

# The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., March 27, 1924

No. 13

THE GOSPEL TO ALL NATIONS

## The Tender Shepherd

Isa. 40:11

ALBERT CAREY

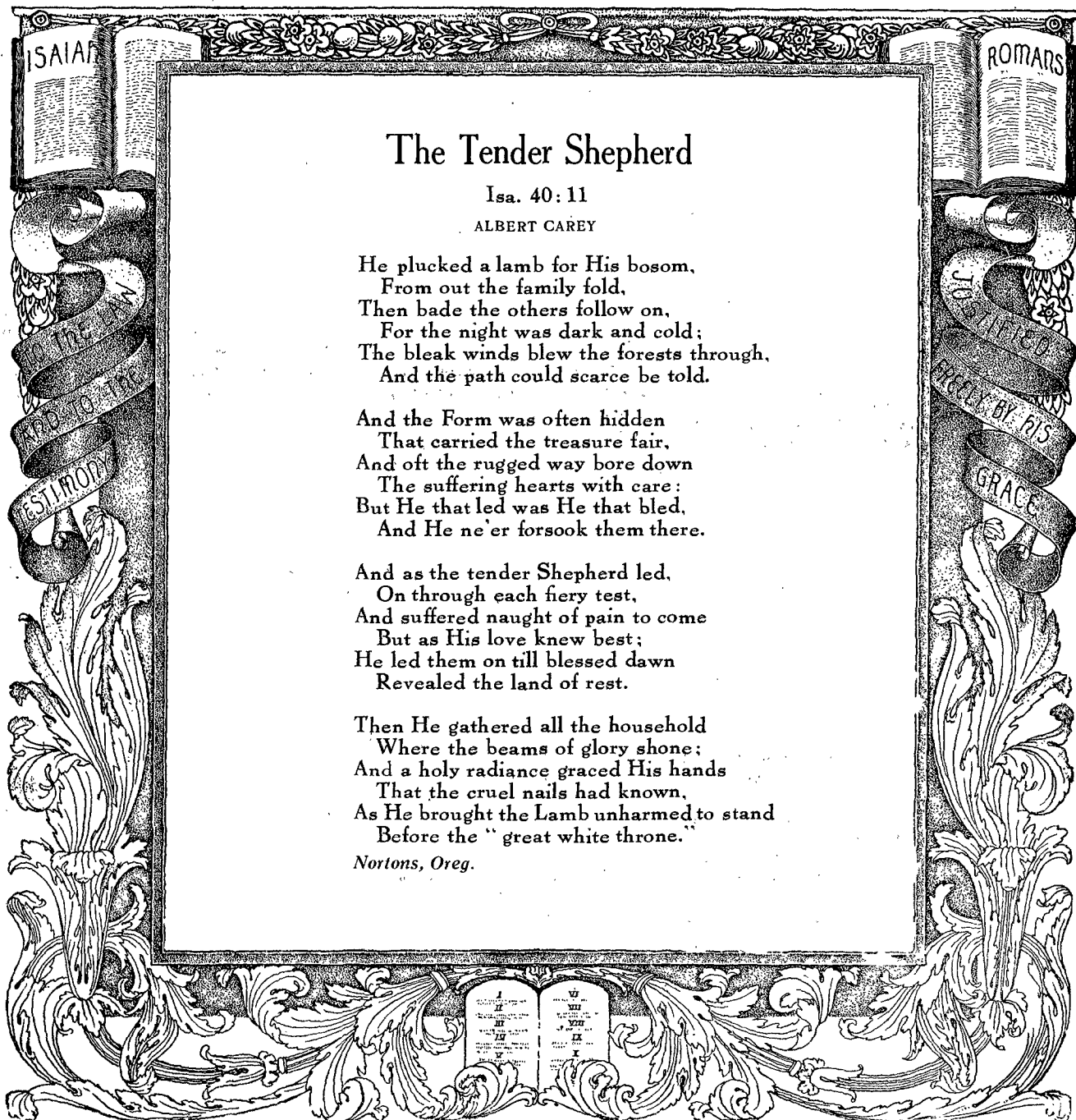
He plucked a lamb for His bosom,  
From out the family fold,  
Then bade the others follow on,  
For the night was dark and cold;  
The bleak winds blew the forests through,  
And the path could scarce be told.

And the Form was often hidden  
That carried the treasure fair,  
And oft the rugged way bore down  
The suffering hearts with care:  
But He that led was He that bled,  
And He ne'er forsook them there.

And as the tender Shepherd led,  
On through each fiery test,  
And suffered naught of pain to come  
But as His love knew best;  
He led them on till blessed dawn  
Revealed the land of rest.

Then He gathered all the household  
Where the beams of glory shone;  
And a holy radiance graced His hands  
That the cruel nails had known,  
As He brought the Lamb unharmed to stand  
Before the "great white throne."

Nortons, Oreg.



## Our Near East Orphanage at Saloniki

Just about a year ago, for various reasons it was deemed advisable to move our orphanage from Constantinople to Greece. For some months the school had been carried forward in a rented building, not far from Constantinople. The building was beautifully situated on the crest of a hill, overlooking the waters of the Bosphorus and commanding a good view of the coast of Asia Minor on the other side. For the sake of safety, and acting on the advice of prominent government officials and in common with those who had charge of other Armenian institutions, we decided to locate in a more congenial climate. Greece gladly opened its doors to us. It was impossible, however, to secure any building, for every available space was occupied by the thousands, yes, tens of thousands, of refugees that crowded in from different parts.

We were fortunate, however, in securing building materials duty free, and for a small sum of money put up a temporary barracks to accommodate the young people. The sum of money spent was something less than one hundred English pounds. At the summer council held at Zürich last summer it was decided to secure more substantial quarters, and so Elder R. S. Greaves and Prof. A. H. Larsen went back from the council, full of courage at the prospect of having a permanent location for our Near East school.

The Lord has certainly blessed them in their search, for they have been able to secure a splendid building in a very good location, for a reasonable sum of money. The total cost, including all legal fees, which happened to be rather high, was just over 800 English pounds. This new building, with very few changes, will be well adapted for our school. It will provide sufficient bedrooms, classrooms, etc., for the forty young people we have enrolled at the present time.

Brother and Sister Larsen are doing excellent work with the young people, and we are sure that, now they are established in more suitable quarters, the school work will make much more satisfactory progress. Pray for these young people, that at least some of them may develop into efficient workers for this part of the Master's vineyard.

### Trials of Refugees

A recent letter received from Elder R. S. Greaves, who has charge of our work in Greece, tells of some experiences of our refugee brethren in both Athens and Saloniki:

"About two weeks ago I visited Athens, and had some good meetings with our people. They are struggling along bravely. Some are able to manage nicely; others, who are new arrivals, have a hard road, a road that mostly all have had to walk at first. The government has allowed them to build on some land overlooking the harbor at Piræus, and after three years they may begin to pay for it.

"Sister Mabel Kalfa planned so well that she now has a small house built, and her first thought was to have a room large enough so that we could hold meetings in it. Here we held our services. Before leaving I baptized a fine young man who has come into the truth through the efforts of our sisters. There are several other older Sabbatharians who are about ready for baptism, but we thought it better to wait for a time.

"There are several Adventists at this place, and they have surely struggled to

make themselves little homes from sun-dried bricks. The place is rocky, and they scrape the clay from places where they can get it, and then carry the bricks to where they want to build. I asked them where they obtained the water to mix the clay, and was surprised to learn that they had carried it up from the sea, quite a distance away. Surely, 'where there's a will, there's a way.'"

Speaking of the crowded conditions in Saloniki and the dire need of some of our brethren and sisters who are pressing into Greece from Turkey, he says:

"If new arrivals come, I don't know where we shall put them. The school is already crowded with its own people. Rooms are almost unobtainable, and even if they could be found, the prices are far out of reach. Relief work has just about passed away from Saloniki, and the people have to shift for themselves as best they can. Our brethren here are not quite

the same as some at Athens, or they would soon have little huts built.

"As I am writing this, I have a letter before me just received from a sister in Kavalla. Her husband is just home from the hospital and still very weak. They are refined people, and good Adventists. She begs me to find them a place to live in Saloniki. Some of her relatives are already here in a refugee camp, but this place, I think, has been closed to new arrivals. Some time ago we heard of others who were on the way here, and we are expecting them to arrive any day. Turkey has now given permission for some of the Christians to leave, and they are coming into Greece.

"There is a bright side to all this. When our brethren find work, they begin to pay tithe, and already there is a good increase. Some are very poor, but many small amounts make a good sum."

Let us remember the school, the workers, and our believers continually at the throne of grace. W. E. READ.

## The Work in Australasia

THE readers of the REVIEW will be interested in a brief report of the progress of our work in Australasia. Many of our people will call to mind that a number of very prominent workers labored in this country for a series of years. Some of the pioneers who are now sleeping spent earnest labor in this country,—Sister E. G. White, Elders S. N. Haskell, J. O. Corliss, G. A. Irwin, M. C. Israel, O. A. Olsen, and many others. Elders A. G. Daniells, E. W. Farnsworth, E. H. Gates, W. C. White, G. B. Starr, and others have toiled and sacrificed in this field to advance the cause. God has blessed their labors. These workers had a great interest in the building up of our institutional work in Australia. Great sacrifices were made by them and by the early believers in building up our schools and sanitariums, and it has brought sadness to the hearts of many here to hear of the death of some of those who labored so many years in Australia. Elder Corliss, who has recently passed away, is remembered by many who helped in this field to establish the work.

Our work in this field is moving forward encouragingly in many respects. Reports from our island fields continue to indicate that God is leading. Some of our missionaries are meeting with excellent success, and native people once in the densest heathenism are yielding to the light of present truth. Some of the fields, such as the New Hebrides and New Guinea, where for years little or no progress was made, are now beginning to show much more encouraging prospects. Some of the fields, however, continue to be barren of results, and our workers toil on in hope that soon the light will break.

In the homeland of Australia some of our evangelical efforts have been attended with good success, and steadily our work is being built up. During the last year our camp-meetings were well attended, and some excellent revival services were conducted. Our college at Avondale is to have some very important added equipment. In fact, a manual training department has already been started for teaching trades. A new building has been erected, and some fine machines for wood-work have been installed. Plans for the domestic science building have been made, and soon the work of erection will begin. Here our young women will receive much

valuable technical and practical training.

The students have organized themselves for a campaign for new students. They are very enthusiastic over the prospects, and we believe they will accomplish much in helping their young friends to see the necessity of obtaining a Christian education.

The health food work is making substantial progress, and we believe that this line of effort is a part of the great message that we are to carry forward in the earth. We read in Volume VII of the "Testimonies," page 114: "The health-food business is one of the Lord's own instrumentalities to supply a necessity." God has greatly blessed this branch of the work in Australasia, and now in every large capital city and in a number of others we have cafés and health food stores. Many prominent people have had their attention called to the message through these agencies. Many have been led to study the Sabbath question from

(Concluded on page 21)

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GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 101 MARCH 27, 1924 No. 13

Issued every Thursday  
Printed and published by the

Review & Herald Publishing Assn.  
at Takoma Park, Washington, D. C., U. S. A.

### TERMS: IN ADVANCE

One Year	-----\$2.75	Three Years	---\$7.75
Two Years	-- 5.25	Six Months	--- 1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918

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

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

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., MARCH 27, 1924

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## *"Comfort Ye, Comfort Ye My People"*

AGAIN and again in the Scriptures of Truth the people of God are exhorted to be of good courage, to be hopeful, courageous, of good comfort. The basis for their courage and comfort is the promise of divine companionship. After the death of Moses, the Lord spoke to Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed;" and the basis for this courage is in the assurance, "For the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9. If God be with us, whom else do we need for guidance and protection? "If God be for us, who can be against us?" Rom. 8: 31.

God loves His church with an everlasting love. Of His relationship to Israel of old it is declared: "Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. 63: 8, 9. He is just as surely afflicted with our afflictions today as he was afflicted with the experience of Israel of old. He is "the same yesterday, today, and forever." His love is as enduring as eternity, and it is for us to pass on this word of comfort and courage to the church of Christ.

Sometimes we fear there is a failure to do this. We stand ready to point out sin, and if we are faithful watchmen, we cannot shirk this responsibility. We must warn the flock always of the danger which threatens it, whether that danger is from without or from within. But while we stand ready to rebuke, if need be, let us also stand ready to commend.

Some of the sternest rebukes recorded in the Scriptures of Truth are coupled with commendation. Take, for example, the message to the church of Ephesus—the apostolic church. The Lord declares: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." Rev. 2: 2, 3.

After commending them for their faithfulness in many particulars, He then points out the sins which are separating them from Him: "Nevertheless I have somewhat against thee, because thou hast left thy first love." Verse 4. He exhorts the church to remember from whence it has fallen, and to repent and do its first works.

There are many things in the church of Christ today which need righting. Evils of various sorts are threatening the lives of some. This we recognize with sorrow of heart; but we also recognize that while some are falling back in their experience, God has

true and faithful children. Sometimes we are inclined to a pessimistic view. We look into the darkness. We contemplate the wrongs until we begin to feel, as did Elijah of old, that all have forsaken God, and we are the only ones left who are standing loyal to Him. Elijah was informed that there were seven thousand in Israel just as loyal as he himself, who had not bowed the knee to Baal or kissed his image; and we are constrained to believe that there are many more than seven thousand in Israel today who are true and loyal to the principles of this message, and who have dedicated all that they possess to the service of God.

It is indeed painful to see some with the evident spirit which possessed Balaam of old,—a burning desire to curse Israel. We were impressed with this some time ago by a letter we received from a young man in conference work. He wrote, not in a spirit of sorrow, but in a spirit of apparent self-righteousness, of the sins of Israel and of the backslidden condition of the church at home, forgetting, or failing to recognize, that some of the very men and women whom he censured had given their all to this message through the years, had borne the burden and the heat of the day, and were at that very time dedicating their sons and daughters to Christian service, and giving liberally, even in their penury, for the support of this particular young man, and of the cause of God generally.

Compared with these sacrificing toilers, this young man had never accomplished anything in this work, but he felt that he had done much. Apparently this young man represents a class who, if we received the report they bring, would lead us to lose all faith in our brethren and sisters, all faith in the leadings of God in this movement, and to conclude that instead of the Lord's taking a people through to the heavenly Canaan, His work was going to pieces. May God save us from this sort of pessimism. Even more may He save us from this wicked unbelief, because this is the reasoning of the natural heart.

When some of these overzealous brethren seek to fasten our vision upon the mistakes and failures, we are reminded of the word of divine inspiration uttered through Balaam. He sought to curse Israel, but God gave him this message: "Behold, I have received commandment to bless: and He hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel: Jehovah His God is with Him, and the shout of a king is among them." Num. 23: 20, 21. This was a wonderful statement for God to make. Repeatedly He had chastised Israel, and only a short time after this incident He visited sore judgments upon them. But when mere man rose up to condemn and curse His

heritage, the love of the great Father heart rose up in their defense.

We hope that sometime the spirit of censure, fault-finding, and cursing will be turned into the spirit of true missionary labor. We shall find largely what we look for in this world. If we look for evil, we shall find it. If we look for the good, we shall see that.

"Do not look for wrong and evil,  
You will find them if you do;  
As you measure to your neighbor,  
He will measure back to you.

"Look for goodness, look for gladness,  
You will find them all the while;  
If you bring a smiling visage  
To the glass, you meet a smile."

We recognize the coldness that exists in the church, the formality and the worldliness which have entered the lives of some. We believe that we should do all in our power to stem the tide, rescue the feet of the wayward from the downward path, but, O! we do rejoice with all our hearts that God still lives, and for the loyal brethren and sisters in the church.

We visit the homes of our brethren. We find many of them living economically and meagerly. They are denying many wants that they may have means for the spread of this message. They are endeavoring to live in their neighborhoods, lives which will commend to others the saving gospel which they profess. We know of women engaged in daily toil, earning a mere pittance, and yet they are giving liberally of the small means with which they are intrusted for the prosecution of this work. They are endeavoring in the fear of God to bring up their children for His service. They are seeking to be messengers of light in their neighborhoods. God loves these loyal souls. Faith still lives in Israel. God is developing out of this untoward generation a people who fear His name and love His truth, and who are endeavoring to walk humbly before Him. Let us not forget this.

God's work is not going to pieces. This movement is increasing in volume and power as the days go by, and it is going to triumph gloriously in the end. If we will make sure that the holy principles of the gospel sanctify our own lives, if we will keep pace with the advancing providence of God, when this message triumphs, we shall triumph with it.

"Comfort ye, comfort ye My people." Let us be of good courage in God. He loves us with an everlasting love. He stands as our Friend, our Father, our Elder Brother, and He will prove a Friend in the time of need, and a Comforter in every trial, if we will but commit the keeping of our souls unto Him as unto a faithful Creator. F. M. W.

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### ***It Is True***

To give is to receive, in the kingdom of Christ's grace. It is as true of fields and conferences as it is of individuals, that the blessedness of service for others reacts in blessings at home.

Speaking of special efforts being made in the Massachusetts Conference to begin the year by keeping up the mission goal from the very start, Elder W. C. Moffett, the president, writes:

"I am happy to say that during the same time our baptisms are more than double. I believe the more generous our people are in speeding on the work in lands that do not have the

facilities that we have here, the stronger the work goes at home, and the happier our people are."

More missionaries sent abroad, more Sabbath keepers at home. These are two great needs in our work, and the joyful fact is that these interests are not at all in conflict.

W. A. S.

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### ***Loving Money***

VERY strong warnings have been given us by the Lord concerning the danger of the love of money.

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6:9-11.

Further, the rich are charged not to trust in "uncertain riches." Verse 17. There are riches that endure, but not so with the gold of earth. In some awful crisis it will desert us, and leave us stranded. The following incident illustrates the uncertainty of earthly things:

"When the steamer, 'Central America,' with nearly six hundred passengers aboard, was wrecked off Cape Hatteras, Sept. 12, 1857, in a fearful storm, many of the passengers, who were returning miners from the gold mines of California, divested themselves of their treasure belts and scattered about the gold upon the cabin floors, . . . lest its weight about their persons should carry them to their death. 'Full purses, containing in some instances thousands of dollars, lay around untouched. . . . One of the passengers opened a bag and dashed about the cabin twenty thousand dollars in gold dust, and told him who wanted to gratify his greed for gold, to take it. But it was passed by untouched, as the veriest dross.'"—*"Our First Century,"* pp. 642, 643.

This description is similar in character to that given by an ancient prophet of that awful hour when men who have made idols of their wealth, and hoarded it, while the poor suffered and God's cause languished, will throw it from them in terror and desperation.

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2:17-21.

The rage of the present time is for money. Almost anything will be done by many for gold. Christians become so engrossed in the mad rush for worldly things that they allow the study of the Word, prayer, and all devotional things to be crowded out of the life, and hope of eternal life is abandoned. What a spectacle is presented everywhere! Home, moral rectitude, and hope in God are sacrificed on the altar of mammon, and the road is strewn with human wrecks as we pass along. "He said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

We are living in a covetous, extravagant age. We waste money on our own imaginary needs. We love money, and love its power to supply the things we covet. The spirit of sacrifice and economy seems to be departing from the world.

The time is not far distant when all earthly transactions will close, and money will be of no value.

The things that are in the world are not ours, but belong to the Lord, and He will hold us individually responsible for the use we make of that which He has intrusted to us. In all our expenditures we should consider whether we ought to expend upon ourselves, or give to God. We are too near the year of jubilee to hoard in earthly banks the means the Lord has given us.

God's cause is needy. Openings are found everywhere where the evangel of the cross should enter, but the work is held back through selfishness. Surely this time of prosperity is the time when we should invest liberally in the cause of God. Most emphatically is this true of those who are looking for the Son of man to be soon revealed in the heavens, putting an end to sin and death, and gathering His people home to be with Him.

Anciently, when the Lord's people came out of Egypt, and were instructed to make a sanctuary unto the Lord that He might dwell among them, offerings were called for from those who were willing to give, and the people brought in abundantly.

"Each one gave of what the Lord had given him. The people brought so willingly and so freely that there was more than enough, and Moses had to issue a proclamation restraining them from giving any more. Ex. 36: 5, 6. It is the free giving from a willing heart for a worthy object that brings the largest gifts. According to the best estimates, the amount of gold was about a ton and a fifth (a ton of gold is now worth about a million dollars); of the silver, about four tons and a fifth; and of bronze or copper (the Biblical brass), nearly three tons. This shows that the people gave very liberally. It is impossible to compute the exact amount per head, but it could not have been less than three dollars for each man. That would be a large average in our country; but they were a nation just escaped from slavery. Money was also worth much more among them then than among us now. This, moreover, does not include the gifts of other materials, as precious stones, oil, spices, wood, wool, linen, and dyestuffs, all of which were costly, nor does it make any account of the work donated."—*Sunday School Times*.

Surely, we who expect soon to see Christ should be no less liberal in our gifts.

G. B. T.

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### *The Manner of Christ's Coming*

SEVENTH-DAY ADVENTISTS are not alone in believing that the Lord is coming a second time to the earth. The great religious leaders of the past believed and emphasized it. John McNichol, writing in "The Fundamentals," says:

"The great leaders who have left their impress on the history of the church did not discard this doctrine, but made it a real hope in their own lives.

"Martin Luther, in the midst of the throes of the Reformation, wrote, 'I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of His coming.'

"The acute and learned Calvin saw that this was the church's true hope. 'We must hunger after Christ,' he said, 'till the dawning of that great day when our Lord will fully manifest the glory of His kingdom. The whole family of the faithful will keep in view that day.'

"The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: 'Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall He not return? We know that He shall return, and that with expedition.'

"John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: 'The Spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, "Come and accomplish all the words of this prophecy."'

"It formed the burden of Milton's sublime supplication: 'Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.'

"It was the ardent longing of the seraphic Rutherford: 'O that Christ would remove the covering, draw aside the curtains of time, and come down! O that the shadows and the night were gone!'

"It was the prayer of Richard Baxter in the 'Saint's Everlasting Rest': 'Hasten, O my Saviour, the time of Thy return. Send forth Thine angels, and let that dreadful, joyful trumpet sound. Thy desolate Bride saith, Come. The whole creation saith, Come. Even so, come, Lord Jesus.'

"And if we would follow in the steps of these men; we will return to the simple, unmistakable New Testament type of experience, and with faces uplifted toward the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for Him, we will carry on through all our life and service the same apostolic prayer."—*Volume VI, pp. 126, 127.*

Among Christian leaders of the present day also belief in the second coming is very general. At the Bible Conference on the Return of Our Lord, held in Philadelphia, May 28-30, 1918, declaration was made that:

"We believe that our Lord's prophetic word is at this moment finding remarkable fulfilment; and that it does indicate the nearness of the close of this age, and the coming of our Lord Jesus Christ.

"We believe that the completed church will be translated to be forever with the Lord.

"We believe that all human schemes of reconstruction must be subsidiary to the coming of our Lord Jesus Christ, because all nations will be subject to His rule."

While it is true that this statement is hardly typical of modern religious faith, utterances here and there throughout all evangelical bodies indicate that there is at the present time a very general and sincere expectation among Christians that Jesus is to return to this earth. This is not strange, in view of the clear teaching of Scripture, but it is strange that a belief so generally held should be accompanied by such wide differences in understanding as to the manner of His coming. The Bible is as definite with respect to the latter point as to the first. Moreover, Jesus warned His people very particularly against deceptions that would arise on this very question:

"If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 23-27.

"I have told you before," He said. Jesus was not put to the expedient of lying oracles and false prophets. He indulged in no ambiguity of terms that might be explained away afterward. He did not assume a position that would allow hairsplitting and equivocation as a means of escape or evasion if the fulfilment of His prediction were not evident when it should come. He put Himself squarely on record as to the manner of His coming, and He admonished His disciples to acknowledge no experience, or movement, or event that failed to measure up to the specifications.

It was not to be secret. "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the



coming of the Son of man be." As the breaking of dawn, as the flaming of light across the sky, should be His coming. From no eye would it be hid. No books would need to be written or messages sent telling how in some obscure way the prophecy had been fulfilled while the world passed on heedlessly. There would be no need of explanations and arguments and the adroit turning of phrases to account for the failure of the event to come up to specifications. No one would be left in doubt when that day should come.

It was to be a personal, visible coming:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

"As ye have seen Him go." The eye was to bear testimony. This is made even more emphatic in Revelation 1: 7:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."

There is nothing secret or clandestine or obscure about the event as here described.

He is to come in flaming glory, attended by all the angels of heaven.

"Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9: 26.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31.

The righteous dead will be raised from their graves when He comes, immortality will be imparted to the living righteous, and both will be gathered from the earth:

"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: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

"He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

His coming will be the cause of awesome natural manifestations, and of terror and consternation on the part of the unregenerate of earth.

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

Thus does the Bible describe the coming of Christ. A more arresting, compelling, tremendous spectacle cannot be imagined. That the event should come and go unnoticed is inconceivable. That any counterfeit or substitute could in anywise compare with it seems absurd. That preachers should be obliged to go forth and writers prepare articles and books afterward, explaining why it did not come up to expectations, seems ridiculous. Yet Jesus indicated that there would be many false teachers in the world, and that many would be led away by the "Lo here's" and "Lo there's" that would be cried through the land, and He gave His people this light on His coming so they would not go forth.

Jesus loves His people. He does not want them swayed and tossed and carried about with every wind of doctrine. He has written His truth in letters of fire. He has used words that burn our hearts. He wants us to stay our souls on them, and not turn aside for every voice that promises something mysterious and hidden. He has blazoned His truth on the mountain tops. We need not hunt it in a corner. We need not probe for second meanings and obscure sayings and dark sentences. We need not rake over the rubbish of human teachings to uncover the divine word. His Book is our guide, His Spirit is the man of our counsel, and the words He has spoken are our life. If we take these for our own, we shall not be running hither and yon in search of our returning Lord, but will look up when He appears, and say, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25: 9.

C. A. H.

## Striving

PERCY BROCKNER

WE are all striving, but for what? For eternal things? Not many are. Self is put to the front all too often. For advantage to self, men strive to please men, in the church as well as out of the church. They are popular. Men love to be pleased. They appear to succeed. But they do not succeed with God.

When the love of God is in the heart, it will shine through, pleasing God first, and men only as they have the Spirit of God. May the love of God abide in our hearts now and forever, for God is love, and the love that is of God "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." 1 Cor. 13: 4, 5. All else will fail and pass away, but love never fails.

God is no respecter of persons. How can two walk together, if they do not agree? How can a professing believer who is striving for things according to his own will, have the blessing spoken to his heart, "Peace be unto you"? Rebellion, a false spirit, presumptuousness, never will know the peace of God. Sin in every form will some day be destroyed, together with those who have been wilfully beguiled.

Let our striving be with the Lord in prayer, in all perseverance, until we see the overcoming of sin in our lives. God is holy, and we must be holy too. "Strive to enter in at the strait gate." Luke 13: 24. And in our striving, let us remember the words of the Lord, "Be of good cheer; I have overcome the world." John 16: 33. Let us therefore ask, that we may receive, that our joy may be full. (See verse 24.)

# Divinely Ordained Signs of Faith in Christ

W. W. PRESCOTT

JESUS CHRIST is both the founder and the foundation of Christianity. "In the religion of Christ, Christ is the larger part of religion." Saving faith is faith in Christ. Christian experience is the life of Christ manifested in our flesh. All Christian teaching is simply an exposition of Christ as the Saviour of the world. All formal expressions of Christian belief, and all the observances of the Christian church, if genuinely Christian, are the symbols and signs of the inner life and experience of Christianity—"Christ in you, the hope of glory." Col. 1:27.

It may be well to repeat these seemingly trite statements as preliminary to a consideration from the Christian standpoint of the Sabbath and its observance since the first advent of Christ. Why do we observe any Sabbath at all? If we observe a day, which day shall it be? If I were asked, Why do you observe the seventh-day Sabbath? I should answer, For the same reason that I was baptized at conversion, and for the same reason that I observe the ordinances of the Lord's house,—because I believe on Christ. I know of no other sufficient reason, and I think that is reason enough. Baptism is the outward sign of an inward experience, and in the same manner the Sabbath is a sign, and the ordinances of the Lord's house constitute a sign; and all three of these signs are intended to give expression to our faith in Christ. With this summary statement of their meaning, let us give some thought to these three things.

## Baptized into His Death

Of what is baptism the sign? In order to understand the true significance of baptism, we must revert to the original way in which this ordinance was administered. Even those who have adopted the practice of sprinkling, generally admit that in the days of Christ and the years that immediately followed, baptism was by immersion. When thus administered, it signifies the union of the believer with Christ in His death, burial, and resurrection. This is clearly set forth in the Scriptures.

Before leaving His disciples, Christ commanded them, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Matt. 28:19. In harmony with this instruction, Peter, on the day of Pentecost, replied to the urgent question, "What shall we do?" in these words, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Acts 2:38. Writing later to the Roman converts to the Christian faith, the apostle Paul bases his claim that the Christian should not continue in sin upon the death to sin presupposed in the baptismal burial: "We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection. . . . But if we died with Christ, we believe that we shall also live with Him." Rom. 6:2-8. And again the same apostle wrote: "Having been buried with Him in baptism, wherein ye were also raised

with Him through faith in the working of God, who raised Him from the dead." Col. 2:12.

## New Life Through Union with Christ

The way in which baptism is a sign of our union with Christ in these experiences, is well stated by an old writer: "While the candidate for baptism in water is immersed, the death of Christ is suggested; while immersed and covered with water, the burial of Christ is shown forth; while he is raised from the waters, the resurrection of Christ is proclaimed." The old man is put on the cross with Christ, and we die to sin, and then we accept the resurrection life, reckoning ourselves as "dead unto sin, but alive unto God in Christ Jesus." Rom. 6:11. Baptism by immersion is the sign of this experience. "Our baptism into Christ is the outward picture of an inward immersion of the soul, not only into His love and fellowship, but into His very life, so that in Him we become new creatures."

The new life which is thus received through our union with Christ in His death and resurrection, is now to be manifested in our daily walk and work. This means deliverance, not only from the guilt of sin, but also from its power. For purposes of study we may separate justification, or the freedom from guilt, from sanctification, or victory over the power of sin in daily living, but in experience they must not be put asunder. The faith which brings justification is the faith for sanctification, for we are "justified by faith" (Rom. 5:1), and we are "sanctified by faith" (Acts 26:18).

## The Sabbath a Sign of the New Birth

Now the Sabbath is the Lord's own sign of His work in sanctifying us: "Verily ye shall keep My Sabbaths: for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." Ex. 31:13. The significance of this sign becomes clear as we consider what is involved in sanctification, or holy living. This experience is evidence of the fact that we are "alive unto God in Christ Jesus," after dying to sin. But "if any man is in Christ, there is a new creation." 2 Cor. 5:17. The new birth is another expression which describes the same experience, and so Jesus declared to Nicodemus: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." John 3:5.

Of this new creation, or new birth, by virtue of which we are "created in Christ Jesus for good works" (Eph. 2:10), the Sabbath is the sign. The same God who in the beginning created man "in His own image" (Gen. 1:27), through the operation of the same creative power restores the image which has been marred by sin, and through the impartation of His own life makes possible a life of holiness.

The memorial, or sign, of God's creative work in the original creation, logically becomes the sign of His creative work in the new creation. But this memorial, or sign, is the Sabbath, instituted at the close of the week of creation, and then blessed and hallowed, or sanctified. Gen. 2:2, 3. It was given to man to be remembered and observed as the memorial, or sign, of God's rest at the close of creation week: "In six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: where-

fore Jehovah blessed the Sabbath day, and hallowed it." Ex. 20:11.

Further confirmation of this significance of the Sabbath in the gospel of salvation from sin, is found in the interpretation placed upon it after the children of Israel were brought out of Egypt "by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm." Deut. 4:34. Then the Sabbath commandment was rehearsed to them, with a further suggestion as to its meaning: "Thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." Deut. 5:15. Pharaoh's slaves, whose lives had been made "bitter with hard service" (Ex. 1:14), were now set free from their former master, that they might serve their Deliverer, whose creative power had wrought this deliverance for them; and from that time the Sabbath took on an additional and very specific meaning to them. It became the sign of their deliverance from bondage. He who created them, had redeemed them, and the sign of the Creator became the sign of the same Creator now acting as the Redeemer.

#### Israel's Deliverance a Gospel Object Lesson

But this experience of the children of Israel is the gospel in concrete form, being taught in action instead of in precept. The bondage in Egypt speaks to us of the bondage of sin, for "every one that committeth sin is the bondservant of sin." John 8:34. The gospel is the proclamation of "release to the captives." Luke 4:18. The deliverance of the children of Israel "by a mighty hand" preaches the gospel of our deliverance from the power of sin. And the Sabbath, which they were instructed to observe as a sign of their being brought out of Egypt, becomes to us the sign that God has "delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love." Col. 1:13. So as Christians we observe the same Sabbath which was then observed, and for the same reason.

Furthermore, ceasing from our usual secular work on the Sabbath, is in itself the outward sign that through the abundant grace of God and the working of God's mighty power we have been able to cease from our own works, which are sinful, and to allow God to work His own will in us. This is the experience of that rest which Christ promised to those who would come to Him: "Ye shall find rest to your souls." Matt. 11:29. This is the rest which is entered into by faith: "We who have believed do enter into that rest" (Heb. 4:3), and so "he that is entered into his rest hath himself also rested from his works, as God did from His" (Heb. 4:10). It is in this way that the Sabbath is the sign of sanctification or holiness of life. It is a sign of "His working, which worketh in me mightily" (Col. 1:29) to deliver me from the bondage of sin and to keep me from sinning. It is a sign of the power of the gospel, and of the great salvation which that power works out for me.

#### Gospel Experience Realized in Christ

Every phase of gospel experience is realized, however, through our faith in Christ as our Saviour and Lord. He is the one who mediated in the original creation, for "all things were made through Him." John 1:3. He is the one who mediates in the new creation, "For there is one God, one Mediator also between God and men, Himself man, Christ Jesus"

(1 Tim. 2:5), and we are "created in Christ Jesus for good works" (Eph. 2:10). Our deliverance is accomplished through Him, and so we read: "Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." Rom. 7:24, 25. Our faith in Him brings to us that which supplies our need for the life of victory: "My God shall supply every need of yours according to His riches in glory in Christ Jesus." Phil. 4:19. We observe the Sabbath as the sign of our sanctification through our faith in the work of Christ, who sanctifies us. It is the constantly recurring symbol of our steadfast faith in Christ as our Redeemer and our Sanctifier.

#### Sunday Observance Without Spiritual Significance

If some one should ask me, "Why can I not show my faith in Christ by observing the first day of the week just as well as by observing the seventh day?" I think I should give two reasons, either one of which would seem to be a sufficient answer:

First, the Lord never blessed and sanctified the first day of the week and commanded its observance, and He has not designated the observance of that day as a sign between Him and His people. What the Lord did not do to that day, no human authority can do. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

Second, there is no ground for the observance of the first day of the week in honor of the resurrection, since the Lord Himself has already given us the ordinance of baptism as a memorial of the resurrection. Furthermore, the death and burial of Christ are inseparably connected with His resurrection as fundamental things in the gospel, and so the apostle Paul writes, "Now I make known unto you, brethren, the gospel which I preached unto you. . . . For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures." 1 Cor. 15:1-4. Baptism by immersion is an appropriate sign of this whole experience, and was designed to be administered only once. Resting on any day does not fittingly commemorate either the death, the burial, or the resurrection of Christ.

The effort to establish the observance of the first day of the week in honor of Christ's resurrection in the place of the observance of the seventh day as the sign of sanctification, is, in effect, to ignore the sign of the most vital experience of the Christian; and to introduce sprinkling in the place of baptism by immersion, to substitute an inappropriate sign of the resurrection for the one divinely ordained. Following the Protestant principle that the Bible, and the Bible alone, is a sufficient rule of faith and practice, we cannot consent to any such changes based merely upon human authority. "If ye love Me, ye will keep My commandments." John 14:15.

#### Lord's Supper Symbolic of Life Through Christ's Death

The meaning of the Lord's Supper is interpreted for us by Inspiration: "As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." 1 Cor. 11:26. In the observance of this ordinance, our thoughts are turned toward the cross of Christ, but we must not leave Him there. He was taken down from the cross and laid in Joseph's tomb,



but when they came to anoint His body, they were met with the announcement, "He is not here, but is risen." Luke 24:6. He who declared to Martha, "I am the resurrection, and the life" (John 11:25), was the conqueror of death, and "it was not possible that He should be holden of it" (Acts 2:24). He Himself thus testified to the apostle John, and to us: "I am the first and the last, and the Living One; and I became dead, and behold, I am alive forevermore, and I have the keys of death and of hades." Rev. 1:17, 18. The crucified Christ is the risen and the living Christ, whose body was broken for us, whose blood was shed for us, and who "was raised for our justification." Rom. 4:25.

By His assumption of our nature, and by His death and resurrection, Jesus has wrought redemption for us, and has opened the way for nourishing our lives by His own life imparted to us. This experience is absolutely necessary. Listen to our Lord's own words: "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day." John 6:53, 54. What it means to eat His flesh and drink His blood is clearly indicated in the statement, "He that believeth hath eternal life." John 6:47. In eating physical food we actually appropriate the food for the nourishment of our bodies. By believing

on Christ, we actually appropriate Him as the food of the soul. By such an appropriation of Christ we receive eternal life.

By partaking of the bread and the wine, we proclaim to the world that through the death of Christ we receive a new life; that our spiritual life is nourished through believing on Him who died and rose again; that although unseen by the world, the risen and ascended Christ is the reality of our life. This we do "till He come;" but "when Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory" (Col. 3:4), and there will no longer be any need of testifying to our faith in an unseen Lord. And so the Lord's Supper is a sign of our faith in Christ "till He come."

We observe baptism, the original and only Sabbath, and the Lord's Supper for the same reason,—because our Lord Himself has established these observances as signs of His work in our behalf. In being baptized by immersion, and in keeping the only Sabbath ever given to man, and in partaking of the Lord's Supper, we openly profess a faith in the one and only Saviour, Jesus Christ our Lord. The three observances rest upon the same authority, and are the signs of the same faith. Surely all professed followers of Christ who have been instructed concerning these things, will gladly wear these signs as a testimony to an unbelieving world.

## *Lessons from the Book of Hebrews --- No. 4*

R. S. OWEN

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

"WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

What marvelous condescension that we should be addressed as "holy brethren"! Full well do we know that we do not deserve any such title, but it is all due to the amazing provisions of His grace by which He accounts us holy. To this is added the thought of the glorious adoption in Christ Jesus, by which we become sons of God, and brethren in Christ Jesus, and partakers of the heavenly calling. And oh, what a calling! Called to liberty. Gal. 5:1. Called out of darkness into marvelous light. 1 Peter 2:9. Called to be saints. Rom. 1:7. Called to glory and virtue. 2 Peter 1:3. Called to eternal life. 1 Tim. 6:12. Called to the marriage supper of the Lamb. Rev. 19:9.

"The Apostle and High Priest of our profession, Christ Jesus." An apostle is one sent, and He was the "sent of God." But now it is our privilege to accept Him as our apostle sent by us to heaven (as Son of man) to represent us before the throne of the universe, and we may be assured that He will be faithful in His representation of us. However, this could afford us but little comfort when we remembered our own unworthiness, were it not for the fact that He is also our High Priest, and as such He has the power to cover all our dark record of the past with the spotless robe of His righteousness. When we think of this, how gladly we accept Him as our Apostle and High Priest!

### **Christ a Faithful Apostle**

"Who was faithful to Him that appointed Him." Heb. 3:2, first clause.

How true! for as stated above, God first sent Him as His Apostle into our world to represent Him; and indeed He was faithful, for He always spoke the words of Him that sent Him, and He revealed the character of God so perfectly, and pleased God so fully, that three times during His earthly life His Father acknowledged Him in an audible voice before the people of earth. But He had demonstrated His faithfulness even before God sent Him here.

Sin had entered, and the great controversy was on. The deceiver had obtained a foothold upon our earth. A mere speck, as it were, in the boundless creation of God, the earth was the breeding place for sin. Christ might have said, "Oh, it is such a little world! I'll let it go. Its two inhabitants have made their choice. Let them take the consequences." But not so, for in His faithfulness He volunteered to enter that path of suffering and humiliation which He knew would terminate in Gethsemane and Calvary — all to rescue the one lost sheep. In the face of such faithfulness can we not fully trust Him as our Apostle and High Priest?

### **Christ and Moses Contrasted**

"As also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Heb. 3:2, 3.

Since Christ made all things, He is worthy of more glory than anything He has made.

In verses 5 and 6 we see the faithfulness of Moses and of Christ contrasted, Moses as a servant, Christ as a Son.

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

but Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Indeed, Moses was faithful as a servant, but he failed. Christ as a Son never failed. So we can never succeed in faithfully serving God so long as we recognize ourselves as only His servants. But when the heart is filled with the spirit of adoption, whereby we cry, "Abba, Father," then only can we serve Him as sons.

The servant is faithful for the wages; the son is faithful because he has an inheritance in the estate. The servant works to win the approval of his master; the son serves because he has the approval of a loving father. Let us receive and cultivate this spirit of adoption. Every morning, thank God that we are His children. Every evening, thank Him because He recognizes us as such. Thus shall we be His house, and as the apostle says, we shall "hold fast the confidence and the rejoicing of the hope firm unto the end."

#### **Warned Against Repeating Israel's Hardness of Heart**

"Wherefore (as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I swear in My wrath, They shall not enter into My rest.)" Heb. 3: 7-11.

In these verses is cited the experience of the children of Israel in the wilderness, when they tempted God, and proved Him and saw His works.

In Psalms 78:17, 18, we read: "They sinned yet more against Him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust." Thus we learn that a people may tempt God by not eating what He in His wisdom has prescribed. Again we read in verse 41, "Yea, they turned back and tempted God." By this we may learn that He is tempted when we do not follow His leading, but choose our own way instead. Verse 41 also says they "limited the Holy One of Israel,"—limited Him because He could not do the wonderful things He desired to do for them. It is only when we willingly follow all His instructions that God's plans for us can be fully carried out. At other times they took hold of His promises, and then they proved Him and saw His wonderful works in their behalf.

But again and again their hearts turned to follow their own ways, until in spite of His love for them and His desire to lead them in the path of the greatest blessing, the Lord declared that they did not know His ways,—not because He had not pointed out His ways to them, but because they had not followed His ways enough really to know them. And so they continued to grieve God until He had to swear that they should not enter into His rest, for no one can enter into His rest unless he walks fully in His ways.

#### **Rest in Christ Offered**

What is this rest which He says they cannot enter into? In Genesis 2:2 we are told that God did rest on the seventh day, but in Isaiah 40:28 we are told that God does not get weary. Hence His rest was not simply a cessation from physical labor, but a spiritual rest. In Genesis 1:30, 31, we find that when God had completed His six days' work of creation, He saw all that He had made, and was pleased with it, so that He declared it very good.

Then His rest was a satisfaction in viewing the new world which He had created and arranged for

man. And the sons of God and the morning stars joined Him in that rest, and sang together as they beheld this new manifestation of God's beneficence for His creatures. So only those who yield entirely to the will of God and by it are made new creatures in Christ Jesus, and day by day are being molded and fashioned after the divine similitude, can enter into His spiritual rest. It is this rejoicing in the new creation, this constant recognition of God's creative work in our behalf, which constitutes entering into His rest.

Let us apply this to the case under consideration, and see just how the Israelites failed, for we are warned not to follow their example.

First, during the falling of the plagues in Egypt, God manifested creative power in nearly, if not all, of them, and by these exhibitions, or creative acts, He clearly demonstrated the superiority of His power over that of the false gods in whom the Egyptians trusted.

Second, almost as soon as they had started on their journey, He created above their hosts a beautiful cloud by day to shield them from the desert sun and to guide them in all the way; and when the shades of night fell about the camp, and darkness prevailed over all the desert, this cloud changed to a luminous body, flooding the uttermost bounds of the camp with light. How they should have rejoiced in this marvelous exhibition of God's creative power in their behalf! It was certainly all that was needed in that line. But, alas, it did not always lead in the way they wished to go, and so they turned back and questioned its leading, and tempted God.

When they needed water, we are told that "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers." Ps. 78:15, 16. How marvelous was this supply, and how they should have rested by faith in it! But just as soon as God put their faith to the least test, they exhibited their unbelief by complaining because they thought God had failed, and they suffered thirst and perished for lack of water with the creative power of God right at hand to supply their needs had their faith but asked for it.

#### **An Evil Heart of Unbelief**

The desert and the stores they had brought into it with them could not have kept them supplied with food for a single month. So God opened the window of the skies, and showered down about the camp the "corn of heaven." For six days each week He sent this bounteous supply, and on Friday He gave a double portion, which He kept sweet for Sabbath use. And as the people tested it, they found it perfectly adapted to their needs.

In thus supplying their needs by the creative power of His word, God was trying to teach them that man shall not live by bread alone, but by every word of God. He was trying to get them to trust in the creative power of that word, and to rejoice in it, and thus enter into His rest. But they asked flesh for their lusts, and sinned against and grieved and tempted God to let them have their own way, until He did so, and they perished in the ways of their own choosing.

We look at their experience, and wonder how all this could have been; but the apostle furnishes us the key to interpret it all when he says: "Take heed, brethren, lest there be in any of you an *evil heart of*

unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13.

The unbelieving heart turns away from God, and sin is deceitful. Here is the secret of their failure. In this way we may come to look upon our own program as better than God's, and because we have left the essential element out of His program,—His creative power,—His way may seem to us to be a complete failure, while our own, from the standpoint of human reason, with faith in God's creative power left out, promises success. Oh, the deceitfulness of sin! Let us watch, lest we fall after the same example of unbelief.

Loma Linda, Calif.

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### **Blaming Circumstances**

E. HILLIARD

THE professed follower of Christ who blames circumstances for yielding to temptation, lacks faith. Such mean well. They want to be Christians, but they seem to think that their failure is chargeable to their adverse surroundings. This is an inexcusable excuse. It is self-justification. The excuse retains the sin; but confession before God with a contrite heart removes it as far as the east is from the west.

Temptations, pleasures, and fascinating allurements of the world have no power over the true-hearted followers of Christ. It is faith and faith only that wins in the hour of temptation. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Every son and daughter of Adam can live among the ungodly, and through Christ maintain their Christian character. Lot lived in Sodom; Joseph lived among the godless Egyptians; Daniel lived among the Babylonians; and Christ lived in Nazareth, a city noted for its wickedness; and yet they were faithful under their trying circumstances. We have the promise that we shall not be tempted beyond what we are able to endure.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Christ said to His followers, "Ye are the salt of the earth." We sprinkle salt through that which is to be preserved. If the salt is kept in a vessel by itself, and the food in another receptacle, the food will soon perish, and in process of time the salt will lose its savor. Were it not for the righteous being scattered here and there among the ungodly, the wicked would soon be destroyed. But notwithstanding this, the wicked in their blindness persecute the righteous. Let us bear in mind our Saviour's words,

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Matt. 5:11, 12.

The martyrs who perished at the stake did not blame circumstances, although maligned and falsified and roughly handled, but with prayer for their persecutors they yielded up their lives.

By faith in Christ we can live the victorious life anywhere. Take the case of Obadiah, who was governor of King Ahab's house. Now Ahab excelled all of Israel's kings in wickedness, "whom Jezebel his wife stirred up." (See 1 Kings 21:25.) They led

nearly all of Israel into abominable idolatry; and yet Obadiah stood firm for the right under the most trying circumstances. The secret of his victorious life is stated in these words, "Obadiah feared the Lord greatly."

Those who complain of their surroundings and blame circumstances for their failures, may change their place of living, but they will never, never gain the victory until they learn to trust in Christ right where they are. It is Satan's sole purpose to destroy faith in Christ. In the recently published "Testimonies to Ministers and Gospel Workers," page 93, we read:

"It has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered."

Let us look away from poor, sinful, fallible man to our infallible Intercessor, who is willing to help us under all circumstances.

Chamberlain, S. Dak.

\* \* \*

### **Throw Away the Sling**

N. P. NEILSEN

A LIVING church is a working church, and a working church is a living church. We cannot separate the two; they go hand in hand. If my heart is burning with the love of God, I shall desire to tell the story of salvation to others; I cannot keep silent; I must work for others. On the other hand, as I work for others, my faith will grow stronger, and my love for God will glow brighter as I tell of His wonderful love to me.

This is the law of nature. Standing alone, the tree grows sturdy and strong as it battles against the storms, and it sends its roots down deep into the earth; while the sapling, growing in the midst of the dense forest where it is always sheltered from the storms, can scarcely stand alone if those around it are removed. The muscles of the blacksmith's arm become strong and hardened through constant use; but if he should carry his arm in a sling and cease to use it, the muscles would soon grow weak and flabby. The muscles are strengthened by use.

The same is true of the church. If it does not work for the salvation of others, it will soon grow spiritually weak. The church can retain its blessings only as it constantly gives them away. Hence, to give is to have; but to keep is to lose.

A sling is good for an arm that has been injured and needs to be carried, but for the arm that is well it is out of place and should be thrown away. Even so, if we have been carrying our spiritual blessings in a sling, hoping thereby to retain them, we have been deceived. Let us throw away the sling and go to work. Let us go to our friends and neighbors with this message. Let us give them the wonderful truth of God, and our own souls will be stirred thereby. We cannot save ourselves by refusing to save others. Of Jesus it was said, "He saved others; Himself He cannot save;" and He brought salvation to the world. Had He saved Himself, the world would have been lost. Then throw away the sling, unless you are a cripple, and go to work for others. Try it, and see the result.

Brazil.

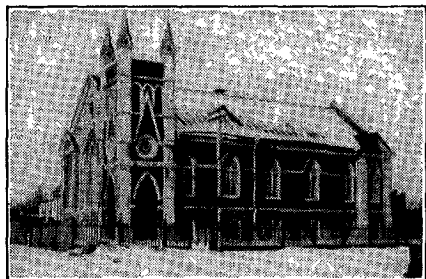
# IN MISSION LANDS

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.

## Tientsin, North China

W. J. HARRIS

It was with heavy hearts that we found it necessary from year to year to cut from our budget a long-planned advance move to open up work in the city of Tientsin, North China. Tientsin is the second



The Church in Harbin, Manchuria

commercial city in all China, and has a population of more than one million. There are probably few cities in the world of such size and importance that have waited so long for the heralds of this message. It was these facts that impressed upon us the absolute necessity of making a start in 1923 in Tientsin. But no sooner had these plans begun to take form than word of the heavy cut in our budget reached us. We were somewhat disappointed, but determined to hold our plans in readiness in case the proposed cut might yet come through and the advance step, so needful to be made, could be taken.

It need hardly be stated that our hearts were made glad to learn that our brethren and sisters in the homeland had come forward loyally, and through dint of real sacrifice, made up, and more, funds to cover the proposed cut.

Various reports in the *REVIEW* have set before the readers some of the changes that were made necessary because of that shortage of funds. We believe that it might be a source of encouragement to those who sacrificed and made possible the restoring of the mission budget deficit, if they could know of some specific advantage or some advance step made possible through their sacrifice. So we take pleasure in bringing to the attention of the readers of the *REVIEW* the opening of our work in Tientsin, which was directly due to the loyal support the Mission Board received to its call for means.

We now have in this large and busy metropolis a centrally located and well-appointed chapel and reading-room. For some months Bible studies and other meetings have been held, and it was the writer's privilege, a few Sabbaths ago, to lead four new believers forward in baptism, thus establishing another outpost on the far-flung battleline of Prince Immanuel. Others are planning to go forward soon in this sacred step.

A very encouraging feature of the work in Tientsin is the presence of so many earnest and capable young men. We know that the Lord will richly bless the efforts that are being put forth in this great heathen city. We desire that our brethren and sisters in the homeland may know that their toil and sacrifice has a direct reaction in the mission field. It was the writer's privilege to perform the rite of baptism, but you, dear reader, by your prayers and by your means,

made possible the holding of that ceremony. So pray for your work that you are conducting in China, and for us who are assisting in carrying it to completion.

\* \* \*

## East Siberian Union Mission

T. T. BABIENCO

ANOTHER year has gone, and we are very thankful to our heavenly Father for many blessings in the work. We have a very large field here, and although not thickly populated, there are representatives of all nations to whom the last message must be given. The few workers we have in this field are of good courage, and are doing the best they can.

For nearly the whole year (1923) we were not permitted to have any religious meetings in the whole of east Siberia, and only recently were we given freedom to gather for worship.

In Vladivostok we have a very good work started. Twenty-five persons were baptized in three months. In Habasowsk and in Chita the work has a good start, and we hope that soon the whole of east Siberia will be hearing the last message. The people are calling for help. Once they opposed the truth and did not want to hear of God, but now things are different.

We need more workers who know how to lead souls to Christ. In order to meet the calls for workers, we have started a Bible school in Harbin with twenty-five men who have a desire to work for the Lord. The Lord has blessed our efforts in Harbin, and last year we baptized seventy-nine, making a total of one hundred fifty for the union.

We are very thankful to the brethren in the homeland for giving us funds to build a nice church and mission home in Harbin. The church building is the first of the kind built for the Russian people. We had a very small building at Petrograd, but it was sold. The church in Harbin can seat 450 persons. In the basement there is a place for a church school, and rooms for the union office, our Bible class, the ten men



Market Among the Little Russians

students of the Bible school, printing shop, kitchen, heating system, and a preceptor's room.

The people in Harbin have begun to think that we have come to stay, and we do expect to stay here till the Lord comes.

Harbin, Manchuria.



# 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.*

## Trouble Tapers

TROUBLE has a trick of coming  
Butt end first;  
Viewed approaching, then you see it  
At its worst.  
Once surmounted, quick it dwindles,  
Ever small,  
And it tapers till there's nothing  
Left at all.

So whene'er a difficulty  
May impend,  
Just remember you are facing  
The butt end;  
And that looking back upon it,  
Like as not  
You will marvel at beholding  
Just a dot.

— *Selected.*

✱ ✱ ✱

## Street Conduct

JULIA A. LELAND

WHEN men are seen walking on the inside of the sidewalk, accompanied by ladies on the curb side, nearly every passer-by mentally tabulates them as either ignorant or careless. This perhaps is a little severe, for in many of these more arbitrary rules of conduct, the tendency is toward greater freedom. At the time when these customs were adopted there were reasons for them, but changing conditions are lessening the stress on many of these rules. Still it is better to hold to the old customs as a general rule, and let the exceptions be governed by what is the simplest and most effective thing to do in each instance. It is not considered good form for a man to sandwich himself between two ladies. He should walk at the side, and usually nearest the curb.

Boisterous conduct, loud talking, and gesticulating should be confined to the back alley, if indulged in at all, for street conduct should be as refined as drawing-room conduct.

It is poor form for a couple to attract attention to themselves by too devoted a bearing. Devotion is a wonderful thing, but its more obvious manifestations are out of place on the street car or in the public highway. Chewing gum in public is considered bad form.

As a usual thing a lady's arm should not be taken. If the lady is elderly, the gentleman may offer his arm for support, but a strong, active young woman seldom needs this assistance. In the evening, or in a crowd where progress may be facilitated, it is proper for a man to offer his arm.

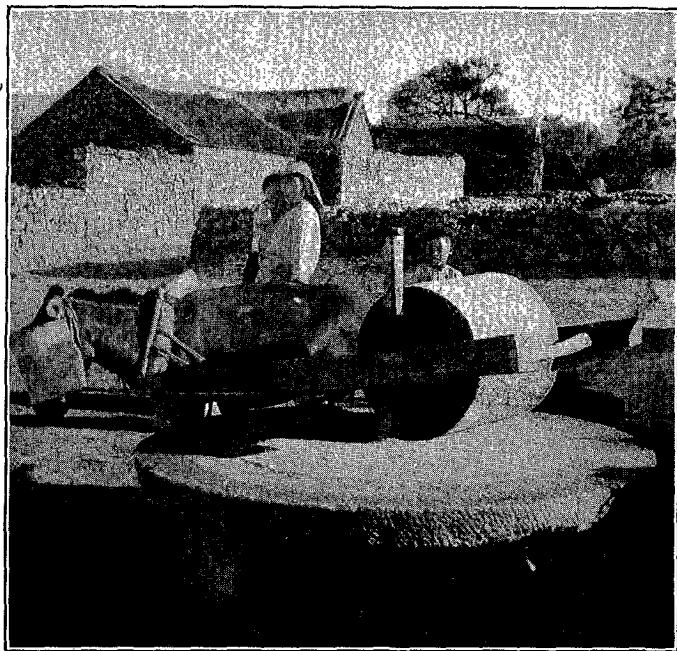
In getting over obstacles such as muddy places in the street, or in getting on a street car or other vehicle, the gentleman may show his willingness to assist the lady by a touch at her elbow or offering his hand. In alighting from a street car, or from a train, if there are no attendants performing the service, the gentleman precedes the lady down the steps and offers his hand to assist her off.

An umbrella may be carried by the gentleman in

a storm where better protection is afforded the lady by his so doing, but the parasol is strictly a lady's article, and should be carried by her.

For a group of five or six young people to lock arms when passing along the sidewalk, compelling all passers-by to take to the street, is decidedly bad form, and inconvenient for other pedestrians.

Consideration may be shown to others, and blessings may follow the person who always has his change ready at the ticket office. Nothing is more annoying to a hurried crowd than to wait while some one at the



© U. & U., N. Y.

A Primitive Gristmill near Port Arthur, Manchuria

head of the line frantically searches for the elusive coin.

Gentlemen may offer young women seats in the street car, if they so desire; but it is imperative that both young men and young women offer elderly women and very old men their seats. Consideration should also be shown sick or feeble persons and women with children or bundles.

There is one unfailing rule to be applied when in doubt, either at home or abroad—"Whatsoever ye would that men should do to you, do ye even so to them." If we all should follow this rule, there would be less boisterous talk of worldly wisdom, less unfavorable comparison of the new place with the one just left, and less monopoly of conversation.

If there is one thing more discourteous than another, it is for newcomers to overrun a town or country with an air of condescension and superiority. It betrays ignorance and provincialism. Granted that the home town or country is the best in the world, let the folks you meet discover it for themselves. Let little differences of customs pass, unless they are to be commended. By slighting remarks and unkind criticism, friends are lost, and the critic shows himself to be



boorish, untraveled, and ill-informed. If the golden rule is remembered, there will be no vain boasting, for it immediately stamps the boaster as ill bred, and causes the native to comment inwardly, "Why don't you go back where you came from? We didn't invite you here."

As Seventh-day Adventists we do not care to bring reproach upon this last-day message by our conduct, and as we travel, it is well to watch our little actions and words, to see that we do not violate the common rules of propriety and courtesy. The best way to be always sure of a welcome is to follow Christ's example.

\* \* \*

### *Dangers of the Approach of Spring*

J. D. REAVIS

NEVER is our health more in danger than when the snow of winter is softening up from the occasional warm days and it becomes sloppy underfoot. We have been confined indoors during the stormy days, and are delighted to get out into the sunshine. But we must not forget our rubbers. We dislike to be bothered with them, but it will pay greatly to keep the feet dry. A dollar for a pair of rubbers may save many dollars in treatments.

A cold oftentimes spoils our joy of spring. We have fed the furnace and carried out ashes so long that the warmer days are a hint that this chore will soon cease. But let us not forget to keep the house from becoming damp. The spring has many rainy days. There is danger of keeping our living-rooms too hot, and of shutting out fresh air. This is damaging to the throat and lungs, as well as bad for the complexion. A little heat is a necessity, even on spring days. As it warms up, and we throw open the doors and windows, let us avoid sitting in a draft. Even a cat will move if a door is opened on it.

The modifying of the weather is to many a sign to remove and store away all winter clothing. But settled weather has not yet come. Our clothes should be regulated by our work and the weather. Women too often postpone donning warm wraps in the fall, and discard them too soon in the spring. The first warm breeze from the south tells them to shed their undergarments for good. The next day finds them unprepared for a change in the weather. A serious illness or a prolonged, aggravating cold follows.

It is not necessary to wear heavy wool shirts and skirts to keep well or warm. It would be better to wear cotton all the time than to alternate with a flannel waist one day and lingerie the next. There is no surer way to contract a cold at this time of the year, than to wade through the slush with rubberless low shoes. Better wear high shoes and rubbers than suffer with a cold in the head.

This is a day of furs. There is danger of being spasmodic in their use. It is also an error to coddle one's throat. Still the bronchial tubes need a covering. One of the silliest customs practised by some irresponsible folks, is the wearing of furs in the heat of summer. Even animals shed their furs when spring opens. If we would enjoy our health, we should clothe our bodies in harmony with climatic conditions. There is more patience, or sense, possibly, displayed by men in their dress than by women. They wear several more thicknesses on their arms than women, and do not seem to suffer. When baseball players

become heated, they clothe themselves carefully while waiting their turn. Women throw off their wraps, and fan frantically, when heated to the point of perspiration.

Our bodies are the most marvelous machines ever made. Let us take good care of them. If we do, they will serve us well.

*Springfield, Ill.*

\* \* \*

### *Family Secrets*

THE boy had just finished telling of an occurrence he had witnessed in a home where he was a guest, when he remarked to his chum, "I'm afraid I ought not to have told that. The people won't like it. If it should ever get out that I told, I won't be invited there again, and Mr. Ames promised to look out for a job for me this summer."

There are some things that well-bred persons do not talk about. They apply to them the rule of the secret, "Enough for one, too much for two, nothing at all for three." It is inexcusable to discuss any of the affairs of a family where you have been a guest. It is just as inexcusable to tell of one's own family affairs. But we hear boys criticising father or mother, loudly telling of the weakness or failure of a brother or sister or relative, perhaps even giving details of a family disagreement, and appealing to a chum to take sides.

It may be that this question appears to you to be merely a matter of good manners. It is more than that. If you get the reputation of being a person who speaks before he thinks, it will certainly halt you in any upward climb of life. To be able to keep his own counsel is one of the marks of the man who succeeds in any line.—*Selected.*

\* \* \*

### *The Man Who Laughs*

THE man whose "Ha! ha!" reaches from one end of the street to the other may be the same fellow who scolded his wife and spanked the baby before he got his breakfast, but his laughter is only the crackle of thorns under the pot.

The man who spreads his laughter through his life — before late breakfast, when he misses the train, when his wife goes visiting and he has to eat a cold supper; the man who can laugh when he finds a button off his shirt, when the furnace fire goes out in the night, and both of the twins come down with the measles at the same time — he's the fellow that's needed.

He never tells his neighbor to have faith. Somehow he puts a faith into him. He delivers no homilies; the sight of his beaming face, the sound of his happy voice, and the sight of his blessed daily life, carry convictions that words have no power to give. The blues flee before him as the fog before the west wind.

He comes into his own home like a flood of sunshine over a meadow of blooming buttercups, and his wife and children blossom in his presence like June roses. His home is redolent of sympathy and love. The neighborhood is better for his life, and somebody will learn of him that laughter is better than tears. The world needs this man. Why are there so few like him? Can he be created? Can he be evolved? Why is he not in every house, turning rain into shine and winter into summer all the year round, until life is a perpetual season of joy?—*St. Louis Republic.*



# YOUNG MEN and YOUNG WOMEN



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

## How Do You See?

CHARLES D. UTT

Most defects in our physical sight have their counterpart in our spiritual vision. As in the natural world, so in the spiritual, we need to have our vision clear and distinct. Those who are physically blind will one day have their eyes opened (Isa. 35: 5); and it is possible for those who do not have physical sight to have spiritual eyesight.

### Is Your Vision Defective?

Figuratively speaking, many have astigmatism. They have what we call a bias. They can see things only in their own way, the things which happen to have the same deflection as the axis of astigmatism in their spiritual eye. Everything else is out of focus. They cannot see the other person's angle. These are the trouble makers in the church.

The too-farsighted person misses the opportunity of doing the things near him, for he does not see them. He overlooks the chances to help others near him, because he sees only the great work to be done in the "ends of the earth." The wise man does not have a very complimentary name for this kind of individual. If you want to know what he calls him, read Proverbs 17: 24. Some of this class are interested in making big gifts to missions, but they oppress the poor who work for them. Others become very enthusiastic when some missionary talks about China or India or the work in the Lake Titicaca Mission, but when the church building needs cleaning, he is never there.

Our spiritually nearsighted person is so busy with the little things of immediate personal interest around him, that he cannot perceive the needs of others whom he might help. He is the person who quotes the saying, "Charity begins at home," but does nothing either at home or abroad for others.

To have double vision spiritually is perhaps the most deplorable of all,—one eye on the world, and one on heaven! The Saviour must have had in mind this defect when He told us we must have our eye single. When a person is spiritually cross-eyed, one never knows how he will see a matter. We say that we can never tell where such a person stands.

Spiritual color blindness changes the appearance of the red danger signals that God puts up for us at the entrance of the broad way, and we go on past the warnings, unaware of the destruction at the end.

We can think of some men who had good spiritual eyesight. There was Abraham, who could look beyond the worldly advantages of the well-watered plains of Jordan, and see the "city which hath foundations, whose builder and maker is God." Heb. 11: 10. Also we think of Moses, who, although with his natural eye he saw the afflictions he would have to suffer with the people of God, endured, because with the eye of faith he saw "Him who is invisible." Heb. 11: 27.

Two other examples not so inspiring are Balaam and Gehazi. Both of these men had enjoyed good spiritual vision at least once in their lives, but had lost it, and for the same reason,—they were eager for temporal advantages. (See Num. 22: 31; 2 Kings 6: 17.)

Israel's great failure was due to not seeing. They had witnessed the sea opened, the marvelous manifestation of God's power at Sinai, and the manna that God sent every day to feed them; and yet they had not seen, had not perceived, God's power and purpose. (See Deut. 29: 2, 4; Matt. 13: 14, 15.) We are in danger of making the same mistake. One of the imperfections of the Laodicean church was its blindness. "We grope as if we had no eyes." Isa. 59: 10. We are blind, and the worst part of it is that we do not know that we are blind. Rev. 3: 17. Prophecy may be fulfilling all around us, and our eyes be so blinded by the disease of sin that we do not see the meaning of the signs of the times. We may be blind to the

needs of the cause of God because our spiritual eyes are attracted by the glare of the world and its emoluments.

God wants us to see. "Bring forth the blind people that have eyes. . . . Ye are My witnesses, saith the Lord." Isa. 43: 8, 10. A witness must be able to see. "Anoint thine eyes with eyesalve, that thou mayest see." Rev. 3: 18. Then our spiritual eyesight will be restored. Jesus will have compassion on those who really desire to have their eyes opened. (See Matt. 20: 33, 34.)

Our prayer should be, "Open Thou mine eyes." Ps. 119: 18.

\* \* \*

## Making Pledges and Making Men

ERNEST LLOYD

THE story of Abraham Lincoln's temperance pledge is doubtless known to every Adventist youth. He signed that pledge when he was a boy, and always kept it. Almost better than that fact was his willingness to proclaim it. Many have been ashamed to admit that they had signed a temperance pledge. Not so the great Lincoln. And to the friend who persuaded him to do this, he said, "I owe to you more than to almost any one else of whom I can think."

When a man enters the army, he makes a pledge of loyalty to his country. When a witness is called to testify in court, he has to pledge himself to tell the truth, the whole truth, and nothing but the truth. When a man and woman marry, they take a pledge of faithfulness to each other. When a man accepts a responsible position in a bank or any other great financial or commercial institution, he has to "furnish bonds," which will be forfeited if he is unfaithful to his duty—only another way of saying that he pledges himself to be upright.

Thus the lives of all of us are full of pledges. According to the way in which we keep or break these pledges, does our character stand among those who know us. And yet one often hears a man or woman say, "I make it a point not to bind myself with a pledge of any kind." It is a silly speech; for whether he realizes it or not, every man who is respected in the community has passed his word, spoken or unspoken, in a thousand directions, to live up to as many obligations.

More today is being said and written about the will than ever before. Men and women are daily demonstrating that the human will, when striving honestly to unite its force with the divine, is almost irresistible. If a true man only says to himself, "I will do it," and prays steadfastly for help, he can keep his pledge.

Then let us oftener say, "I will accomplish this or that good purpose. I will conquer the difficulties that beset the way." And let us not fear to do this publicly. Your spoken vow will help others. In Robert E. Speer's "Memorial of a True Life," he gives the noble pledge of his friend Beaver, of entire loyalty to God:

"This 16th day of November, 1895, I, Hugh McA. Beaver, do, of my own free will, give myself and all that I am and have, entirely to Him whom having not seen I love, and on whom I believe. Bought with a price, I give myself to Him, to be used as He shall see fit. Sealed by the Holy Spirit, filled with the peace that passeth understanding, to Him be all glory, world without end. Amen."

May all who read these lines make a similar pledge, and may the Lord of all grace and power help them to keep it!

\* \* \*

## Life

"ONE life to be lived, and only one;  
And not what we gather, but what we give,  
Is the measure to God of the life we live,  
And the work that is nobly done."

# MISSIONS PUBLISHING FUND



FOR 1924

## “Expect Great Things from God; Attempt Great Things for God”

WILLIAM CAREY'S motto, as stated above, appropriately represents the splendid spirit manifest by our people throughout the world in the effort to provide quickly the equipment necessary to publish the message in all lands. From the managers in our publishing houses to the youngest apprentice, there seems to be a willing desire on the part of every employee to do his part. Every worker of the Southern publishing house, by a rising vote, declared his determination to give at least one day's wage to the Missions Publishing Fund during Big Week, and we expect the same word will come from other publishing houses. In the field, conference presidents, bookmen, home missionary secretaries, colporteurs, and their associate workers are laying definite plans for the coming Big Week campaign.

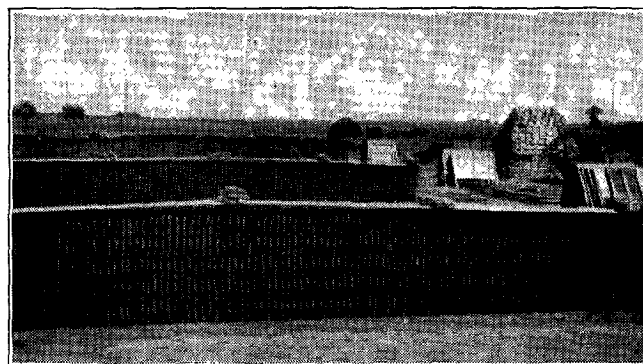
We trust that every church member will thoroughly understand what is involved in the Big Week effort this year, and co-operate with the plans on foot for making it a success. There are before us splendid possibilities. The entire amount of the Missions Publishing Fund budget for 1924 amounts to \$129,346.85. It seems entirely possible that this amount can be raised, and more, as each one does his part. Last year in North America we raised for the Missions Publishing Fund \$59,322.96.

The list of publishing interests to be benefited through the 1924 budget is given below. Notice that the different fields to receive assistance reach around the world. What a blessed thing it is that, while we personally cannot go to these lands and give the gospel to the people, we can by saving, give dollars to Asia, dollars to Africa, dollars to Europe and South America, and thus make possible the extension of the message in all language areas of the world.

Europe .....	\$32,825.00
Latin Union .....	\$9,575.00
Rumania .....	2,000.00
Czecho-Slovakia .....	1,000.00
Poland .....	1,000.00
Baltic Union .....	3,950.00
Finland .....	3,000.00
Jugo-Slavia .....	1,000.00
Russia .....	4,000.00
Bulgaria .....	1,100.00
Iceland .....	1,000.00
Persia .....	300.00
Abyssinia .....	700.00
Kenya .....	1,200.00
Sierra Leone .....	200.00
Gold Coast .....	150.00
Nigeria .....	150.00
Madagascar .....	500.00
Egypt .....	2,000.00
Spanish South America .....	\$20,750.00
South Amer. Pub. House, Buenos Aires, Argentina .....	
Portuguese South America .....	1,500.00
Brazil Publishing House, São Paulo .....	
India .....	24,296.32
Seventh-day Adventist Publishing House, Poona .....	
South Africa .....	8,289.05
Sentinel Publishing Company, Kenilworth .....	

Japan .....	\$ 4,878.11
Japan Publishing House, Tokio .....	
Korea .....	8,642.47
Signs of the Times Press, Seoul .....	
Philippines .....	4,756.32
Philippine Publishing House, Manila .....	
Malaysia .....	6,914.68
Signs Press, Singapore .....	
China .....	3,094.90
Signs of the Times Publishing House, Shanghai .....	
Far East .....	3,000.00
To apply on 1922 shortage .....	
Canada .....	7,400.00
Canadian Watchman Press, Oshawa, Ontario .....	
Foreigners in America .....	3,000.00

Our brethren in South America have waited long for the publishing house near Buenos Aires, Argentina. The small dwelling-house they now occupy is low, poorly arranged, and far too small to accomplish the work. They are unable to meet the calls for literature coming to them. A new location has been chosen



Tiers of sundried brick piled for draying. When sufficiently dried, they are piled in the oven for burning.

and ground purchased for the new plant. While having a rural location, it is not far from the city of Buenos Aires. The plans are laid, and everything is ready to begin to build, except having the necessary money. The ground which has been purchased is of such a nature that bricks can be made from it, and this is being done. The accompanying pictures show the long tiers of sundried brick piled for draying. When sufficiently dried, they are piled in the oven for burning. The huge oven and the process of removing the brick is shown in the photograph on the opposite page. An inch of surface ground can be used for brickmaking, and leave the plot as suitable for building purposes as before.

“Why not borrow money, put up the buildings, and hasten the work, and then pay it back afterward?” asks some one. But do we want our institutions in foreign lands involved in debt? One of the reasons the work has prospered in mission fields is the determined policy of the General Conference to avoid debt. South America, and every other mission field, will anxiously

wait to be informed what funds are available before in any way involving the printing facilities in debt.

Let us expect still greater things of God, and attempt still greater things for Him.

J. L. SHAW.

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### Colporteur Experiences in South India

THE reports of experiences given by the colporteurs in the South India Union meeting showed that the labors of Brother L. C. Shepard had not been in vain in teaching these native Indian boys the principles of gospel salesmanship. It was remarkable to hear young men who only a few years ago were heathen, with no knowledge of Christ, tell of the victories gained through prayer in the colporteur work. The same devotion to the work, the same spirit of prayer, and the same



Unloading and piling bricks from first oven.

application of the principles of gospel salesmanship as are practised by our colporteurs in the homelands, are shown in the work of these native Indian boys. Here are a few of the experiences that were told in the symposium meeting held during the union session. The first are from John Moses:

"While canvassing in Ceylon, I called at a wealthy man's house. A servant answered the call. On inquiry I found that the man was in bed in consequence of injuries received in a motor accident. I sent word to him, asking him if he would allow me to come in and have prayer with him. He consented, and I entered the room and prayed for his recovery. After the prayer he asked me who I was and what my business was. I explained my mission to him, and began to canvass him for the books. He bought five rupees' worth of books, and wished me good success in my work. He also asked me to visit him again.

"Some time after, while working in Slave Island, Colombo, I visited the manager of one of the leading publishing firms in Ceylon. Hearing of my good success, he offered to employ me as one of his agents, with a salary of 60 rupees a month. He also promised to defray all my traveling expenses. I thought of the temptations the Lord Jesus had to meet, and the glorious victory He gained. I steadily refused his offer, choosing rather to work for God and keep His commandments than to lead a comfortable life and live contrary to His will."

It takes more than simply human courage for a low-caste boy to call on and try to sell books to people of a higher caste. But the following experience shows how the Lord helped Brother Moses to do it:

"Toward the end of the vacation period, as I was canvassing in the southern province of Ceylon, I called on a justice of the supreme court of Ceylon. He asked me what I wanted. I told him that if he would spare me a few moments of his time, I would show him some beautiful books which would surely be of interest to him.

"He said, 'Oh, I am a very busy man, and I am sorry I can't spare you a moment of time.'

"I replied, 'Sir, I know you are a very busy man, but I am sure you will like to see one or two of my books.' He then proceeded to examine my books, and bought three rupees' worth."

The first of the following experiences told by E. Moses, shows that he has the right kind of wife, and also shows the value of rainy-day work:

"One day when it was raining hard, I was at a loss to know how I could venture out to my work. My wife suggested that I go to the railway station, and try to dispose of some religious literature. At this railway station there is a Brahman in charge of the book stall. This man used to trouble me much whenever I went to the station to sell our literature, because he thought that his sales would be interfered with. Therefore, I was not

inclined to accept my wife's proposal. However, I finally decided to try once again. Before I proceeded to the work, I knelt down and prayed God to soften the Brahman's heart. Then I went to the station. To my surprise the Brahman did not worry himself this time at sight of me. Thank God, I sold three books costing one rupee each. Every such experience is surely adding to my courage, strength, and faith, with the result that the Lord's work swings forward in spite of all the barriers cast up by Satan.

"In 1921, while canvassing in Upper Burma, I tried one evening to get lodging for the night with some of the Christians in the town. There were many American Baptists, Methodists, and Roman Catholics in that place. These are so bitterly opposed to the advent truths that they refused me shelter for the night. I had my supper that night in a hotel. I could see no prospect of getting shelter with the Christians, or with any one else.

"I knelt down and earnestly asked God to show me a place where I could safely rest that night. When I finished my prayer, I began to sing a song, awaiting the help of God. To my surprise I saw a Buddhist coming into the hotel. He came to me and asked me why I was there. I told him I was in need of shelter that night, and that nobody was kind enough to admit me under his roof for a few hours. This town abounds with mosquitoes. This kind Buddhist, whom God sent for me, offered me shelter under his roof. I thanked him, and when I went with him to his home, I spoke to him about the love of God, His tender mercy, and His long-suffering manifested toward a fallen race. He could not but acknowledge that the God whom we serve is really above the false gods in whom the people put their trust. I thank God with all my heart that He is ever ready to answer the prayers of His children in time of trouble, and deliver them wonderfully if they only put their trust in Him."

E. D. Thomas, superintendent of the Tamil Mission, told the following experiences, which show how the "silent messengers" are seeking out God's children here and there:

"A Tamil man who had been to the Fiji Islands, received, while there, some papers and tracts from Sister Meyers, mother of C. K. Meyers of the General Conference office. As he read this literature, he was fully convinced of the truth. He has now returned to his native land in South India, and to his native town, South Travancore, where we have very recently opened up work. When we left Fiji, he says he hardly expected ever to come in contact again with the people of the same truth. He is now happy to see us, and has begun to keep the Sabbath. This shows how the silent messengers go from ocean to ocean and accomplish their work.

"Some months ago a man bought a copy of the Tamil 'Bible Readings' from one of our workers. As he began to study it carefully, he was convinced of the Sabbath, and began to keep it. As he continued his study, he was convinced that he should pay tithe also to the Lord, and so he began to lay aside his tithe. At the last Tamil annual meeting he was present, and introduced himself as a new believer. He brought his tithe to the Lord. There are doubtless many in the world like this man. The last day only will give us definite records."

A. Asirvatham is one of our most successful Indian evangelists in South India. The following experiences illustrate his interest in, and appreciation of, our literature in his work. He is having the joy of seeing good results from the literature circulated. He says:

"About two years ago, when Mr. 'Pussyfoot' Johnson was delivering his series of temperance lectures in the city of Madras, India, I had the privilege of selling our book, 'Enemies of Health.' In a week I sold eighty books, and had good experiences. A man who was interested in the temperance work bought ten copies from me.

"Last year we were securing subscriptions for Tamil *Present Truth*. In about six weeks I took eighty-five subscriptions. A gospel minister belonging to another denomination, when he could not find any subject to preach on one Sunday, got his subject from our paper *Present Truth*, and preached a good sermon to his congregation. After the service, the people asked him where he found such good thoughts. He did not like to admit the truth, and thereby give room to his people to get our paper. But he told his assistant that he got his sermon from the *Present Truth*.

"During the last Big Week, my wife and I went out canvassing, and were able to sell about 60 rupees' worth of books and papers. A retired doctor, who was opposed to our work, bought a copy of 'The Christian Sabbath.' He began to read it carefully, with the object of criticizing it. In so doing he was convinced of the Sabbath, and is now sending his children to our Sabbath school. We pray that he may take his stand for the truth."

N. Z. TOWN.

## MEETING IN MINAS GERAES

IN November, 1923, it was our privilege to hold in Juiz de Fora, in the state of Minas Geraes, the first church officers' meeting, as far as we know, ever held in Brazil. The officers, and also the workers of the Minas and the Rio de Janeiro Missions, were invited to attend.

The instruction given at this meeting was on the care of the flock and the encouragement and strengthening of the different church activities. Attention was called to the need of a good organization, and showing how the Lord has always had in His work, even since the days of Moses, an organization sufficiently perfected to care for the needs of each individual. Among other things, the gifts of the Spirit and the operation of these gifts in the church, were studied, and especially the need of a Spirit-filled life on the part of all our members, in order that in these last days the church of the Lord—His waiting church—may be triumphant over sin and all the difficulties that may confront it.

The evening meetings were well attended. We hope that we may be able in the near future to have meetings of this nature in other places, believing that they will be a strong factor in building up our work in the churches.

The year 1923 was a year of progress in many respects, for which we thank the Lord. Although it was not without difficulties and struggles, we are thankful to say that the Lord has given victories in many lines. We enter the new year with good courage, even though the financial situation does not seem very promising, because we believe the Lord has ways and means of carrying on His work; and if we walk out in faith, trusting Him, He will open the way before His people today as He did anciently when they reached the Red Sea. F. W. SPIES.

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## DEDICATION OF NEW SWEDISH CHURCH

THE new Swedish Seventh-day Adventist church at Jamestown, N. Y., was dedicated Sunday, Nov. 4, 1923.

The dedication service was the culmination of three days' services in the church. Addresses were made by Mayor Samuel A. Carlson, of Jamestown; Attorney D. Lawrence Carlson; J. K. Jones, president of the New York Conference; August Anderson, who has charge of the Swedish work in America; A. O. Lund, the pastor of the church; and the writer, who gave the dedicatory sermon.

Every available space in the church was occupied, and many people were turned away. It was a great day for our Swedish believers in Jamestown. They have erected a beautiful church edifice of brick, with a well-equipped church school on the first floor. This provision to save and train the youth of the church for Christian service will mean much to the future prosperity of the church. Nearly three fourths of the people of the beautiful city of Jamestown are of Swedish descent, and the church is centrally located, on a prominent spot overlooking the city, with its famous lake lying at the foot of the city. The church seats 250 people, and we expect that in the near future it will be well filled with earnest believers.

Elder A. O. Lund superintended the construction of the building, and did con-

## COLPORTEUR BOOK AND PERIODICAL REPORT AND PUBLISHING HOUSE PERIODICAL REPORT FOR JANUARY, 1924

UNION				BOOKS		PERIODICALS	
	Agents	Hours	Val. 1924	Val. 1923	Copies	Val. 1924	Val. 1923
<b>Atlantic</b>							
Bermuda	7	582	2132.55	1259.17	52	\$ 6.67	\$ 8.79
Greater New York	28	2262	3562.35	497.55	20111	2668.28	1830.00
Massachusetts	23	1862	3499.20	2122.50	10498	1212.46	553.38
New York	4	819	1255.50	1051.31	5733	844.65	386.85
New England	17	1511	2762.12	499.75	5841	516.51	454.64
S. New England					3876	354.32	238.17
	79	6536	13211.72	5430.28	45661	5597.89	3471.83
<b>Central</b>							
Colorado	13	1076	1400.95	584.70	5499	499.10	304.45
Inter-Mountain	3	37	33.20	518.80	1397	155.78	74.44
Kansas	8	401	523.00	---	13417	671.55	287.98
Missouri	7	231	225.75	624.65	5194	455.18	279.58
Nebraska	4	816	469.45	183.25	4712	461.76	329.96
Wyoming	1	67	405.05	252.80	1272	144.63	115.11
	36	2128	3057.40	2164.20	31481	2388.00	1391.47
<b>Columbia</b>							
Chesapeake	16	1028	2566.50	1245.25	3921	241.14	316.63
Potomac	10	603	1663.25	1679.75	12215	845.90	586.70
E. Pennsylvania	17	1109	2092.50	1144.75	15303	865.36	1123.44
New Jersey	22	809	1733.79	842.81	24008	916.56	697.28
Ohio	17	1930	5046.98	3987.40	41879	1484.42	588.14
W. Pennsylvania	7	520	1162.70	1221.40	5713	432.05	191.25
W. Virginia	10	836	2615.50	3525.82	3014	219.63	130.92
	99	6835	16871.22	13467.18	106053	5005.06	3584.36
<b>Eastern Canadian</b>							
Maritime	4	178	420.20	229.50	3682	415.65	50.99
Newfoundland	---	---	---	---	273	46.27	10.43
Ontario	8	555	1397.90	543.16	3387	578.78	147.07
Quebec	4	160	506.25	19.30	1852	438.62	20.85
	16	893	2324.35	791.96	9194	1474.32	228.84
<b>Lake</b>							
Chicago	19	1482	3061.40	1011.95	5075	922.39	1490.14
E. Michigan	25	1723	5054.60	1266.95	6565	850.18	1277.35
Illinois	18	1023	1594.70	1629.60	2827	368.82	285.38
Indiana	23	2180	5345.49	3238.35	9615	740.28	448.23
N. Michigan	3	238	255.60	1572.48	3045	248.12	232.78
N. Wisconsin	10	918	2977.25	882.55	1877	232.88	120.40
S. Wisconsin	8	525	997.88	1229.00	16289	769.19	567.58
W. Michigan	6	216	298.70	1206.90	10293	815.50	600.20
	112	8255	19580.52	12038.28	55586	4947.36	5022.01
<b>Northern</b>							
Iowa	1	69	73.05	657.41	11216	902.35	405.16
Minnesota	7	404	620.65	737.77	11515	779.78	341.61
N. Dakota	---	---	---	---	1293	147.83	91.01
S. Dakota	---	---	---	153.00	1315	166.15	104.60
	8	473	693.70	1548.18	25344	1996.11	942.38
<b>North Pacific</b>							
Alaska	2	20	51.80	---	5	.87	.87
Montana	1	15	17.75	---	2264	239.41	375.75
S. Idaho	3	159	401.15	---	2373	226.75	162.66
S. Oregon	6	476	931.65	1003.70	1976	237.65	87.00
Upper Columbia	12	579	1681.40	439.90	4663	549.56	654.61
W. Oregon	9	307	690.40	1853.77	23974	1191.51	523.90
W. Washington					6155	681.53	405.95
	33	1556	3774.15	3307.37	41410	3127.28	2210.74
<b>Pacific</b>							
Arizona	6	359	1188.35	749.30	1142	167.08	116.73
California	3	90	226.70	168.00	13142	1863.59	935.33
C. California	2	113	411.05	379.35	5505	442.50	231.26
N. California	---	---	---	307.60	3392	626.80	293.55
Nevada	---	---	---	417.18	2977	113.46	23.63
S. E. California	13	873	3023.40	1251.40	10066	609.25	554.79
S. California	4	404	826.75	490.65	19915	1810.14	1113.49
Utah	23	1839	5676.25	3763.48	412	52.37	18.17
	23	1839	5676.25	3763.48	61551	5685.19	3287.35
<b>Southeastern</b>							
Carolina	8	956	2783.25	984.95	2785	376.14	205.59
Cumberland	10	1107	2452.35	3586.80	3116	549.73	469.67
Florida	8	1110	2233.30	1860.00	20253	935.01	209.01
Georgia	6	794	801.25	1985.50	4279	254.65	78.86
	32	3967	8270.65	8367.25	30433	2115.53	958.13
<b>Southern</b>							
Alabama	17	1220	2431.30	1915.75	3343	248.95	89.20
Kentucky	12	704	1592.65	3658.15	12116	443.91	167.53
Louisiana-Mississippi	19	1069	1692.50	3579.45	30985	873.38	216.73
Tennessee River	11	705	1001.15	1857.60	2995	355.57	242.85
	59	3698	6717.60	11010.95	49439	1921.81	716.31
<b>Southwestern</b>							
Arkansas	6	845	507.25	2548.25	2487	138.23	85.86
N. Texas	7	210	398.40	283.15	2141	266.89	188.16
Oklahoma	8	262	516.36	1765.10	20936	769.43	462.24
S. Texas	2	19	16.05	1454.30	1214	176.25	149.44
Texico	3	200	268.00	551.75	1793	135.00	220.81
	26	1036	1706.06	6602.55	28576	1435.80	1106.51
<b>Western Canadian</b>							
Alberta	9	647	2596.55	1137.20	2184	833.46	82.17
British Columbia	7	470	1004.70	192.60	3448	569.89	172.92
Manitoba	---	---	---	242.55	24673	752.88	56.78
Saskatchewan	11	598	1014.40	144.00	7612	585.05	52.26
	27	1715	4615.65	1716.35	37917	2241.28	864.13
<b>Signs Special</b>	---	---	---	---	17,500	1750.00	---
<b>Lists</b>	---	---	---	---	54123	10824.60	10430.35
<b>Foreign and Miscel.</b>	---	---	---	---	83245	5777.30	2508.80
	555	33931	86499.27	70388.03	677463	56337.53	36223.31



## Foreign Union Conferences and Missions

	Agents	Hours	Val. 1924	Val. 1923	Copies	Val. 1924	Val. 1923
African	33	3912	\$13272.50	\$ 5990.26	-----	\$1143.26	\$ 688.76
Antillean	---	---	-----	6228.62	-----	-----	-----
Austral	66	6433	10434.88	12314.06	5051	998.38	1770.24
Australasian	97	6314	18857.92	18376.91	80383	2375.06	2390.55
Aztec	---	---	-----	6502.50	-----	-----	-----
Baltic *	46	11041	3725.07	-----	5066	248.57	-----
British	68	5619	4694.87	-----	-----	-----	-----
Bulgarian	2	151	32.11	-----	-----	-----	-----
Caribbean *	18	2840	3603.01	2653.70	-----	-----	-----
Central China *	13	1523	541.41	-----	1999	1090.58	-----
Central European *	94	22226	10217.95	13018.00	12091	404.71	-----
Chosen	24	2194	779.99	1028.50	-----	2413.50	-----
Czecho-Slovakian *	49	9626	1858.87	1362.10	9979	906.78	618.05
E. Brazil	32	3169	1038.90	1639.64	2755	579.54	361.37
E. China	---	---	52.91	-----	284	146.48	-----
E. German	122	23780	11021.75	9395.00	25594	3385.14	238.00
Hungarian *	32	2532	463.86	-----	2267	144.16	-----
Iceland	1	164	210.22	-----	694	24.78	-----
Inca	8	485	846.22	-----	-----	229.37	-----
Japan *	11	1924	1184.10	386.21	8300	797.80	701.30
Jugo-Slavia *	33	4663	848.26	4873.08	7873	462.41	262.51
Latin *	41	6986	4134.81	2058.48	7298	814.79	217.85
Malaysian	28	2457	2569.65	980.19	2656	1846.33	312.81
Manchurian	3	554	78.94	-----	558	279.05	-----
Philippines	49	3107	7842.82	4662.00	-----	-----	-----
Poland *	14	2769	415.09	-----	3324	54.42	-----
Rumania *	19	1761	303.67	1161.16	3387	54.21	155.00
Scandinavian *	96	25091	18509.67	3305.80	-----	-----	1254.11
S. Asia	90	7430	2096.64	123.95	-----	-----	24.65
S. Brazil	---	---	-----	1478.42	-----	-----	283.50
S. China	---	---	-----	422.99	-----	-----	250.30
W. China	---	---	-----	332.57	-----	-----	279.55
W. German *	133	28745	15521.84	17834.00	17306	1022.02	298.26
Foreign totals	1222	186496	135157.43	121628.14	196865	19420.34	10556.81
North Amer. totals	555	38931	86499.27	70388.03	677463	56337.53	36223.31
Grand Totals	1777	225427	\$221656.70	\$192016.17	874338	\$75757.87	\$46780.12

\* Two months' report.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	Copies	Value		Copies	Value
January	168061	\$10556.81	January	196865	\$19420.34
February	38933	9447.02			
March	232611	15545.48			
April	146899	16872.23			
May	108733	19933.89			
June	170782	22397.51			
July	169116	12465.78			
August	175551	26938.78			
September	144074	11411.19			
October	92397	11020.01			
November	78040	5333.96			
December	13815	3454.65			

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1922	1923	1924		1922	1923	1924
January	84369	486525	677463	July	90704	619927	
February	112742	475388		August	86239	528420	
March	71205	637221		September	107823	664930	
April	106788	645027		October	28836	710893	
May	38291	617588		November	79452	550570	
June	178751	571240		December	65234	477012	

## COMPARATIVE BOOK SUMMARY

	1919	1920	1921	1922	1923	1924
January	\$111467.25	\$141929.40	\$234508.59	\$ 64723.42	\$192016.17	\$221656.70
February	114848.54	138199.16	246104.17	269480.88	177248.98	
March	171496.11	196766.41	229220.64	335216.82	201354.25	
April	251307.66	255974.97	261838.96	253342.04	185969.41	
May	244584.54	245806.24	242377.33	241475.39	229885.40	
June	381166.18	480868.75	385315.49	515302.10	318742.88	
July	531282.95	718972.53	356481.93	321879.95	334362.50	
August	348737.50	437838.18	246749.54	229762.18	334473.11	
September	231475.12	349418.19	331932.39	225721.42	187464.07	
October	199530.88	400422.05	165869.44	112044.39	167667.41	
November	173967.04	237793.80	173215.72	209852.79	127137.84	
December	131193.54	215795.56	177428.46	145672.59	86424.62	
	\$2886059.62	\$3819785.24	\$3075842.26	\$2724473.97	\$2542746.64	

siderable of the mechanical work himself, in connection with the Swedish brethren who contributed their time. The Swedish church of Jamestown was organized in 1903.

Mayor Carlson of Jamestown spoke very highly of our people, of our principles, and of the work we are endeavoring to accomplish in the earth. He has been a reader of the *Liberty* magazine for many years, and is very enthusiastic over our religious liberty principles. He complimented our people for their consistent pursuit of the ways of peace. He said, "Christ, had He been on earth in the flesh during the World War, would have been a conscientious objector, like those men sent to prison during the war because they did not want to take a gun and shoot innocent men they had never seen and who had done them no wrong. During the World War, men were sent to

prison for talking against the Constitution, while today men in high rank in public office, such as judges and lawmakers, openly oppose the Eighteenth Amendment, a part of the Constitution, not because their conscience so dictates, but to satisfy their appetites." He called the Seventh-day Adventists the apostles of religious liberty in America, and the harbingers of the Prince of Peace.

The net cost of the church building was about \$17,000. In addition to this, about \$4,000 worth of work was donated by the brethren who worked on the building; about \$9,500 was paid in cash, leaving an indebtedness of \$7,500. Plans were laid to wipe this out at an early date. We expect great things will be accomplished by this thriving church in this beautiful city of more than 40,000 people, mostly Swedish.

C. S. LONGACRE.

## THE SUMMARY

THE first month of 1924 is an encouraging one from the standpoint of the colporteur work, as is indicated by the accompanying summary.

The various foreign fields are well represented in the report, and show a gain over January one year ago of \$13,529.29, or 11 per cent.

North America shows a total gain of \$16,111.24, or 23 per cent. Eight out of the twelve union conferences in North America show a gain. The Lake Union comes first, the Columbia Union second, and the Atlantic Union third, in value of sales. But the Atlantic shows the highest gain of any union in North America.

Africa and Scandinavia are among those showing the most notable gains in foreign fields.

The total gain of \$29,640.53, or 15 per cent, for the world field is a good beginning for the first month of the year, and we hope it is a true indication of what will be done during 1924.

W. W. EASTMAN.

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## HARVEST INGATHERING IN COLOMBIA, SOUTH AMERICA

OUR Harvest Ingathering campaign began early in the year, and was carried on at intervals until nearly the close of it, owing to the opportunity to visit some of the near-by cities. In the future, as the number of workers and believers increases, we shall be able to confine ourselves to a regular season.

Due to the fact that our work was not known, with the exception of the north coast, it was rather difficult to secure the free co-operation of the public. But we soon learned that we could overcome this, at least in part, by writing for the leading liberal newspapers about our work in educational and medical lines the world over; and that we were now ready to extend our efforts for the people of Colombia.

Before beginning in the capital, we prepared a memorial for the president of the republic, setting forth our principles of belief, and pledging ourselves to co-operate with him in his efforts to better the conditions of the people of this country. In every case we took pains to state that our denomination carried on a campaign once a year to solicit funds for our philanthropic work. Thanks to the generosity of the foreign banks and commercial houses, a large number of the leading Colombian merchants were encouraged to give also, which enabled us to more than reach our goal. With the constant blessings of the Lord we have received in all \$1,000 (gold).

We met a number of men who were at once interested in our educational, temperance, and medical work, and we trust that we may be able to increase this feeling of friendship. Even to those who could not give, or for some reason would not contribute to our work, we promised to return in a year, showing what good had been done in their vicinity. We fully believe that our next campaign will be more successful still.

It will not be amiss to say that we also met those who are jealous of our coming here. In a certain town Mrs. Trummer and I had just made a promising beginning when, like a bolt from the clear sky, we were asked to appear in the office of the chief of police. Evidently,

some one whom we had visited, wanted to make our work as difficult as possible, and had asked the mayor of the town to have us show our credentials for gathering funds from the public. Not being willing to accept the official solicitor's card nor the statements of the treasurer in the Harvest Ingathering papers, this official was finally satisfied with the identification which the British consul gave of us, and we were allowed to resume our work.

It can easily be seen that to have been discredited by the mayor would have left us in a very doubtful position with those who had already given, and the town with perhaps others in the vicinity would have been closed to us in the future. We praise the Lord for overruling in behalf of His cause.

E. M. THUMMER.

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### THE NEW GLENDALE SANITARIUM

ON the outskirts of the beautiful city of Glendale, Calif., resting on a thirty-acre tract of land in the foothills of the Sierra Madras Mountains, a new denominational sanitarium is rapidly nearing completion. In architectural adornment and inside equipment it promises to be a fitting memorial to the cause of God, and especially to the medical side of our cause.

Away from the noise and bustle of a great city, yet within easy reach by both automobile and trolley service, this institution is located in an ideal spot. Patients here can have relief and relaxation amid surroundings that seem to be about as near to the plans of God for such an institution as men could find.

The building itself is of modern construction. Erected to supplant the old Glendale Sanitarium, which had long ago outgrown its size, the new institution will be thoroughly equipped with treatment-rooms, X-ray outfit, operating-room, and other advantages that are so necessary to the success of a sanitarium. A corps of 100 skilled mechanics is now bending every energy to get the institution in readiness for the opening ceremonies, which will be held on Sunday, March 23.

The building will have a capacity of 135 beds. It has been the privilege of the writer to spend his time at this institution since February 15, and it is quite evident that the spirit of the men guiding the destinies of the enterprise has the true advent ring in it. With Dr. H. G. Westphal as the medical director, and C. E. Kimlin as business manager, the burden of completing this structure and making it a success has fallen on the shoulders of these two. Their assistants are holding up their hands, as did Aaron and Hur for Moses in the days of old, and co-operating in such a manner as to make their every effort harmonious, and with the one thought uppermost in their minds of making this institution a haven of rest, not only for the physically incapacitated along the Pacific Coast, but in other sections of the country as well.

Dr. Westphal has been heard to say several times during the past ten days that he has had to turn patients away from the old sanitarium practically every day, because of a lack of accommodations. While the sanitarium will provide suitable accommodations for men of means, it also contains well-equipped rooms for our own dear believers, whose pocketbooks will not stretch as far as the pocketbooks of those with more money.

The climate of Southern California is a big factor in bringing people into this section of the State by the thousands every winter, and many of them are settling here. The city of Glendale itself has grown in population from 13,000 to 50,000 within the last four years. Men and women, tired of the cold, penetrating blasts of the North and East, are literally flocking here. Great trainloads are landing them here every day, and the end is not yet. The train on which the writer came from Chicago had ten sleeping cars, all filled with people from the East running away from the winter. A number of passengers told him that they were coming to Southern California to stay. Members of their families had come on ahead of them, and had established themselves in such a manner as to make it possible for the other members to come and not feel any disadvantage in leaving their old homes and livelihoods behind.

The new Glendale Sanitarium will be the second largest sanitarium in Los Angeles County, being surpassed only by the county hospital itself. This section of the State needs medical institutions. The population is growing faster than the medical work. Who knows but that some of the men who will be patients in this institution will some day accept the gospel, and give of their means to the furtherance of the cause? Rich men are not beyond the reach of the gospel, and no doubt this institution is being placed here in one of the garden spots of earth to reach a class of people who might never be reached in any other way.

The institution is being advertised in the newspapers in such a manner as to make people wonder about it. The editors are giving space for extensive reports on the advantages of the institution, and its name and fame are growing. Surely the new Glendale Sanitarium will do its part in helping to reach every person in this section of the world with the gospel for this time.

Let us all pray that God may be the real leader in the great work that is before the Glendale Sanitarium, that the men and women upon whom have been laid the responsibilities of making it a success, may be kept humble, and that souls may be turned to it, not only for their physical welfare, but that the institution may be a well of water springing up into everlasting life."

WALTER L. BURGAN.

\* \* \*

### OUR NEW YORK EXPERIENCE

WHEN I left the Baptist Church because I objected to church frolics, I intended just to live a Christian life outside the church. This I did for several years. Then one of Elder Haskell's workers called at our house, and gave us several good Bible readings. We accepted the truth, and soon afterward I lost my position. I told the worker about it, and he responded, "Well, Brother Uchtman, you are a preacher; why not preach? The Lord seems to be leading that way."

I asked, "Where?" He answered, "New York is quite a city, and the Lord will lead you. You cannot expect much help from the conference just at this time."

This was a new experience to me, and I walked about the West Side, wondering how I could begin my work, and where. It was then that a Negro asked me if I was looking for somebody. I told him I

was looking for a place to preach.

"Why," he said, "there is a man opposite who says that he will gladly give a large room, seat it, furnish light and heat, and what is more, the congregation also." This proved true.

I started in the next Sunday night, and found the place packed with colored people. I preached there a year, and some sixteen or eighteen accepted the truth and we organized a little church. We next hired a better hall for \$25 a month. This money was made by selling the *Signs* at five cents a copy. Our hall was in the Miller Building, on Broadway, uptown. It was there that our company was worshipping when Elder Humphrey came to take charge.

W. R. UCHTMAN.

\* \* \*

### THE THIRD ANGEL'S MESSAGE IN SIERRA LEONE

THE significance of the Portuguese name of this country is "The Mountain of the Lions," supposedly named thus by the discoverers because of the roaring of thunder in the hilltops. Whether there were actually lions on the coast in those days (1492), we cannot tell, but certain it is that the "roaring lion" of 1 Peter 5: 8 has found multitudes of souls an easy prey in these parts. For this reason Christian missionary effort here has always been hard. Statistically, some bodies present encouraging reports, but evidences of a true change of heart are more apparent than real, and one shudders at the thought of the combination of nominal Christianity and superstition on the one hand, and the practically impenetrable darkness of crude heathenism and paganism on the other.

Yet for all this, our work has made some progress in this land, and we believe a larger harvest is soon to be reaped from the seed which has been faithfully scattered for many years.

#### Centers of Work

The early workers began operations in Freetown, but soon removed and established headquarters at Waterloo, a village twenty miles inland. Freetown is now a small city of some importance, and should be our present headquarters. We have a good church building there, though the membership is small. Regular meetings are held, and an effort is being made to spread the message.

At Waterloo we have a boys' school with forty boarders and a total enrolment of sixty; a girls' school with ten boarders and an enrolment of twenty-five; a dispensary treating some five hundred cases monthly; a large industrial department; and a small but substantial church building, in the basement of which we conduct an infants' school of 108. Misses West and Howard have done good work with the few girls who were present when the school was opened nearly three years ago. Brother E. Ashton has done well with the industrial work during the last three years. Our aim has been to counteract the prevailing tendency to a purely literary, and therefore one-sided and unbalanced, education for the African. Excluding European salary, cost of plant, etc., this department has a small margin in hand above its working expenses. A fair amount of high-class work has been satisfactorily undertaken for the European community, and quite recently I heard the governor, who was unaware of my presence, speak highly of our work

to a company of European officials and educated Africans.

At present we are operating in three centers among the Creoles (descendants of liberated African slaves), five stations among the Timni tribe, and four among the Mende tribe. Our total force of natives engaged in purely mission work is nineteen, and in addition we have four European salaried workers. Calls are so frequent and needs so pressing that we could at once almost double this force of workers had we the means.

#### Membership Tests

Our baptized members number 123, but there are many more of long standing attendance but who are debarred from full membership by either the polygamous state in which they were before coming under mission influence, or compulsory membership in some secret society, from whose ranks practically every male native must "graduate."

Sabbath keeping is by no means the critical test here. One soon learns to look for the greater essentials of a real heart change, manifesting the Christian virtues of honesty, sincerity, cleanliness, and uprightness of character, rendering of offerings and tithes, and performance of similar Christian duties. The standard required by this message is high, the great change which brings these people up to the required standard is more revolutionary than folks at home can possibly realize; hence patient toil is needed for these souls—we dare not lower the standard.

#### Calls

I recently answered a very persistent call to visit a certain portion of the Timni tribe among the Konichy hills. These people have been shut away by the inaccessibility of their country from what little civilizing influence has permeated inland, and they are therefore about the rawest heathen material in Sierra Leone. Even the language they speak is an archaic type of Timni. The long marches and rough climbing taxed me to the limit of my physical forces; but these things were soon forgotten, as also were the multitudes of mosquitoes, scorpions, snakes, stories of wild elephants (which I did not meet), in the pleasure of a clamorously hospitable reception, and the joy of speaking the words of life to attentive crowds of dusky natives gathered under the shining stars of heaven. I shall never forget this trip, with its repeated requests to come and live among them. The three paramount chieftains are ready to receive us, and we must go before other societies step into this the only unoccupied strip of territory remaining for many miles around.

#### Our Needs

We believe our needs can be listed thus: (1) More workers, both native and foreign, with hearts open to the reception of God's grace and Spirit, without which it is impossible to love the African sufficiently to save his soul; (2) Means to locate headquarters in Freetown; and (3) Means to locate an additional European family in the hinterland for closer supervision and for expansion of the work there; (4) Means for urgently necessary repairs to the dwelling-house and boys' school at headquarters.

May the dear Lord prepare us for the indwelling of His Spirit, and may means be forthcoming for the completion of His work.

H. W. LOWE.

### COLUMBUS, OHIO

It is with a deep sense of gratitude that the Columbus, Ohio, church looks back over the past year, yet not without a sense of regret that we have not done better. We are grateful that, under God, what has been done will be blessed of Him, and will be the means of saving souls.

The total offerings for the year 1923 were \$25,002.25. Of this amount, \$14,288.66 was tithe, making a total per capita, of tithe and all other offerings, of \$142.87, or a weekly per capita of \$2.75.

Our Harvest Ingathering goal was \$1,750. With willing, earnest effort the sum of \$2,537.44 was raised, going over the goal \$787.40.

The goal for the Sabbath school is 30 cents a week per member. With our hearts pulsating with those out on the firing line in the fields beyond, we went to the task, and raised 48 cents a week, or a yearly per capita offering in the Sabbath school of \$43.16. With the former pastor and two other members of the Columbus church in the foreign field (India), naturally our eyes are upon that needy field. With the apostle Paul we can say, "We were not disobedient unto the heavenly vision," which the figures of the treasurer show. Not only did we raise the 60 cents a week for missions, but we reached 83 cents a week. This is a gain over last year, when we raised 75 cents a week.

Our hearts rejoice, not because we have such a good showing and naturally have cause for rejoicing, but we rejoice that we have been able to do more than was asked of us, so that more souls might be saved. Our motto is, "The reaching of goals is for the winning of souls." With us, goals mean souls.

CHARLES F. ULRICH.

### THE WORK IN AUSTRALASIA

(Concluded from page 2)

the very fact that all these institutions are closed on the Sabbath. One brother who has been interested in the sale of our health foods, had five clergymen in one town taking our foods, and a Roman Catholic priest was his best customer. A very prominent lady, wife of a chief justice, serves at her garden parties our health food products, and directs her guests to the café and food store, where they can learn more about these foods. Many doctors throughout Australasia patronize our health foods, and are pleased with the products.

Our health food sales have been very large during this last year, and our factory at Cooranbong has been at different times overtaxed to produce the foods. An army of young people are engaged in our cafés, food stores, and factories, who might be driven to take up employment in the world if it were not for these opportunities. We recognize the danger of commercialism in connection with this work; but inasmuch as it is work for God, there is a way of carrying it forward on spiritual lines. We are endeavoring to do this.

Our Harvest Ingathering work has had another successful campaign. An aim of \$70,000 was set for our union. This goal has been passed, for nearly \$75,000 has been gathered by our faithful people.

Many interesting experiences are related by those who have engaged in this effort. It has been proved over and over again that it is a soul-saving agency, and those who have engaged in it have by this means brought the truth before a number of people.

Since we closed up our Ingathering effort, our brethren and sisters in the city of Melbourne have assisted in gathering funds for the hospitals, as an appeal was made to the different churches to assist in this effort. Five thousand dollars was collected for this purpose, and the public press placed our people at the top of the list in the amount collected. This will have a tendency, we believe, to remove prejudice from many minds, for it has been said we do nothing for public institutions.

Regarding our sanitarium work, we are looking forward to bright days in the future. The patronage at times has been very low at our Sydney Sanitarium, but we are taking steps to secure better equipment in that institution. An elevator, which has long been needed, is now being installed, and we are expecting before long to have a heating plant and also an X-ray outfit. We also expect to have additional medical help in the near future. In the meantime our workers are doing their best, and many of our young people are gaining a valuable experience. Numbers of our nurses have been filling important positions out in the field, some in the islands of the sea.

One of the greatest factors in heralding the message to the many near and distant parts of our field, is the publishing work. A loyal band of colporteurs tour the cities and country, the farming, mining, cattle, and timber districts, selling our message-filled literature. Success has attended their efforts. The secretary of the publishing department, in his annual report, gave the following concerning the progress and the future outlook:

"Throughout a series of years the subscription book work has made steady progress in Australasia, last year being a record year, with a grand total of \$220,000. In respect both to orders taken and to value of same, the figures of last year are a challenge to future years. To maintain such figures will mean steady, consistent, courageous work on the part of efficient leaders in each conference, and the concentration of their energies on the one job. It will also mean more intensive training of recruits both in institute work and in the field; for greater efficiency is demanded today than at any previous time in the history of our book work. Difficulties are increasing as the years go by; drouths and strikes come in quick succession; while general industrial unrest and increased unemployment seem to be with us all the time."

As we look out upon our great union conference with its eight local conferences and many mission fields, we can say that the prospects are good. God is on our side, and we are certain of victory.

J. E. FULTON.

\* \* \*

THE members of the Eagle Rock church in California held the first service in their new church building on February 2. This building seats about four hundred. Elder M. M. Hare has been appointed pastor of the church.

## Appointments and Notices

### REQUESTS FOR PRAYER

A sister in Missouri requests prayers that her hearing may be restored.

Two sisters in South Dakota desire prayers for the conversion of their children.

A sister in New York requests prayers that she may be healed, and also that her brother may be converted.

An aged sister who fell and injured her hip more than a year ago, desires prayers that she may be healed, and not be obliged to walk with crutches.

It is the earnest desire of a sister in Minnesota that her parents, brother, and sister may be converted. She also desires prayers that she herself may be healed.

A sister in Wyoming earnestly desires the prayers of God's people that her eyesight may be restored, that she may be able to read and have a part in the closing work.

✽ ✽ ✽

### PUBLICATIONS WANTED

Mrs. Ida DeCaristo, Brownel, Tex. Continuous supply of Watchman, Signs of the Times, Review and Herald, Youth's Instructor, Little Friend, Liberty, Life and Health, and tracts.

✽ ✽ ✽

### EUROPEAN AND JAPANESE RELIEF FUND

Previously reported	\$22,627.46
Mrs. Lucy A. Hart	10.00
Wm. G. Smith	3.00
M. Stanwick	10.00
A. W.	3.00
Hans Dahlbon	5.00
A friend in Canada	1.00
C. E. Tift	1.00
W. D. Schmuck, Mr. and Mrs.	5.00
Elder and Mrs. B. H. Shaw	5.00
Inter-Mountain Conference	21.63
Battleford, Saskatchewan, church	87.12
A friend of Jesus	500.00
J. C. Bauer	20.00
Hattie Bauer	5.00
A. M. Keenhoff	5.00
Mrs. F. Gottsleben	5.00
Mr. and Mrs. H. C. Keacher	25.00
Mr. and Mrs. Wm. F. Flint	10.00
I. N. and Mrs. L. J. Van Doren	10.00
Elder and Mrs. O. J. Dahl	5.00
Mrs. Peter Nordstrom	2.50
Mrs. Alma Moyer	1.00
Mr. and Mrs. W. A. Riechel	15.00
Anna V. Morlock	5.00
Maple Plain, Minn., S. S.	4.25
Mrs. Margrethe Johnson	10.00
Mr. and Mrs. A. F. Garner	10.00
Mrs. J. P. Carlson	1.00
Mr. and Mrs. J. F. Reitter	15.00
A. E. Grant	63.75
Anoka, Minn., church	13.25
Mrs. W. H. Howell	5.00
O. P. Nelson	2.00
Staples, Minn., church	11.28
John Keacher	50.00
Freida Puck	2.25
Mrs. M. H. Honeywell	10.00
St. Paul, Minn., English church	20.75
Dr. W. N. Kenzie	5.00
Mr. Branch	.50
Guy C. Jorgensen	11.00
Hutchinson, Minn., M. V. Soc.	36.80
Hutchinson, Minn., Sc. church	29.00
Nina Berg	10.00
G. A. Lesby	1.00
Mrs. C. Anderson	.25
Mrs. Bogie	.50
Duluth, Minn., M. V. Society	1.12
Duluth, Minn., church	27.56
Mrs. Gust Swanson	1.00
Mr. and Mrs. L. Adkins	1.00
Anna Sann	5.00
Hutchinson, Minn., church	91.46
Mrs. Emily Brown	10.00
Mrs. Sarah Pettis	5.00
Lars Akre	5.00
Mr. and Mrs. M. L. Branch	2.00
Hannah Tenneson	5.00
Mrs. Emma Weatherly	5.00
Grover Singley	10.00
Eagle Lake, Minn., church	5.00
Mr. and Mrs. T. P. Young	100.00
Mrs. C. M. Russell	6.80

Mrs. L. E. Holmes	\$ 50.00
"Orchard Ave. Missionary Volunteers"	10.83
Carrie Swahn	20.00
Mr. and Mrs. Peter Gaede	25.00
Hillsboro, Kans., church	27.00
Bermuda Mission	84.00
Greater New York Conference	159.85
Massachusetts Conference	357.66
New England Conference	261.61
New York Conference	425.94
S. New England Conference	112.00
Colorado Conference	157.25
Inter-Mountain Conference	75.61
Missouri Conference	160.15
Nebraska Conference	465.24
Ontario Conference	109.30
Quebec Conference	80.44
Iowa Conference	367.39
Minnesota Conference	667.02
South Dakota Conference	311.58
Arizona Conference	91.27
California Conference	1,038.81
Central California Conference	469.08
Nevada Conference	38.70
Northern California Conference	1,041.14
Beaumont, Calif., church	2.00
Colton, Calif., church	79.27
Conference church	5.00
El Cajon, Calif., church	14.00
Hemet, Calif., church	7.55
Hinkley, Calif., church	12.00
La Sierra Academy	210.76
Loma Linda, Calif., church	819.16
Escondido, Calif., church	27.00
Redlands, Calif., church	16.00
Paradise Valley Sanitarium	82.50
Riverside, Calif., church	194.15
University Heights, San Diego, Calif.	15.00
S. California Conference	629.84
Utah Mission	20.60
Carolina Conference	66.37
Cumberland Conference	56.00
Florida Conference	89.26
Georgia Conference	162.67
Alabama Conference	34.75
Kentucky Conference	14.00
Louisiana-Mississippi Conference	47.00
Tennessee River Conference	356.34
North Texas Conference	145.14
Oklahoma Conference	190.13
South Texas Conference	32.91
Texico Conference	131.91
British Columbia Conference	147.51
Manitoba Conference	69.50
Saskatchewan Conference	97.85
Capt. T. Hall	75.00
Mrs. Wm. Steele	20.00
Mrs. Lucy M. Marr	5.25
Emma Stanton	15.00
J. A. Shafer	15.00
Mr. and Mrs. Chas. Stephenson	10.50
Mr. and Mrs. W. A. Oakley	10.50
Walter Harper	9.40
A brother	2.00
Mr. and Mrs. S. G. Grimes	5.00
L. E. Scheifer	22.00
A friend	1.00
Leon A. Smith	25.00
Mrs. J. Stewart	1.00
Tacoma, Wash., Scand. church	55.50
Mrs. A. E. Pierce	5.00
Hugh L. Bradbury	10.00
Mr. and Mrs. E. C. Alexander	2.00
H. A. Hebard	20.00
F. W. Spies	35.00
Mrs. M. E. Watt	5.00
Greeley, Colo., German S. S.	25.00
K. Engeslh	5.00
A friend	200.00
J. T. Crow	5.00
Elder and Mrs. F. J. Harris	10.00
J. Lucas	10.00
Chamberlain, S. Dak., church	25.00
Frank Major	20.00
Augusta S. Strand	4.00
Myrtle Bateman	10.00
A. C. Graefe	10.00
Mildred Anderson	3.00
Mrs. Ed. Schreiber	5.00
"A sister from Milwaukee"	3.00
Conrad Ulrich	25.00
Mr. and Mrs. Ezra Riffel	5.00
Mr. and Mrs. Albert Riffel	5.00
Mr. and Mrs. F. F. Riffel	100.00
Mrs. A. Amunson	10.00
A friend	1.00
B. Salisbury	5.00
Mr. and Mrs. Fred Trost	5.00
Miss Sutton	10.00
Mrs. Edith Campbell	5.00
Mrs. W. J. Grenn	15.00
Oscar Morris	5.00
Mrs. D. E. Lee	2.85
W. S. Vanderbilt	1.00
Mrs. H. W. Hartzell	25.00
Columbus, Kans., church	27.80
Lucy B. Adams	\$ 2.50
C. P. Austin	5.00
J. E. Miller	5.00
Mrs. Thompson	5.00
Elder and Mrs. W. S. Swayze	14.00
Mr. and Mrs. I. A. Burkey	10.00
Elizabeth Richert	1.00
Freda Dybeck	10.00
Jersey City, N. J., German church	27.50
Mrs. Sarah Amidon	10.00
John Bratley	20.00
Mrs. Ellen Wilkins	10.00
Mrs. E. O. Petersen	5.00
Mrs. M. A. Whalen	5.00
Jessie B. Johnson	5.00
Clarence Barkell	3.00
Edward Everson	27.00
Ellen Kegley	2.00
Mrs. Eva Plante	10.00
Mr. and Mrs. C. A. Petersen	2.00
F. F. Burdick	74.75
Mr. and Mrs. Chapman	2.00
Milton Junc., Wis., church	52.60
Mrs. L. Nehring	2.50
Mrs. C. Zickert	1.00
Mr. and Mrs. W. R. Ruff	2.63
Fond de Lac, Wis., church	13.85
Addie Cosford	5.00
Mr. and Mrs. C. M. Blake	5.00
Mrs. Annie Christensen	10.00
Mr. and Mrs. L. C. Benson	10.00
Mrs. J. C. Mundt	1.00
Mrs. Frances Angell	1.00
Walter Gees	1.00
Chicago Conference	54.00
E. Michigan Conference	497.81
Illinois Conference	159.46
Indiana Conference	138.78
N. Michigan Conference	266.80
W. Michigan Conference	482.90
Chesapeake Conference	36.80
E. Pa. Conference	354.15
New Jersey Conference	185.68
Ohio Conference	675.45
Potomac Conference	135.00
W. Pa. Conference	51.00
W. Va. Conference	113.75
Montana Conference	41.12
S. Idaho Conference	90.09
S. Oregon Conference	143.32
Upper Columbia Conference	30.00
A friend	10.00
Mrs. A. G. Youngquist	6.50
G. J. Lang	5.00
Jas. Panayotides	7.00
M. B. Sell	10.00
Dellie Shotwell	5.00
Mrs. Hannah Koehn	10.00
Butte, N. Dak., church	8.75
A friend	2.00
Elder and Mrs. E. W. Farnsworth	21.00
Mr. and Mrs. F. Paulsen	40.00
Mrs. D. Crain	10.00
Mrs. H. Wenzel	10.00
Superior, Wis., church	25.03
Clear Lake, Wis., church	34.00
Lloyd Tombleson	10.00
Knapp, Wis., church	4.50
Mr. and Mrs. B. N. Pedrick	2.00
Ashland, Wis., church	19.50
Mrs. S. A. Seelye	5.00
Clifford Shoemaker	1.00
Peder Stanvik	10.00
Mr. and Mrs. J. L. Johnson	10.00
Williston, N. Dak., church	15.00
Capt. Thos. E. Hirst	5.00
Mr. and Mrs. Durward S. Williams	25.00
J. E. Guier	20.00
Mr. and Mrs. K. L. Mathisen	10.00
S. J. Johnson	10.00
G. Nordvik	5.00
S. F. Laubach	3.00
M. A. Redford	3.00
Capt. T. Hall	104.00
Russell, Pa., Junior M. V. Soc.	13.50
Mr. and Mrs. O. J. Bronkar	25.00
Vallejo, Calif., church	5.00
Chas. Rahn	10.00
Erie, Pa., M. V. Society	1.00
Etta E. Goodman	5.00
W. E. Linscott	5.00
Pittsburgh, Pa., Junior M. V. Society	13.00
Jersey City, N. J., Ger. church	25.25
Dr. A. R. Satterlee	5.00
Claude C. Crist	5.00
C. A. Johnson	4.00
Mr. and Mrs. Burton Castle	10.00
Solomon Reid	3.50
Mr. and Mrs. H. B. Rickabaugh	10.00
A sister	3.00
Broadview, Ill., church	55.40
A. P. Enevoldson	5.00
E. R. Allen and family	10.00
Total	\$39,793.44

J. L. Shaw, Treasurer.

# Double Your Big Week Money

By adding a year's  
subscription for  
*Life and Health*  
to the books you are  
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INSTEAD of selling a fifty-cent set or a dollar set of small books, sell the books plus a year's subscription to our health journal.

THE METHOD is to add 75 cents (the yearly subscription price of *Life and Health*) to the price of the books, and sell the combination as one proposition.

HUNDREDS of colporteurs have adopted the Combination Plan, selling a year's subscription to *Life and Health* with their book, and they all report that the addition of the magazine helps them to sell *more* books than they would otherwise.

MANY colporteurs who are selling sets of the 25-cent books have combined *Life and Health* with their set, and they report that they sell more sets than they would without *Life and Health*.

THE REASON: Most people nowadays realize that there is something the matter with their health. They are losing faith, to a certain extent, in patent medicines. They know they should do something, but are helpless. Therefore they welcome a journal which gives instruction in simple language regarding proper diet, sanitation, simple rational treatments in the care of the sick. They want to know how to get and how to keep well. This they learn in *Life and Health*.

MRS. E. G. WHITE says: "Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation." A SAMPLE COPY will be furnished free if you will write us for one and will use it during Big Week.

THE MAY ISSUE will be current during Big Week. How to LIVE A LITTLE LONGER is the general theme of this issue. Some of the subjects in this issue are:

PHYSICAL DECLINE OF THE RACE —  
WHY? Mrs. E. G. White.

WHAT MALNUTRITION DOES; ITS  
CAUSE AND CURE. L. A. Hansen.

LIVE TO BE A HUNDRED.  
G. H. Heald, M. D.

EVOLUTION OF UGLINESS (Dress).  
Belle Wood-Comstock, M. D.

THE HOME NURSE MAY HELP.  
H. S. Brown, M. D.

This is an especially good number for a Big Week drive. In lots of ten or more the cost is 4 cents each, selling price is 10 cents each. The sale of 35 copies would net you \$2.10 profit. Order supplies from your conference tract society. Sample copies should be ordered from LIFE AND HEALTH, Takoma Park, Washington, D. C. A postal card request will bring you one.

Be Sure to Use LIFE AND HEALTH During Big Week





WASHINGTON, D. C., MARCH 27, 1924

EDITOR FRANCIS MCLELLAN WILCOX

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

## WORKING FOR MOHAMMEDANS IN INDIA

YESTERDAY a Mohammedan gentleman, who is the owner of a large cotton factory in Nandigam, sent word to our camp, asking that I come over to his place, and show the stereopticon slides on the life of Christ to the Mohammedan women there.

It was then evening, and as we planned to leave the village the next day, it was necessary to show them that night, for we would not have another opportunity. We had promised to give a lantern lecture in the bazaar also that evening.

Of course no men could be allowed to see the Mohammedan women, and consequently Mr. Flaiz could not operate the lantern, so I must do it. Therefore he hurriedly gave me a few instructions as to how to put it together and light it, and I was soon off to the village, about a mile distant from our camp.

Arriving at their home, which adjoined the factory, I was met at the door in the large stone wall by the factory manager. He escorted me into a large open court, which was inclosed by high walls. Within these walls the women of the house must stay, except as they go out under cover or at night. Until the little girls reach the age of twelve or thirteen years, they can play about, but after that age no man but the husband or a very close relative may see them.

Lights were brought, and I was led to a chair to sit down. Soon the door opened, and the women began shyly to file out of the house, many to see the first white woman they had ever seen. Their necks and ears, arms and ankles, were heavily weighted down with beautiful jewels and bands of gold. Their gowns were beautiful, and indeed, some of their faces were most beautiful. They were timid, but as I talked with them, they ventured closer, taking a great interest in my dress and the arrangement of my hair.

I showed them where to put the sheet on the side of the wall, while I for the first time set up the lantern. Some few little points about it I did forget, but silently I breathed a prayer to God to help me get it together properly, that I might be able to show them about the life of Christ, and His death and resurrection and ascension to heaven, where He is now

preparing the Christian's eternal home. About thirty of their children are attending our school where Brother Rajarathnam is teaching. They therefore feel kindly and somewhat obligated to him, and gave permission for him to come in and explain to them slides which I was showing on the life of Christ. However they did not come into the court till all the lights were blown out, and although it was almost entirely dark, they still partially concealed their faces with their cloths. As soon as it was over, they as quickly disappeared again.

Having put the lantern away, I went into the house to talk to them about what they had seen. They said they had enjoyed it very much, and wished greatly that they might hear more of it. I was sorry that I could not promise them definitely when I could return, but I hope that the seed sown as those two or three hundred people listened that night to the story of the life of Christ, may grow, and if more help comes to us so that we can be released to answer some of these calls, that we may be able to return to them, and tell them more of the Saviour who loves them and died for them, although they have never known Him.

JENNIE SMITHWICK-FLAIZ.

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## KINDNESS WINS THE SAVAGES

IT has been said that the Chunchos of eastern Peru know no sympathy and are strangers to gratitude; but as one associates with them, he sees many indications of human sentiments which are common among civilized people. The Spirit of God working in the heathen heart awakens human love and tenderness, which shines through their smiling faces and is reflected in their conduct.

When Elder Stahl made his first trip into the interior of the forest of eastern Peru, to blaze a trail for the proposed mission to the savages who inhabit the immense territory drained by the Amazon River, he went in confidence in the guiding hand of God and in obedience to the Saviour's command, "Go ye into all the world, and preach the gospel to every creature," confident that the words, "to every nation, and kindred, and tongue, and people," include the savages of this immense "unoccupied" region.

His trip down the tempestuous river in a skiff propelled by savages, was attended by great danger, and more than once he narrowly escaped death. Nearing his destination, he saw a crowd of curious savages gathered to watch him from the river bank.

With his kindly smile he won the hearts of the wild men, who led him through the forest to their homes. Here he remained for some weeks, ministering to the sick, and in every way showing his love for them by acts of kindness, and telling them about the great God who created the heavens and the earth. They responded to his ministry, and showed their gratitude by smiles and expressions of thanks. After he had gone, they inquired after him, asking, "Where is that man who was kind to us?"

The story of the white man who was so kind to them is apparently being carried throughout their tribes, and with it the story that he is a man of God, for from great distances in the interior Indians are coming, sometimes in large numbers, to the mission which has since been established in the wilds, to hear about the true God.

H. U. STEVENS.

## ENCOURAGING WORD FROM FAR-AWAY FIELDS

SOME very encouraging reports have just reached us from foreign fields. One comes in a letter from Elder W. H. Branson in Africa. At the time of writing he was in the Zambesi Union, and concerning the prosperity of the cause in that field the last year he writes:

"You will be interested to know that the increase in membership for this union for 1923 will run over one thousand. This is by far the largest increase this field has ever had, and I believe it is only an indication of what can be expected in the near future throughout this field."

By the same mail we have this cheering word from Elder I. H. Evans, who writes from the Philippine Islands:

"You will be glad that in the Philippines the baptisms for 1923 were 1,029. That is our best year's effort in the Philippines."

Elder Evans continues his letter, emphasizing the need of money and workers:

"We are in desperate need of money and workers. We cannot obtain these workers on the allowance granted at the Fall Council. It seems a pity, too, when the work has been started and gives this promise of growth, that we are hedged in from doing what should be done by a shortage of men. We are daily praying that God will greatly bless our people in America, and give them liberal hearts to support the work."

Our believers in such favored lands as America should be seriously considering how we can increase our gifts to these needy fields. What remarkable fruitage these fields are yielding. Surely it seems as if our faith in the soon finishing of the work should be measured by extraordinary sacrifice and devotion.

B. E. BEDDOE.

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## ANOTHER MAN FROM MACEDONIA

AT the close of the service at one of the Bucharest churches today (we now have six in the city, with about 500 members), a man stepped up and said, "I speak English. I was in the United States three years. I am not a member, but a friend." He went on to tell of having gone to America in 1910, and of returning to his homeland just before the war. He added, "I am not a Rumanian, but a Macedonian."

I asked if he did not come in contact with our people during his stay in America. He smiled and said, "Just once. I bought a copy of the *Signs of the Times*, and in it I read that the soul is dead. I knew it did not die, and threw the paper away." He had returned to Macedonia, and later to Rumania, again to renew his contact with the people who held the peculiar belief in the death of the soul. "Now," he said, "I have kept the Sabbath three months, and am soon to be baptized."

Then he anxiously inquired about what is being done in Macedonia to advance this message. I recalled Elder Mocnik's statement at the last Zürich Council, that "Macedonia was filling up with our books," so could assure him that something was being done among his countrymen.

After listening to this experience and looking into the eyes of this man from Macedonia while he talked, the story of that other man from Macedonia will have a stronger appeal.

H. H. HALL.