

# The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., April 24, 1924

No. 17

THE GOSPEL TO ALL NATIONS

## My Deepest Need

C. P. BOLLMAN

I NEED, O Lord, Thy life divine,  
I need that life within my soul;  
Oh, come and rule my heart of hearts,  
And make my wounded spirit whole.

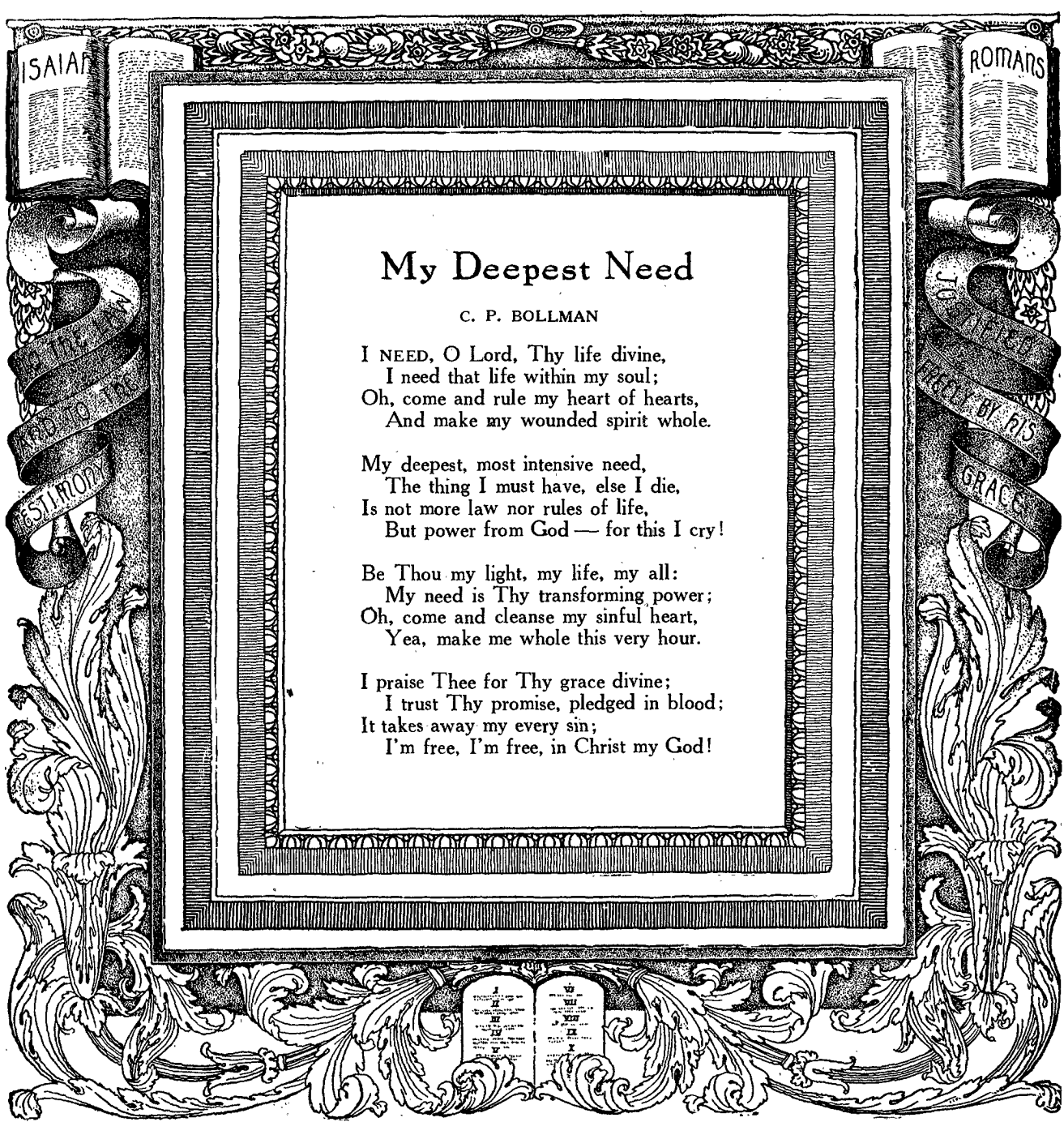
My deepest, most intensive need,  
The thing I must have, else I die,  
Is not more law nor rules of life,  
But power from God — for this I cry!

Be Thou my light, my life, my all:  
My need is Thy transforming power;  
Oh, come and cleanse my sinful heart,  
Yea, make me whole this very hour.

I praise Thee for Thy grace divine;  
I trust Thy promise, pledged in blood;  
It takes away my every sin;  
I'm free, I'm free, in Christ my God!

ISAIAH

ROMANS



# What Health Reform Has Done for Me

## Personal Experiences in Healthful Living

LAST year considerable space in the columns of our church paper was devoted to the principles of healthful living. This instruction covered a wide range of topics, and of course, in the very nature of the case, was largely theoretical. We plan now to print from time to time short personal experiences in the application of these health principles. We invite our readers to con-

tribute to this experience meeting. Compress the story of your experience into as few words as possible. Statements of from fifty to two hundred words will be the most acceptable.

What has health reform done for you? What blessings have come to you and your family in following the instruction which God has given to His remnant church?

## Improving with the Years

DURING my boyhood days, and until I was twenty years of age, I was in delicate health. When about eighteen I had inflammation of the eyes, which became so bad that for months I had to spend much of my time in a darkened room. As the result of this affliction, I became quite stoop-shouldered, and almost as decrepit as a man bowed beneath the weight of years.

I was reared on a farm, and until twenty years of age never saw a railway train. My parents, godly people though they were, held to the idea that flesh food was essential to health and strength; consequently I did not lack in that class of foods.

At the age of twenty-one I left my home near Woodstock, New Brunswick, and went to New Hampshire, about which time there fell into my hands four books, entitled, "Thoughts on the Book of Daniel," "Thoughts on the Book of Revelation," "The Great Controversy Between Christ and Satan," and "How to Live," all little black-covered books. From the reading of those books I became a full-fledged Seventh-day Adventist, though never having heard an Adventist sermon. The last named of these books gave me some ideas concerning healthful living, to which I have adhered quite closely ever since. Since that time, though not declaring never again to partake of flesh food, I have followed a vegetarian diet quite closely.

Soon after making this change, my health began to improve rapidly, and I was able to take my place beside most other men in manual labor.

While Mrs. Robinson and I were

living in South Africa, in 1893, the cattle disease known as rinderpest almost entirely denuded South Africa of cattle. I saw one herd of beautiful, sleek-looking cattle, numbering 106, decimated to three within forty-eight hours. They died in agony within a few hours after the disease made its appearance among them. At that time we entirely discarded flesh food, and since then neither flesh, fish, nor fowl has been seen upon our table.

For about thirty-seven years I endeavored to carry responsibilities in connection with the cause of the third angel's message, until compelled, on account of defective hearing, which developed from an accident in my boyhood days, to withdraw from more active service. I think I can say without hesitation that within the last ten years my health has been better than during any like period in my life. A hike of from five to ten miles tires me much less than was the case when I was a young man. I am seventy-three years of age.

Mrs. Robinson and I both have much to be thankful for. Less than ten years ago she was on the brink of the grave, but the good Lord had mercy on us, and she was speedily raised up to perfect health, gaining in weight in a few months from 100 to 157 pounds.

While healthful living has done wonders for us, I believe there are other things that contribute to one's health. Being contented with one's lot and with whatever changes the providence of God may bring, are "sweet to the soul, and health to the bones."

A. T. ROBINSON.

## An Inestimable Blessing

It was not my good fortune to be reared a Seventh-day Adventist. Not until I had reached manhood did I know of this blessed truth, and of the principles of health and temperance which form so definite a part of the message that is preparing a people for the coming of Jesus. My mother was of good old York State stock, a wonderful cook, and a real home maker. My father was a very liberal

provider. There was a large family, — eight children, an invalid aunt, father and mother, besides many comers and goers. In fact, our home was a sort of preachers' tavern for all the Methodist preachers who came our way, for mother was a very ardent member of the Methodist Church.

With this brief statement it is hardly necessary for me to say that mother's table was always loaded to

capacity with everything to please the appetite, almost regardless of the varied tastes of those surrounding the board.

While I was a lad in my teens, it was one of my duties to help store away the provisions for the winter in the large, cool cellar. There was a large oak barrel of sauerkraut, another barrel of salt pickles, two or three ten-gallon crocks of sweet and spiced tomato pickles and preserves, and then other crocks and crocks and crocks of preserves and jams and butters of all kinds and descriptions.

Then there was always one large barrel, if not two, of salt pork, with many smoked hams and shoulders, and of course a large supply of headcheese, sausage, etc., with an abundance of vegetables and fruits which were common to our part of the country. Of course hot ketchup, chili sauce, chowchow, chowder, mustard, and pepper, both red and black, were used in abundance. Our food was always highly seasoned.

Very little restriction was placed on any of the children in the use of these things. They could partake of them freely at their pleasure. Tea and coffee were used by the entire family. Very early I learned to enjoy tea of the strongest brew, and was passionately fond of good strong coffee.

It is little wonder that the three youngest boys very early in life developed an appetite for something a little stronger and more stimulating than tea and coffee.

(Concluded on page 22)

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 101 APRIL 24, 1924 No. 17

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



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

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., APRIL 24, 1924

No. 17

## The Advent Movement of 1840-44

### The Extent of the Movement and the Fruit Borne

BY THE EDITOR

WAS the great Advent Movement which caused such a mighty stir in the religious world from 1840-44 one of wild fanaticism and unreasoning impulse? Were William Miller and his associates wild, hare-brained fanatics, governed by caprice and emotion? Were the fruits of that movement evil and only evil? Were the believers in the near coming of the Lord taught to prepare ascension robes in which to ascend with their Lord to the heavenly Jerusalem?

If we were to accept the conclusions of a writer in the *Pathfinder* of March 29, 1924, we should answer these questions in the affirmative, because all of this and more of the same character is either directly taught or implied in this article.

#### Misinformation or Religious Prejudice

We confess to some surprise in finding an article of this character in this weekly newspaper. We have found that as a rule it is fair in its treatment of questions, but this particular article was evidently based on misinformation or religious prejudice. William Miller is pictured as a wild enthusiast, ignorant and deluded, and the fruit of the movement with which he was connected as producing wild fanaticism. The writer speaks of the ridicule which Miller's message inspired in some of the younger members of society, but of others it says:

"Youngsters were terror-stricken that their parents were not following the Millerites in making white ascension robes. Some were prepared to stand close to a husky Millerite, and hang on to his shroud when the great moment came."

"Some poor souls took to the hilltops large baskets to sit in to facilitate their upward flight. There were those who, on the stroke of midnight, climbed high places and jumped off, sure that heaven would take them up."

"Crops were left unharvested, and there was much feasting and praying."

These brief quotations are sufficient to indicate the trifling manner in which this writer deals with a great religious movement. Similar articles have appeared recently in other journals.

#### Extent of the Movement

It is hardly necessary for us to review in detail, for the benefit of Seventh-day Adventists, the great Second Advent Movement which was engaged in by William Miller. He was only one of many who advocated the soon coming of the Lord. More than seven hundred ministers of the gospel in this country, members of various churches, and three hundred in the Old World, some of whom by independent study of the Scriptures had arrived at the same conclusion as had Mr. Miller and his immediate associates, that

the coming of the Lord was imminent, were engaged in this work. The doctrine was preached widely, even among the nations of the East. One man, Joseph Wolff, D. D., according to his journals from 1831 to 1845,

"proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindustan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City, to all denominations." He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindus, Chaldeans, Yesedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc."

It was carried in the avenues of commerce and by postal service to every world port and missionary outpost.

"As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

Thousands of the best religious people of the day in the various nations of men shared the faith of these earnest heralds of the coming King. That their faith amounted to a great moving conviction in their lives, goes without saying; and that they showed their faith by their works to the extent of disposing of their property, was also true. As charged by this writer in the *Pathfinder*, they left their potatoes undug in the field. Why should they have done otherwise? If they believed as they taught, that the Lord was coming in the autumn of 1844, why should they make provision for the future? Doing so would in itself have been evidence to all the world that they did not believe, after all, in the message they preached.

#### The Church Often Disappointed

They were disappointed in their hopes. The Lord did not come in 1844, as they had fondly anticipated. But disappointed hopes have been the lot of the church of God many times in its history. Moses, Aaron, and the men of Israel who left Egyptian servitude for the land of Canaan, expected to find entrance during their lifetime into the land of their inheritance. They died disappointed in the realization of their hope. The disciples in the early church expected the establishment of Christ's kingdom in their day. This hope caused the sad lament of the disciples on their way to Emmaus after the crucifixion, who said, in speaking of the death of the Lord,

"We trusted that it had been He which should have redeemed Israel" (Luke 24:21); and this cherished hope, even after the resurrection, led to the question of the disciples just before the ascension, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6.

The prophecy of Daniel, long years before Christ appeared on the earth, had pointed out the definite year in which He should be born. Sixty and nine weeks, or 483 years, were to mark the time from the beginning of the commandment to restore and build Jerusalem unto the Messiah the Prince. Daniel 9:25. The commandment to restore and rebuild Jerusalem, as recorded in the seventh chapter of Ezra, was issued in 457 B. C. The 483 years would bring us down to the year 27 A. D., to the baptism of Christ, when by the descent of the Holy Spirit, He became the Messiah, the anointed one of God. Luke 3:21, 22. (See also Acts 10:38.)

And yet, although this prophecy definitely pointed out the time of Christ's advent, the church of God, and even His most intimate disciples, were utterly mystified as to the character of the work He was to do. They believed that He had come to establish His kingdom, whereas that kingdom was not to be set up until His second coming.

#### Wherein Was Miller Mistaken?

This illustrates the mistake made by William Miller and his collaborators from 1840-44. They learned from the prophecy contained in the eighth chapter of Daniel that the cleansing of the sanctuary would take place at the end of the 2300 days from the going forth of this same commandment to restore and rebuild Jerusalem. This prophetic period brought them down to the autumn of 1844. They argued that the earth was the sanctuary, that the cleansing would be by fire; consequently the earth would be burned up in 1844 at the time of the coming of the Lord.

They were not mistaken in their calculation of the prophetic period. The best logicians and mathematicians of the day could not disprove the logic of their argument or the accuracy of their calculation, and from that day to this their computation of this prophetic period has remained unimpeached.

In what, then, did their mistake consist? We answer, In their interpretation of the event to take place at the end of the prophetic period. The sanctuary was not the earth, as they argued. The sanctuary to be cleansed was the sanctuary in heaven itself. Of what did this cleansing consist? Not of cleansing from physical impurity, of course, but of a work of judgment.

On the tenth day of the seventh month in the old dispensation the earthly sanctuary was cleansed from sin, as recorded in Leviticus 16. This was a day of humiliation of soul and of judgment. He who did not take part in confessing and forsaking his sins, was cut off from among his people. This was symbolic of the antitypical day of atonement.

#### The Work of Investigative Judgment

The cleansing of the heavenly sanctuary is likewise a work of judgment. It is the closing up of Christ's ministry. It involves an examination of the heavenly records, to determine who have availed themselves of the merits of the sacrifice of the Lord Jesus Christ. The names of those who have accepted Christ as their Saviour are retained in the Lamb's book of life. The names of those who have rejected the Lord are blotted from this book. This examination of the heavenly

records determines who will be saved when Christ comes, and who will be destroyed with the finally impenitent. This work of investigative judgment began in 1844; it is the closing work of Christ; our great High Priest, the last priestly service which He performs preliminary to His return to earth the second time. When that work is finished, He comes to take His children home.

This, in brief outline, describes the mistake made by William Miller. This mistake we believe was a subject of definite prophecy. One cannot read the tenth chapter of the book of Revelation, of the manner in which the servant of the Lord received God's message with joy and afterward experienced its bitter effect, without realizing that in this scripture is portrayed the experience of the advent people in 1840-44. The message of the Lord's return was sweet to all those who accepted it, but most bitter was the disappointment which followed.

#### Fruit of the Movement, in Individual Experience

In 1845 there was published the "Advent Shield," a work of 440 pages, which was recognized as a standard authority among Adventists for many years. It reviews in this candid, unimpassioned manner the fruit borne by the preaching of the advent message:

"It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of the controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God, by Joel, commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning."—Quoted in *"Life Sketches of James White and Ellen G. White,"* p. 104.

#### A Spirit Worthy of Emulation

It is only the superficial student of history, or one biased by religious prejudices, who will treat lightly the great religious awakening which swept over the entire religious world from 1840-44. He may believe that the faith of the people engaged in that movement was unscriptural and even unreasonable, but if he has a right estimate of true spiritual values, he will not lightly scoff at convictions which led thousands of earnest men and women to confess their sins, to make right every wrong, to live lives of honesty and sobriety, and to sacrifice their property, their social standing, their previous church relationships, and in some instances even life itself, for the cause which they held to be dear. While we recognize their wrong application of Scripture as relates to what constituted the sanctuary, we honor them for their sincere faith, and we devoutly pray that the same spirit of consecration may possess the advent believers today which possessed the believers engaged in the Advent Movement of 1840-44.

We will deal with the charge of fanaticism and the ascension robe story next week.

\* \* \*

THE purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable.—*Plato*.

\* \* \*

THERE is nothing that God has judged good for us that He has not given us the means to accomplish, in both the natural and the moral world.—*Edmund Burke*.

# Divine Healing

GEORGE B. THOMPSON

THE subject of divine healing is one that will bear much study. Many questions are asked concerning it. Most of us are sick or afflicted in some way. Healing is greatly desired, and those who in any way hold out promise of physical help are sought after. The sick will drink any kind of concoction, hoping for benefit.

Frequently some one claiming to be a healer appears in some city or village, and the whole neighborhood seems to be agog with excitement, Seventh-day Adventists among the rest. Queries begin to come in by mail, asking what we think about this "healer." They ask, "Is it of God, do you think? and why is not such a wonderful person and work indorsed by the denomination? Should we take the family and attend the meetings?"

No particular study is given to the work from the Bible standpoint, and no time is given to observe results. They want the opinion of some one who is hundreds of miles away, and they want it at once; for the "healer" is there now, and they fear they will miss something if they do not go; and on the other hand, they fear that if they do go, they may be ensnared by some wrong and masterful spirit. So they are in a great dilemma, and seem to be agitated beyond measure. And why? Because the Word is explained? Oh, no. A healer is putting forth strong claims of healing, and talking about the Holy Spirit, and doing some spectacular thing.

All this agitation would be quite interesting if it were not so serious. Why all this anxiety to secure an opinion from some one perhaps hundreds of miles away, who has no chance to investigate? You are there. What do you think about it? How could some one form an opinion who knows nothing about the person and the work; who does not know whether or not individuals are healed in answer to fervent prayer through one who walks with God, believes His Word, and obeys all the light he has? False prophets and teachers are in the world. There is a true healing, and there is a healing that does not come from above. Any opinion of an absentee might not be very reliable.

## Satan Binds and May Loose His Victims

Satan is the author, through sin, of all disease. He afflicts. He causes pain and deformities. When Jesus healed the woman in the synagogue on a certain Sabbath, who was bowed together by some bodily affliction, He said to the criticizing, carping Pharisees, when they found fault with Him for healing her on the Sabbath day, "Ought not this woman, being a daughter of Abraham, *whom Satan hath bound*, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:16.

It seems quite evident that Satan, being the one that binds, might under some conditions have the power to release his victim when it suited his purpose of deception to do so, and a healing would apparently take place, but not by the intervention of divine power. So some supernatural manifestation of power, through healing or otherwise, is no evidence that the power or work is divine.

In no way do we better open the door to deception, or place ourselves in a position to be deceived, than in trusting to some miracle of healing which we think we see, as an evidence of divine power, or that the one exercising it is surely being led by the Lord, or

that divine power is being exercised through him. The moment the enemy can induce us to turn our eyes away from the certain and infallible leading of God's Word, and begin to look around to see some miraculous physical manifestation, whether through a vision, dream, or some manifestation of healing power, to ascertain where God is especially at work, we are truly on slippery and dangerous ground. Bringing a man from the dungeon of heathenism to the glorious light of the gospel and a hope in Christ, is the greatest miracle ever wrought.

## Miracles Worked to Deceive

Satan can and does work miracles. "The spirits of devils, working miracles," are to go forth to the whole world, preparing its unbelievers for the overwhelming destruction which is to take place at the coming of the Lord. Rev. 16:14. In the last days men are to depart from the truth of God's Word, and give heed to "seducing spirits, and doctrines of devils." 1 Tim. 4:1. In the last days the devil through his agencies is to deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Rev. 13:14.

In just what ways his deceiving power will be exercised we do not know. Healing is no doubt one way. And because we see some mysterious manifestation of some one who puts forth extravagant advertising claims, and there is a large gathering of sin-sick humanity, this is no sign that divine power is at work, or that we should become agitated and question God's message,—a work which we know from the Scriptures He is doing. We are in a time when a power from beneath is to lay hold upon humanity; and at the same time a power from above will lay hold upon those not wedded to sin.

When some healer appears, claiming to heal indiscriminately any who come, regardless of their moral condition, this of itself would lay his work open to question. There are many who will make pilgrimages to some healer, who would make no effort to be healed of the leprosy of sin. God heals the sick, but not in this way.

## Obedience God's Test

We are firmly convinced that God has a divine message for this time which He is sending to the world, and when the true power of God is seen, it will be found along the lines of the third angel's message. Those who are rooted and grounded in the truth will not be hunting for some divine manifestation of God outside of and apart from His truth. Not but that God has true people whom He is using, and whose prayers He may answer by healing, who are not now identified with His special work in the earth. God has true people scattered in all religious bodies. There are true men in mission fields whom our Mission Board did not send out. There are true men preaching and standing for the Bible in many pulpits. But no one can have any greater blessing than the people who have embraced this message of warning to all the world.

The Bible is discounted in many pulpits, and confidence in it as the word of God is being filched from the hearts of thousands who sigh and cry for the abominations done in the land. A call is to be sounded,



gathering the true and faithful under the flag of His message.

"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'"—*Early Writings*, pp. 278, 279.

The true people of God will unite, not on the manifestations of some healer, but on the commandments of God. It is no time now to sit around and criticize the work of God and His servants, and be continually hunting for something better outside His message. It will not be found. The time is not far distant when the fold of this message will be your only protection from the deceptions and judgments that are to sweep the earth. Your safety will be in the message.

#### Satan's Crowning Deception

The following graphic description of satanic deception through healing in the last days is worthy of careful study in this connection:

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Rev. 1: 13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!'

"The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who per-

sist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.'"—*The Great Controversy*, pp. 624, 625.

Observe, this the "crowning act" is satanic deception. That there will be a work carried on leading up to this "crowning act," there can be no doubt. Observe, too, that in connection with this "crowning act" of satanic deception through healing, some beautiful truths, the same that the Saviour uttered, are to be taught. This will make what is being done the more deceptive. It appears all right, but is a terrible deception.

And Satan is to appear as a healer "in different parts of the earth." If he appears, brother, where you live, will you go out to see him, and hear what he has to say, and begin questioning if he is not the leader of a reform movement? Suppose some day it is reported that a being of light and surpassing beauty is in your town, holding gatherings, perchance in the finest auditorium in the city, teaching some of the same beautiful Bible truths the Saviour taught, and healing the sick, so that the lame abandon their crutches, and many other evidences of healing are seen. Will you go and see, start an investigation, begin to inquire if God is in it, and wonder why we do not connect with such a wonderful work? What will be your attitude?

I do not know, of course. But the question will bear study, for I do know that a far less personage than the prince of darkness in angelic robes can create a stir now, and many people, some of God's professed people, do become unsettled, and begin questioning His work. So I have some fears for the future. "This is the strong, almost overmastering delusion." Our only safety, either now or then, is in appealing to the Scriptures of Truth. "What saith the Lord?" is our only safe anchor, for Satan will deceive, if possible, the very elect. The protection of God's commandments is the only safe refuge. This is the only safe platform.

## "What Think Ye of Christ?"

CALVIN P. BOLLMAN

READER, "what think ye of Christ? whose son is He?" Matt. 22:42.

Perhaps, like the Pharisees, you reply, "The son of David."

But that leaves unanswered the larger question next asked by the Saviour, "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?" Matt. 22:43-45.

According to the flesh, Jesus was "the son of David," but He was and is more—He was and is the Son of God. Only thus can the language of Psalms 110:1, Matthew 1:18, John 1:1-3, and Hebrews 1:8-12 be understood.

The doctrine of the deity of Christ is the chief foundation stone of the Christian religion. Shorn of that, Christianity becomes merely a system of morals, a philosophy of life, a school of human betterment, but not a plan of eternal salvation.

The question, "What think ye of Christ? whose son is He?" pertains not to His teaching, but to

His person; it means, Whence is He? who is He? what is He? In both the Old and New Testaments it is His personality that is emphasized, and to this all else is secondary. His word is power. His doctrine is with authority. "All the promises of God in Him are yea, and in Him Amen," because of what and who He is. "In Him was" and is "life," and it is the life that was and is in Him that is "the light of men."

It was said of Jesus that "never man spake like this man." The reason is not far to seek—there never was before, nor has there arisen since, any man like Him. He is the God-man. His word was and is with power, because He was and is power. And His word lives and achieves today because He lives. No other teacher is divine; no other teacher has life in himself; no other is himself the truth; therefore, no other teacher could or can give to his disciples what Jesus Christ can and does give, day by day, hour by hour, yea, moment by moment, to those who humbly accept His matchless instruction and His divine leadership. He and He only has power to live His

own life in the believer, to make real in every heart fully surrendered to Him the blessed experience testified to in Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

This is not an experience reserved for apostles or preachers or for a select few, but is Christian experi-

ence, an experience to be entered into by every believer. It is an experience which enables him who has it to say with the patriarch Job, "I know that my Redeemer liveth, and at last He will stand up upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God; whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger." Job 19:25-27, A. R. V., margin.

## The Promise of the Father

W. W. PRESCOTT

THROUGHOUT the Bible, from Genesis to Revelation, we find the promises of God. The apostle Peter describes them as "His precious and exceeding great promises."<sup>1</sup> There are many of them,—scores and even hundreds,—and they include every phase of the gospel. There were the promises to Abraham, the promises to David, the promises to Israel, the promise of the coming Messiah, the promise of "new heavens and a new earth,"<sup>2</sup> and the promise of the "restoration of all things."<sup>3</sup> In fact, the gospel is "the gospel of God, which He promised afore through His prophets in the Holy Scriptures,"<sup>4</sup> and Christ came that "He might confirm the promises given unto the fathers."<sup>5</sup>

All these many and varied promises have one common center; for they all relate to, and depend upon, the person and the work of Christ: "For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us."<sup>6</sup> In Him and through Him every promise finds its fulfilment. Christ Himself came "according to promise,"<sup>7</sup> and His work was to make effective every promise of God for the salvation of the world. When we accept Him as our life, He makes these promises effective in us personally.

It seems to be very significant that, according to the historical record in the New Testament, Christ used the word "promise" only twice, and in both cases it is found in the expression, "the promise of the Father." To His disciples, after the resurrection, He said, "Behold, I send forth the promise of My Father upon you,"<sup>8</sup> and again He instructed them "to wait for the promise of the Father."<sup>9</sup>

This "promise of the Father" was the promise of the Holy Spirit, the Comforter. This is clear from what Peter said on the day of Pentecost, in accounting for the remarkable experience of himself and his fellow disciples: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear."<sup>10</sup> The Pentecostal experience revealed the meaning of "the promise of the Father."

### All Promises Contained in That of the Holy Spirit

From Christ's use of this expression it is evident that He regarded all the promises of the Bible as being subordinate to, and really included in, this one promise. Here is found the sum of all the promises. Without the fulfilment of this promise, all the other promises would avail nothing. The coming of the Holy Spirit, the Comforter, is absolutely essential to the success of God's plan for saving us from our sins; and apart from His coming, the gospel would be a

failure, and all the promises of God would be ineffectual for our deliverance. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."<sup>11</sup>

We seem warranted, then, in saying that the gospel is the gospel of the Spirit, and that the final and essential step in the development of the historical gospel is the outpouring of the Holy Spirit. In our personal experience the essential thing is the receiving of the Holy Spirit as the very life of our life.

The two pivotal events in historical Christianity are the birth of Christ and the coming of the Comforter, and there is a close relation between them. The coming of Christ in the flesh was a necessary step to the coming of the Comforter, and both Bethlehem and Pentecost were in the mind and purpose of God from the very inception of the gospel.

The apostle Peter, whose mind was enlightened by the same Spirit which inspired the promise, found in the words of Joel, written at a time when fields and flocks testified to the great need of refreshing showers, the explanation of the "sound as of the rushing of a mighty wind," and the "tongues parting asunder, like as of fire." God has said through the prophet:

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit."<sup>12</sup> The "afterward" of Joel was interpreted to Peter as meaning "the last days," which marked the introduction of a new era. Joel foresaw Pentecost, and described the scene centuries before it occurred. Here is the original intimation of "the promise of the Father," of which Christ spoke to His disciples.

### Pentecost Foretold

At a later period the prophet Isaiah foretold a time of desolation "until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest."<sup>13</sup> The pouring out of the Spirit meant a time of refreshing, a revival, the imparting of a new measure of life. It would be a time of special blessing, like showers upon the parched ground, to be followed by abundant fruit.

Through the same prophet another prophecy of similar import was given as a direct word from God: "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up among the grass, as willows by the watercourses."<sup>14</sup> Thus was hope kindled, and thus were hearts encouraged to look and wait for the dawning of that day, although still distant, when the

windows of heaven would be opened, and the greatest of all gifts would be freely given. That day has long since dawned, and it is our privilege to enter into the fulness of the promised blessing. Are we living up to our privileges?

During the time of the captivity in Babylon, when the people were reaping the fruit of their apostasy, and the outlook for their deliverance seemed to be most forbidding, then came from God that blessed assurance through the prophet Ezekiel: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them."<sup>15</sup>

The people had failed to walk in the statutes of the Lord and to keep His ordinances. A power from without was needed in order that they might do this. That power was to be given by putting the Spirit within them. And this was "the promise of the Father." In Christianity is found the fulfilment of these predictions made by the prophets, and we live in the time of fulfilment. What blessed privileges are ours! What power for victory! What assurance of fellowship!

#### Jesus Filled with the Spirit

The experience of Jesus in its relation to the coming of the Comforter is of great significance. Referring to Him as "a shoot out of the stock of Jesse," the prophet Isaiah declared, "The Spirit of Jehovah shall rest upon Him;"<sup>16</sup> and speaking again in the name of Jehovah, he said: "The Spirit of the Lord Jehovah is upon Me; because Jehovah hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."<sup>17</sup> In the synagogue at Nazareth, Jesus read these latter words, and affirmed that they were applicable in a primary sense to Himself: "Today hath this scripture been fulfilled in your ears."<sup>18</sup> To the same effect was the statement of Peter in the house of Cornelius: "How God anointed Him with the Holy Spirit and with power."<sup>19</sup> He was the Messiah of prophecy, "the Anointed One, the Prince,"<sup>20</sup> "Thy holy Servant Jesus, whom Thou didst anoint,"<sup>21</sup> the Christ.

Of Jesus' birth we read in the message of the angel to Mary: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God."<sup>22</sup> At His baptism "the Holy Spirit descended in a bodily form, as a dove, upon Him."<sup>23</sup> After this "Jesus, full of the Spirit, returned from the Jordan,"<sup>24</sup> and having endured the temptation in the wilderness, He "returned in the power of the Spirit into Galilee."<sup>25</sup> Thus Jesus was born of the Spirit, baptized with the Spirit, filled with the Spirit, and His work was wrought in the power of the Spirit. His life was a life in the Spirit, under the full sway of the Spirit, a life in which was fully revealed what the Spirit can do in and through one who is entirely yielded to the control of the Spirit. "He was fitted for the conflict by the indwelling of the Holy Spirit."

But there is a deep meaning in this experience. The incarnation of Christ, His earthly life, His death,

His resurrection, and His ascension were preliminary to, and a preparation for, the outpouring of the Holy Spirit upon believers. In harmony with this interpretation of the goal of His mission, is the distinguishing feature of Christ's work as set forth by John the Baptist. The earthly life of Christ was marked by many striking events, such as feeding the multitude, healing the sick, raising the dead, and stilling the tempest on the lake; but John did not refer to any of these mighty works when he mentioned the Coming One, whose way he was to prepare. That which in his estimation was the special characteristic of the mission of the Messiah, the Anointed of God, was the outstanding fact that He would baptize with the Holy Spirit. And so he said, "I indeed baptize you in water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you in the Holy Spirit and in fire."<sup>26</sup> The testimony to John, that Jesus of Nazareth, the man Jesus, was also the Son of God, was in the fulfilment of these words, "Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit;"<sup>27</sup> and he adds, "I have seen, and have borne witness that this is the Son of God."<sup>28</sup>

The Son of God became the Son of man that He might become the mediator of the Holy Spirit to those who believe on Him. This is the crown and consummation of all His work for us. To this glorious result of His humiliation and suffering He evidently looked forward, even during His earthly ministry, and to this He definitely referred when He startled the people "on the last day, the great day of the feast," the Feast of Tabernacles, by crying out to them: "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive."<sup>29</sup> Pentecost marked the beginning of the fulfilment of this promise, and the experience here foretold became a reality in the lives of many believers who heard and received the gospel in later days. It should be a reality in our lives today.

#### A Blessed Gift

This blessed gift of the Holy Spirit was involved in the gospel as it was preached to Abraham when the promise was made, "In thy seed shall all the nations of the earth be blessed."<sup>30</sup> The nature of this blessing was clearly indicated by the apostle Peter when, after referring to this promise, he said to the people who had gathered around him after the healing of the lame man at the gate of the temple, "Unto you first God, having raised up His Servant, sent Him to bless you, in turning away every one of you from your iniquities."<sup>31</sup> The promised blessing consisted in the experience of being turned away from all iniquity, but this is accomplished only through the agency of the Holy Spirit, the third person of the Godhead.

Again we read: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."<sup>32</sup> The blessing of Abraham involved the coming of the Holy Spirit, the Comforter, and the blessing of Abraham is for us.

How far-reaching is "the promise of the Father"! How much is included in those few words! It is the



fulfilment of the promise to Abraham. It is the fruit of Christ's work on earth, and the testimony to the reality of His work as priest in the heavenly sanctuary.

We are the beneficiaries under "the promise of the Father." The Holy Spirit, the Comforter, has come in fulfilment of "the promise of the Father." "Did ye receive the Holy Spirit when ye believed?"<sup>33</sup> With a sincere repentance and confession of sin let us open the way for the reception of this most precious gift, the impartation of the saving life of Him who died for us.

"Holy Spirit, light divine,  
Shine upon this heart of mine,  
Chase the shades of night away,  
Turn my darkness into day."

<sup>1</sup> 2 Peter 1:4.  
<sup>2</sup> 2 Peter 3:13.

<sup>3</sup> Acts 3:21.

<sup>4</sup> Rom. 1:1, 2.

<sup>5</sup> Rom. 15:8.

<sup>6</sup> 2 Cor. 1:20.

<sup>7</sup> Acts 13:23.

<sup>8</sup> Luke 24:49.

<sup>9</sup> Acts 1:4.

<sup>10</sup> Acts 2:32, 33.

<sup>11</sup> John 3:5.

<sup>12</sup> Joel 2:28, 29.

<sup>13</sup> Isa. 32:15.

<sup>14</sup> Isa. 43:3, 4.

<sup>15</sup> Eze. 36:25-27.

<sup>16</sup> Isa. 11:2.

<sup>17</sup> Isa. 61:1.

<sup>18</sup> Luke 4:21.

<sup>19</sup> Acts 10:38.

<sup>20</sup> Dan. 9:25.

<sup>21</sup> Acts 4:27.

<sup>22</sup> Luke 1:35.

<sup>23</sup> Luke 3:22.

<sup>24</sup> Luke 4:1.

<sup>25</sup> Luke 4:14.

<sup>26</sup> Matt. 3:11.

<sup>27</sup> John 1:33.

<sup>28</sup> John 1:34.

<sup>29</sup> John 7:37-39.

<sup>30</sup> Gen. 22:18.

<sup>31</sup> Acts 3:26.

<sup>32</sup> Gal. 3:13, 14.

<sup>33</sup> Acts 19:2.

\* \* \*

## Lessons from the Book of Hebrews — No. 8

R. S. OWEN

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

"BELOVED," the apostle says, "we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:9, 10.

Yes, God does take notice of all that we do for His sake. God noted the prayers and alms of Cornelius, and sent an angel to tell him where he could get more light. Even the one who gives a cup of cold water in His name shall not lose his reward.

"We desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Verses 11, 12.

O, how the apostle desires that they shall continue faithful in this work of ministry; for to become slothful would make them fall short of the hope of the faithful ones of the past, which hope is certain, because it has for its foundation the word and oath of the Creator of the universe. And this is stated in verses 13 and 14, which read:

"When God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

O, what assurance is here given to all the people of God! For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Men swear by one greater, and the oath ends the matter. And because God could swear by no greater, He swore by Himself.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things [to wit, His word and His oath], in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Verses 17-19.

And what is there within the veil upon which our hope as an anchor has fastened? First, there is the

throne of God, with the power of the creator and upholder of the universe, backed up by the armies of heaven. That throne is our throne of grace and our mercy-seat. Upon it, enthroned in light and glory, by faith we can see our Elder Brother, who is touched with the feeling of our infirmities; who is made a perfect Captain of our salvation through suffering, by having been tempted in all points as we are; who obtained a complete victory over all the powers of darkness; who is able to save to the uttermost all who come unto God by Him; who ever liveth to make intercession for us; and who loved us more than He loved His own life. And about that throne we see an innumerable company of angels, all of whom are ministering spirits sent forth to minister to the heirs of the promise. Surely an anchor whose flukes are fastened in such firm ground as this must hold, no matter how fierce the gale nor how high the waves of trouble may roll.

But verse 15 says that it was not until Abraham had endured, that he obtained the promise. So we must endure temptation as he did, and thus by walking in the steps of Abraham, we must prove ourselves to be his children, and heirs to the promise.

"Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Verse 20.

But Jesus did not enter that holy place in the presence of God as Son of God, as commander of the hosts of heaven, as the creator and sustainer of all things; but He entered as Son of man, as a brother of the weakest ones of earth, as the forerunner to make arrangements for the reception of the poor prodigal of God's great family. As our forerunner was received, even so shall we be received. The welcome accorded Him is assured to us.

O for the day when the hosts of angels and the assembled representatives of myriads of unfallen worlds shall make the arches of heaven ring with the glad song of welcome to the blood-washed throng of the children of Abraham, the heirs of God, the joint heirs of Jesus, and the youngest and most recently begotten member of the universal family.

Loma Linda, Calif.

\* \* \*

## Poland and Religious Liberty

THE new states created in Eastern and Central Europe have inscribed religious liberty in their constitution. They are bound to recognize religious bodies who work in their territory, and afford them liberty. It is one thing to establish general principles, another to put them in operation in lands where the Roman Church has long had a political supremacy. In Poland, the churches that were working before the new constitution, are recognized, but there are difficulties confronting the new work that has been undertaken, since the grant of the constitution which honors religious liberty can become really effective only when definite legislation in the form of an Enabling Law is passed. Pre-war arrangements make it possible for the older churches to "carry on" without obstacles being placed in their path. "Denominations previously unknown in Poland" may at any moment by administrative action be placed in perplexity and their work closed down before any effective appeal may be made to the West to restrain the agents who desire to see this done.—*Evangelical Christendom.*

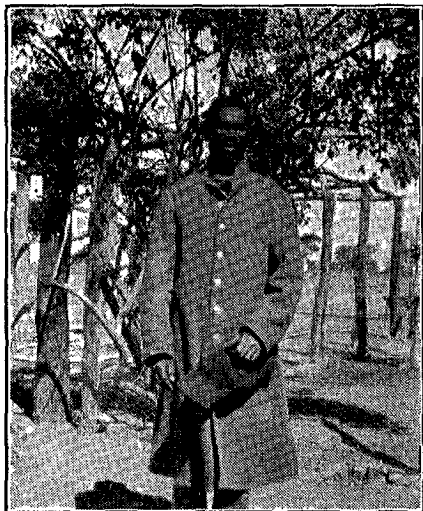
# IN MISSION LANDS

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.

## *Lost in the Rhodesian Forest*

F. R. STOCKIL

THE accompanying picture is of Pogo, who many years ago was a warrior in the great army of Lobengula, the late Matabele king. Many are the interesting



Pogo, of the Somabula Mission, Rhodesia

stories related by Pogo of how this despot ruled. Pogo is fond of favorably commenting upon the just and good rule of this part of Rhodesia today, as compared with that existing in the time of Lobengula.

About fifteen years ago Pogo came to the mission, and was converted, since which time he has been a loyal and faithful Christian. Although almost blind, nevertheless he makes a trip occasionally to visit some of his numerous "brothers." On one occasion he wandered off to a wild district about fifty miles from the mission, and lost his way. Finally, unable to get his bearings, in the solitude of the great Rhodesian forest he knelt down and prayed that God would send some one to help him out. In relating the experience Pogo said, "Yes, as soon as I had finished praying, the Lord sent a man to direct me to a village where I was able to get food and water. Oh, yes, the Lord heard me."

Old and almost blind, Pogo can often be heard whistling the tune of some favorite hymn. His whistle, remarkably clear and musical, gives the impression of being the result of a daily, happy Christian experience.

\* \* \*

## *In Southern Nigeria*

JESSE CLIFFORD

WE have now been in Aba a little more than two months, and are beginning to understand the situation and needs of the people.

Our work here seems to be in two phases, the work in Aba itself, with school work, etc., and the work in the distant villages where the native Sabbath keepers are found. I have visited a number of these people, and find there is a great work to be done for them. Apparently they accepted the Sabbath under a wave of religious enthusiasm in which dreams and visions played a great part, and through these they have many strange ideas connected with their Sabbath observance. Their idea is to have a native church uncontrolled by foreign leadership or ideals, under which polygamy and kindred native customs will be allowed,

though at the same time they are pleased to see a white man who keeps the Sabbath and believes in the spirit of prophecy. However, I do believe that many of them are earnestly seeking to do what is right; and as I visit among them, I am trying to lead them to place their feet upon the solid rock of God's Word.

I believe this work is our greatest problem, for these people need patient instruction, and as they are scattered from sixteen to eighteen miles in three directions from Aba, they are hard to reach. It would be well if one could spend almost his whole time visiting these people, but for the present we must spend week-ends with some of the nearer companies. Many of them can read English, and it would be a good thing if we could have a stock of tracts and books on hand, many of which could be sold.

Now as to the work in Aba itself. So far this has been carried on under difficulties, as we have no meeting place. We have had Sabbath meetings in the small house we occupy, with an attendance varying from five to twelve. Just recently I have begun cottage meetings in Aba, in the native town, and about ten persons attend regularly. These are educated natives, and several take notes and show a very intelligent interest in the subjects presented. We have four sets of tracts, and are passing these around until they are worn out.

Last week we had the good news that our application for land had been favorably received, and though some things remain to be settled, we have the government's authorization to occupy the land and begin to build. Up to the present we have been living in a native house with mud floor and walls, a leaky roof, and a bedroom into which shines but little light. When we had no land, this could hardly be otherwise, though it is not good for our health in this climate; but we are doing this cheerfully in order that the work can be started in this part of the field. Now that we have permission to occupy the land, I hope and pray that soon we may have the funds to make use of it.

After all the arrangements for the land had been made, a second owner appeared on the scene, and began to dispute the right of the other to give it to us. While he said he had no objection to our using the land for mission work, the dispute became so serious that the government officer told me that if it were not settled, he would think it best to advise me to get another piece of land. This was a great perplexity to us, for the erection of our temporary house had been started, and we had paid for the land to be cleared. At the same time it would have been a difficult matter to find another piece of land so suitable. We felt that God had led us to this plot in the beginning, and so we took our difficulty to Him, and with His help an agreement was reached, and we were able to go forward without any more delays.

Yesterday we held our first open-air meeting for the natives. We had been anxious for some time to get started in this work, but the weather had been too wet. Yesterday was a fine day, and not a market day, so the people were at home. We went to a little

village near by and held a service with about thirty people, who were quite interested in all that was said. We must begin on a simple church building soon, so that we may have a place to invite these interested ones to regular worship; but open-air work will be one of our best ways of reaching the people, as they are scattered in so many small villages.

\* \* \*

### *Tithing in the Mission Field*

E. R. WARLAND

THE workers at Kamagambo Mission have been greatly encouraged in their labors during 1923, and wish to pass on the blessing to the good brethren and sisters in the homelands who have not forgotten these needy fields before the Father's throne.

Whereas, in the homelands the Sabbath is as a rule the crucial test of our faith, it has not, up to the present, proved to be so here. This is because in the native reserve the native is his own master, and it is as easy for him to rest on one day as it would be on another. And resting rather appeals to the native mind. It is work which he is not so fond of, and the principle of industry as a part of the gospel of salvation has to be taught to these unlettered people. Of course we prepare them for the time when the country will be opened up more, and when the Sabbath will prove even in this part the great test of the Lord's people.

Still we have many opportunities of telling whether or not a man is "in the faith." There are many heathen customs and practices which are hard for the native to forsake, apart from the universal ones of tobacco and intoxicants. And often, even when a man has given up these queer practices of his grandfathers, it is difficult for him to bring himself to be faithful in tithes and offerings to God. For this reason we think that one can praise the Lord for a growing faithfulness in this matter, as a sign of inward progress of the church.

It is therefore with joy that we report that the offerings here for 1923 total 504.28 s., an increase of more than 40 per cent over the 1922 figures. Native tithes amounted to 636.70 s., or 50 per cent over 1922. In both cases these figures are 100 per cent above the



Sheep "Passing under the Rod" for Tithe, Kamagambo Mission, Kenya

figures of two years ago, which gives us great encouragement. It must be remembered, too, that these sums represent a great deal more than their face value, for here a man's wage for thirty days' work is only seven or eight shillings.

For a long time we have been trying to get the native believers to be more faithful in tithing garden produce, and to aid this idea, we had at the close of the 1923 harvest a "Harvest Sabbath." There was great interest in decorating the school with bananas, corn of various kinds, potatoes, ground nuts, and the like. Our chief regret was that we were unable to find room in the building on the Sabbath for those who had come in from the out-schools, and who had brought in their tithes, too, the previous day. As we are planning our new school and church building this year, we hope this difficulty will not occur again.

The natives store their crops in what is really nothing more than a huge wickerwork basket, which is then roofed and thatched. The 1922 tithes filled one of these, but this last year we had to make three, which were all well filled. This tithe we keep to sell to the mission boys themselves in time of famine or necessity. The major portion of the 1923 crop is still in storage, and when it is sold, it will make the 1923 tithes at least 80 to 90 per cent above those of the previous year. We thank the Lord for these good crops, and for the honest hearts He gives these black-skinned brethren to return to the Lord His own.

Some time ago, after listening to a Sabbath talk on ancient tithing, one of the church members (it was the deacon) asked if I would come and let his sheep (he had about twenty) pass "under the rod" for the Lord. Of course nothing gave me more pleasure. Others too have brought sheep, goats, and even cattle.

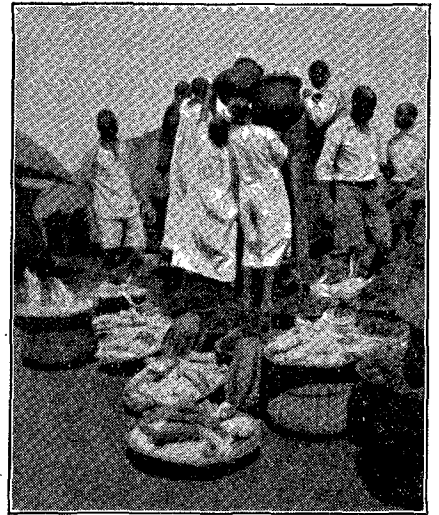
We thank the Lord for His continued blessing upon the work here, and give Him all the praise for His own Spirit's working. We invite all our brethren to rejoice with us, and pray for even richer blessings upon the work in these heathen lands.

\* \* \*

### *Calcutta — That Great City*

In Calcutta there live 1,327,547 souls, of whom 854,582 cannot read or write. In all the creeds are 43,680 Christians, including approximately 25,000 Europeans. In 1921, 386 infants died out of every 1,000; while for the city, 39.3 was the death rate, with only a 17.1 birth rate. Calcutta uses "57 varieties" of tongues, and more!

Calcutta is India's greatest port; India's great banking center; India's great industrial center; and (omitting Burma) India's oil distributing center; the home of the beautiful Jain temple, the famous Kali Ghat, and many other great places of interest. Cows and goats run loose in the busy streets. There are over fifty different Protestant denominations and missionary institutions at work in the city.— *Missionary Review of the World*, April, 1924.



Natives of Kavirondo Bringing a Tenth to the Lord, Kamagambo Mission, Kenya



# OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

## The Noblest Work

IN every human heart there lies  
A dream of life's lost Paradise;  
And to each human heart is given  
The clue to lead it back to heaven.  
But human hearts, like gardens fair,  
Oft noxious grow for want of care.  
If thou some noble work wouldst do,  
Go help some soul to find this clue.

— *Western Farmer.*

✱ ✱ ✱

## An Allegory

MARTHA E. WARNER

OUT from the stack of petitions that were in front of the throne, the Lord selected one. And as He read it, His great heart of love was touched, and He said, "I will attend to this at once."

So He summoned an angel, and said to him, "I have a call here, a very urgent call, for workers to be sent to Korea. Go down to the earth, and find Me two young men and two young women. Call at Brother Foster's, Brother Brown's, Brother Simpson's, and Brother Reed's. From these families you should be able to find four consecrated young people who will gladly answer this call."

It was night when the angel reached Brother Foster's home, and the house was brilliantly lighted.

"Ah," said the angel, as he beheld the family with their friends all gathered in the living-room, "they are about to have evening worship. I will slip in quietly and join them."

So he did, just in time to see Brother Foster rise, take out his watch, and hear him say, "Well, well! If we are going to that committee meeting, we must start along. Have a good time, children, and we will be back as soon as we can." And out he went, and his wife with him.

The young people immediately turned their attention to the dining-room. They moved the furniture; and then the games began, and hilarious sport and laughter beguiled the hours.

Some time later the Foster boy stood close by the angel. And the angel touched him on the arm, and said softly, "Young man, the Lord wants you to go to Korea."

For a moment the young man looked startled. Then, as the girl at his side said, "Oh, come on, Ed, what makes you stand here looking so solemn?" he moved on, saying over his shoulder to the angel, "Sorry, but some other time, when I am not so busy, I'll talk with you. Tonight we are having a party in honor of my birthday."

So the angel left the house and went to Brother Brown's. Here he found Mabel, a noble-looking girl, just putting away her sewing for the night.

"Mabel," he said, "the Lord wants you to go to Korea."

"Why, the idea," exclaimed Mabel, "the Lord knows that I am engaged to be married to a young man not of our faith; but he is interested, and he says

he never will interfere with my religion. No Korea for me."

The angel then went to Brother Simpson's. Here Sister Simpson informed him that her daughter was working in a store, and had not kept the Sabbath for more than a year, but she was "making good money."

Only one more call, and that was at Brother Reed's. As the son was at home, the angel said to him, "Young man, the Lord wants you to go to Korea."

Said the young man, very slowly, "There was a time, before I entered high school, that I felt in my heart that the Lord would call me for this work. And if father had sent me to one of our schools, I might feel the same way today. But after I was graduated from high school, my ideas were different. So you see you would hardly want me to go now."

Sadly the angel left him, but as he was about to return to heaven, he heard a voice of prayer coming from an old wood lot. So he stopped, and looked, and listened. And there by the stump of a tree was a young man praying over and over these words, "If Thou hast need of me, Lord, use me, any time, anywhere, only use me, for my life belongs to Thee."

Breathing a blessing upon the young man, the angel went back to the courts of heaven, and presented his report to the Lord. The Lord was grieved because of the four young people; but when he heard about the young man, He was glad, and He sent the angel to the treasury to get money, that the young man might be sent to Korea at once.

So the angel went, but he came back empty-handed, for there was a shortage of funds in the treasury. And because of this, it had been decreed that no more workers should be sent abroad this year.

Then was the Lord troubled. And He commanded the angel to return to the earth, and visit the people that were called by His name, to find out just why there was this shortage of funds in the treasury.

Again the angel went down to the earth, and when he returned, he brought with him a long list of the names of the people who had testified that they were not financially able to give to the Lord, each week, the sum of sixty cents.

As the Lord looked over the list of names, He suddenly asked, "When did you call at Brother Bowers' house?"

"On Sunday morning, Lord."

"And what was he doing?"

"Just settling himself to read the Sunday papers, my Lord. I noticed on the table the *Times*, the *Herald*, the *Digest*, the *Saturday Evening Post*, and two or three magazines for Sister Bowers. And when I suggested to him that he was spending more money for papers in one day than he gave to the Lord in a week, he said, 'One has to read to keep up with the times.'"

"Here is Brother Kemp's name. When did you visit him?"

"On Tuesday evening, Lord, but I did not find him at home. One of the children said that Brother and

Sister Palmer had called and invited them to go to the concert, and they went. So I followed along after, and waited at the door, thinking to go home with them; but after the concert was over, the four went into a restaurant for supper.

"Brother Kemp paid the bill, and it cost him the most of a five-dollar bill. As he was putting the change in his pocket, I reminded him that there was a shortage of funds in the treasury, and he said, 'One passes through this life but once, so I believe in getting all the pleasure I can as I go along.'"

"What about the conditions at Sister Payne's and Brother Arnold's?"

"At Sister Payne's they are in straitened circumstances, my Lord. She told me that her husband's salary did not warrant her giving sixty cents a week as an offering. But that very day I was there, she went for an automobile ride with friends, and spent sixty cents for ice cream.

"I found Brother Arnold in a store. He had just bought a five-pound box of candy. When I reminded him that he had failed for several weeks to give an offering to Thee, he smiled and said, 'I'll solicit enough during the Harvest Ingathering campaign to more than make up my delinquencies.'"

"But, I queried, 'do the people whom you solicit understand that they are giving *you* money to help pay *your* debts to the Lord?'"

"Giving me a sharp look, Brother Arnold made answer, 'You seem to have a rather peculiar way of looking at our missionary endeavors. The Lord gets the money in the end, so why discuss the matter further?'"

"And what is the meaning of these crosses, which you have put beside so many of the names?"

"Why, Lord, those are for the brethren who are paying for clothes and furniture and automobiles. They told me that they hoped, when they got out of debt, to be able to save a little for you,—in fact some of them even promised—"

"Tell Me no more," said the Lord, "for I am convinced that there is no place for Me in the hearts of My people. Summon the angel of destruction."

When the angel of destruction stood before the Lord, He said to him, "Go, go down to the earth and destroy My people, for they have many gods before Me. And I will raise up unto Myself a people, if need be, from the very stones, who will follow Me wholly."

Just as the angel raised his wings to depart to do the Lord's bidding, a voice was heard, crying, "Father, Father! hold, hold! For My sake spare the people whom I have purchased with My blood; for My sake, Father, give them another chance."

So the Lord commanded the angel of destruction to wait a little longer. And He sent for another angel of great strength and brightness, and He said unto him, "Go down to the earth, and warn My people, for the *last time*. Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions and their sins.

"Tell them to repent and do the first works, or else I will come to them *quickly*, and will fight against them with the sword of My mouth."

Then the angel, bearing the last warning, came down to the earth, and he went up and down throughout the length and breadth of the earth, crying, "Repent ye: for the kingdom of heaven is at hand. Repent and be converted. Repent, *repent*, REPENT!"

## Divinely Healed

MRS. G. J. APPEL

WHEN my first baby was about seven months old, he was taken very sick. His condition was so serious that we did not feel that we could trust ourselves to prescribe for him, and so called in a physician, who, not believing in hydrotherapy, prescribed only medicine which would not stay on the baby's stomach, and only increased his suffering. Hour after hour I held the little sufferer, doing all I could to relieve him, and wondering if I should have him when morning came. I felt that all earthly help was vain, and if he recovered it would be no credit to human skill.

Somehow in a time like this our hearts turn to the Great Physician. My parents and brother, with whom we were visiting at the time, united with us in prayer, pleading for the baby's life, if that should be the Father's will; and if not, that he might be relieved of his terrible suffering. Hardly had we finished our supplication when the baby fell into a peaceful sleep, and rapidly recovered from that hour.

\* \* \*

## Fruit — Its Value

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

HEALTH is natural. Disease is unnatural. Diet is often the deciding factor between them.

There is a science of dietetics. And since the consideration of fruit is entering more and more into this science, it is well to consider the place that fruit should occupy in the rational diet.

*Fruit as Food.*—Ripe fruit contains practically no protein or fat. Its chief food value consists in its so-called fruit sugar, from 1 or 2 to 15 per cent. It is therefore almost wholly an energy-producing food. This fruit sugar, or levulose, is the final form into which digestion changes all sugar and starch in all food before they can be absorbed into the system. In the case of fruit, however, the starch and cane sugar are converted into levulose, not by the process of digestion in the body, but by the process of ripening in the fruit itself. This fruit in sugar, then, is nature's own predigested food. Fruit juice, for this reason, is particularly adapted to use in the sick-room. Fruit is equally beneficial to the well. It is an excellent substitute for candy.

Fruit also contains about 1 per cent mineral matter, consisting mostly of lime, potassium, phosphorus, and iron. Since 5 per cent of the solids of the body are mineral salts, it is easy to see that these substances are needed in muscle, bone, and blood. And prepared as they are in fruits, they are much more usable in the body than when prescribed in medicine. These mineral salts are an essential part of the food value of fruits.

*Fruit as Water.*—Fruit is on the average 80 per cent water. This water is rendered pure by passing through nature's own filter. It is free from contamination. In order to make the water supply of some cities safe artificially, various chemicals are often added, but nature puts into the water of fruit from 1 to 7 per cent of acid, thus making it free from harmful germ life. And so when men eat ripe fruit, they drink pure water.

*Fruit as a Tonic.*—Mild stimulants and tonics are desirable, but they should be natural tonics. Music is a tonic; a brisk walk is a tonic; cold is a tonic; and



fruit is a special food tonic. It is nature's own acid tonic, and is found chiefly in the lemon, the orange, the grapefruit, the pineapple, the strawberry, and all other sour fruits. A favorite prescription consists of levulose, fruit acid, and mineral salts in sufficient quantities, in a solution of distilled water as put up in fruit. Take freely at least once a day.

*Fruit as a Laxative.*—The shelves of our drug stores are loaded with various cathartics. The people take enormous quantities of them, often to their hurt. But food and other rational procedures are the natural measures to be used. The human being is not constituted anatomically to subsist best on concentrated foodstuffs. Food should not remain in the intestinal tract more than about twenty hours. The acid contents of fruits stimulate the sluggish bowel to activity; the water they contain assists; and finally the cellulose content also incites to intestinal action. The fruits especially laxative are prunes, dates, raisins, and particularly figs. Fruit is a harmless laxative.

*Fruit and Vitamine.*—Fruits also contain the so-called vitamins. These substances are recently discovered dietary factors absolutely necessary for normal growth and nutrition. Among the different varieties of fruit, they are found most abundant in the lemon, the orange, and the grapefruit. This is why the diet of babies is often improved by the addition of orange juice. But these and all other fruits are none the less beneficial for adults than for babies. Individual health would be better if more natural foods, including plenty of fruit, were used, and less manufactured foods.

*Fruit and Body Alkalinity.*—Chemically speaking, the normal condition of the blood is slightly alkaline. Medical science has found that as this alkalinity is reduced, in that proportion is the vitality of the body lowered and its resistance to disease lessened. Certain foods tend to keep the body alkaline, among which are the lemon, orange, grapefruit, plum, apple, raisin, date, and banana. They deserve wider use.

*Esthetic Value of Fruit.*—Of all foods formed by the Creator, none, in symmetry of contour and beauty of coloring, surpass the fruits. Fruit constitutes the glory of ripening field, and sits the queen of sideboard and centerpiece. Its delicate aroma delights the sense of smell, and its delicious flavor the sense of taste. It appeals to all the senses. And this is the reason that it is unequaled as an appetizer. It stimulates the feeble digestive organs of the aged, and is craved by children and youth. It delights the sick and well alike. Birds and babies, flowers and fruits, are God's masterpieces of beauty, and fruit is the masterpiece of food.

*How to Be Used.*—Some people say that fruit hurts them. Possibly it does, but there is a reason. In most instances the fault is in the manner of eating it. It may not be chewed well; or it is eaten on an already well-loaded stomach, or with too much sugar, or perhaps in a wrong combination. The acid fruits in particular agree badly with milk, and may do so with coarse vegetables, especially if the stomach is not strong, or is already too acid. In the latter case the subacid fruits are better tolerated, such as peaches, pears, raisins, prunes, and dates. To avoid the use of too much cane sugar, the very acid fruits can be sweetened with the sweeter fruits, as, for example, rhubarb with raisins. Occasionally one cannot eat strawberries, or some other fruit. This is an idiosyncrasy in the individual, rather than a fault in the fruit.

Usually fruit is better eaten raw, if it is perfectly ripened. Yet cooked fruit is wholesome, and canned fruit is a good food. Preserves are too rich and concentrated in sugar. Jellies and jams are in the same class. Use rarely, if at all, and in small quantities at a time.

Fruit is probably best eaten with little else, unless it be a few nuts or some cereal. An all-fruit supper is much preferable to a heavy general meal, such as is often eaten.

Fruit does not produce stomach or bowel trouble. It is good for the rheumatic.

Fruit is not an accessory to the diet merely, but a very valuable part of it.

\* \* \*

### A Touching Scene

I REMEMBER being on a railroad train several years ago, when directly in front of me sat a kindly looking, snowy-haired old man, evidently unaccustomed to traveling, and as manifestly in his "second childhood." He was very talkative, and he told me all about the journey he was taking.

"I'm going to Iowa to see my son Jimmy and my daughter Nellie. Just think! I ain't seen either of them children for most six years, and if they ain't tickled to see me, I'll be mistaken. An' the train seems to fairly drag. I get so impatient every time it stops at a station! Wish it'd keep right on an' never stop until we get to —; that's where Jimmy and Nellie live."

He began gathering up his belongings when we were still an hour's ride from his destination.

"I want to get ready to git right off when we stop," he said. "Jimmy and Nellie will both be at the depot to meet me, although they live nine miles out in the country, and there ain't no need o' them comin'. But they'll be there — you see if they ain't."

When we reached —, the excited old man started to leave the car in eager haste. But the train had not come to a standstill when a great bearded giant of a man, fully fifty years of age, hurried into the car.

"Jimmy!" called out the old man, eagerly. "Here I am, Jimmy."

"Father!" cried the son, and he took the little old man right into his arms and hugged him, while the tears stood in the eyes of both.

A stout, plainly clad, middle-aged woman appeared at the car door and cried out, "Father!"

Then she turned and called to some one on the platform: "Here he is! Here is father!"

"Nellie, my girl!" said the old man.

The son and daughter both had an arm around the father as he left the car. On the platform were seven or eight grandchildren from five to twenty years of age.

"Here's your gran'pa" said Nellie, joyfully, and a great hugging and kissing time ensued.

Of course the passengers in the car and the bystanders on the platform smiled; but I think the most of them agreed with a lady on the car who said: "It's a beautiful sight to see an old man loved and revered by his children and grandchildren, and I only wish such exhibitions of affection were more common."—*Selected.*

\* \* \*

SATAN trembles when he sees  
The weakest saint upon his knees.

— Cowper.



# YOUNG MEN and YOUNG WOMEN



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

## The Joy of Freedom Now

MEADE MAC GUIRE

It is an interesting fact that somewhere in the Bible we find a full presentation, at least once, of every essential doctrine. In John 3 is discussed the doctrine of the new birth; in Isaiah 53, the vicarious atonement; in John 14 to 17, the Holy Spirit; in Matthew 24, the second advent; in 1 Corinthians 15, the resurrection; in 1 Corinthians 13, charity; in 1 John 4, love; in Hebrews 11, faith; and we might add many more to the list.

The great doctrine of justification by faith is presented most fully and explicitly in Romans 1:16 to 5:11. Following this, in chapters 5:12 to 8:39, we have an equally clear and exhaustive presentation of the victorious life in Christ. As justification necessarily precedes sanctification, it will be well for us to examine carefully the foundation upon which the latter is built.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed."

Many are interested in the gospel as the unfolding of a plan to save sinners, who never think of it as a revelation of the righteousness of God, though this is the keystone to the whole arch of redemption. Many years ago, debt was regarded as a crime, and those who were unable to pay their debts were thrust into prison to languish until they died, unless some friend should interpose to save them. A man may have been careless, or dishonest, or only unfortunate in the use of funds; but if unable to pay his obligations, the law held him guilty. Regardless of his moral conduct, the judge could not acquit this man nor remit his sentence. But if some friend paid the amount due, the man was immediately acquitted. His moral conduct was not taken into account. The law demanded full payment, and the only question before the court was, "Are his debts paid?" When they were paid, he was free. The law was maintained, and the judge had done his duty.

When sin entered the world, the sentence of death was passed upon all men by the divine law. As the first step in the plan of redemption, God must devise a way by which He can honorably acquit the guilty sinner. How can the debt be paid? How can God remain righteous, and justify the unrighteous? This was the baffling problem introduced by sin, which none but the infinite wisdom and love of God could ever solve. Any announcement of a plan of salvation for sinners must therefore make plain how the debt can be paid so that God shall maintain His own righteousness and yet justify the ungodly. Upon this fundamental point Paul begins the discussion which proceeds to the close of chapter eight.

Let us glance forward a moment to the opening sentence of this wonderful eighth chapter:

"There is therefore now no condemnation to them which are in Christ Jesus."

"No condemnation." Some feel that many of their sins have been pardoned, but not all. Some have an occasional experience of joyful freedom from condemnation, but it does not last. What must it be to know *no* condemnation!

"Now." Some are crushed beneath a burden of three kinds of condemnation,—for what they have been, for what they now are, and for what they feel they have no power

to escape from being. What an inexpressible relief to have the burden all roll off and go free *now*!

"To them which are in Christ Jesus." The one great essential to this blessed experience of "now no condemnation" is union with Jesus Christ.

"Therefore." This is the inevitable conclusion arrived at by the argument in the preceding chapters. God has found a way; the debt is paid; the plan is complete. The gospel reveals the righteousness of God in pardoning the guilty sinner, and there is "now no condemnation to them which are in Christ Jesus."

✱ ✱ ✱

## On Arriving at Success

ARTHUR M. HANHARDT

"It isn't what we have, but what we want, that makes life worth while." Perhaps in this statement we find the reason for so much talk about arriving at success.

Some one has said, "There is a way," and continues to speak of those things that seem right to man. We might say, "There is a way," and continue, "that leads to success; and that way is via the second mile." There may be various opinions as to what constitutes "going the second mile," but whatever the opinion, its travelers ultimately attain a life of achievement. I like to think of the last half of the road to success as "the second mile." Comparatively few persons have traveled it; few persons have ever attained the goal.

This second mile might well be compared to the distance lying between us and a mirage. We see the entire way, but somehow the interval cannot be traversed. We try to travel the entire distance in a few steps or one jump, and frequently, when the leap toward success is made, we come down so hard that the shock puts us back to the starting-point.

The comparison might be continued; we see the mirage (success), then, presto! it is gone. When we see the goal, the distance is not realized; when the distance is comprehended, what has happened to our goal?

Once I read of a young reporter on a New York paper who was considered a fool by his associates. They thought him such because he hustled news nine hours daily, and in addition worked at magazine writing five hours. Fourteen hours every day for a period of ten years! His coworkers jeered at him, saying that life is not long enough for such unnecessary exertion. But today the name of that reporter is prominent as a magazine writer. Most men know his works the moment his name is mentioned. He is known because he drove away at his work, stuck to a good thing when he found it, and aspired to greater things. In other words, he fastened his eyes on the goal, forgot the distance, and traveled the second mile to success.

✱ ✱ ✱

## The Hardest Lesson to Learn

LOUISE SCHAAF

YOUTH is naturally impetuous and wants to be doing things, but misguided action can do incalculable harm.

Moses in his youth was impetuous. He understood that God had a mission for him, and that he was to lead the Israelites out of bondage. At forty, when he was in his prime mentally and physically, he wanted to rush matters, like an unbroken colt, high-spirited but untrained. He made the first move by slaying an Egyptian to show his devotion to the Hebrews, thereby losing the confidence of the people he would help.

Moses failed to "stand and wait" until God called him. In other words Moses was not ready to be called. Humanly speaking, Moses at forty should have been at the zenith of his power, his fine physique and mental gifts making him an ideal leader; but he lacked something which God saw he must have, so He sent forty-year-old Moses into the wilderness to tend sheep. One would think that several years' experience would have qualified Moses, but his job lasted forty years. At eighty years of age, Moses had developed sufficient meekness to be used of God. Again from a human viewpoint one might argue that an old man of eighty would not be good for much, but with God behind him, a man of eighty can do wonders, as the life of Moses proved.

Most of us, like the untried Moses, want to be doing things instead of standing in line. We think that with our training and ability we could do wonders. Our hearts glow when we read of the adventurous and venturesome exploits of our missionaries at the front, and we think, "If only I were there." It may be that our lot is cast at home, performing the drudgery of housework or something just as irksome. Why cannot we be loosed on the mission field? Like Moses, we burn with impetuosity, and would kill a score of Egyptians that hindered us.

Maybe God has some sheep for us to tend, too. Maybe we need a little wilderness experience to curb our impatience. Moses had to study sheep, the most docile of animals. Have you not often wondered why it was not a flock of noisy geese? Sheep in the desert! Do you get the picture? Solitude—space—quiet. Victor Hugo said that "solitude makes talented men, or develops imbeciles." And it took Moses, with all his native ability and education, forty years to become what God wanted him to be before He could use him.

"They also serve who only stand and wait." You notice Milton says "stand" and wait, not indifferently lolling around; waiting presupposes anticipation. We are a waiting people, because we expect Somebody. This kind of waiting means not passivity, but a tenseness, being on the *qui vive*.

If we are on our feet waiting to be used, surely God will be glad to use us. So let us not only wait, but wait standing.

\* \* \*

### Service

K. J. REYNOLDS

"Not the name of a thing, but the mark of a service," are the words printed on the cartons of a certain nationally known company manufacturing electric lights. How true that is, of the servant of God! The term "Christian" is not confined to persons of any one race, color, or social stratum, but is applicable to those who serve God truly and their fellow men unselfishly. "Christian" is not the name of a thing, but the mark of a service. And what a wonderful service it is! What a privilege to be lights in a dark world, each one an individual globe in some room, or closet, or corner, that would otherwise be dark, each connected with the one great Source of light, and allowing the life-giving current to flow through him and on to the others.

Some are permitted to light the palaces of the mighty; some, blessed with prophetic sense, cast their searching beams into the darkness ahead, and light the way for a nation or a race. But the most of us are only given the responsibility of lighting one small corner, our own homes and neighborhoods. Here and now we must glow as best we can, that our Father may be glorified.

Does the ten-watt allow jealousy to burn up its filament because it cannot be a seventy-five? Of course not. Neither should we waste energy and destroy our usefulness by envying others their gifts. It is, after all, only the few who are permitted to do the great things in life. Most of us must be content to do the chores, to serve in the small things.

But the joys of devoted labor are equally distributed, and the blessing of God is upon all who do their best, be the

service great or small. I would that every young soldier of Jesus Christ might learn the blessedness of doing "ye next thing," that lesson taught so forcefully in these lines from "The Toiling of Felix:"

"Nevermore thou needest seek me; I am with thee everywhere;  
Raise the stone, and thou shalt find me; cleave the wood, and I am there."

\* \* \*

"THANK God for the man who is cheerful  
In spite of life's troubles, I say;  
Who sings of a brighter tomorrow,  
Because of the clouds of today.  
His life is a beautiful sermon,  
And this is the lesson to me,—  
Meet trials with smiles, and they vanish;  
Face cares with a song, and they flee."

\* \* \*

WHAT doth the poor man's son inherit?  
Stout muscles and a sinewy heart,  
A hardy frame, a hardier spirit;  
King of two hands, he does his part  
In every useful toil and art;  
A heritage, it seems to me,  
A king might wish to hold in fee.

—Lowell.

## Dr. Russell H. Conwell

### Heartily Indorses

## BACK to the BIBLE

By George McCready Price

### In This Wonderful Tribute:

"I have read the book 'Back to the Bible,' by George McCready Price, and heartily recommend it to all people. No book but the Bible would I indorse more heartily."

BACK TO THE BIBLE is a defense of the Bible as it reads against the claims of scientist and scholar. The arrogance of science through the large number of adherents and the hypnotism of illustrious names has had a tendency to lead many to despise and discard the Old Book.

BACK TO THE BIBLE is a stern refutation of such teachings. It is indeed a valuable book for a doubting age.

236 pages, cloth. Price, \$1.25

REVIEW AND HERALD PUB. ASSN.  
TAKOMA PARK, WASHINGTON, D. C.



## Five Hours of Study and Prayer

[The following account was written by a Spanish convert whose life was transformed through contact with a true ambassador for Christ, Brother Rafael Lopez, who, shortly after the time to which this experience refers, was murdered in the wild interior of the Andes.]

It was in the year 1920, a year of material prosperity for me, I enjoyed the high esteem and confidence of the people among whom I lived, and it might truly be said that I wasted my substance in riotous living. I had founded a home which recognized no god save that of indulgence and idolatry, of which we were indeed fervent worshippers. I knew that there existed a Creator, but was not conscious of any obligation to Him, for I had been taught that Christ had done all for me already, and I had nothing whatever to do. In the light of this teaching I lived in unbridled liberty.

When in this condition, I am sad to say, I loved neither my wife nor my mother, nor even my children, and I made light of the God that made me. However, after I would be through with the dissipation of the night's carousal and had returned to my home, in the quiet, impressive silence of those advanced hours I often recognized a voice from within, pleading with me, and inviting me to repentance. In response I would often lift my eyes to the starry heavens, and unconsciously entreat help. But these emotions were as transient as the gusts of wind that fanned my cheeks. Still I prayed that God would answer me and send the help I needed.

It was a beautiful June morning, when I was in my store, that a man, short of stature and becomingly attired in black, entered. He wore a smile. His face was slightly marred by a defect in one eye, which became more apparent as he removed his hat. I noticed that he was somewhat bald, and I judged him to be about forty years of age. Greeting me with a cordial handclasp, he inquired in Spanish,

"Are you Mr. Julius Garcia?"

"Yes, sir," I answered, "at your orders!"

"My name is Rafael Lopez," he said, and immediately began the presentation of a book entitled, 'Practical Guide to Health,' for which in less than ten minutes I readily subscribed.

I then ventured to inquire his nationality. He told me he was from Porto Rico, but that he had no home, no country, and that he was a pilgrim in this world. Then reaching out his hand to me, he said good-by.

While awaiting the delivery of the book for which I had subscribed, I learned that the little old bookseller (as the people styled him) was a Christian. This was welcome news to

me, and served to quicken my eagerness for his return, when I might be enabled to learn the way of salvation.

On the morning of June 28 I accidentally met Mr. Lopez in the drug store where he was delivering a book. Later I found him in the lodging house, and throwing away a recently lighted cigarette, I greeted him, at the same time explaining that I wished to procure my book. He did not reply immediately, but stood silent for about half a minute. When he spoke, this is what he said:

"Are you in search of more light?"

"Yes," I replied, lowering my eyes for shame, not because of his question, but because of an invisible power which made me feel so unworthy before this unknown man. Today I know it was the result of thirty seconds of fervent, effectual prayer in my behalf.

At 3 P. M. of the same day, being the time agreed upon, the man came to my home. I introduced him to my wife and children. Without delay he offered a short, impressive prayer, the first I had ever heard. My wife and I bowed our heads and joined reverently in it. I learned more in that hour and a half's study than in the study of previous years, even with the Bible in my possession. At the close of the study he asked me if I would not like to pray, whereupon with a trembling voice I presented in broken phrases my supplication to God.

He returned in the evening, bringing the boots I had lent him to use while his were being repaired at the shoemaker's. We then had another profitable study.

The day following I was asked by the chief magistrate of the town to represent him at a banquet which was to be celebrated some eight kilometers distant. When the automobile came to convey me to the place of the banquet, I instructed my wife to say to "the man" (for so we all called him) to await me, as my intention was to return at 1 P. M. But I was unavoidably detained until seven in the evening. Oh coming out to meet me, my wife reproved me for my delay, saying she thought it was not right to keep the man who ere now might have been well on his journey. But she told me they had had a good day together, studying the Scriptures and praying for me.

In reply I told her I had passed a bad day in spite of all that my friends could do to dissipate my sadness. All was unavailing. Even the brandy that I drank was impotent to silence the

echo of the man's words to me. O how, now that I am able to estimate duly the worth of time spent in God's service, do I regret those hours of detention! O how earnestly since then have I longed for a meeting with him, so that I could humbly confess to him my sorrow and contrition for that lost day! But I hope to meet him on entering the pearly portals, and there, together with my confession, tell him of the fruits which those five short hours of study and prayer have borne.

At eight o'clock the next morning he came to say good-by, and while he arranged the saddle on the donkey, I received counsel and admonitions which I shall never forget. We parted with sincere prayer, and following him to the gate, I continued to watch him until his form was lost in the distance, —lost to be seen no more on earth. With his departure I felt an indefinable sense of loss. But now I know that instead of having taken away, he had left me filled with the love of God, and an ardent desire for the return of Jesus. My wife cried, and my own tears flowed freely.

It was July 3 that we decided to obey God's commandments, for since the visit of "the man," there had reigned in our house a peace that had hitherto been unknown. In October, seventeen precious souls embraced the holy truth of Jehovah, and a few months later we were visited by Elders Baxter and Fitch, who established us and helped us in many ways. A little later a brother came to labor among us a short season, and as a result of his labors for three short months, twenty-one precious converts followed their Lord in baptism.

And then came the Sabbath morning when, as we were congregating for service, a telegram came stating that Rafael Lopez had been assassinated in the Andes. This news struck us all like an unexpected avalanche, leaving us bewildered and paralyzed mentally. My wife and I retired to our home nearby, to mourn in silence the tremendous loss we had sustained. Since that never-to-be-forgotten Sabbath, whenever we see any relic of his, it occasions a tear from the eye of my dear wife, because it was he whom the Lord chose to turn the tide of affairs in her life and in our home.

A few months later I attended a general meeting at which Brother Fitch exhibited the shoes that Brother Lopez was wearing at the time of his assassination, and the hat, blood-stained and pierced in five places by bandit balls, mute but eloquent witnesses of his martyrdom. These seemed to urge us forth to take up and carry forward diligently the work he so nobly laid down. Jesus has done all for me. He

has purchased me with the price of His blood. He has drawn me to Him with the cords of His love. Although the Bible says, "I will gather you two of a family," I praise God that every unit of mine has been gathered, and is rejoicing in the truth that saves.

\* \* \*

### NORTH PACIFIC CONFERENCE INSTITUTE

THE quadrennial session of the North Pacific Union Conference of Seventh-day Adventists was held at College Place, Wash., Feb. 26 to March 6, 1924, in harmony with the published call.

The first four days of the period were devoted to institute work for conference employees and others, and was conducted by Elders A. G. Daniells and Meade MacGuire, assisted by J. L. McElhany, president of the Pacific Union Conference, and Morris Lukens, president of the North Pacific Union Conference.

Practically all the employees from each of the six local conferences in the union were in attendance, in addition to many others who were equally interested to hear the message of the hour.

The instruction imparted was entirely of a practical nature and certainly timely, viewed from the Bible angle, as set forth primarily in the threefold message of Revelation 14: 6-14.

The burden resting heavily upon the hearts of the speakers, evidently manifest to all listeners from service to service, was God's call to the church of Jesus Christ, including themselves, to higher spiritual attainment. It was made clear from the beginning of the series that the perfection of the church could be attained only by way of Christ, through the surrender of the individual to Him, and by acceptance of Christ's righteousness and sanctification, appropriated to the penitent soul by the Lord Himself.

It was clearly set forth that in the early history of the Christian church which had the gospel in its purity direct from the lips of the Master, He complimented them for their labor, their perseverance, their accomplishments, and their patience; and yet, in that early day He said, "I have somewhat against thee, because thou hast left thy first love." The Lord called them at once to repentance and to a spiritual reformation.

Such has been the Lord's desire for the spiritual welfare of His people throughout the seven epochal periods of the church, and it is doubly important in this our day—the Laodicean period of the Christian church, which church He will present to Himself, "a glorious church, not having spot, or wrinkle, or any such thing." It must therefore be clear to all that a great change must come to the church before God's ideal for us is reached. Christ's righteousness is due the church at this time. Elder A. G. Daniells' mes-

sage was, "God calls for a spiritual revival and a spiritual reformation in the remnant church."

The great textbook, the Bible, was then referred to and quoted in evidence as follows:

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain [margin, "a teacher of righteousness," according to righteousness"]." Joel 2: 1, 23.

The speaker drew the conclusion that from the message set forth in this scripture it is evident that the Lord would send a call to the church for higher spiritual attainment at this very time just preceding His second coming to redeem a spotless church.

Zephaniah 1: 14; Zechariah 10: 1; Malachi 4: 5, 6; 1 John 3: 1-3; 2 Peter 3: 10-14; Revelation 3: 14-20; 14: 6-14; 18: 1-4, and many other scriptures were referred to and placed in their divine setting, which gave a solid foundation upon which to stand in the time of spiritual reformation called for, not only in these scriptures themselves, but also by the gift of prophecy in your day and mine, as may be clearly seen by reference to the "Testimonies." (See Volume VIII, p. 251; IX, p. 126, and other references.)

According to the spirit and reading of the quotations given, every individual professing the name of Christ is included in the call to a personal reformation, that he may reach a higher plane of Christian experience, and thus be prepared to meet God and stand justified in His presence.

Joel spoke of our time when he said a trumpet call would be sounded in the remnant church for a spiritual revival and a spiritual reformation, and he foresaw the children of God receive the message with gladness and with rejoicing in the Lord their God. This scripture was surely fulfilled, both in the sounding of the message of God to a reformation and in the joyful acceptance of it on the part of the large concourse of workers, students, and others in attendance at the convention.

Elder Daniells presented his subject in subdivisions about as follows:

#### Why the Call?

1. To prepare the remnant church for translation.
2. The unpreparedness of the remnant church as revealed in the Laodicean message, Revelation 3: 14-20.
3. The preparation that will be acceptable to God for sealing and translation will be the perfect righteousness of Christ appropriated through faith.
4. The latter rain visitation.
5. The loud cry of the third angel.
6. The sealing of God's righteous people.
7. The translation of His righteous, sealed, prepared people to the Father's

house, where the many mansions are.

It was made clear that these spiritual and essential benefits can be derived only by, and in proportion to, one's personal acquaintance with the divine Christ, who alone is able to release the people from the self-satisfied condition foretold in the Laodicean state of the church. 2 Peter 1: 2-4.

It was also stated that the threefold message itself, in the very nature of it, is a call to character reform. But after we accepted it, the Lord's ideal for His people was not by us reached, as is evidenced by the fact that in the year 1888, He sent to the remnant church, through the gift of prophecy, a plain and easily to be understood message of "righteousness by faith." All should have bowed at His feet and accepted His proffer, but not all were willing to do so, hence did not answer the Lord's call. At that time many of us received only the theory of Christ as our righteousness, perhaps in many cases a preaching or talking knowledge of it. But that sort of knowledge alone will not answer, for it is void of purifying power. With all our faith, we appeared to be faithless to trust Christ to appropriate His righteousness to us; hence this call renewed to the church in these days of world perplexity, when everything evidences the day of the second coming of Christ imminent. Let us give earnest heed to the call, lest we let the opportune time slip.

#### The Cross and the Christ

Elder Meade MacGuire gave a series of well-arranged lessons on the subject of the cross. He based his deductions upon various scriptures and quotations from the spirit of prophecy. His subject was subdivided as follows:

- The cross and the eternal plan.
- The cross and the eternal law.
- The cross and the great rebellion.
- The cross and the two Adams.
- The redemption of the cross.
- The fellowship of the cross.

Elder J. L. McElhany gave studies on the subject of righteousness by faith and on the love of God.

Elder Morris Lukens conducted studies on the subject of the Holy Spirit and the necessity of its reception in God's own way by the personnel of the church.

The subjects treated upon by the various speakers were of vital importance to soul salvation. The need of a spiritual reformation in the denomination is apparent to any candid observer. And to admit this premise is to acknowledge an individual need. The people are drifting worldward. The Lord would that we were thoroughly reformed in character, and vitalized with divine energy and power, that the world may become aglow with the heavenly light of the threefold message of Revelation 14: 6-14, which is the message of spiritual revival and a spiritual reformation to the church, which is the message of the Christ and the eternal cross. The call of the hour is for the church to receive the right-



eousness of Christ by undaunted faith in Him, and thus become so divinely possessed with the Master's spirit that selfish tendencies will be held in subjection by the indwelling Christ, and that we shall be reckoned as dead to apparent personal slights or intended insults; for thus, and thus only, will the church be purified and made spotless.

The college students were largely in attendance at the evening services, and responded fully to the appeals of Elder Daniells, as did also the entire congregation. It was a wonderful meeting because of the manifest presence of the Lord in the assembly, visibly unseen, but the acknowledged leader.

There was no excitement, and but little, if any, sentiment or undue emotion manifest. But the power of God worked mightily in the hearts of men, lifting them by His grace to a higher plane of Christian living. If this reformatory message which the Lord is now sending to His people through Elders Daniells, MacGuire, and others, is received in brokenness of heart and contrition of spirit, then God will appropriate His gift of righteousness in proportion to the exercise of individual faith, and the recipient will be held by the hand of the Master that he fall not back into a lukewarm, self-satisfied state, for he will see naught of good in himself, but all in the Christ of the cross.

"He [the prince of darkness] had hoped that the plan of salvation would fail; but I saw that the plan was laid too deep to be thus overturned or marred by Satan."—"Spiritual Gifts," p. 32, edition 1858.

I speak from experience, to the glory of His name and promise, when I say that He has held me for the last several years. Let us bid all His messengers "Godspeed." The church will be led to it. Eph. 5: 27. I enjoyed this meeting more than any that I ever attended. This I state for the encouragement of others, and particularly to the praise of God. The Lord bids His church, "Go forward."

The conference business was conducted with dispatch. Departmental reports were presented in writing and in brevity. The president, Elder Morris Lukens, appears to have his work well in hand, having now been in the field about one year. The work is moving along well in all departments, as far as I am aware. Some sections of the field have but little money, as there is, or has been, but little sale for crop production. Other sections of the conference are prosperous; so upon the whole the union is in a good condition.

Elder Lukens was elected president by a unanimous vote. S. J. Lashier was re-elected secretary-treasurer. The former incumbents in office, besides those mentioned, were re-elected, I believe, in each case.

The outlook for the coming year is

most encouraging. It is my understanding that a report of the regular conference work will be submitted for publication by the office.

H. W. COTTRELL.

\* \* \*

## NORTHEAST INDIA UNION MISSION

### Biennial Session

THIS meeting was held at Ranchi, a beautiful semihill station 273 miles from Calcutta. The weather was delightfully cool. A fine block of buildings, used in the hot season by the families of army officials as summer residences, were placed at our disposal free of charge, and in them the families of our workers were comfortably housed during the session. The time allotted for the meetings was short, but every moment was filled with earnest, serious effort. A large portion of each day was given to Bible study and prayer. This brought the blessing of the Lord to all.

The conference proceedings were followed by all present with keen interest. The burden of a hundred million unsaved souls presses upon the hearts of these workers continually, and in the midst of such a human harvest we felt ourselves to be very few. Thus without means to increase the number of workers, we were urgently brought to face our need of the Holy Spirit. And for the outpouring of the Spirit we united in crying to the Lord. Our cry was heard. Rich blessings were received, and each family has gone back to its station, confident in God for a larger service, and encouraged by the blessings received to hope for manifestations of power in their fields to the end that the believers shall be greatly increased.

For the ensuing biennial term Elder H. E. Willoughby has been elected to the superintendency of the union. Elder E. H. Guilliard has been requested to act as treasurer and secretary. Brother J. C. Dean takes the leadership of the literature work. Sister Willoughby will conduct the Sabbath school and Missionary Volunteer departments, and Dr. Adrian Clark will lead out in developing the medical work among the missions in this very needy field. The need for developing this latter branch of the work was impressed by the illness of some of the workers who were unable to attend the conference. Plans have been laid for Dr. and Mrs. Clark to take up vernacular work at a place where their services can be available to our European families as well as for the upbuilding of a strong medical effort among a native population. These two devoted young workers, already widely appreciated in India, appear to be entering a field of large usefulness, and are splendidly equipped with mental and spiritual vigor to win unusual success by their efforts.

At the early morning devotional hour, Sabbath, January 26, two of our European brethren were ordained to the gospel ministry. These were J. E. Saunders and R. J. Borrowdale, who came to India from Canada and California respectively. Elder Saunders, who has been at Patna for the last two years, will move to Ranchi to superintend the Bihar Mission, and Elder Borrowdale will continue to lead out in the work for the Santals at Karmatar. Action was also taken recommending the ordination of A. C. Halder, a Bengali Indian worker associated with Elder L. G. Mookerjee in East Bengal. This recommendation will be put into effect at the local mission session which begins in a few weeks.

It was certainly very inspiring thus to meet with these dear workers. They are a courageous, earnest band. May God bless and keep them till the work is done.

The membership has been substantially increased during the last two years by a total gain of 34 per cent, 114 having been baptized in this union. The workers have been blessed in their struggle to acquire the language of this section of India. Ten examinations have been successfully passed, and thus the missionaries are becoming equipped for more direct effort in behalf of the great populations of the country.

The English work, too, is making progress. Elder G. A. Hamilton has demonstrated that crowds can be attracted to hear the message, and with the new church building to be erected in Calcutta, he is hopeful of success in reaching with the truth most of the English-speaking people of that city.

The Bengali Girls' School at Krishnagar, now under the efficient supervision of Sister C. C. Kellar, is doing a good work. And the training school for young men, soon to be reopened at Ranchi, under the direction of Brother W. E. Bement, meets a very urgent need. By this agency fields now unoccupied will yet be entered by trained Indian evangelists, and thus will the work be done.

With one fifteenth of the world's inhabitants to warn, this small body of workers, with an average of 5,800,000 souls each under their care, have returned with new courage to their stations. May the good Lord of the harvest abide with them and greatly multiply their power for the finishing of the work.

C. H. WATSON.

\* \* \*

## WINTER CANVASSING IN ALBERTA, CANADA

THE question whether the colporteur work can be carried on successfully in Western Canada has been discussed for a number of years. Not only the lay members, but the colporteurs, and some field missionary secretaries, have questioned the wisdom of trying to launch an all-year colporteurs' program.

However, when Brother C. R. Morris came to this conference, we again considered the question, and we came to the conclusion that if the "loud cry" of the angel of Revelation 18 is to be given largely through the publishing work, surely we ought not to depend wholly upon our student colporteurs, who can spend only about sixteen weeks of the year in actual service in the field. So we decided to encourage some of our older members to devote their whole time to this line of work. The results have been gratifying. During 1923 our small band of consecrated colporteurs sold \$21,614.90 worth of books, making an average sale of \$2.21 per hour for all colporteurs. This includes some of our student colporteurs, who were inexperienced and could spend but a short time in the field.

In January of 1924 we again held our colporteurs' institute, with fifteen regular colporteurs in attendance. Nine of these are already in the field. For the last three weeks of January they reported \$2,337.85 worth of sales in 647 hours, making an average sale per hour of \$3.61. The record sale for this year was made by Brother A. E. Grignon, who sold \$810 worth of books in 48½ hours, averaging \$16.70 an hour.

These figures are not all that we have as a result of the labors of these faithful colporteurs. We continually receive requests for meetings in new territory, and a number have already called for baptism. We praise the Lord for these blessings, and reconsecrate ourselves more fully to God to be used for the salvation of souls. We ask an interest in your prayers for the colporteur evangelist. J. J. RETSWIG.

\* \* \*

### THE SUMMARY

We have great reason to be thankful to God for the success attending the efforts of our gospel colporteurs, as shown by the accompanying summary for February.

Only three of the unions in North America show a loss. The large gains made by the other nine unions cover the loss made by the three Southern unions, and show a total gain of \$19,630.40, or 27 per cent.

The large loss shown under foreign union conferences and missions is due to reports not having reached us in time for this report. This is becoming more common, due to irregularity of mail transportation.

Let us be thankful to the Lord for His wonderful preservation of the work and workers during these troublous times, and press forward in the service with renewed zeal to finish the task assigned us before still more troublous times overtake us.

Let all the believers remember the workers daily at the throne of grace.

W. W. EASTMAN.

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

UNION	Agents	Hours	BOOKS		Copies	PERIODICALS	
			Val. 1924	Val. 1923		Val. 1924	Val. 1923
<b>Atlantic</b>							
Bermuda	--	--	\$-----	\$-----	61	\$ 8.26	\$ 9.07
Greater New York	7	426	1650.85	802.60	15167	1874.77	2549.61
Massachusetts	27	1933	2738.61	809.95	5359	626.98	3283.49
New York	30	1951	3914.81	2703.55	7291	757.05	412.59
New England	7	412	754.45	1182.60	5119	521.80	372.89
S. New England	14	1138	2266.05	293.00	3560	342.10	215.91
	85	5860	11324.77	5791.70	36557	4130.96	6848.56
<b>Central</b>							
Colorado	17	1015	1260.25	757.75	17352	848.02	314.87
Inter-Mountain	6	98	55.55	218.25	1161	146.95	66.21
Kansas	18	1141	1650.00	508.25	3830	450.05	277.98
Missouri	11	477	546.35	1271.70	5077	448.07	319.13
Nebraska	4	120	403.85	291.50	29670	969.71	313.04
Wyoming	1	123	313.35	326.40	1218	143.16	74.14
	52	2974	4229.35	3373.85	58308	3005.96	1365.37
<b>Columbia</b>							
Chesapeake	12	393	896.70	2121.80	14159	448.69	200.04
E. Pennsylvania	19	849	1890.40	1296.70	12634	748.01	546.12
New Jersey	28	865	2158.35	1683.94	16913	755.89	614.49
Ohio	17	1561	3161.60	3991.98	12989	925.49	644.97
Potomac	10	611	1363.45	2952.00	11045	706.87	573.93
W. Pennsylvania	6	631	1257.60	496.60	5828	467.44	209.17
W. Virginia	16	856	3107.20	1059.70	3303	294.80	141.66
	108	5766	13830.30	13602.72	76871	4347.19	2930.38
<b>Eastern Canadian</b>							
Maritime	4	91	244.25	-----	1387	250.86	29.33
Newfoundland	--	--	-----	-----	327	44.41	9.05
Ontario	14	634	1174.60	-----	1786	302.26	105.56
Quebec	3	---	560.95	-----	883	192.50	30.01
	21	725	1979.30	-----	4383	700.03	173.95
<b>Lake</b>							
Chicago	22	1099	2686.05	1200.35	5436	724.27	843.21
E. Michigan	33	2786	3172.20	1747.25	9331	856.17	433.60
Illinois	14	1393	1229.70	1673.45	5794	567.11	210.80
Indiana	20	1821	4382.71	2042.25	10399	681.66	445.41
N. Michigan	4	383	610.20	844.20	1713	214.21	146.86
N. Wisconsin	9	1064	2208.22	1348.15	1732	237.76	153.35
S. Wisconsin	18	637	2229.84	2383.91	4630	597.89	467.96
W. Michigan	13	390	992.00	1253.70	7852	708.93	491.48
	133	9573	22510.92	12493.86	46387	4588.02	3192.17
<b>Northern</b>							
Iowa	3	76	153.10	-----	3708	715.98	451.88
Minnesota	7	422	847.30	-----	4307	522.07	322.10
North Dakota	--	--	-----	-----	1236	145.54	87.85
South Dakota	--	--	-----	-----	1465	174.39	88.18
	10	498	1000.40	-----	15716	1557.98	960.10
<b>North Pacific</b>							
Alaska	--	--	-----	-----	5	.87	1.07
Montana	--	--	-----	400.00	2838	262.06	187.68
S. Idaho	--	--	-----	-----	2334	242.04	116.06
S. Oregon	3	384	886.73	-----	3092	242.98	85.42
Upper Columbia	8	476	1050.25	430.25	6388	616.87	321.72
W. Oregon	19	810	2069.50	928.00	32106	1327.38	470.90
W. Washington	8	627	1186.60	942.17	7502	843.13	403.77
	38	2297	5193.08	2700.42	54265	3535.33	1586.62
<b>Pacific</b>							
Arizona	1	110	326.20	-----	994	158.74	110.07
California	10	412	1283.70	1272.40	24728	2135.73	671.27
C. California	2	92	233.65	16.00	5846	454.10	228.37
N. California	1	162	744.25	843.50	9951	679.62	373.19
Nevada	--	--	-----	318.75	489	62.36	25.64
S. E. California	8	113	160.50	428.85	5744	533.62	753.31
S. California	13	1059	3129.50	1439.45	14029	1559.36	1003.82
Utah	7	345	925.10	586.15	668	84.07	21.89
	42	2298	6802.90	4910.10	62449	5717.60	3192.56
<b>Southeastern</b>							
Carolina	14	1569	3747.05	3409.55	3218	499.00	153.35
Cumberland	10	914	1745.65	3278.25	3893	462.25	307.17
Florida	12	1000	2606.25	1284.70	5135	679.55	255.31
Georgia	8	469	540.70	802.15	10630	397.49	70.41
	44	3952	8639.65	8774.65	30876	2038.29	786.74
<b>Southern</b>							
Alabama	13	1314	3048.50	2137.45	4222	264.55	165.38
Kentucky	17	1184	2744.25	3969.20	1979	251.48	114.12
Louisiana-Mississippi	12	733	1150.20	2678.21	27414	744.33	215.45
Tennessee River	11	963	1709.00	5045.30	3049	377.52	180.32
	53	4194	8651.95	13830.16	36664	1637.88	675.27
<b>Southwestern</b>							
Arkansas	9	558	811.85	1032.20	1087	112.04	61.20
N. Texas	6	219	430.70	557.20	13387	488.58	272.09
Oklahoma	8	304	845.60	618.00	16950	793.41	339.93
S. Texas	3	57	262.87	1360.33	2434	250.71	241.25
Texico	7	384	680.60	731.00	936	128.99	53.07
	33	1522	3031.62	4298.73	34794	1778.73	967.54
<b>Western Canadian</b>							
Alberta	13	907	1858.80	673.25	2967	294.43	127.66
British Columbia	6	455	891.40	409.95	3739	497.95	126.43
Manitoba	--	--	-----	118.00	810	149.36	49.26
Saskatchewan	10	524	742.05	79.20	1989	194.49	58.47
	29	1886	3492.25	1280.40	14505	1136.23	361.32
<b>Signs Special</b>	--	--	-----	-----	17500	1750.00	-----
<b>Foreign and Miscel.</b>	--	--	-----	-----	83810	5751.11	2791.64
<b>Lists</b>	--	--	-----	-----	1171	234.20	2289.35
	648	41545	90686.99	71056.59	574256	41999.51	28116.98

Foreign Union Conferences and Missions

	Agents	Hours	Val. 1924	Val. 1923	Copies	Val. 1924	Val. 1923
African	33	2131	\$ 6071.60	\$ 7289.67	-----	\$ 329.35	\$ 436.80
Antillean	---	---	---	4798.63	---	---	600.00
Austral	84	6567	14284.10	7906.44	7144	1562.49	1445.06
Australasian *	91	8353	28145.96	---	180617	4141.57	---
Aztec	---	---	---	5272.30	---	---	31.00
Caribbean	---	---	---	2454.99	---	---	---
Central China *	15	1976	1327.93	---	1052	526.25	---
Central European	---	---	---	18547.00	---	---	---
Czecho-Slovakia	---	---	---	1353.33	---	---	448.30
E. Brazil	34	4180	1782.54	2069.46	3119	645.36	398.70
E. China	---	---	---	2560.34	---	---	1326.87
E. German	---	---	---	11261.00	---	---	---
Hungarian	---	---	---	4238.00	---	---	---
Inca	6	188	384.98	1319.46	383	375.28	133.04
Japan	---	---	---	203.80	---	---	370.20
Manchurian	8	---	68.52	31.89	221	110.50	6.00
Philippine	35	2454	4645.19	5745.38	---	---	---
Scandinavian	---	---	---	9719.40	---	---	1047.54
S. Asia	---	---	---	382.71	---	---	2912.01
S. Brazil	---	---	---	2687.59	---	---	241.50
S. China *	---	---	1813.47	---	5254	800.75	---
W. German	---	---	---	18851.00	---	---	---
Foreign totals	303	25849	\$ 58524.29	\$106192.39	147790	\$ 8491.55	\$ 9447.02
North Amer. totals	648	41545	90686.99	71056.59	574256	41999.51	28116.98
	951	67394	\$149211.28	\$177248.98	722046	\$50491.06	\$37564.00

\* Two months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1923		1924	
	Copies	Value	Copies	Value
January	168061	\$10556.81	196865	\$19420.34
February	38933	9447.02	147790	8491.55
March	232611	15545.48		
April	146899	16872.23		
May	108733	19933.39		
June	170782	22397.51		
July	169116	12465.78		
August	175551	26938.78		
September	144074	11411.19		
October	92397	11020.01		
November	73040	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	475338	574256	August	86239	528420	
March	71205	637221		September	107823	664930	
April	106738	645027		October	23836	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	269430.88	177248.98	149211.23
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	38515.49	515302.10	318742.88	
July	531282.95	718972.53	356481.93	321879.95	334362.50	
August	343737.50	437838.13	246749.54	229762.18	334473.11	
September	231475.12	349418.19	331932.39	225721.42	187464.07	
October	199530.38	400422.05	165869.44	112044.39	167667.41	
November	173967.04	237793.80	178215.72	209852.79	127137.84	
December	131193.54	215795.56	177423.46	145672.59	86424.62	
	\$2886059.62	\$3819785.24	\$3075842.26	\$2724473.97	\$2542746.64	

Educational Notes

SOUTH AFRICA is passing through hard times just now—times that affect our school work more or less. Depressing financial conditions and political unrest are doing their share, but according to a letter from Principal E. D. Dick, of Spion Kop College, there has been added an "unprecedented onslaught of grasshoppers from the Kalahari Desert," not a new thing in the history of South Africa, but one always to be dreaded. Brother Dick says:

"The government has come to the assistance of farmers, and thousands of pounds are being spent in the endeavor to fight them. It seems that last summer was the first time they have had rains in the Kalahari sufficient to hatch out the hoppers, so that when the rains came, hoppers by the millions came over into western Transvaal and the Free State, until in many parts the country is absolutely desolate. On our way to Port Elizabeth the other day our train was held up a number of times on account of them.

They contain a great deal of fat, and when they get on the rails, they make the wheels slip so that the engine cannot pull the train. We had to have some men go ahead of the train, and clear them off the track before the engine could proceed."

Drouth, too, is working hardship on the college farm. Brother Dick says further:

"I think we have had less than two inches of rain since last February [nearly a year when he wrote], which, together with the blistering hot sun, has parched the ground until it would seem there is no life in it. As I dictate, the wind is blowing a hurricane, sixty or sixty-five miles an hour, I should judge. I presume at least fifty per cent of our trees are dead, and the remainder are pruned down till they have the appearance of broomsticks. It is questionable whether many of these will live."

In spite of these hard conditions, which are more or less characteristic of South Africa, Brother Dick writes

very encouragingly of two well-attended camp-meetings, in Port Elizabeth and Maritzburg, where offerings of cash and pledges amounted to £1,429. He says:

"I have been greatly pleased to see our brethren and sisters in these meetings, and have been able to secure a number of students for our school. It is too early for me to make any definite forecast as to enrolment, yet I believe we shall have the same number as last year, perhaps a few more."

This is indeed encouraging, under the conditions. Let our people everywhere, especially our educational workers, remember South Africa in their prayers, that these trying conditions may be soon overpast, and that the courage of the workers there may be sustained.

THE West Indian Training School, located in Jamaica, sends in about the best report that has ever come from that school. With a present enrolment of ninety-six, of whom all but seven live in the school homes, about half the students are paying cash on expenses, while the other half are earning from a quarter to all their way in industries that are being made to pay. Eight have earned scholarships in the colporteur field. Of the work of the school, Principal W. H. Wineland writes:

"The literary work of the school is almost identical with that of our schools in the homeland. Industrially we are just beginning to get on our feet. We have a furniture and cabinet-making department, which is well equipped, and are securing quite a little commercial work to do. Our agricultural department is paying expenses, providing work for a number of students, and supplying our tables with vegetables and ground provisions of various kinds. At present we are erecting a new building to start a new industry,—a sheet metal factory,—and we have plans on foot for establishing a printing department. We are also working to build up a library, and to improve our educational facilities in every way possible, in harmony with the recommendations of our General Educational Department."

THE Latin Union Conference in Europe is making some gratifying educational progress. The secretary, Prof. L. L. Caviness, writes that definite plans are being laid to start a church school in Strassburg for the East France Conference. This will be the first one of its kind on the soil of France, and will be taught by a young man and his wife who are both former students of the Latin Union Seminary at Collonges.

Plans are being worked out also to establish a church school at La Chaux-de-Fonds in the Swiss Conference this spring, as the school term there opens at this season of the year. The earnestness behind this move is shown by the statement of one brother, that he would go to prison before he would send his child to a secular school on the Sabbath.

We already have a church school in successful operation in Gland, Switzerland, with the authorities in a more friendly attitude.

Our one elementary school in Spain is moving on successfully at Barcelona. At Cartagena a young lady school-teacher has just accepted the truth, and is planning to spend a year at Collonges seminary preparatory to taking up teaching in a church school.

Two other important advance steps have been taken by the Latin Union in the appointment of a teachers' institute for elementary teachers the coming summer, to include as many of the sisters who are teaching in private schools as possible. The other advance step is that of bringing out the book, "Education," in French, and the furnishing of every worker in the union with a copy as a New Year's gift, to help increase the interest of the workers in Christian education, and to help stimulate the sale of the book among church members. This is the second educational book brought out in French, the first being a textbook on Bible doctrines by Pastor Vaucher, Bible teacher in the seminary.

The union has also established an annual Educational Day, to come this year June 14, and to be followed by a "Christ's Object Lessons" campaign, the Sabbath collection as well as the proceeds from the sale of the book to go to the Conference Student Aid Fund. God's way in education is surely being found by the leaders and people of the Latin Union. W. E. HOWELL.

### AN INESTIMABLE BLESSING

(Concluded from page 2)

I think I was between five and six years of age when I began to nibble at tobacco, a little past six when I was a regular user of the weed. From that time on, as I grew into manhood, I wished my tea a little stronger, spread the mustard on my meat a little more thickly, and shook the pepper a little longer over my food.

At the age of twenty, apparently a young giant of strength with no indication of ill health, I fell a prey to a disease which completely broke me down and left me a helpless invalid. The long indulgence of highly spiced foods and the excessive use of tobacco had done their work. My nerves were so weakened that when the crisis came in an acute illness, there was no reserve strength with which to meet it. The break was a complete one.

It was a long, hard struggle, covering a period of years, toward partial health. A chronic and very serious stomach and bowel trouble finally developed, which clung to me for nearly three years, during which time I tried many physicians without permanent benefit. One of these physicians placed me on a strictly nonmeat diet, so that I was made aware of at least some of the benefits of a meatless diet before becoming an Adventist.

It was after several years of broken health and shattered nerves that the light of present truth broke in upon my soul. What a revelation! What a reformation! What a transformation! With joy I welcomed the health message. By a mighty miracle of divine grace I was instantly liberated from the terrible appetite for tobacco, the habit fastened upon me in my childhood years. Not only a spiritual, but a physical reformation took place, I might say almost instantly. Tea, coffee, condiments of all kinds, and stimulants of every nature, were joyfully discarded. While I had been going without flesh foods for a considerable period of time before this, now they were entirely discarded.

My health began to spring forth speedily. Under the direction of our own physicians, careful diet was advised, which of course for a time was extremely limited, and gradually I was able to partake of larger varieties of food. I began to put on weight, my nerve condition improved, and I firmly believe that many years have been added to my life because of the benefits that have come to me through this phase of our truth.

Not only did the light bring to me a knowledge of a better way to eat for health, but combined with this was the benefit derived from the use of simple treatments and a proper care of the body. I am a stronger, more vigorous man by far today than I was when the light came to me, notwithstanding twenty-five years of most vigorous, taxing labor. I look upon the health principles as one of the greatest blessings that ever came into my life. I have rejoiced in the gospel of health from that time to this, because of what it has meant to my own individual life and my service to a loving Saviour. O. MONTGOMERY.

## Appointments and Notices

### THE DEMAND FOR NURSES

The Loma Linda and White Memorial Schools of Nursing are entering a class of students June 1, and another division August 15. Henceforth only twelve-grade students can be admitted. By adhering to this requirement, two years' college credit will be given on the nurses' course. This will be of great value to those desiring to finish college work.

Increasing demands are being made upon the graduate nurse, so that it becomes more evident each year that a strong basic education is needed in order to meet the present situation efficiently. The nurses' course prepares one to enter many lines of activity. Our colleges and academies are calling for the nurse. There is a demand for superintendents of schools of nursing, supervisors of general departments in our medical institutions, nurse instructors, medical secretaries, and nurses to work under conference direction, office assistants, operating-room supervisors, nurses to supervise hydrotherapy and massage departments, anesthetists, and last and most important of all, the foreign field is calling for the nurse.

The opportunities, privileges, and responsibilities of the Christian nurse are many. What a field for soul-winning is open to the conscientious, consecrated nurse!

We are putting forth more than ordinary effort to keep this goal before our students. A live Missionary Volunteer Society has been organized, and much interest has been manifested in this. Some of our seniors are getting a good experience in teaching home nursing classes. When in the senior year a nurse decides to specialize along a certain line, everything possible is done to give the student special preparation for her chosen line of work.

We have an excellent spirit of co-operation in our school, and there seems to be a general desire to maintain high standards. Our great aim is to train real medical missionaries, who will fill a much-needed place in the world.

The medical work is truly an entering wedge, and can be used when other means fail.

We extend a clarion call to our young people to enter this line of service, and gain a training that will equip them for efficient work in the Master's vineyard. We are keenly interested in the students who enter our institution, and do all in our power to help them make a real success. The night is far spent and the day is at hand. Every energy must be directed to the most important work of winning souls for the kingdom.

As only a limited number of students will be admitted to our June class, write for information without delay to Winifred Frederick Lindsay, R. N., Superintendent of Loma Linda and White Memorial Schools of Nursing, Loma Linda, Calif., or 812 N. Boyle Ave., Los Angeles, Calif.

## OBITUARIES

**Adams.**—Joel P. Adams, of Queen City, Mo., was born Jan. 29, 1837; and died at his home Jan. 28, 1924. He married Amanda Way, Sept. 30, 1872. To this union six children were born, four of whom survive him, together with his wife. J. C. Bradley.

**Delph.**—Richard C. Delph was born near East Monroe, Ohio, March 6, 1850; and died at Leesburg, Ohio, March 21, 1924. He married Addie L. Kinzer March 21, 1878. Four children were born to them. One daughter, Mrs. H. J. Doolittle, is in the mission work in China. Brother Delph accepted present truth twenty-seven years ago. J. J. Marietta.

**Kraushaar.**—John C. Kraushaar died at Detroit, Minn., March 19, 1924, at the age of sixty-five years. His death was caused by a passenger train striking him while he was attempting to cross the track with his team and wagon. He is survived by his wife, three sons, three brothers, and three sisters. He was reared in the Adventist faith. E. L. Sheldon.

**Metcalf.**—Mary Catherine Scott Metcalf was born near Oregon, Mo., Oct. 30, 1839; and died Jan. 5, 1924. In 1863 she was married to George Hobson, and to this union one child was born, who died in infancy. The father died shortly afterward. In 1869 Mrs. Hobson was married to George Thomas Metcalf, who died in 1908. To this union seven children were born, all of whom survive. In 1875 Sister Metcalf accepted the truth and joined the Seventh-day Adventist Church. \* \* \*

**Kneeland.**—Mrs. Mary Kneeland died at the home of her son in Knoxville, Tenn., Feb. 18, 1924, at the age of seventy-eight years.

At an early age she was converted under the preaching of Capt. Joseph Bates and Elder John B. Frisbie, and was a very faithful and devoted member of the Seventh-day Adventist Church until her death. She was most happy when serving others.

She is survived by two sons, Elder W. G. Kneeland, of Nassau, Bahamas, who has spent most of the last thirty years in mission work in the West Indies and South America, and is now superintendent of the Bahamas Mission; and Elder B. F. Kneeland, of Knoxville, Tenn., president of the Cumberland Conference. Also four grandchildren are left to mourn her death, one of whom is Mrs. Florence Rebok, of Shanghai, China.

Sister Kneeland was buried at Orleans, Mich., by the side of her husband. Elder J. F. Piper conducted the burial service.

W. H. Heckman.

# DENOMINATIONAL SONG BOOKS

## HYMNS and TUNES

"The songs of a denomination are just about as important as the doctrines."—A. G. Daniells.

September 1, 1866, this book was commended "to the charitable acceptance of that people who are waiting for the coming and kingdom of Christ, humbly hoping that it may prove a means of increasing their love to God and His worship, and aid them in the preparation necessary to associate with the redeemed, and join in singing the new song on Mount Zion."

"Hymns and Tunes" has been a blessing to all our people, and after all these years is still accepted as the standard hymn book of the denomination.

There are 1,413 hymns and songs in the book, many of which are *Message Songs*, which always touch the hearts of the advent believers.

Cloth, marbled edges .....	\$1.75
Full Turkey morocco, stiff covers .....	2.50
Flexible, soft levant, round corners .....	3.50

## SONGS of the MESSAGE

This is a selection from "Hymns and Tunes" for gospel meetings. They are truly songs of the message. 192 pages.

Paper .....	15 cents	Cloth .....	25 cents
-------------	----------	-------------	----------

## CHRIST IN SONG

A song book of which many thousands have been sold for church, Sabbath school, and individual use. Possibly no collection of songs contains so many valuable numbers as this one; not only the old standard hymns, but new songs that bring inspiration into the service.

949 songs, nearly all with music. Prices as follows:

Heavy cloth, wire stapled, very durable .....	\$ .85
Half leather, sewed binding, so it will open easily .....	2.25
Beautiful full leather, flexible, round corners, marbled edges, black, green, and brown .....	3.00

## SONGS of ZION

A collection of songs for tent and gospel meetings, containing 192 carefully selected numbers. These songs are especially adapted to our work, and cover a wide range of subjects. This book has been ordered by the thousand because it is good. 128 pages.

Price in paper covers, only .....	15 cents
-----------------------------------	----------

PRICES HIGHER IN CANADA

Order any of the above of your tract society, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION

South Bend, Ind.

TAKOMA PARK, WASHINGTON, D. C.

Peekskill, N. Y.





WASHINGTON, D. C., APRIL 24, 1924

## EDITOR

FRANCIS MCLELLAN WILCOX

## ASSOCIATE EDITORS

W. A. SPICER

G. B. THOMPSON

C. P. BOLLMAN

C. A. HOLT

## SPECIAL CONTRIBUTORS

A. G. DANIELLS

J. L. SHAW

C. H. WATSON

I. H. EVANS

L. H. CHRISTIAN

J. E. FULTON

O. MONTGOMERY

W. H. BRANSON

E. E. ANDROSS

A. W. CORMACK

P. E. BROOKERSEN

## CIRCULATION MANAGER

L. W. GRAHAM

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

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

MR. AND MRS. WESLEY AMUNDSEN, of Minnesota, sailed from San Francisco March 25, on the S. S. "Santa Cruz," for Callao, being appointed to the Inca Union Mission. They will connect with the Indian mission work either in Peru or Bolivia.

\* \*

Of the work in Honan, China, Elder W. E. Strickland writes:

"Our work here in Honan is going along nicely, and we are expecting great things this year, that is, if the bandits do not become active again. We made good progress last year, but were hindered considerably by bandit raids. The situation is much better now, and we foreigners hope to be able to get into the field this spring. We are of good courage. Please remember us in your prayers."

\* \*

In a personal letter received from Elder C. B. Sutton, of the South Caribbean Conference, he writes:

"The Harvest Ingathering is now on, and these are busy days for us. Brother Rickard and I have made several trips in the country, visiting the shops and estates in the interest of this work. The Lord has blessed our efforts in a wonderful way, and up to the present time we have collected a little more than \$660. We have set our goal at \$1,000, and feel sure that the Lord will help us to reach it."

\* \*

J. A. BURDEN, the manager of the Paradise Valley Sanitarium, at National City, Calif., in a personal letter speaks as follows of the work in that institution:

"A good spiritual atmosphere prevails among our workers, which we believe adds materially to the efficiency of our corps. Frequently patients speak of the gentle Christian service and the quiet place which they enjoy. The training school is an important factor of our institution, and the nurses and faculty are doing faithful, earnest work to make this a medical missionary sanitarium."

BROTHER B. BULLARD, secretary of the Venezuela Mission field, says in a recent letter:

"Our work is moving very nicely, with the exception of our colporteur work. Our new field man, Brother S. Steeds, is to arrive here tomorrow, so we hope that this part of our work will soon be on its feet."

\* \*

A COMPANY of missionaries sailed from Vancouver on the "Empress of Asia," April 10, bound for the Far East. They were, Dr. and Mrs. D. D. Coffin and little son, of the Melrose Sanitarium, booked to Hongkong, from which port they will go to Nanning, China, to take charge of the dispensary work which was started there some years ago; Mr. and Mrs. O. F. Sevens, returning from furlough in time for the beginning of the new school year of the Philippine Academy in Manila, of which Brother Sevens is principal; Mr. and Mrs. Ira O. Wallace and two children, of Kentucky, to connect with the work in central China.

\* \*

### SPRING WEEK OF PRAYER AT PACIFIC UNION COLLEGE

SABBATH, April 5, was the last day of our spring Week of Prayer at Pacific Union College. From the very first meeting the Holy Spirit was in charge, leading Elders Daniells and MacGuire in their efforts to set clearly before us from the Scriptures and the spirit of prophecy the great need of such a turning to God as had never been known in all our Christian experience. The daily chapel services in the morning, the public meeting each evening, and the opportunities granted for those who had special burdens on the heart to remain after the congregation had been dismissed, brought conviction, confession, conversion, and a genuine experience to very many.

Last Wednesday the chapel service began as usual at 9:20 in the morning, and lasted until after 1:30 in the afternoon. The stately steppings of our welcome Guest were evident to every discerning heart, and how great was the blessing He left with us! Quickening power was experienced in many a heart. "This is different from anything I ever saw!" was frequently heard.

Yesterday we had a most precious celebration of the ordinances of the Lord's house. Our baptismal class last night was composed of happy young people, some of whom had been the subjects of many earnest prayers. There is here a deep solicitude for those still unconverted among us. It seems to us that God has really made bare His mighty arm in behalf of His dear children. The students and teachers are expecting the Lord to continue with us, and to deepen the work of grace until Pacific Union College shall become like the schools of the prophets, sending forth an army of devoted, conscientious, Spirit-filled young men and

women who shall push the triumphs of the cross wholeheartedly unto the ends of the earth. We earnestly ask every father and mother in Israel, every devout Christian young man and woman, and every praying child of God to unite with us in sincere and unselfish intercession for the baptism of the latter rain to be visited upon us in greater and still greater abundance. The crisis in God's cause is here; but He will make a way of escape for us, and through faith we expect the victory He desires to award His repentant church.

GUY DAIL.

\* \*

### OUR LITERATURE IN BRAZIL

WE are glad for the splendid success attending the efforts of our colporteurs in the great Brazilian field. In a recent letter, M. V. Tucker, manager of our Brazil Publishing House, says:

"The records being made by the colporteurs are wonderful. It seems that the Lord has poured out His Spirit on our colporteurs, for the reports reaching us of how the work is going in this Catholic field are beyond comprehension. Surely we are living in the time of the 'latter rain.'"

"Our Day in the Light of Prophecy" has taken so well with our Brazilian colporteurs that the Brazil Publishing House finds it difficult to print books fast enough to supply the demand. During the first two months they have been ready for the field, nearly half of our edition of 10,500 have been sold, and plans are now being laid to print another edition of 10,000 for use during the remaining part of this year.

"What a wonderful influence this literature will have on the minds of the readers! The colporteurs in the Brazilian field are of good courage. Colporteur institutes are now being conducted, and the year 1924 promises to be by far the best in the history of the publishing work in this great field."

\* \*

### THE OREGON SCHOOL LAW

OUR readers are aware that about one year ago there was passed, by the voters of the State of Oregon, a law relating to public school attendance, the effect of which would have been to close all church and private schools. The law was to become effective in 1926.

Some months ago suit was entered in the Federal District Court to test the Constitutionality of said statute. We are glad to report that, according to the Portland *Telegram* of March 31, the decision has just been handed down by the Federal Court that the act takes away the Constitutional right of the people, and that in passing it the State exceeded the limit of its power. It is announced that the State will take an appeal to the Supreme Court of the United States.

While we cannot forecast what the decision will be, we sincerely hope and earnestly pray that God will continue to hold in check the influences in the government which would deprive all citizens of their Constitutional rights.