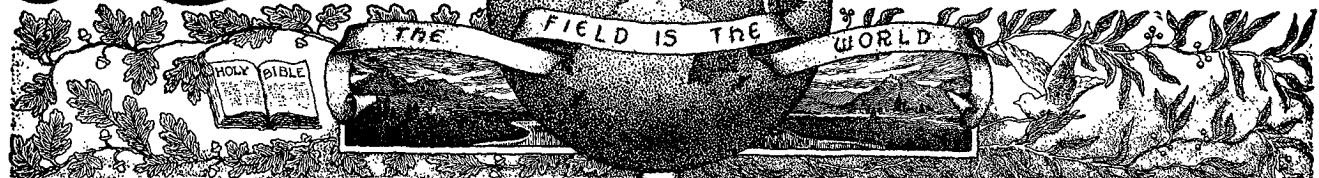


# The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., March 20, 1924

No. 12

THE GOSPEL TO ALL NATIONS

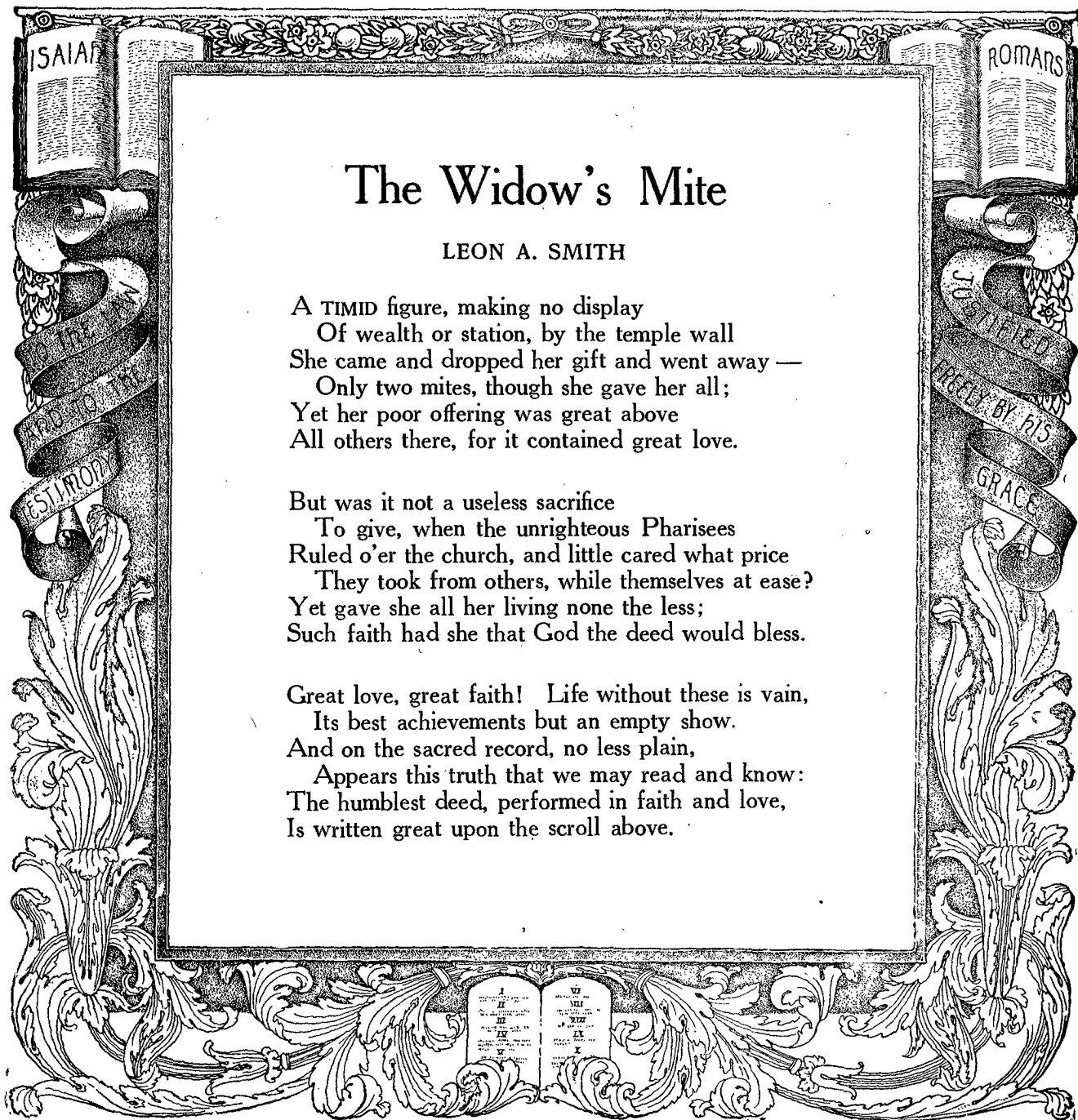
## The Widow's Mite

LEON A. SMITH

A TIMID figure, making no display  
Of wealth or station, by the temple wall  
She came and dropped her gift and went away —  
Only two mites, though she gave her all;  
Yet her poor offering was great above  
All others there, for it contained great love.

But was it not a useless sacrifice  
To give, when the unrighteous Pharisees  
Ruled o'er the church, and little cared what price  
They took from others, while themselves at ease?  
Yet gave she all her living none the less;  
Such faith had she that God the deed would bless.

Great love, great faith! Life without these is vain,  
Its best achievements but an empty show.  
And on the sacred record, no less plain,  
Appears this truth that we may read and know:  
The humblest deed, performed in faith and love,  
Is written great upon the scroll above.



# Letters from Our Readers

## Should Believers Seek Separation from Unbelieving Companions?

ONE of our sisters is experiencing much opposition in her home in her efforts to live out the truth. Her husband is an unbeliever, and has no sympathy with her in her efforts to bring up her children in the fear of God. She inquires:

"Has the time come for believers to separate from unbelievers? When two persons are married, and one loves the Master and desires to lead a holy life and work for Him, and the other not only has no interest in religious things, but even profanes the name of God, can God really bless and abide in such a home? Should not the believer come out and take his stand, separating from the unbeliever? Probation will soon close, and the call now is for a revival and a reformation. What is the thing to do?"

We sympathize very deeply with some of our brethren and sisters who live in divided homes. We know from personal knowledge in early experience what this involves. Some of our sisters especially are living lives of real heroism, standing for God in the midst of conditions calculated to try the most dauntless spirit and test the most trusting faith; but we are glad to know that in hundreds of cases they are fighting the good fight of faith and winning blessed victories. They are in the crucible, the testing fires are refining their lives, and they are standing the test, and they are demonstrating every day that there is keeping power in God, and that the religion of Jesus Christ is a religion which helps one, not alone in theory, but in actual practice; that Christ is a present help, not alone in so-called great trials of life, but in the little nagging difficulties of everyday experience.

Should the believer separate from the unbeliever because of the difference in their faith and viewpoints? We answer unequivocally, No. The last step which the believing wife or the believing husband should consider is separation from the unbelieving companion. And we believe that this conclusion is fully warranted by the teaching of the Word of God. The apostle Paul had to meet this same question in the Corinthian church, and this is the plain, definite counsel which he gave to the persons concerned:

"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" 1 Cor. 7:12-16.

The unbeliever may of his own choice depart. In that case, of course, the believer is not bound. If the believing husband or wife is faithful and true, and in all of life's relations represents the spirit and grace of the Master, then, as the apostle says, "How knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Many unbelieving wives and husbands have been saved by their association with godly companions.

Sometimes the change in the unbeliever is not until after long years of patient, prayerful waiting; and yet if the believing companion could see with undimmed vision, she would recognize that with the beginning of her seeking, God set in operation influences

in the life of the unbeliever to bring him to the place of surrender. God had to bring him over a road of trial and of severe experience in order to subdue his unregenerate heart and unyielding spirit. Perhaps even when the unbeliever is under the deepest conviction, he fights God and repulses every effort made to save him. But this may be his final struggle in seeking to maintain his own selfish way. We know many cases where even after severe opposition of years the unbeliever has yielded to God and has become an earnest disciple.

So it is for us who live in divided homes to pray on and hope on and believe on, trusting that God in His own good time will work the salvation of our unregenerate companion and turn our captivity.

There is comfort in knowing that the Master lived in a divided home. He met great opposition from His unbelieving brothers, but He was able in this unbelieving home to develop a perfect character. In the wicked city of Nazareth, out of which Nathanael thought no good thing could come, it was possible for Him to live an exemplary life.

We need to exercise tact in our relationship to our unbelieving relatives. Sometimes we irritate them unnecessarily by pressing upon them the truth, in over-urging them to accept Christ. When this is the case, let us depend rather upon the influence which will be wrought upon their hearts by our living the Christ-life before them. Let us make ourselves just as companionable as possible. Let us interest ourselves in the physical welfare and temporal concerns of our worldly companions. Let us make their associates welcome. Let us go with the unbelieving members of our family in fellowship just as far as we can without sacrificing principle, in all our experience seeking to maintain the sweetness, the dignity, and the simplicity of the Christ-life. If we cannot induce them to read the gospel story from the Scriptures of Truth, let us exemplify the gospel in our own lives.

### Church and Institutional Discipline

We have received, during the last few days, a heart-broken letter from one of our dear brethren because his only son, his joy and hope and pride, had been

(Concluded on page 6)

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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MARCH 20, 1924

No. 12

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

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., MARCH 20, 1924

No. 12

## *Why Seventh-day Adventists Believe in the Second Coming of Christ*

SEVENTH-DAY ADVENTISTS believe in the second coming of Christ because they believe Jesus. In the Scriptures they believe they have the words of Jesus. In the response of history to prophecy, and in their own hearts and the transformed lives of others, they believe they have the evidence of a living mighty Saviour who fulfils His word. It seems to them that there is a test of the whole structure of Christian experience and Christian faith in the question of Christ's second return. They feel that it puts Christ on trial again, as He once was in the judgment hall of Pilate, to entertain doubt with respect to His definite promise to come again to the earth.

They recall that this element of test entered into the giving of the promise in the beginning. Jesus had been preparing His disciples against His death. He had told them plainly (John 13:36-38) that He was about to leave them and go to a place where they could not follow. Peter had declared that he would follow anywhere, even to laying down his life for his Master's sake. Jesus had foretold the denial in the judgment hall. Then He said, "Let not your heart be troubled: ye believe in God, believe also in Me." John 14:1. The words were an entreaty. It is as if He said, Others will not believe; appearances and opinions will be against Me; the world will condemn and ridicule and disavow; but you—believe. Believe even as you believe in God.

And with this plea for faith in Himself He associated this promise of his return, as if belief in Him must also be belief in this word. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

There can be no question about this language. The question, if there is any, must be as to the integrity of Jesus in redeeming His pledge, or as to His ability to do so. "I go," He said, "I will come again."

The disciples did not have sufficient faith in Him to hold to this promise when outward evidence failed them. He was snatched from the position which they had assigned Him in their own dreams and fancies. They saw Him hurried from the garden, from court to mocking court, scourged, beaten, and spit upon, nailed to the cross, and finally claimed by death. They took up the sword for Him, they followed Him, bewildered and scarce believing the evidence of their eyes. They gathered around His cross, and took down His body and buried Him. They did everything they could think to do, except the one thing He had asked

of them. They did not believe Him. Their hopes were in the grave with their dead Master. "We trusted that it had been He which should have redeemed Israel," they said. Luke 24:21.

Then He rose from the dead, and quickened their faith anew by demonstrating that He was indeed the same Jesus with whom they had lived and labored the three and a half years of His ministry. He enlightened them with regard to His work and mission, and the service they were to render in collaboration with Him. And the last staying promise He left them as the hope of the future, the end toward which they should bend their endeavors, and the fruition of all Christian toil and struggle in this world, was the same as that with which He had tried to comfort their hearts in the dark hours of His betrayal and death. "I will come again," He had said then. He "shall . . . come," He said through His messengers as He ascended. Acts 1:9-11.

This time the disciples believed. They could not well do otherwise. The impressive way in which they were reminded of His promise would not allow them to forget. He had returned from the dead to speak. He had turned back in the person of His messengers from the long journey to leave this last word. In the midst of their sense of loss and desolation came this reiterated assurance, this token of love and considerateness, this tender thought which they could treasure in their hearts as one might a flower or a message left by a loved one and discovered after he is gone. They could not disbelieve without disbelieving Jesus, they could not forget without forgetting Him, and that they could never do again.

The confidence of the new-found faith rings through all the apostolic labor and literature. Peter says some will scoff, saying, "Where is the promise of His coming?" and he adds, "The Lord is not slack concerning His promise. . . . The day of the Lord will come." 2 Peter 3:4, 9, 10.

Paul says, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

In Hebrews 9:28 we have a similar thought: "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."

And in next to the last verse of the Bible the certainty of His coming is stressed, and a prayer is uttered for the early fulfilment of the promise: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

This has been the prayer of the church through all time, "Come quickly." Before the fuller revelation which came with the manifestation of the Son of God in the flesh, there was confusion of thought with regard to the first and second coming. Just how the promise of a Saviour and of the redemption and restoration of the earth would be fulfilled, was not clearly discerned. But the hope of the worthies of old centered in the coming of their Lord. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude 14.

And since the first coming of Christ and the confirmation of all these ancient hopes by the promises and prophecies of the Lord of glory, we of this day and generation have as our heritage this same venerable faith, the oldest associated with the people of God in the world, the confidence that He will come even as He has promised, "without sin unto salvation" to all those that look for Him.

We cannot believe otherwise without giving up our Saviour. As long as we hold to Christ, we have this faith. And we pray God to keep us warm and ardent in it, to make it real to us, that our lives may be steered by it as the star of our hope in these days of overcast spiritual skies and baffling winds of doctrine. It is to those who love His appearing that He brings the crown of life when He comes.

C. A. H.

\* \* \*

### **"The Teachings of Christ"**

THERE is an increasingly popular but entirely false idea of the teachings of Christ, and consequently of what Christianity really is. This false view is that belief in what were once regarded as the fundamentals of Christianity,—the deity of Christ, His virgin birth, His vicarious death, His bodily resurrection, His return to heaven, there to appear in the presence of God for us; and His second coming,—is not essential to the Christian faith, but that the moral principles Christ taught are all-important in and of themselves, quite aside from who or what He Himself was.

But who cannot see that it is impossible, without destroying Christianity as the power of God unto salvation, to separate the teachings of Christ from the person of Christ? His teachings are what they are, and mean what they mean, because He is what and who He is.

It makes a vast difference whether Christ was simply a "teacher come from God," as granted by Nicodemus (John 3:2), or whether He was Himself God, as plainly taught in John 1:1-3, 14. Did He merely teach the truth? or was He Himself the truth in His own person, nature, and work? Is He merely a creature, given His being by another upon whom He is dependent for continued existence, or has He life in Himself, with power to impart life to others also? In short, is Christ a created being, or is He Himself the Creator?

These are vital questions. And it is because they are vital that they have become the battleground between Modernists and Fundamentalists. Modernism is simply Unitarianism under another name, a negation of Christianity. Modernism represents the teach-

ings of Christ as being far above all doctrinal differences; but one of the truths taught by Christ was His own deity, or in other words, that He was God, not to the exclusion of the Father, but one with Him. The words, "I and My Father are one" (John 10:30), can have no other meaning than this. The Jews so understood them, for they took up stones to stone Him "for blasphemy," "because," they said, "that Thou, being a man, makest Thyself God." Verses 31, 32.

Throughout the Scriptures the deity of the Messiah is strongly emphasized. The work of John the Baptist, the forerunner of Christ, as foretold through the prophet, was: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3.

On the occasion of His baptism, as Jesus knelt upon the banks of Jordan, the Spirit of God descended upon Him in the form of a dove, "and lo a voice from heaven, saying, This is My beloved Son." Matt. 3:16, 17.

Referring to the same scene, John testifies, "I saw, and bare record that this is the Son of God." John 1:34. This witness from heaven to the deity of our Saviour was repeated on the occasion of the transfiguration. (See Matt. 17:1-5; Mark 9:2-7; Luke 9:28, 35.)

The truth of the deity of Jesus is also repeatedly emphasized in the Epistles and in the Revelation. In the early centuries of the church, to question the doctrine in any way or in any degree was to withdraw from the circle of Christian believers.

But in these last days the very fundamental truths of the gospel are denied and scorned by men who still claim to be Christians. To begin with, we are told that there was no creation, and consequently no Creator; that there were no miracles, no virgin birth, no resurrection, and no promise of a second coming of our Lord. It is such denial that has led to the controversy between Modernist and Fundamentalist.

And why not? Are we not exhorted to "earnestly contend for the faith which was once delivered to the saints"?

The popular thought, as visualized in a recent cartoon, widely copied, is that the truths contended for by the Fundamentalists are not essential to Christianity. That above and beyond them, unshaken by their denial, stand the cross and the teachings of Christ!

But how erroneous is such a view! Aside from the person of Christ, unsupported by His deity, shorn of the authority He had and has as the Son of God, the Creator of all things, what better are the teachings of Christ than of any other moral or religious reformer? In such a case His teachings become merely a philosophy of life, superior it may be in some respects to the teachings of Buddha or Confucius, but of no more authority, and without any vitalizing, energizing power.

It is not Christ's moral philosophy that is emphasized in the Scriptures, but His person, and the fact that "in Him was life; and the life was the light of men." John 1:4.

All this is surrendered, yea, all this is spurned, when His deity, His virgin birth, His vicarious death, His triumphant resurrection, and His plighted return are denied. If Jesus Christ was begotten and born as are other children; if He was only a superman; if our sins were not laid upon Him; if by His stripes we are not healed; if He did not rise from the dead; if He did not ascend again to heaven, there to appear

in the presence of God for us; and if He is not coming again in glory, then we have no Saviour.

"But," in the language of the great apostle to the Gentiles, "now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 20. And in this truth every humble believer in Jesus rejoices, for no one who has experienced in his own life the power and saving grace of our Lord Jesus Christ, can for a moment doubt that He is the Son of God, the Saviour of them that believe.

C. P. B.

Courage at Home — Courage Abroad

WITH joy we all read the General Conference treasurer's announcement that during the last year nearly \$200,000 more had been given in the 60 cents a week for missions than in the year before. This registers the determination of the believers to maintain the flight of this advent message to every nation and tongue. From every side we hear of the determined efforts in the conferences and churches to start the year 1924 with yet more careful provision to reach the mark month by month and quarter by quarter. This means success, and the winning of souls, and the adding of new tongues.

Meanwhile, over in the mission fields they are thanking God for the gifts that have come, and their confidence is in God that He will enable the missionaries to win more souls in 1924, even though the fields are disappointed in not receiving increased appropriations. Here is a good word from South India. It is not intended for publication. That is why it puts things in the vivid language that comes straight from the heart. Elder G. G. Lowry, superintendent of the South India Union Mission, writes:

"You can easily guess that we felt pretty gloomy at hearing that our budget had been cut so much. At first it did not seem that we could stand such a heavy cut and survive. But the more we thought of it and studied our field in view of the amount that was given us to run the work another year, the better we felt, and at last we got up courage enough to feel that we could make it all right. True, we shall have to go without many things that we felt we must have, but we have decided that after all God's work does not depend so much upon the number of rupees we have as it does upon the faith and consecration of the workers. So we have made up our minds that we will go forth in the strength of the Lord, as Gideon did, and leave the results with the Captain of the Lord's host."

W. A. S.

The Religious Belief of Congressmen

ACCORDING to *America* of February 2, the Methodist Board of Temperance has taken a census of the religious faith of the members of Congress. This census shows that seventy-six out of ninety-six Senators are members of some church, seventeen have no religious affiliation. Three make no profession. Of 434 members of the House, forty-one are without church affiliation, 373 are church members. Of twenty no data could be obtained. The following details are given:

Religion	Senate	House	Total
Methodist	23	96	119
Episcopalian	18	56	74
Presbyterian	14	59	73
Baptist	3	45	48
Catholic	7	38	45
Congregationalist	5	26	31
Disciple of Christ	1	16	17
Lutheran	2	12	14
Jewish	0	9	9
Unitarian	1	4	5
Dutch Reformed	0	3	3
Mormon	2	1	3
Quaker	0	3	3

In addition, there are in the House, a United Brother, a Mennonite, a Christian Scientist, a Universalist, and a member of the Evangelical Church.

The Change of the Calendar and the Sabbath

FOR several years, Seventh-day Adventists have had to meet the argument that the change from the Julian calendar to the Gregorian calendar, or in other words, from Old Style to New Style reckoning, effected a change in the days of the week, and totally disarranged the Sabbath schedule. These arguments have come from those who were illiterate or uninformed, and have been readily answered by a simple statement of the facts. It is amusing as well as interesting to see the claim put forth now by a dignified doctor of divinity. In the *United Presbyterian* of February 21, Prof. James D. Rankin, D. D., in his Religious News Notes, comments as follows regarding the Julian and Gregorian calendars:

"When the more progressive nations changed from the Julian to the Gregorian calendar, the conservative nations delayed. England made the change in 1752; Rumania, Serbia, and Turkey made the change in 1919. Soviet Russia came over in 1922. The Eastern Orthodox Church made the change on September 30, 1923, the next day becoming October 14, the same as the rest of the world. As a result, last Christmas was the first time that all the Christians of the world celebrated Christmas on the same day. We wonder what the Seventh-day Adventists in these countries did when the changes were made."

We know that this editorial writer is not illiterate; we have read many keen, pungent paragraphs from his facile pen. He is simply not informed on this detail of the Sabbath controversy. Will he suffer us to enlighten him?

In answer to Professor Rankin as to what Seventh-day Adventists in those countries did when the change was made, we reply that they continued as before, observing the seventh day of the week in its regular recurring order. The change from Old to New Style of reckoning in no way affected the weekly order. The day of the month was affected, but not the day of the week. According to the "Standard Encyclopedia of the World's Knowledge," Vol. V, art. "Calendar," the change was brought about for the following reasons and in the following manner:

"The Julian calendar assumes the length of the solar year to be 365¼ days, whereas it is eleven minutes and a few seconds less. This annual error accumulated as years rolled on. Some proposals, such as that of Stöfler in 1518 and of Pitatus of Verona in 1537, were made to rectify the error, but the matter was not taken up in earnest till 1577, by Pope Gregory XIII. As in 1582 the vernal equinox occurred at a date (March 11) ten days earlier than it did at the time of the Council of Nice in 325 A. D., Gregory published a bull, dated March 1, 1582, annulling ten days, so that what would have been reckoned the 5th October, 1582, was to be reckoned the 15th October. In order also that the displacement might not recur, it was further ordained that three of the leap years which occur in 400 years should be considered common years. The three leap years selected to be reduced to common years were those which close the centuries (i. e., which end with 00) and are not divisible by 400. Thus, 1600 was leap year, 1700, 1800, and 1900 were common years, 2000 will be leap year, and so on. This method of adjusting the days to the year is called the Gregorian calendar, or the New Style."

Did this change affect the orderly process of the days of the week? A fitting answer is given to this question by the "Catholic Encyclopedia," Vol. III, art. "Chronology," p. 740, as follows:

"It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday,



14 September. What we style 14 August, 1907, the Russians style 1 August, but both call it Wednesday."

Hence the change recently made in Rumania, Serbia, and Turkey in 1919, and in Soviet Russia in 1922, affected the day of the month, but in no wise the day of the week. The change in the Eastern Orthodox Church, as indicated above, which made September 30 October 14, was promulgated on Sunday. That day became October 14, but it was Sunday just the same, and the preceding day was the Sabbath of the Lord, and the seventh day after it was the Sabbath of the Lord, just as though the change had not been made.

F. M. W.

### Letters from Our Readers

(Concluded from page 2)

expelled from one of our schools in consequence of some misdemeanor. He feels, in his great distress, that if faithful efforts had been put forth by this young man's teachers and associates, he might have been reclaimed from the evil of his way. He hopes that his letter will lead us to make an earnest appeal for the exercise of greater love and consideration in dealing with the erring.

We do not understand this brother as thinking that the standard of discipline maintained by our schools is any too strict. We are sure that he appreciates with us that in some instances it is too lax, if anything. Likewise, the standard of discipline in our churches generally should be raised. In many communities are found individuals professing to be Seventh-day Adventists, and whose names are actually on the church books as such, whose lives are a disgrace to God and to the church.

Such persons should be faithfully dealt with. First of all, an earnest, loving effort should be made to reclaim them to the service of the Lord. They should be won, not by threats of discipline, but in the spirit of love and tact and gentleness. The instructions given in the eighteenth chapter of Matthew should be faithfully followed. Earnest prayer for their restoration should be offered by the church. If these efforts fail, and if these disaffected ones demonstrate that they have chosen this world instead of the service of Christ, then the church should declare the fact of this separation, and they should be dropped from membership; but even after this final step has been taken, efforts should still be continued for their reclamation.

We believe that the same principle is true with reference to disorderly students in our schools. Every effort should be made to lead these young men or women to Christ. These efforts should be made both by teachers and by fellow students, kindly and lovingly and hopefully. If they do not succeed, if there comes a time in the experience of the school and of the student when his influence is demoralizing, when he becomes an agent in leading others astray, then of course he must be separated from the school. We are glad to believe that this course is pursued, so far as we personally know, by all our school faculties.

We recognize the great disappointment which a parent must experience when his child is brought under severe discipline and ultimately is dismissed from the school; and if he feels that injury has been done, of course it is his privilege and his duty to take the matter up directly with the school management involved; but we believe that he should also recognize that in the very nature of the case he is inclined

to view the question from a partial standpoint. It is exceedingly difficult for the best of parents to recognize fully the faults of their children. There is something in human nature that leads us to defend ourselves and to defend our own. We need to pray much and to seek God for divine enlightenment, that we may have a right vision. We should also believe that our brethren in responsible places have sought to do the best they knew. If they have erred, it is not an error of the heart, but of the judgment.

The management of our institutions need our sympathy and our prayers. Most trying are the perplexities which come to them. Oftentimes reports are circulated by disaffected students which place the school in a very unfortunate position, in a wrong light. If instead of crediting every idle rumor which we hear, we would pray God for enlightenment, and seek an explanation from those directly concerned, it would save many misunderstandings.

\* \* \*

### Mixed Theology

"Go to Church the Seventh Day," is the heading in a large full-page display advertisement in the Kokomo, Ind., *Dispatch* of Sunday, Nov. 11, 1923. The advertisement reads as follows:

"'Six days shalt thou labor, and do all thy work.' Ex. 20: 9. Every one needs at least once a week the uplifting and spiritual nourishment which we receive through attending church service. There are 168 hours in each week. How many of these hours could be saved by planning our work and eliminating the unnecessary things? One of the divine commandments is to 'remember the Sabbath day to keep it holy.' How many of us keep this one commandment? Sunday, by divine command, was established as a day of rest and worship. This day was set aside that we may rest our bodies from physical and mental care, contemplate the works of Almighty God, and worship God according to the divine command. Our attendance at church service is the first step in keeping God's command."

In the corner of the page is this announcement:

"This advertisement, dedicated to the churches of this city, is made possible by a group of firms and individuals who believe the churches represent the greatest force for good."

The names of fifteen contributors to the fund, for the most part commercial firms of Kokomo, are subscribed to the statement.

We have no criticism of the spirit prompting this advertisement. We honor these gentlemen of Kokomo for promoting, according to their best knowledge, the spiritual interests of the people of that city. Our only question is how they arrived at the conclusion that church attendance upon the seventh day of the week can do honor to the Sunday Sabbath. The two days are separate and distinct. The seventh day of the week falls upon Saturday, the day preceding Sunday. Sunday is the first day of the week, and has been so recognized from the beginning.

A further question in our minds is in regard to the statement that "Sunday by divine command was established as a day of rest and worship." When was this divine command given? Where is it recorded? The scripture quoted in this advertisement — Ex. 20: 9 — is a part of the fourth commandment requiring observance of the seventh day, or Saturday, as the day of rest. It says nothing whatever about the first day, except that by implication it sets it apart along with its five fellows as days of labor. But Saturday, the seventh day, is distinguished from the other six days as a day to be kept holy unto the Lord. These well-meaning citizens of Kokomo have become rather mixed in their theology.

# "Then Opened He Their Understanding"

LLOYD M. FISHER

"He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures." Luke 24: 44, 45.

There is significance in the fact that notwithstanding the experiences which had come to the disciples through association with Jesus in His earthly ministry, it was necessary, after His work had been finished, that He should open their understanding to the Scriptures which had been fulfilling before their eyes. Doubtless they were familiar with the wording of the Scriptures. They had gone forth proclaiming the message, "Repent: for the kingdom of heaven is at hand." Matt. 4: 17. They had cast out devils. They had healed the sick. So complete had been their self-sacrifice that Peter said, "We have left all, and followed Thee." Luke 18: 28. Yet there was a clearer understanding of the prophecies for their time which they must possess in order to recognize their work and be led unreservedly to devote themselves to the advancement of the Christian faith. With what assurance and power do we find them using the Scriptures, as under the showers of the former rain they call up again and again the testimony of the prophets.

As a people we have clear light as to the nature of the coming kingdom. We are aware of the many signs which proclaim it near, and yet we scarcely sense the true meaning of that which is today taking place the world around in connection with the closing of this Advent Movement. Here we may find from the experience of John the Baptist a helpful lesson. When his faith wavered with regard to Jesus' being the Messiah, he appealed to the Saviour for assurance that would clear away the mists of doubt. Jesus did not give him a direct answer. The Saviour relied upon the fruit of His labor to identify Him as the one who fulfilled the specifications of the prophets from Moses onward.

So today, in the reports which are coming to us from the heralds of the advent message in every quarter of the world, we see rapidly multiplying evidences that there is taking place before our eyes the response of God to the prayers of faith based upon the promise of Zechariah, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10: 1. Our papers are recording experiences which parallel those of early church history, tokens that we have reached the time when there shall be delay no longer. This bestowal of grace, in the presence of the Holy Spirit, like the going in the tops of the mulberry trees, is the sign to us that the long-expected crisis is at hand. Have we reached the time of the latter rain? Well may we review the evidence that God has given that the fulness of the time has come.

From "Testimonies," Volume I, we learn that during a time of widespread war, bloodshed, privation, famine, and pestilence, the people of God would begin to press together, and that the powers of mind and body would be brought under the control of the Spirit of God. Then —

"There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere."—Page 268.

The magnitude of the World War and the succeeding time of comparative peace in which the winds of war have been held, with the seeking for an experience more consistent with our profession on the part of God's faithful children, seem to leave little room for doubt that we are in that "little time of peace." The beginning of the revival of personal experience was to be during the first extensive war. Still more definitely has the "time" spoken of by Zechariah been pointed out:

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . .

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, pp. 85, 86.

Here a troublous time just preceding the close of probation, a period when the nations will be angry, "yet held in check," is the time designated for the outpouring of the latter rain preparatory to the loud cry of the message. Five years have the nations of earth been held in check since the last great conflict. Should we not soberly weigh the evidence constantly appearing that God is making bare His arm for the cutting short of His work in righteousness? Is there danger that this work will not be detected by some who are connected with this message? Concerning this momentous question the servant of God has said:

"Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Review and Herald*, March 2, 1897.

Like Elijah, there is danger that we shall fail to discern the fulfilment of God's promise for the deliverance of Israel. Many, because of this, will abandon the field of conflict. From the cleft in the Rock we may hear the still small voice assuring us that the fulness of divine power is even now at the disposal of the humble and contrite in spirit. Seriously should we regard the possibility that this all-essential baptism of the Spirit will pass us by while the precious hours of probation are slipping away. Today is the day of our visitation. O that we may know the things that belong to our peace! We should be satisfied only when we have, personally, full evidence of the guidance of the Holy Spirit in active Christian service. We shall not, like the disciples at the first advent, have opportunity afterward to readjust our experiences. The present marked impetus of the advent message, seen especially in mission lands, is a solemn admonition to those who have long professed belief in its truths, that their life records in the books of heaven are about to be balanced, while still the door of mercy stands ajar for those whom the message has not reached.

Twenty-four years ago the following message came to us:

"'Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.' . . . O that all might consider before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, 'The Lord delayeth His coming,' and they are eating and drinking with the drunken. But God declares of such that 'swift destruction cometh upon them,' and they shall not escape.' . . .

"There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they shall become deficient in doing the ways and will of God; while those who have had great light, through the perversity of their own natural heart, turned away from Christ because displeased with His requirements. But God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their intrusted means to advance the work."—*General Conference Bulletin, First Quarter, 1900, p. 112.*

Of similar import is the following, from "Testimonies," Volume IX:

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed.

"O that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter."—*Page 97.*

Do we realize the fearful issue which we are so rapidly approaching? With many the lethargy of spiritual slothfulness from which the pleadings of the Holy Spirit have failed to arouse them, will be broken as in anguish of spirit they realize that the harvest

is past, the summer is ended, and their hope of eternal life is gone forever. Their crowns have passed to the heathen who have appreciated the gracious offer of salvation. What words can be framed that will picture the importance of this hour? For what greater evidence shall we ask before we abandon ourselves without reserve to the cause of Christ? With Elijah we have, time after time, scanned the horizon with longing eyes for the token of the coming rain, but today a cloud is seen, and our faith reaches out to say, "There is a sound of abundance of rain." "Prepare thy chariot, and get thee down, that the rain stop thee not." 1 Kings 18:41, 44.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5:24.

"Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for His land, and pity His people. . . . Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . . And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and My people shall never be ashamed." Joel 2:1-27.

## The One Gospel

W. W. PRESCOTT

(Concluded)

THE vital question which is propounded to every age, is the one which Jesus put to the Pharisees of His time: "What think ye of Christ?" For "our attitude toward Christ and our relation to Him determine all questions of life and death and destiny." Inasmuch as the gospel is "concerning His Son," it becomes of great moment to us to know who Christ is; for "what Christ *did* and *said* becomes explicable only by knowing what Christ *is*."

After His disciples had been with Jesus long enough for them to find through their fellowship with Him a sound basis for their view of Him, He asked them, "Who say ye that I am?" Matt. 16:15, A. R. V. Answering in behalf of them all, Peter made that great confession of faith, "Thou art the Christ, the Son of the living God" (verse 16), and Jesus approved of this estimate of Himself in the memorable words: "Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven." Verse 17. Jesus of Naza-

areth is, then, the Christ, that is, the Messiah of the Old Testament; and therefore all the prophecies concerning the coming of the Messiah, whether contained in definite promises, or in types and shadows, or in typical events and typical institutions, constitute an integral part of the gospel "concerning His Son."

But such prophecies are the very warp and woof of the Old Testament. Peter recognized this when, speaking to the throng which gathered after he had healed the lame man at the gate of the temple, he declared: "Moses indeed said, A Prophet shall the Lord God raise up unto you from among your brethren, like unto me; to Him shall ye hearken in all things whatsoever He shall speak unto you. . . . Yea, and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." Acts 3:22-24. So later in the house of Cornelius, when preaching to the Gentiles, Peter made a similar statement, definitely affirming that all the prophets bear their testimony to Jesus of Naza-



reth: "To Him bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins." Acts 10:43.

We are not stopping now to develop the meaning of these various statements, but merely call attention to them as indicating how much is contained in the gospel "concerning His Son," and that this gospel is the theme of the whole Bible. But we must note further that Jesus of Nazareth is the Son of God. He accepted the confession of Peter to this effect; and to the man born blind, whom He had healed, He openly declared Himself to be the Son of God. John 9:37.

All through the Old Testament there persists the idea of One who was to come bringing great blessing to the human family. So generally was this understood that the promised Messiah came to be designated as "the coming One;" and so John the Baptist put his inquiry concerning Jesus in this form: "Art Thou He that cometh [the coming One], or look we for another?" Matt. 11:3. When Jesus of Nazareth appeared, He fulfilled all the specifications concerning the coming One, and at the same time acknowledged Himself to be the Son of God. But God Himself addresses the Son as God, for we read: "Of the Son He saith, Thy throne, O God, is forever and ever." Heb. 1:8.

The gospel, then, is the good news concerning the revelation of God in the person of His Son, "in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." Eph. 1:7.

But while it is true that Jesus of Nazareth was the Son of God, we find also that His favorite designation of Himself was "the Son of man." No one else spoke of Him in that way, and He did not speak of any one else in that way. It was a form of expression which He applied exclusively to Himself. The fully warranted inference is that He recognized Himself as the one to whom the prophet Daniel referred

when he said: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of man, and He came even to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him." Dan. 7:13, 14. The kingdom, then, was to be won for humanity through humanity, and therefore the gospel is "concerning His Son, who was born of the seed of David according to the flesh." Rom. 1:3. He was the seed of the woman. "When the fulness of time came, God sent forth His Son, born of a woman." Gal. 4:4. "The Word became flesh." John 1:14. The Son of God became the Son of man.

The question is, "What think ye of Christ?" and the answer is, He is both the Son of God and the Son of man, truly God and truly man, the God-man; and the one gospel presents Him as the only Saviour, the only hope of the world, the great Deliverer. He it is who "was manifested to take away our sins." 1 John 3:5.

When we let the Scriptures speak for themselves, we learn something of the length and breadth and height and depth of the one gospel, and we find that it requires the whole Bible to reveal it to us. There is one theme in the whole Bible—"the gospel of your salvation." There is one Person revealed in the whole Bible—God in the Person of His Son, Jesus Christ our Lord, the Saviour of the world. There is one thing demanded of us that we may receive the full benefit of this great revelation: "This is the work of God, that ye believe on Him whom He hath sent." John 6:29. "Believe on the Lord Jesus, and thou shalt be saved." Acts 16:31.

Jesus asked the man who had been healed of his blindness, "Dost thou believe on the Son of God?" And then came the inquiry, "Who is He, Lord, that I may believe on Him?" John 9:35, 36. We shall find Him in the one gospel. Let us believe on Him.

## Lessons from the Book of Hebrews --- No. 3

R. S. OWEN

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

"It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10.

"It became Him." It was appropriate, befitting, or the proper thing to do. It fitted into the plan of bringing many sons unto glory to make Christ a perfect captain. A perfect captain must have two qualifications: First, the ability to lead; second, the confidence of those to be led.

Christ was infinite in wisdom, knowledge, and power before He came into this world, and certainly He had the ability to lead, so that His earthly career was intended to inspire confidence in Him as a leader, as a captain. In whom could you have more confidence as a leader than in one who had been over the road and knew every turn of the way? or as a captain, than in one who had met the foe and had come off victor in every conflict? So Christ was made a perfect captain through suffering the temptations common to mankind. And so we find the apostle repeating this thought:

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation

for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Verses 17, 18. He "was in all points tempted like as we are, yet without sin." Heb. 4:15.

"Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Heb. 2:11.

Notice, this verse does not say *all one*, but "all of one;" i. e., Christ became so identified with us that He partook of our experience. He felt the need of help just as we feel it. He was a man. "The Word was made flesh." He was made in the "likeness of sinful flesh." And this identification with us was so complete that he is *not ashamed to call us brethren*. He is a brother to us in our weakness. He recognizes us as children of His Father, although we are erring children.

A man staggers along the street of a village, intoxicated, until he comes to be looked upon as a sot. Some laugh at him. Others shun him. The condemnation of the community rests upon him. A well-dressed gentleman meets this sot upon the street, locks arms with him, treats him with the greatest consideration, provides for him, and lavishes his attention

upon him. When asked, "Why do you take such an interest in that man, debased as he is?" quick comes the reply, "He is my brother. The same sweet mother that cared for me, nourished and tended him. The same kind father who provided for me, fed and clothed him. I do not love his ways, but I love him in spite of his ways. I admire him, not for what he is, but for what he may be, and I hope will be."

So Jesus stooped low to encircle us in the arms of His love, that He might remind us of our high calling of God in Him, to inspire us with a desire to be reinstated in the family of heaven.

A noted sculptor, walking along the street with some friends, suddenly left them and stood looking at a large piece of stone that had fallen from a wagon and lay spattered by the filth of the street. When questioned by his friends, he replied, "I see an angel in that stone." A piece of rough marble, but the sculptor saw it, not as it then appeared, but as it would be when fashioned and polished under his dexterous hand into a form of beauty. So Jesus views us, and so we must view each other, not as the rough stones of earth which we are, but as the polished works of grace we shall be when at last we find our place in His living temple, with apostles and prophets as foundation stones, Jesus Himself as the headstone of the corner.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Verse 14.

In this verse the expression, "flesh and blood," represents the common condition of humanity, and shows how Christ became one among us. In harmony with this are the words in Galatians 4:4, 5: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And this spirit of adoption led Him to call us brethren, and led us to recognize Him as our Elder Brother, and enables us also to cry, "Abba, Father."

The purpose of thus taking part with us was to pass through death, as is plainly stated also in verse 9:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

By His victory over death He also robbed it, to a great extent, of its terrors to those who have faith in Him.

"Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Verses 16-18.

Thus clothing Himself with our infirmities, being made like us, and suffering in temptation, was all for the purpose of fitting Him to be our high priest, that we might through Him be reconciled to God.

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### *The Incentive for Giving*

HENRY BALSBAUGH

THE chief incentive to larger gifts for missionary purposes is evidently not the fear of recalling missionaries, but God's steadfastly enlarging blessing upon the work. The experiences of the consecrated missionary in the latest crisis testify that he is not

planning to return home, but his mind goes out more simply and directly to God, and God keeps opening the way before him.

In this generation, now so nearly over, the gospel is to go, and is going, to all nations in the Spirit and power of God; and the highest incentive to believers is to fear God and give glory to Him by loving, cheerful giving, that God may finish His work in the earth, cutting it short in righteousness.

Prophets and saints have long cried out to God in entreaty that He would end the warfare with sin; and now, after the multiplied efforts of God's long-suffering love to win the hearts of sinners, believers are constrained to give more and all, to end, quickly and forever, the great conflict between good and evil.

How dreadful to let unbelief keep us, any of us, from receiving the love of the truth that we might be saved in such a time as this!

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### *Why I Am Glad That Christ Is Coming Again*

N. P. NEILSEN

I AM glad that Christ will come again, for He is my friend. I want to see Him as He is. I have heard of Him with the hearing of the ear, but I want to see His face and be in His presence. Sweet are the stories told of His wonderful love, and my heart has become enraptured therewith; but I long to behold Him in all His beauty and bask in His love. Aye, I am glad He will come, for He is my friend.

I am glad that He will come, for He is my Redeemer. He has forgiven my sins. He lifted me out of the miry clay, and set my feet upon a rock. He pardoned my transgressions and spoke peace to my troubled soul. I was undone and lost; but He ransomed me with His own blood. He is a wonderful Saviour, a precious Redeemer. He is "the chiefest among ten thousand, the one altogether lovely." Aye, I am glad He is coming, for I want to see Him, whom having not seen, I love.

I am glad He is coming, for then sin, sickness, and death will be found no more. Now death is everywhere. Every city has its cemetery, every village and hamlet its burying place. No spot on earth is immune to the ravages of death. Many are the tears that course down the cheeks of the human family because of sorrow and death. But when He comes again, all tears will be wiped away, and death will be found no more. Aye, I am glad He is coming, for I long for the blessed day when sin will be no more.

I am glad He is coming, for then friends long separated by death will meet again, nevermore to be parted. Then the fond mother will again embrace her little one so rudely snatched from her bosom by the hand of death. Brothers and sisters long parted will be reunited in that glad day. Then will the righteous of all ages be gathered in the home above. The weary soldier of the cross will then see the fruits of all his toils. The martyrs who sealed their faith with their blood will be called forth to life again. Aye, I am glad He is coming, for then the long-looked-for day of reunion will dawn for the saints of God.

Yes, I am glad He is coming, and with the Greeks of old who came to Philip, my heart cries out, "We would see Jesus." I have heard of His matchless beauty, I have felt His forgiving love warm my cold heart, as He has spoken peace to my soul; and I want to see Him come. Aye, and He will come. O blessed day, hasten on apace, and bring the promised rest!

# IN MISSION LANDS

Read, and you will know: know, and you will love: love, and you will give---in prayer, in money, and in service,  
as God shall prosper you and His Spirit shall guide.

## *The First Gospel Tent Effort in the East Indies*

J. S. YATES

THIS fall a tent was provided us by the kindness of the Malaysian Union. Our work has been opened here for nearly a score of years, but for some reason no regular public effort of nightly service was ever held, so some felt it would be a mistake to try such a thing. However, the tent was received, and three months ago we put it up and started action. This week this series of meetings came to a close with a fruitage for the three months equal to ten years of the former private way of working. We have already baptized twenty, and thirty more are to receive this rite ten days from now, and there are twenty-five others attending the regular Sabbath services,—all the result of these meetings.

The meetings were held in three languages,—Malay, Dutch, and Chinese. Eighty-four lectures were given or sermons preached, forty-two in Malay, twenty-one in Dutch, and twenty-one in Chinese, so we almost have one new person attending Sabbath school for each subject presented. The attendance at nearly all these meetings was good, often more people than seats, the largest single attendance being about four hundred. Offerings amounted to about one hundred dollars, American money. Many questions were asked and answered. Many nationalities attended these meetings, and the new converts are from more than ten races.

Perhaps the most remarkable thing was the interest shown in the message by the Moham-medans, a number of them being converted. Some of these new believers are from the very best families here, so should give us more influence for future work. The class accepting the truth can be seen by the fact that nearly every one is educated, whereas only about 3 per cent of all the people of these parts can read. In addition to the new ones added to our numbers, our older members were greatly refreshed by hearing a full course of lectures on the message.

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### *From Chile*

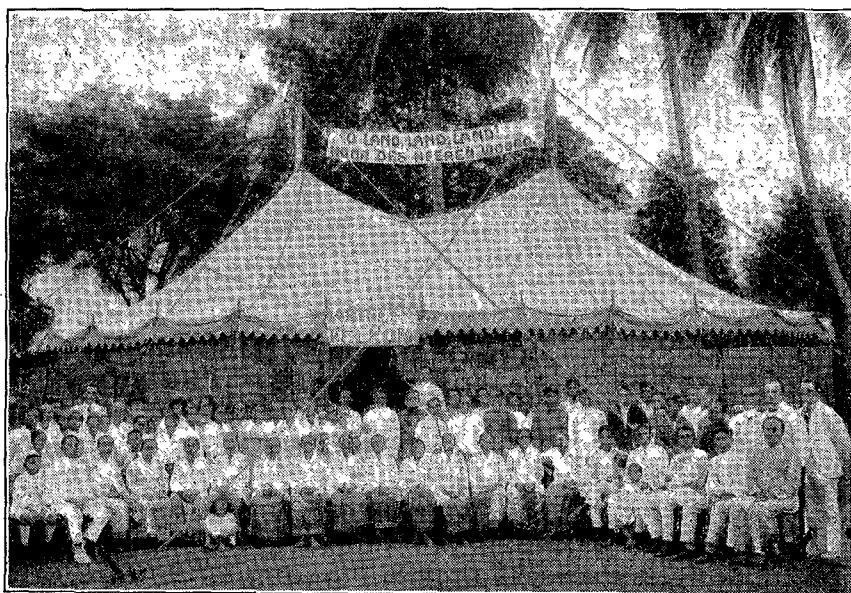
BROTHER W. E. HANCOCK, of Chile, writes: "I have recently had a very interesting trip among believers in the southern part of the country. The Lord is certainly going before us in this portion of our field. We have interests springing up everywhere. People whom no worker has ever visited, are accepting the Sabbath truth. Recently a local exhorter, his wife and her mother, a deacon, and a deaconess, were all converted to the truth at one place. I had the joy of organizing there a new church."

## *Conditions in the Hakka Mission Field*

S. A. NAGEL

I HAVE just spent nearly two weeks in the country visiting our much-neglected churches. On account of war we have been unable to visit them for nearly eight months. During this time soldiers surged back and forth twelve times over the section I visited. We had heard of the condition which existed, but it was really worse than we had heard. I would not have believed that it could be so bad had I not just been over the field and seen things with my own eyes.

There has not been any fighting now for several weeks, and it looks as if we were going to enjoy a little time of peace again. Soldiers are still camped everywhere, living off the people. In three weeks it



Fruit from the First Tent-Meeting in the East Indies, at Batavia, Java  
The twenty seated were the first to be baptized.

will be Chinese New Year, and this season of the year is a fruitful one for robbers and soldiers. I think some of the experiences through which our church members have passed will be of interest to our believers. We have written a good deal about what we foreign workers have passed through, now I must write a little about the native church.

Our Christians, along with the rest, fled to the mountains whenever it was reported that soldiers were coming. They took what they could with them, but what they suffered living in cold and rain, in grass huts up in the mountains, without proper food, can be better imagined than described. Most of the people are without blankets, mosquito nets, money, or clothing. The soldiers took everything. Their rice was eaten, and their bed boards, stools, doors—everything wooden was used to make fires to cook their rice. Many market places are deserted, and everything that could be burned is burned. Sick and wounded soldiers were left to die in the houses, and bones picked by dogs and half-rotted bodies were seen in many places.

Frequently the soldiers followed the poor people to their mountain retreats, and took all they found there.

As I rode through the country, the few who had returned home and saw me coming, thinking I was a soldier, would run away and hide. All whom I saw in the market places were pale and sickly. Some of our chapels suffered like all the rest of the places in the market. We shall need to begin all over again in many places. Sickness is in every family, they say, and thousands of people will face starvation before the next harvest.

Yet I did not hear that any of our members had been killed. Some were forced by the soldiers to carry luggage, but the rest prayed for them, and without exception they all returned home in safety; while many of their neighbors who were taken, when they became too weak to carry, were shot and left to die by the roadside. I wish I had written down all the stories I heard them tell of how God had answered their prayers.

I visited the first man baptized in the Hakka field. He is now eighty-five years old. He is the only Christian in his village. Two years ago, before I went to the States, I visited him and celebrated the Lord's Supper with him. He was then very weak, and I did not think I would ever see him again in this land. But I found him much stronger than before, and so happy to see me.

When the soldiers came through his part of the country, his family and neighbors prepared to run to the mountains. He told them that he had decided to remain and trust in God. When the soldiers came, they went through everything, and took all the clothing, bedding, dishes, rice, and fowls. He told me how he prayed, and when they came to his part of the house, they went right by him and never touched a thing of his. The most singular thing to me was that he had an old goose which was especially noisy when strangers were around. Brother Wong told me that all the time the soldiers were running around there

Passing through one deserted village, I saw a poor wounded soldier lying on a dirt floor amid some rags, nearly starved. Seeing me, he called to me, and I went in to see him. He began to cry like a child, then begged me to find him a piece of rope so that he could hang himself. He was shot through the knee. I got him something to eat, and the next day hired some people to carry him twenty-five miles to Waichow, where we nursed him several days in our chapel, prayed and talked with him; but later he died. The whole country is full of such sad cases. Yesterday I passed a spot where a bridge had broken and hundreds of soldiers were drowned. The people were taking out their bodies, and carrying them to one large grave on the hillside for burial.

If we can only have peace a short time now, so we can reorganize our work in these war zones, we feel sure that many more honest souls will accept the gospel. We must open some new stations also this year. In other places I visited, where they had not suffered so much, I found many awaiting baptism. Pray for your workers in these fields. May God grant us wisdom and power and love, is our daily prayer.

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### *A Visit Among Some of the Churches of Peru*

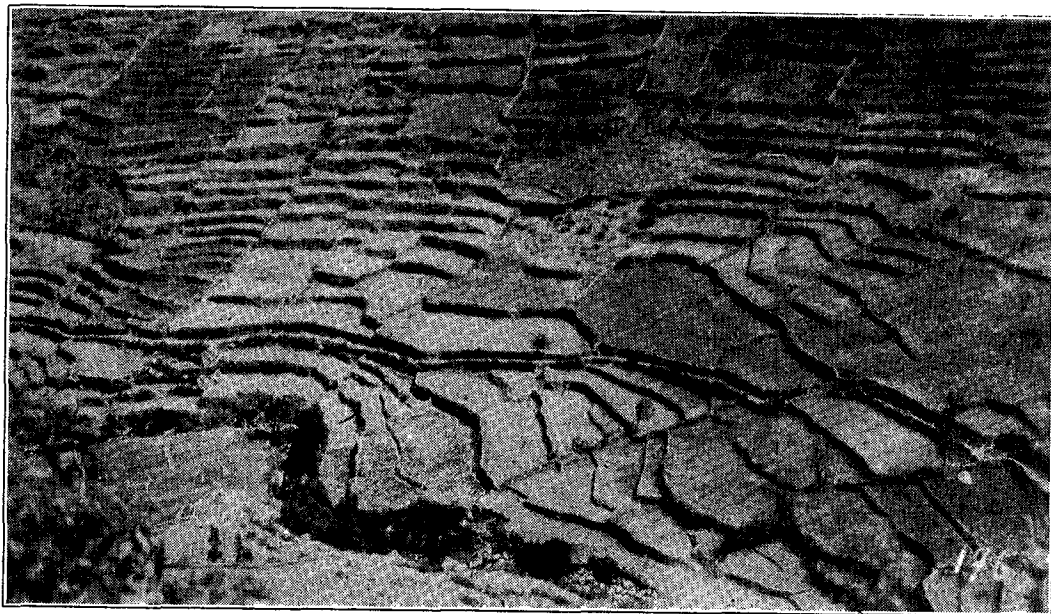
L. D. MINNER

IN August, 1923, I left Lima for the north part of the republic of Peru for the purpose of visiting the churches and believers who live in that region. Brother Silva, a native evangelist, accompanied me.

It has always seemed necessary to be in a hurry when we go to visit the churches, for there is so much ahead to do, and we have so many places to visit, that we feel restless and anxious to arrive at the next place.

This time I left the office with the premeditated

plan of not trying to carry out a set itinerary, but to move from place to place as I was able to attend to the work that was to be done. I soon found, however, that my trip was not progressing as we had hoped, because the longer I stayed in a place, the more work there was to be done. The fact is, we are very short of workers. The interest in different places showed itself more visibly, and I found it dif-



View of "Chacras" at Miraflores, Peru

looking for fowls to eat, and anything of value they could get their hands on, his old goose never quacked once, and the soldiers did not find him.

Another company of believers told me how robbers had planned to attack their village on a certain day, when a company of soldiers arrived just in time and shot several of the robbers; and as the soldiers were in a hurry, just passing through, they did not stop to take anything either.

It was difficult to move on. I resolved to limit my work to helping the churches reorganize and prepare missionary plans for future development. We celebrated the ordinances wherever possible, held a baptism where necessary, and continued our journey.

After visiting two places, we agreed upon a new plan. Instead of going together from place to place, we decided that Brother Silva should precede me a week or so, and prepare the people for my visit.

In Chepen we had an interesting experience. Chepen is the youngest church in the mission. Often a young church, like a young person, is very active, and not always as judicious as older ones. Well, we had some very interesting problems to deal with, some of which were due to a lack of experience on the part of the leaders. It was our privilege, after fifteen days of continuous meetings, to leave the church well organized with sixteen new members. The Spirit of the Lord came very near to us, and we were all wonderfully blessed.

Brother Silva arrived at Celendin, an interior town some five days' journey from Chepen, some time before I did, and worked diligently to prepare the new believers for baptism when I arrived. Celendin is so far away that we cannot visit it frequently. Brother Silva made the trip all the way alone, but I was more fortunate in that I had the company of a large party of government officials who were going over the same route. There were eight of us on horseback. The highest officer in the party was an old military man, and he organized us as a squad and gave orders. The time passed very pleasantly, and the journey was less fatiguing because of the company.

There was one disagreeable feature which presented itself repeatedly. All in the party but me drank freely, and could not understand why I would not take any liquor. The education and culture of my companions, however, prohibited them from insisting unduly, and so we got along beautifully. I took advantage of the opportunity to explain many points of our truth. But they were not entirely ignorant of our message. Most of the high officials in the government circles know considerable about our work.

From Cajamarca to Celendin, a distance of one and a half days' journey horseback, I was obliged to travel alone. This part of the journey is very mountainous, and certain parts are infested with robbers. A half day's ride from Cajamarca brings one to a place of shelter where he can also get food. But this time the place was full to overflowing with a large crowd which had gathered to celebrate a Catholic feast in honor of some saint. Every one was drinking, and there was no room for me. So I decided to go on to the next stopping place, which is a little ranch about twelve leagues, or thirty-six miles, farther on. I was loath to go on alone, for I feared that night would overtake me. However, I decided to continue my journey. I had several hours of steady climbing, and my difficulty was greatly increased when it began to rain. I realized before long that I had missed the road. I had no light with me, and was in a rather sorry condition,—lost in the mountains in the rain and in the darkness of night. I prayed earnestly to the Lord that He would protect me from danger and send His angels to accompany me. I know that the angels were with me that night. I was not afraid, but happy to have a part in the Lord's work.

I finally found an old trail which I believed was a road toward the place to which I was going. It proved to be so, and at last I reached a place of shelter.

The next morning I continued my journey early, and surprised our brethren in Celendin by arriving about 11 o'clock in the morning instead of 4 P. M., as they were expecting. From Cajamarca I had sent a message advising them of my plans to arrive that day. So all were preparing to meet me at the mountain top above the city about 4 P. M. Brother Silva told them that this experience should be a real lesson to

all. He said, "We are expecting the Lord to come, and are preparing to meet Him; but if He comes before the time we have planned on, we may not be ready."

In Celendin we baptized ten believers, and from there we continued our journey until we reached the



Dance at a South American Feast

banks of the Marañon River, where we have a brother employed by the government to watch a bridge over the river. I baptized this brother in this great arm of the Amazon. This was the farthest point we reached on our trip. We made the return trip another way, visiting groups of believers in many places, and had many other interesting experiences. While making a heavy day's ride, my horse became sick and died. But fortunately I was not alone, and was not held responsible for the loss of the beast.

The trip lasted seventy-four days, which was the longest trip I have taken in the six years I have been superintendent of the Peruvian Mission.

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### The "Still Small Voice"

J. I. TAYLOR

With blast of trumpet and boisterous din,  
With show and shimmer, the noisy throng,  
In reckless abandon to pleasure and sin,  
With throbbing music and wine and song,  
Sweep on in an ever-growing tide,  
As the rolling swell from the ocean wide,  
As they rush in their heedless haste along;  
But above the rush, the noise, and the din,  
A Small Voice speaks to my heart within,  
To guide my soul in the Lord's own way,  
To direct my feet that they do not stray.

With fiery speech and with blatant voice,  
With swelling words and with boastings loud,  
With scathing phrases and charges fierce,  
The demagogue sways the surging crowd  
To unwise action and heedless haste,  
To violence and to sinful waste,  
As he sports himself in his praneings proud;  
But the Small Voice whispers: "'Tis not by might,  
But by My Spirit shall triumph right:  
Fear not their fear, heed not their word,  
Wait thou in patience on the Lord."

Mid the surging tide of the evil days  
The Small Voice whispers: "Fear thou not;  
I will be with thee all the way,  
Whatever thy station, or place, or lot.  
In patience each day possess thy soul,  
Keep ever thine eye upon the goal,  
And let thy duty be ne'er forgot;  
And amid the clamor of crowd or street  
I will hold thy hand, I will guide thy feet;  
Amid the throes of earth's struggles last  
I will keep thee safe, I will hold thee fast.





# 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.

## God Wants the Boys and Girls

"God wants the boys, the merry, merry boys,  
The merry boys, the funny boys,  
The thoughtless boys.  
God wants the boys with all their joys,  
That He as gold may make them pure,  
And teach them trials to endure.  
His heroes brave  
He'd have them be,  
Fighting for truth  
And purity.  
God wants the boys.

God wants the girls, the happy-hearted girls,  
The loving girls, the best of girls,  
The worst of girls.  
He wants to make the girls His pearls,  
And so reflect His holy face,  
And bring to mind His wondrous grace,  
That beautiful  
The world may be,  
And filled with love  
And purity.  
God wants the girls."

\* \* \*

## Eating to God's Glory

### A Scripture Reading

P. S. BOURDEAU-SISCO, M. D.

**God's Material Gifts.**—Matt. 6:11: "Give us this day our daily bread."

Matt. 6:26: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

We are taught to pray for daily bread, and then to trust implicitly.

**Purpose in Eating.**—Eccl. 10:17: "Happy art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!"

The object of taking food is to nourish the body, not to intoxicate it.

**Power of Appetite.**—Matt. 4:3: "The tempter came and said unto him, If Thou art the Son of God, command that these stones become bread."

Prov. 23:2: "Put a knife to thy throat, if thou be a man given to appetite."

Appetite is one of the temptations under which men most commonly fall. It should be to us a blessing: it may become a curse.

**Mental Attitude.**—Acts 2:46: "Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart."

Joy and gladness at mealtime are conducive to good health; worry, sadness, gloom, and fear are the enemies of digestion.

**Possible Results.**—Ps. 106:15: "He gave them their request; but sent leanness into their soul."

Whenever the appetite runs riot, the spiritual life becomes impoverished thereby.

Luke 21:34: "Take heed to yourselves, lest haply

your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you suddenly as a snare."

Excesses in eating tend to blunt the keenness of the faculties and the powers of discernment.

**Self-Control.**—Dan. 1:8, 15, 20: "Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." "And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties." "And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm."

God today will honor obedience to the laws of health in eating and drinking, by granting strength of body and vigor of mind.

1 Cor. 9:25: "Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible."

The control of appetite is an important factor in the gaining of the corruptible crown of physical strength here, and the incorruptible crown of glory hereafter.

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

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## Are You Looking for the Lambs?

MRS. G. J. APPEL

IN one of the Western States is a small home which nestles among the woods in the foothills of the Coast Range. The cultivated land slopes gently from the north and south, and through the center flows a stream of crystal water fed by never-failing springs. During the rainy season of the year, many times the peaceful little stream becomes a raging torrent, its banks are cut under, soaked, and unsafe, and its waters are so noisy that other sounds are not easily heard.

It was during one of these high-water times that a small flock of sheep had been turned out to graze for a little while along the grassy banks. When they were brought in, one of the lambs was missing. As in the story of the Good Shepherd, the rest were left in the fold, and a thorough search was begun. A girl of about ten years, and her uncle, to whom the sheep belonged, were the searchers. Long and faithfully did they search and call, and several times they thought they heard a faint answer which, muffled by the roar of the stream, they could not locate. Each time the faint call was heard, the child's heart bounded with hope that the lamb might yet be found. Up and down the stream they tramped and looked in every clump of willows and down the steep banks till it seemed that every inch of the ground had been covered, and finally with what a feeling of horror did the child hear the announcement that they had probably been

mistaken about hearing it at all. It had doubtless fallen into the torrent, and been swept down stream and drowned, and they would give up the search. She went home with her uncle, but many times during the winter that followed did she sigh for the poor little lost lamb.

When the warm spring days came again she was one day gathering wild flowers along the banks of the now peaceful little creek, when suddenly, on the edge of one of the high banks in the shade of a small bush, she came upon the tiny bones of the lamb. Anew the scenes of the search came up before the childish mind. Had they only searched a little longer, they might have found and rescued it!

Years have rolled by, but the memory of the lost lamb still lingers. Then, to the childish mind, it brought only sorrow for the poor little creature which perished alone in the cold; but as years have broadened the vision, it brings scenes of "God's lambs" perishing alone, with no one to lead them to the fold. Are we doing our best? Perhaps we, like the uncle and child, search faithfully for a time, and then, considering our work useless, cease, only to find along life's path in after-years the "spiritual skeleton" of some one we *might* have saved had we continued to work and pray.

May God help us in our search for His lambs to be vigilant and untiring till Jesus comes and bids us rest. Sweet will be that rest if we can feel that we have done our best, and that no lambs are missing because of our half-hearted searching.

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### **Personal Experiences in Conducting Family Worship**

#### **Home of a Widow with Two Sons**

FOUR years ago I complained to a friend that my boys did not know anything of the Scriptures as I had been taught at their age. She asked me if I had family worship, and I replied that I did not. She then asked me if family worship had been the rule in my childhood home, and I acknowledged that it had been.

"Well," my friend replied, "that accounts for it all. You can teach and teach children, but it is the daily reading of God's Word and the daily family prayer that make the lasting impression."

I said to her that I could never bring myself to have family prayer, now that my husband was dead, because I could not bring myself to pray before my husband's mother, with whom I live.

My friend assured me that I could and should do this, and said if I could not have courage to formulate a public prayer, it was not necessary to do anything else than repeat the Lord's Prayer. I decided to begin, and we have been having "prayers," as we call it, ever since, and it has helped tremendously. Both my boys are interested, and sometimes ask questions while I am reading.

#### **Home Where the Family Altar Has Been Maintained for Forty-six Years**

At the close of our first meal after we began house-keeping, we set up the family altar, and it has never been taken down. As my son and myself have been obliged to take early trains for New York City, we decided to have evening worship at the close of the day, after dinner, when we set our chairs back from the table. Then I read either from Deuteronomy, the Psalms, Isaiah, or the New Testament, occasionally

adding a word of explanation, then all kneel in prayer, closing with the Lord's Prayer. We always invite the servant in. On Sabbath evenings, in addition, I repeat some suitable hymn, for I committed to memory more than three hundred hymns when I was a child, and they often help in the worship. The whole service takes about ten minutes. If my friends come in during the meal, they are asked to remain and unite with us, but if only a visitor has called, the parlor doors are closed until our prayer service is conducted.

The blessings of this service are innumerable. As a family, we are united in closest bonds. If any peculiar joy or sorrow has come to any one of the group, we either give thanks for the blessing, or ask for divine strength to bear the trial. We seek special help for all the hours of each day and prevention from all its dangers, and I always seek to breathe the spirit and often the very words of the chapter which I have just been reading, into the prayer I offer.

One of the most sacred and precious memories of my life, when I was a little child, was in hearing the voices of my parents in prayer (for when father was obliged to be absent, then our beloved mother always conducted the service), and it is a most sacred recollection.

#### **The Old Farm Home Where Worship Was Conducted Three Times a Day**

Being a minister of the gospel, it is of course understood that the family altar is an inseparable part of the daily life. A little account of a layman's family altar, however, as I was privileged to see it in my own home, might be pertinent.

I spent my boyhood days with my parents on a farm on the Western plains, to the age of about twenty years. During all those days, from the dawn of memory to the time when I exchanged experiences on the old farm for those of the college and the seminary, I cannot recall a day that father did not gather all his loved ones about the family altar three times a day, deeming spiritual food fully as important as physical. No meal was eaten without first giving thanks to the Giver of all, and reading a chapter from His blessed Word. This practice was never omitted, whether a neighbor came to borrow an ax or a shovel, whether the grain was white for the harvest, or a dozen men were on the place for the threshing season. I remember distinctly how one day an ungodly neighbor came just at the close of a meal, and was obliged to witness Scripture reading and prayer. This was his comment: "I always respect a Christian who is not ashamed of his religion."

The blessings that came from such home influences are incalculable. I would not exchange these spiritual influences for the richest inheritance the world could give. I attribute to this day my obedience to God's call to the ministry to those early influences of the family altar. To listen — as I am privileged to do at long intervals only — to the Scripture reading and prayer of my aged parents, is a precious benediction indeed. Even the memory of those blessed hours is to my soul like the refreshing dawn of an Oriental morning.

#### **Home of a Very Busy Family — The Mother's Tactful Plan**

We have a family of five children under nine years of age, and find it hard sometimes to have family prayer. However, it is the rule in our home to have family worship before my husband goes to the office, about 8:30. Either I or our oldest child reads aloud

the Scripture lesson while the others are having breakfast, and then, after all repeating the Scripture verse for the day, as appears on the Home Missionary Calendar hanging on the wall near the dining-table, we kneel, and my husband leads in a short, simple, practical prayer, remembering each child by name, and we all join in the Lord's Prayer at the close. Then, with a hurried farewell, my husband is off for the day's work, but he has often remarked how the sentiment of the morning Scripture reading has stuck with him through the day, and influenced him for good in his work.

On Sabbath we have family worship at noon, varying it by asking each other questions at the dinner table on the Sabbath school lesson, and having prayer when we finish dinner. The children gain a knowledge of God's Word, they are more reverent, and we all seem as children together, asking help from our heavenly Father, and are thus drawn more closely together.—*Adapted from the Sunday School Times.*

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### **Conjugal Harmony**

HARMONY in the married state is the first thing to be aimed at. Nothing can preserve affections uninterrupted but a firm resolution never to differ in will, and a determination to consider the love of the other of more value than any earthly object whatever, on which a wish can be fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affections of one with whom we are to pass our whole life.

Opposition in a single instance will hardly of itself produce alienation; that only takes place when all the little oppositions are put, as it were, in a pouch, which, while it is filling, the alienation is insensibly coming on, and when full, it is complete. It would puzzle either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. The affections are wearied out by the constant stream of little obstacles.

Other sources of discontent, very common, indeed, are the little cross purposes of husband and wife in common conversation; a disposition in either to criticize and question what the other says, a desire always to demonstrate and make the other feel in the wrong, especially in company. Nothing is so goading. Much better, therefore, if our companion views a thing in a light different from what we do, to leave him in quiet possession of his views. What is the use of rectifying him if the thing is unimportant? Let it pass for the present, and await a softer moment and more conciliatory occasion of reviving the subject together. It is wonderful how many persons are rendered unhappy by inattention to the little rules of prudence.—*Thomas Jefferson.*

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### **Knots**

ON the table by the turning lathe lay a rough, gnarled knot of hard pine. "Utterly useless, except to burn," was the general verdict.

"Not so," thought the turner. With keen eye and skilful fingers he "centered" the shapeless lump, turned up the set screws, slipped on the belt, and had it spinning before him. Then he laid a sharp chisel across the iron "rest," and moving it nearer and still nearer, chipped off the first rough protuberances, cutting more and more, until the whole outside was smooth and even. Another smaller tool, held in a different position, cut out much of the inside, leav-

ing a mere whirling shell. Gentle touches with emery cloth and burnisher finished the task. The belt being thrown off, and the shell removed, it appeared transformed into a beautiful vase, highly polished, and rich in unique veining.

"There," said the turner, "that is my everyday lesson. No matter how rough looking your material may be, don't call it useless until you have tried it. There is many a hard character, many a tough knot, which, under the right kind of turning, might be fashioned into a vessel fit for the Master's use."—*Selected.*

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### **The Dignity of Greasing the Wheels**

WOMEN generally think their lot a secondary one. They put it that the man does a life-work as lawyer, minister, merchant, or farm hand, but that the woman is held down to insignificant details of service for him, — attending to meals which are forthwith eaten up; giving mind and body to keep a house well ordered, so that nobody shall need to notice that it is kept at all; toiling for little children who seem to themselves and to the world at large to "just grow" as easily as Topsy. Only when a woman earns wages does she feel that she "accomplishes something."

My view of the case is entirely different. I say that she is the man's partner in his life-work. . . . And there is an unlimited field in a woman's department. Genius and educated faculties are as productive in the varying arrangements and manipulations of a housewife as in professions and trades. Few people are so conscious of ability as not to have sometime revered the masterly generalization, combined with skill in detail and undying energy, shown year after year, out of sight behind kitchen doors, by some clear-headed servant. Does not that woman lift up the earth from underneath her a full inch as really as any Atlas of them all? Many an inglorious feminine Cromwell shapes her family's well-being for generations to come, not calling at all for Gray's pitying concern, but for thorough envy.—*Christian Weekly.*

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### **The Sky That Went Along**

DEATH had taken the father, and the mother with her little boy was leaving the old home. They had walked a long and weary way. The dear familiar sights had long been left behind, and they were amid new and strange surroundings. Suddenly the boy looked up and noticed that the sky was the same, the same lovely blue, the same fleecy clouds. "Mamma," he exclaimed, "the sky goes along with us!"

Happy little philosopher! Constantly in life's journey are we leaving familiar scenes and associations behind us. Well for us that God's overarching sky, with its blue canopy by day and starlit dome by night, goes along with us. And there is so much of it.

There was another boy, born in the slums of a great city, his home a dark room in a tenement house in a narrow alley. It was not his to know the green fields, the daisies in the meadow, the cool brooks, or the whispering trees. Even the sky was to him a tiny patch seen through the encroaching fronts of rickety houses in a dingy street. One day, through some kind providence, the boy found himself in "God's out-of-doors." With shining face and wide-open eyes he cried out, "Why, how much sky there is!" Yes, there is a great deal of sky for those who will look up.—*Selected.*



# YOUNG MEN and YOUNG WOMEN



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

## "Pond Lilies Covering a Stagnant Pool"

(A True Experience)

A SOCIAL WORKER

"YOUR words of advice are not necessary, Marion; Donald Pieffer is very good company. He is so congenial, and does show one a good time."

The speaker leaned back in her easy chair with a memory smile of past pleasures lingering on her lips. Her companion, a sweet-faced girl, though not with the attractive beauty of Viola Stafford, hesitated a moment before she spoke. "Yes, I know he is good company,—that is, he can tell funny stories and relate laughable incidents; but somehow there is a subtle undercurrent of insincerity about his words and actions that makes me doubt his stability of character. He too often tells little jokes about Bible characters, with just a wee bit of ridicule in them, that lowers our religious plane of thought."

Viola laughed lightly. "You are so particular about little things, my dear. Why, every one has some little quip about Adam and Eve or perchance Jonah and the whale, even the church people repeat such jokes. You would necessarily have to condemn some of our best church folks if you take Don to task about his stories."

"There is one good thing about Don that even you will commend, he always finds a good lesson in every picture we see, and he makes the moral part of it very emphatic when discussing the plot. It is wonderful to be able to see good in everything; but why do you look so distressed?"

Thus questioned, Marion replied, "Why do you persist in going to the movies with Don? You know your aunt does not approve of it, and besides, you are absorbing such false views of life. The glamour of romance is covering up the realities of everyday affairs, and leading you to make a hero out of a very commonplace fellow, enduing him with all the virtues and graces of a knight of olden days. I am very much afraid, Viola, that the lessons Don is teaching you are like a blanket of pond lilies covering a stagnant pool."

It was a month or so later that Marion, seated in her study, received an imperative summons from her friend Viola Stafford to come at once to the City Court House. With a wildly beating heart she approached the entrance to the building, and sought the chambers of the presiding judge. She was ushered into a small side room, where she found her friend Viola. "What is it, dear? Something terrible must have happened to bring you here."

"Well, yes," Viola admitted reluctantly. "Don Pieffer has been showing me a good time, but it is not at all enjoyable. Come with me, Marion, I want you as a witness."

They entered the main room, where to Marion's surprise she saw Don Pieffer handcuffed between two officers of the law. One of them came forward to greet Viola, "Miss Stafford, will you kindly tell your story to Judge Graham?"

Viola faced a kindly man with gray hair and quizzical blue eyes, and encouraged by his friendly attitude, she told of her trust and confidence in the prisoner before him. In her present position she had little time to attend to business affairs. Her employer, a lawyer, advised her to transfer her bank account from a Trust Company to a National Bank, as there had been several failures of prominent Trust Companies recently. Incidentally she had mentioned this to Mr. Pieffer, and he had promptly offered to attend to the transaction for her. She had trusted him, and his delay in returning her bank book was attributed to forgetfulness on his part.

A few weeks later Viola spoke of a certain account that was due, and Mr. Pieffer again offered to pay the bill for her. He forgot, however, to obtain a receipt for the money, and soon after left town on a business trip. Viola's suspicions were aroused, and she began investigations, which resulted in the discovery that he had not only failed to pay her account, but

that he had drawn her savings from the bank for his own personal use. A conference with detectives followed, and on Mr. Pieffer's return to the city he had been arrested and was now before the judge for investigation.

"You are very trustful, Miss Stafford," and Judge Graham smiled dryly, "particularly with a man who has borrowed money from some fifty different women in this town, so the detectives tell me. Why did you let him take your bank book?"

There was a suspicion of a break in Viola's voice as she replied, "Well, he was so congenial, and he did show me such a good time."

The judge's face grew stern, "You paid well for it, and perhaps contributed to some other woman's good time, also. This fellow is a rascal, and should be in the penitentiary. If we send him there, we may have to ask you to appear against him."

Viola hesitated, "Just what would that mean?"

"A trial in court, with all the humiliating details of any lying testimony that he may choose to bring up. There will be a publicity about it that will be embarrassing, to say the least."

Marion gave a little gasp, and caught her friend by the arm. The picture that presented itself before Viola was not pleasing. She had been so proud of her good name, proud of her life and her work, and now — She drew her veil over her face and turned away, "I think I am paying enough for what I received."

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## Old Things Are Passed Away

MINNIE ROSILLA STEVENS

THE colored musicians in the cabins across the street from our open door, were evicted. As autumn merged into winter, all except one of the cabins were torn down and removed. We often wondered why one alone had been allowed to remain standing, with the bareheaded little colored children running in and out of it. The mother appeared to be ill, and we finally learned that she was wasting away with tuberculosis. Feeble, emaciated, wan, notwithstanding her dusky skin, she crept slowly out of doors on pleasant, sunny days, to enjoy, for a few moments, the bright sunshine. As the weather grew colder, these little outings became less frequent, and ere autumn was past, she had entered, for the last time, the humble home which stood but awaiting her eventual and inevitable removal from the scene, when it also would submit to dismemberment and removal, as an incumbrance to the ground. There seemed a dismal analogy between the dying woman and the tumble-down cabin,—both awaiting their end, each end a sad one.

Then, one day, a dray backed up to the curb, and a long pine box was carried through the mean door, where for a few hours a bit of crêpe had fluttered in the chill northern breeze. The box was placed upon the dray, a grief-bowed colored man stepped on beside it, and it was driven away to return no more. In a little while the father came back alone. The children, together with various parcels and boxes, were tucked into another conveyance, and they too were driven away through the cold winter twilight into a colder world.

Shortly afterward the cheerless and deserted cabin was removed from the ground, and the last reminder of a humble but no less touching tragedy had vanished. A new cottage soon occupied the site, the sunken lots were filled level with the street, a pansy bed, before the new cottage, turned hosts of smiling velvet faces toward our open door, and the finishing touch was given to the transformation of the spot which made up our view across the street.

"The former things are passed away" came vividly to mind, as we looked out upon this change across the way. In the wake of this came kindred thoughts, suggested by the various stages of that change:

"He forgetteth not the cry of the humble." Ps. 9: 12.

"He shall deliver the needy when he crieth; and the poor, that hath no helper. He shall have pity on the poor and needy." Ps. 72: 12, 13, R. V.

Our sympathies went out to the lowly neighbors in their affliction, and when death visited them, we were reminded of the divine purpose in human suffering: "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." Eccl. 7: 3.

Nor was comfort lacking, for in the very sight of the helpless misery before us, was repeated the assurance that in due time "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21: 4.

Even the demolished cabin, fallen like the house on the sands, directed our thoughts to the promises of a restored Eden, and the homes awaiting even the most homeless of the redeemed in the earth made new.

"It shall come to pass, that like as I watch over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." Jer. 31: 28.

"They shall build houses, and inhabit them. . . . They shall not build and another inhabit." Isa. 65: 21, 22.

"Every house is builded by some man; but he that built all things is God." Heb. 3: 4.

"He looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14: 2.

Least conspicuous feature of the scene, but not the least eloquent in their divine message, were the pansy blossoms before the new cottage. In the language of flowers, pansies are said to signify thoughts. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29: 11. Then "the wilderness and the solitary place shall be glad for you; and the desert shall rejoice, and blossom as the rose." Isa. 35: 1. Such was the message of the pansies across the way.



### Aids to Thrift

LAURA FOSTER RATHBUN

IN the present scheme of things, thrift is especially important, particularly for Seventh-day Adventists.

Thrift is made up of economy, not spending unnecessarily or unwisely; and frugality, not spending on oneself in order that one may be liberal to others. Thrift is temperance. Thrift forbids both wasting the essentials and indulging in the non-essentials. It counts the ultimate cost, and looks to the greater good. It denies present luxury for future liberality.

Those of limited means will not have money for missions or gifts for the suffering unless they are both economical and saving, and they will not be either economical or saving by accident. Giving takes forethought and planning—thrift.

Too often we let our good impulses vanish in sentimentalities. Instead of "laying by in store" some means for carrying out our generous impulses, we stop with wishing, and think we are charitable enough because we say we would give if we could. The cynical observer announces that even the poorest people have money for what they want most. They may not pay their honest debts or have any offering to take to Sabbath school, but they have money for candy and knickknacks.

In an extravagant age we must early learn to combat the tendency to extravagance. Perhaps the great trouble is to know when we are really extravagant. One definition of extravagance is, "exceeding the bounds." This suggests the budget system of managing one's finances. The provisions of our budget determine our bounds; we set them ourselves, and if the system is to be successful, we must keep within our bounds. Of course we shall first set aside the 10 per cent, which is the Lord's. The rest of the budget will demand careful thought and comparison of figures. If, for instance, we provide that we may pay 25 per cent of our income for board, 15 per cent for clothing, and 20 per cent for room or house rent and fuel, we shall have left from that over which we are stewards, 30 per cent for offerings, books, travel, and incidentals. If we decide upon 5 or 10 per cent for offerings of all kinds, we shall have the satisfaction of being able always to give something when any worthy call comes. The budget system is elastic enough to be adapted to any conditions, though the percentage will vary.

### Value of a Budget

This last 30 per cent will most easily slip through our fingers. We shall not be able to give an account of it unless we have the thrifty habit of "keeping books." In a simple way we can keep an accurate cash account, and we should do so. This accounting is very strongly emphasized in "Counsels to Teachers:" "There are many who have . . . failed to succeed because they did not know how to keep accounts." And many have failed, or are failing, because they are not practising the keeping of accounts.

After the budget is decided upon, after we have thus set the bounds for our various lines of expenditure and started a simple form of accounts, the next step in thrift is to see how far we can make the amount for each item go. It is better economy to buy an occasional suit or dress of good material than to buy cheaper ones oftener. Not only thrift, but good taste dictates simplicity and conservatism in the styles of dress, rather than fussiness and extremes, and consequent expense. Plain, nourishing foods are less expensive, not only in the initial cost, but in the value received, than elaborate dishes which require the added cost of much time and labor used in preparing them.

Thrift, however, has a broader application than to the handling of money. I refer to our use of time even when time is not money. We may be so wasteful or extravagant in the use of our time that we say we have no time when we are asked to observe the Morning Watch, or to prepare a talk for the Missionary Volunteer meeting, or to do a bit of missionary correspondence, or to read a good book, or to enjoy nature, or to keep up the music practice that much money has been spent upon in the past.

And that suggests another avenue of thriftlessness—starting things and not finishing them. Time and money and strength may all be invested in them, but there is no interest on the investment, and perhaps loss of the principal because the enterprise is not completed. A daily program or a schedule for the week is an aid to thrift in the use of time.

My readers do not include the idler, the sluggard, nor the lavish spender; and so it is not necessary to discuss loafing, laziness, sloth, or debts because of slackness as hindrance to thrift. But to the working young men and women diligence, regularity, system, perseverance, and thoroughness are aids to thrift. "System is everything."—*Testimonies*, Vol. V, p. 181.

To sum up, therefore, I would say these four things: Make a budget, keep a strict cash account, provide a time schedule, and study the wisdom of your expenditures of both time and money.



### You Can Read, Can't You?

VITA TYNDALL CHRISTENSEN

ONE evening in the late fall I alighted from a street car in a little town in the Southwest. I had forgotten the direction in which I was to go from the car. As I was a stranger in a strange land, and night was coming on, I was anxious. I stopped a little lad who was passing by, to ask for information. After inquiring for the street and number, he gave me very minute instructions about the way.

Pausing a moment in his directions, he looked intently into my face, "Well, you can read, can't you? You can find your way from there!"

You, too, can read, can't you? Cannot you, too, see the signposts by the way? Cannot you read these same signposts, and thus know the road you are now traveling? "Whatsoever things were written aforetime were written for our learning." Rom. 15: 4. Cannot you read in the mistakes of the lives of others a warning to you? Cannot you profit by their experiences, and thus avoid the sad results that have come to them? Cannot you hear God's voice calling to you, "This is the way, walk ye in it"? Isa. 30: 21.

Listen to His loving voice in this message to you: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 14, 15.

Reading the road signs will tell us of the condition of the road. Some of us need a route map, and a desire to study it. Others of us may need to learn how to read the signs on the map, and perhaps still others should not travel the road so rapidly that they fail to heed the signs all along the way. We have the Guidebook—the Bible. We may compare the instruction in our Guidebook with the scenes along the way. We may read it and profit thereby.



# MISSIONS PUBLISHING FUND



FOR 1924

## To Keep the Wheels of the Mission Presses Turning

WELL did Martin Luther hail the coming of the printing press in those Reformation times as God's gift to men for the last days. Our chain system of printing offices insures the fact that somewhere every hour of the twenty-four, night and day, around the whole world, presses are running, printing this third angel's message. Standing in the doorway of one of our houses in Europe where publications are issued in a dozen or more languages, I saw the delivery frames of the presses throwing down the printed sheets, and I thought of that phrase in the "Testimonies," "Like the leaves of autumn."

Truly, like the leaves of autumn are the printed pages falling over the earth. Every year nineteen or twenty thousand new members are coming into our ranks, and every year it is evident that a considerable proportion of these were set studying this truth by reading the printed page. We thank God for the gift of the printing press. We thank Him that our presses are running off the books and tracts and papers in more than one hundred languages.

But this is only the good beginning. We are within reach this day of scores of languages in which we ought to be printing. And in the older fields where we have already begun, new publications must be issued. Here in North America and in other strong bases that we call the homelands over the sea, our older printing houses are giving of their means to help

extend this work. But every year now we have set apart, by General Conference action, what is known as the Big Week. To thousands of our brethren and sisters it is a familiar phrase. They have used the Big Week to send blessings into every far corner of the earth. This year the Big Week is from Sabbath, April 19, to Sabbath, April 26. On the 19th is the consecration service, with prayer to God to help in scattering the literature during the coming week. On Sabbath, the 26th, come the reports of the experiences. It is the plan to encourage every member to sell literature during that week, at least sufficient to bring in a profit on sales of \$2, which is to go to the Missions Publishing Fund, to help our little missionary plants in the far lands to produce new literature.

All of our colporteurs will engage during this week in a special effort for the sale of books, giving the profits from the biggest day's work. This is called the Big Day of the Big Week. It has brought thousands of dollars for the Missions Publishing Extension Fund. Those who do not engage in the selling of books are asked to give one day's wage during that week. The largest day's pay is suggested for those whose daily wage is variable. All these gifts and sales' profits are counted on the Sixty-cent-a-week Fund in the church.

Not only has the Big Week helped to build printing offices and install printing

presses and other machinery in many lands, but it has put thousands of volumes of our books in the homes of the people. It is splendid home missionary service at the base, and a splendid financial lift for the printing work in the lands across the seas. May the Lord bless again during this coming literature week in April.

For one thing, we are hoping the way will open for a renewal of the publishing work in Russia. The last we heard, they had printed really but one thing during these recent years of change there, and what do you think that was? It was a little hymn book of only a few pages. "You know," they said to Elder Christian, "we had to have a little hymn book. It brings such good cheer to our hearts to sing the songs of Zion." Well, this April's Big Week will bring in money to help the struggling fields to go forward with their work of printing the message which will bring many souls into the light of truth and put into their mouths the new song of praise for the message of Revelation 14.

So, brethren and sisters, let us all lay hold of this Big Week plan, every one with joy, because we do it for Jesus and His cause. Either by the sale of books, which is the best way of all, or by the gift of the day's wage, let us every one have a part in the united lift for the missions publishing work. And our brethren and sisters in all the lands will be joining in this effort.

W. A. SPICER.

### Columbia Union Conference

THE quadrennial session of the Columbia Union Conference was held in the sanitarium and college chapels at Washington, D. C., from January 31 to February 7. In connection with the Columbia Union Conference sessions, the Washington Missionary College and the Washington Sanitarium also held their annual constituency and board meetings.

F. H. Robbins was re-elected president of the Columbia Union Conference for another quadrennial period; E. J. Stipeck, secretary-treasurer; J. P. Neff, educational secretary; C. E. Andross, Missionary Volunteer secretary; H. F. Kirk, field secretary; Dr. H. S. Brown, medical secretary; B. G. Wilkinson, Religious Lib-

erty secretary; and E. R. Numbers, home missionary secretary.

The Columbia Union was organized in November, 1907, with 206 churches and 6,063 members. Today there are 240 churches, with more than 12,000 believers, the membership having increased 100 per cent in the sixteen years since the union was organized. The union has a splendid and enthusiastic laboring force of 310 workers. While the workers have made an earnest effort to build up the spirituality in the local churches, they have also endeavored to carry the message into new and unoccupied territory. During the last quadrennial period, there were reported 3,100 baptisms.

The tithes for the last quadrennial period amounted to \$1,988,975, an increase of approximately \$900,000 over the previous period. According to a statement made, this is more than the tithes paid by the entire denomination in 1915, and more than was paid by the entire denomination for the first twenty-seven years of its existence. The tithe per capita for this period was \$46.09 annually, as against \$32.49 annually for the previous quadrennial period.

The Sabbath school offerings showed an increase of 100 per cent over the previous period. The foreign mission offerings for 1923 amounted to \$298,082.24, passing all previous records, and exceeded the amount contributed by the entire denomination for the year 1909. The average per capita of foreign mission offerings for 1923

was 49.4 cents a week. West Virginia, East Pennsylvania, and the District of Columbia Conferences exceeded their goals of 60 cents a week.

The sale of literature by the regular colporteurs alone amounted to \$1,140,000, as against \$894,000 for the preceding quadrennial period, showing a gain during the last period of \$246,000. The total cash sales of literature by our people amounted to \$993,714.79 for the last quadrennial period.

The Harvest Ingathering showed a gain of more than 150 per cent over the previous quadrennial period. The Big Week effort showed a gain of nearly 200 per cent the past year over the preceding year.

A very important action was passed by the session, which will undoubtedly mean that the Columbia Union will reach its 60 cents a week for foreign missions next year. The resolution encourages both conference workers and as many of the people as possible to contribute a dollar a week, beginning with 1924.

Considerable study was given to the subject of reviving the evangelistic work in the large cities in the East, as we are admonished to do by the spirit of prophecy. While this instruction was carried out with excellent results in a few of the larger cities by a few of the workers, there are more than a hundred large cities in this union where comparatively little has been done on an extensive scale to reach the millions within their confines.

In the large cities of Cincinnati, Columbus, Pittsburgh, Baltimore, Philadelphia, Jersey City, and Washington, commodious new church edifices have been erected recently, or have been bought already built at a cost of less than half their value. This new endeavor has not only encouraged our believers in these cities, but has enabled our workers to double the membership in a comparatively short time. More of this work should be done in order to strengthen the home base of supplies.

It was refreshing to listen to the brethren from the field during the round-table discussions which were conducted by them daily for more than two hours. The keynote sounded during all these discussions was how to win the greatest number of souls in the shortest time with the least expense to the conference. The earnestness with which the brethren entered into this service was never before witnessed by the writer. The time was much too short, and there was always a popular demand for extension of time. Practical, everyday issues and questions were discussed in a practical way by practical men.

Some of the conference presidents who have been very successful city evangelists, but are now tied up in administrative work, were under deep conviction that they ought to return to the city evangelistic work.

Another important step was taken in conserving means and releasing men for evangelistic work, who are now tied up with administrative work, by uniting the District of Columbia and Virginia Conferences into one, now known as the Potomac Conference. The churches in the District of Columbia and Virginia Conferences had previously voted favorably on the proposition. The delegates of the union, in session, all felt that this was a wise step and a forward movement. R. E. Harter was elected president of the Potomac Conference, and T. B. West-

brook vice-president, and a new executive conference committee for the new conference was likewise chosen.

The three educational institutions in this union—the Washington Missionary College, the Mount Vernon Academy, and the Shenandoah Valley Academy—have all shown marked advancement during the last school year over previous years, in attendance, improvements, and financial income. While vast improvements have been made both at the Washington Missionary College and the Mount Vernon Academy for the better housing of its students, provision has been made to meet this additional expenditure, and the financial record during the last four years shows that the increase of income of these schools has kept even pace with the increase of expenses, which is indeed a favorable omen for the schools in the Columbia Union, and speaks well for the men in charge.

The Washington Sanitarium also made a splendid financial showing for the year 1923, as compared with previous years. It is believed that the new addition to the main building, when completed, will enable the Washington Sanitarium to soon pay off all its indebtedness, and prove a strength and support to the extension of

the medical missionary work in the needy fields in benighted lands.

In every department of the work in the Columbia Union the third angel's message has made tremendous strides during the last four years, and the brethren returned to their respective tasks with glad hearts, resolved in the name and strength of the Lord to make the year 1924 a record breaker in the winning of souls and the scattering of literature. Not a discordant note was sounded during all the sessions. Perfect unity and harmony prevailed among the workers and the officers. Good cheer seemed to be written on every face, and it was inspiring to witness the enthusiasm manifested by all the delegates, who seemed eager to contribute to the success of the meetings.

Elders W. A. Spicer, J. L. Shaw, J. S. James, J. A. Stevens, and the writer were especially assigned as helpers from the General Conference staff to assist in this meeting. All felt spiritually uplifted and cheered as we caught the spirit of fervor and consecration from the band of earnest workers in the Columbia Union. The shout of victory was in the camp, and we anticipate still more glorious triumphs for the workers in this union than we have yet seen. O. S. LONGACRE.

### Southern Union Conference

THE second quadrennial session of the Southern Union Conference was held in the new chapel of the Southern Publishing Association at Nashville, Tenn., Feb. 13-20, 1924. A full attendance of delegates was present, and from the beginning till the close there was clear evidence of the special presence of the Holy Spirit. The utmost unity was manifest in all the deliberations of the conference. Not a note of discord or criticism was heard, but an earnest striving to know the mind of God, and to work in His counsel.

Earnest study was given to planning how best, with a large, populous field, a comparatively small constituency, and limited funds, the greatest number of souls could be won to God, and saved eternally in His kingdom. God blessed in this kind of conference endeavor. The first part of the conference was devoted to earnest prayer and Bible study. The reports rendered indicated progress in all lines of work. Marked progress has been made in the increase of funds, in both tithes and offerings, but it is evident that the progress made has been through much prayer and painstaking labor in the face of many difficulties, some of which are peculiar to the Southern field. But God has blessed the earnest, sacrificing efforts put forth to advance His cause.

I take the following encouraging words from the excellent address of Elder G. W. Wells, the union conference president:

"In membership, in the list of twelve unions in North America, our union stands tenth, but in gifts to missions the past year it occupies the sixth place. The Atlantic, Pacific, Columbia, Southeastern, and Lake were in advance. It may be observed by looking at the Review of February 7, that in gifts to missions, among the sixty-eight local conferences in North America, we do not come near the foot of the list in any instance. Alabama is eighteenth in the list, standing at 54 cents; Louisiana-Mississippi, 46 cents; Kentucky, 41 cents; and Tennessee River, 40 cents. There were thirty conferences giving less than our lowest.

We regret that we did not reach the full goal the times and need demand, but we do rejoice and thank God for what was accomplished, and believe that under His blessing another word than the 'poor South' must be coined. In the Negro mission, Alabama leads, giving 41 cents; Louisiana-Mississippi, 27 cents; Kentucky, 26 cents; Tennessee River, 23 cents (all plus). Our tithe was \$460,796.47; offerings, \$284,224.72; a total of \$745,021.19. This is an increase of \$317,000 over the previous period. We gave \$8,000 more to missions last year than we did the so-called banner year, 1920. Our increase in mission funds was considerably in excess of the proportionate increase in tithe."

When we compare these figures with the fact that a few years ago this field was known as the "poor South," and could not be expected to give much to advance the cause, the result becomes all the more encouraging.

The president further says:

"Our work among the Negroes has made some encouraging advancement, as other reports will show. A number of public efforts have been held, and as a result new believers have been added to our churches. Indebtedness on church buildings has been reduced and repairs made, and the reports will show advancement in our school work. In each local conference, action has been taken to return to the mission plan of operation, and they have their mission committees appointed. Consideration must be given at this meeting to providing a union mission committee.

"We are grateful to God, and pleased with the character of the work being done at our junior college in Ooltewah. We have a definite responsibility to bear in helping to reduce the indebtedness and to provide better facilities, also in quickly furnishing our share of funds necessary to complete the new administration building."

The financial progress seen in the work in certain sections here in the South is

indicated, at least to some extent, by the annual report of the treasurer of the Nashville church, which he summarizes as follows:

"It will be noticed that the total receipts for 1923 were larger than those for any previous year, while the total received on the Sixty-cent-a-week Fund amounted to \$195.77 more than was ever raised before in one year by the Nashville Memorial Church. It should also be noted that our Sabbath school offerings amounted to \$3,331.61, thus passing by \$200.08 our previous highest record, which was made in 1921."

G. W. Wells was unanimously re-elected president of the union, and F. L. Harrison, secretary-treasurer and auditor; John C. Thompson, secretary of the Missionary Volunteer and educational departments; and V. O. Cole, union field missionary secretary. On the Sabbath John C. Thompson was ordained to the sacred work of the gospel ministry.

Strong reports were given by the secretaries of the various departments, and a good foundation has been laid during the past term for substantial progress in educational and young people's work. A most encouraging effort was made in the Harvest Ingathering campaign. The outlook for the sale of our books and magazines is very encouraging indeed. The re-

port of V. O. Cole was comprehensive and strong.

No special report of the Southern Publishing Association was rendered at this meeting, but a most heartening year has been experienced, and the balance is on the right side of the ledger. Plans looking toward making the *Watchman Magazine* better than ever, and increasing its circulation everywhere, were adopted.

All were cheered by the excellent reports rendered during the meeting, but the longing for a greater ingathering of souls and greater power to hold our people, both old and young, from drifting away from the message and into the world, was everywhere expressed. Many testimonies were given by the workers, expressing a determination that, by the help of the Lord, this blessed result should be seen in their labors in the future.

It was the privilege of J. L. Shaw, B. E. Beddoe, and the writer to visit this meeting, and join with the union and local workers in the blessing of this gathering of faithful laborers. Our souls were truly refreshed. All returned to their fields of labor with renewed courage and a determination to press the battle even to the enemy's gates, and win out in the warfare to which we have been called. We believe fruitful times are ahead for this field.

G. B. THOMPSON.

### *A Small Force of Workers in a Great Union Field*

THAT is the situation in the Eastern Canadian Union, which held its quadrennial meeting in Kingston, Ontario, last month. It was a small meeting, comparatively, but it was a tonic to the soul to meet with the brethren and sisters and workers in this union session.

The keynote of the conference was the winning of souls. The brethren are endeavoring to put every available force into aggressive soul-winning service, and the workers had encouraging reports of believers won wherever efforts had been conducted. One token of this was continually before us in the splendid church building newly purchased at Kingston, in which the conference was held, and in the growing company of local believers.

There is more growth in Eastern Canada than would be indicated by our statistics. Year by year still, as in former years, numbers of the believers are found moving across into the United States. Doubtless the larger work under way in the States in our own cause brings some. Then, too, numbers of old and new Sabbath keepers engaged in business are drawn over the line into our larger industrial centers. We must face this fact in measuring progress in Eastern Canada. Elder D. J. C. Barrett, of the growing Ontario Conference, reported thirty members moving across the line last year. Elder Passebois, of the French work, told of fifty-five French believers who had moved out of the French field of Quebec during the last four-year term. We speak of this only to explain the figures which in our statistical report would seem to indicate slow progress in the Eastern Canadian field. But really, wherever efforts are conducted, good returns in souls are brought forth by the message.

In Ottawa I met with a strong company of believers where more recently Elders H. M. S. Richards and C. S. Joyce have been conducting efforts. Their new church building is well located. Elder Lane, of the Quebec Conference, greatly

desires to see the next effort put forth in Montreal, with its English and French population of over a million souls. Montreal is one of the key cities of the Atlantic coast, and ought surely to be strongly worked.

In spite of the fact that even at our recent conference some valued workers had to be released on account of lack of means, our Eastern Canadian Union brethren are of abounding courage in the Lord and in His work. Elder F. W. Stray and his associates had good reports from the Maritime Conference, while Elder B. E. Manuel told of evangelistic and school work in far Newfoundland—far it is, actually, in the winter season, for it took Brethren Manuel and Morgan, the representatives from the colony of Newfoundland, thirteen days to reach the meeting at Kingston, owing to ice packs and the delays of travel in the midwinter season.

As in all the union conference sessions from which we have heard this season, a blessed and dominating feature of the Kingston meeting was the warm spirit of fellowship and co-operation among the workers as they planned for a new term of service. Elder J. S. James and myself attended from the General Conference office. Elder C. F. McVagh was re-elected to the presidency of the union, combining this with his editorial duties as editor of the *Canadian Watchman*. F. E. Hankins, recently come from the Columbia Union, takes charge of the union colporteur work. Returning by way of the Oshawa headquarters, we found the Canadian Watchman Press actively extending its work, while the college under Prof. K. L. Gant and his associates is working efficiently to prepare laborers for the world field. Dr. H. G. Hankins, formerly of South Africa, is located in practice in Oshawa, having offices at the college, his presence and work being a helpful factor in school and church.

The *Canadian Watchman* magazine is

splendidly adapted to the Dominion field, and it is certainly in the class with our best magazines. I hope Canadian believers outside of Canada are keeping in touch with the magazine and receiving its monthly visits. May we add, to those Canadian believers among us in the United States, that they surely must keep in sympathetic touch with their brethren in the great Dominion to the northward. Pray for the work there, and help it on in every possible way. As the field grows in strength, we hope it may be able to call back into the service numbers of its workers who are laboring efficiently on the other side of the border.

W. A. SPICER.

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### NEW JERSEY CONFERENCE

THE New Jersey Conference takes delight in reporting 1923 as the most prosperous year in all its history. We have a growing membership of 1,611, divided into thirty-nine organized churches and companies. Ours is largely city territory, with populations of more than three million, half of whom are foreign born.

We employ twenty-eight workers, eleven of whom are ordained ministers. Our tithe last year was \$77,976.20. This was the largest tithe ever received here, and exceeds the tithe of the previous year by \$10,000. Tithe per capita amounts to \$48.40. In Harvest Ingathering per capita we hold second place among American conferences in money raised. Total mission offerings amounted to 56 cents a week per member.

All departments of conference work in New Jersey show a progressive development which deserves favorable comment and puts our secretaries in the list of efficient leaders. The work in this conference never had a brighter outlook than at present. We face the future with courage and confidence. Our people and workers join in consecration for a larger and stronger work for God in 1924.

O. O. BERNSTEIN.

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### NORTH TEXAS CONFERENCE

THE year just past has been fraught with many blessings for the work in the North Texas Conference. While we are not at all satisfied with what has been accomplished, we do feel to thank the Lord for His tender care over both our workers and our dear people. The laborers have enjoyed good health, and while they have toiled hard, the Lord has blessed their efforts.

Two strong city efforts have been carried on during the year. Elder G. R. West and his faithful corps of workers have put forth earnest labor in the cities of Fort Worth and Waco. A goodly number of people accepted the truth in Fort Worth. This church went over its mission funds of 60 cents a week. It doubled its record in tithes and Harvest Ingathering over the year 1922.

The effort in Waco is still in progress, with a promising outlook. A neat church building, worth about \$10,000, has been purchased, and before this article appears in print, the church in Waco will be dedicated free of debt. This will give our work a good standing in the city. We look for a large harvest of souls here.

During the year, our tithes increased \$3,477.92 over the previous year. The Harvest Ingathering brought in over one

thousand dollars more than during 1922. Also the Sabbath school department shows more than \$1,500 gain. Our book work shows a gain of \$3,000, and we are glad to say we are on the upward road once more. This year we expect to see a still larger gain. Our Big Week sales show also a gain over 1922.

Now we are entering 1924. We plan for a stronger organization of our forces. We are of good courage, and with the Lord's help, hope to make the present a banner year. We ask an interest in your prayers for the work in this part of the vineyard.

J. F. WRIGHT.

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### TEXICO CONFERENCE

TEXICO, the largest in area of any conference in the United States, comprises New Mexico, with the exception of San Juan County, and ninety-nine counties of western Texas. During the last four years the believers have paid \$60,000 in tithes and \$40,000 in offerings.

Our membership at present is 470. There are nineteen churches, and eight church schools in operation. A new church and school building is just being completed at Lubbock, Texas, where we have a two-room school and expect to have a ten-grade school next term, employing three teachers.

While there have been many things at which we could look and feel discouraged, yet there are many encouraging omens in this field. At present we have a most promising outlook for crops next year. Our west Texas end of the field especially is being settled rapidly, and in some parts of New Mexico where people have left, there are signs of their returning and settling.

We have been especially blessed of late by having a number move into our field who have a burden to do some self-supporting missionary work, and still others who are planning to come. There is a great field for this kind of work in Texico. We have many counties where a colporteur has never been seen, and where a minister of this faith has never been heard.

We are not satisfied to have the foreign fields go undermanned longer, and are making it our business in 1924 to raise our full 60 cents a week for missions. We believe when we do this it will help to bring prosperity to our own work. All the workers in Texico are of good courage.

ROY L. BENTON.

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### WESTERN OREGON CONFERENCE

THE Lord has greatly blessed the efforts of His people in this conference the past year. We have, according to our latest statistical report, a membership of 3,264. More than 240 believers were baptized into the faith and added to the churches during 1923. This is eighty more than for the preceding year. Our treasurer's books show that we received \$107,924.80 tithes, or \$15,041 more than the preceding year. Although we did not reach our 60 cents a week, we are glad to report that there was an increase in the flow of funds for missions of \$1,617.

The publishing department reports the sale of \$19,668.74 in subscription books, an increase of \$8,528.40 over 1922; trade books, \$5,735.52, an increase of \$375.24; educational books \$2,085.08, an increase

of \$522.82,—a total retail value of sales of \$40,204.64, an increase of \$7,643.38 over 1922. Their report shows the largest subscription book sales and the largest total sales in the history of the conference.

The educational work in the conference is in a prosperous condition. Twenty-five church schools are operating, with an attendance of 650. Both Laurelwood and Columbia Academies are being well attended. The indebtedness of the Laurelwood school has been reduced several thousand dollars.

The Portland Sanitarium began operations in the new building in June, 1922, and has had a growing business from the first. At this writing, all available space is being used for patients. The furniture in the parlor has been removed, the room being used as a ward. The business manager states that during the last two weeks they have turned away more patients than could be accepted. The indebtedness of the institution is being reduced month by month. Plans are being laid to build a new chapel, which is greatly needed. The only available space for meetings is the dining-room.

The constituency and workers of the conference are all of good cheer, and planning for the most aggressive campaign the conference has ever experienced.

J. W. NORWOOD.

\* \* \*

### INDIANA ELDERS' MEETING

A VERY successful and profitable elders' meeting was held at the sanitarium at La Fayette, Ind., January 7 to 10. A large majority of the elders and nearly all the workers of the conference were present.

Matters of vital importance to our churches for the finishing of our work were considered. A strong spiritual trend was given to each topic presented, and the Lord was present by His Spirit. The importance of the revival of the study of the "Testimonies" by our people, the reading of them in the home to our young people and children, was emphasized; also their use in our church services was stressed. Getting our people to spend more time working for others, both for the good it would do them and the result to our cause, received considerable consideration. Our great missionary program, the needs of the cause, by way of both finances and young people for this work, was strongly emphasized.

Many problems that our church elders have to face in their work were brought out by the questions asked and the round-table discussions.

The writer believes that meetings of this character will prove a strength to the work in any conference. All the brethren returned from the Indiana meeting with renewed courage, pledging faithfulness in every phase of our work, and each determined to make his church and his conference show good progress in the coming year.

A. J. CLARK.

\* \* \*

RESULTS are being seen from the effort being conducted at Providence, R. I. A short time ago twenty-one were baptized at the Tabernacle. One who was baptized was a sea captain who had attended church but twice in thirty-two years. He secured a copy of "Bible Readings for the Home Circle," started reading it, and then came to the Tabernacle meetings.

## Appointments and Notices

### PUBLICATIONS WANTED

J. W. Ratliff, Stephens, Ky. Tracts and periodicals.

Mrs. C. A. Wistrom, 101 Sanford Street, Glens Falls, N. Y. Continuous supply of papers and tracts for reading rack.

\* \* \*

### REQUEST FOR PRAYER

A sister in California requests the prayers of this people that her six children may be converted and live Christian lives.

\* \* \*

### PACIFIC UNION CONFERENCE

The tenth (second quadrennial) session of the Pacific Union Conference of Seventh-day Adventists, will be held in the Seventh-day Adventist church at the corner of Mariposa and O Sts., Fresno, Calif., March 11-20, 1924. The first meeting of the session will be called at 2:30 p. m., March 16. This session is called for the purpose of receiving reports from the officers and the various departments; for electing officers for the ensuing term, and the transaction of any other business that may properly come before the meeting.

The constitution provides that "each local conference shall be entitled, aside from its president, to one delegate in the sessions of this conference, without regard to numbers, and one additional delegate for every 300 church members in the conference."

J. L. McElhany, Pres.  
B. M. Emerson, Sec.

## OBITUARIES

**Stansbury.**—Adele Maddox Stansbury was born in Vernon, Ind., Aug. 5, 1846; and died in Vermilion, S. Dak., Feb. 4, 1924. In 1868 she was united in marriage with John Milton Stansbury, who, with three sons and one daughter, remains to mourn their loss.

E. G. Olson.

**Ripperton.**—Melville Porter Ripperton was born in Wisconsin, Sept. 4, 1851; and died in Denver, Colo., Jan. 27, 1924. In 1891 he married Maritte Winifred Bradford. In 1920 he was baptized into this faith. He is survived by two sons, one daughter, one brother, and one sister.

G. W. Anglebarger.

**Dickson.**—Rolland O. Dickson was born near La Harpe, Ill., Sept. 3, 1881; and died in Colorado Springs, Colo., Jan. 11, 1924. He had known and loved the third angel's message for twenty-two years. In 1903 he married Miss Forrest Kimler. His wife and five children are left to mourn.

Mrs. R. O. Dickson.

**Neil.**—Norris Whitfield Neil was born near Tower Hill, Ill., Dec. 18, 1868; and died in Fountain Head, Tenn., Jan. 23, 1924. He is survived by his wife and daughter, his aged parents, and other relatives. Brother Neil accepted the truth under the labors of Elder J. E. Bond, in Arizona, in 1906.

M. A. Hollister.

**Botimer.**—Alonzo Leroy Botimer was born in New York, Oct. 16, 1850; and died in Millington, Mich., Feb. 21, 1924. In 1875 he married Katherine Weiser, of Lancaster, N. Y. To this union were born nine children, seven of whom are living. In 1913 he married Jennie Richards, of Adrian, Mich., who also survives him.

W. B. White.

**Norman.**—Thure Herbert Norman was born in Preston, Wash., Aug. 25, 1905; and died in Berwyn, Ill., Jan. 22, 1924, from injuries sustained in a street car accident. He leaves to mourn his death, his parents, one sister, and three brothers. He was converted and joined the Seventh-day Adventist Church when a young boy.

H. O. Olson.

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Mrs. -----

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

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

A word from Elder E. H. Wilcox, superintendent of the Lake Titicaca Mission field, under date of February 8, says: "All is well here at the Puno office, and all are working hard. We find that there is always something to do in the mission field, and I am quite sure that it is the same in the homeland. Prospects are good for a large harvest of souls this year, and I trust that it will be thus."

### FROM PITCAIRN ISLAND

SENDING a check for \$22.90 for the benefit of the European and Japanese Relief Fund from believers on Pitcairn Island, Brother M. E. McCoy writes as follows, under date of February 17: "We shall try to help later on as we are able. Everybody in the island is sick more or less, without one exception. You will see that our beloved father died a few days ago. He has gone from the work he loved so well. I am sending all his money as desired (included in the above amount). Christian love to all."

### THE BIG WEEK

WHEN we consider the benefits that have already come to the work in foreign fields as a direct result of the Big Week efforts in behalf of the Missions Publishing Fund, we are convinced that we should greatly increase our endeavors.

Thousands have already had the message brought to them through the printed page in their own languages. Many thousands more are still waiting to hear the truth. The more we do for the Missions Publishing Fund in the Big Week effort, the sooner these waiting multitudes will hear the message. We sincerely hope that the response to this call will be in keeping with the importance of the occasion.

With the open doors everywhere, and the limited facilities in mission fields for preparing literature, now is certainly the time to answer the calls and hasten on the means. The Big Week provides a splendid opportunity for all our members to acquaint their neighbors with the message through our literature, and at the same time to help furnish the funds needed to provide mission printing plants.

J. L. McELHANY.

### HOW GOD HEARD PRAYER

IN a letter received by Mrs. D. U. Wohlers, in Illinois, from her daughter-in-law, Mrs. Bertha Wohlers, who is in Argentina, South America, the following incident of divine healing is told:

"On Wednesday afternoon I had a slight chill, but thought nothing of it, as it is so easy for me to have chills even in the summertime. Then I had other peculiar symptoms,—a slight rise in temperature, cramps in my arms and legs, stiffness in my fingers, and my jaws felt as if I had mumps when I partook of food and drink. I could see light spots before my eyes constantly. Friday night I had two choking spells, and told the nurse to call my husband in to stay with me, for I believed I was dying. My face was stiff and drawn, and my hands were twisted and so stiff I could not close my fingers.

"The doctor was called, and as he examined my hands he said, 'Well, I know what it is—a thing very rare, I wish we had you over to the sanitarium.' He ran back for some injections, and as soon as they were given, I was put on a cot, and four men carried me over to the sanitarium. I had tetanus, and my case was pronounced hopeless. The doctor and nurses worked over me constantly. I had several spasms, but was conscious through it all. Every muscle seemed to be torn in shreds from my body, and the cold sweat dripped from every pore. My hands were twisted, my fingers curled like birds' claws, and my limbs were rigid.

"After the doctor had given a number of injections and the nurses had worked over me, the doctor said, 'All that medical science can do has been done. There is just one thing more—call in the elders.'

"By this time Sabbath school was over, and the services were in progress. My condition was mentioned, and public prayer was offered at the church before the brethren came over. Elders Casebeer and Neuman, Dr. Westphal, my husband, and the two nurses knelt in prayer. As we prayed, relief came, and the Lord gave me the assurance that my life would be prolonged. It was wonderful, for I was so far gone that my sight and hearing had partially left me, and my tongue was thick and paralyzed so that I could hardly speak. The Lord did give us marked evidence of His healing power.

"The experience was a great blessing to the entire church here. It came at the first day of our Week of Prayer, and many said their faith had been increased as they saw how the Lord had answered their prayers."

### HELP FOR THE LAND OF ABRAHAM

IN a letter dated February 25, received from Elder W. K. Ising, secretary of the European Division, he writes of arrangements which have recently been made to send recruits to the Near East, to the old land of Ur of the Chaldees:

"The work is forging ahead in Europe. I have just received a letter from Brother McGeachy, of Egypt, who was planning to leave Cairo Sunday, February 17, for Syria. He will leave Beirut February 27 by motor car, stopping at ancient Palmyra and Hit, and hopes to reach Bagdad on the 29th of this month. This is a shorter cut than the one I made a year ago from Aleppo to Bagdad, when we

had to push our way through the mud for six days.

"When I returned by the same route the latter part of April, I had the pleasure of seeing the people at Beirut preparing their first passenger car for this shorter route, Beirut-Damascus-Palmyra, in the northern part of the Syrian desert, and then across to Hit in the east on the Euphrates, a route which now takes two days. This short cut, in fact, is a result of that 'deluge' in Bagdad when I was there last year in March, when they had to get some machinery from Egypt to save the bunds of the city. They swept across the desert, and have finally inaugurated this new route, opening the way for our missionaries. I am very happy that within a year of my visit to Bagdad and Mosul a missionary is already en route to take up work in the land of Abraham. Surely, our good Brother Bashir has waited long enough—fourteen years—for some one to locate there.

"I think Brother McGeachy is an excellent man for that work. He has spent three years in Egypt and has picked up sufficient of the Arabic language to hold meetings without an interpreter. This will be a great advantage to him.

"He writes that he is taking 200 copies of our new edition of 'The Sure Word of Prophecy' in Arabic, also literature for the Jews, of whom there are some 40,000 at Bagdad alone, I believe; and he adds: 'Canvassing is my first thought for the start of the work there.' Of this I am very glad indeed. He has had very good success at this work in Egypt, and I am sure it will prove a blessing in his new field, to get in contact with the people.

"Brother McGeachy has been fortunate in meeting Brother Nasif, the brother of Brother Bashir, who is on a business trip to Egypt, England, and America. If he turns up at Washington, I am sure you will be pleased to meet him. These are faithful brethren.

"Writing recently, Brother Bashir says that his sister-in-law joined the little company at Mosul before his departure for Bagdad, so that the church is now divided into two sections, one at Mosul and the other at Bagdad, where Brother Bashir is with his wife and mother at present. A month ago he sent me a check, and last week another for £60 came for our European Relief Fund. Business is dull at present, he says, and we must therefore appreciate these offerings the more."

### THE TASK FACING OUR MISSION WORKERS

AN item in the report of L. G. Mookerjee, superintendent of the East Bengal Mission, at the biennial session of the Northeast India Union session, held in Ranchi, January 22-27, vividly illustrates the tremendous task our missionaries are called to face, and also shows the urgent need of more workers. Brother Mookerjee says: "East Bengal has a population of 20,290,869, about one fifth of the population of the United States, and a little less than half the population of the British Isles. We have in this mission one ordained minister, two licensed ministers, one licensed missionary, eight other laborers, five school-teachers, and six canvassers. Our slim corps of workers has been increased by only one since 1921, owing to a lack of funds."

N. Z. TOWN.