

The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., June 12, 1924

No. 24

THE GOSPEL TO ALL NATIONS

MY LIFE'S QUEST

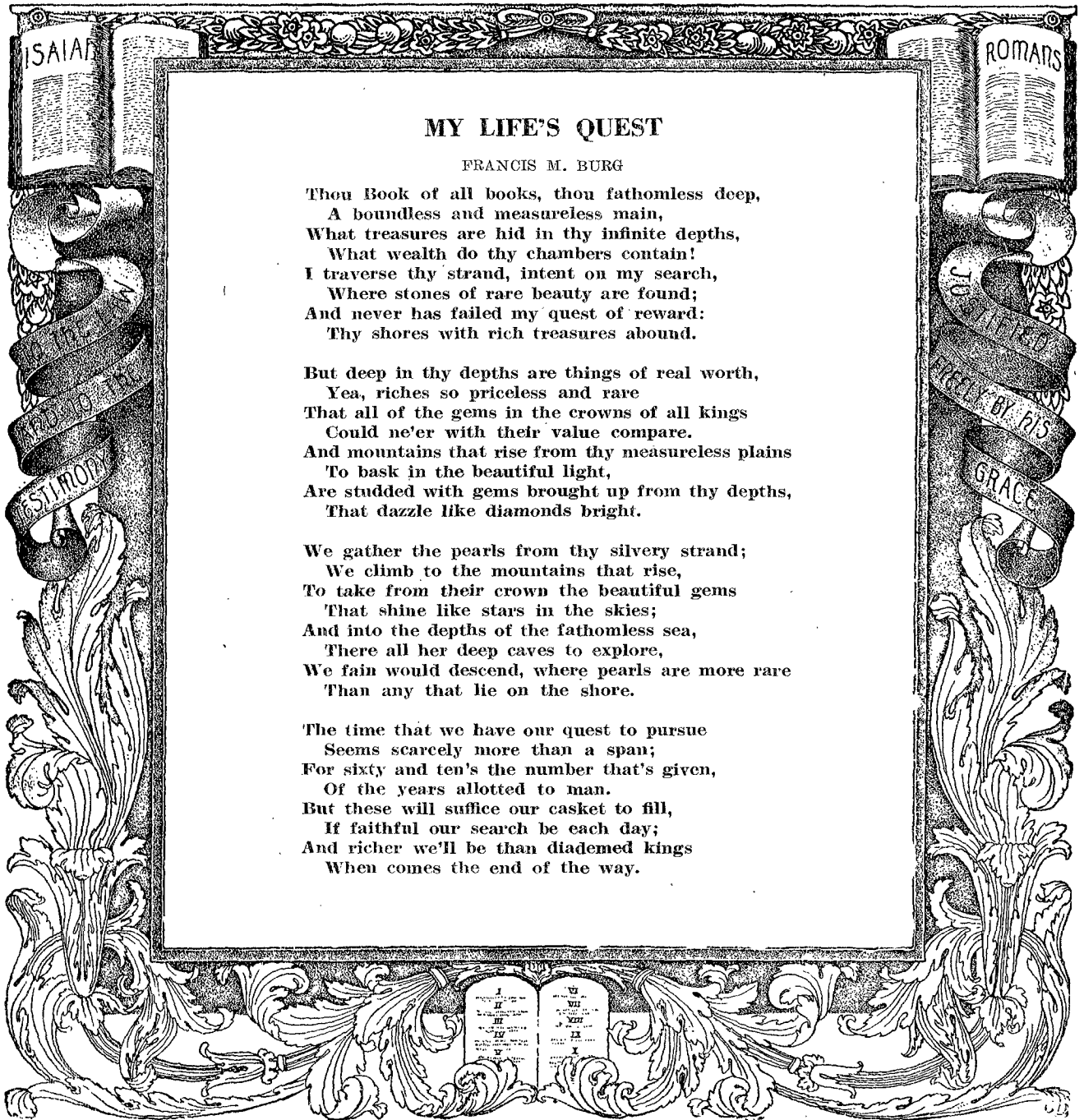
FRANCIS M. BURG

Thou Book of all books, thou fathomless deep,
A boundless and measureless main,
What treasures are hid in thy infinite depths,
What wealth do thy chambers contain!
I traverse thy strand, intent on my search,
Where stones of rare beauty are found;
And never has failed my quest of reward:
Thy shores with rich treasures abound.

But deep in thy depths are things of real worth,
Yea, riches so priceless and rare
That all of the gems in the crowns of all kings
Could ne'er with their value compare.
And mountains that rise from thy measureless plains
To bask in the beautiful light,
Are studded with gems brought up from thy depths,
That dazzle like diamonds bright.

We gather the pearls from thy silvery strand;
We climb to the mountains that rise,
To take from their crown the beautiful gems
That shine like stars in the skies;
And into the depths of the fathomless sea,
There all her deep caves to explore,
We fain would descend, where pearls are more rare
Than any that lie on the shore.

The time that we have our quest to pursue
Seems scarcely more than a span;
For sixty and ten's the number that's given,
Of the years allotted to man.
But these will suffice our casket to fill,
If faithful our search be each day;
And richer we'll be than diademed kings
When comes the end of the way.



How God Answered Prayer

Story of a Brickkiln

G. G. LOWRY

WHILE I was visiting our workers in the Telugu field, South India, T. R. Flaiz, the superintendent of the field, told me the following interesting story of his experience with a burning brickkiln, which, because it shows the faithfulness of God in helping His children in ordinary matters of daily life, I feel is worth retelling:

Our Telugu brethren in the Lakavaram district planned to build a church, and as it was to be the first Seventh-day Adventist church in the Telugu field, they were all very much interested in it. As there was no timber in that part of the country, they decided to build with burnt brick. So they hired a foreman to help them, and set to work to make the brick necessary for the building. After the brick were made, they were stacked up in the usual way for burning, leaving many holes in the stack in which the wood was to be placed for firing. They finished their work of stacking the brick and fuel late Friday afternoon, and were just setting fire to the fuel when Elder Flaiz came along.

The foreman, who was not a Christian, had been told that no work was to be done in the brickkiln on the Sabbath. He saw no reason for such an order, but because it was one of the conditions upon which the contract had been given, he had lived up to it until this time. When he was asked how long the kiln would have to be fired before the furnaces could be closed and sealed up, he replied that usually they had to be fired from twelve to eighteen hours before the furnaces were finally sealed.

It was pointed out to him that it was then only two or three hours until the Sabbath was to begin, and that on the Sabbath all work must cease. The foreman replied that he could not help that, the fires had already been started, and they must be kept going until all the wood had caught fire before the furnaces were closed, even though it should take most of the Sabbath to do it. He was then told that the furnaces must absolutely be closed before the sun went down, no matter what happened. The foreman said, "If you do this the fires which are just getting started will go out, the bricks will be only one third burned, and all our work on the kiln will be lost. If you insist on this foolish way of prematurely sealing up the furnaces, I will leave the job and go home." He was told that he could do as he pleased about going home, but the furnaces would be closed before the Sabbath. He was very angry and went home.

As soon as he was gone, Brother Flaiz and his helpers set to work as hard as they could, and stoked the fires, putting in all the fuel that the furnaces would hold, and then closed them up. Just ten minutes before the sun set they sealed the last furnace, and then all knelt down in prayer around the pile of burning brick, and asked the Lord, who doeth all things well, to bless the work of their hands, and to see to it that the bricks were properly burned so that they could build their church, and thus glorify His name. They went to bed that night, and left the kiln in God's hands.

Next morning when they got up, they found that instead of the fires' going out, as all the unbelievers had predicted, the whole kiln from one end to the other was alive and roaring with fire. And it kept burning until the bricks were perfectly burned.

The old foreman, hearing about this, came back to see if the bricks were properly burned. Upon examining them, he found them perfectly sound, and noticed also that by prematurely closing up the furnaces, nearly half of the wood provided for the burning of the brick had been saved. This put a new idea into his head, and thinking to profit

by this experience, he went and took another contract for brick making for considerably less than the usual price, hoping to save on the wood as our people had done. But instead of having a similar experience, his fires went out soon after the furnaces were sealed, his bricks were spoiled, and he lost heavily.

Not only our own people, but all the Hindus round about are convinced that our God is different from other gods, and really does things that show He is the true God.

Bangalore, India.

* * *

God's Faithfulness Proved

G. G. LOWRY

At the Telugu annual meeting in South India a study was given on tithe paying, with the promises of God to those who are faithful in rendering to God that which is due to Him. After the study was over, opportunity was given to the believers to tell their experiences.

One brother told of how God had recently fulfilled His promise to rebuke the devourer for the sake of His children. Samson, a Telugu brother, who ever since he accepted the truth, has been very faithful in paying tithes on everything, whether much or little, had a field of rice which was just ready to be harvested. The heads of rice were heavy and bending over with the weight of ripened grain. Just at this time a heavy wind and rain storm came, which absolutely swept down and destroyed the rice fields of the farmers who lived around Brother Samson, and whose fields adjoin his, but not a stalk of his rice was blown down nor a grain of it lost. His field was left standing absolutely unmolested by the storm, a very striking testimony to the heathen of the faithfulness of the Christians' God in protecting those who are faithful to Him.

The faith of Brother Samson and our other Telugu brethren has been greatly strengthened by this experience. And those around who know not the true God have been led to say, "What manner of thing is this? We have never seen things done after this fashion before."

Surely we have a wonderful God and Saviour, who is interested even in the smallest of things where His children are affected.

Bangalore, India.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 101

JUNE 12, 1924

No. 24

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association
at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

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

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

The Advent *And Sabbath* **REVIEW HERALD**

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

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., JUNE 12, 1924

No. 24

"His Wonders to Perform"

By good rights this report ought to be printed in the field department, perhaps; but it is such a new thing to get full and formal reports from the great Russian field that we want to call special attention to this word that comes from Elder H. J. Loeb sack. Elder Loeb sack is leader of the work in the Russian field.

Truly such a report as follows herewith shows anew how graciously God performs His wonders in the advancement of His cause, even in troublous times. Here is the report:

Our Work in Russia During 1923

"We have completed another year of toil and affliction of various kinds, yet rich in blessings and success. Winding up the work from the days of the famine, registering our churches and union conferences, which is quite a novelty for the religious organizations and the state alike, has kept us very busy, so that comparatively little time could be devoted to the actual preaching of the gospel.

"This has naturally had some paralyzing effect on the spiritual growth of the work and the development of our financial resources. But in spite of it all, the Lord has blessed us beyond the fondest expectations. Though the returns for the fourth quarter are not yet available, we may confidently say, on the basis of the past nine months, that 1923 will be the very best year in the history of our work in Russia, both in the matter of our harvest of souls and from the financial viewpoint.

"Starting with 379 churches, 9,117 members, and 107 workers in January, we find that by the end of September we had 397 churches and a membership of 10,519.

"During the year 1922 we received 1,757 persons into church fellowship, and the three quarters of 1923 reveal 2,112 additions.

"Looking back into the history of our early days, we find that it took fully twenty years to gather in a fruitage of 2,045 souls, which, in fact, is even less by sixty-seven than we have now gained in nine months of this year [1923]. Our gains would have been larger but for our rigorous application of the principle of working for quality rather than quantity. We warn all our workers to accept none who are not well grounded in the message as revealed in the Scriptures.

"And this has been accomplished in such a short time in Russia, without such means as training schools, sanitariums, publishing houses, and the like afforded other fields; in a country where, according to the opinion of the people abroad, the Most High appears dethroned, and where His faithful ones appear to be deprived of the privilege of worshipping Him according to the dictates of their conscience. Nay, the Lord has happily not yet vacated His throne. True faith has not yet suffered harm in our great republic; but we are enjoying, on the contrary, the advantages coming to us from the complete separation of the church and state.

"With but one exception, all our evangelistic efforts could be carried on unmolested in the villages and cities, in our homes and places of worship. All our workers were permitted to continue their work throughout, excepting one who has meanwhile also been liberated. By scores of legal documents and other means the message has forged its way into district offices, and from there made its round to the ministry of justice, to the central authorities of the People's Commissariat, and the highest officials of the state. Until this moment we have received very kind consideration, and have found 'favor with God and man.'

"So far as our finances are concerned, we shall be able to report only at the end of the year, when we shall turn over the figures into gold rubles. Though our wages have not reached one half of pre-war times, yet we were obliged

to get along with them in these 'troublous times,' and it is certainly a gratifying fact that not a single worker has left his post of duty.

"Reviewing the work of this past year, we have abundant reason to thank God for His help and tender mercies, also for the confidence of our loyal people and the faithfulness of our workers throughout the field.

"From Mt. Ararat to the Polar Sea, from the river Amur in the extreme east to the borders of Poland in the west, the Lord has impressed His seal upon the work of the third angel's message. We are grateful to Him for His stately steppings in our midst."

We suggest that church elders and leaders of missionary meetings tell this good news from Russia, so that all the believers may hear the word. In fact, week by week the REVIEW is giving us information that should stir hearts in all the churches. God is leading the work forward, not only abroad, but in the home field.

Now that Russia seems to be opening, and conditions settling so that regular evangelistic work can be done again throughout the field, we shall doubtless hear more and more from our brethren who have so long been laboring without very close contact with us. What a testimony this is to the constructive spirit of the Advent Movement and message! These brethren of ours have been cut off from communication with us for years. But when communication is restored, lo, we find they are pushing forward in the same good way, keeping step with their brethren in all the rest of the world. Their organization has enabled them to keep in touch with one another, and here they are, pushing forward, with their eyes upon the goal of a quickly finished work.

The Lord was not trying an experiment when He laid the foundations of this Advent Movement. The foundations, rooted in His Holy Word, stand fast forever. They abide until the finishing of the work. And this third angel's message, that has built up the cause of God in all the wide world these fifty years and more, is still bringing the salvation of God to hearts in all the lands that we have entered.

That field of Eastern Europe and of Central and Northern Asia is a vast area. We rejoice with the European Division that the Russian work is growing into strength, so that our brethren there will be able to go forward again, adding to the churches in the European field and in the great Asiatic continent beyond.

W. A. S.

* * *

The Rule of the Judgment

THE law of God will be the rule of the judgment. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, . . . whether it be good, or whether it be evil." Eccl. 12: 13, 14.

All moral obligation is contained in the divine law. This must be so, for the psalmist says, "The law of the

Lord is perfect." Ps. 19:7. The apostle John testifies that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. To the same intent is the declaration of the apostle Paul, "I had not known sin, but by the law." Rom. 7:7. In other words, the law is the straightedge which reveals the defects in that to which it is applied. It is the scale by which actions are weighed, the rule by which they are measured. The apostle James likens it to a mirror wherein we may behold and see what manner of men we are.

All these figures must enforce the thought that the divine law is of universal and perpetual obligation; hence the declaration of the apostle: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Only a law of universal obligation could stop "every mouth," and convict "all the world" of guilt "before God." "For where no law is, there is no transgression." Rom. 4:15.

The "law of the Spirit of life in Christ Jesus" (Rom. 8:2) is not a new law which supersedes the law spoken by the Lord from Sinai, but it is the law of God given to us, not on tables of stone, but ministered to us by our Saviour in His own life which He lives in every true believer. Therefore, "blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart." Ps. 119:1, 2.

C. P. B.

* * *

The Coming of the Lord

SEVENTH-DAY ADVENTISTS, in the very nature of their faith and work, and as their name indicates, believe in the soon coming of the Lord. They have believed throughout their history that when certain signs foretold in the Scriptures were to be seen, they might know that the Lord's coming was near, even at the doors; that the generation seeing these signs should not pass away until all was fulfilled. Matt. 24:32-34. We are now living in that generation.

Unfortunately, through the years, in stressing the near coming of the Lord, some have made interpretations of Scripture which were quite unwarranted. They have endeavored to figure out when the generation began, and therefore approximately when it will end. We recall that forty years ago we heard it talked by some of speculative minds that the generation began with the darkening of the sun in 1780. Later it was adjusted to begin with the beginning of the time of the end in 1798. Still later it was fixed at the time of the falling of the stars in 1833. This speculative reckoning was never the representative teaching of the church, but of isolated believers.

The Scriptures declare that the generation which sees the conditions as they are today,—conditions in the physical, political, social, industrial, and religious worlds, shall not pass until all is fulfilled. With this simple statement we must let the matter rest. All speculation as to when the generation began, and therefore when it should end, in our judgment, is quite idle, and the tendency of this speculation is to divert the mind from the work of God, and lead us to spend time which should be given to the presentation of the message of Christ's coming.

Of late, particularly since the death of Elder J. N. Loughborough, one of the early pioneers, we have received a number of inquiries from the field as to a

statement by Sister White in 1856, as recorded in Volume I of "Testimonies for the Church," pages 131, 132. The statement is this:

"I was shown the company present at the conference. Said the angel, 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'"

We have been asked repeatedly if we could not furnish a list of the names of the persons who were at the conference in that year. Perhaps this general statement will be taken as an answer to some who have written us.

As we understand it, no attempt was made to compile a list of those present at the conference until many years after the meeting, and of course at that late date it was quite impossible to compile a correct list. No one is able to vouch for the accuracy of any list that may be in existence at the present time. There were doubtless youth and children present who would not ordinarily be counted.

We are firm believers in the spirit of prophecy, and we accept at full face value this statement which we have quoted above, but we do not believe that it should be made the basis of our faith in the near coming of the Lord, nor used as an evidence of the nearness of that event. To do this is to fall into the same error as others have made in the interpretation of Scripture, as we have suggested. God never designed that we should take a list of individuals and watch that list to see who died and who were still alive, and base our faith upon that as to the proximity of His coming. Indeed, to do this would take our minds away from the work that God has given us to do, make our religion one of emotion and theorizing, and defeat the great purpose of God in this movement and in our connection with it.

We are glad to know that this was the very position taken by Sister White as to the use of this list. Under date of August 28, 1918, Elder J. N. Loughborough made the following statement regarding this list of names and the position taken by Sister White with reference to its use:

"That vision of May 27, 1856, in Battle Creek, Mich., as mentioned in 'Testimonies for the Church,' Volume I, pages 131, 132, has been wrongly quoted, and this has led to differences in the lists of names recorded by different ones. It does not say, as often quoted, 'those who are in this meeting,' but 'those who have attended this conference.'"

"The conference was held over Sabbath and Sunday. The real conference closed Sunday night, and many went home. A few remained who were from more remote regions. They, with those living in Battle Creek, met for an early morning prayer meeting before starting for their homes. It was in that meeting that that vision was given [related]. The vision says, 'I was shown the company present at the conference.' All were not present at the meeting that morning. The conference had ended the day before.

"I was not at the conference, as I was living then in Rochester, N. Y. But I was soon acquainted with all our few Sabbath keepers. As a matter of interest to me, I learned, principally by direct inquiry, who did attend that conference, not simply who were in that morning meeting.

"Now as to the use of this list which Sister White disapproved. About 1904, as told to me by Brother Nelson at the General Conference in 1905, he and George Amadon were making a list of those who attended that meeting in Battle Creek in 1856. They went to see Sister White to ask her if she could remember any names they had omitted. Brother Nelson told me she said, 'What are you doing?' He replied, 'I am getting a list of those who attended that meeting.' She asked, 'What are you going to do with it?' He replied, 'I am going to have copies of it printed and sent to all our people.' She replied, 'Then you stop right where you are. If they get that list, instead of working to push on the message, they will be watching the REVIEW every week to see who is dead.'

"So it seems she objected to using, as a sign of the times, the fact that but few of that company are still alive.

"Most of those living are Sabbath keepers.

"J. N. LOUGHBOROUGH."

We believe that the position taken by Sister White in this statement is absolutely right. It is unfortunate that any such list has ever been circulated. We know that since its circulation some have been doing the very thing she said they would do. "Instead of working to push on the message," they have been "watching the REVIEW every week to see who is dead." We do not believe in the circulation of this list, and we refuse to be a party to doing what Sister White advised should not be done, and which can answer no good purpose whatever, serving only to satisfy the idle curiosity of those who are given to speculation. God has given us a work to do. Let us do that work.

When the disciples came to Christ and inquired if He was about to establish His kingdom, He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But . . . ye shall be witnesses." The work of witnessing God has committed to us. He has intrusted to us the message of His soon coming,—a message which is to be carried to earth's remotest bounds. Let us be faithful in doing our part. Let us occupy until He comes. Let us keep our hearts and lives in a constant state of preparedness to receive Him at His coming. By thus doing we shall receive the approval, "Well done," at last.

F. M. W.

* * *

When Is the Goal Reached?

A good friend of missions, and one who desires that the real aim in missionary giving shall not be to reach a certain mark, but to lay all upon the altar of service, as an expression of love for the Christ who died for us, asks this question:

"Do you think, when 60 cents a week is urged as our goal, that those who could give more, and do it with far less sacrifice than their poorer brethren are making, should feel that because they have reached the goal they have done all their duty, all that is expected of them?"

Really, is it not in fact true that none of us reach the goal until the whole church reaches it, and the whole conference, and the whole people? Every one who can give largely must give largely, if the goal is to be reached. In fact, the general shortage in the mission funds lays the burden upon every one of us to give to the limit as God enables. Never yet have we reached the average of 60 cents a week per member. We are praying and hoping for it in 1924. If only by God's prospering hand upon the believers in business, and the gift of sacrifice in the hearts of us all, we might be enabled to reach the 60 cents a week

per member this current year, what would it mean?

It would mean added bands of missionaries sent on to every missionary division in the world.

It would mean teachers sent on to people who have heard that the seventh day is the Sabbath, and are wanting to be taught the way of obedience and the whole blessed truth of the third angel's message.

Actually, it would mean hundreds of additional souls won to Christ the very year following such an achievement in giving.

This 60 cents is no mere figure.

When we see the figure set down, 60 cents a week for missions, we actually see, by spiritual vision, the figure of Christ our Saviour beckoning to us from away beyond any border we have yet reached. Follow Me, He says, deeper and farther than ever yet you have followed, into the fields white for harvest.

We believe in the communion, or fellowship, of saints. We are one body in this work.

The work of God in the earth is not finished anywhere until it is finished everywhere. "The field is the world."

We are like men running a race in which no one wins until all win.

The goal of mission giving is not reached for one until it is reached for all.

Well we know that this cause of missions is but one of the things that press upon us. There are the calls for local church needs, the conference needs, the union needs, calls on every side. Therefore it is that we set a mark for mission gifts that represents the needs of the mission fields as the cry to us for help today. The fields need to know about what to expect, as each mission must sit down and count the cost before adding workers or beginning new work. Therefore it is that appropriations, or close estimates, are necessary, based on the amount that all in the home churches are working to—now set at the average of 60 cents a week for all churches.

Really, the figure is not a mere arbitrarily set mark. It is the uplifted signal of Providence for 1924. Christ surely calls us to follow to that point this very year.

"I heard Him call,
'Come follow!'
That was all.
My gold grew dim,
My heart went after Him.
I rose and followed;
That was all.
Who wou'd not follow
If he heard Him call?"

W. A. S.

Christian Experience and Christian Knowledge

ANNABEL ORR

CHRISTIAN knowledge may be divided into two kinds; namely, knowledge which is merely the work of the understanding, and is independent of love; and that deep and living experience which is possession before it is knowledge, and knowledge because it is possession.

The first kind of knowledge is limited, for with it we may comprehend the whole sweep of Christ's revelation of God, and yet remain a stranger at heart to God and to real Christianity.

There is no ground for certainty here, only days of discontent and upheaval, full of the babble of controversy, the creeping paralysis of doubt, and the attrition of faith worn thin by contact with the world.

Growth in the Christian life largely consists in changing belief that rests on testimony or on the witness of others, into knowledge grounded in vital experience. The true Christian advances. There comes a day when he accepts Christ from the depth of his own experience because he himself has seen Christ. He finds out the adequacy of the shelter in the time of merciless storm and stress. He finds that love is the key to the door of Christian knowledge, for love is known only to love. He can say with John, the beloved disciple, in words that throb with buoyancy and conviction:

"We know that the Son of God is come, and hath given us an understanding, that we may know Him

that is true, and we are in Him that is true, even in His Son Jesus Christ." 1 John 5:20.

He reaches the ground of unwavering certainty, which is obtained only by a living experience in Christ. He knows what God has done for him, and that he knows "Him that is true." He has a triumphant confidence that no powers of darkness can move.

He has received an understanding, a new power of

knowing God through the Son. His trust is deepened. His obedience is quickened. He translates positive principles of holiness into practical, everyday living. He serves with gladness. His Christian experience enables him to know Christ in the workings of his soul, enables him to know Christ and to understand the Scriptures, for experience must feed on the Bible, God's Word, to be kept alive.

"Be Gentle unto All Men"

MRS. E. G. WHITE

"THE servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:24-26.

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmising, in suspicions, in evil-thinking and evil-speaking, because he is too cowardly or too indolent to speak plainly to his brethren and sisters according to Christ's rule, and faithfully to correct existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above. Let us be careful that we do not pass sentence of condemnation upon one who we do not feel is congenial to us, because he does not meet our ideas and praise and exalt us. Christ would have His church strong in unity. Let us all praise God that we are not to be judged according to man's finite discernment, which is very liable to be perverted.

Jesus said: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

Remember, there is a witness in every assembly, one who knows whether your thoughts are holy, kind, tender, and Christlike, or whether they are hard, unkind, and satanic. A record of your words, the manner of your spirit, and the result of your action, are borne up to heaven, and you cannot afford to be inattentive in this matter. The apostle says: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door."

Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhanded manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you. If you had the Spirit of Christ, you would not notice slights and make much of fancied injuries. Your mind would be occupied in contemplating the love of Jesus, and devising methods by which souls might be won to Jesus.

Ordained elders and ministers need spiritual discernment, in order that they may not be the sport of Satan's temptations. They would not then be

continually seeing things of which to complain. If the instruction which Christ has given were followed out in a true Christian spirit; if each one, when aggrieved, would go to the offending member as Christ has enjoined him to do, and seek in kindness to correct the wrong, many a grievous trial would be averted, and souls that are lost to the cause would be saved. But how many resort to every other expedient rather than fall on the rock Christ Jesus and be broken! All such expedients must fail.

Christ says, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "Take My yoke upon you." Shall we do this? Shall we wear the yoke of Christ? Shall we be renewed in the spirit of our mind, and daily cultivate humility and childlike simplicity, and be willing to be the least of all and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and most of Jesus will be greatest in the kingdom of heaven.

It becomes all who expect to see Jesus as He is, to follow Him daily, in order that their characters may be molded after the divine image. When our hearts reflect His likeness, we shall not judge unrighteously; we shall honor those whom God honors; and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven, will manifest a forgiving spirit toward others, and will show an earnest love for their souls.

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. Make use of the milder means most perseveringly, and even if they do not succeed, wait patiently; never hurry the matter of cutting off a member from the church. Pray for him, and see if God will not move upon the heart of the erring.

Discipline has been largely perverted. Those who have had very defective characters themselves have been very forward in disciplining others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been strangely neglected. If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches! May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of His children, and compel them to cry unto God in their distress. The Lord will surely hear their cry, and will judge for these things.

Those who are unfeeling and hard-hearted do greater harm to themselves than they do to others, for they deceive themselves by their own spirit and course. Selfishness leads the one who exaggerates every little offense, and attaches great importance to that which is said of himself, which leads him to attribute guilt to one who is ignorant of having done wrong. Selfishness works in the unsanctified heart, and leads men to depreciate those who do not highly esteem them and show them the honor which they think is their due. The lessons which Christ has given us are to be studied and incorporated into our religious life every day. He says: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "When ye stand praying, forgive, if ye have aught against any." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Through the acceptance of hearsay evidence the enemy obtains great advantage in council and committee meetings. Those who would stand for the right if they knew what it was, are led astray by the evil surmisings of others in whom they have confidence. Their prayers are thus hindered, their faith is paralyzed, and unkind thoughts, unholy suspicions, alienate them from their brethren. Thus God is dishonored, and souls are imperiled.

When an effort is made to ascertain the truth in regard to those who have been represented as in the wrong, their accusers are frequently unwilling to grant them the benefit of a doubt as to the reliability of the evil reports. They seem determined that their accusations shall stand just as they have stated them, and they treat the accused as guilty without giving them a chance to explain. But when accusers manifest so fierce a determination to make a brother or a sister an offender, and cannot be made to see or feel that their own course has been wrong, it is evident that the transforming power of the enemy has been upon them, and that he has caused them to reflect his attributes.

Satan well knows that the combined strength of satanic agencies with that of evil men is but weakness when opposed to a band of faithful, united servants of the great King, though in number they may be few. In order to overcome the people of God, Satan will work upon the elements in the character which

have not been transformed by the grace of Christ, and through these unsanctified characteristics he will seek to bring about disunion among the people of God. Unless these persons who become agents of Satan are converted, their own souls will be lost, and the souls of those who have looked up to them as men led of God will be destroyed with them, because they are partakers with them of their sins. Satan endeavors to create suspicion, envy, and jealousy, and thus lead men to question those things that it would be for their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. And if this spirit is allowed to prevail, it will demoralize our churches and institutions.

When an evil report comes to our ears, before giving it credence, let us go to the one accused, and ask, with all the tenderness of a Christian, if he is guilty. A few words spoken in brotherly kindness may make manifest the fact that the reports were either wholly without foundation, or that the evil was greatly magnified. Before passing unfavorable judgment upon another, we should go to the one who we think has erred, and tell him our fears, having our own souls subdued by the pitying love of Jesus. It may be that some explanation can be made that will remove our unfavorable impressions.

Christ prayed that His disciples might be one, even as He is one with the Father. Every one who claims to be a child of God should labor for this oneness. When the union exists for which Christ prayed, His followers will be a holy and powerful people. But if they let love die out of their souls, and accept the accusations of Satan's agents against the children of God, they will become servants of sin and allies of the adversary of God and of man. Let them heed the instruction of the apostle, and cultivate the love of which he speaks. He says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . . Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."—*Review and Herald, May 14, 1895.*

Has Protestantism Failed?

C. M. SNOW

THE *Catholic Press* of April 3 (Sydney, New South Wales, Australia) contains a lengthy editorial entitled, "The Trend of Protestantism. A Movement That Has Failed." In this editorial many things are said that are true enough when applied to the larger denominations into which Protestantism is divided but which do not apply to a multitude of individuals in those denominations nor to the denomination which publishes this paper. The writer says:

"Looking at Protestantism as a whole, whether in England, Germany, or America, there can be little doubt that it is dying. The old shibboleths and forensic catch-cries remain in some quarters, . . . but the substance has gone out of them, and the more intelligent class of non-Catholics are clearly aware of it. The average Protestant is no longer interested in the original doctrines that called each particular sect into being, and the Protestant clergy, in their preaching and religious teaching, are vague and hedging, and practically ignoring doctrinal matters altogether. True, the Bible is still appealed to, and individuals still study it;

but the heart has gone out of the quest, and a nebulous indifferentism has risen like a miasma over the whole field of Protestant hermeneutics. 'Social service' is now the fashion in Protestant circles. They have given up interest in the Bible, and in the doctrines which the various denominations sought to derive therefrom, and they betake themselves to purely humanitarian work and political activity."

A happy thing it would be for Protestantism if it could be demonstrated that these charges are false. The condition is not so overwhelming as the *Catholic Press* claims to believe; but it is a sorry thing to have to admit that too much of it is true. One of the chief reasons why there is any truth at all in it, is that the higher criticism exists; and Rome must share the responsibility for its existence. Protestantism is not alone responsible for the fearfully miasmatic influence of that school of destructive criticism of the Bible. The true foundation of the Protestant faith is "The Bible and the Bible only." The devil aimed

to destroy Protestantism by shattering Protestantism's faith in its foundation. A campaign was therefore begun to effect that purpose—and so we have the higher criticism of the Bible, clothed in clerical garb, but probably creating more doubters and skeptics and infidels than all the great infidel lecturers and writers put together. The writer continues:

"It [Protestantism] once attacked Mariolatry, purgatory, the eucharist, extreme unction, ceremonial, the mass, confession, and the rest; nowadays, part of Protestantism—a small part indeed—is most anxious to have these things back in honor once more; and another part of Protestantism—the greater part—has gone farther along the slippery road of denial, and has cast out the fundamental points of the fall or of the final judgment. Old-time Protestantism taught salvation by faith; now it is nebulous and doubtful about Christ's divinity. A modernist Anglican bishop in America told us the other day that he does not believe in a personal God. . . . The real original Protestantism is dead and buried."

A large part of this is true—true of a very large part of Protestantism; but it is not true that "the real original Protestantism is dead and buried." In fact, there are many more "real original" Protestants in existence today, than the number whom the Lord told Elijah had not "bowed the knee to Baal." Even Elijah, the prophet of God, supposed that the real Protestantism of his day was "dead and buried;" but God showed him his error, declaring that He had yet seven thousand who had not yielded to the idolatrous worship of the times. There are probably many times seven thousand in each of the Protestant denominations who are as true to the fundamental principles of Protestantism as were the Protestants in the

days of Luther and Huss and Zwingli. There are many times seven thousand today who are truer to the fundamental principle of Protestantism—the Bible and the Bible only—than were the Protestants of those days; for those Protestants believed in and taught the immortality of the soul, which the Bible does not teach; they rested and worshiped on Sunday, a practice which the Bible nowhere authorizes; they worked on the Sabbath, the seventh day of the week, a practice which the Bible expressly forbids.

While apostate and apostatizing Protestantism in our day is seeking to destroy Protestantism by destroying faith in the Bible as the infallible word of the living God, true Protestantism is calling the people back to the first principles of the Reformation; back to the original protest against the inventions of Rome; back to loyal obedience to the holy Author of our religion; back to the old-fashioned reverence for the Word of God; back to the Sabbath, which He ordained and which has been so long desecrated; back to our Saviour as the only one who can save us from our sins and open heaven to us; back to the law of God, unaltered, as the expression of His divine will and the epitome of His character.

This Protestantism is not dead, and will not be buried. Those who hold to its principles will walk one day through the glittering gates of the city of God into the eternal inheritance; and of that loyal company it will be said: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Lessons from the Book of Hebrews --- No. 15

R. S. OWEN

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

"FAITH is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

First, we note that faith and hope are not identical; that faith is stronger than hope, for it makes the thing hoped for a reality to us, and confirms our hope. This definition of faith consists of two phases:

1. The substance of things hoped for.
2. The evidence of things not seen.

The reason for this is that the promises of God which must be grasped by faith are of the two classes; to wit, those which pertain to the present, and those which apply in the future. In case the promise is one which can be fulfilled now, faith is said to be the substance; because the moment we accept that promise fully, we have the thing for which we have hoped. But if the thing promised is future, then faith is the evidence; because it makes that thing real to us, and its future fulfilment is assured.

To illustrate the first phase, take the promise of the forgiveness of sins: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. We confess our sins, then the moment we really accept that promise by faith we have forgiveness. And thus believing, the promise brings fulness of joy and satisfaction in sins forgiven.

But if the promise is a future one, such as the promise of our eternal inheritance, then faith is the evidence. To illustrate:

Suppose a man desires an earthly home for his family, but he has no means to obtain it. Hope is born of desire. If he entertains that desire, he will soon begin to hope that some day he will have a home.

Hope is not passive, it is aggressive; so his hope begins to look about to see if there is not some way of getting a home. He sees a beautiful lot, and piles of lumber in various yards for sale, but he has no money with which to buy either lot or lumber. At length he thinks of a friend who has money to lend, and his hope leads him to that man. The man listens to his story, and replies, "Yes, I'll furnish the money. Go ahead and build your home." There is not yet a stick of lumber on that lot. That home does not exist, but the family, because they have faith in the promise of that man, will talk about the house as if it actually existed. And in their minds they will live in the house long before it is finished.

So when we believe in God's promise of a home in the earth made new, it becomes a reality to us, and we talk about the flowers, the trees, the beautiful landscapes; and we walk along the banks of the river of life, and sit down under the shade of the tree of life, and in thought we hold sweet converse with our loved ones who are asleep in Jesus. We enter our beautiful mansions, and we bask in the sunshine of our Father's face. We listen to the angels sing, and it is all real to us. Our hearts are thrilled with it. And why? Simply because our faith in God's word makes it all real. When this is so, how much easier it is to let go of the uncertain things of this world! How much easier to meet the disappointments and reverses of this life, knowing that in heaven we have a more enduring substance!

So in present promises, faith is the substance of things hoped for, and in future promises it is the evidence of things not seen.

In verse six, last part, we have another view of faith in the following words:

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Thus living faith, the kind of faith found in Enoch, and which pleased God and without which it is impossible for us to please Him, is made up of belief, confidence, and action.

Believe that He is, that He exists, that He is just such a God as He is represented to be in His Word, and that He is a rewarder of them that diligently seek Him. We must have confidence in Him because He is our Father and has a Father's love and care for us; and believing this, we must come to Him; that is, we must act out our faith, and the acting is the essential part of living faith; for "faith without works is dead." James 2:20.

Here is where most of us fail. We all believe that He is, and we have confidence in Him as a rewarder of them that diligently seek Him, but we fail in the action. We do not act as if we believed it. When God has promised a certain thing and we have asked for it, we do not at once act as if we had it. No, we wait for some evidence that we have received it, and then it is not faith at all; it is sight, and faith is excluded. When we by faith claim one of the promises of God, we must act as if we had the thing promised. This is living faith. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. This acting out of our faith makes faith perfect, for "by works is faith made perfect." James 2:22. Then let us believe; let us have confidence; and let us act, and thus have living faith and with it please God, as did Enoch.

"By it the elders obtained a good report." Verse 2.

This good report was not in this world, for many of them were counted as the scum and offscouring of earth. But in the sight of Heaven, before the throne of God, this good report was rendered. For to each of them the good words spoken by the angel to Daniel may apply, "Thou art greatly beloved." Dan. 9:23.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Verse 3.

Why does the apostle introduce the thought of creation thus early in the study of faith? He has already shown that faith is stronger than hope. He wishes now to contrast faith with reason, and so he brings in something which, if grasped at all, must be accepted by faith and not worked out by reason. Think of it! A void, empty space; God speaks, and out of nothingness there springs into existence a world clothed in beauty and filled with living creatures. That is a fact which must and can be accepted only by faith. Faith works in a field beyond reason. Reason, improperly used, is faith's worst enemy, and such use of reason has destroyed many a man's faith.

Reason is the eye of the mind. Some one makes a statement to you, and you say, "I cannot see that." Then the person begins to explain and reason with you, and presently you say, "Oh, I see it now." What do you mean? You mean that your reason has grasped it, and it is now a matter of mental sight.

But you may ask, "Does reason have no place in matters of faith? If not, why has God given us the power to reason?"

It is reason's province to consider carefully the foundation of our faith, but its limitations must not be imposed upon the operations of faith. And this

is so because faith connects man with the power of God, and brings that power into operation in his experience. Since God's power is infinite, it cannot be compassed by reason, for wherever we touch the infinite we have touched the unfathomable. Therefore the operation of faith often seems unreasonable to the one who has no faith, who ignores the infinity of the power of God.

The foundation of all faith is the word of God, for faith comes by hearing, and hearing by the word of God. Anything which does not have the word of God as its foundation is not true faith.

God cannot use a man most advantageously to accomplish His infinite purposes until that man comes to the place where his faith is great enough to commit him wholly to God's program, whether he understands it all or not. Let us anticipate a little, and examine a case which will illustrate this point, namely, that of Gideon, referred to in verse 32.

The children of Israel were being greatly oppressed by the Midianites, who had overrun the land and deprived Israel of all possible means of escape, as viewed from a human standpoint. God told Gideon that He would deliver Israel, and that He would do so by the hand of Gideon. It seemed impossible and improbable to Gideon. He could not see that he was the man for that work, since he was of no special repute in the nation of Israel, and he belonged to an obscure family. Finally he asked God for a sign. So at his request God gave him the sign, one morning, of a fleece full of water, but with dry ground around it. This was exactly the sign for which he had asked, but he still felt distrustful. He then asked God to reverse that sign, and the next morning the ground was wet while the fleece was perfectly dry. Notice that from this point onward to complete victory nearly every step that God asked Gideon to take was an unintelligible one to him.

Gideon called on Israel for an army. Thirty-two thousand responded, but God told him he had too many men. Twenty-two thousand of his men went home. Of the ten thousand who remained God still said they were too many. Under the word of God the ten thousand were brought to the brook, and the men who threw themselves down in a careless manner to drink were placed in one company, while the men who had their minds on the battle and kept their eyes toward the enemy and lapped up the water while they watched, showing that their hearts were on the one enterprise, were placed in another company. Now Gideon's army was divided into two bands, one of nine thousand seven hundred and one of three hundred. Then God said, "By the three hundred men that lapped will I save you."

God then told Gideon to equip his band of three hundred by giving them each an earthen vessel with a light inside; then to divide his three hundred into three bands, and surround the camp of Midian in the night, approaching it from three sides; and to break the pitchers and let the light shine forth as they shouted, "The sword of the Lord, and of Gideon." Unsanctified reason would sneer at this, but faith moves forward at the word of God and obtains the victory.

God is seeking a Gideon's band today. Each one of them must have a single purpose at heart,—to do their part in the final conflict with evil. Each one of us is an earthen vessel. Have we the light inside, and is the earthen vessel broken so that the light can shine? If so, we belong to Gideon's band of today.

Loma Linda, Calif.

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.

Japan Calls — Will You Answer?

ANDREW N. NELSON

Principal Japanese Mission Training School

THE Spirit of the Lord is beginning a great work in Japan. He is calling out a people to prepare to meet their Lord. Since the earthquake there is a new spirit of earnestness among us as a people, and while many of the people of the stricken cities have resumed their activities of business and pleasure, just a reminder of the disaster makes ears attentive.

Our greatest need is workers. We are short-handed in the field, short in the canvassing work, and short in the school. With this need there is the accompanying need of money to build up the training school, for 90 per cent of the needed workers must come from the school. Our 376 members believe this, and all are united in the one purpose of building up an efficient college.

Our present location is cramped and we cannot grow. To provide facilities for even one hundred students in this present location in Tokio means an unjustifiable outlay of money. Crowded in our present two-and-one-half acre compound are the publishing house, six foreign homes, the headquarters church, and a storehouse, besides the school and dormitories. The school gardens have shrunk until they are just little patches between the buildings. Added to all this is the havoc of the earthquake. We pulled the building back into shape with block and tackle, but other repairs are not yet made. We do hope they will never be necessary, preferring rather to use the same means to help build up a new training center.

Must Be Bought This Year

The unprecedented special offering of over 50,000 yen (one yen equals 42½ cents, American money) started our new school enterprise. This money is coming in over a period of three years. With the first 15,000 yen we have secured a fine campus and an option on an adjoining piece of garden land, twenty-five or thirty acres in all. We must buy this remaining portion within the present year, and we believe that we can do it through the redemption of pledges, the Harvest Ingathering work, and the overflow on the next Thirteenth Sabbath Offering.

We are indeed grateful for the love and co-operation of 200,000 faithful believers scattered all over the world. You are sacrificing for the building up of the work in distant lands, for the salvation of people you will not meet until the glad union of the saints at the coming of our King. So we know you are interested in the work in Japan. We sent messages through the Sabbath School Thirteenth Sabbath Readings, but so many things have happened since then that we wish to send another letter on the eve of the special offering for Korea and Japan.

A Tribute of Thanksgiving

We are thankful for the abundant blessings of the Lord in this field. He is very near to us, and is leading us on to victory. We rejoice that our brethren and sisters have given us a new publishing house to

take the place of the former building that was left a heap of ruins by the terrible earthquake. The present building is a plain, one-story structure, economically built, but much better suited to the work that has far outgrown the original plans. It is again pouring forth a copious stream of truth-filled pages, and will ere long be self-supporting. Finally, we are thankful for the faithfulness of the Japanese brethren in their tithes and offerings. Last year the per capita tithes and offerings were 54.67 yen, the highest of any mission field in the world.

I know you all rejoice with us that we have secured our new school site. In a few words I want to tell you something about it. For the last few weeks we have been surveying and investigating, preparatory to breaking ground and putting in a crop. The government officials have been very kind and helpful, giving us most excellent advice. Government experts are always available for consultation as to the best method of preparing the ground, raising profitable crops, and marketing.

The place is just a mile and a half from the railroad station, and but one-half mile from a good county road leading into Tokio. The capital is two hours distant by rail.

Beautiful for Situation

The site is higher than the surrounding country, and commands a beautiful view of Mt. Fuji Yama, Tokio Bay, and surrounding woods and valleys. Ten minutes' walk brings you to the seashore. The soil is quite fertile, and the climate somewhat milder than that of Tokio. The winters are warmer and the summers cooler. There are two springs on the place, the larger of which gives 2,000 gallons of good water a day. We do not know whether we have twenty-five or thirty acres, as the land has never been accurately surveyed. But government surveyors are now at work on the place. They will first make us an outline survey and an accurate outline map. Then when we give them the information as to how we wish to use the land, where we want the buildings, gardens, orchards, campus, and the like, they will resurvey, staking out the buildings and gardens, straightening the roads, and marking out the campus. Furthermore, they will give us a written report, containing the recommendations of experts as to the best use of the land, with budgets containing detailed estimates of the cost of cultivating, harvesting, etc. This will be an invaluable help. The cost of this detailed survey and planning is absolutely nothing. The Lord is blessing us in many unthought-of ways.

Vegetables of all kinds are doing very well on the ten-acre piece already under cultivation. Of fruits, prunes and Japanese oranges will be the best crops, but persimmons, plums, Japanese medlar, and figs will also do well. Bamboo and pine will also be profitable crops. Chickens and cows will do well. So the hopes of developing an efficient school plant are bright indeed. The famous Japanese cherry, in addition to pine, cedar, cryptomeria, and other decorative trees, will be used for windbreaks. Thus we hope to develop the acres, to provide food and work and ideal school

homes for our precious young people of Japan. We believe that this coming thirteenth Sabbath overflow will contribute in a large degree to making this possible. Large funds are urgently needed to train Japan's workers.

* * *

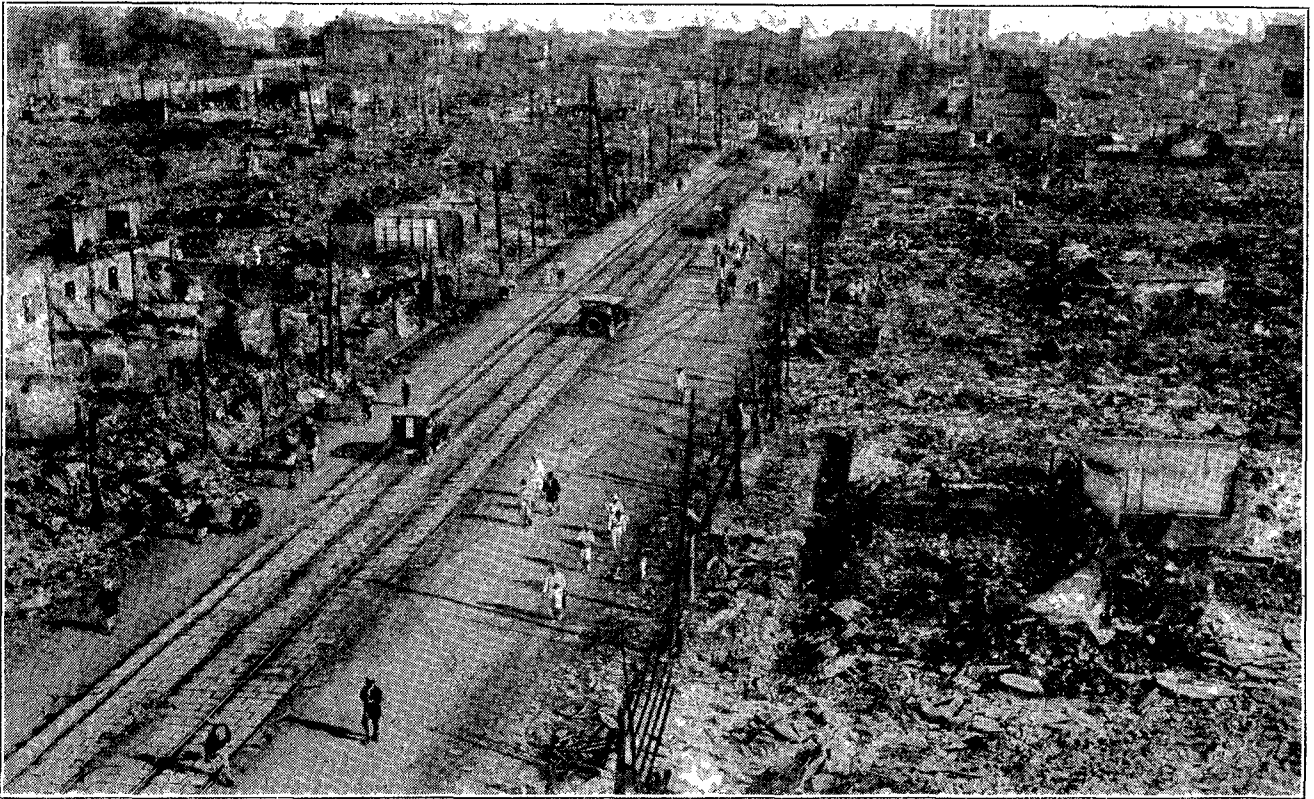
General Meeting at East Bengal, India

ALTA BOWEN-CLARK

THE annual meeting for this province was held at Gopalganj, East Bengal. Many of the native workers and church members left their little stations in East Bengal, and came to meet with several of the missionaries from America, England, and Australia. Many walked a day's journey; others rowed in small boats for two and three days. As we entered the mission compound, we were met by a company of small boys singing a welcome in Bengali and waving little flags to greet us. Their faces were bright, and they were clean and polite, bowing their welcome to us.

with cymbals. These two men furnished the music. Just in front of the platform were seated about forty little boys and girls, with legs crossed. They sat quietly. Their dress was a single piece of cloth arranged like a skirt with a shirt hanging loose on the outside. To the right, sitting on the floor, were thirty-five women, almost every one of whom held a tiny baby in her lap. Their dress was a six-yard piece of cloth wrapped around them and thrown over the head and shoulders. About seventy-five men sat on benches to the left of the platform. They were dressed in the same fashion as the little boys, and were intelligent and attentive. They were the recognized heads of their houses, and so the women sat on the floor. As they expressed it, they were sitting at their husbands' feet.

This is the room in which the school is conducted for the Bengali boys. They had made paper chains such as the children in America make, and had festooned them from the ceiling. They had also made many little paper flags and an arch of welcome.



Nelson

DEVASTATED TOKIO

We were very much interested as we were shown the different buildings on the compound — the boys' dormitory, the weaving-rooms, the head master's house, and the school and chapel buildings. These are all simply made, being constructed of wooden frames with woven mats for the walls and with tiled roofs, yet they are clean, and meet the needs of the people.

Close to these buildings is the missionary's bungalow, facing the river and surrounded by banana trees and date palms. This is an attractive and comfortable home, and is very much appreciated by Brother and Sister L. G. Mookerjee, who are carrying the burden of the work in this section of India.

Soon we were attending the first meeting. Men and women, boys and girls, quietly entered and took their places in the chapel. There were not enough seats for all, so straw mats had been placed on the floor for the women and children to use. In front, on the floor, sat a man with a drum, and to his right another man

As we entered, we wondered what interest these people would show in the meetings. We were soon convinced that they were warm-hearted, and had really found the Saviour who changes hearts. How eagerly they joined in the singing and prayers, and how interested they were in the annual report, which was read by their leader, L. G. Mookerjee. All was being given in the Bengali language, so it was left for us to read the report after the service.

A report of the evangelistic work, the work among the women, the Sabbath school work, the educational work, the medical work, and the literature work, was given, and it made us realize how systematic our work is, even reaching into the jungles of India.

This is a progressive mission station, and people are coming to the Lord. But if the workers here had more facilities, the conversions would be many more than they are now. The work is hindered because of lack of money to send out native workers.

There are many earnest men here who could do the work, but there is no salary for them. There is no money with which to erect chapels where people can worship the Lord. Our hearts are touched as we come in contact with these real needs. I wonder if you at home know and realize that two thirds of the people of India — the Hindus — are worshipers of the cow, and the other third — Mohammedans — are praying to Allah.

These people make good Seventh-day Adventists. They give up their tobacco, their chilies (peppers), their ornaments, and other things. They do all their cooking on Friday, and will not even light a fire on the Sabbath.

How deeply have I been impressed that we as a denomination ought to live more simple lives! These people have very little to give. They are very happy indeed if they have one dress, and eight cents a day for food. How can they pay for evangelists or buy tracts to give away?

Not long ago three of the boys came to the wife of the missionary, suggesting that they were willing to eat plain rice with salt and go without their vegetable curry as long as necessary, in order that each of them might in this way earn one rupee and four annas (about 40 cents) to purchase a copy of the Bengali Bible. During the recent Week of Prayer, all the boys of the school deprived themselves of their vegetable curry for several meals in order that they might have something to bring for the Annual Offering, and in this way they realized two rupees and thirteen annas (about 86 cents).

How faithful these people are in the Harvest Gathering work! In 1923 they secured about \$67. This amount does not appear to be very large, but it represents a great amount of work, much of the money being collected in the following way: Two pice (one cent) from fishermen; one anna (two cents) from oil venders; two annas (four cents) from the grocers; and four annas (eight cents) from the rice dealers and others.

At the close of one of the meetings, opportunity was given for any who had offerings to give, to present them to the Lord. One woman put in 42 rupees, about \$14, which was the title of her family for over a year. A man paid his Sabbath school donations for the last year, and it amounted to 26 cents. These offerings indeed seem a great deal when you realize that their average wage is about \$6 a month.

During the revival service, we learned that they also bear trials for the sake of the truth. One man, with tears in his eyes, told how he and his four children had been struggling to get along. The mother had died, and because of his new religion his relatives would have nothing to do with him, nor would they help him in any way with the children. He was in great trouble. Another man was greatly affected because his wife was not an Adventist: she could not give up her tobacco and betel-nut chewing. He felt very bad because he sometimes did things on the Sabbath that did not set a good example before her, and he wanted our prayers that he might be strengthened on his weak points. Another man wanted our prayers that he might be victorious over his tongue (falsifying); another resolved that he would not cook any more on the Sabbath; still another confessed he was keeping something that was not his, and he was going back to his home and return the thing to the rightful owner.

We rejoiced to see seven precious souls buried with their Lord in baptism on the Sabbath day, at the close of the morning service. One of these was a Brahman, the highest caste in India, and another was a Mohammedan.

The following incident will help you to realize how important it is that we live the Christ-life here in India. One man came to Brother Mookerjee and said, "I am a poor, ignorant man. I cannot read or write. I do not know what to do to get to heaven, so I will follow you. I will watch you, and do as you do. If you get to heaven, I'll get there too; but if you do not get there, then I shall be lost." Is not this a plea to give your life, or to help send another to show these people the way to heaven and eternal life?

Calcutta, India.

* * *

Sickness Returned When Idols Were Restored

BERNHARD PETERSEN

A LITTLE boy attending one of our schools came from a heathen home, but what he heard of the gospel story day by day made an impression on his mind, and he told his parents of the things he had learned. As a result his father became interested, and expressed a desire to study the Bible. His wife had been sick for a long time, and asked if our evangelist could not come over and pray for her recovery. The evangelist went, but before offering prayer he asked that the idols be removed. This was done, and they joined in prayer together. The next day the wife felt much better, and she kept steadily improving.

One day her mother visited her, and seeing that the idols were gone and learning the reason, persuaded her daughter to restore them. She did as her mother said, and with the restoration of the idols the sickness also returned. Now she refuses to even talk when any of our people come.

But her husband's mother had noticed the effect, and it made such an impression on her that she began to attend our meetings and worship the true God. She enjoys listening to the gospel truth presented, and comes very faithfully, and hopes to be baptized soon and join the church.

Mukden, Manchuria.

* * *

A Big Little Thing

A FRIEND who had borrowed a postage stamp in a moment of need, apologized for replacing it with a penny, saying that she always meant to return a loan of that sort in kind, not with its money equivalent.

It was only a little thing, and at first it seemed almost overscrupulous. But on second thought we remembered that we had both erred and suffered in this respect.

Why is not the money just as acceptable as the postage stamp, or the spool of thread, or the cupful of raisins which a neighbor has run in to borrow? asks some one. Because it does not replace the useful article. It only furnishes the means to replace it, when time and opportunity offer.

And very often the want of a thing is more than the worth of it, as the old phrase has it. Even in the town it adds a little to the burdens of life to take thought of and replace supplies. Both justice and neighborly thoughtfulness should remind us to return our loans in kind.—*Christian Age*.



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.

Our Refuge in "That Day"

G. P. BOLLMAN

"HENCEFORTH there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." 2 Tim. 4: 8.

Probation's hour is passing;
Time's speeding fast away;
And soon we'll face in judgment
The issues of "that day."

The end is surely coming,
The end of sin's dark sway;
Earth will be purged by fire,
In that decisive day.

But when the rocks are rending,
And islands flee away,
We'll have a safe, sure refuge
From terror in "that day."

The Lord, He is our refuge;
In Him we'll watch and pray;
Then we'll not be o'ertaken
By wrath in that great day.

* * *

Between the Lines

MRS. REBECCA BAILEY STONER

"I WISH my mother were a natural mother."

Why did Kathryn say this? Kathryn is more than ordinarily intelligent. She reads books and writes a good letter. She is fond of music, and she knows good music too.

Kathryn never wants for pretty clothes. She is generous and good tempered. She has a lovely home, with rich rugs, beautiful hangings, a garden full of roses and geraniums sweet in the summer wind. Kathryn loves her mother sincerely and respects her deeply, but — what is the matter with Kathryn?

Kathryn cannot remember of mother's having taught her to pray or to read her Bible. Mother had never formed the beautiful habit of telling Kathryn bedtime stories, or of tucking her snugly in with a good-night kiss and "happy dreams." If she had the habit, Kathryn has no recollection of her doing these things. No tender love has drawn them together. There are no heart-to-heart talks between them.

It has not escaped Kathryn's notice that she and her mother are not chums. Mother has never been her closest confidante. Mother could not be bothered with her little girl. She is usually busy with what she considers important affairs of her own. She enjoys her magazines and embroidery — and Kathryn entertains herself.

Mother does not realize that the days and months go on and the years are passing, and that it is possible that by degrees Kathryn will grow away from her and cease to be a little girl, and that Kathryn's companionship may be somewhere else than in her home. She does not realize that she may see Kathryn swept out of her hands like a wild bird that she cannot

hold. She may soon see her go down the walk — a bride — to a home of her own.

I wonder if, when it is too late, her mother will reproach herself for her lack of appreciation of Kathryn's companionship. I wonder why some one doesn't talk to that mother about these things — don't you?

* * *

Libraries: Ancient Factors in Man's Development

REMEMBERING that the art of printing on paper is not very old, we are likely to look upon libraries, those potent instruments for the spread of knowledge, as relatively modern things. True, the movement to get the greatest amount of literature into the hands of the most people is just getting well under way in many countries; but true libraries existed for thousands of years before the birth of Christ, and they have constantly commanded the interest of king, priest, and layman ever since.

Four thousand years ago the firm of Murashu Sons, bankers and brokers at Nippur, Assyria, comparable in their status in that country to the Rothschilds in England and the house of Morgan in the United States, stacked in their business archives clay tablets written before the era of Abraham, which recorded hundreds of their transactions.

Nineveh's Libraries Had "Shelf Numbers"

Asurbanipal, who died in 626 B. C., had at Nineveh a library which had been classified and arranged according to the subject matter of the tablets, each series being given a number and a title, composed, as a general rule, of the first words of the first tablet. The king sent out his scribes to all the temples and schools of Babylonia and Assyria, and had them make copies of tablets in the then modern Assyrian language. The story of the deluge, now in the J. Pierpont Morgan library in New York City, which is dated about 2000 B. C., is clearly a copy of an older version.

The Egyptians, too, had their libraries. Behind the hall of columns of the Rameseion at Thebes, was the Sacred Library, called the "Dispensary of the Mind." It had an astronomical ceiling, on which the twelve Egyptian months were represented, and its walls showed a procession of priests carrying the sacred arks. Its circle of 365 cubits, each representing a day of the year, was carried off by the Persians, and is therefore lost to us except through the description of Diodorus.

Greeks Had Greatest Early Libraries

The Greeks probably had a few private libraries during the fifth and fourth centuries before Christ, but we know practically nothing of their character. However, to the later history of the Greeks are accredited two of the greatest of the ancient libraries of the world. The first of the Ptolemies collected the twin libraries at Alexandria, containing 700,000 volumes carefully arranged and catalogued, which were

burned when Julius Cæsar set fire to the shipping in the harbor. The great library of Pergamum in Asia Minor, which Plutarch says contained 200,000 volumes, was ultimately sent to Alexandria as a gift to Cleopatra from Antony, with the view to making good in some measure the loss which had been caused by Cæsar.

The Athenians had become book lovers by the time of the invasion of the Goths, for it is related that one of the Gothic chiefs, on finding some of his soldiers on the point of burning the libraries of Athens, told them to leave the books to the effeminate Greeks, as the hands accustomed to the smooth papyrus would feebly grasp the arms of the warrior.

Rome's Book Collections Surpassed Medieval Europe's

Under the Greeks the parchment used in making the scrolls was so greatly improved that by Roman times many varieties were to be found on the market, and the Egyptian ink in use then has much of its ancient gloss and freshness today. In fact, inkstands for two colors of writing fluid, much like those we use, have been excavated from the ruins of both Pompeii and Herculaneum, and one from the latter city contained ink which, though somewhat thick, could still be used for writing.

Though Rome was slow to develop an interest in literature, and her first libraries were those which she took as spoils of war, by imperial times the library facilities of the city were far ahead of those of modern Europe before the middle of the eighteenth century.

Famous Constantinople Library Spread Through Europe

Constantine the Great, in 336 A. D., founded a library at Constantinople which grew under his successors until it contained one or two hundred thousand volumes, among the more valuable manuscripts being the only authentic account of the proceedings of the Council of Nice and a manuscript of Homer written in letters of gold on serpents' skin, which measured 120 feet in length. Although several fires played havoc with the collection, from this library have come some of the choicest treasures now to be found in the libraries of Europe.

Another library which lost some of its treasures to thirty of the great libraries of Europe and others in oblivion, was the famed Corvina, collected by the witty, attractive, and scholarly Matthias Corvinus, king of Hungary, in 1460. This collection of more than 50,000 manuscripts, probably the largest and finest of its kind ever made in Europe, was the hobby of a monarch of taste and discrimination. But the Turks in 1527 rifled the rich halls it occupied in the castle of Buda, and scattered its precious contents over the continent.

France Has Greatest Modern Book Collection

Among present-day libraries the Bibliothèque Nationale, at Paris, with its more than 5,000,000 printed books, 500,000 maps, 110,000 manuscripts, and over 1,000,000 prints, easily outranks all others.

The British Museum Library claims second honors for size, and an even score with its rival on the value of its contents.

The Library of Congress, at Washington, with its more than 3,000,000 volumes, stands third upon the list of the world's great libraries.

But there are almost as many libraries of peculiar kinds as there are races of men. The Arab libraries, consisting for the most part of works on theology, jurisprudence, and philology, are attached to their

mosques, are seldom read, and rapidly fall into decay. The leaves of the books are not often bound together, but usually are placed loose in a leather or pasteboard cover, so that several persons can use the same book at the same time, each taking out a handful of leaves. The Buddhist writings in the temples of eastern Tibet are printed from blocks such as were first used in China, or are written by hand. The Buddhist scriptures of Siam were written by some devotee with brass or iron stiles, upon the leaves of the talipot palm, and each leaf wrapped in yellow cloth or silk. They are read only on special occasions.

At Merton, the oldest of the colleges of Oxford University, some of the books are chained to the shelves; and among the rich medieval manuscripts of the library at Vatopethi on Mt. Athos, there is a curious old geography of the eleventh century after Strabo and Ptolemy, containing some extraordinary maps.—*National Geographic Society Bulletin.*

* * *

Pure Air Vital Night and Day

A BABY born in a home of four rooms has four times the chance to live that a baby has who is born in a home of one room.

There must be sunlight and an ample supply of oxygen, or physical prosperity is impossible.

Expired air—that is, the air which is expelled from the lungs—is filled with the carbon dioxide, or “carbonic acid gas,” as it is commonly called.

In a room overcrowded with living beings, the air becomes filled with the carbon dioxide, so that the air taken into the lungs is not pure oxygen, but is a contaminated and poisonous mixture of oxygen and harmful compounds.

There can be no fire, or “oxidation,” as it is called, unless the lungs carry free oxygen to purify the blood. Otherwise, food is just as useless as the coal or wood in the stove is without oxygen.

Impure air is responsible for many diseases.

Impure air cannot cause scarlet fever, or typhoid, or infantile paralysis, but it can so lower the vitality and resistance of the body as to permit the entrance of these germs.

Indigestion can result from lack of oxygen, because food is the fuel which has to be burned up by the oxygen. Without an abundance of oxygen the furnace of the body is clogged and trouble follows.

Every farmer recognizes the importance of the air supply, and is at great pains to have plenty of space for his horses, cattle, sheep, pigs, and poultry.

So important to human health is the amount of air space that the laws and ordinances require that the hospitals, jails, schools, and all institutions shall have a certain minimum of cubic air space for every inmate or pupil.

Headache, nausea, faintness, and dizziness are the immediate symptoms of poor air. If one continues to live in such surroundings, paleness of the skin, lassitude, loss of appetite, anemia, and diseases of the skin follow.

The open window at night and fresh air at all times will go far to keep you well and to give you a long life of usefulness.—*Royal S. Copeland, M. D.*

* * *

THE most successful toilers are those who cheerfully take up the work of serving God in little things.—*Mrs. E. G. White.*



YOUNG MEN and YOUNG WOMEN



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

Sunsets

LYNDON L. SKINNER

LAST night I crossed San Francisco Bay on the ferry. It was at sunset, and as the boat came around Goat Island, I was standing on the prow watching the purple and gold reflections of the setting sun on the Piedmont Hills.

Attracted by one particular ray of delicate hue, I traced it clear back across the sky until it fell into the water just beyond the Golden Gate, as the last bit of the sun sank below the horizon and left a long reflection on the water and against the hills.

I had seen the beautiful sunset, world-famed, at the Golden Gate. And as I continued on my way, my thoughts ran to sunsets—other sunsets—the sunset of life.

When one comes to the sunset of life, and looks back over the years of the past, I wondered what really makes the sunset beautiful.

Something reminded me of the late Woodrow Wilson's little essay, "When a Man Comes to Himself," in which he said:

"No thoughtful man ever came to the end of life and had time and a little space of calm from which to look back upon it, who did not know and acknowledge that it was what he had done unselfishly and for others, and nothing else, that satisfied him in the retrospect, and made him feel that he had played the man. That alone seemed to him the real measure of himself, the real standard of his manhood."

This is the real secret of beautiful sunsets.

And I wondered, as I walked down the gangplank into the "Embarkadero," how many of my fellow passengers will see sunsets at the close of their days of activity, as beautiful as the one they saw at the Golden Gate last evening.

For it has been said: "The sunset of every life of service is beautiful."

* * *

Let the Holy Spirit Have More of Us

MEADE MAC GUIRE

THE climax of the experience of conscious failure and defeat in Romans 7 is reached in the words: "O wretched man that I am! who shall deliver me from the body of this death?"

As the eighth chapter describes a wholly opposite experience of conscious and continuous victory, its climax is in striking contrast, "Nay, in all these things we are more than conquerors through Him that loved us."

It is one thing to conquer, after a long and fierce conflict, by merely averting defeat. It is another thing to be more than conqueror—to know that at no moment is there any question of ultimate and complete victory; to push the battle into the enemy's territory and drive him before us a defeated and impotent foe. This is being more than conqueror, and this is ours through Him that loved us. So far as we are concerned it is a victory of love—love that lifts us out of the element of sin and failure and defeat into the atmosphere of His own life. This is all a matter of spiritual law. In the seventh chapter the testimony is:

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after

the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin."

Now what has become of this law in the eighth chapter? Has it been removed or destroyed, so that there is no more temptation or tendency to sin, as so many seem to expect? No more than the natural law that prevents a man's living under water is done away when he descends in the diving apparatus. The law or tendency remains, but it is completely overcome or counteracted by the higher law, which provides the means of life from above.

So Paul says: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

It is this working of the law of the Spirit of life that continually counteracts the law of sin and death, and makes it possible for the life of Christ's disciples to be "like His, a series of uninterrupted victories." God's child is not a slave fighting to obtain his freedom, but a free man fighting to maintain the liberty secured to him in Christ. Freedom is not the goal to be won as the result of the Christian warfare, but is the necessary condition of victorious life.

The natural law of a room at night is darkness. This tendency is not destroyed by bringing in a lighted lamp, but it is completely counteracted so long as the lighted lamp remains. If it is removed, the tendency is again evident, for darkness reigns.

The dark room represents our hearts, and the tendency to darkness represents the law of sin working in our members. The lamp is Christ. On His entering our hearts, the tendency and possibility to sin are not destroyed, but His presence completely counteracts the working of the law of sin, so long as He reigns within. Thus the law of the Spirit of life in Christ Jesus makes me free from the law of sin and death. And by this blessed ministry of the Spirit we are more than conquerors through Him that loved us.

But many are perplexed concerning this experience, because, though they are certain of a very real victory in Christ, their victory is not complete. It seems to be partial or fragmentary, and they long to be "all Christ's all the time."

Our experience seems to teach that we are more like a house with many rooms than like one room. We may invite the Spirit to come in and make Christ real within. We may fully surrender the best room to Him, and we may yield up another room, and still another, to be occupied and possessed by the divine Guest. But the fulness of His blessing can come only when the last room is surrendered, and He is crowned King of all, while we withdraw and leave Him in undisputed control of the utmost limit of our being.

Many talk of getting more of the Holy Spirit, but what we all need is to let the Holy Spirit have more of us until the remotest corner of every room is filled with His presence. This is the blessed life of victory, the new life in Christ Jesus. It is the life that means inseparable union with Him.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."



THE WORLD-WIDE FIELD



NEW SUNDAY BILL PENDING BEFORE CONGRESS

SENATOR WESLEY JONES, of the State of Washington, introduced a very drastic Sunday bill in the United States Senate about six weeks before Congress adjourned. He admitted that Dr. Clarence True Wilson, head of the Methodist Episcopal Church Board of Temperance, Prohibition, and Public Morals, and Rev. W. W. Davis, secretary of the Lord's Day Alliance of Maryland, framed the bill, with the exception of the exemption clause, which Senator Jones asserted that he insisted must be inserted. But the exemption is so worded that it means nothing in its application in our defense. The bill is known as S. 3218, and reads as follows:

"A BILL

"To secure Sunday as a day of rest in the District of Columbia, and for other purposes

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person to labor, or for any person, firm, corporation, or any of their agents, directors, or officers to employ any person to labor, or to pursue any trade or secular business on the Lord's Day, commonly called Sunday, works of necessity and charity always excepted.

"SEC. 2. That from and after the passage of this Act it shall be unlawful in the District of Columbia to keep open, or use for secular or commercial purposes, any dancing saloon, theater, bowling alley, or any other place of public assembly, or to engage in commercialized sports or amusements on the Lord's day, commonly called Sunday.

"SEC. 3. That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employee or employees engaged in works of necessity, excepting household or hotel service, to work on the Lord's day, commonly called Sunday, unless within the next six succeeding days, during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to work in his or its employ.

"SEC. 4. That any person who shall violate any of the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500, or by both fine and imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than six months, in the discretion of the court.

"SEC. 5. Any person who from conscientious conviction observes another day of the week as holy time and who uniformly does not labor any part of such day, may not be prosecuted for individual work or labor on the first day of the week, provided such work is performed in such a way as not to in-

terrupt or disturb the repose and religious liberty of the community; but he may not employ any labor or conduct any business which is in violation of the provisions of the foregoing sections.

"SEC. 6. That all prosecutions for the violation of this Act shall be in the police court of the District of Columbia."

The Lord's Day Alliance and the Methodist and Presbyterian churches are especially active in carrying on a campaign in behalf of the enactment of this measure. The Cumberland Presbyterian Assembly, which convened recently at Austin, Tex., passed a resolution indorsing this bill, and sent it to the District of Columbia Committee of the Senate, to whom the bill has been referred. The Lord's Day Alliance secretary of Maryland met with the Woman's Interdenominational Federation in Washington, D. C., recently, and secured the support of various Protestant denominations and the National W. C. T. U. organization, in behalf of the passage of the bill.

The forces which are behind this measure are planning one of the biggest campaigns ever launched to put their pet measure through Congress. The Lord's Day Alliance secretary of Maryland admitted that he was strenuously opposed to granting the seventh-day observer any exemption, but that Senator Jones would not introduce the bill unless it was written in. It is very evident that these political reformers are after those who observe the true Sabbath.

On account of Congress' adjourning early in June and not reconvening till after the November election, we thought we would not carry on a vigorous public campaign of sending in petitions until Congress meets again. They should count at the right time.

The Lord's Day Alliance says that this bill, after it is enacted into law for the District of Columbia, is to become the model Sunday law for the nation.

If any of our people want to secure signatures against this measure now, kindly write to our office at Takoma Park, and we will forward petitions to you, which you will kindly return to us filled, so we can keep them till Congress opens, and then we will present them to the committee at a hearing which, we are assured, is to be held shortly after Congress reconvenes.

We ought to educate the public upon this question. Repeatedly the people are confronted with the Sunday law issue locally and in the States, and undoubtedly will be called upon in the near future to vote upon this question in a national referendum. Everything indicates that affairs are shaping up for just that contingency. Let our local conferences pass resolutions protesting against the passage of this

measure, setting forth the true principles of religious liberty, and have these published in the newspapers, and send them in to us so we can forward them to Congress when it reconvenes in the fall.

All these measures are great helps, and enable us to set the true issue before the public. C. S. LONGACRE.

* * *

CANVASSING IN THE PUNJAB

Most of us know that the colporteur work is the hardest work in the field, especially without God's help and blessing. When I begin my work, I always pray and remember these texts, "Fear not; I will help thee." "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." "I will never leave thee, nor forsake thee." "Lo, I am with you always, even unto the end of the world." They always help me to succeed. When I have gone to several houses, and have not had success, and then look at the bundle of books in my hands, I become afraid. At once several temptations are generated in my heart, which I cannot express. But the beautiful text always helps, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

I have gained much experience in the short time I have been in the field. If I get opportunity to work full time, I can sell 100 rupees' worth of books a month. I notice that at first people do this work willingly, but when temptation and trouble surround them, they give up. But they never think of this text, "Count it all joy when ye fall into divers temptations."

Since beginning to canvass, five tribulations or mishaps have befallen me:

1. I was turned out of the Mission hostel for selling books.

2. Once I unexpectedly called upon the bishop at his bungalow with his family, and when I showed him my books, he became angry. He asked me to buy his books. I said, "Sir, my pocket is empty; otherwise I would buy your books. I will exchange some of my books for your books." Eventually, he called his two dogs, and set them on me, saying to them, "Make him understand not to come with Seventh-day Adventist books into my compound." After keeping the dogs at bay by hitting them with my belt, I escaped from the compound. After he had gone inside, I returned and sold a book to one of his servants.

3. Once I went to Rawalpindi. While in the train, my bedding con-

taining mission books was stolen by some one. This meant that I had to sleep for the night without bedding in the cold. I borrowed a blanket from a coolie, but it was so full of lice that I could sleep but little. I found the books next morning after searching the regiments.

4. In Jhelam I sold a book to a school child. The child's father, on seeing the book, recognized it to be a Christian book, and became very angry. He was a cunning man. He told his child to tell me that he wanted to buy some more books. I went rejoicing, thinking I was going to sell some more books, but I was disappointed. The father cursed me, and asked me why I sold his boy a book. He became very angry, and wanted to beat me. Several people came to the rescue, and the man's anger abated.

5. While I am selling books on outstations, I find it very difficult to obtain food and lodgings because of the Indian caste system. Hindus will not allow a Christian inside the house. Sikhs and Mohammedans do likewise. They will not even allow a Christian to bathe at their wells. If we touch their food, they cannot eat it. We cannot eat and drink from their utensils.

Thank God, I can suffer for the name of Christ, and I am glad that there are three or four colporteurs like myself in the Punjab, who are doing the same hard work. We are working in His field, and the harvest is almost ripe for harvesting. Christ wants faithful, hard-working servants for this time. It is my determination to go on spreading the gospel in this way, and I know that God will continue to bless me.

A. PETERS.

* * *

AMONG OUR RURAL SCHOOLS

By rural schools we refer to the work being carried on by self-supporting workers in the hill country of the South.

For years, appeal after appeal came to us through the spirit of prophecy in behalf of these large, neglected areas in the great Southland. Work for both the white and the colored race was urged. The following quotations from the "Testimonies" are typical:

"Let Sabbath-keeping families move to the South, and live out the truth before those who know it not. These families can be a help to one another, but let them be careful to do nothing that will hedge up their way. Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons. Deeds, as well as words, of sympathy are needed. Christ prefaced the giving of His message by deeds of love and benevolence. Let these workers go from house to house, helping where help is needed, and, as opportunity offers, telling the story of the cross. Christ is to be their text. They need not dwell upon doctrinal subjects; let them speak of the work and sacrifice of Christ. Let them hold up His righteousness, in their lives revealing His purity."—*Vol. VII, pp. 227, 228.*

"We must provide greater facilities

for the education and training of the youth, both white and colored, in the South. Schools are to be established away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. In connection with these schools all the different lines of work, whether agricultural or mechanical, that the situation of the place will warrant, are to be developed. Let means be gathered for the establishment of such schools. In them students may gain an education that, with God's blessing, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will become valuable workers in His vineyard."—*Id., pp. 231, 232.*

In a recent visit among our schools in the Southern and Southeastern Union Conferences, it was my privilege to visit eight of these centers. I found the workers of good courage, and doing a real community uplift work. At nearly every center a Seventh-day Adventist church had been raised up. Many more such churches might have been established had more workers heeded the earnest appeals which came from time to time, and gone into these needy sections of the South, and there lived out the truth before their neighbors.

Pisgah Institute

The first of these schools to be visited was the Pisgah Institute, which is located on a 165-acre farm nine miles from the beautiful and picturesque city of Asheville, N. C. When Brethren Waller, Steinman, and others opened up work at this place ten years ago, it was indeed a pioneer undertaking. Now all is changed. A State highway runs within two miles of the school; much of the land has been cleared and placed under cultivation; suitable buildings have been constructed, largely by student labor; a large amount of fruit has been put out; an attractive little rural sanitarium has been erected and equipped; a fine Jersey dairy herd has been developed; and altogether a splendid school center has been established.

There have been forty baptisms at the school during the time it has been in operation. I found a splendid class of young people and children in attendance—ninety of them. The church is an active one, taking part enthusiastically in denominational activities, including Harvest Ingathering, Big Week, and regular offerings to missions. Their average, last year, on the Sixty-cent-a-week Fund, was 68 cents.

Baker Mountain School

Through the courtesy of workers at the Pisgah school, I was enabled to visit several other centers in western North Carolina. The farthest of these from Pisgah was the Baker Mountain School and orphanage, which has been in operation for twenty years under the direction of Brother and Sister W. H. Johnson. The trip to this school was one of the most delightful I have ever taken. The distance was 105 miles, directly across the beautiful Blue Ridge Mountains. The weather was perfect, and the roads excellent. Our

course took us within sight of Mt. Mitchell, the highest point of land east of the Rockies. Covered with verdure to the very summit, these mountains in the early springtime presented a kaleidoscope of coloring not soon to be forgotten. The dark myrtle green of the pines stood out in sharp contrast to the bright living green of the new foliage, while the pure white of the dogwood and the brilliant pink of the red buds added to the attractiveness of the color scheme.

We found the school temporarily housed in the large, barrack-like building which has been occupied by the family since the burning of the home several years ago. A fire which totally destroyed the building occupied by church and school a few months ago, made this last move necessary. The school farm consists of 375 acres. There are 3,000 fruit trees of various kinds, besides small fruit.

The school work is under the direction of Brother and Sister Conger. There were thirty-two in the family at the time of my visit, and nineteen in school. Three hundred children have been sheltered and cared for during the time this work has been going forward.

The Kiwanis Club, of Hickory, N. C. (the nearest city, nine miles distant), hearing of the work which is being done for homeless and neglected children, have interested themselves in this time of the school's great need, and it is expected will aid materially in the erection of buildings to replace those destroyed by fire. The slogan of their club is, "The Neglected Child," and surely they could find no better opening to help in such a noble endeavor than by co-operating with Brother and Sister Johnson in this beautiful work.

Glen Alpine Rural School

At Glen Alpine Rural School I was delighted to meet friends from Wisconsin,—Brother and Sister F. C. Ports, Miss Gertrude Holmes, and Miss Hamer, all of whom had been connected with Walderly Academy. It was at this place where the last labors of Elder D. T. Shireman were performed, and where he lies sleeping, awaiting the call of the Life-giver. It was four years ago that the work was resumed at this center by the present corps. Their needs are many, especially along the line of buildings; a dining-room for the family of twenty-one being not the least.

Mountain Sanitarium and Rural School

One of our older centers in this section of the State is known as the Mountain Sanitarium and Rural School, near Fletcher. It was here that Prof. A. W. Spalding put in several years of hard work, and where he got his inspiration for "Hills o' Ca'liny." Arthur Jaspersen and his fellow workers are holding up the banner of truth in this old center. They are also conducting a cafeteria and treatment-rooms in the city of Asheville.

On Sand Mountain

Sand Mountain is an eminence extending from a few miles southwest of Chattanooga nearly to Birmingham, Ala. It is notorious throughout the country as a "moonshine" district. In this forbidding territory are two of our rural school centers. On account of the almost impassable condition of the roads following severe storms, I was able to reach but one of these centers. By walking a distance of four miles, one of which followed an almost invisible trail up the mountainside, I came to the hospitable home of Brother and Sister L. C. Scott. They settled on Sand Mountain fifteen years ago, and for fourteen years school work has been maintained. A comfortable school building has been erected, which is well equipped for school purposes. The attendance at this school has ranged from eighteen to thirty-five. Sabbath services are held in the same building.

On reaching the first habitation at the top of the trail, I inquired my way. A young man, perhaps twenty-five years of age, responded, and in a very intelligent way directed me. Then he said, "I tell you those folks have done a lot of good up there on the mountain. All the schooling I ever got came from their little school." Mrs. Scott's mother, Sister Fuller, has assisted in this work from its beginning.

Fountain Head Industrial School

After spending a part of two days at the Madison school, which might well be called the parent institution, I visited Fountain Head Industrial School, about thirty miles north of Nashville. This work has been established seventeen years. Brethren B. N. Mulford and F. F. West, who started the work, are still carrying it forward.

I found a fine farm of 127 acres, much of which is under a good state of cultivation. The farming and fruit raising on this old, worn-out plantation have been an object lesson to the community. This year it produced three hundred bushels of Irish potatoes and an equal number of sweet potatoes. Twenty-five tons of hay were sold. There were thirty students in the school, and a church membership of thirty-five. A small sanitarium is operated at this center.

Chestnut Ridge School

The last school visited, Chestnut Ridge, is about twelve miles from the Fountain Head School. This work was started fifteen years ago by Brother and Sister H. M. Walen. Their daughter, Susan, and her husband, H. H. Ard, are associated in the work. There were twenty-three enrolled in the school, all but one being from the community. The farm and fruit are well cared for. Sanitarium work on a small scale is being carried on at this center also.

This rural school work is missionary work of the highest order. It requires tact, patience, self-sacrifice; but the reward is great: neglected children

trained, the sick cared for, whole communities uplifted, the principles of the message instilled into hearts by precept and example,—who can conceive of a higher, nobler work? Where are other families who will follow the example of these pioneer workers? Who will say, "Here am I; send me"?

C. A. RUSSELL.

* * *

THE ADVERSARY FOILED

THAT God still lives and loves His children is established repeatedly by life's experiences. A story grown old by the passing of several years was told to the writer, which confirms faith and creates a longing for a more consecrated life.

Two of our ministers were at one time conducting evangelistic efforts for the Swedish people. They rented a well-located hall and paid the rent in advance. Meetings were held on Tuesday, Thursday, and Sunday evenings. Enemies of the gospel opposed the workers' efforts, vigorously and bitterly. They secured a sleight-of-hand performer to rent and hold entertainments in the same hall on Saturday and Sunday evenings, in spite of the fact that it had previously been rented to our ministers for their Sunday evening services.

Saturday evening came, and the performance drew a crowded house. The big, black-mustached entertainer excelled in his mysterious art. The satisfied spectators were an advertisement for the following evening. Sunday evening came. Some time before the appointed hour for the gospel service, our brethren arrived at the hall, only to find it filling up with a boisterous crowd of people evidently expecting to be entertained as on the previous evening. Accosting the twentieth-century magician, the two ministers informed him that they had rented and paid for the hall for gospel services. No satisfactory response was given. A free ticket, however, was offered to each, and refused. The magician stated that he was to be in the hall for this evening. He also added that he was a Christian, and that his performances were innocent enough.

The two young ministers were perplexed, to say the least. They did not know what to say or do, but finally, in order to avoid any disturbance, they departed, and left the hall to the sleight-of-hand performer. However, as they departed they informed him that they had prayed for the Holy Spirit to be present in the hall on this Sunday evening, and that consequently he would be handicapped throughout his performance. He laughed, and continued to sell tickets.

Soon the hall was filled with spectators, and the entertainment began. But no tricks or magic art came from the performer. The large and gorgeously colored handkerchiefs failed to come from the big silk hat; no coins slipped from the nostrils of those in-

vited to come forward; the clock, which had previously run and stopped when commanded, did neither; and the bevy of pretty birds refused to eject themselves from the basin of water. His art had become ashes, and his efforts were in vain. Time and again he exerted himself in order to bring out expressions of wonder from the audience. He worked himself into a frenzy, and at nine o'clock he was a perspiring, disheartened man.

He gave up, and told the people as much. As they passed from the hall, each was handed back his admittance money, which served as a silent witness of the performer's total failure as well as the mysterious, powerful triumph of the Holy Spirit in behalf of His children.

F. SAMMELSON.

* * *

A WORD FROM THE NEGRO DEPARTMENT

IN view of the world-wide strides this movement is making among all people to the ends of the earth, some notice should be given to the progress of the truth among the colored people in the United States for the year 1923.

By the several churches and evangelists throughout the country, many souls have been won to Christ and added to the cause, thus increasing our membership in the churches, although on the whole the membership shows little growth, due to the pruning of church rolls at the close of the year.

The tithes of the churches were a little more than \$193,000, while the offerings to foreign missions went beyond \$112,000. These two items, added to the other offerings received and estimated, bring the total money received in 1923 to \$360,000.

Our church and mission schools have made steady progress in training our children and the children of those not of our faith for usefulness, thus playing a very important part in home mission work.

While Oakwood Junior College has done well for more than a quarter of a century in its struggles to train our youth for service and heaven, it has taken on new life under the presidency of Prof. J. A. Tucker, with the help of his wife, the teachers, and other helpers, and bids fair to become a potent factor of this denomination in the training of our colored youth. Day by day the school is gaining in confidence and support among our people.

Appreciating the progress that this closing movement is making in all the earth and its great need of men and means to finish the work, we should and do pledge ourselves to win souls to Christ by our upright lives and faithful service.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Prov. 11: 30.

We purpose to pay into the Lord's cause a faithful tithe and a liberal offering, so that the great God may fulfil His sure promises to us, as individuals and as a people, as expressed in Malachi 3: 10-12:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts: And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

W. H. GREEN.

* * *

BRITISH EAST AFRICA

WE have lately held a council of workers at Gendia Mission. All the laborers came from the Pare, Mwanza, and South Kavirondo fields, and nearly all were accompanied by their wives. Elders L. H. Christian and W. E. Read were present from the European Division. The gathering was an enjoyable occasion, and profitable as well.

The European brethren arrived at Kisumu on February 21, and at once set off on a strenuous fifteen-day journey in the Mwanza District, east of the Victoria Nyanza. They were able, in company with Brother W. Cuthbert, the superintendent of that region, to visit the stations at Busegwe, Ikizu, Ntusu, and Majita. It was the season of heavy rains, but fortunately for the expedition, the weather was dry. Special providences enabled the program to be fully carried out, the return steamer was duly caught, and at the time appointed, Brother Christian arrived, to meet a large congregation assembled at Kanyadoto in the South Kavirondo field. From thence the party went by quick stages to the various missions in that field, finally arriving at Gendia, where all the workers had gathered for the council.

First place was given to devotional fellowship and Bible study, and to these the visiting brethren brought rich contributions. We were rather expecting to be overwhelmed with the reports of the shocking state of affairs in Europe, but Brother Christian cheered and delighted us with another aspect of the situation. We learned that through all the perplexity and trial, God had done great things for His people, that the cause was winning marvelous triumphs in the face of unprecedented obstacles.

Help of other kinds was brought. The Big Week efforts in Europe have made it possible to supply us with a small horizontal press, and other apparatus needed to put our tiny publishing house on a more efficient footing. We have many calls for small quantities

of literature in local languages, and the possession of a press will enable us to meet the demand, and greatly assist the educational and preaching work at our stations. Hitherto we have printed in eight languages on a foot press. Now we shall be able to manage small books.

Also our hearts were rejoiced to know that the hospital, which has been deferred for three years, can now be built. Dr. G. A. S. Madgwick has been operating in grass huts, for the most part, which quickly succumb to the ravenous appetites of the white ant and the borer beetle. Dr. Madgwick is qualified to do thorough work in medical and surgical lines, but dare not attempt serious operations in such quarters as we have so far given him. We hope to make provision in our hospital, not only for the natives, but for Indians and Europeans as well. We can all see that this development is going to add strength to our missionary endeavors in all directions. It will afford a practical preparation for the Europeans who come out, and will also enable us to train native nurses, and extend the education of our native teachers very beneficially.

We considered the fields about us, and resolved to ask the Lord to open the door for us into Uganda. It was also decided to start a canvassing work among the white settlers of Kenya Colony, and if we could secure somewhere a canvasser of experience who could work among the many thousands of Indians in this field, to try to introduce our literature among them also.

A request was addressed to the General Conference that the field, with its three mission territories, might be recognized as a union mission, and organized as such.

More than £170 was collected in the meeting toward the cost of building the hospital, and another £100 was contributed to meet the dire distress prevailing in Germany and other parts of Europe.

Plans were laid to reduce the number of stations in the South Kavirondo field, so that a stronger force might be concentrated at the remaining stations. Now that we have about one hundred native teachers, many of whom are growing in ability and sense of responsibility, we aim to develop a native ministry through which the field may be evangelized. It will be necessary, however, to move cautiously in these developments.

The European Division was asked to organize a department or commission of foreign missions, which should draw together all our mission fields, form a medium by means of which the total sum of missionary experience might be brought to bear upon particular mission problems, and also form a connecting link between our European Division missions and those operating in the African Division and other parts of the world, where common problems are being worked out. To

workers in the mission fields, alone for months at a time, it is exceedingly interesting to know how others are grappling with similar difficulties, and perhaps mastering them.

For reasons of health, Brother and Sister W. W. Armstrong will go on furlough shortly, to be followed as soon as possible by Brother and Sister T. G. Belton. Dr. Madgwick also goes while his hospital is being built, so as to avoid any break for some years in the working of the institution. We are hoping for some slight addition to our forces as the result of the visit of the brethren. Their coming was an inspiration and a blessing to us all. Many testified that prayers for help to come through the gathering had been abundantly answered.

W. T. BARTLETT.

* * *

PROVIDENTIAL ACCOMPLISHMENTS AMONG INCA INDIANS

In a recent tour through Bolivia and Peru, Webster E. Browning, Ph. D., educational secretary of the committee on co-operation in Latin America, came in touch with our work at Lake Titicaca. He reports his findings through the *Missionary Review of the World* for April, as follows:

"The Seventh-day Adventists carry on a work among the Indians who live on the borders of Lake Titicaca, in Bolivia and Peru. In a large district where no other evangelical body has as yet planted its work, this society has built up one of the best instances of constructive missionary education for the aboriginal population that can be found in South America.

"Lake Titicaca lies up in the high Andes, at an altitude of almost 12,500 feet above the sea, and its waters are always near the freezing point. The entire region round about is bare and cold and cheerless. Yet this immediate district is the center of two or three millions of Indians who are the descendants of the once powerful races over which the Inca chieftains ruled until the coming of the Spaniards in the sixteenth century. Many of these Indians have been received into the Roman Catholic Church, and by it are claimed as loyal children; yet it is but a baptized paganism which has come to them, and in times of stress and doubt the simple heart of the native turns to his pagan divinities, and he bows down and worships them. One who has traversed these bleak upland plains cannot wonder that the Indian, from time immemorial, has looked upon the sun as his god, and that even yet, in spite of a veneer of Christian teaching, he considers it his principal deity.

"The Adventist missionaries have undertaken a work in this region that has already done much for the material and spiritual uplift of the Indian population. This work is divided into the usual educational, medical, and evangelistic departments, but this short statement can treat of the first only.

"The latest statistics state that seventy-eight schools have now been established, with a total registration of 3,700 pupils. The majority of the teachers in these schools are Indians who have been trained under missionary direction, and one white man to every ten or twelve natives acts as

instructor and superintendent. The buildings are of the most primitive and simple construction, and in most cases have been erected by the pupils themselves, who have thus learned practically something of the art of building. In one instance, when labor was lacking, sixty-five teachers who had gathered at Juliaca, on the borders of Lake Titicaca, to attend a normal institute, undertook the work themselves, and carried the construction of the building to completion.

"In these schools, in addition to the instruction in ordinary branches and in the Bible, much stress is laid on industrial training; and carpentry, blacksmithing, and farming are taught in a practical manner, under trained teachers. The whole region is being helped, and government officials who are familiar with the situation, are loud in their praises of the work that is being done. Recognizing that the

Indian has had much of mystic teaching from the dominant church of the country, which has done little for his uplift and which is generally beyond the comprehension of his childlike mind, which has been further deadened by the use of coca leaves and the lack of sufficient food and clothing, the missionaries have endeavored to give him that industrial training which will benefit him physically and materially, but have not omitted the instruction which has to do with the soul.

"One worker [Brother F. A. Stahl is here referred to] of this mission has now gone down into central Peru, a tropical region which is peopled by savage tribes who fear the white man and, as a rule, lose no opportunity to attack him, and has opened his work on the banks of the Perené River. One baptism is reported, and the missionary, who is a physician [nurse], finds a ready response to his efforts."

A CHANGE IN OUR MONTHLY SUMMARY

Our work has become so large and the demands on the space in our church paper so great, that the editors have felt for some time that the statistical reports from the General Conference Departments should occupy less space, especially those of the Publishing, Home Missionary, and Missionary Volunteer Departments. After careful study had been given this matter by the General Conference Committee, action was taken, recommending that the statistical matter from our departments be materially abbreviated. The portion of the recommendation relating to the Publishing Department reads as follows:

COLPORTEURS' SUMMARY FOR APRIL, 1924

	Agents	Hours	Value, 1924	Value, 1923
Atlantic				
Bermuda	--	---	\$ -----	\$ 54.80
Greater New York	19	440	8433.70	1420.50
Massachusetts	26	2111	5124.10	1643.10
New York	36	2144	2897.37	2953.40
New England	17	1166	2588.65	1400.30
S. New England	12	890	1648.40	727.57
	110	6751	20687.22	8199.97
Central				
Colorado	19	484	470.30	809.25
Inter-Mountain	4	125	122.95	246.10
Kansas	8	856	690.00	1380.65
Missouri	10	581	591.25	944.45
Nebraska	4	424	745.55	560.90
Wyoming	4	209	388.00	869.80
	49	2679	3008.05	4811.15
Columbia				
Chesapeake	15	1485	3254.90	1670.45
E. Pennsylvania	20	1743	2851.45	1823.95
New Jersey	14	743	3105.55	3859.76
Ohio	29	3004	7190.65	3693.20
Potomac	9	1121	3620.49	4204.05
W. Pennsylvania	9	485	1125.72	813.15
West Virginia	22	1336	3686.00	2811.90
	118	9917	24814.76	16891.46
Eastern Canadian				
Maritime	2	161	894.86	172.50
Newfoundland	--	---	-----	-----
Ontario	11	856	2080.85	533.85
Quebec	2	247	450.00	225.80
	15	1264	3425.71	933.15
Lake				
Chicago	31	2519	5575.69	1536.08
E. Michigan	30	2710	5138.50	1841.70
Illinois	11	748	1881.15	930.25
Indiana	21	1705	3735.45	2400.20
N. Michigan	5	391	943.40	1488.95
N. Wisconsin	7	630	1677.82	890.55
S. Wisconsin	19	1067	2140.75	2054.85
W. Michigan	12	579	1287.60	1228.20
	136	10349	22380.36	12370.78
Northern				
Iowa	11	869	1430.00	463.35
Minnesota	6	362	598.50	734.90
N. Dakota	--	---	-----	-----
S. Dakota	4	213	270.50	454.15
	21	1444	2299.00	1652.40
North Pacific				
Montana	1	67	262.75	912.50
S. Idaho	1	70	326.00	203.75
S. Oregon	9	418	804.16	-----
Upper Columbia	7	350	698.45	200.45
W. Oregon	13	757	1663.35	1069.10
W. Washington	10	498	940.95	1392.88
	41	2160	4694.76	3778.68
Pacific				
Arizona	--	---	-----	193.35
California	7	400	1247.68	817.13
Central California	4	65	112.70	153.75
N. California	--	---	-----	650.75
Nevada	--	---	-----	-----
S. E. California	7	844	744.75	994.45
S. California	12	884	3025.00	1742.75
Utah	6	222	537.50	575.15
	36	1915	5667.68	5127.33
Southeastern				
Carolina	11	1490	3622.00	3715.45
Cumberland	11	1203	3616.30	4046.63
Florida	8	920	1721.10	1551.65
Georgia	10	1578	2323.75	4521.15
	40	5191	11283.15	13834.88

	Agents	Hours	Value, 1924	Value, 1923
Southern				
Alabama	16	2538	\$ 4613.55	\$ 4200.40
Kentucky	12	1335	3107.65	3624.35
Louisiana-Mississippi	18	1849	4736.50	6644.45
Tennessee River	14	1596	3054.35	3037.80
	60	7818	15512.05	17507.00
Southwestern				
Arkansas	13	1138	4010.80	947.35
N. Texas	8	573	1457.02	337.25
Oklahoma	13	1593	3009.92	3424.12
S. Texas	6	283	1012.65	2247.00
Texico	9	922	1664.60	1891.80
	49	4114	11154.99	8847.52
Western Canadian				
Alberta	10	855	1512.45	887.25
British Columbia	8	461	1123.10	276.60
Manitoba	2	16	184.00	297.70
Saskatchewan	6	444	767.90	437.75
	26	1776	3587.45	1505.30
Totals	701	54878	\$128515.13	\$94959.62

Foreign Union Conferences and Missions

Africa	26	2445	\$8291.57	\$ -----
Antillean *	34	3685	9138.41	1509.73
Austral	57	5324	9107.51	7247.84
Australasian *	83	8984	25206.14	14021.46
Aztec	15	1053	6151.10	-----
British	48	4558	3825.33	4300.32
Bulgarian	4	399	83.10	-----
Caribbean *	24	3130	3162.14	881.24
Central China *	10	1270	486.85	512.55
Central European	121	13027	6986.54	11461.28
Chosen	20	---	149.69	244.08
Czecho-Slovakian	53	5520	942.69	1327.75
E. Brazil	---	---	-----	3312.50
E. German	233	28110	7351.72	7830.90
Hungarian	42	3180	816.10	2383.97
Inca	5	490	1009.92	100.00
Jugo-Slavia	---	---	-----	2131.20
Latin	53	3897	1899.13	4302.89
Malaysian	19	1389	1114.57	2465.70
Manchuria	95	575	570.60	179.44
Polish	23	1801	406.95	1573.82
Rumania	48	2555	466.82	656.85
Scandinavian *	90	20007	18695.80	11121.93
S. Brazil †	31	7343	6469.69	-----
S. China	---	---	654.16	451.89
W. China	---	---	-----	92.17
W. German	215	24595	12377.72	12900.78
Foreign totals	1349	138837	\$125364.25	\$91009.79
North Amer. totals	701	54878	128515.13	94959.62
Grand totals	2050	193215	\$253879.38	\$185969.41

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

COMPARATIVE BOOK SUMMARY

	1921	1922	1923	1924
January	\$234508.59	\$ 64723.42	\$192016.17	\$221656.70
February	246104.17	269480.88	177248.98	149211.28
March	229220.64	335216.82	201354.25	191862.72
April	261338.96	253342.04	185969.41	253879.88
May	242377.33	241475.39	229885.40	-----
June	385315.49	515302.10	318742.88	-----
July	356481.93	321879.95	334362.50	-----
August	246749.54	229762.18	334473.11	-----
September	331932.39	225721.42	187464.07	-----
October	165869.44	112044.39	167667.41	-----
November	178215.72	209852.79	127187.84	-----
December	177428.46	145672.59	86424.62	-----
	\$3075842.26	\$2724473.97	\$2542746.64	-----

"We recommend, That the elimination of the periodical feature from the monthly reports of the Publishing Department, including the comparative report of foreign and American periodicals, these to be published once each year; that the comparative book report, showing totals for the world field, show comparisons for four years, and be included in the monthly summary."

The Publishing Department office will still receive the periodical reports from the publishing houses, and prepare general summaries for each publishing house as heretofore, but these will not appear in the REVIEW month by month.

The colporteurs' summary for April should bring joy and courage to all our hearts. Both home and foreign fields show a splendid gain over the corresponding month last year. Nine out of the twelve unions in North America report gains, the total gain for this part of the world field being \$33,555.51, or 35 per cent. The foreign fields also show a gain of \$34,354.46. The Lord is greatly blessing our colporteurs in some of the foreign fields. During the Big Week in South America the field missionary secretary of the Sao Paulo Conference took 140 orders in 43 hours, total value amounting to \$692. During his Biggest Day he took 32 orders for "Our Day," value, \$158.

The general manager of one of the railroads, in Peru ordered last year from one of our colporteurs 50 copies of our missionary paper, *El Atalaya*. At the beginning of this year, when our colporteur visited him, he doubled his subscription list. The 100 papers will be sent to his office, and he will distribute them among his employees.

One of our greatest needs, especially in the homeland, is more colporteurs. Will not the readers of the REVIEW join us in praying that the Lord will send forth more laborers into this part of His harvest field?

N. Z. TOWN.

* * *

GLEANNING FROM THE FIELD

W. P. McLENNAN reports that five were baptized at Birmingham, Ala., recently, and the tithe for the month of March was the largest in the history of the church, being \$392.82.

Appointments and Notices

CAMP-MEETINGS FOR 1924

Atlantic Union

Massachusetts, South Lancaster... June 13-22
 New England, Rochester, N. H. ... June 19-29
 New York, Union Springs ... June 26 to July 6
 S. New England, Hartford, Conn. ... July 3-13
 Greater New York ...

Central Union

Inter-Mountain, Fruita, Colo. ... June 5-15
 Wyoming, Crawford, Nebr. ... June 8-15
 Colorado, Rocky Mountain Lake Park, Denver ... June 19-29
 Kansas, Topeka ... Aug. 14-24
 Nebraska ... Aug. 14-24
 Missouri ... Aug. 21-31

Columbia Union

Potomac, Virginia Highlands, Va. ... June 5-15
 E. Pennsylvania ... June 19-29
 New Jersey ... June 26 to July 6
 W. Pennsylvania, New Castle ... July 3-13
 Ohio ... Aug. 14-24

West Virginia ----- Aug. 14-24
 Chesapeake ----- Aug. 21-31

Lake Union

E. Michigan, Holly ----- June 5-15
 S. Wisconsin, Fair Grounds, Fond du Lac ----- June 12-22
 Indiana, Bethany Park, Brooklyn, ----- June 19-29
 N. Wisconsin ----- Aug. 14-24
 Chicago ----- Aug. 21-31
 W. Michigan, Berrien Springs ... Aug. 21-31
 N. Michigan ----- Aug. 28 to Sept. 7

Northern Union

South Dakota, Huron ----- June 12-22
 Minnesota, Anoka ----- June 19-29
 North Dakota, Devil's Lake ----- June 19-29
 Iowa, Nevada ----- Aug. 21-31

North Pacific Union

S. Idaho, Caldwell ----- June 5-15
 Upper Columbia, Fair Grounds, Yakima, Wash. ----- June 12-22
 Montana, Missoula ----- June 12-22
 W. Washington, Puyallup ----- Aug. 7-17
 S. Oregon ----- Aug. 12-24
 W. Oregon ----- Aug. 19-31

Pacific Union

Arizona ----- Sept. 10-20

Southern Union

Louisiana-Mississippi, Baton Rouge, La. ----- Aug. 3-10
 Alabama, Clanton ----- Aug. 7-17
 Kentucky ----- Aug. 14-24
 Tennessee River ----- Aug. 21-31

(Colored)

Alabama, Mobile ----- Sept. 4-14
 Louisiana-Mississippi, Brookhaven, Miss. ----- Sept. 4-14
 Kentucky ----- Sept. 11-21
 Tennessee River ----- Sept. 11-21

Southeastern Union

Georgia, Atlanta ----- Aug. 14-24
 Carolina ----- Aug. 21-31
 Cumberland ----- Aug. 28 to Sept. 7
 Florida, Orlando ----- Oct. 2-12

(Colored)

Georgia ----- Aug. 14-24
 Cumberland ----- Aug. 28 to Sept. 7
 Florida ----- Oct. 30 to Nov. 9

Southwestern Union

S. Texas, Houston ----- Aug. 7-17
 N. Texas ----- Aug. 14-24
 Oklahoma ----- Aug. 21-31
 Texico ----- Aug. 28 to Sept. 7
 Arkansas ----- Sept. 4-14

Eastern Canadian Union

Quebec, Waterloo ----- June 19-29
 Ontario, Oshawa ----- June 26 to July 6
 Maritime ----- Sept. 4-14
 Newfoundland -----

Western Canadian Union

British Columbia ----- June 12-22
 Manitoba, Winnipeg ----- June 26 to July 6
 Saskatchewan ----- July 3-13
 Alberta, Camrose ----- July 10-20

* * *

WEST PENNSYLVANIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists will hold its business session in connection with the camp-meeting of the West Pennsylvania Conference of Seventh-day Adventists at New Castle, Pa., for the election of officers and the transaction of other business that may come before the Association. The first meeting will convene at 10 a. m., July 4, 1924.

W. M. Robbins, Pres.
 W. B. Mohr, Sec.

* * *

WEST PENNSYLVANIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular biennial session of the West Pennsylvania Conference of Seventh-day Adventists will be held in connection with their annual camp-meeting at New Castle, Pa., July 3-13, 1924. The first meeting will convene at 10 a. m., July 4, 1924. At this session, officers will be elected, and other business transacted that may come before the conference.

W. M. Robbins, Pres.
 W. B. Mohr, Sec.

THE NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the sixteenth session of the New York Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting on the campus of the academy, Union Springs, N. Y., June 26 to July 6, 1924. The first meeting of this session will convene at 10 a. m., Monday, June 30, 1924. The duly elected delegates to the New York Conference of Seventh-day Adventists, appointed on the basis of one delegate for each church organization, and one for every ten members, are delegates to this association meeting.

The purpose of this meeting will be to elect a board of trustees for the coming biennial period; to amend that portion of the constitution and by-laws which designates that there shall be seven members of the board of trustees, making it provide for a larger number, if the constituency shall so decide; and also for the transaction of such other business as may properly come before the delegates.

John K. Jones, Pres.
 Joseph E. Osterblom, Sec.

* * *

THE WESTERN NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the fourth session of the Western New York Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting on the campus of the academy, Union Springs, N. Y., June 26 to July 6, 1924. The first meeting of this session will convene at 10 a. m., Monday, June 30, 1924. The duly elected delegates to the New York Conference of Seventh-day Adventists, appointed on the basis of one delegate for each church organization, and one for every ten members, are delegates to this association meeting.

The purpose of this meeting will be to elect a board of trustees for the coming biennial period; to amend that portion of the constitution and by-laws which designates that there shall be seven members of the board of trustees, making it provide for a larger number, if the constituency shall so decide; and also for the transaction of such other business as may properly come before the delegates.

John K. Jones, Pres.
 Joseph E. Osterblom, Sec.

* * *

INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The constituency of the Indiana Medical Missionary and Benevolent Association, which consist of the delegates to the Indiana Conference, is called to meet Friday, June 27, at 10 a. m., on the Indiana camp-ground, Bethany Park, for the election of a board of trustees and any other business that may come before the meeting.

Wm. Guthrie, Pres.
 W. R. Simmons, Sec.

* * *

THE WATCHMAN MAGAZINE FOR JUNE

The Fundamentalists' controversy is still being waged. The denominational conferences are having it to deal with. For that reason the Watchman Magazine is again presenting the matter in a very skilful way in the June number.

"Scratch the Paint of Modernism," says Lucas Albert Reed, and find infidelity underneath. His article is written interestingly and contains a message of importance to every Christian. Another strong article is presented by Taylor Grant Bunch, entitled, "Completing the Arrested Reformation." In a powerful manner, Elder Bunch demolishes the claims of modernists to be the true descendants of Luther, and shows who are.

A very distinctive Sabbath article is presented by Elder Reuben Greene. It is entitled, "The Sign of the Order." In a world where every organization has its insignia, God has His badge of membership in His loyal family. Elder Greene asks, "Will you wear it?"

You will want your neighbors and friends to read the June Watchman. It is another one of those message-filled numbers dealing with the home, religious liberty, and health phases, as well as its important doctrinal message. In fact, the influence of the Watchman is needed in every Adventist home. It is attractively printed and illus-

trated in colors, and gives the truth in a setting that will appeal to young people and members of the family who have not yet taken their stand for the truth.

Every parent should read the article by G. C. Hoskin, entitled, "Are You Chummy with Your Daughter?"

While spending a month in London, Elder A. L. Baker gathered some astounding facts regarding the status of church and state. His article on pages 16 and 17 of the June number asks the question, "Will Protestant England Sell Out to Roman Catholicism?" There are omens brought out in this article that should be noted by every lover of religious liberty.

During June and July the *Watchman* is obtainable for fourteen months at the regular yearly rate of only \$1.75. It is hoped that every Adventist family will have the benefit of the *Watchman* according to this liberal offer. Otherwise, if you wish to subscribe in clubs, four or more are obtainable to one or separate addresses at only \$1.05 each. Order through your tract society.

R. F. Woods, Circulation Manager.

* * *

REQUESTS FOR PRAYER

From Vermont comes the request for prayer from a sister, that her health may be restored.

A sister in Saskatchewan, Canada, requests prayer that she may have more of Christ's power in her life.

The request comes from one sister, that her two small grandchildren may be able to receive a good Christian training, and that she may set a good example before them. Their mother is in an institution for the insane and their father's health is poor, and she desires prayer for them.

* * *

PUBLICATIONS WANTED

Mrs. A. Macindoe, 2680 Montague St., Regina, Saskatchewan, Canada. Denominational literature.

Mrs. William McKinney, 845 S. Pearl St., Denver, Colo. Continuous supply of all our denominational papers for use in missionary work.

Mrs. Clara Ruddle, Gentry, Ark. Copies of our books suitable for children. She desires to use them in a circulating library in her community.

E. A. Goss, 484 Grand Ave., Riverside, Calif., desires to have the supply of denominational papers discontinued, as he has more than he can handle at present.

* * *

CHANGE OF ADDRESS

Elder S. D. Hartwell, who for some years in the past has been connected with our work in Minnesota, has been transferred to the California Conference, and now has the pastorate of the Laguna Street church in San Francisco. His address is Apt. 5, 1763 Golden Gate Ave., San Francisco, Calif.

OBITUARIES

ELDER T. B. BUCKNER

Tazwell Benjamin Buckner was born at Hazlehurst, Miss., Oct. 22, 1860; and died at Battle Creek, Mich., May 7, 1924. He accepted the precepts of Christianity at an early age, connecting with the Congregational Church. He accepted the truths of the third angel's message in St. Louis, Mo., at the age of thirty, through the study of the Scriptures with a Bible worker. Immediately he offered his services as a self-supporting colporteur and teacher, traveling through the Southland, becoming one of the first two colored workers in the message. He raised up little companies of believers all through the South, and became known to thousands as a true follower in the footsteps of his Master.

Canvassing, giving Bible readings, teaching the principles of his faith, he devoted all his time and energy toward the one end of holding up the light of the message to those in darkness. About the year 1898 he was

ordained to the ministry, and from that time until incapacitated by ill health he was zealous and untiring in his efforts to lead others to Christ, his happiest moments being those in which he was helping others.

He was pastor of the Hartford Avenue church, Detroit, Mich., at the time his health failed, and he was compelled to drop out of active service upon the completion of the church building there. Although beset by many difficulties and severe trials, his faith never faltered in his direct onward march to the kingdom; and even in private life he was always anxious and willing to lend a helping hand to those with whom he came in contact.

Elder John Knox conducted the funeral services at the Tabernacle, Sabbath, May 10, and the body was laid to rest in the Oak Hill Cemetery.

Elder Buckner is survived by his wife, Mrs. Amy Buckner, three daughters, Mrs. H. B. Seeney, Misses Mary and Lenora Buckner, three sons, Tazwell, Oscar, and Alfred Buckner, all of Battle Creek, Mich., and three grandchildren and one brother of Jacksonville, Fla. He is deeply mourned by a host of friends in all parts of the North as well as the South.

Mrs. H. B. Seeney.

Quinn.—Mrs. Mary A. Quinn was born in New York State, Feb. 25, 1843; and died at Kansas City, Mo., May 2, 1924. She accepted the truth about 1874, when the work was just opening up in Minnesota. When work was begun in Salt Lake City, she and her husband left their home in Minnesota and became self-supporting workers, taking charge of the city mission. Later failing health compelled them to lay down this burden. All her children were dedicated to the Lord, and two of them, Elder Rollin D. Quinn and Mrs. Ella Merrell, have been actively engaged in the work for many years.

Bryan D. Robison.

Howard.—Mrs. Lucy H. Hampton Howard was born in Nodaway County, Missouri, Feb. 19, 1852; and died at College View, Nebr., May 2, 1924. She was married to E. E. Howard in 1900, and later in the year they both accepted the truth. They came to College View, Nebr., in 1902, where they have resided since. She leaves to mourn, her husband, one son by a former marriage, a granddaughter, a sister, and one brother.

H. F. Saxton.

Slade.—Frank Irenus Slade was born at Lyons, Mich., Feb. 13, 1871; and died at his home near Grand Ledge, Mich., April 27, 1924. At the age of twenty-four, Mr. Slade married Miss Ellen Watkins, and to this union were born two children. He was brought up in this faith from childhood, and has been a faithful, sincere worker. He is survived by his wife and two children, also four brothers.

S. N. Rittenhouse.

Schreiber.—George Schreiber was born in Russia, March 21, 1854; and died in Portland, Oreg., May 7, 1924. He married Miss Elizabeth Disk in 1873, and came to America in 1875. To this union eleven children were born. Thirty-seven years ago he accepted the message. He is survived by his wife, five daughters, four sons, fifteen grandchildren, and three great-grandchildren.

A. R. Bell.

Lohman.—Mrs. Winnie Lela Dorman Lohman was born in Gage County, Nebraska, Sept. 18, 1883; and died at Glendale, Calif., April 30, 1924. In 1901 she united with the Seventh-day Adventist church at Wray, Colo. In 1905 she was married to Edward Lohman. She is survived by her husband, two sons, her mother, four sisters, and two brothers.

F. H. Westphal.

Saucerman.—Lewis Saucerman was born Jan. 27, 1858; and died April 26, 1924. He was a faithful member of the Seventh-day Adventist Church for more than thirty-six years. He spent several years in the colporteur work, and was one of the first to advocate and promote church schools. His wife and five children survive him.

F. A. Detamore.

Warner.—Mrs. Samantha Honeywell Warner was born at Bloomington, Ill., Feb. 28, 1851; and died at Huron, S. Dak., May 2, 1924. She was married to Reuben S. Warner in 1872. She was a constant reader of the *Review and Herald* for fifty-five years. Her death is mourned by her husband, two daughters, and three sons.

A. W. Kuehl.

Polmantier.—Mrs. Helen Jane Polmantier died at Alma, Mich., April 28, 1924, at the age of forty-five. Her death is mourned by her husband, seven children, her father, mother, and brother.

J. F. Piper.

Dougall.—William Dougall was born at Glasgow, Scotland, Dec. 30, 1845; and died at Loma Linda, April 24, 1924. About one year ago he accepted the truths of this message. Seven children survive him.

W. F. Martin.

Tong.—William E. Tong was born in Salem, Ill., April 18, 1862; and died in Modesto, Calif., May 6, 1924, the result of an accident while plowing with a tractor. His wife and nine children survive him.

A. J. Osborne.

Dean.—Mrs. Delilah Stucker-Dean was born near Springfield, Mass., Feb. 10, 1843; and died at Roseburg, April 29, 1924. She is survived by her husband, one half-brother, two half-sisters, and two granddaughters.

W. H. Stevens.

Halstead.—Andrew Z. Halstead was born in Ohio, Aug. 13, 1835, and died at Los Angeles, Calif., April 19, 1924. About eighteen months ago he was baptized into this truth. He is survived by his wife and one son.

C. J. Kunkel.

Cox.—Winetta Garrett Cox was born in Kansas City, Mo., Feb. 26, 1871; and died in Prescott, Ariz., May 12, 1924. Twenty-five years ago she was united in marriage with Fred G. Cox. Her husband and one son survive her.

H. L. Wallace.

Julene.—Mrs. Euguste Julene was born in Lindkoping, Sweden, May 13, 1848; and died in Los Angeles, Calif., April 15, 1924. She was a member of the Swedish Seventh-day Adventist church in Des Moines, Iowa. She died at the home of her daughter.

C. J. Kunkel.

Thomas.—Frank E. Thomas was born in Decatur, Mich., in 1874; and was killed by a train in Jackson, Mich., May 1, 1924. Mr. Thomas accepted the truth as a young man. He is survived by his wife, one daughter, a sister, and a brother. He was buried in Charlotte, Mich.

Gordon H. Smith.

Patterson.—Mrs. May Moyer Patterson was born in Lycoming County, Pennsylvania, April 9, 1874; and died at Wellsboro, Pa., May 2, 1924. She joined the Seventh-day Adventist Church in 1903. She is survived by her husband, one daughter, her father, and two brothers.

E. M. Butts.

Andrews.—Mrs. Amanda Sarah Andrews was born at Keene, Ohio, Sept. 18, 1862; and died at her home in Stockton, Calif., March 24, 1924. She is survived by her husband and four children. Two years ago she was baptized and united with the Seventh-day Adventist Church.

Adolph Johnson.

Andrews.—Judith Andrews, infant daughter of Dr. and Sister J. N. Andrews, and granddaughter of Elder and Sister W. A. Spicer, was born at Tatsienlu, west China, headquarters of the Tibetan Mission; and died Feb. 14, 1924, at Takoma Park, Washington, D. C., aged seven months.

C. S. Longacre.

Pope.—George C. Pope was born at Plainfield, N. J., July 23, 1853; and died at his home in Walla Walla, Wash., May 3, 1924. He with his wife accepted the truth last winter during the tabernacle meetings in Walla Walla, conducted by Elder C. T. Everson. He is survived by his wife, one son, and one daughter.

W. H. Thurston.

Read.—W. J. Read was born in Bedford, Ind., May 9, 1840; and died at the home of his daughter in New London, Ohio, April 23, 1924. About forty-five years ago Brother Read accepted present truth through reading, and as a result of his labor many others are rejoicing in the message. He is survived by two sons and one daughter.

A. J. Clark.

Howell.—Mildred Ruth Howell, daughter of Brother and Sister J. M. Howell, was born June 3, 1921, in the boys' dormitory of Colegio Adventista del Plata, in the village of Camarero, Argentina, South America; and died April 5, 1924. Her death was caused by bronchial pneumonia. Her parents and the students of the college mourn their loss.

J. H. Roth.

1849

OUR FIRST

Church
Paper
Published

1874

OUR FIRST

Foreign
Missionary
Sailed

A Souvenir Edition

of the

Review and Herald

will be published

to commemorate in a fitting manner the seventy-five years of continuous publication of our church paper, and the fifty years of foreign missionary endeavor, both being great factors in carrying the last gospel message to the world.

This Souvenir number of the REVIEW will be dated September 18, 1924, the nearest publication date to the Fiftieth Anniversary of the sailing of Elder J. N. Andrews for his field.

Here is a partial list of Contents and Illustrations of the Souvenir Edition:

CONTENTS

Where the name of more than one writer appears for a given subject, one will write of experiences connected with the beginning of the work in that field, and the other will write of the present status of the work.

- | | |
|---|---|
| World:
A. G. Daniells and W. A. Spicer. | Printing Work:
C. H. Jones and N. Z. Town. |
| Europe:
L. R. Conradi and L. H. Christian. | Development of Departmental Work:
E. R. Palmer. |
| South America:
J. W. Westphal and W. H. Williams. | Medical Work:
L. A. Hansen and A. W. Truman. |
| South Africa:
I. J. Hankins and W. H. Branson. | Educational Work:
Mary A. Steward and W. E. Howell. |
| Australasia:
A. G. Daniells and J. E. Fulton. | Sabbath School Work:
Mrs. L. F. Plummer. |
| India:
Mrs. Quantock and J. L. Shaw. | Early Missionary Work:
Mrs. J. W. Mace. |
| Far East:
H. W. Miller, Mrs. Anderson, and I. H. Evans. | Rochester Days:
J. N. Loughborough. |
| Melanesia:
G. F. Jones. | Miracles of Missions:
A. G. Stewart, F. A. Stahl, and C. H. Parker. |
| Polynesia:
E. H. Gates and C. H. Watson. | Early New England Experiences:
A. T. Robinson. |
| Inter-American:
A. J. Haysmer and E. E. Andross. | Graphic Sketch of World-Wide Message:
B. E. Beddoe. |
| Early Experiences:
F. D. Starr and R. A. Underwood. | |

ILLUSTRATIONS

- | | |
|--|---|
| Cuts of old buildings contrasted with present buildings. | Photographs of the Andrews family, four generations. |
| Photographs of former workers and present leaders. | Pictures of the graves of some of our pioneers, Brother LaRue, Elder Bates, Elder White, Elder Andrews, and others. |

Every Seventh-day Adventist will desire to keep a copy of this issue. You may have friends who will be interested to whom you will desire to give or have mailed copies of this issue. We will mail copies direct from our office to lists of names for 11 cents each. Quantities will be sent in bulk for 10 cents each.

This issue of the REVIEW will contain 64 pages, printed on a good grade of supercalendared stock. The paper will be made especially for this number. **THE ORDER FOR PAPER WILL BE PLACED JULY 15. THEREFORE, ORDERS FOR EXTRA COPIES MUST REACH WASHINGTON BY THAT DATE.**

Send the Souvenir Edition of the REVIEW to Your Friends

Place orders with your conference office early



WASHINGTON, D. C., JUNE 12, 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
D. MONTGOMERY W. H. BRANSON E. E. ANDROSS
A. W. CORMACK P. E. BRODERSEN

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. R. M. COSSENTINE and their two children sailed from San Francisco on the S. S. "Shinyo Maru," May 22, for Shanghai, China. Brother Cossentine is returning to the Far East to resume his work in the Manchurian Union Mission.

* *

In a letter recently received from Elder H. W. Carr, director of the Bermuda Mission, he says:

"Nine new members were received into the Hamilton, Bermuda, church by baptism, May 10. The believers in this isolated field are much encouraged by this addition to their number. The cause of present truth is becoming more firmly established in this conservative British colony, and we believe a goodly number will come from Bermuda when Jesus calls His jewels from every land and sea."

* *

A SPECIAL effort is now being put forth by the *Signs of the Times* to send that journal for the next six months to ministers of other denominations. It is believed that the series of articles on "Fundamentalism," by Prof. W. W. Prescott, with other excellent features of the paper, will commend it to these religious teachers. A number of clergymen to whom the papers are being sent have already expressed their high appreciation.

* *

ELDER AND MRS. P. E. BRODERSEN and their two sons, Raymond and Harold, of Takoma Park, sailed from New York on the S. S. "Vandyck," May 31, for Buenos Aires, Brother Brodersen having been elected vice-president of the General Conference for the South American Division. Our prayers go with the family as they connect with the work in South America, and we know they will receive a cordial welcome from the workers and believers there.

WE wish the note which Elder H. W. Carr sounds from the Bermuda Islands could be echoed from every field. He says: "Every family of believers in the islands has the REVIEW," and the REVIEW, we are sure, is bringing blessing to every Sabbath-keeping family in this island field. We believe that every English-reading family of Sabbath keepers should have our church paper. Without it they cannot keep in touch with this great world-wide movement.

* *

THE "LIFE BOAT" NOT A TARGET

WE published several weeks ago an article on the use of independent publications in missionary work. Since that time some have inquired if our warning should be understood as including such journals as the *Life Boat*, published by the Hinsdale, Ill., Sanitarium. They have been using this excellent little journal in labor for some of the outcast members of society, such as fallen women, State prisoners, etc.

No; we had particular reference to papers teaching erroneous doctrines; while posing as Seventh-day Adventist journals, they are in reality advocating serious error.

The *Life Boat* occupies a particular field filled by no other publication. It has been a means in the hands of God of bringing light and hope to many a poor soul, and we gladly take this opportunity of correcting any wrong impression regarding this journal which any of our readers might have received from our article several weeks ago.

* *

ANSWERS TO PRAYER

ON page 2 of this number, Elder G. G. Lowry, of India, tells of how God answered the prayers of His people in that far-off land. God is the same in every country, and we are sure that His people the world around have many testimonies they can give of definite answers to their petitions. From time to time the REVIEW AND HERALD would be glad to publish brief accounts of such experiences. The editors therefore invite you who read the REVIEW to tell of answers you have received to your prayers. They wish to make this invitation personal to you, so you will realize that it is your testimony that is wanted for the encouragement and inspiration of the hundred thousand or so other readers of our church paper.

This ought to suggest in itself the type of matter wanted. Think of the simple, definite, convincing experience in prayer that has cheered your own heart, and that you would like other people to know about to the praise of your heavenly Father. Write this out in the simple way you would tell it to a friend, and send it to the REVIEW. It may be that the experience you think is hardly worth telling is the very one that will most encourage some other soul.

ON TO ANOTHER ISLAND GROUP

WORD has just come from our faithful veteran missionary of the South Seas, Elder G. F. Jones. After years of pioneering service in the South Sea Islands, he writes that the brethren desire him and his wife to open work in another group, the Loyalty Islands. Brother Jones writes:

"We have consented to go. I am going alone next month to reconnoiter the forbidding outlook, but I have confidence the Lord will be there to remove the worst of obstacles, as it is His day to finish His work."

B. E. BEDDOE.

* *

THEY GAVE THEIR HEARTS TO JESUS

T. M. BUTLER, the field missionary secretary of the Massachusetts Conference, with his conference president, Elder W. C. Moffett, put in forty hours canvassing during Big Week. Although they were each blessed with considerably more than one hundred dollars' worth of orders, their chief aim was not to make a big record, but to win souls. The following recounts one of Brother Butler's experiences during the week:

"Elder Moffett and I used the automobile, for we were working in the country. He was to take one side of the road, and I the other. Somehow he got over on my side, and canvassed a man and his wife, but did not get their order. It was about eight o'clock at night, and dark.

"The next morning I called at the same home, not knowing that he had been there. They told me of his call the night before. I said, 'Did you get the good book?' I told them I was sure God wanted them to have the book, as He had sent me to their home also. I talked to them about the conditions in the world and what they mean to us. I also called their attention to what God had said in His Word about the home of the saved.

"They told me they had never made any profession of Christianity, and they were over fifty years old.

"'Well,' I said, 'you surely have it in mind to make a change some day, for you want to be saved in God's kingdom.'

"They said they had thought of it, but they were getting old, and they didn't think God would accept them now. I told them that if they still had a desire to serve and obey God, I was sure God was pleading with them yet. Well, I talked with them for an hour, and took their order for the book. Then I got them down on their knees, perhaps for the first time, and with tears running down their faces, they gave their hearts to God.

"They thanked me for coming, and said, 'When you come back we will be still living that life that will be a blessing to God.'

This is a beautiful illustration of the work being done by our faithful, consecrated colporteurs these days. Should not the prayers of God's people ascend daily for these workers, that the Holy Spirit may rest upon them mightily for this work of planting seeds of truth and bringing people to Jesus as they go from home to home?

W. W. EASTMAN.