hippopotamus. He opened his enormous jaws—the lower jaw under the boat, the upper over my leg. Had he closed his jaws, he would have crushed the

boat and carried away my leg, but for some mysterious reason he turned and dived. We never saw him again.

"One of our Makololo men turned to me and said of the deliverance, 'It is God's providence only!'"

W. A. S.

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## Will There Be No More War?

THAT there will be no more war does not seem to be the prevailing opinion of newspaper editors, publicists, and statesmen.

There must be a reason for the rather pessimistic tone of many of the editorial utterances upon the subject, since nobody confesses to a wish to see more war, "and the parades and demonstrations against war given in hundreds of cities of America and Europe on July 29 and 30, would seem to indicate that in the minds of millions it is the only thing worth thinking about."

"No More War," continues the *Literary Digest*, "was the slogan of the hour in New York, London, Berlin, and Paris, not to speak of lesser capitals; nevertheless, we are warned, while we pray, to keep our powder dry. War, says Lloyd George, in effect, may come tomorrow."

One reason urged in our own land for "no more war," is the fact that 80 per cent of the revenues of our government is expended, as the *Christian Science Monitor* puts it, "on wars that have been fought and on wars that it is feared—and by some hoped—may have to be fought, and only 20 per cent on all the purposes of peace combined."

In the opinion of the *Monitor*, "the entire atmosphere of America's educational system is all too strongly impregnated with militaristic beliefs, thinly disguised under the word 'defensive.' . . . In this organized effort to tear the veil from the ugly face of Moloch to which mankind has been making sacrifices since history began, the women deserve the active support of all communities in all countries."

However, the *Monitor* is not without misgivings. Christian Science may treat disease of the human body by denying its reality, but we find in its papers no denial of the reality of war, and no suggestion of "absent treatment;" "for," remarks the *Monitor*, "it is only by united action that the world can hope to rid itself of the heaviest handicap upon its happiness and its genuine prosperity."

But to quote again the *Literary Digest*:

"What are the prospects of ending war in this generation? 'It is well enough to work and hope for lasting world peace,' says the *Indianapolis Star*, 'but it would be foolish to lose sight of the fact that at present it is only a hope that may be blasted most unexpectedly.' The old fond trust in mutual necessity as a preventive of war has been shattered, as the *Rochester Times-Union* sees it. Nor does science or education go far enough to prevent war. As matters stand now, goes on the *Rochester paper*,

“The Great War has practically shattered every human scheme to end war, until nothing remains untried but the divine scheme of religion to end war by the advent of world brotherhood.

“There will be no more war when there is a brotherhood universal, rooted in the fatherhood of God instead of mutual necessity, or science, or law, or commerce alone.

“Science has killed pestilence. Commerce has killed famine. But only religion can kill war, for religion creates the new heart.”

In the opinion of the *New Haven Journal-Courier* there may be danger of degeneracy in the slogan “No More War,” if taken too seriously and too literally. “No more war,” but —

“Nation-wrecking undermining of love of country and of a determination to maintain its dignity and order (we would say its honor, if that grand word had not been so shamefully misused), this we must resist under even the garb of peace. Parlor socialism and intellectual bolshevism and foreign devil worship that aim to sap the honest indignation and manly resistance of the American people at times when strong men have a task to perform that protects the weak or brushes aside the corrupt, the violent, and the marplot — where there is no more war against this invasion from without or boring within, America, the beautiful, will be in a bad way. Our homes will be in danger, our flag contemptible to its enemies in the street below, no woman will be safe, and little children will go about clouded with fear.”

## What Is the Loud Cry? When Will It Begin to Sound?

E. APLIN

It is generally understood by Seventh-day Adventists that the fulfilment of Revelation 18:1-14 is yet future, from the fact that we are told by the spirit of prophecy that this angel will unite with the third angel and swell his message into the loud cry. We may also know it is yet future, from the fact that nothing answering to the description of the work or bearing the message of this mighty angel, has yet taken place. His message is a terrible denunciation of Babylon; it is the last phase of the third angel's message.

But when will it begin to sound? When will the third angel's message be reinforced by the glory and power of this mighty angel? Will it be at the expiration of some prophetic time? Or will some special sign be given indicating that the time has come? Not the former, for there is no more prophetic time; and not the latter, for there is no promise of it. Rather will it not be when God's people have attained to an experience and condition fitting them to take part in it? And as it is to be a loud cry,— a mighty cry, with a strong voice,— it would imply that all God's people must take part in it. This prophecy then has not yet met its fulfilment, but from the development of every other condition of things pointing to the end, it must be due. Will it not be well for us to seek for and remove everything that might be causing the delay?

First, let us consider what the message is that this mighty angel bears. Is it not the final call to the Lord's people to come out of Babylon? The hurrying message is to be given just before her destruction, as Lot was hurried out of Sodom by the angel. Gen. 19:22. But who is to sound this cry, “Come out of her, My people”? Must it not be sounded by those who are already out of Babylon?

Since we are dealing with principles, and not mere statements, let us go to the root of the matter, and inquire what constitutes Babylon, and what is its origin.

All these utterances are significant, and certainly do not lead us to believe that even the most highly civilized nations are yet ready to say and really to mean “No more war” under any circumstances!

Nor have we any right even to hope that there will be “no more war” so long as sin is in the world, and sin will be here until the final restitution of all things in connection with the second advent of our Lord Jesus Christ.

The Scriptures speak of the coming everlasting reign of peace, but it will not be ushered in except by the coming and kingdom of the Prince of Peace. The last days of the reign of sin are to be marked by war, not by peace. All hope of permanent peace by agreement between nations is vain. The world's only hope is in the coming and reign of our Lord and Saviour Jesus Christ, and few, alas! far too few, have their eyes upon that event. Human dependence rests too largely upon what men are doing or hope to do. But the lamentable failure of thirteen conferences held for the express purpose of finding a reasonable basis for abiding peace, should teach us not to put our trust in earthly powers, for vain is the help of man.

C. P. B.

The condition called “Babylon” we understand to be the culmination of the great apostasy. We see the woman of Revelation 17 seated on the scarlet-colored beast, with all her abominations, right here with us today; and her daughters, are they not also with us? But if we wish to find this corrupt system as an infant in its swaddlings, we must go back to the first apostasy after the flood. In Genesis 9:1-7 we find the instruction given to Noah and his sons. But in Genesis 11:4-9 we find the next generation saying, “Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. . . . Therefore is the name of it called Babel.”

Now what is involved in this act of disobedience to God, in order to gratify the flesh? They saw the plains of Shinar, and colonizing on them looked more attractive than to scatter abroad to replenish the earth. And so the will of man, the desires of the flesh, took the place of obedience to God. This is Babylon in its infancy.

The principle that characterized Babylon in infancy, characterizes Babylon in maturity, and that principle is putting the desire of the flesh in the place of or before the will of God. The Babylon of Revelation 17 and 18 is made up of people in whom this principle has come to fruition. To be out of Babylon is to be guiltless of this sin.

Coming out of Babylon is more than withdrawing from the apostate churches, and renouncing their false doctrines. Ananias and Sapphira came out of the apostate Jewish church and united with the Christian church. But they did not come out of self, for selfish motives prompted them to be dishonest with God, and in their hearts to say, “Let us make us a name,” for they desired to be thought well of by the apostles. They partook of the spirit of Babylon, and as Babylon is to be destroyed, so their end is recorded for our admonition.

Before we are out of spiritual Babylon, self must be surrendered to the known will of God. When any testimony conveying reproof or instruction to God's remnant people is not fully complied with, the spirit of Babylon is still among them. Disobedience to those instructions, whether they refer to our general habits of life, our dress, our appetite, or our attitude toward the Lord's work, indicates that the transgressors are not free from the spirit of Babylon.

Just as this mighty angel bears the last message to the fallen churches, so the Lord has sent His last message to the remnant church, to prepare them to take part in the loud cry. That message is found in Revelation 3:14-22, and when it is given, it will develop two distinct classes. One will heed the counsel given and will be prepared to buy the things required to enable them to take part in the loud cry; the other class will not heed the counsel, and will be spewed out or shaken out in the shaking time that is even now upon us.

Let us connect the principal points of this message and consider the significant statements. First, the Lord says, "I know thy works, that thou art neither cold nor hot." "Cold" represents indifference, and "hot" represents zeal. But the two terms will bear a broader application. Death is cold, and we were all by nature dead in trespasses and sins. The zeal and ardor of the apostolic church under the influence of the early rain was "hot," and this ardor is to be intensified under the outpouring of the Spirit in the latter rain. The lukewarm are neither one nor the other. They are no longer associated with the cold apostate churches. They have received the "letter" of the third angel's message, and feel rich and increased with goods and in need of nothing. They know not their real condition. Now shall we not listen attentively to the counsel given by the Lord?

"I counsel thee to buy of Me gold tried in the fire." What does He exhort us to do? Buy of Him. Then there is a price to be paid. Pay for salvation—justification? O no! We are justified freely; we take the water of life freely, without money and without price. But the experience and character that will be required to stand the final test of the conflict with the beast and his image, is gold tried in fire. For these a price must be paid, for character and experience can never be received as a gift from some one else.

The Lord counsels us to buy of Him. But what is His price? How much does He ask for this gold that constitutes the true riches? Just ourselves—

self, and all that pertains to it,—our ambitions, our prospects, our plans. Then the conditions will be reversed, and we shall have an experience similar to that of the church of Smyrna described in Revelation 2:9. Here the Lord makes use of the same statement: "I know thy works [but how different the application], and tribulation, and poverty (but thou art rich)." Ah, they were rich. Yes, the church of Smyrna had paid the price—all, even to life itself, under the cruel hand of Rome. When this experience is reached, and not until then, the church will be entirely purged of the spirit of Babylon.

Included in this transaction, is the white raiment of Christ's righteousness; for although we have renounced everything pertaining to the flesh, our righteousness is but filthy rags; we are like Joshua the high priest, clothed in filthy garments, and needing a change of raiment. We must have on the wedding garment when the King comes in.

Now all this and more is included in heeding the counsel of the faithful and true Witness to the Laodicean church. This will fit us to receive the latter rain, which must be received by each individual before he can do his part in giving the loud cry.

Are we to expect to see all God's people attain to this experience at some given time, and then the loud cry begin? Rather will it not begin in each person's experience as he unreservedly surrenders himself, and complies with the conditions that alone can fit him to have a share in it?

We are told that the message will swell into the loud cry. Are we not to gather from that statement that it will begin with the ones and twos, here and there, increasing in volume and strength until it reaches its height? Then the work will be finished, for we can but conclude that the message will sound louder and yet louder until it shall have reached earth's remotest bounds, and all God's people yet in Babylon shall have heard the call, "Come out of her, My people."

As this is the last phase of the last warning message to the people of this world before its final destruction, and the last chance of salvation and eternal life any poor, sin-deceived soul will have, shall not we who have had the light and truth for this time consecrate our lives unreservedly for service or sacrifice, that the mighty angel of Revelation 18:1 may lighten the earth with his glory and the last loud cry be heard, "Come out of her, My people"?

## **"To Him That Overcometh"**

JOHN M. HOPKINS

IN the second and third chapters of the book of Revelation the True Witness has caused to be written a prophetic history of the conditions and conflicts of His people, under the seven messages to the seven churches, each one peculiarly expressive of that epoch through which the church should pass. Some messages contain words of highest commendation; others, words of reproof and warning. But each and all contain the words, "To him that overcometh." Every promise of final reward is made to those only who overcome.

This is the message to the last church, the Laodicean,—the solemn message to you and to me: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down

with My Father in His throne." Revelation 3:21.

This is the standard, exalted and unchangeable. It means a conflict, a daily struggle with the wily adversary of our souls, a daily conflict with our own sinful propensities. But we know that Jesus passed over the entire way before us. We know that He "was in all points tempted like as we are." Heb. 4:15. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:18.

We remember reading how Jesus passed long hours in earnest prayer.

"Who in the days of His flesh, when He had 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; though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:7, 8.

Upon the success of Jesus' mission depended the success of the entire plan of redemption. The enemy well knew this, and pressed every trial and temptation to the limit of severity. And in His humanity our Saviour realized more than we the necessity for overcoming strength. Hence He prayed, and struggled, and wept. Every hour He communed with His Father by prayer. Dear brother, sister, whoever, wherever you are, be your skin dark or brown or red or white, you are the object of Christ's infinite love and watchcare. He knows your name, your home, your needs; your temptations, trials, and tears. He knows every conflict, with its victory or defeat. He is tenderly mindful of every one. You may be unlearned and poor. Your advantages may have been very limited. But Jesus' loving voice has called to you, and you have listened, and have given to Him a trustful heart; and now, in your efforts to overcome, even as He overcame, He will impart to you every needed grace. I wish to quote a few scriptures, and to ask you to make each one your very own. Will you?

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

With this compare Revelation 6:14-17, the events of which, we think, are close upon the world.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." Ps. 125:2.

"Thy shoes shall be iron and brass [symbols of strength and endurance], and as thy days, so shall thy strength be." Deut. 33:25.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" ("put him to flight," margin). Isa. 59:19.

"Thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2:14.

"Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." Jude 24, 25.

"To him that overcometh."

## A New Life

J. W. WESTPHAL

WITH some, religion is simply a creed, and faith a system of doctrine to which the mind gives assent. To such persons a man's Christianity consists in the facility with which he can repeat the Apostles' Creed or some other, or his ability to answer satisfactorily a series of well-thought-out questions from a catechism.

A formulated statement of divine truths is not objectionable. Religion must enter the mind as well as the heart. Without divinely illuminated understanding there can be no intelligent Christianity. It is through oral or written statements, whether in the form of a creed, a treatise, a sermon, or otherwise, that the mind must be instructed so there can be the exercise of intelligent faith. But all this does not constitute Christianity, however correctly the truth may be stated, or however fully the mind's assent may be given. More than mere assent to a set of doctrines is necessary; there must be a submitting of the will to the instruction that is given.

Christianity does not consist of a creed, but of a life,—a new life in the soul. This new life of the spiritual nature is as real as the life of the physical nature; and as the one controls us physically, so the other controls us in everything that pertains to spirituality.

This means that Christianity is a matter of the heart. "With the heart man believeth unto righteousness." Rom. 10:10. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27. The Christian life is not to be put on occasionally, as are our holiday clothes, but is a dress for every day; it is like the life of the carnation, which is clothed from within with all its exquisite beauty.

When we consider the natural condition of man, we can readily see that nothing short of this can save us. We read of the Ephesian brethren, that they were once "dead in trespasses and sins." Eph. 2:1. Others who had not accepted Christ and were consequently still in the same condition, we are told, were "past feeling." Eph. 4:19. When man fell, he became a partaker of the satanic nature; except as he

is influenced or controlled by a higher Power with a view to saving him, he will obey the lusts of his inherited sinful nature.

In the final resurrection of the dead, the power of life will be necessary. A new life must take possession of them and make them alive. Similarly and with equal truth, it will take a new life to restore to spiritual life those who are dead in trespasses and sins. The Ephesians knew what this meant: "You hath He quickened [made alive], who were dead in trespasses and sins;" "when we were dead in sins, hath quickened us together with Christ." Eph. 2:1, 5.

The reason why the Gentiles walked "in the vanity of their mind, having the understanding darkened," was because they were "alienated from the life of God through the ignorance" that was in them. Eph. 4:17, 18. In order that a godly life may be manifested, the estranged person must again be brought into touch with the divine life. Without this, a righteous, holy life is impossible, regardless of the efforts that may be made to live it.

The restoration of spiritual life to a person dead in trespasses and sins is as truly a miracle as was the resurrection of Christ from the grave. When He was on earth, among all the miracles that He performed in healing the sick, cleansing the lepers, opening the eyes of one born blind, and raising the dead, there was none greater than that of giving a new heart, imparting a new life and nature to sinful man.

Christ, because He had life in Himself, could by His own divine power come forth from the grave. Lazarus was helpless to resurrect himself. The Life-giver alone could call him forth. So also He who is the resurrection and the life alone can breathe life into our spiritually dry bones. Until then we are as helplessly lifeless as was Adam before God breathed into his nostrils the breath of life.

We read that God created man upright. When Adam came forth from the hand of his Creator, he was clothed with a nature akin to the divine. God's all-pervading attribute of love was deeply implanted in him. Until sin, in a manner beyond our compre-

hension, entered his heart, love was his ruling passion. This was the writing of the law of God upon the tables of his heart. It was Adam's greatest pleasure to do those things that pleased God. The words of the psalmist in speaking of the angels were equally applicable to the first man:

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure." Ps. 103: 20, 21.

God's law has its foundation in His own nature. In righteousness and beneficence of character He expects men to be like Himself. It was as much after His spiritual and moral nature as after the image of His physical form, that God created man in the beginning. The law governing the germination, development, and fruit bearing of the tree is in the life it possesses. So also in the life given to man was the law that should control him. When he became alienated from that life, he lost also its character. In the restoration of this life to us through Christ, the law is again written upon our hearts.

Our great need, then, is to have this life. Without it all our efforts to live aright are vain, fruitless. These efforts are only an indication of returning life, the glimmering of a faint consciousness, as from an anesthetic, with every muscle still paralyzed by its influence. We are then in the condition of the slave who is just awakening to a sense of his bondage. He desires to be free, but has no power to break the yoke; and with every effort to secure his liberty he becomes only the more conscious of the hold his master has upon him, and of his own utter helplessness. But in the reception of this renewed life our success is assured. In this state, who can resist God's will?

By no physical effort can this life be gained or retained. Here again we are completely helpless. Prayers, tears, groans, fastings, abnegations, cannot

bring it. These will be useful in enabling us to realize our impotence, and thus prepare us to receive spiritual life; and since they do not of themselves satisfy the soul, they will increase our longing for life and righteousness. But by them we cannot ascend into heaven to bring Christ down, or descend into the deep to bring Him up from the grave.

"Christ . . . is our life." "I am the way, the truth, and the life," Jesus says; also, "I am the resurrection and the life." And, thank God, He is not far away. "Behold, I stand at the door, and knock." We must seek Him earnestly, it is true, not because He is far away, but because He sometimes hides His presence. Yet all the time He is at the door of the heart, knocking, pleading for admittance. When Joseph and Mary sought Him for three long days, they learned how dear He was to them, and they were more careful not to lose Him again. He desires to teach us the same lesson.

Christ is "not far from every one of us: for in Him we live, and move, and have our being." Acts 17: 27, 28. In Romans 10: 6-8, where the apostle speaks of the needlessness of bringing Christ from heaven or from the deep, He tells us that we have Him very near in His word. "The righteousness which is of faith speaketh on this wise, . . . The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

Our conclusion then is that Christ is always near. He manifests Himself by inspiring the ideals of right that we have and our desires for them, as well as in many other ways. He is only waiting to resume full control of us, a control interrupted on that fateful day in Eden. And for this purpose only two things are necessary: First, faith that He will and does resume His work in our poor heart and life; and second, submission of the will, so that His life may have full sway in our own.

## "The Prayer of Faith"

A. C. ANDERSON

PRAYER, humble, believing, earnest, and persevering, is the means of procuring for man unspeakable blessings from God. "Without faith it is impossible to please Him: for he that cometh to God must [first] believe that He is, and that He is a rewarder of them that diligently seek Him." Faith regards the atoning blood of Christ as the foundation of human hope, and looks to it as the only power adequate to save from the destroyer. Through the exercise of faith in His name the believer comes into possession of all spiritual blessings; he must know that he was "not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved: in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

We have reached the crisis in this world's history, when the help of man is vain. To the formal, casual Christian, or to the unbelieving soul, this fact, that there is nothing that man can do, makes prayer seem almost a folly. But "to those who best know God, man's extremity is God's opportunity, and human helplessness is the argument for prayer." In a little tract on prayer we are told:

"If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. . . . There is a divine philosophy behind this fact. Our greatest need is to keep in close touch with God. Our greatest risk is the loss of the sense of the divine. We are in a world where every appeal is to the physical senses and through them. Reality is in direct proportion to the power of contact. What we see, hear, taste, touch, or smell — what is material and sensible — we cannot doubt. The present and material absorbs attention and appears to us solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically, the unseen has no reality and no influence upon the vast majority of mankind."

"Nevertheless when the Son of man cometh, shall He find faith on the earth?" This is an intimation that God's seeming delay will test the faith of even His true disciples. In the Scriptures mention is made of the potter, and the vessel; the Great Potter has irresistible power, the vessel is unresisting. This illustrates a great truth, — that we are to become as passive in the hand of God as the clay and the vessel in the potter's hand. "Not I, but Christ in me," I must be only an instrument in the hand of God.

It is faith that triumphs over the grave. "Faith is the substance of things hoped for, the evidence of things not seen." Jesus said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say

unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." In other words, no exercise of miraculous power, however great, that may be needed in the prosecution of your apostolic work, shall be lacking if you have faith in the power of God. This promise applies to us and to our children as well as to those in apostolic days. No hindrance to the work of God can be so great that faith cannot overcome it.

The importunate widow was heard because she wearied "the unjust judge." Webster says "importunity" means "pressing or frequent solicitation; application, urged with troublesome frequency." God's "own elect will cry day and night unto Him," and "He will avenge them speedily," for He "is a friend that sticketh closer than a brother."

Prayer is said to be "the opening of the heart to God as to a friend." Prayer will create an atmosphere for the child of God, in which a pervading influence is continually felt, to buoy him upward to greater heights. Each believer alone can create for himself this atmosphere for his little sphere. God infuses into such an atmosphere the spiritual oxygen that will produce the best results for the Christian's development.

Our Master, while clothed with humility and weakness, was constantly enshrouded with the atmosphere of prayer. He has revealed to us by His example the secret of power, and we can obtain it in the same way that He did—"He continued all night in prayer to God."

"His humanity made prayer a necessity, and a privilege. . . . And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.

"Our heavenly Father waits to bestow upon us the fulness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? . . .

"The darkness of the evil one incloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. . . .

"Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto, to do these things for us. He says, 'Ask, and it shall be given you.' And 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?'

"If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions."—"Steps to Christ," pp. 98-100.

"Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the 'prayer of faith' will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christ-like temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, 'Ye shall receive.'"—"The Acts of the Apostles," p. 564.

"Blessed are the poor in spirit"—the humble, who feel their constant dependence on God in all things, temporal and spiritual, and look to Him for the supply of every want. "God is no respecter of persons." He accepts the humble, the meek and lowly. He achieved great things through a few unlearned, unassuming men, and this experience will be repeated.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals."—"Testimonies," Vol. V, p. 82.

May the Lord help us to get our wireless instrument in tune with the heavenly battery.

"He who teaches the word must himself live in conscious, hourly communion with God through prayer and a study of His word; for here is the source of strength. Communion with God will impart to the minister's efforts a power greater than the influence of his preaching. Of this power he must not allow himself to be deprived. With an earnestness that cannot be denied, he must plead with God to strengthen and fortify him for duty and trial, and to touch his lips with living fire. All too slight is the hold that Christ's ambassadors often have upon eternal realities. If men will walk with God, He will hide them in the cleft of the Rock. . . . It is by seeing Him who is invisible that strength and vigor of soul are gained, and the power of earth over mind and character is broken."—"The Acts of the Apostles," pp. 362, 363.

## The Vine and the Branches

(Concluded from page 2)

God, and have support in Christ. He would have them bear in mind that the Father Himself stands in exactly the same relation to His children as the husbandman sustains to the vine.

"He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The branch grafted into the living vine will testify if it has, fiber by fiber and vein by vein, become one with the parent stock. The life of the vine will become the life of the adopted sapling. Its sap vessels receive of the current flowing through the vine stock, and it will bear much fruit.

Christ is the true vine; His disciples are the branches in that vine, and they are one with Him. He is the root, the sustaining life, of every believing soul. If His followers abide in Him, they will bear His fruits. In union and communion with Him, and under His molding influence, they will reveal His character. But the branch that seems to be connected with the vine—the man who has the appearance of attachment and piety, whose name is registered in the books as a Christian, but who brings forth no fruit—will be separated from the vine stock. This branch reveals itself to be worthless. After a time its ruin will be apparent. It will be as a branch that is dead, and its end is to be consumed with fire.—*Review and Herald*, Nov. 2, 1897.

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"BELOVED, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."



# IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery.  
When a denomination ceases to build, it has begun to die."

## In Rhineland

W. K. ISING

JULY 2 was a day of special interest and joy at the Neandertal Missionary Seminary, when some seven hundred of our people came to these beautiful grounds to witness the baptism of seventy persons who had been gathered into the truth among the churches that cluster around the school within easy reach by a good railroad system. With other baptisms in more distant districts, 123 new members were added to the churches of the Rhenish Conference during the last quarter.

It was in near-by Vohwinkel that, in 1875, Elders Erzberger and Andrews organized the first church of Sabbath keepers in Germany. They had found this truth independently of others, by the study of the Bible. The soil here is still fertile for soul-winning, and the conference now numbers 2,158 members. This is the largest of the six conferences forming the West German Union, and is also an important financial factor. Their tithe amounted to 700,000 marks during the last quarter, which is just 200,000 marks above that for the preceding three months.

We have a faithful and sturdy class of people in our churches. Brother J. Braun, the conference president, has won the respect of the general public by the well-attended meetings which he holds successively in five large cities during the week. He has good success in drawing large audiences. At Essen, the city that acquired fame through its former martial industry, but which has now been turned to peaceful pursuits, he was conducting meetings in a fairly spacious hall when the Jesuit *pader*, Wildenhuis, who is champion of a league for the union of Catholics and Protestants, put forth strong efforts to break up the work. The people, however, stood loyal to our brother, and flocked to his meetings in such numbers that he was obliged to change to the largest hall available, one that seats some five thousand persons. A good harvest of souls is expected as a result.

The Rhineland is by no means an easy field of labor, for here is the citadel of Catholicism, and also the stronghold of communism and radicalism. There is a considerable exodus from the Catholic churches, and their clergy are often abused in the streets. But it is also no uncommon thing for our canvassers and evangelists to be subjected to violent treatment by these radicals, and they must be willing at times to stand a severe blow for the sake of their Master.

However, one of our workers remarked to me, "We are not afraid of these communists, and we are learning the best methods of attacking them with the sword of the message." To illustrate: He went to the house of one of our sisters, whose husband had burned her Bible three times. The husband happened to be at home. Without alluding to his act, our brother saluted him thus: "Well, my dear friend, I have just come from our meeting where I preached a stout sermon on genuine repentance, which would have done your soul good; you should have been there to hear it, sir." He made no reply, but hung his head in the attitude of one who was conscious of his guilt and shame.

It is chiefly among this type of people that in some places the work must be done, and our evangelist says that here one can most signally witness the saving power of the gospel.

A Russian, now a miner, but formerly a weaver when in his home country, does at least two hours' missionary work every day between his shifts. He will put on his long, heavy Russian boots, take his picture Bible, which has no text, as he cannot read,—and go right into the thick of his radical, unbelieving fellow workers to expound to them the message for this time from these pictures. Hardly a quarter passes, I am informed, but this good brother brings a few sheaves to ripen more fully under the instruction of our evangelist, who is certainly full of praise for this good and faithful helper. This work he has now been carrying on for the last four years, since he was converted and joined the church.

These few illustrations are typical of the many that might be given in evidence of the great fact that the gospel of Christ "is the power of God unto salvation to every one that believeth," and of the truth Peter learned in his days, that "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

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## Notes of Travel

MEADE MAC GUIRE

WEDNESDAY morning, August 9, Elder L. H. Christian, L. F. Langford, and the writer left Nottingham, England, for Edinburgh, Scotland, arriving the same afternoon. That evening Elder Christian spoke to a congregation of over one hundred, on God's care for His people in Europe during the last few troublous years.

Edinburgh suggests some of the greatest names and the greatest forces operating for the evangelization of the world during the past century or more, yet the great second advent message has not made rapid progress here. At present, however, there seems to be a growing interest, and the prospects for success in Edinburgh and in all Scotland are encouraging.

We have seen no other city quite like this, with its broad, clean streets, its splendid public buildings, colleges, and universities, its beautiful and symmetrical architecture, its magnificent castle perched on a great rock in the midst of the city, and its numerous churches with steeples towering up toward the sky. There is much that bespeaks refinement, culture, and religion, but little that indicates spirituality. Like the Athenians in the days of Paul, the churches here, as elsewhere, are religious enough, but carnal. This absence of spirituality in the nominal churches should constitute a mighty appeal to us to be a spiritual people, for eventually the honest in heart will turn to the place where there is food for the hungry soul.

The religious forms and the morality of ancient Israel were superior to those of the heathen around them, but because of a lack of genuine spirituality they became hypocritical, bigoted, and cruel. So it may be with us today. Advanced religious light with-

out an indwelling Christ, may make us worse than the heathen.

Thursday we came to Glasgow to attend the annual meeting of the Scottish Conference, beginning that night. We had been told that the Scotch people are outwardly cold and reserved, and we should not see the outward evidences of spiritual emotion and fervor that are seen in many places. So we were hardly prepared for the atmosphere of warm Christian love, the almost breathless eagerness to hear and drink in the messages given, and the frequent tears of penitence or joy which characterized every meeting. The aim of those in charge was to study the best means of reaching out at once for a large harvest of souls in this field. Deep interest was manifested in plans for a large circulation of the excellent magazine published in this field, *Present Truth*, as well as other literature. Due consideration was also given to the supremely important matter of saving all the children and training them for service.

The last afternoon I took the young people, numbering about thirty-five, to a near-by home, where we had a blessed meeting, and those who had not previously accepted Christ signified their purpose to give all to Him. Tuesday evening we met with near-by churches, and Wednesday evening had our last meeting with the Glasgow church before starting for Ireland.

It is with genuine regret that I leave these warm-hearted, appreciative people. I believe the spirit of John Knox and other consecrated men of God still burns in the hearts of the faithful in this land, and that through their earnest efforts and the prayers of God's people we shall soon see many added to the church in Scotland.

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### *Colporteur Experiences in Venezuela*

B. BULLARD

IN this field where the people have known nothing but Catholicism for hundreds of years, the colporteurs have to meet persecution and suffering of which people in the homeland have no idea.

Many times these workers get lost. There are very few houses in the country, and practically no roads, only trails which are so dim in places that they cannot be followed. Two of our colporteurs started for a town and got lost, and had to return many miles to the town whence they came. Another colporteur stated that he was lost out in the mountains in a hard rain-storm, and wandered from place to place trying to find some trail that he could follow which would lead him to a house. It was not until after more than nine hours of wandering, wet and cold, that he was able to find a house.

There is danger also from wild animals. One of our colporteurs was unable to reach a house before dark, and had to stay all night in the woods. He stretched his hammock between two trees. During the night he was suddenly awakened by several wild animals that were trying to get at him, but when he began to move, the animals left. He tied his hammock so high in the air that the animals could not reach him, but they tried to do so many times during the night. This same colporteur tells how he and another man were crossing a wide stream which was nearly over their heads in places, and when they had gone about three fourths of the way across, they were frightened by the splashing of water behind them.

Looking around, they saw a very large tiger swimming rapidly toward them. What could they do to protect themselves from the ravenous beast? Nothing but pray. The colporteur sent a silent message to the Saviour, asking His protection, and immediately the tiger changed his course and went off growling into the woods. Daniel's God still lives.

Often the colporteurs suffer from hunger, having to go for many hours without finding a house, and then at times they find very little food and of such a quality that it would be impossible to eat it if they were not so hungry. They tell many experiences of suffering from hunger. One stated that he had gone for more than twenty-four hours without anything to eat, and when he finally arrived at a house, all he was able to find was a few bananas. He was so hungry that he ate the peelings first and then began on the bananas, but could only eat a small portion of them, because the peelings had taken away his hunger.

It is not uncommon for our colporteurs to be arrested and put in jail. Two of them, after making their deliveries in a town, were reported by about thirty persons who wanted their money back. The colporteurs were arrested and brought before the judge. After hearing the case he dismissed them, as he had bought one of the books and knew what it was.

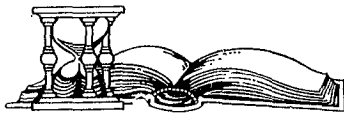
One day I walked to a town about thirty miles distant from Carácas, to get some books that a colporteur had left there. Upon arriving, I was arrested and taken to headquarters of the police, and it was with much talking and difficulty that I got them to release me. I stayed all night in the jail.

It has not been very long since one of our colporteurs was working in a state near the Colombian border. Upon entering the capital of the state, he was put in jail. After staying there about a week, and without being given time to get any of his belongings and books, he and a Mexican revolutionist were marched at the point of a bayonet over the border into Colombia, a distance of about thirty miles. The matter was taken up with the government officials, and he was allowed to return to Carácas, besides being paid an indemnity of \$400.

These workers go out into the field and have to stay away from their families for months at a time. Many times they get sick from exposure, bad food, and the impure water they have to drink,—out among strangers and with no one to care for them. One of our men has a little son nearly six months old that he has not seen, and will not see for three or four months yet. We did not hear from one of our colporteurs for some time, and began to send telegrams to find out what had befallen him. We soon received a telegram stating that he had been under quarantine for nearly a month with smallpox.

In some of the inland towns the priests are stronger than the government, and they make it very hard and disagreeable for our men by stirring up the hatred of the people against the colporteurs. On one occasion this was done, and one of our colporteurs was taken before the judge, but was allowed to speak first, giving all present a little of our belief, especially on religious liberty. He turned to the priest and stated that he was not living under a government of priests, but under the government of Gomez.

In the face of all these difficulties, our men have kept up their courage, and have placed many books in the homes of the people of Venezuela. We have already begun to reap the harvest of the labors of these faithful servants of God.



# THE SERMON

## “This Generation Shall Not Pass”<sup>1</sup>

F. C. GILBERT

I WILL read from the fourth chapter of the Gospel of Mark, beginning with the thirtieth verse:

“He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.”

Those of you who are familiar with the sayings of Jesus will at once recognize that this is one of His parables. I should like you, however, to note the thought He suggests in giving this parable. He raises a question, and the question is this: “Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?”

### Making Plain His Truths

Before I make any further comment I should like to quote from the thirteenth chapter of Luke, beginning at the eighteenth verse: “Then said He, Unto what is the kingdom of God like? and whereunto shall I resemble it?” I gather from this question that it was very difficult for the Lord Jesus to find illustrations simple enough to help the people understand the work of grace and the things of the kingdom of God. Doubtless many of you have read that when a missionary goes to a heathen people who have no language reduced to writing, he finds it very difficult to convey to their benighted minds the things he wants to tell them.

Let me read with you a statement in John 8:43 to illustrate this thought: “Why do ye not understand My speech? Even because ye cannot hear My words.” Sin has so distorted men’s minds that when Jesus Christ came to this world, He was misunderstood or little comprehended, so that the truths He desired to convey to the minds of men were either perverted or else subverted.

The way God does things is as different from the way man does them as God is different from man; and that is why we read, “As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” And the reason why the Lord does things so differently from the ways of man, is in order that when the thing is done, men may see that it is God who does it, and not man.

Let me read this text, found in 2 Corinthians 4:7: “We have this treasure in earthen vessels.” Why? “That the excellency of the power may be of God, and not of us.” You know the devil seeks all the time to get men to give the credit to men, and urges that God be eliminated.

This is an age when men do great things. But when God purposes to do a great thing, He usually begins it in a small way; oftentimes it is so small that man can hardly see there is anything in it. So Christ illustrates.

The kingdom of God is not like a monster leviathan of the sea, but it is like a seed. And not only is it like a seed, but Christ says it is like the smallest kind of seed. Did you ever stop to think that in every age,

when God has undertaken to do a large work, He has started with small things? And when He undertakes the task, it seems so small to men that they stand back and look on and say, “What in the world does that man purpose to do?” But no matter how men may think and look and scoff, the Lord goes on His way unhindered and performs the task.

### The Flood

The world was almost two thousand years old. Men were mighty both intellectually and physically, so far as the things of the world were concerned. God said to a man one day, “Noah, I am going to bring a flood upon this world. I not only propose to bring a flood on this world, but I will bring it before this generation ends.”

My friends, when Noah undertook to tell the world about a flood, he actually had to coin a new word in the human vocabulary. No living man until the first rain fell had ever seen one drop of moisture descend from the sky; for you will recall the word here in Genesis 2:5, “The Lord God had not caused it to rain upon the earth.”

Noah said to those mighty giants, “There is a flood coming.”

“A what?”

“A flood coming.”

“Well, Noah, what is that?”

“Why, God says He is going to open the windows of heaven, and break up the fountains of the deep, and the waters from above will unite with the waters from beneath, and the combination will cause this entire world to be inundated with water, and every person who does not take refuge in the ark that is to be built, will be drowned.”

I have often pictured those unbelieving antediluvians answering somewhat like this: “Well, well, Noah, we always had an idea you were queer, but this is the limit. A flood! Water! Why, don’t you know better than that, Noah? Telling intellectual, thinking men such a story as that! What do you suppose we are? Ignoramuses? Don’t you know that such a thing cannot happen?”

It has always been true with men that there has been too much “can’t.” And there are many of us today who have too much “can’t.” Noah said to his sons, “Boys, we have a task to do. God has said that this generation shall not pass until the world will be drowned. The thing for you and me to do is to believe His word, make it our text, and stick to it.”

I have not a doubt that as one decade, and another, and the third, and the fourth passed on, every once in a while those sinners would come around and say, “Well, Noah, you are still on the earth, aren’t you? Where is your flood?”

“It is coming.”

“O yes, so you have been telling us this long time. Say, Noah, it is a shame for you to take those splendid young men, with such bright, pleasing, cheering prospects ahead of them, and fill their heads with that crazy idea.”

Sixty, seventy, eighty, a hundred years passed, and Noah was still faithful. I think it is a wonderful thing when God gives a man a text, for that man to

<sup>1</sup> Sermon delivered at the late General Conference.

have grace enough to stick right to it. And Noah kept on preaching, and believing God.

After more than ten decades of that kind of labor, an angel of God came to Noah one day with the message, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." Gen. 7:1. And of the hundreds and thousands and millions, and without doubt hundreds of millions, who lived on the earth in that generation, Noah was the only man that believed God.

Noah took his family and what chattels he had, and went into that ark. They were locked in by an angel, and the world was locked out. I am strongly of the opinion that when, a week after that memorable day, the first cloud appeared on the horizon, and the storm began to gather, and some of those scholarly, intellectual, scientific men began to explain the phenomenon, a good many people said, "I am almost convinced that Noah told the truth." When the clouds started, they kept gathering, until, hour by hour, day after day, for forty days, there fell upon those people torrents of rain until they were all drowned.

Noah finished his work in that generation. Beginning as it did in a small way, it became the one big thing in the world. O, it is a wonderful thing to believe God!

#### Abraham Called of God

A little later God called the man Abraham. Said He, "Abraham, leave home, leave kindred, leave friends." Abraham never asked God a question. He believed that God knew what He was talking about. I think we ought to follow in Abraham's footsteps, don't you? When God tells us something, sometimes we say, "O yes, that may be so, but I can't see it." Who ever asked you to see? God never asked men to see, but everywhere He does ask them to believe; and happy is the man that believes. So Abraham gathered together all he had and started.

#### Egyptian Bondage; God's Promise

Still later God came to him and made this promise:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. . . . But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15:13.

Abraham died; the first generation, his son Isaac, died; the second generation, Jacob and Esau, died; the third generation, Joseph and Levi and all their brothers, died, for I read here in the book of Exodus, the first chapter and sixth verse, these words — mark well what they say:

"Joseph died, and all his brethren, and all that generation." The fourth generation were living in Egypt when Pharaoh took notice of them, and he said, "If we don't take care of this present generation, they will outgrow us. The thing for us to do is to put them under bondage."

One year, one decade, twenty years, thirty years, fifty years passed, and by and by the people wondered if deliverance would come in that generation. God had told them through Abraham, and Isaac, and Jacob, and Joseph, that the fourth generation would see deliverance. By and by the troubles came so thick and fast that many of the people began to wonder whether God had not forgotten them, but God never forgets.

Let us turn to the book of Exodus, the second chapter and the twenty-third verse. There I read:

"It came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God re-

membered His covenant with Abraham, with Isaac, and with Jacob."

When the fourth generation came, God remembered what He had promised Abraham. I wish I had time to study with you the sixth chapter of Exodus, the genealogy beginning with Isaac and extending to Moses. If you will turn to the fiftieth chapter of Genesis, you will find that Joseph lived to see the third generation of his children.

Bear in mind that while Joseph was 110 years old when he died, Levi was 137 years old when he died, and Levi was about ten years older than Joseph. Levi lived to be twenty-seven years older than Joseph did. The fourth generation was still alive when God called Moses. Said He to Moses, "I have seen the affliction of My people, and the time has come when they are to be delivered. Now, I want you to lead them out."

He chose Aaron and Miriam as his helpers.

#### Deliverance under Moses

I will read Micah 6:4:

"I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."

In Exodus 7:7 we read:

"Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh."

Miriam was older than Moses and Aaron, because, when Moses was born and later placed in the ark of bulrushes, Miriam was there to see that he was not harmed. So God chose two old men and an old lady to lead three million people out of Egypt.

When God called, Moses said, "Lord, how can I do this? I have no weapons; and here I am, an old man."

God asked, "Moses, what have you in your hand?"

Moses replied, "I have nothing but a staff and my two hands."

God said, "With that staff and your hands I will see that you do all that I ask of you."

So he and Aaron went to see the proud, haughty monarch. But, my friends, those weak mortals were backed by all the resources of heaven; and when a man knows the source of his power, he need not be afraid of any one. There is no one who has better rights in this world than the men and women God has called to warn the world; but sometimes when the Lord gives us an opportunity to go out and warn men and women with this message, we, like Moses, are timid and afraid.

#### Pharaoh's Challenge

Moses went into the palace and said, "Pharaoh, the God of heaven has sent me to tell you that He wants you to let His people go."

"His people?"

"Yes."

"What are you talking about? *His* people, you say? They are my people; they are my slaves."

Finally Pharaoh said, "I don't know Jehovah, and I don't propose to let those people go; and I should like to see a god that has power enough to make me do it."

Let me tell you, friends, God is never daunted by the defiant pride of men. But Moses did not know what to think. Poor man! No doubt he felt as we sometimes do when we say, "I thought God had called me to do this work, but I have not accomplished anything yet; it seems the whole effort is a failure."

That which to man seems a great failure, may be with the Lord a great success. What men sometimes think is the greatest success, with God is the greatest failure.

There was once a man, as we read in the book of Luke, who, if he lived in modern times, would be

called a sharp man to drive a bargain. He was the kind of man who gets a "corner" on the market. He said, "I will build a great storage plant, and I will put large quantities of goods in storage: then I will wait for an opportune time, and when the prices are high enough, I will dispose of my goods at a high price, so I shall not have to do any more work all my life."

Did you ever hear people talk that way, telling of what a tremendous success they have made? The Lord came that night and said to him, "You poor, foolish man! You are going to die tonight, and then what will happen?" I tell you, my dear friends, what you and I want to do is to look at success from God's viewpoint.

Moses came back discouraged from his interview with Pharaoh. Hear what a charge Moses made against the Lord:

"Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me? for since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all." Ex. 5: 22, 23.

My friends, what you and I need is not only to believe God, but to have patience enough to allow God to complete His work. Listen to what He told Moses:

"Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." Ex. 6: 1.

#### Marvelous Deliverance

And then God took those two old men and that one old lady, without money, without ships, without weapons, and in one year wrought the mightiest wonders the world had ever known, till finally, just before the crisis was reached, Pharaoh said, "If you ever dare to come and see me again, you shall die."

Moses replied, "I will not come to see you again."

And it all happened so, did it not?

Let me read in the twelfth chapter of Exodus, beginning with the thirty-first verse:

"He [Pharaoh] called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men."

Go, yes, go, take anything you want. Now listen:

"The sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of the 430 years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12: 40, 41.

And they came out right on time, in the fourth generation. I am thankful we have a mighty God who does things for His kingdom in an apparently small way, but when it is done, it is the biggest thing there is.

#### The Humble Birth of Jesus

By and by Jesus came, a small, weak, helpless babe. He came into this world to do the mighty work of redeeming men. And, beloved, He was born in a humble manger. God did not begin the mightiest work He was to do in this world,—the saving of men,—in the palace of a Cæsar or in the mansion of a Herod, but He started it in a barn, where the animals were sheltered. Nevertheless, when that little helpless babe was born into this world, heavenly messengers appeared, proclaiming the Deliverer's birth, and all the angels of God worshiped the babe in the manger. Let me read it to you over here in Hebrews 1: 6:

"Again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him."

#### A Mighty Work from a Small Beginning

When God has a work to do, it may start even in a barn, with a helpless little child. Though the seed is small, the Lord knows how to make it grow.

Jesus grew to manhood and did a wonderful work. One day a man was watching the outcome of His great work. The sick were healed, the dead were raised, and many miracles were wrought. He said, "I should like to be among that crowd; maybe I could get something out of it."

One day he came to Jesus, as recorded in Matthew 8, and made a request, "Master, I will follow Thee whithersoever Thou goest;" but Jesus answered, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

My friends, if I catch the vision of that text, it is this: A bird needs but a few little twigs to make a home for its young; a fox needs but a hole in the ground; but Jesus Christ, during His earthly ministry, had not so much as a bird or a fox has. To be a follower of Jesus Christ means a great deal more than a mere profession. And when the Saviour came to die, He was so poor that if God had not moved on the heart of Joseph of Arimathea to give Him the use of his tomb, they would have had to put Him in the potter's field. And yet, one day, while talking with the people in that age, He made this remarkable statement:

"Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." Matt. 23: 34-36.

And all this did come in that generation. He was talking at that time to scribes and Pharisees, among whom were members of the Sanhedrin, and except Saul of Tarsus, no man was allowed to become a member of the Sanhedrin who was less than sixty or sixty-five years of age. Forty years after Jesus ascended to heaven, Jerusalem was destroyed, and all these things came in that generation.

#### A Small Beginning in 1844

There came a time in the history of His work when God decided to bring about the finishing of His mighty work in this world, and what did He do? He gave the message of Revelation 14: 6-12 and Matthew 24, and He told men that the word was to go to every nation, kindred, tongue, and people in a single generation. As His messengers He chose a poor, sick girl of seventeen, a young man who was so poor that the very patches on his coat had to be patched, and an old man who had been a sea captain; and with that combination,—Ellen Harmon, James White, and Joseph Bates, who together did not have twenty-five cents,—He began to warn the world in this generation.

The world looked on. They said, "See these people telling us to become Jews, telling us to give up the very best we have, and saying they are going to warn this great world in one single generation." O, let me tell you, friends, the same God that started the kingdom as a seed again and again, praise His name, still lives today!

I want to read to you two statements made many years ago:

"I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people

who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."—*"Testimonies," Vol. I, p. 77.*

That testimony was given in 1846, when there were not fifty persons in the world who believed in the Sabbath and the spirit of prophecy.

I want to ask you tonight, Has that prophecy been fulfilled? You may travel through Europe, Asia, Africa, and Australia, you may come back to America, and you will have found Sabbath keepers in every land and clime.

That helpless girl who more than seventy years ago dared tell the world that many would come to observe the Sabbath of God, lived to see her words fulfilled. And you and I can say as Jesus said, "This day is this scripture fulfilled in your ears."

Let me read to you another statement in this same connection. In 1848 came this word to Elder White:

"I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*"Life Sketches," p. 125.*

When that prophecy was made, there was not a single printing press, nor a book, nor periodical owned by this denomination. There was nothing printed but a little pamphlet that Elder Joseph Bates had written, and 250 copies of the first vision written by Miss Harmon, who about that time became Mrs. White.

You have heard at this Conference that our literature today is printed in one hundred languages, and is reaching one billion six hundred million people; that is to say, all the people of the world, with the exception of about fifty million, can be reached by our literature. Has the prophecy I just read to you been fulfilled? O, indeed it has!

Just as surely as God said, back in Noah's day, that the flood would come in that generation, and it came; as surely as God declared that His people would come out of Egypt in the fourth generation, and they came out; as surely as Jesus said to the Jews that Jerusalem would be destroyed in that generation, and it was, so surely the living God will fulfil His word and work in this present generation.

#### The End Near and Certain

And while I am not here tonight to tell you how many hours or days or weeks or months or years may yet pass before the end, I am here to tell you that the end of this work is a good deal nearer than many of us have any idea. If any of you are absorbed in the things of the world,—money, buildings, lands,—may God help you to get a different vision; for when the hour shall come for that fiat to go forth, it will go. And that hour is coming suddenly; for I read here these words:

"Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come."—*"Testimonies," Vol. VIII, p. 37.*

And when the hour strikes on God's clock, the end will come. It will be an awful thing if, when that hour strikes, you and I are not ready! Many of us are honest and earnest, but it takes a good deal more than honesty and earnestness to get ready for the coming of Jesus.

I do not believe there was ever a more honest, earnest man in this world than Simon Peter. I do not believe there was ever a man who was more zealous; but Jesus Christ told him one day, "Simon, Simon, the

devil is on your track; but I have prayed for you, that when the crisis comes, you may not fail." Why, the idea of Jesus telling Simon Peter that he was not converted—he a minister of the gospel who had been preaching for three and one-half years, and had actually wrought miracles!

The devil does not care how near a man is to being saved, if he is only lost. I am strongly of the opinion that it would have been a good deal better for Simon Peter that day if he had said, "O Lord, give me victory! I believe you know me better than I know myself. Save me from myself!" But he did not. He said, "While Thomas and Matthew and every one else may deny you, Simon Peter never will!"

But Jesus knew humanity. He said, "I tell you that in less than twelve hours you will deny that you ever knew Me," and Peter did so, did he not?

You and I are of the same kind of flesh as Peter, only with this difference,—we live nineteen hundred years this side of Simon Peter, and we have become weaker in will and in physique. We are living in the last end of a fagged-out, worn-out race. What Jesus said to Peter happened; and so surely will the same thing happen to you and me today, unless we are admonished by the Lord Jesus.

#### A Thorough Reformation Needed

One of the sad things that have been creeping in and growing among us is the awful fact that we are losing to a great extent our reformatory principles. God called us to be reformers. May he clarify our vision and help us to recognize and realize the task to be done.

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. . . . One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit."—*"Testimonies," Vol. VIII, p. 251.*

When the hour came that God would overthrow Sodom, He said, "Lot, where is your wife? Where are your children? Gather them together. Tomorrow morning there will be nothing left of this place but smoke and ashes." My friends, Lot's children had been so accustomed to having everything they needed—their father had provided them with nice homes and all the money they wanted—that when he told them what was going to happen, they mocked him.

I meet many parents today who say, "Elder Gilbert, what can I do for my children?" I ask them "What have you already done?" If you and I are going to see these boys and girls saved, many of us will not only have to get on our knees before God and ask Him to forgive us, but we shall also have to go to those boys and girls and ask them to forgive us for our inconsistencies.

Finally the angel said, "Lot, get out of here, quickly."

Mrs. Lot said, "Why, we just cannot do this. We have this new home; you know one of the girls is just coming out, and we have a nice lot of new clothing for her; and then one of them is going to be married soon, and we have her trousseau to get; you will have to tell the angel to wait a little while." But the angel did not wait.

Jesus says, "This generation shall not pass, till all these things be fulfilled." Beloved, may God's Holy Spirit come into your life and mine, and get us ready for the finishing of this work, and to meet Him when He comes.

# 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. Conducted by Miss Lora E. Clement.

## ANTICIPATED TRIUMPH

J. I. TAYLOR

WHEN the first glad shout from countless lips shall laud  
Christ's matchless name,

As waiting saints and risen hosts in praise their tongues  
employ,

And I feel immortality thrill through my trembling frame,

And I shall know I have won at last, how my heart will  
swell with joy!

What matter if I've trudged and toiled through many a weary  
day?

What matter if my heart has borne the burden of the strife?  
What matter if my feet were bruised with stones along the way?  
'Tis over now forevermore,—I've gained eternal life.

When in one mighty host the saved, unnumbered as the sand,  
With Christ the Lord come sweeping through the pearly  
gates ajar,

And I shall find a lowly place in that triumphant band,  
Then I shall see Him face to face, and be as angels are.

What matter if to live for Him I've suffered loss of kin?

What matter though my life was passed unfriended and  
alone?

What matter though a pilgrim I on earth have homeless been?  
'Tis over now forevermore,—I've gained th' eternal home.

\* \* \*

## A Baby's Bassinet

My bassinet is made upon the standard of an old baby carriage, one I used for two babies before this one, and hated to discard because of the good springs. My brother changed the carriage handles so they would fit in close and be shorter. He removed the body of the carriage, and screwed on an ordinary clothesbasket in its place.

But the covering for the basket is the most original part of the plan. It is made from unbleached muslin, which just matches the old-ivory paint of the carriage, and is decorated with cut-out animals in cretonne in which pink is the predominating color. I appliquéd these, and also a trimming band to mark the place where the cover folds over the top of the basket. The cover is in two pieces, for convenience in putting on and laundering, and buttons on at each end of the basket; it is held in place by two pairs of tapes, passing under the basket and tying.

The prize feature of this bassinet is that it wheels so easily from room to room, making it possible to move the baby to the warmest spot in the room, or the coolest, without disturbing him or waking him if he is asleep.

Not every one may have an old baby carriage, but one can be bought at a second-hand store for a song, and any mother can utilize this idea, changing its details to suit the materials she has on hand.—Mrs. F. C., in the *Woman's Home Companion*.

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## The Farm and Education

M. E. CADY

My father was a farmer, who for side lines worked at carpentry and preaching. Under this combination of employments a family of five boys and two girls grew to maturity. Farming was the main occupation, and mother was an able, wise superintendent, who kept her children profitably employed while father was away building a house or a barn, or engaged for a few weeks holding a series of gospel meetings—a work he felt called of God to do. Many times the work on the farm was so pressing and urgent that it was difficult for father to break away to engage in this sacred calling, but frequently mother would persuade him to answer the call that came to him from the president of the conference.

She would manage the boys as well as the girls, having them work in the house or in the field, as she felt would be to the best advantage. The boys were not strictly confined to the field, nor the girls to the house. The boys learned something about cooking, washing, mopping, sweeping, and keeping the house in order, while the girls gained some knowledge of hoeing, raking, milking, and driving the horses.

When father would return from the carpentry job or the preaching mission, he would tell us about his experiences, and what had been accomplished. Mother would tell him how she and the children had done the work in the house and on the farm. Some things she would tell him alone, and then he would exercise fatherly authority in making suggestions, or in administering rebuke or punishment. Mother also was very capable in these respects; but as we boys were fast growing in size and independence, father's firm and stern hand was found necessary to our guidance and development. Father recognized this, and so planned his work that his boys, then growing into men, could have more of his presence in the farm activities.

Father and mother accepted the Seventh-day Adventist faith just about the time they began the work of home-making, their oldest child being only one year and a half old at the time. So all of us children grew up under the influence of a Christian home. We early heard the voice of prayer, and early learned to pray. Often we heard our names pronounced in father's and mother's prayers. They prayed that the Lord would forgive all their sins and mistakes, and help them in guiding and training their children to be kind, honest, and pure, and to grow up to become workers in the Lord's vineyard. They prayed that God would forgive our sins, from time to time mentioning the particular sins we were committing, and then would ask the Lord to give us strength to overcome them.

The great truths of the Bible were the topics of conversation at the fireside, at the table, and in the field. The near coming of Christ and the importance of our being ready to meet Him, were early impressed upon our young hearts and minds. The regularity of morning and evening worship, the regular attendance at the Sabbath school, prayer meeting, and all the church services, and our early participation in all these, had a telling and lasting influence on our young lives.

This home on the farm, with its diversity of environment, employment, and instruction, was our first and best school. I have attended many others since I left it, but none of them have furnished so rich and lasting a contribution to my life as that school on the farm with father and mother as my teachers. Neither of them was a college graduate, but in the college and university I have not found their equal. What were the contributions of this school on the farm taught by my parents? Of the many, I enumerate the following:

1. The physical, mental, and spiritual powers were simultaneously, symmetrically, and harmoniously developed.
2. Lessons of industry, responsibility, frugality, and respect for proper authority were learned in early life.
3. The diversity of employment and sense of responsibility developed originality, adaptability, and self-reliance.
4. A right conception of the true ideals of manhood and womanhood were gained, and an earnest desire to reach those ideals, developed.
5. There the decision was made to devote all my powers in service for God and humanity, and also a definite choice as to a particular vocation.

It was while in the farm school that I decided to attend Battle Creek College, and receive a training for the work I had chosen. I thought about it by day, I dreamed about it by night, and I prayed that the way might soon open for me to go to our college. But my going was delayed. The farm was our only resource to provide a living for the family and to educate the children. The frost killed the fruit; the chinch bugs destroyed the wheat; and other calamities (as I viewed them) delayed attendance at college for three years. But every delay made me the more determined.

Father and mother sympathized with me in my disappointment, for they had consecrated their children to God and His service from their birth, and they had often prayed at family

worship that the Lord would open the way for us to go to Battle Creek College.

I well remember the last postponement and disappointment. Father had been out surveying the wheatfields that were infested with chinch bugs, and he came to the beet patch, where we were weeding and transplanting beets. My back was aching severely from working in a stooped position, and suddenly I heard father's voice saying, "Boys, the wheat crop will be a failure, so you must not plan on going to college this year." To relieve my aching back, and now aching heart, I straightened up, and looking heavenward prayed silently, "O Lord, I am greatly disappointed, but I shall not give up if I have to wait until I am twenty-one, and then have to earn my own way." My back felt better and my heart was relieved after making this silent vow to the Lord.

When I made this vow, I was nearly eighteen years of age, and after another year of hard work on the farm, father was able to raise sufficient means to send four of his children to college, and I was one of the favored ones.

Just a word to Seventh-day Adventist farmers: Are you making your home and farm count for God and His cause? Are you taking more interest in the young calves, colts, and chickens, than you are in the education of your children? Are you adding farm to farm, and building to building, that they may be transformed as God shall direct, into means that will provide your children with a Christian education, thus preparing them for active service for God? Farms, buildings, horses, cattle, and sheep will soon be forever gone; but you can transfer their value into that which will forever remain,—into the Christian education and training of your boys and girls, which means the building of true, noble characters to be used by God in the closing message of salvation.

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### *Influence of a Consecrated Life*

GEORGE S. BELLEAU

FANNY CROSBY is an example of what Bible study in youth will make of a child. All who sing her hymns, such as "Pass Me Not, O Gentle Saviour," "Rescue the Perishing," "I Am Thine, O Lord," have noticed that they are all full of Bible expressions, with which her mind was stored. When a child, she committed to memory the four Gospels and the first four books of Moses.

Although this gifted hymn writer was blind from the age of six months, she was of a happy and contented disposition. When only eight years old she wrote,

"O, what a happy soul am I!  
Although I cannot see,  
I am resolved that in this world  
Contented I will be.  
How many blessings I enjoy  
That other people don't!  
To weep and sigh because I'm blind,  
I cannot, and I won't."

Fanny Crosby wrote more than three thousand hymns, and these have blessed thousands of lives and have led hundreds of souls to the Saviour. If mothers today would spend more time in Bible study with their children, our world would certainly feel the influence from other lives like that of Fanny Crosby. If she as a child could commit to memory eight books of the Bible, cannot our children who have the blessing of eyesight accomplish as much?

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### *Another True St. Bernard Story*

THIS St. Bernard lived in Switzerland. His name was Santo, and he belonged to an innkeeper up in the mountains. One wild, stormy night when he was lying by the hearth fire apparently asleep, and his master and mistress were taking their ease because they knew no guests would come on such a night, Santo suddenly jumped up and insisted on going out. His master tried to dissuade him, saying, "No, Santo, you do not want to go out such a terrible night as this; see how the snow drifts, and how the wind blows!" But Santo grew much excited, and in spite of all persuasion got out and started down the mountain road as fast as he could go, and as if he knew exactly where he was going.

About two hours later he returned, almost exhausted, with a baby lashed to his back with a piece of harness. You can imagine how amazed the innkeeper and his wife were, and how

quickly she took the baby and warmed and fed him. The man roused the neighbors, who followed Santo, now restlessly waiting for them. With such things as they could carry to help those they knew they would find in dire need, they waded through the snow two miles to a gully road, where they came upon an overturned bus from which the frightened horses had run away. There they found, huddled together for warmth, seven people, including the baby's father and mother. You can imagine how happy they were to know that the baby was safe. The innkeeper and the neighbors succeeded in getting all the travelers back to the inn, and so Santo really saved all those lives.

Now how did Santo know, in the first place, that there was trouble somewhere? Shut your eyes and think, before you read the next line, and learn that what made him prick up his ears and insist on getting out was the sound of the pounding of the runaway horses' hoofs, which his keen hearing caught, above the roar of the storm. He had before associated that sound with trouble, and his instinct made him go to the rescue.—*Marion Coon, in Our Dumb Animals.*

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### *The Well-Groomed Girl*

GIRLS whose salaries are not overgenerous should make it a point to economize in various ways. Indeed, every one should, if he believes in that old adage which assures us, "He who wastes shall come to want."

The young woman blessed with a knack of knowing how to do things can, with new buttons or a fresh, smart collar, make many an old blouse take on another lease of life. The dye soaps on the market are really indispensable for washing frocks or waists that have become dull or faded. These soaps are put up in various shades and are inexpensive, and they will prove a boon to the girl who must keep close track of her salary.

Cleaning, pressing, and repairing one's clothes take time as well as effort, but if a girl would obtain results she must work for them. The average girl doesn't appear well groomed. No matter how generous her compensation, if she will not take pride in her appearance, if her blouses look rumpled, she certainly recedes in the estimation of the persons whom she meets from day to day.

The neat, methodical girl is at all times a joy to behold. Even though her frocks may be inexpensive, there is a something about her that is positively refreshing. Indeed, every one of us delights in meeting such girls or women, either in a business way or socially.

It is not necessary to be a dressmaker or a milliner, but the young woman who "does not know a thing about sewing," or who doesn't practise the little economies that means so much to the average business girl, faces life seriously handicapped. She must indeed command a very generous salary, otherwise she simply cannot compete in appearance with the girl who knows how to help herself.

It is a mistake to think that a young woman must always appear in silken frocks if she would favorably impress her friends and her business associates. The average girl will look as smart in a linen or crêpe blouse fresh from the laundry as she will in the dressiest kind of waist. Freshness and neatness are what count in one's dress, not extravagant display.

The indifferent girl who gives no thought to her appearance, is indeed a hopeless proposition. Such girls lose the respect of their friends as well as of their business superiors, and in the majority of instances are found where they belong—in the ranks of the unemployed.—*The Western Watchman.*

\* \* \*

"TELL it out among the weeping ones that Jesus lives,  
Tell it out among the weary ones what rest He gives.  
Tell it out among the sinners that He still receives."

\* \* \*

"HUSTLERS, and not lazy men, go to the top like rockets.  
No man climbs a ladder while his hands are in his pockets."

\* \* \*

"HIGH finance will be called by its right name when Christ comes to judge the earth."

\* \* \*

"A MAN has failed to come in contact with the real purpose of the Scriptures, unless he has learned to recognize the voice of God speaking to him personally."





# Paragraphs from Contributors



## A Sure Foundation

IVIE E. TINKER

As we start out on life's pathway with fond hopes and high ambition, let us not forget the counsel God has given.

When we as students enter the schools God has established for the youth of today, let us feel a greater responsibility than ever before in consecrating our lives to Him, that we may rightly represent His schools. In "Testimonies," Vol. IV, pages 432, 433, we read:

"One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the ledger of heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life."

If we are consecrated to God, we may be able to do a great work for Him while at school. There may be some with whom we associate who do not have the power of resisting sin, as do others.

"When you see a worthy brother  
Buffeting the stormy main,  
Lend a helping hand fraternal  
Till he reach the shore again;  
Do not harshly judge your neighbor,  
Do not deem his life untrue  
If he makes no great pretension:  
Deeds are great, though words are few.

"Judge not the working of his brain  
And his heart; thou canst not see;  
What seems to thy dim eyes a stain,  
In God's pure sight may only be  
A scar, brought from some well-won field  
Where thou wouldst only faint and yield."

"The refining pot is for silver, and the furnace for gold; but the Lord trieth the hearts." Prov. 17: 3.

"Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind, and who are religiously inclined. Those who have counted the cost, and wish to build for eternity, must put good material into their building. If they accept of rotten timbers,—if they are content with deficiencies of character,—the building is doomed to ruin. Let all take heed how they build. The storms of temptation will sweep over the building, and unless it is firmly and faithfully constructed, it will not stand the test."—"Testimonies," Vol. IV, p. 588.

O, let us build the foundation of the right kind of material. Then when the time comes for us to decide upon our life-work, we may be prepared to make the right choice.

\* \* \*

## My People — Thy People

J. A. APPLIGATE

"COME now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt." Ex. 3: 10. In Exodus 5: 1; 7: 16; 8: 1, 20-23; 9: 1, 13, 17; 10: 3, 4, God speaks of Israel as "My people." Continuing the narrative through the succeeding chapters, we come to realize how truly He bore them "on eagles' wings," and "carried them all the days of old." Ex. 19: 4; Isa. 63: 9. But the people did not enter into that fellowship. They looked upon God as a powerful Being, and promised to obey Him. They said, "All that the Lord hath spoken we will do." Ex. 19: 8. (See also Ex. 24: 3.) They listened, terror-stricken, to His majestic voice proclaim His holy law. Instead of thinking of Him as a tender Father, they were afraid of Him who loved them, who bore with and carried them, who revealed Himself to them that they might love Him always.

The children of Israel could grasp the truth that Abraham, Isaac, and Jacob were the "friends" of God; but to realize that this was also their privilege, seemed too much to believe. Rather, they placed their confidence in being lineal descendants of those who were acknowledged friends of God and in the fact that they were God's chosen people. They glorified their

ancestors, and rested in *their* experience. God, on the other hand, continually sought to draw them unto Himself in personal covenant relation, and to lead them to grasp the reality of the fellowship He desired to maintain.

While Moses was in the sacred mount with God, the people turned aside to idolatry. They wanted a god they could see with their eyes. Holding God in the abstract, and not having entered into fellowship with Him, they were ready to cast Him aside for a visible god.

God now tests Moses: "Go, get thee down; for *thy* people, which *thou* broughtest out," "*this* people." Ex. 32: 7, 9. The implication is that they are not God's people, and that Moses had brought them out of Egypt. God then asks Moses to step aside and let Him consume them, promising to fill their places with Moses' descendants.

But Moses holds on to God by faith. He will not admit but that the children of Israel are God's people—His chosen. Verses 11-13. He then pleads the promises of God to Abraham, Isaac, and Jacob. He reminds God of His pledged word, and urges that aught else but the original plan would bring dishonor to Him and to His cause. Moses allies himself so fully with his people, the children of Israel, as even to want to perish with them should God refuse to acknowledge them as His own. Ex. 32: 32.

It is enough. God honors Moses' faith. But the children of Israel fail to grasp God's promise to them to be His people. They remain content to be merely His professed followers.

To us today, as verily as to Israel of old, the only promise is on condition of our allowing Christ to come into our lives, acknowledging and consecrating ourselves to be His people, and holding ourselves to that consecration. If we are content to be merely professed followers of God, then, like those of old who because of unbelief failed to enter the earthly Canaan, we shall fail to enter the rest that remaineth for the people of God.

\* \* \*

## Overcoming Sin

GEORGE L. STERLING

THE Bible makes no promises of future happiness to any others than those who overcome sin and its author, Satan. For my own personal help I sought to learn from the word of God how this victory is to be gained. That they may be available to others in the struggle against sin, I will here write some of the truths which I found in God's Holy Word.

John, in his first epistle, says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Did you ever hear of anything so wonderful? I confess my sins, He hears, forgives, and cleanses me from "all unrighteousness." Then I become before Him as if I had not sinned. He remembers my sins no more.

But this I have understood and believed from the days when, kneeling at my mother's knee, I was taught to confess my sins to Jesus and to believe that He forgave them. Now I wish to go a step farther, and learn what I did not so well understand in childhood,—how can I keep myself or be kept from going back into sin? This is of equal importance with knowing that my past sins are forgiven.

Paul says the gospel is "the power of God unto salvation," or the power of God to save a man. There must then be revealed somewhere in the gospel the secret of how a person may be kept from sinning. This is what I wish to find.

Peter writes of men "kept by the power of God." 1 Peter 1: 5. Paul very much desired that the Ephesian church might know and experience the help of God's power in their conflict with evil. Eph. 1: 18-20. No mean power is here brought to view; it is the same power that raised Jesus from the tomb, while Satan was exerting himself to the utmost to keep Him in His dark prison house. Paul desired to experience personally the fulness of that resurrection power. Phil. 3: 10.

God makes known in His word that He is able to give us power equal to that required to raise again one from whom the breath of life has departed. Such power as this is just what I have been longing for, a power so strong working within me that sin and Satan shall have no further advantage over me.

How am I to get this wonderful power? I recall that Christ was not raised from the grave until He had first died. So I too must die—die to sin—before this great power is available. Should it be given me before I have renounced sin, I

might use it to serve sin. But even after I have renounced the works of darkness and begun the new life, is there not danger that I may be deceived by the artfulness of Satan, and use that power in a wrong way?

Then I find Paul saying in Philippians 2:13, "It is God which worketh in you both to will and to do of His good pleasure." God by His indwelling Spirit exercises that wonderful power within me for my salvation. So long as I am surrendered to Him, He rules and works within me. He meets and overthrows sin within, giving me the credit for the victory. Heb. 13:20, 21.

O wonderful love of God to me! He does everything for me, even dwelling within me and working out His pleasure in me, meeting and conquering the enemy for me by His superior power. With this experience, so different from what the world knows, I become one of a peculiar people, prepared and kept by the power of God through faith, awaiting the salvation "ready to be revealed in the last time." 1 Peter 1:5.

\* \* \*

### To Him That Knoweth

HANNAH J. BAKER

"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17), and no one who continues in sin can enter the kingdom. Many examples are given us in the Bible of those who knew God's will, and did it; also of those who knew His will, and did it not.

The most remarkable instance of obedience is that of Abraham, when God commanded him to take his son, his only son Isaac, and offer him for a burnt offering. After a three days' journey he came to the mount, built an altar, placed the wood in order, bound his son, and laid him on the altar upon the wood, then stretched forth his hand to slay him, and only desisted when the angel bade him, "Lay not thine hand upon the lad."

In Hosea 4:6 God says, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee."

First we learn that to know to do good and do it not, is sin; next we learn that it is also sin to reject the knowledge of God, and that those who reject knowledge are destroyed. We are to be earnest and thorough in gaining this knowledge, for Christ says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

To hearken means to hear and heed, to obey. Our heavenly Father pleads with us to hearken to His counsel. He says, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." Isa. 48:17. He says again, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. To those who know and do God's will, He says, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

To those who have learned His will He says, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. "If ye know these things, happy are ye if ye do them."

\* \* \*

### Good News from Heaven

AMOS E. outhouse

"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25.

These are the words of the Lord to us from heaven, that "far country;" and the good news begins at the beginning of God's book, the Bible, telling us of the creation of all things, and man as the masterpiece, created in the image of God. Gen. 1:27.

The Creator designed that man should have dominion over all the earth, but through sin he forfeited that right, and also the eternal life which was promised before man was created. Titus 1:2; Isa. 52:3. Sin causes a separation between God and man. Isa. 59:2. The Lord told Adam that he should surely die if he ate of the tree of knowledge of good and evil. Gen. 2:17. So we find that death came upon the human family because our first parents disobeyed God. "The wages of sin is death." Rom. 6:23.

The plan of God is not to fail. In His own good time the original promise of eternal life will be fulfilled. But this

eternal life is only to the believer. John 3:16; 11:25, 26. In 1 John 5:11, 12, we are told, "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Blessed promises these are, and so we may well say they are good news from heaven, that far country.

May the Lord help us to be faithful a little longer, and to be constantly "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

\* \* \*

### The Promise of His Coming

P. A. KLEIN

IN all ages of the church, and especially since the Great Advent Movement of 1843-44, there has been manifest a strong disposition on the part of some to deny the whole doctrine of a literal second appearing of our Lord, saying in substance, if not in the exact words foretold by the apostle Peter, "Where is the promise of His coming?"

Some months since, there appeared in the *Homiletic Review* an article of that character, which called out the following brief but pointed reply, which also appeared in the same publication, in the July number:

"EDITOR OF THE HOMILETIC REVIEW:

"In the March number of the *Review*, page 237, you printed an article by Albert D. Belden, on 'Christ Coming on the Clouds,' in which he makes the following statement: 'The phrase, "the second coming of Christ," is both misleading and unscriptural; the New Testament does not speak of Christ's second coming, but only of His coming again.'

"I am wondering just what one should think of that statement, and especially when published in the *Homiletic Review*. Is the writer of that article unaware of what is in the Bible to the contrary? . . .

"Does our friend recognize the book of Hebrews as belonging to the New Testament? and if so, what is to be done with Hebrews 9:28, which reads: 'So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation'?"

"Is it not trifling with the word of God to try to dodge the force of what He has written on this great and important truth? Would it not be the smallest kind of work to try, on a technicality, to twist the meaning of that statement? I believe this should be corrected for the readers of the [*Homiletic Review*], in the interest of the word of God."

\* \* \*

### Race and Language

PERCY BROCKNER

WHEN men were of one race and one language, some of them conceived the wicked idea of building the tower of Babel, and forthwith began to build it according to their plan. God looked down in anger on this wickedness, and their plan of self-salvation was doomed to come to naught. The confusion of tongues followed, and the human race was divided into many nations of different languages, and were thenceforth scattered abroad upon the face of the earth; so that today we have the Anglo-Saxon, the Latin, the Indian, the Negro, the Mongolian and other races, and these in turn are further broken up into nations of separate languages. The Latin race, for instance, comprises the nations of France, Spain, Portugal, and Italy.

The third angel's message is being given at the present time in many tongues, and is accomplishing the work which God has intended, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

But has it ever occurred to you that God has only one language for the entire world? Whether one is a Greek or a Jew matters not. "The still small voice" is the same in all languages, and has the same effect upon every heart that responds to its sweet influence. Because of this fact the work is assured of success in gathering out a people from every nation, kindred, tongue, and people, and uniting them into one family.

The children of this family, though they have the features of their respective races, bear the fruit of the same Spirit, for "by their fruits ye shall know them." When the earth is made new, there will be one race and one language, with God the Father over all the redeemed, restored to the likeness of their Creator. Gen. 1:26; 1 John 3:2.



## NORTH ENGLAND CONFERENCE

WITH January 1 of this year, the British Union Conference was reorganized as follows: England was divided into two big conferences, known as the North and South England conferences, respectively; Scotland and Wales were formed into separate conferences, while Ireland was made a mission field.

The first session of this newly organized North England Conference was held in Nottingham, the headquarters of the conference, August 3-8, in the Circus Street Congregational Chapel. The territory of this conference comprises the sixteen northern counties of England and the Isle of Man, with a combined population of nineteen and one-half million. Not only do we have the largest population of any conference in the union, but we also have the greatest number of large cities, to which we must carry the precious third angel's message in this generation.

We have twenty-seven churches and thirteen companies, with a present membership of 1,322, while scattered all over the conference there are quite a large number who will soon be baptized and become members. The tithe for the seven months of this year is \$18,926; offerings, \$4,410; Big Week, \$443; Russian Relief, \$696. We have eight ordained ministers, two licensed ministers, four male Bible workers, 9 lady Bible workers, and one other worker, making a total of twenty-four on the pay roll of the conference.

Those present from outside the conference were Elder L. H. Christian, vice-president of the European Division of the General Conference; Elder Meade MacGuire, of the General Conference Missionary Volunteer Department; Elder L. F. Langford, superintendent of our West African Missions; Elder M. N. Campbell, our union president; and several of the union departmental secretaries. On the Sabbath of the conference fully six hundred persons were in attendance. The instruction given was most timely. All present received a real spiritual blessing, and returned to their homes with a new inspiration for service, and a determination to do their utmost to spread the message and thus hasten the day of our Saviour's appearing. An excellent spirit was manifested all through the conference. Everybody was happy, and we did not hear one discordant note during the entire session.

The home missionary department was able to report a marked increase in missionary activity. In this conference the circulation of *Present Truth* had increased from 8,500 in January, to more than 14,000 in July. We hope to see it reach 20,000 by the end of the year. Our goal for the Harvest Ingathering is \$19,480. The young people's department reports 300 young people united for service in twenty-three societies. They have done creditable work in the Standard of Attainment, and in the various lines of missionary endeavor. The Sabbath school department reported forty-three schools, with a membership of 1,337. Progress is being made in all branches of this department. The offering to missions on the Sabbath of the conference amounted to \$111.

Our field missionary department presented a live report, our sales for the seven months being \$6,558. With the student colporteurs we have a force of forty-two now in the field. We were glad to have with us Elder E. M. Fishell, our new union field missionary secretary.

The officers elected for the coming biennial term are as follows: Alfred E. Bacon, president; W. G. Baldry, secretary and treasurer; F. W. Goodall, home missionary and young people's secretary; S. G. Joyce, field missionary and Sabbath school secretary.

Thanking God for past mercies and blessings, with renewed courage we take up the work, determined to push it forward to a speedy finish.

W. G. BALDRY.



## FIFTY YEARS OF DENOMINATIONAL PROGRESS

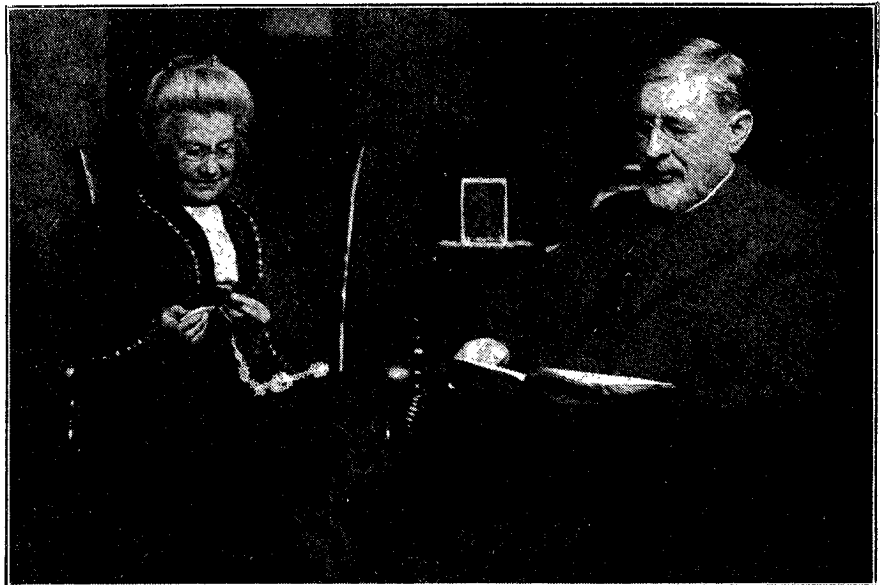
IT is interesting to contemplate the progress made by this movement during the last half century. Very few of the

nect with the work in the District of Columbia.

Sister Ostrander was a believer in the message when she was married, her father and mother having been among the first to accept the third angel's message under the labors of Elder Joseph Bates.

Fifty years covers the greater portion of our denominational history. In 1872 there were but 4,739 church members, twelve conferences, and eighty-five workers in the entire United States. The tithe for that year amounted to \$24,956, or about two thirds of the present annual tithe of the Takoma Park church. Comparing these figures with those for 1922, we find there are now more than 200,000 believers, about 7,000 workers, fifty union conferences, 175 missions, and 5,000 churches. The tithe in 1922 will be between eight and nine million dollars.

It is a great privilege to be connected with such a movement; and to be actively engaged in forwarding it for such a continuous period, is a still greater privilege. While we cannot wish these friends another golden wedding here, we can wish for them continuous service for the Master



Elder and Mrs. William Ostrander

pioneer workers remain, but what a marked period of advancement is covered by the span of their lives. We were impressed with this recently as we attended a celebration given by the Memorial Church of Washington, D. C., in honor of the golden wedding anniversary of its pastor and his wife, Elder and Mrs. William Ostrander. It was refreshing to see them so well and strong after half a century of active service. The reception was held at the home of their daughter, Mrs. Edwards, in Takoma Park, D. C., where more than two hundred friends assembled to greet these pioneer laborers.

Elder Ostrander began his ministry in Michigan, where he served nearly thirty years. Later he served as president of the Colorado Conference. He has labored also in Canada, Virginia, and Iowa, in the latter conference serving as the pastor of the church in Des Moines for seven years. From this field he came to con-

until He shall come and the righteous of all ages meet with their Lord in the air, ever to live and forever to be with Him.

J. L. SHAW.



## BROOKLYN, N. Y.

It was my privilege to meet with our Italian church at Brooklyn, N. Y., at their educational convention on Sabbath, August 12. I was indeed pleased to see the progress of the work among this people in that large city. Their mission house is near the corner of Hicks Street and Hamilton Avenue. This is the mission house that was built by our Brooklyn Danish-Norwegian church some years ago, but when their congregation outgrew the capacity of the building it was secured by our small Italian church for their services.

Elder R. Calderone came to Brooklyn in January last year, to labor for his people, of whom there are about 700,000 in New York. At that time our church membership was nineteen. The Lord has blessed the labors of Elder Calderone and his two faithful Bible workers, Sisters Vesta Cash and Carrie Nelson, and they now have a membership of forty-four. Elder Calderone baptized three persons last month, and he expects to baptize several others soon.

Some time ago one of their members, Brother Gennaro Vacearo, went over to Italy to engage in the colporteur work. So far as we know, he is our first colporteur in Italy. Now he writes back that six persons in his home town have accepted the truth and are ready for baptism. Thus he is not only selling our message-filled literature, but he is seeing souls accept the truth through his efforts. This emphasizes the truth of Sister E. G. White's words: "As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America, a divinely appointed means of extending the third angel's message into all the nations of earth. God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues."—*Review and Herald, July 25, 1918.*

Surely we must do all we can to give this message to the millions of foreigners in this country, and then they will help to give it to their own people in other lands.

We were pleased to find eighty bright, intelligent persons present at this convention on the Sabbath. They were evidently interested in educational work. Quite a number not of our faith were present. Arrangements are being made to have a church school this year, and it is expected that twenty-five pupils will attend. This must surely be a step in the right direction, for thus will their children and youth be taught the message more fully, and a foundation be laid for service in the Master's cause. We thank God for the progress that attends the proclamation of this message.

N. P. NEILSEN.

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**COLUMBUS, MISS.**

SUNDAY night, May 28, Elder F. S. Keitts opened one of the most successful tent efforts ever held for the colored people in Mississippi. From the beginning the meetings were so well attended that we had to borrow chairs from the neighbors in the vicinity of the tent to seat the people.

The meetings closed with thirty-eight taking their stand to keep the commandments. Sabbath, August 19, thirteen were buried in the Lord in baptism, and a church of twenty-nine was organized with eighteen new members and eleven members of longer standing. The remainder of the thirty-eight new believers are in a baptismal class, and others are still coming. We give God all the glory, and ask our brethren and sisters to pray with us that the Spirit will work with others who are interested. S. R. WASHINGTON.

**COLPORTEURS' SUMMARY FOR JUNE, 1922**

UNION	Agents		BOOKS		PERIODICALS		
	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921	
<b>Atlantic</b>							
E. New York	11	781	\$1281.55	\$1838.61	2982	\$563.10	\$893.80
Greater New York	37	1881	4817.85	4778.75	12517	2536.20	2853.25
Maine	15	569	1797.36	2652.30	1070	192.50	337.50
Massachusetts	29	1117	2012.10	2194.70	2312	402.30	829.35
N. New England	14	643	1146.45	2075.40	255	41.25	69.60
S. New England	9	520	986.70	1323.80	657	110.05	280.15
W. New York	19	1866	3260.55	3192.52	2192	365.90	291.50
	184	7327	15302.56	18056.08	21985	4211.30	5555.15
<b>Central</b>							
Colorado	15	1280	1778.65	2541.55	256	40.40	117.60
Inter-Mountain	5	179	354.25	985.05	75	11.25	21.25
Kansas	26	1844	2308.80	1349.45	430	72.00	239.95
Missouri	39	2496	3091.15	3180.00	794	119.60	234.35
Nebraska	16	997	1072.15	3928.60	395	73.50	96.75
Wyoming	6	578	962.00	2528.50	20	4.00	111.70
	107	7324	9567.00	14513.15	1970	320.75	821.60
<b>Columbia</b>							
Chesapeake	11	809	1276.25	2463.13	350	63.00	585.00
District of Columbia	10	609	1440.25	1692.75	135	21.75	165.85
E. Pennsylvania	26	1971	2613.82	3524.11	298	55.45	93.25
New Jersey	18	1435	3158.17	3717.63	4705	844.25	331.45
Ohio	26	2798	3609.62	6577.63	2659	400.85	846.20
Virginia	19	1916	3708.45	5975.10	330	49.50	133.00
W. Pennsylvania	16	1268	1932.05	3269.05	300	52.50	514.15
West Virginia	20	1638	2323.35	10892.93	574	96.10	52.50
	146	12444	20061.96	38112.33	9346	1588.40	2721.40
<b>Eastern Canadian</b>							
Maritime	12	1321	2225.65	4112.77	1951	487.75	1323.00
Newfoundland	2	179	871.35	---	129	32.25	55.50
Ontario	12	1042	2491.05	2898.70	3172	773.00	1456.65
Quebec	6	403	1007.90	3487.75	986	246.50	506.75
	32	2945	6595.95	10449.22	6238	1539.50	3341.90
<b>Lake</b>							
Chicago	15	1672	2308.25	2361.55	11129	1739.35	1123.25
E. Michigan *	20	1862	3997.70	3173.35	2609	406.85	887.35
Illinois	15	1951	1542.45	2747.30	377	67.05	221.65
Indiana	32	2476	4384.40	4393.40	245	47.85	1461.45
N. Michigan	8	392	717.80	1311.30	2236	335.40	11.70
N. Wisconsin	15	1609	2862.80	5309.30	75	12.25	72.10
S. Wisconsin	16	1612	2675.10	6002.33	806	126.40	671.20
W. Michigan	2	164	244.50	1222.25	1008	177.20	483.35
	123	11738	18733.00	27020.78	18485	2912.35	4932.05
<b>Northern</b>							
Iowa	20	2750	3683.30	5024.35	1127	169.55	889.15
Minnesota	24	3082	5020.74	5961.38	2595	398.75	529.60
N. Dakota	8	1080	2369.65	2203.55	75	11.25	94.00
S. Dakota	8	1150	2088.65	3754.16	30	5.75	80.60
	60	8062	13162.34	16943.44	3827	585.30	1593.35
<b>North Pacific</b>							
Montana	4	897	2051.80	1662.50	110	17.00	60.30
Idaho	3	851	420.45	568.50	1187	179.95	260.30
S. Oregon	14	1288	1583.19	289.50	48	7.70	57.45
Upper Columbia	12	945	1628.15	1390.50	180	30.00	179.75
W. Oregon	26	1688	4496.15	1571.50	296	49.00	319.85
W. Washington	14	876	3604.50	---	857	152.05	511.35
	78	6045	13784.24	5482.50	2678	434.80	1389.00
<b>Pacific</b>							
Arizona	3	284	655.00	279.90	150	22.50	65.00
California	36	1249	3393.27	1409.30	1506	251.30	739.20
C. California	7	502	892.60	2277.55	100	20.00	326.70
N. Calif.-Nevada	7	552	1209.10	1787.30	126	22.20	113.95
S. California	10	735	1136.70	2456.68	2348	498.20	1190.90
S. E. California	6	165	352.85	2171.60	297	65.05	263.35
Utah	4	466	1068.00	2042.95	---	---	10.75
	73	3953	8707.52	12424.38	5027	879.25	2709.35
<b>Southeastern</b>							
Carolina	33	4560	12613.76	16474.22	32	8.00	129.00
Cumberland	25	3252	5567.25	6431.25	850	127.50	361.60
Florida	9	810	1509.85	1220.85	1610	302.50	246.70
Georgia	24	2941	4960.97	2677.43	22	3.30	237.50
	91	11563	24651.83	26803.75	2514	441.30	974.80
<b>Southern</b>							
Alabama	---	---	---	3707.39	206	30.90	86.25
Kentucky	47	4679	6972.70	6919.85	793	139.95	105.20
Louisiana-Mississippi	22	2118	4656.90	5046.35	525	78.75	122.95
Tennessee River	12	2112	5312.65	3019.00	850	127.50	88.65
	81	8909	16942.25	18692.59	2374	377.10	403.05
<b>Southwestern</b>							
Arkansas	18	2165	3675.80	5113.50	39	5.85	381.65
N. Texas	17	1763	2604.35	5600.15	280	45.00	293.25
Oklahoma	26	2294	4108.85	6457.95	1791	268.65	449.00
S. Texas	34	2166	6144.05	5683.71	850	127.50	216.95
Texico	15	2239	2211.85	2764.90	225	33.75	65.00
	110	10627	18744.90	25620.21	3185	480.75	1410.85
<b>Western Canadian</b>							
Alberta	24	1655	2411.80	2786.26	298	73.25	197.05
British Columbia	7	579	765.25	3444.30	942	235.00	227.30
Manitoba	14	1833	2380.85	2345.20	553	139.50	609.25
Saskatchewan	19	1433	2352.60	3990.40	1079	269.75	776.35
	64	5605	8410.50	12566.76	2872	717.50	1809.95
<b>Foreign and Miscel.</b>							
Mailing lists	---	---	---	---	1873	319.45	3444.95
	---	---	---	---	8380	1608.30	11375.95
<b>Totals</b>	1094	96542	\$174664.05	\$226685.69	90704	\$16411.05	\$42488.85

Foreign Union Conferences and Missions

	Agents	Hours	Value	Value	No.	Value	Value
			1922	1921	Copies	1922	1921
Austral	41	3416	\$7588.97	\$5158.51	2898	\$281.02	\$684.91
Australasian	108	6981	22068.34	---	81425	2768.29	---
British	96	9468	11139.41	21177.07	91572	4259.68	2818.86
C. European	106	11349	18312.64	18436.85	11618	1597.56	2872.62
Chosen *	24	4418	189.40	---	19086	1059.60	---
Cuban	14	681	2980.28	2593.42	---	100.86	57.92
E. Brazil *	31	6598	2722.09	1456.29	2760	405.52	232.55
E. China	6	832	319.27	---	819	312.36	---
E. German	106	11050	14868.10	11673.89	25299	967.36	3000.32
E. Siberian	---	---	---	183.00	---	---	---
Ecuador	---	---	---	1109.49	---	---	---
Finland	41	3603	1041.60	---	3908	493.12	---
Guatemala	---	---	---	564.96	---	---	---
Hawaiian	---	---	---	367.00	---	---	37.50
Honduras	---	---	---	488.50	---	---	27.50
Hungarian	29	3400	2552.06	1022.99	---	---	---
Inca	1	80	391.25	---	---	---	---
Jamaica	---	---	---	2281.31	---	---	---
Inter-American *	17	3226	3271.11	10972.78	---	---	---
Japan	19	1793	354.30	203.60	7703	721.00	397.30
Latin	45	2932	2161.44	4178.42	2116	329.66	325.89
Manchurian *	3	258	783.24	10.91	1822	668.45	94.75
Malaysian	---	---	---	689.90	---	---	580.66
Northeast India	---	---	---	123.08	---	---	---
Philippine	36	888	3003.50	---	---	---	---
Porto Rican	8	671	754.11	---	---	80.92	---
Rumanian	39	3496	833.78	---	13049	571.27	---
S. Brazil	31	3815	2767.52	2149.05	890	133.40	141.05
S. Asia †	43	11978	1427.74	---	---	---	---
S. Caribbean	12	728	981.57	2802.44	---	---	---
Salvador	5	197	560.65	---	---	---	---
Scandinavian	176	30934	19391.32	26257.89	3108	853.78	464.12
Venezuela	2	81	295.60	565.60	---	57.20	44.00
W. Caribbean	---	---	---	4688.70	---	---	68.55
W. German	139	13497	20865.20	15640.59	34744	2825.62	3628.28
S. China	25	---	1191.41	---	2039	464.40	---
Foreign totals	1203	186320	147215.90	129796.24	296076	18951.07	15471.26
North Amer. totals	1094	96542	174664.05	226685.69	90704	16411.05	42483.85
Grand totals	2297	232562	\$321879.95	\$356481.93	386780	\$35362.12	\$57955.11

\* Two months' report.  
† Three months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1921		1922	
	Copies	Value	Copies	Value
January	219236	\$17458.35	19113	\$3495.48
February	323131	\$28201.90	555769	32032.17
March	165851	15692.58	444001	54263.90
April	435558	32437.26	409053	44709.11
May	309170	27407.98	252193	15127.97
June	256511	18808.63	224485	23035.57
July	134110	15471.26	296076	18951.07
August	190509	17824.12	---	---
September	345983	34426.40	---	---
October	186590	20169.39	---	---
November	280615	18097.12	---	---
December	215371	21582.70	---	---

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1920	1921	1922		1920	1921	1922
	January	181934	190441		84369	July	227130
February	86037	1605595	112742	August	109354	113586	---
March	154887	112229	71205	September	306443	87063	---
April	191598	273376	106788	October	117291	125981	---
May	120491	197606	38291	November	96033	79876	---
June	143914	135614	178751	December	99722	64150	---

COMPARATIVE BOOK SUMMARY

	1917	1918	1919	1920	1921	1922
January	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59	\$ 64723.42
February	32346.89	74560.50	114848.45	138199.16	246104.17	269480.88
April	103042.73	128480.24	251307.66	255974.97	261838.96	335216.82
March	100551.86	112583.10	171496.11	196766.41	229220.64	253342.04
May	136453.74	160112.53	244584.54	245806.24	242377.33	241475.39
June	237914.24	276413.96	381166.18	480868.75	385315.49	315302.10
July	265004.04	336262.65	531282.95	718972.53	356481.93	321,879.95
August	203010.27	207615.34	343737.50	437838.18	246749.54	---
September	172855.15	137462.98	231475.12	349418.19	351732.39	---
October	116501.72	133393.11	199530.88	400422.05	165869.44	---
November	107545.23	101093.49	173967.04	237793.80	178215.72	---
December	87121.50	117592.42	181193.54	215795.56	177428.46	---
TOTAL	\$1675431.56	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26	\$1,486,118.50

ITEMS OF PROGRESS

ELDER L. F. PASSEBOIS writes from the Massachusetts camp-meeting: "I had taken 300 French Signs, but this was not nearly enough to meet the demand. When I asked for a rising vote of all present who would do all they could to circulate the French literature among their neighbors, about five hundred stood on their feet. In this conference several French people have come into the truth during the last few months. One lady, once a Catholic, then for twelve years a Baptist and colporteur for the Bible society, has recently taken her stand, and is a live witness for the truth."

A new building has just been completed for the Mexican school in Phoenix, Ariz.

This will help that school to do even much better work than in the past. After the material was purchased, the American brethren of the conference and local church did the work of erecting the building. Our brethren in Arizona are taking a real interest in the work for the Spanish-speaking people.

Elder H. D. Casebeer, director of the Spanish division of the Bureau of Home Missions, reports 119 baptisms during the first quarter of 1922, as the result of work done among the Spanish-speaking people by workers of his department. During the summer, Elder Casebeer and other workers have been conducting tent-meetings in El Paso, Tex. As a result of this work, fifteen families have begun

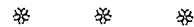
the observance of the Sabbath. Their Sabbath school membership now stands at about fifty. They are hopeful to have a hundred members in their Sabbath school before six months have passed by.

From the South Texas Conference comes the following encouraging report: "Recently a company of thirty-four members of Spanish-speaking people has been raised up in the valley district of our conference. We hope to have them organized into a church in the near future. Their interest came about through the faithfulness of our earnest colporteurs, who had sold them a few of our books. They are all very zealous and earnest. We have a little box of jewelry that they have sent to the office for disposition. Some of these people own as much as three hundred acres of land, so they are above the average Mexican in this country."

During the summer vacation, Elder J. P. Huenergardt has been working among the Hungarians in the Atlantic Union, especially in New York City. On Sabbath, August 5, five persons of that nationality were baptized. Brother Huenergardt says others are preparing to take this important step.

One of our Rumanian workers, Brother T. Diminyatz, of Saskatchewan, Canada, writes: "The work of the Lord is progressing among the foreigners in our section of the country. On June 25 we baptized nine Hungarians. On August 6 we baptized six Rumanians and one German. Yesterday, August 16, we baptized one Rumanian who accepted the truth more than a year ago, but her husband would not allow her to be baptized. She is now with us, rejoicing in the truth. The total number of baptisms so far this year is seventeen. We wish we had many more, but we do thank the Lord for these good results, as we realize that it is through Him the work has been done. The nine Hungarians form the first Hungarian company we have in Saskatchewan."

P. E. BRODERSEN.



A FEW WORDS FROM THE NORTHERN UNION

IN all the conferences of the Northern Union the 1922 camp-meeting season is in the past. These meetings were especially good. The Iowa meeting was undoubtedly the best of any that has been held here for some years. The labors of Elders Spicer and Nelson and Prof. C. A. Russell were much appreciated, as were also those of all the workers outside of the conference. The talks of Prof. M. E. Cady on Christian education were especially well received by the people.

The prospect for the educational work in the union is very favorable. Vigorous educational campaigns have been carried forward in all local conferences of the union by the State educational secretaries, Missionary Volunteer secretaries, and academy workers. At each camp-meeting the school work was given special attention, and the presence of Professor Cady, together with the Hutchinson Seminary and Union College representatives, gave a strong impetus to the educational campaign. Every school in the union is expecting a considerable increase over the attendance of last year. The elementary schools will also have a larger attendance than last year, and

in some conferences the number of schools will be increased.

Considering the union as a whole, but little change has been made in the personnel of the officers in the local conferences. In Iowa and the Dakotas the laboring force has been greatly reduced on account of financial conditions. As a result, the workers have been laboring almost exclusively among the churches and the isolated members. Their labors have met with a good degree of success.

This season the Minnesota Conference has five tent companies in the field, and a good many accessions to the church have been received.

We cannot say that in this union everything is ideal, but we are praying God and working in order that as nearly as possible the ideal may be reached. Like the apostle we can say, "We are troubled, . . . yet not distressed; we are perplexed, but not in despair." We know and are fully persuaded that a better day is coming. Therefore we courageously press forward, believing the words of the poet.

"When thou wilt to work proceed,  
Thy purpose firm, none can withstand,  
Frustrate the determined deed,  
Or stay the Almighty hand."

E. T. RUSSELL.

## Appointments and Notices

### CAMP-MEETINGS FOR 1922

Eastern Canadian Union  
Newfoundland, St. Johns ----- Oct. 13-22

Pacific Union Conference  
C. California ----- Oct. 19-28

Southeastern Union Conference  
Florida, Fair Grounds, Orlando -- Nov. 2-12  
Florida (colored), Orlando ----- Nov. 2-12

\* \* \*

### PUBLICATIONS WANTED

J. H. Downes, 19 Cecil Avenue, Barking, Essex, England.

S. H. Carnahan, Gaston, Oreg. Continuous supply of Youth's Instructor, Little Friend, and Signs of the Times, for use in Alaska.

Capt. T. Hall, Ft. Lauderdale, Fla., would like copies of Scripture portions or other literature in the Punjabi or Sikh languages.

Mrs. Macindoe, 3622 Montague St., Regina, Sask., would like old papers for free distribution.

\* \* \*

### THE SCHOOL WILL COME TO YOU

Mohammed made his followers believe he would call a hill to him, and from the top of the eminence offer prayers for the observers of his law. A multitude gathered to witness the miracle. Mohammed called the hill to come to him. Again and gain he repeated the call, but the hill moved not. Never a whit abashed, he declared to the assembly, "If the hill will not come to Mohammed, Mohammed will go to the hill."

Have you been seeking for a Christian education? Have you called and waited in vain? Then listen: the problem has been solved. You need not be disappointed as were the followers of Mohammed. The hill will come to you.

Students who cannot go away to attend an academy or college this year, may have the school brought to their very doors.

The Fireside Correspondence School invites you to enroll today. It offers excellent courses in Bible, English, history, languages, education, science, music, nursing, mathematics, and business.

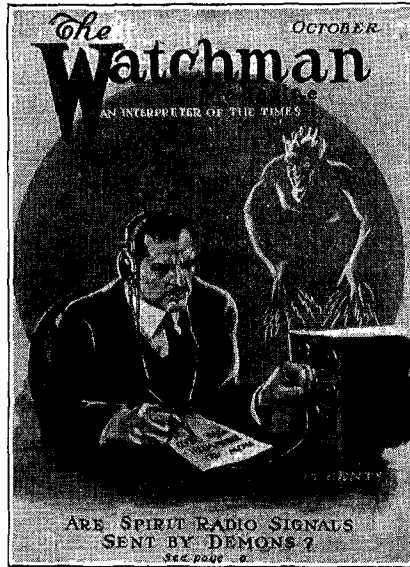
Write to the principal for a calendar and information. Address Prof. C. C. Lewis, Takoma Park, Washington, D. C.

\* \* \*

### ARE SPIRIT RADIO SIGNALS SENT BY DEMONS?

What are the prospects of having thousands of chattering spirits broadcasting their views over the hundreds of thousands of radiophones throughout the country? The answers can be found in the October Watchman Magazine, the cover of which features this interesting subject. Spiritualism is today hypnotizing the minds of men and women, and causing curious inventors to spend sleepless nights in their strenuous endeavors to link up with the spirit world.

In its issue for October the Watchman, true to its slogan as an interpreter of the times, offers itself for perusal to those who are interested in ascertaining the latest developments of today in the light of the prophecies of the Bible. It presents such other stirring articles as "The World One Tenth of a Second Wide," by C. A. Holt; "Strikes! Strikes! Strikes!" by G. W. Rine;



"This Same Jesus," by Morris Lukens; "Zionism Still Homeless," by F. C. Gilbert. And, too, there are twelve other articles and editorials which speak for themselves, making this issue one of the best yet published. Ready for mailing September 7. Order through your tract society.

\* \* \*

### ADDRESS CHANGED

The address of Elder C. McReynolds and Mary C. McReynolds, M. D., is St. Helena, Calif.

## OBITUARIES

**Potterton.**—Earl Allan Potterton was born in Modesto, Calif., Oct. 30, 1921, and died at the same place July 16, 1922.

Adolph Johnson.

**Moore.**—Claire Doris Moore was born at Winterset, Iowa; and died at Boulder, Colo., July 19, 1922, at the age of 17 years.

U. P. Long.

**Francis.**—John Francis was born in 1847, and died July 22, 1922. A wife and three daughters are left to mourn their loss.

James A. Bailey.

**Conser.**—Elias S. Conser was born in Knox County, Illinois, and died at his home near Hartsel, Colo., Aug. 16, 1922, aged 54 years.

U. P. Long.

**Leighton.**—Rhoda Youngs Leighton was born in Smethport, Pa., Jan. 24, 1841, and died at Niagara Falls, N. Y., Aug. 21, 1922. Two daughters survive her.

Claude E. Eldridge.

**Pooler.**—George Emery Pooler was born in Unionville, Ohio, Sept. 22, 1854, and died at the home of his sister in Aurora, Ill., April 14, 1922.

J. G. Lamson.

**Pierce.**—William B. Pierce was born July 9, 1845, in Kentucky, and died August 16, 1922, at Turlock, Calif. His wife, three sons, and three daughters survive him.

Adolph Johnson.

**Chatfield.**—Sophronia Chatfield was born Oct. 12, 1839, at Stratford, Vt., and died July 23, 1922, at Salida, Calif. She leaves to mourn two sons and two daughters.

Adolph Johnson.

**Wright.**—Adrian Eugene Wright was born June 4, 1886, at Plainfield, Wis., and died Aug. 18, 1922, in Takoma Park, Md. His wife and three boys are left to mourn their loss.

H. S. Premier.

**Hancock.**—Otis Raymond Hancock and his wife, of Highland Park, Pa., were both instantly killed as the result of an automobile accident occurring Aug. 19, 1922. Their three children escaped.

W. J. Venen.

**Remender.**—Herbert Remender was born Sept. 18, 1899, in St. Charles, Mich., and died Aug. 10, 1922, at the same place. He leaves to mourn a stepfather, mother, three brothers, and three sisters.

E. I. Beebe.

**Barrows.**—Mrs. Henrietta Barrows was born in Somersetshire, England, Sept. 15, 1861, and died June 20, 1922, in Los Angeles, Calif. Her husband, two sons, and one daughter mourn their loss.

L. K. Dickson.

**Saunders.**—Harriet Louise Saunders died July 13, 1922, at the age of 67 years. Her father was one of the earliest Sabbath keepers in California. She leaves eight nieces and nephews to mourn their loss.

M. C. Wilcox.

**Waffle.**—Almira Jane Wills-Waffle was born July 31, 1873, in Jackson County, Kans., and died June 17, 1922, in Muskogee, Okla. Her husband, relatives, and the church mourn, but not "as others which have no hope."

Robert W. Leach.

**Hamilton.**—Mrs. Louisa Hill Hamilton was born in England eighty-six years ago the 12th of August. She quietly passed away at her daughter's home in Battle Creek, Mich., Aug. 3, 1922. The daughter is the sole survivor of the family of five children.

Arthur E. Serns.

**McElhany.**—James Marion McElhany, father of Elder J. L. McElhany, was born near Fort Scott, Ark., Jan. 2, 1840. In 1885 he united with the Seventh-day Adventist Church, in which he retained membership to the time of his death, which occurred at San Jose, Calif., June 30, 1922.

A. E. Place.

**Bailey.**—Benjamin Frank Bailey was born in Potsdam, N. Y., Oct. 11, 1866, and died at his home in Battle Creek, Mich., July 30, 1922. In 1880 he was married to Ella Sherwin, who passed away in 1915. In 1919 he was married to Miss Stella Bovee. His wife, two nieces, and a brother are left to mourn.

Arthur E. Serns.

**Davis.**—Nellie R. Curtiss was born at Camden, N. Y., June 4, 1855; and died at Comstock, Mich., May 1, 1922. In September, 1886, she was married to W. T. Davis. Her husband and two children—Frank W. Davis, Comstock, Mich., and Mrs. George E. Clarke, Foochow, China—survive her. In addition to these, she leaves to mourn their loss, her aged mother, Mrs. H. S. Curtiss; a brother, Spencer N. Curtiss, Brookfield, Ill.; a half sister, Clara E. Curtiss, Camden, N. Y.; also a stepdaughter, Mrs. Grace Ebeling, and an adopted son, Roy Davis, both of Battle Creek, Mich. Mrs. Davis was brought up in the message, and has been a member of the Kalamazoo (Mich.) church for many years. She was a deaconess for several years, and for thirteen years treasurer of the church. This work she was obliged to give up this year because of failing health. Funeral services were conducted by Elder O. L. Ice, pastor of the Kalamazoo church. Sister Nellie was laid to rest in the beautiful Oak Hill Cemetery at Battle Creek, where so many others who have died in the message await the call of the Life-giver.

S. N. Curtiss.

## "Only Caught a Cold"

How many people underestimate the seriousness of this common complaint, when in reality a cold is a very important matter, so serious that it needs taking care of immediately, or other complications may develop. Not only is it necessary that a cold have attention, but it is essential to know what causes colds, and to be able to prevent taking a cold. That is what this little book "COLDS," is for. There are 62 pages packed full of sound advice that is worth reading and following.

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WASHINGTON, D. C., SEPTEMBER 28, 1922

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

SPEAKING of recent baptisms in east Bengal, Elder L. G. Mookerjee, superintendent of that mission, adds this word: "After the annual meeting I went out to the Sunderbunds, the home of the royal Bengal tigers, and not far from the tiger-infested jungles I had the privilege of organizing a church. This makes the sixth organized church in east Bengal." Our workers in those districts have spoken of sometimes hearing the cry of the tigers in their itinerating; but even into the tiger jungles the light of the truth is penetrating.

\* \*

WRITING of the situation in Europe, Elder L. H. Christian says in a recent letter: "Conditions in Europe are indeed very changing and very restless. No one can tell what even the next week may have in store. The only thing that is sure is God and His truth. The angels witnessed the creation of the world in six days. We shall have to witness the breaking up of our civilization and the destruction of the whole race. My understanding of the Scriptures is that great havoc will already have been wrought in the world when probation closes. But we are not discouraged, and we are not afraid. The Lord lives, and our lives are in His hands."

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FROM a letter from Elder A. C. Gilbert, president of the Western Canadian Union Conference, we extract the following statement: "The work is going forward in Western Canada, despite many hindering causes. We are not doing as much as we should like, but we believe that as prosperity returns, which we hope it will for a few more years, we shall be able to accomplish big things for the Master. The Lord has been good to us, and we feel we owe it to Him to live fully surrendered lives, so He can use us in harmony with His will. What a privilege it is, in these days of uncertainty and perplexity, to lean heavily upon our God, who knows the way we ought to take, and upon whom depends the success of this great gospel movement."

### A \$10 CONCEPTION WITH A \$243.90 DEVELOPMENT

THE following report just received reveals how a change in the method of work brought a new inspiration to the worker and quick, largely increased returns for missions. This report is from a union conference missionary secretary:

"Formerly one of our Bible workers in this field thought, as have many others, that it was impossible for her to do anything in the Ingathering work. Last year, however, she placed her goal at \$10. Of this experience she says: 'I then began to pray earnestly every day that God would help me to get all He could use me to get in the time set. The thought came to me, Go to those to whom you have been giving *Present Truth*, and to others to whom you have been lending literature. For about nine months I had been giving out *Present Truth* every other week on one side of a street for six blocks. This was on one of the best residential streets. From those six blocks I got \$243.90. I gave out these numbers of *Present Truth* on Sabbath afternoons, covering half the territory every alternate week. Many times people would say, 'I will read this little paper tomorrow,' Sunday.'"

You will notice how perfectly *Present Truth* prepared the territory for this Bible worker. It will do the same for others wherever it has an opportunity.

The above experience is another strong argument in favor of the systematic distribution of *Present Truth* in definite localities. It also reveals how each one of our members may increase his results in connection with the systematic circulation of *Present Truth*. If all this territory were thoroughly worked before Ingathering time, it would be a very simple matter for the worker to go over the territory and receive large donations for missions in a very short time.

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### GREETINGS FROM THE CARIBBEAN

WE are receiving words of hope and courage from our workers in various parts of the field. The following encouraging note is sounded by Elder Max Trummer, president of the West Caribbean Conference. He writes under date of August 29:

"The Lord is very good to us, and we in the West Caribbean are thankful for a small measure of the spirit of the recent World Conference. Since the meeting in San Francisco, thirty-seven new members have been added to three of our churches. We also have a baptismal class of nine in our training school. Thanks to God for the good spirit which is reigning there. Our next biennial conference session will be held from December 22 to 31, next, and we hope to hold five strong efforts in the leading section of this field before that time.

"Reports from Colombia, South America, bring cheering news. Our colporteurs there are very successful with our literature. Their Bible readings are also bearing good fruit. Just lately two young and well-educated men accepted the message. In this we see the Lord's answer to our prayers for native workers.

"The West Caribbean Training School has a promising future. We are closing our second year with sixty-three pupils, but there is good evidence that we shall

reach an enrolment of one hundred for the coming year. A strong commercial course will be added to the regular work, and we shall likewise begin a Spanish department.

"The medical work in Nicaragua, under the direction of Dr. C. E. Nelson, is a prominent factor for the upbuilding of the message there. This is another demonstration that the time has come for the evangelistic and the medical work to go hand in hand in the gospel proclamation. Just now a good opening for private medical and surgical work presents itself in one of the provincial capitals on the Pacific side of Panama, and those at our headquarters would be glad to give full particulars to any one who desires to answer the call to help build up the message in this Spanish center. A building has already been given for this purpose by one of our people."

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### THE TAKOMA PARK CHURCH AND THE HARVEST INGATHERING

ON account of the illness of our pastor, Elder B. F. Bryan, we were delayed a little in launching our Harvest Ingathering campaign; but on Sabbath, September 9, he was able to be with us and lead out in organizing the work. Our quota is \$4,000. The members present at the service pledged to raise \$3,400 of this amount, so we feel assured that the full amount, and even more, will be easily raised. Last year we had an overflow of several hundred dollars.

We are glad to report that the Takoma Park church is doing a large amount of missionary work in the way of distributing literature, writing letters, giving treatments, and supplying clothing to the needy. The number of papers, *Present Truth*, mailed and given away ranges all the way from 8,000 to 18,000 copies each month. The young people are doing the larger part of this work. Many encouraging replies are received from the letters sent out, and some are embracing the faith. We praise the Lord that we may all have some part in His closing work.

W. J. STONE.

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### "WILL PRODUCE REVOLUTIONS"

THE Foreign Bible Society has recently set up a printing press in Constantinople for the printing of Bibles. An amusing incident, which occurred in connection with the enterprise, was told at the General Conference by a representative of the society.

When the press reached Constantinople, the customs officer of the Turkish government refused to allow the machine to be landed. A representative of the society inquired the reason, and was told by the official that they had revolutions enough in Turkey, and could not, therefore, allow a machine of this kind in the country; for, he said, "This machine will produce revolutions."

"O no," said the Bible Society man, "this is a very harmless machine. This is only a printing press for printing the Bible."

"You can't fool me," replied the customs officer, "I can read English." Pointing to the flywheel of the machine, he read, "Guaranteed to make one hundred forty-seven revolutions per minute."