

1874 — Fiftieth Anniversary of Missions — 1924

# The Advent Sabbath Review and Herald

BEHOLD, HE COMETH WITH CLOUDS;  
AND EVERY EYE SHALL SEE HIM. REV. 1:7.

VERILY MY SABBATHS YE SHALL KEEP:  
THROUGHOUT YOUR GENERATIONS. EXO. 31:13.

## THE THREEFOLD MESSAGE

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

— Rev. 14: 6-14.

## How God Answered Prayer

ONE of the most comforting things in all Christian experience is to realize that the infinite God not only knows all things, but takes note of all things. He remembers His children, not alone in the great trials of life, but in the details of their experience. This is well illustrated in the following incidents which we give of answered prayer.

We recognize that the cold logic of the unbeliever might explain away these answers on a natural basis, but they come to those who relate them as experiences of vital worth. How many similar experiences could be related by others of God's evident leading and answers if we took time to recount His many benefits to us? We shall be glad to receive from any of our readers, brief, comprehensive experiences of this character. These need not be confined to healing or other miraculous experiences. They may relate to divine guidance in the plans and problems of life, or to any experience in which God definitely reveals Himself in response to the cry of His children.

\* \* \*

### A Precious Experience

ETTA HUMPHRIES FIELD

THREE years ago this summer I was very ill with spinal meningitis. Four doctors, the best that could be had, were in attendance, but they held out no hope. All that human skill could do had been done. I lay unconscious, could take no nourishment, nor even drink water.

Then the elders were called. I was anointed and prayed for. There was an immediate change for the better. My face, which had been white and bloodless, became flushed; a change had been wrought in the circulation.

Soon after this I was told that I had been on the brink of the grave, and that the Lord had been gracious unto me and had spared my life. My heart was filled with gratitude. I was not well yet, but I realized I had been snatched from the enemy's land, and I fully believed that in time I should be well again.

Although I had to remain in bed three months, part of the time with a high fever, and was unconscious, I will say to the glory of God that I believe that "in faithfulness" He afflicted me. Ps. 119: 75. I have now so far recovered that I can do a day's work, eat, sleep, and enjoy life.

The principles of health reform that God has given His people have proved a great blessing to me. I find it a pleasure to live up to the laws of health, and I now thank God for the affliction, for I believe it has brought me nearer to my Saviour.

\* \* \*

### Life in the Word

MRS. L. M. MICHELSON

"WHOSOEVER liveth and believeth in Me shall never die." John 11: 26.

These words of Jesus were given a new, vivid meaning to me in the spring of 1920. I was very sick, not able to sit up in bed, too weak even to move a finger. A year before I had undergone a serious goiter operation, and had been told by a doctor several years before then, that if I ever was operated on for that goiter, I would not live two years afterward, it was so complicated with the heart.

However, the goiter grew and became so large it threatened to choke me, so there was no choice, it had to be removed. And then, as I was lying there so weak, and suffering with such pain around my heart, those words of that doctor came very forcibly to my mind. It certainly looked as if his words would come true.

I then asked God to give me something to assure me of His will, and no sooner had I done that, than this scripture flashed into my mind: "Whosoever liveth and believeth in Me shall never die." I began to repeat these words in my mind, over and over, night and day, and it seemed as if I had to hang on to them.

One day I became very weary, and wished I could just let go and be laid to rest, like so many others; but at that

moment this came to me very clearly, "You know better; you have to fight."

So I continued for six days and nights to hold on to the promise, "Whosoever liveth and believeth in Me shall never die." The crisis was past, and I grew a little better.

I certainly found out by actual experience that the words of Jesus are indeed spirit and life, as He said they were in John 6: 63. Since then I have found the precious Sabbath truth, and have also learned about the soon coming of Jesus; and so, if our heavenly Father will be glorified by it, I shall perhaps not die, but have the glorious experience of being alive when Jesus comes.

\* \* \*

### An Answer to Prayer

MRS. J. E. BROADY

SEVERAL years ago we were living in the country where we had to walk a mile to church, and as my girls were small and we were having much sickness, I did not attend Sabbath school very often. About twelve of us met at a home for Sabbath school, and the Lord certainly met with us.

I had bought an incubator, but did not know much about running it, and had not succeeded in getting it regulated. The temperature went up and down, and at hatching time I had to watch it constantly. The hatch was to come off Sunday, and the Sabbath before there was nothing to keep us from Sabbath school except the incubator, which at this time needed regulating or the hatch would be ruined.

I knew the Lord wanted me to go to the services, so I knelt by the incubator, and told the Lord my difficulty, and asked Him to take care of it for me. Then the children and I went to church.

Two or three times during the nearly four hours we were gone, I would think how presumptuous it was of me to expect the Lord would bother with such affairs, but I would dismiss the thought.

When we arrived home, about one o'clock, I went to the incubator, and there the thermometer stood at exactly 103°. I could not have kept it there if I had been home. I had not been able to do so with the preceding hatches, and the day had turned off very warm. I called the girls, and explained it to them, then we knelt and thanked God for His care for His children.

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WHO goes to bed and doth not pray,  
Maketh two nights of every day!

—Herbert.

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

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## The Day Line

*What Is It? Where Is It? and When and by Whom Was It Discovered?*

EDWIN R. PALMER

THE day line may be defined as that meridian from which each day starts out upon its circuit of the earth, and at which it ends after that circuit has been completed.

Each twenty-four-hour day, passing from east to west, makes a complete circuit of the earth before it passes into eternity. To the man who lives in London, the day arrives at the going down of the sun, and passes away with the succeeding sunset twenty-four hours later. The day arrives at, and passes away from, every other point on the earth's surface in the same way. In temperate, tropical, and equatorial districts the rate at which each day travels from east to west in its circuit around the earth is approximately one thousand miles per hour, there being twenty-four hours in a day, and about twenty-five thousand miles in the circumference of the earth.

But there must be some meridian or line on the earth's surface, running from pole to pole, at which each new day first starts out on its journey around the earth; where Sunday changes to Monday, Monday to Tuesday, Tuesday to Wednesday, and so on through the week. While to each man, regardless of where he may live, each day comes and goes, there must be some point or line on the earth where each day *first* comes to the earth, and at which it likewise finally passes away and leaves the earth forever. This must be evident to all who will give the subject careful thought. This line, wherever it may be, is the day line.

### Origin of the Day Line

The first day of creation week terminated its circuit of the earth at the day line, and every succeeding day has started out from, and ended at, that same meridian or day line. This is evident, for the days of creation week were literal days, and must have begun and ended in harmony with all succeeding days. (See Genesis 1.)

Wherever the day line is, it constitutes the dividing line between portions of the earth that have different days. The time on the west side of this line is twenty-four hours — a full day — in advance of the time on the east side.

In view of this fact, it would not appear consistent with the wisdom of God to suppose that He would locate the day line through a region to be densely populated, requiring those who should live on either side of it to number their days differently. Communities, and even families, would thus be divided and thrown into endless confusion. People living on opposite sides of this line could not meet together on the Sabbath to worship God, for they would not be observing the Sabbath at the same time; those on the west side

of the line would keep the Sabbath twenty-four hours before those on the east side, although this arrangement would be contrary to the evidence of their senses. Such confusion could not emanate from God, for God is not the author of confusion, but of peace. Confusion belongs to the *enemies* of God, not to Him nor to His people. We may not charge Him with folly.

Under such circumstances the Sabbath could not have been kept intelligently without a knowledge of certain facts which were not discovered for more than 5,500 years after the creation of man. This knowledge would have been absolutely essential to man at the very beginning, provided the day line passed through habitable country; yet both the Bible and profane history are silent with regard to the necessity for man to know the location of a day line during the first 5,500 years of the world's history. This fact affords good evidence that the day line ordained by God does not pass through any portion of the earth where it was vitally encountered during that long period. This confines the day line to the broad waters of the Pacific Ocean; for the whole world practically had been explored, with the exception of the Pacific, before men knew, or had any need of knowing, anything respecting the day line; but that knowledge *was* discovered when the Pacific Ocean was crossed, for the evident reason that the day line *was there*. The information concerning it came as soon as it was required.

God has not entangled His word with scientific problems so as to make obedience to His requirements dependent upon extensive education or scientific research. Many of the great laws of nature, which are indeed the laws of God, have been left for man to discover. The reader should here note that the time appointed for increase of knowledge from God's great book of nature was to be the last days, or "the time of the end," when many should "run to and fro," and "knowledge" should be increased. Dan. 12:4. The discovery in these last days of the day line, and the facts which make its necessity apparent, is evidently one of the fulfillments of this prophecy, and one of the evidences that we are living in the last days. No other discovery of science has been more directly the result of running to and fro than that of the day line; for the discovery of the day line was a result of crossing and recrossing the Pacific Ocean.

Taking the situation as God has wisely arranged and controlled it by His providence, the most ignorant man, though unable to write his name, can understand it, and keep the Lord's Sabbath. He hears the word, "Remember the Sabbath day, to keep it holy. . . .

The seventh day is the Sabbath of the Lord thy God." "From even unto even, shall ye celebrate your Sabbath." The sun rises and sets. Man marks the time, and he knows how to obey intelligently.

For many centuries the inhabitants of the world believed that they were living on a flat plane. The Lord knew all the time that the earth is a globe, but He did not in explicit terms make it known. Man was left to find that out. From the beginning there has been a day line, but no one gave it thought until the necessity for recognizing such a line forced itself upon the attention of men. While men traveled only part way around the globe, no confusion could arise; but when they began to travel east or west, continuing in the same direction until the starting-point had been reached, it became necessary to recognize some place where the reckoning of the day should change. And as the eastward and westward borders of civilization met in the island world of the broad Pacific, it was there that the day line was first discovered by men, where God had evidently located it at the beginning.

#### Discovery of the Day Line

The circumstances which led to the discovery of the day line in the Pacific Ocean will be of interest here. The reader should bear in mind (1) that no necessity for knowledge respecting the location of the day line existed till the line itself was encountered; (2) that such knowledge would become necessary as soon as the earth was circumnavigated; and (3) that this knowledge would have been necessary before the earth was circumnavigated had the day line been located at any other point than in the Pacific Ocean, where the tides of emigration meet.

After the flood, the sons of Noah and their descendants settled in the plain of Shinar, and attempted to build a tower; but the Lord confounded their language, and "scattered them abroad from thence upon the face of all the earth." Japheth went north, Ham went southwest to Africa, and Shem settled in the valleys drained by the Tigris and Euphrates, and along both sides of the Persian Gulf. Thus the streams of emigration flowed in all directions from Mt. Ararat, until all Asia, Africa, and Europe, with their adjacent islands, had been settled; and finally the American continent was discovered and was settled by people from Europe.

As mankind spread abroad, the vocabulary of the week was preserved and ingrafted into many languages. They called the seventh day the Sabbath, or rest day. There is no trace of disagreement as to the identity of the day. Upon the ancient tablets of the Assyrians, the Sabbath is acknowledged, nor is there the slightest evidence that the count of the days varied from that which has been universally accepted since that time in all lands.

So far as history informs us, the first circumnavigation of the globe by man occurred in the year 1521 A. D. In that year Magellan sailed westward from Spain, and finally reached the Philippine Islands. On reaching port, after crossing the Pacific Ocean, it became necessary for him to correct his reckoning. Other navigators for many years afterward, changed their reckoning in the same way, because they found it necessary, but without knowing the reasons why. It had not occurred to them that they had crossed the day line, and must, therefore, correct their time. In fact, they knew nothing of the existence of such a line.

For more than two hundred years after Magellan circumnavigated the globe, the broad Pacific was

practically the day line, so far as the understanding of navigators was concerned. They had no definite place for correcting their time. But when navigation extended, it became important that a definite meridian should be recognized. At first, a different line was selected by each of the leading nations. This, however, made confusion, and was therefore remedied in November, 1884, when an international conference of forty delegates met at Washington, U. S. A., and agreed on the longitude of Greenwich as the prime meridian, and the 108th meridian as the day line.

From this brief history we may gather the following facts:

1. The day line was not crossed until about four hundred years ago.
2. It was discovered by navigators in the Pacific Ocean.
3. Navigators left it in the Pacific where they found it.
4. When the 180th meridian was selected as the definite line, it was a simple adjustment for universal convenience, without moving the day line itself from the ocean where it was discovered, and where God in His providence had placed it.
5. This arrangement is in harmony with God's unfolding providences in peopling the earth. What man discovered was from no plan or choice of his own, but of necessity, guided by circumstances which were wholly in God's hands, and over which man had no control.

Men should, therefore, leave the day line where it is until they have better reasons for moving it than the navigators, and the leading nations of the earth had for recognizing it, and leaving it where they found it.

\* \* \*

#### Witnessing — No. 3

SHERMAN A. NAGEL

"YE shall receive power, *after* that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

Our text not only speaks of our being witnesses, but it tells us when we shall be powerful witnesses. Men have power to witness for God "after . . . the Holy Ghost is come upon" them. Man has very little power for witnessing until he has had this experience. Without the Holy Ghost the church is but a "crippled band of mourners."

The sons of the prophets complained to Elisha that their school building was too small. They wanted to move over to the Jordan valley, and put up a new building. The plan was finally agreed upon, and Elisha consented to go with them. All these students believed in industrial work, and each took hold to help. As one of them was "felling a beam," his ax head fell off into the water. He at once informed Elisha of his loss. The prophet cut down a stick, which, when cast into the water, caused the iron to swim. The boy reached forth his hand, recovered his ax head, and replacing it on his ax handle, went on with his work.

There is a lesson for us in this experience. Notice that as soon as the boy discovered that his ax head was gone, he stopped working until he got it back again. He did not go on trying to erect this house for God with an ax handle. I fear that too many Christians are doing this very thing. They have lost that which would make their witnessing effective, and, perhaps unconscious of the loss, are working away

with an ax handle. They are working hard enough, putting enough energy into it, but the results are very meager. "Ye shall receive power, after that the Holy Ghost is come upon you."

You remember how Abraham sent Hagar away with "a bottle of water." With this limited supply she went into the wilderness. We are not surprised when the record tells us that soon "the water was spent in the bottle." Because of this, both she and her son were dying. Putting her child under a shrub, she went off a good way, that she might not see him die, and there she lifted up her voice and wept. Then "God opened her eyes, and she saw a well of water." Right there in the wilderness was a well of water, and she did not know it.

My friends, have you met a similar experience? Is your bottle empty? Is your child dying? Then may God open your eyes, for there is a well near by! "The water that I shall give him shall be in him a well of water springing up into everlasting life."

It is so easy to choke this well. A load of new-mown hay will choke a well as effectually as a load of filth from the barnyard. "Quench not the Spirit. Despise not prophesyings." You will have power when there is nothing questionable in your life. The Bible tells us that the Holy Spirit is given to them who *obey* God.

I cannot stop now to quote the many promises of the Spirit given us in the Bible and the "Testimonies." You have doubtless read them again and again. You know that the promise of the "early rain" holds good even to our day. The fact is, unless we enjoy the "early rain," we shall never experience the "latter rain." God is more willing to give the Holy Spirit to us than parents are to give good gifts to their children.

But I do ask your serious consideration of one of God's commands. I hold this to be one of the most important commands to be found in God's Book, because so much is involved in it. You have read it again and again, but do you obey it? Turn and read the last part of Ephesians 5:18: "Be filled with the Spirit." Are you filled with the Spirit? To obey this command would solve all our problems.

Take the ordinary tungsten electric light as an illustration. In it are many little wires. We will let these represent the ten commandments. If you break one of the wires, the light goes out. If you knowingly disobey God in the least particular, your light will go out. The globe we will let represent faith. There will be no light if the globe is broken. Some people are continually saying to God, "Give, give, give," when He is saying, "Take, take, take." The Holy Spirit, like all God's gifts, we receive by faith. The little brass end of the globe we will use to represent prayer. Prayer connects us with the source of all power. Without constant prayer there will be no light, no power. Prayer, faith, obedience — these three will assure our fulfilling the command, "Be filled with the Spirit."

There is a deal of difference between having a little of the Spirit and being "filled with the Spirit." Jesus said of the man who is born of the Spirit, that out from him should "flow rivers of living water." He did not say a babbling brook, by its babbling proclaiming its shallowness, but "rivers," and they are flowing on and on to bless a sin-parched earth.

Because the church in its present condition is not ready to be looked at, we do not see today all the gifts of the Spirit manifested. We believe a great change is soon coming. There is much to be accom-

plished yet ere Jesus will return. But we believe with all our hearts that He will return soon. Then, to accomplish before He comes the great task yet before us, a new power must take hold of us, a great change must come to the church. It will come. "Many are now receiving the Holy Spirit."

What evidence have we that a man is filled with the Spirit? You will think of a good many evidences at once. I will name a few:

1. A man filled with the Spirit will purge his own life, and will reprove sin in the spirit of love and meekness. He will so present the gospel that men will be converted through his witnessing.

2. The Spirit-filled man is a man of prayer and Bible study. He delights to commune with his Master. Not only morning, noon, and evening, but many times each day his heart goes out to God for wisdom and strength.

3. He will love his brethren. He will love the man who does not see just as he sees, who does not see everything from his viewpoint. Meekness, humility, kindness, purity, and courtesy will overflow from his life.

4. He may often be called "peculiar." The disciples were said to be "drunken." Paul was called "mad." If such earnestness be God's ideal, how are we today?

5. He will feel distressed over the spiritual condition of the church. Only those receive the "mark" of God's approval who are sighing and crying for all the abominations which are done in the church.

6. He will be often grieved over the state of the ministry. He does not accuse or condemn his fellow ministers, but his heart is sad as he sees so many stripped of power, weak in prayer, and blind in heart.

7. Any man who is filled with the Spirit may expect opposition and persecution. Read again the book of Acts, and see if this is not true.

8. He will have awful conflicts with Satan. He must not think that because he enjoys a rich measure of the Holy Spirit, evil spirits will leave him alone. He will be a special target for the devil.

9. But at every step he will have victory over sin, and the peace of God in his heart. Sin will not have dominion over him, for he walks with God.

10. He will manifest great earnestness in working for the salvation of sinners. Woe is upon him if he does not preach Christ. He gets his orders from his chief director, the Lord Jesus.

11. He does not worry or find himself galled when people speak against him. He remembers that we are not in this world "to guard our reputations, but to save souls."

12. He will be calm under affliction. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Ps. 112:7.

God does not command the impossible. When He commands us to be filled with the Spirit, there is given with the command power to obey. Do you desire to obey this command? Are you willing to pay the price? Do you not think that God has a right to complain of a Christian who is not filled with His Spirit? After making such abundant provision, giving us such wonderful promises, even commanding us to "be filled," surely He has a right to complain if His children are not filled. And the world has a right to complain. They know well enough that this is the Christian's standard. They have a right to expect more of Christians than they see. God's church is set as a light to the world.



# EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

## *A Positive, Well-balanced Message*

### **Hating the Sin, and Loving the Sinner**

THE gospel of Christ is positive, and not negative. Its supreme purpose is to build up and not tear down. There will be, of course, a tearing-down process in the very work of building up, but this will follow as the natural result; it will not be the objective. We live in a world of sin. We see evil on every side, even in the church of Christ. The wheat and tares will grow together until the day of final harvest. Just so long as poor human nature is connected with the work of God, we shall see imperfections. We must be careful that we do not visualize these imperfections so constantly, that we do not contemplate so long the mistakes and failures which exist, that our message shall become a sad lament over sin instead of a positive upbuilding message of righteousness.

It is true sin must be rebuked. Evils which exist in the church must be pointed out. This will always be done by the faithful minister of Christ. But while he points out the sin, let him present the better way, even the life of righteousness in Christ the Lord. The gospel reveals the terrible malady afflicting humanity, but after pointing out the condition, it does not leave man to despair. It provides as well the remedy for the disease.

### **False Reformers**

Korah, Dathan, and Abiram sought to reform the church in the wilderness. But unfortunately they had only a negative message to proclaim. They could tell of the weaknesses of Moses,—and doubtless he possessed weaknesses, as does every human leader,—but they had no better system of government to propose, no remedy for the human imperfections which they recognized. They were not true reformers. They were only faultfinders, the accusers of the brethren; and their prototypes have existed in every age. We find them in every quarter of the earth at the present time. Unfortunately, too many of them are like the original type back in the wilderness. They have failed first to reform their own lives. Their message provides no remedy for the evils which exist. Their gospel is a negative gospel, one of criticism and faultfinding. They are carrying on the same work for which some of their forbears were noted, and the signal judgment visited upon their predecessors should stand as a timely warning to them.

There is danger that even though we do not connect with any particular disorganizing movement, we shall cherish in a measure the same spirit in our personal relation to the church of God, finding in the conduct of some of our brethren and sisters, the way they eat and drink, or the way they dress, that which will engross our entire thought, and become the only message we have to give.

### **Withering Spiritually**

The only religion which some people possess is a worldly, self-righteous form, which finds its inspiration in the faults of others. This is well expressed in the following words:

"I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,—watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them,—on some one else. Their souls are neglected; they seldom see and feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person's dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord Himself."—*"Testimonies," Vol. I, p. 145.*

While we condemn evil in the church, let us not clothe ourselves with any sort of self-righteousness which makes ourselves pure, and every one who differs from us impure; which makes ourselves righteous; and everybody who does not meet our standard unrighteous. We need to distinguish between sin and sinners. We should condemn sin, but we should love the sinner. We should hate wrong, but we should put forth every kindly Christian effort to save the wrongdoer.

The church of Christ has a right to judge of the deportment of its members. This is positively taught in the Bible. When men and women do not walk in accordance with the principles of the gospel, if earnest labor does not effect a reform, their separation from the church should be brought about. But while the church has a right to judge in such matters in its judicial capacity, we have been warned again and again against private judgment, against personal criticism, against impugning the motives of men and women, against judging of their Christianity because they do not conform to some standard erected in our own minds.

### **A Place for Constructive, Helpful Criticism**

Helpful, constructive criticism has its place. Oftentimes there exist conditions which need to be analyzed and remedied. Criticism of this sort seeks the glory of God and the advancement of His cause, and not the destruction of His work nor the tearing down of individuals. When we are tempted to criticize conditions existing in the church, it is well for us to examine our own hearts to find the real motive which prompts our actions. In too many cases it is prompted by personal pique or animosity against individuals. Oftentimes it is made with the spirit of self-defense, to excuse personal sin in us, representing how much more greatly a brother or sister has sinned. How many times we deceive ourselves into believing that we are contending for some great principle of right when, after all, no principle is involved. It is merely our own opinion. It is because our judgment has been called into question, and we want our own way instead of accepting the ways of others.

Helpful, constructive criticism has its place; but let us remember that helpful, constructive criticism is prompted by the spirit of love, and is governed and balanced by the wisdom that comes from above.

### Be Kind and Considerate

There is great need in many hearts and lives, even of professed Seventh-day Adventists, of the grace of human kindness. In our dealing with the erring, with those who have gone astray, we need to exercise the spirit of kindness and love. With this spirit we can express to people the plainest truths, and they will not take offense; we can point out glaring errors in the lives of sinners, and they will not become angry; but when this labor is put forth in the spirit of self-righteousness, when one fails to heed the admonition of the apostle Paul, to consider himself lest he also be tempted, then it is that the sinner rises up in self-justification of his own course, and in rebellion against the one who is seeking to help him.

Let us stand like the immovable rock against every species of sin in the church. Let us maintain the simplicity of the message which God has given us. Let us advocate simplicity in diet, simplicity in dress. Let us do it kindly and considerately, and in a way that will win our erring brethren and sisters, and not repel them. In this course we can expect to claim the blessing of God upon our labors. The opposite course will only be desolating in its influence.

### Judge Not

We may consider with profit the following beautiful lines from Adelaide Ann Procter:

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

"The look, the air, that frets thy sight,  
May be a token, that below  
The soul has closed in deadly fight  
With some infernal fiery foe,  
Whose glance would scorch thy smiling grace,  
And cast thee shuddering on thy face!

"The fall thou darest to despise —  
Maybe the angel's slackened hand  
Has suffered it, that he may rise  
And take a firmer, surer stand;  
Or, trusting less to earthly things,  
May henceforth learn to use his wings.

"And judge none lost; but wait and see,  
With hopeful pity, not disdain;  
The depth of the abyss may be  
The measure of the height of pain  
And love and glory that may raise  
This soul to God in after days!"

F. M. W.

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### A Warning Against Drug Addiction

THAT there has been within the short period of ten years an alarming increase in drug addiction in this country, seems well established. This fact is the more disquieting from reason of the further fact that during the same period special efforts have been put forth by both state and national governments to cure the evil.

The drugs most commonly used are morphine, heroin, and cocaine. The first two named are derivatives of opium, while cocaine is an alkaloid derived from the leaf of the coca shrub of South America.

Capt. Richmond Pearson Hobson recently gave an interview on this subject to a correspondent of the *Saturday Evening Post*, in which many facts are stated that ought to be generally known.

Many persons become addicts from using morphine as a medicine, or rather to kill pain, for that is all morphine does. It never removes the cause. Hence

every one should avoid when possible the so-called medicinal use of morphine, even when prescribed by a physician. Nobody is safe who tampers with habit-forming drugs, especially the powerful drugs named, — morphine, heroin, and cocaine.

In the interview referred to, Captain Hobson said:

"In America alone addicts number more than a million. They burden the dockets of the criminal courts, Federal, State, and municipal. Members of grand juries, with the close view they have of criminality and its causes, are appalled to discover the amount of crime originating in narcotic addiction. Sheriff William Traeger, of Los Angeles County, California, says that 90 per cent of the crime committed in that county is traceable to users of narcotics. The warden of the California State Penitentiary at San Quentin, says that 90 per cent of the inmates of that institution have been users of narcotics. The authorities at the Federal prison at Atlanta say that 20 per cent of all convicts received there in 1922 were addicts. At Leavenworth 20 per cent of all convicts received during the same period were addicts. During the last half of 1922, 49 per cent of all prisoners received at Leavenworth were violators of the Harrison Antinarcotic Act. This law was enacted by Congress in 1914, narcotic addiction having been brought to the attention of the Government in 1912. There was no opposition to the bill. As a member of Congress from Alabama, I voted for it. It was passed unanimously. The law has been in full operation ever since, and now as high as 60 per cent of the time of the Federal district courts is taken up with narcotic cases."

Drug addiction changes the moral nature of its victims. Captain Hobson, who has made a thorough study of the subject states that —

"The psychology of addiction shows the addict, in his nature as such, and no matter what he may have been before becoming an addict, to be inherently and potentially a criminal, a recruiting agent for addiction and a peddler of narcotics. Many medical men, having wrestled with the problem, consider addiction, as to possibility of cure, in a class with leprosy and cancer. They hope that a cure will be found, but no cure has yet been announced that the doctors are willing, as a body, to sponsor as positive. Religious conversion, effecting profound physiological and psychological changes, may as yet be considered the advanced addict's only hope of freedom, of restoration to a normal physical and mental condition. The grace of God provides the impulse that sends the blood current back into the upper brain to restore destroyed tissues and reawaken the higher impulses, and without it apparently very few addicts, once firmly in the clutch of narcotics, remain cured.

"It is the fact that addiction is essentially a brain disease that makes it so potent a factor in the promotion of crime. The entire brain is immediately affected when narcotics are taken into the system. The upper cerebral regions, . . . all those attributes of the man which raise him above the level of the beasts, are at first tremendously stimulated, and then — quite soon — destroyed or deadened so that they are inoperative.

"Addicts literally never get the 'kick' out of the second or third dose of their drug, or from any subsequent dose, that they do out of the first. At the same time the tissues of the lower brain, where reside all the selfish instincts and impulses, receive the same powerful stimulation. With the restraining forces of the higher nature gone, the addict feels no compunction whatever in committing any act that will contribute to a perverted supposition of his own comfort or welfare. And one of these acts, a characteristic one, is that the addict has an insane desire to make addicts of others.

"The addict from other drugs in many cases prefers that the young or any other human being should not go his path of pain and terror, but heroin and cocaine addicts, particularly want company."

Physicians, as a class, should be credited as being opposed to the indiscriminate use of the three drugs named. But unfortunately, there are medical practitioners who are themselves drug addicts, and who are, therefore, far too free to prescribe habit-forming drugs for their patients. Therefore all should be exceedingly careful to consult only reputable physicians who are themselves above suspicion of drug addiction. Everything desirable, either for this life or for the life to come, is at stake in this matter. To become an addict is almost certainly to become a criminal. The alarming increase in crime in the United States is,

due very largely to the use of the drugs named in this connection.

Once the drug habit is formed, the addict is driven forward and downward by a power too strong to be resisted by a human will weakened by the degrading, benumbing influence of a deadly narcotic poison. It is stated that—

"One grain of morphine is a fatal dose to a person unaccustomed to the drug. Some addicts take twenty grains, some fifty. There are records of more than one hundred grains taken daily. When the drug begins to subside, as it does in a few hours, through the action of the skin and the kidneys, the antitoxins do not subside. Remaining in the system unneutralized, they act like irritating poisons. The harmful effect is general—nothing escapes. A condition of torture sets in.

"The muscles become knotty, cramps ensue in the abdomen and viscera, and pains, as though a sword were being thrust through the body, succeed each other. This suffering, called withdrawal symptoms, representing the most acute torture ever devised or described, continues for days. Usually death will ensue if the addict is far advanced and the doses, or shots, are stopped."

As stated above, the only hope for the addict is in turning to God. The only safety for non-addicts is in obeying this adaptation of Proverbs 4:14, 15: "Enter not into the path of habit-forming drugs. Avoid them, pass not by them, turn from them, and pass away."

C. P. B.

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### The Sabbath

ONE of the greatest blessings ever given to man by the Creator is the Sabbath. He made it for man. Mark 2:27. He saw the needs of the human family, and as a safeguard against heathenism and idolatry, He instituted the Sabbath. It points out the true God. While there are lords many and gods many, there remains but one true God. He is the one who made all that we see in the heavens and the earth. This is the reason why the enemy of all righteousness has done all he can to put the true Sabbath out of the minds of the people, and to substitute a rival.

The Bible is very clear on the Sabbath question. Here is a statement from Mr. Binney's "Theological Compend," a great book in the Methodist Church. Though this church teaches the observance of Sunday, the author of this book says:

"It is true there is no positive command for infant baptism, nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. Nor is there any for keeping holy the first day of the week, or for family devotion, or for women to receive the Lord's Supper."—Pages 180, 181.

Speaking of the true Sabbath, this same book says:

"The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God Himself had rested from His work. Gen. 2:1-3. Not that God's rest was necessitated by fatigue (Isa. 40:28); but He rested, that is, ceased to work, on the seventh day as an example to man; hence assigned it as a reason why men should rest on that day. Ex. 20:11; 31:17."—*Id.*, p. 169.

Speaking concerning the Sabbath commandment, the author says:

"The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Ex. 20:8-11.

"This seventh-day Sabbath was strictly observed by Christ and His apostles previous to His crucifixion. Mark 6:2; Luke 4:16, 31; 13:10; Acts 1:12-14; 13:14, 42, 44; 17:2; 18:4."—*Id.*, p. 170.

In writing concerning the change of the Sabbath, he makes the following statement:

"Jesus, after His resurrection, changed the Sabbath from the seventh to the first day of the week; thus showing His authority as Lord even of the Sabbath (Matt. 12:8); not to abrogate or break it, but to preside over and modify, or give new form to it, so as to have it commemorate His

resurrection, when He ceased from His redeeming work as God did from His creation work. Heb. 4:10.

"When Jesus gave instructions for this change we are not told, but very likely during the time when He spake to His apostles of the things pertaining to His kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25."—*Id.*, p. 171.

All this reasoning regarding the change of the Sabbath is based on supposition. Christ was the author of the Sabbath. Had He changed it, the promulgation of a new day would have been made as clear and definite as was the institution of the Sabbath at the beginning.

How we should thank God for a day of rest and gladness which He has ordained and placed in His blessed Word.

G. B. T.

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### Statistical Report for 1923

THE statistical report for 1923, just completed for publication, shows that the work of Seventh-day Adventists is now being conducted in 119 countries by 8 division conferences, 54 union organizations, comprising 146 local conferences and 150 mission fields, employing 15,156 evangelistic and institutional laborers, who are using in their work 220 languages. Connected with the movement are 234 institutions, representing, together with conference organizations and 1,954 church buildings, a total investment (for 1922) of \$36,903,593.95, and an aggregate annual income for both evangelistic and institutional work of \$27,400,308.20, of which the total tithes and offerings for 1923 were \$9,196,781.95, a per capita of \$41.45 for every Seventh-day Adventist throughout the world.

At the close of 1923 the membership of the 5,096 organized churches stood at 221,874, an increase during the year of 13,103 members. The gain in members during recent years, and especially in foreign fields, has been very rapid. After sixty-eight years of work as a distinct movement, this denomination had reached, in 1912, a total membership throughout the world of 98,044; just eleven years later, at the close of 1923, it had gained 123,830 additional members, closing 1923 with 221,874, so that the increase in members during the last eleven years has been 25,786 more than during the previous sixty-eight years. Bringing the returns for North America, Europe, and the Far East to the latest figures available in 1924, the membership of churches is 229,247, and of Sabbath schools, 257,282.

The sale of denominational literature during 1923 aggregated \$4,067,460.49. This literature, issued in 114 languages, is prepared in the form of 156 periodicals, 947 bound books, 610 pamphlets, and 2,400 tracts, — a total of 4,113 separate publications, containing 333,081 pages, one copy of each (books in cloth binding) being valued at \$1,244.15. The total value of all the literature circulated by the denomination since its organization aggregates \$55,763,341.61, while the total tithes and offerings given for all lines of evangelistic work since the beginning of this movement up to the close of 1923, constitutes a total of \$97,506,243.04.

This movement never faced the future with brighter prospects, and the results were never more inspiring than at the present.

H. E. ROGERS, *Statistical Secretary.*

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"THE church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Every one, to the extent of his talent and opportunity, is to fulfil the Saviour's commission."



# IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

## *The Spirit of Missionary Service*

N. P. NEILSEN

CHRIST is the great foreign missionary. He took the longest missionary journey that has ever been taken. He left His Father's home and came to our dark world to bring the glad tidings of salvation to us. He left the association of angels, and came to an enemy's land, to a race who were in rebellion against Him, to teach them the way of life. He went, not to a foreign field merely, but to a foreign world. He is a foreign missionary in the fullest sense of the word.

He is a true missionary, for He lived the message He preached. He sought not His own comfort, but went about doing good to others. He spared not Himself, but from early morning until late at night He healed the sick, He cleansed the leper, He opened the eyes of the blind, and spoke words of hope to those in despair. He gave His life for others. He died in a foreign land. He sacrificed His life for those whom He came to save. And greater sacrifice can no man make than to lay down his life for his enemies. He is the great missionary.

His followers will follow Him. They will go where He went, for to be a Christian is to follow Him. To be a Christian is to be a missionary. He can be nothing less. He will be interested in foreign missions. If he cannot go to a foreign field, he will give of his means to support the cause of God in other lands. He will talk about foreign missions. He will watch with interest the progress of the work in foreign lands. He will be willing to give up his sons and daughters, and bid them Godspeed as they sail for unfriendly shores to carry the light of the gospel to others who are still in darkness. He will talk and write about these things, for he cannot do otherwise—he is following the footsteps of the great Foreign Missionary.

With deepest interest we read the reports from our missionaries, scattered throughout the world. They tell us about the marvelous progress of the truth in other lands. They tell us of the wonderful providences of God in opening doors and hearts for this message. They tell us of the fruits of this message as seen in the lives of men and women who were once degraded by sin, but who now are partakers of the divine nature through the word of life brought to them by the faithful missionary.

The stories that our missionaries tell are thrilling indeed, more thrilling than any story of romance or fiction. They show nothing less than the mighty workings of the Spirit of God on the hearts of men, the story of the power of the living word, changing the thoughts and hearts of men, a power mightier than the power of the sword. And these stories of the conquering love of Christ come to us from all parts of the globe.

But the missionaries who go to foreign lands are not the only ones who should be called upon to sacrifice for the cause we love. If we are followers of Jesus, we shall be willing to share in the same spirit of sacrifice. We may not, perchance, be called upon to leave

our homes and go to some distant land, but we can give of our means for the work of God. We can help sustain our missionaries in the field. Thus we can share with them in the efforts put forth, in the sacrifices made, and in the fruits that are being gathered, and finally share with them in the great reward in the kingdom of God. There we shall see souls saved as the result of self-sacrificing love; there we shall see of the fruits of our toil and be satisfied.

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## *In Transjordan*

W. K. ISING

TRANSJORDANIA is now a principality under the rulership of Prince Abdallah, the brother of King Faisal, of Mesopotamia, and son of the king of Hedjas. It is a country having a largely Bedouin population.

Years ago one of our native colporteurs spent some time circulating Christian literature there, followed later by an evangelist of Kurdistan, who was a convert from Mohammedanism. For some time meetings were held in Salt, a city of about 20,000 inhabitants, up



Michael Hallal El Haddad, of Salt

3,000 feet in the hills of Gilead. It has a Christian population of 5,000, mostly Greek Orthodox and Catholic.

One of the men became interested in the message preached by the evangelist, and later, after the missionary had left, began to ponder over the things he had heard. Studying the Bible by himself, he became convinced that he should keep the Sabbath of the Lord. He closed his little shop in the face of opposition on the part of his relatives and friends. He was soon known by the name of Michael es Sabti, that is, Michael the Sabbath keeper.

It was under this name, which had been reported to us, that we found him in the city, and learned the interesting story of his past experiences. Remembering also that the missionary had referred to the Biblical institution of paying tithe for the support of gospel work, he paid one tenth of his income, partly into the

native Protestant Church, and another portion for the support of the poor and similar purposes.

Recently he had turned over \$30 to the minister, with the instruction that it be passed on to the British and Foreign Bible Society for the circulation of the Scriptures; and he gave us another \$10 as we left him after our short visit.

The Lord has prospered this man in his work, and rewarded his faithfulness in living up to the light of truth he had found. When, during the war, he had to flee with many of the Christians, he hid \$220 in gold, or about \$1,100, in the ground, and was happy indeed to find this money again on his return after several years of hardship. This served as a valuable working capital to start anew the shop that had been robbed of all its contents. With other friends he is urging us to send them an evangelist to locate there permanently.

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### ***The New Name***

H. G. WOODWARD

WE Westerners attach little importance to the meaning of our names, and are usually quite satisfied with any name, if only it suits our special fancy. But this is not so in India, and the giving of a name to a new baby is often a matter of serious consideration.

Not that the people are anxious to select nice names, very often quite the contrary; for many of them think that should a nice name be given to a child, it will become too attractive to the evil spirits. For this reason, therefore, such names as Rat, Dirt, and Ugly will be used. Others will name their children after the particular deity that they worship.

Thus it often happens that when they become Christians, they are very much ashamed of the name they have brought with them from heathenism. We have had our people refuse to repeat their names to us when asked, on account of shame.

Sometimes we are called upon to rename them, and this is always a pleasant task to us. This duty fell to our lot just recently. We were visiting a new opening where a number of heathen people had expressed the desire to come under the influence of our teaching. Our hearts were gladdened as we saw the eagerness with which they drank in all that we had to say, but more so later on, when, after we had finished our talk, they informed us that they desired us to give them new names. There was quite a large number present, and as we like to confine ourselves to Bible names, we found it quite a proposition to find sufficient names to go around.

We started in with the names of the Gospel writers, then we remembered the other disciples. The New Testament characters were then thought of, and the names of the patriarchs and prophets, and Old Testament worthies. Thus we managed to get through without duplicating names.

It was indeed a time of happiness to us all, and those present entered into the spirit of it, as was testified to by the glowing faces everywhere to be seen. I feared they would have great difficulty in remembering their names, and as they were not able to read, I wondered what we could do to help them remember. But the Indian brother who is looking after this interest was equal to the occasion, for he made a note of both the old name and the new, and will be a remembrancer for them.

This is a very common experience to us here in the

field, and yet we do not fail to see in it the expression of a desire that old things may pass away, and all things become new.

May God bless these dear people, and grant them grace to live up to the name they have taken upon themselves, so that at last, when we are given the "new name" by the Lord, they may share with us this joy of being possessors of a name that shall be theirs through all eternity.

*Travancore, S. India.*

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### ***Does It Pay?***

I. F. BLUE

OUR Indian workers are catching the real spirit of the message, and it is showing in their work. We have a loyal band of Indian workers, who are one with us in finishing the work. In most cases they live out in the smaller villages among the people they are trying to reach. Here is a message from one of our strong Marathi evangelists. He was ordained to the gospel ministry at our biennial conference in Poona last March, and is just starting work in a new district. He writes:

"Today I have been to Mathewadi, and put up the matting on the school veranda. This will protect the children from the rain and heavy winds. They have the school on the veranda. Our school in this place is going on nicely. We have twenty-five boys from the high caste people and two from the mahars (low caste).

"In our Bible class in Chandu last week we had nearly fifty boys and girls repeating Bible texts and singing Christian songs. We have several Bhils (a caste) interested in our message. The police subinspector is reading our books and papers. He asked me to teach him about our religion. He also gave me a subscription for *Life and Health*.

"Since our coming here, many changes have taken place in the lives of the people. Four men have entirely given up drinking, and many are praying to our God, as they have lost confidence in their Hindu gods."

In this village with evidences of heathen gods on every hand, and the best buildings devoted to the worship of idols, it is wonderful how the gospel of Christ changes things. Soon the older people will join the children in the Sabbath meetings, and a Sabbath school will be born. Then will come baptisms, and a church will be organized.

The work goes slowly, but God is working in India. Heathen systems cannot stand before the "Sun of Righteousness." They wither away in the presence of gospel light. Does it pay to sacrifice to bring the joy of salvation to them? Do the tears and heartaches and disappointments, the seed sowing of the years, pay? In the kingdom we shall find the answer.

*Lucknow, India.*

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"SOLDIERS of Christ are now wanted to push the battle to the front. Marshall under the blood-stained banner of Prince Emmanuel, wear His armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces."

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"WHEN our tongues feel the curb of God's love, our prejudices cease to run away with our common sense."

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"EVERY day ought to see something definite done for God and one's fellow man, then the life will sum up well."

# THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

## God Never Fails

THE dearest things in this fair world must change;  
Thy senses hurry on to sure decay;  
Thy strength will fail, the pain seem no more strange,  
While love more feebly cheers the misty way.  
What then remains above the task of living?  
Is there no crown where that rude cross hath pressed?  
Yes, God remains, His own high glory giving  
To light thy lonely path, to make it blessed.

Yea, God remains, though suns are daily dying,  
A gracious God, who marks the sparrow's fall;  
He listens while thy aching heart is sighing;  
He hears and answers when His children call;  
His love shall fill the void when death assails,  
The one eternal God, who never fails.

— W. O. Partridge.

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## Lessons from Childhood

MRS. LUCY R. REIBER

I SAT in the glow of the fire with my five-months-old babe in my lap, as I waited for The Man to come in to supper. Tired from the day's toil, and worried over affairs of this life, my face doubtless expressed my feelings, and the expression was anything but pleasant and peaceful as a Christian's should be.

The day had been long, duties pressing, and the children trying. Why should I not look worried and out of sorts? Did I not have a right to be cross?

Presently, looking down, I noticed the babe on my knee gazing longingly up into my face with a wistful, half-sad look — if one so young and innocent could express sadness. Half-heartedly I smiled at him, and instantly the tiny features relaxed, baby dimples appeared, and the whole sweet face was wreathed in a joyful smile. Just so the world sits looking at us, waiting to smile back, waiting to dispel the gloom of sadness by smiles returned, if we only knew it.

And the power of that smile! The mother-love responded at once, and I began to talk to baby and try to amuse him, and soon he was crowing with happy enjoyment. In the pleasure of the moment I forgot my tired self, and lost my selfishness in entertaining him, so that when the dear husband came to supper a few moments later, instead of a frown and sigh I met him with a loving kiss and pleasant face. Oh, how much better that we smile instead of frown, and how much more quickly smiles rest a tired soul than does a sigh!

\* \* \*

Little three-year-old came in with his hands black from handling coal. "Mother, wash my hands, please." Mother went at once to do so, and taking the little hands in mine, I applied soap, and began to wash off the dirty suds. Soon Freddie looked down and said: "Mother, your hands are dirty, too, aren't they?" And sure enough there was almost as much soot on my hands as on his.

Just so by association with sin we become contaminated; for "no man liveth unto himself," and by our

sins we mar the character and Christian experience of our brother. How careful we would be of our influence if we only realized the value of influence, and how "dirty" another's hands may become by our handling coals of indulgence in sin.

\* \* \*

Five-year-old Bobbie tossed his ball up into a tree, and it caught on the limbs. Bobbie climbed after it, and when away up among the branches, looked down, and then was afraid. Father went to his rescue, and told him to let go and jump into daddy's arms. "But I'm afraid, I can't; I will fall, daddy," he cried. On being convinced that it was the only way to get down, he closed his eyes and fell into his father's arms.

This is so real, and so true to our lives. We have climbed to the high boughs of wilfulness after some treasured object; perhaps wealth, fame, love of dress and display, or it may be our appetite, and now we do not know how to "get down." Our heavenly Father stands with open arms to receive us. He tells us all we have to do is to let go, quit trying to hang on to our unhallowed purposes, yield our all to Him, and He will save us. Like little Bobbie, it is impossible for us to save ourselves, and like him we shall have to learn to let go and trust our Father's love.

It is so simple, being a Christian and following Christ's footsteps, when we let go of self and sin, and take Jesus at His word and believe He will save us from falling. But sometimes it takes a lot of faith to surrender. Let us remember, so long as we cling to the limbs of sinful pleasure and aspiration, we cannot be rescued, for God does not compel us to come to Him; unless we trust Him, He cannot save us.

Thus we learn from our children the sweetest lessons of life, and thus they lead us onward and upward to the kingdom.

\* \* \*

## Starving

FLORA DAWSON TERRY

SHE had passed eight summers. She came from a beautiful home, and had plenty to eat and wear. Her mind was well nourished at a fine modern school. Yet she was starving. If I had told her parents that in those words, they would have sent for the doctor and become much alarmed.

Many pleasant weeks I spent in her home. No one told her any Bible stories. She heard no prayer offered, and the only time she heard a sacred name was in slang or as a byword.

The little mind was starving for spiritual food. She never tired of my telling her stories from the Bible. One evening she was very much interested in what I was telling about the wonderful things that Jesus did, and how much He loved people. She looked up at me with a look never to be forgotten, and said, "So Jesus is good like Santa Claus, isn't He?"

O the spiritual poverty of that home, where the child had been told lies about a fictitious character, and nothing of Jesus!

Few will leave home in the morning to go to work without eating food for sustaining the body. It is fed with considerable care and regularity. The mother often spends hours each day preparing food for the bodies of the family. But how about the mind, and especially the soul? Very often these are left to go hungry, even allowed to starve.

"These things ought not so to be." First things should come first. "Seek ye first the kingdom of God, and His righteousness." Take time to prepare food to feed the soul, and then feed it. It as well as the body needs plenty of good food, taken regularly every day. Feed it thus, and it will grow into the full stature of the man Christ Jesus.

University, Ala.

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### **Only a Sparrow**

C. H. CASTLE

THE Good Book tells us that our Father above is ever watchful over His children, and then by way of illustration it mentions a little bird, one that is despised in many places, and tells us that He notices even the sparrow.

One day in a Western city, as I stepped out of a place of business, something fell before me, just missing my hat. I looked down and saw a young sparrow that had fallen from the nest above the door. It looked up at me, and seemed to be pleading for help. I picked it up, and it seemed perfectly contented.

As I held it in my hand, there flashed across my mind the thought that there are people in the world just as needy of help as this little bird. And often they seem to find a resting-place in their experience when some friendly hand is extended to them and a sympathetic attitude is offered.

Oh, how much good it is possible for us to do as we pass along through life, if only we are in tune with heaven, and thus easily prompted by that Spirit that is ever present to suggest ways of helping some one who needs the human touch coupled with the divine.

How often, too, we may learn lessons that will help us in our Christian endeavors, if we but take a moment to consider what lesson God may wish to teach us from the experiences He permits to come to us.

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### **A Mother's Work Cut Out for Her**

MRS. HELEN O. OLSON

"I SEE you have your work cut out for you," said an old lady to me the other day, after she had witnessed a scene in which I had disciplined my small boys, two and four years of age.

"You have your work cut out for you." These words sounded again and again in my ears, and that old lady—very intelligent and old in years and in experience—little realized the lesson that her unpremeditated words had brought home to my heart.

There is often a temptation for a woman whose ambition it has been to teach school, or do office work or Bible work, or some other than her own task, but who has been bound to her home by cords from her heart to the hearts of little ones, to be dissatisfied with her lot. There are even times when she wonders if she has not "missed her calling." For what has God given her a talent, that she should bury it within the four walls of a cottage?

Ah there! that talent is not buried, though confined

to one home, if that mother only opens her eyes to see. There is no work anywhere that calls for the exertion of every faculty and energy more than that of the mother of active, healthy boys and girls. It is a good thing, when the dissatisfying thoughts come, to remember that we do sometimes try to "cut out" the task for our own hands to do. Yet the thing that may be the easiest for us, and which we may think we can best do, may not in the end be the best one.

What nobler and more useful work can any woman want, than to teach the fresh young minds, make the first impressions on the pure young hearts, and guide in the way of life the innocent feet which the Giver of all gifts has trusted to her care? How different our wicked world would be if all mothers had accepted and performed well this task.

In the call to do that for which we think we are least fitted, God gives us a call to come to Him for strength. He shows us in this His power to supply us with the quality of wisdom to handle small children, of sympathy for little interests, of patience to perform the smallest task in the home, or any other quality which we naturally lack but ought to acquire. In this there are victories for the one who feels his need, and would have success in his work.

"His biddings are enablings," and in our weakness is His strength. God does know best. What a good thing it is, after all, that there is One who is wise and kind enough to take from our blind hands the scissors of self-confidence, and "cut out our work for us."

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### **"Not If It Was My Boy"**

SOME years ago, the late Horace Mann, the eminent educator, delivered an address at the opening of a reformatory institute for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and labor of establishing such an institution as that.

After the exercises had ceased, in private conversation a gentleman rallied Mr. Mann on his statement and said to him, "Did you not color that a little, when you said that all the expense and labor would be repaid if it saved only one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah, there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they will ever repay; other boys may be left to drift uncared for to the ruin which is near at hand; but "my boy"—it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world round to save him from peril, and would bless every hand that was stretched out to give help and welcome.

And yet every poor, wandering, outcast, homeless man is one whom some fond mother called "my boy." Shall we shrink from labor, shall we hesitate at cost, when the work before us is the salvation of a soul? Not if it is "my boy," nor if we have the love of Him who gave His life to save the lost.—*Selected.*

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"THE progress of our foreign missions depends not alone upon a few laborers, nor even upon many, but upon all who have received the light of truth. Every one can do something for the advancement of the work in distant lands."

# THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

## THE NILES HILL CHURCH

I WELL remember seeing Elder J. N. Andrews in the winter of 1878, on his first and I believe only furlough. He came to our town and preached in our church. While not old enough to remember it from personal observation, I know much of the work of Elder Andrews in western New York, years before he went to Europe. He and Elder R. F. Cottrell held meetings in the Proctor schoolhouse, three miles from my home. I knew some of those converted at that time, but they are all dead now, I think. He had typhoid fever while there, and was cared for in the home of Brother Edward Witter, near our home. While here recuperating, he wrote part of the "History of the Sabbath."

Possibly some will recall the old "Niles Hill" church. It was called in its earlier history the Allegany County church. It was organized in 1862, and was one of our earliest churches, and had one of the earliest church buildings, the ones in Washington, N. H., and Bucksbridge, N. Y., being the only ones, I think, that were earlier. It was raised up by old Elder Barr, a colored minister of the 1844 period, I believe. He sleeps in the little cemetery close by the little old church.

H. E. SIMKIN.

Nashville, Tenn.

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## FAITHFUL IN POVERTY

I HEARD and accepted the message in 1870, in one of the Eastern States. In my long experience I have found and proved the promises of God's Word in many ways. I have been a reader of the REVIEW for fifty years or more, and have an experience concerning it which I will relate.

We were poor, and at one time too poor to pay for the paper. In our extremity I told my trouble to a good sister, and in reply she gave her own experience under the same conditions. She said, "Take it to the Lord in prayer," so I followed her advice. In a short time my husband unexpectedly received a letter containing a check for \$2, the exact price of the REVIEW. He handed the check to me, saying, "Take this and send for the REVIEW." My husband knew nothing about my prayer, and was needing the money for necessary things. From that time to this we have never failed to receive the REVIEW.

I wish to relate also an instance concerning tithe paying. My husband kept a dairy in Seattle years ago, and was

prospering in the business, but he became a little careless about paying tithes, and he put off that duty from time to time, thinking he could pay it later on; but he learned his lesson by losing two of his best cows inside of two weeks' time. From that time on he was very strict in tithe paying, and we have had the promise found in Malachi 3: 10 literally fulfilled right along. We are convinced that God is faithful, who has promised, and we can rest on His word.

Mrs. S. A. SNYDER.

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## LOOKING FOR THE BLESSED HOPE

I HAVE been a reader of this paper for more than fifty years. I began reading it in 1872, and have read it every year until two years ago, when my eyes failed me in my ninety-second year. It was my daily food spiritually all these years.

I am now living with my granddaughter (Mrs. W. J. Davis), who reads it to me with the same interest I have always had. I am now in my ninety-fourth year, and still love the good old REVIEW, and bid it Godspeed to the REVIEW family all over the world.

I also noted with interest Elder J. N. Andrews' mission to the foreign fields, and all the movements since in the progress of the third angel's message, and have always hoped to see it finished, and still look with interest to the finishing of the work.

ELIZABETH REA.

Sharpsburg, Iowa.

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## A BELIEVER OF SEVEN DECADES

My parents were active participants in the Advent Movement of 1833-44, and as they were among the first to embrace the faith now held by Seventh-day Adventists, I was taught that faith by them from infancy. My earliest distinct recollection of hearing public sermons on that faith goes back to 1854, at some point in the State of Vermont, I do not recall the name of the place. I was then seven years of age.

Thus I can say truly that for seventy years I have been a firm believer in this most blessed faith, the evidences for which have constantly grown stronger and more numerous.

Aside from the Bible, the good old ADVENT REVIEW AND SABBATH HERALD has been my most highly prized companion for all these years. The Anniversary number recalls very vividly to my mind my first personal acquaint-

ance with Elder J. N. Andrews. In company with Elder Wm. S. Ingraham he held a series of tent-meetings at Medford, Minn., a few miles from our home. I think that was in the year 1858. Elder Andrews was a frequent visitor at our home, and I have a very distinct recollection of his wonderful prayers and conversation upon those occasions.

One evening, just before the service at the tent, I accompanied Elder Andrews to a beautiful, shaded, secluded spot on the banks of Straight River, where he offered a prayer that I have never forgotten.

A few years later there was issued an edition of the "History of the Sabbath and First Day of the Week," especially prepared for a Sabbath school textbook. It was with the deepest interest and very great benefit that I studied the entire volume under the guidance of my beloved teacher.

G. W. MORSE.

De Land, Fla.

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## MORE UPS THAN DOWNS

I WAS not a pioneer, but associated with them, knowing them personally, until I almost feel as if I were really one. Looking back as I do from the hilltop of my many years, it seems a long, long time since I went to the house of God and in and out of the offices with Brother and Sister White, and Brethren Andrews, Bates, and Smith.

Life to me has been a battle and a march, with its ups and downs; but, thank God, there have been more ups than downs, and today I stand with my face toward the setting sun, having the promise fulfilled to me, "At evening time it shall be light."

"Tis true the eyes are somewhat dim,  
And the step not quite so fast,  
But my blessing-cup is full to the brim,  
And life's best wine is the last."

VIRGINIA MERRIAM BLANCHARD.  
West Plains, Mo.

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## BACK TO 1865

I EMBRACED this message when Buchanan was President of the United States. The Centennial was in progress when Elder James White ordained me in 1876. When I attended the General Conference in 1865, the prominent leaders were Elder and Mrs. James White, Joseph Bates, J. N. Andrews, J. N. Loughborough, J. H. Waggoner, D. T. Bourdeau, Uriah Smith, R. F. Andrews. Others afterward became prominent.

SMITH SHARP.



### THE MESSAGE IN CHILE

THIS message grips the hearts of the people down here in the "shoestring" republic just as it does in all other parts of the world. There is something about it that draws on the heartstrings, and clears away the bonds that held us slaves to our vices and selfishness, before the blessed power of the truth found us. It does this for the people of Chile.

Away down in the south of Chile, a young country girl with tears in her eyes, came to me after a meeting, and said, "Brother Hancock, I want you to pray for me, that I may go to school, and learn more about the truth." The earnestness and sincerity shown in her face were more than usual. The next time I visited that church, she repeated the same request, and sought every opportunity to talk with me about her desire to attend our school.

At last I spoke to her father and stepmother about her going to school, and found that they were very much opposed to it; but the girl pleaded with me to persuade her father to allow her to go to school. After spending three hours with him, talking about the question, he consented to let her go, on the condition that she should work her way through school. This she was willing to do, if she might only be given the chance to do so. This chance was given her, and today she is in our Chile Training School, and working hard to get through. The only reason she does this is because of what the message has done for her. She had an opportunity to marry the son of one of the well-to-do Adventist farmers of Chile; but she was more interested in getting a preparation for the work than in getting married.

The message found a venerable old man in the south of Chile, and he came over to our local camp-meeting at Pitufquén, in April. He was baptized, and he brought with him \$600 (Chilean currency) of tithe,—a good sign of true conversion.

Last Sabbath, August 9, was the first Sabbath of the Week of Prayer in South America. We had a good meeting, both Friday night and on Sabbath, with the teachers and students of the Chillán Academy; and fifteen persons, nearly all of them students of the school, gave their hearts to God. The Spirit of God was present, and moved upon the hearts of all.

One of the young men, who had had unusual success in the canvassing work during several vacations, had been having a hard struggle for some weeks. His teachers and companions did not understand the reasons of his discouragement; but the Spirit of the Lord knew exactly where the difficulty lay, and gave him a real victory. After the meeting on Sabbath morning, just as we sat down to dinner in Professor Ayars' home, Brother Arriagada came to the door and knocked. He was invited in, and he came directly to where

I was sitting, and handed me a paper. I took it, thinking that it was, perhaps, a note about the young people's meeting in the afternoon; but he said on going out, "It is for the work." I opened it, and found it to be a deposit check for \$2,738.20 (Chilean currency). It was a great surprise to us all, and we thought that he had probably made a mistake, and given me the wrong paper. But I talked with him about it afterward, and learned the secret of this act.

When he began canvassing, some years previously, he was having a hard time. He went out alone with God, and prayed for forty hours, promising the Lord that if He would give him success and blessing in his work, he would give his life to God's service, with all that he had or would ever have. The Lord had blessed him beyond his expectation, for he had gained five scholarships in one summer's vacation; but he had not kept his promise to give to God what he did not need. He said he had been keeping this money on deposit for hard times, and that it had been a temptation to him; for he was not trusting in God, but in his money. He was now happy, for he had fulfilled his vow of consecration; and truly his face showed that these were not idle words. It was the message that did the work in the heart of this dear brother, just as it does in the hearts of thousands of others the world over.

This spirit of love and sacrifice spread among the student and teaching body, and two days afterward they pledged more than 1,000 pesos to the cause of God. These young people are earnestly and seriously endeavoring to prepare themselves to take the message to Chile's four and one-half millions.

We believe the readers of the REVIEW will rejoice to know that the spirit of the message is at work powerfully down here in Chile, and will pray that its power may be given to the small band of workers in greaterfulness.

W. E. HANCOCK.

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### THE MARITIME CAMP-MEETING

THE Maritime camp-meeting and conference session was held in Memramcook, New Brunswick, September 4-14. The Maritime field has for the last few years passed through a trying time, due to some local conditions, causing a large number of our people to leave the country and seek work in the States. Seventeen members left one church at one time.

However, reports from the different departments and from the field show substantial growth during the past year. Sixty-three persons have been baptized since the beginning of the year, and more are awaiting baptism. Twelve were baptized at the camp.

This was the largest camp-meeting ever held in Maritime, and a spirit of unity and courage prevails among the

workers and the brethren and sisters of the conference.

Elder F. W. Stray has the confidence of the people, and he and his associate officers, except a few minor changes, were re-elected unanimously. Brother E. D. Lamont was ordained to the ministry. The Lord is blessing his labors in St. John, with souls for the kingdom.

Plans were laid for the advancement of the work of the academy. The faculty has been reduced to the minimum under which the school may run without debt and yet do efficient work.

On Tuesday, the ninth, practically all the camp went out with the Harvest Ingathering papers, visiting the neighboring villages and towns; the goal had been set for \$200, and there was great joy when it was found that the goal had been reached and passed. Many interesting experiences were related in the following service by those who had been out.

A spirit of deep searching after God was manifest, and all the meetings were well attended. On the last Sabbath the whole congregation, with but few exceptions, went forward for consecration and baptism of the Spirit. About \$1,000 was received in cash and pledges for foreign missions. The general expression was that this was the best meeting ever held in Maritime. F. A. Pratt, from Siam. D. U. Hale, president of the New England Conference, and the writer, besides C. F. McVagh and J. L. Wilson of the Union and local conference workers, were in attendance.

L. F. PASSEBOIS.

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### IN OLD IOWA

WE say "old Iowa" in our denominational speech, just as we say "old Michigan." The older conferences where the conference idea first grew into strength, never lose their place in our hearts' recollections, and these more than fifty years they have been sending laborers out to needy fields, as now all the conferences are doing, for all are veteran now.

Some one who attended the latter half of the meeting must surely have in hand a full report of the Iowa camp-meeting, held in the beautiful grounds of the Nevada Sanitarium and school. It was an ideal spot, and the meeting was rich in blessings, as always where believers gather.

Old Iowa is in some ways a new Iowa. Many as are the churches, with some thousands of believers, the conference is going forward with aggressive evangelistic efforts that are bringing out new groups of believers.

There is a good move forward in Iowa. Nothing begets a spirit of courage and revival in these old fields like aggressive evangelistic and missionary effort that brings new souls to Christ. The atmosphere of good fellowship and courage for the work of God that pervaded the conference session was good to breathe. Workers from outside the

union—Elders M. N. Campbell, M. E. Kern; myself, and possibly others—were blessed as we shared in it. Elder H. H. Hicks, who had come in from the Lake Union to take up the presidency of the conference in the midst of the conference term, was elected for the ensuing two-year period, with few if any changes in conference appointments.

We met a number of young workers growing into strength who surely must soon follow the well-worn Iowa trail into some needy mission field abroad. May God bless the believers and the cause in old Iowa.

W. A. SPICER.

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### POLAND

THE second session of the Polish Union Conference was held in connection with the annual conference of the Warsaw Mission, August 13-17, in the meeting hall of our church in Warsaw. We were very glad to have with us C. K. Meyers, C. S. Longacre, L. H. Christian, C. W. Irwin, and W. M. Landeen. The Lord came very near to the little company of His people, and precious seasons of consecration and instruction were enjoyed by all present. The evening meetings were held in a larger hall in the city for the accommodation of the public.

This good meeting is a new milestone in the progress of the message in this important field. The first resolution passed at this conference reads as follows:

"As we look over the three years of labor in our union, since its organization, which have been years of perplexity and difficulties from within and without, our hearts go out in gratitude to God for His protecting care, and for the prosperity of the work in every line. We also express our gratefulness to the General Conference and the European Division for the laborers that have been sent to us, and for the financial assistance by which we were able to purchase the two buildings in Bydgoszcz and Bielitz, and for the relief of our needy members and workers during those hard times. We consecrate our all for greater usefulness in the Master's service."

JOHN ISAAC.

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### COLPORTEUR WORK IN SCOTLAND

IN September of 1907, on the island of Iona, Scotland, fourteen copies of "The Great Controversy" and one copy of "Patriarchs and Prophets" were delivered. Prior to that time 100,000 pages of literature had been delivered over the hills of Cowal, on either side of Loch Fyne and Glen Fyne.

On my way to Iona, at Staffa Island, while I remained on the ship, a church boulder gave me the first order. I have declared since, that this was my happiest month in canvassing and delivering. I attended a camp-meeting between taking the orders and delivering. Our good Brother Haughey, once president of the Scottish Conference,

gave me the loan of £10 to help me, so I could make my delivery. I remember that when I arrived at the capital of the western highlands, a jeweler kindly kept me overnight, until I could get my ship that was to take me to Iona to make my delivery.

When I reached Iona, I stopped near a mill and had some good food, and then went to the post office. There was a postcard awaiting me, from a minister who said he hoped I was not there to make money. A gentleman at Kingerlock took me in for the night. In three weeks I had orders for 100 large books. I had on an old suit of clothes, and had with me my last few pounds gathered from my earliest days of canvassing.

From Iona I took a row over to Mull, with an Englishman and a little child. I stayed at Bunessan, and the minister of the Baptist church asked me to sit in the pulpit. I did so, and believe it was appreciated. I left a number of ADVENT REVIEWS in the homes of the people at St. Kilda. Scattered among the rocks of Harris are a large number of "Patriarchs and Prophets."

Our Harvest Ingathering campaign has started, and up to the present I have been able to send in £5. This is a work that God delights to bless. That has been my experience for the last twenty-two years.

WM. BROWN.

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### CONFERENCE SESSIONS IN CALIFORNIA

#### California Conference

THIS was the third of the series of local conference sessions to be held in California. It convened in the Oakland church, and covered a period of four days, including the Sabbath, from Thursday to Sunday night, August 7 to 10.

The Sabbath services, both forenoon and afternoon, were held in the city Auditorium. The conference session was well attended by delegates from all the churches. Not many visiting brethren and sisters, however, were present during the day, the Oakland church members coming in for the evening services.

There was one feature which characterized this meeting throughout, and that was the time devoted to spiritual interests. The first hour in the morning was a devotional service. Then a conference session followed. The eleven o'clock hour was devoted to Bible study or preaching, and also the evening hour.

The business of the session seemed to be very greatly facilitated by the signal blessing of the Lord, as the result of this time spent in seeking Him in prayer and study. There was a deep spirit of devotion and earnest service manifested throughout the session.

The Sabbath service in the Auditorium was especially blessed of God, to whom be all the glory. Many expressions of appreciation and praise

were heard following this meeting. The Auditorium was practically filled to capacity, the brethren and sisters coming in from all around the bay section and other near-by churches.

Elder G. A. Roberts and his entire staff of officers were re-elected for the ensuing term. Plans and resolutions looking toward the strengthening and facilitating of the work were adopted, and altogether it was a session long to be remembered.

A mission offering was given of approximately \$5,000. It was only two or three weeks before this meeting that practically \$3,200 was raised for foreign missions in the Oakland church, which makes quite a substantial total.

Three young men were set apart by ordination to the gospel ministry,—our Italian worker in San Francisco, Salvador Arrabito; our Japanese worker, K. Nozaki, also of San Francisco; and George Truesdale. We rejoiced to see these strong, earnest young men set apart by this solemn service to the work of the ministry, and especially are we glad to see these foreign workers developing so strongly in the work of the gospel. We earnestly pray that their labors for the people of their native tongues may be greatly blessed of the Lord of the harvest.

Two new churches were admitted to the conference, one at Palo Alto, and the other a colored church in the city of Oakland. Just following the conference session, and while we were still in the city, negotiations were closed for the purchase of a Methodist church building, which will be the home of the new colored church in Oakland.

Following the conference session, it was our privilege to visit several of the churches in the northern part of the conference. Elder Roberts and his wife, with Miss Frances Fry, the educational secretary, and Mrs. Montgomery and myself, drove through Humboldt and Del Norte counties. We were with a different church practically every night, visiting eight in all. This was a very special privilege to me, for it gave opportunity for coming in touch with many of our dear people in their home churches, and laying upon their hearts the call of the hour to a life of holy living and service for God. We also presented the needs of the world mission fields, and as a result approximately \$2,000 was given by these churches. The brethren feel that the amount will be increased in the near future.

The workers in this field are of good courage, and are prosecuting the work strongly, practically the entire staff of the conference devoting their energies to active evangelistic work among those not of our faith.

The visiting workers from outside the conference, at their session, were Elders J. L. McElhany, D. Voth, and Prof. W. W. Ruble, with Brother E. H.

Emmerson of the union, and the writer representing the General Conference.

#### Northern California

The Northern California Conference session was held at Lodi, California, August 20-23, at which place the headquarters of the conference is located. The churches were well represented by practically the full delegation. In this case, as in the other conference sessions, the time was very short, but sufficiently long to accomplish the entire business of the conference.

Not so much time here was devoted to spiritual interests as at Oakland, but we had a splendid devotional meeting each morning and a preaching service each night. The delegates were seated and committees arranged for early, so that the work was well in hand from the very beginning. A splendid spirit prevailed throughout the entire session, and courage, confidence, and faith in God were expressed by the brethren and sisters, notwithstanding the serious financial difficulties through which some sections of the conference are passing, due to prevailing conditions.

Elder C. Santee, one of our oldest veteran conference presidents, who has carried this burden in the Northern California Conference for nine years retired from this active responsibility, and Elder W. M. Adams, formerly of the Southern California Conference, was elected as the new president. No other changes were made in the staff of officers, and but a slight change in the personnel of the conference committee.

The Sabbath service was a large one. The church not being large enough to accommodate all, an overflow meeting was arranged in the German church, Elder J. L. McElhany speaking there. In the afternoon he spoke in the English church.

When the cause of foreign missions was presented, a liberal offering was made, and the prospects are good for a successful future in the work in the Northern California Conference. The workers are of good courage, and the Lord is blessing.

The visiting workers participating in this session from outside the conference were Elders J. L. McElhany and D. Voth, with Brother E. H. Emmerson from the union, and the writer representing the General Conference.

#### Central California

The Central California Conference session was held in the new church in Fresno. It covered a two-day period besides the Sabbath. Earnest, faithful work filled every hour of this session from the beginning. The committees were able to bring in their reports early, and the elections were out of the way, giving plenty of time for the discussion of resolutions and plans for the future. Elder E. L. Neff and his entire staff were re-elected. Those who

assisted in bearing the burdens of the session, from outside the local conference, were Elders J. L. McElhany and D. Voth with Brother E. H. Emmerson from the union, and the writer representing the General Conference.

The Sabbath services, both forenoon and afternoon, were held in the city Auditorium. These were large services, attended by brethren and sisters from many of the churches, some at quite a distance. The writer spoke in the forenoon, and Elder McElhany in the afternoon. At the close of the afternoon service, Brother C. F. Innis was set apart by ordination to the gospel ministry.

Brother Innis has been devoting his energies for some years to work among the Spanish-speaking people of California. He is a North American, but speaks the Spanish fluently, and the Lord has blessed his ministry among the people of this tongue. Several of the Mexican brethren and sisters whom he has brought into the truth were present at this service. Just before the ordination a few words were spoken to them by the writer through Elder Henry Brown as interpreter, explaining to them the nature of the service, the high calling of the minister, and why men are set apart by ordination to the gospel work of the Lord Jesus.

The offering for foreign missions was not large, due to the financial and crop situation in this particular field; \$3,600 was the amount given and pledged.

In connection with this report, the last of the series of California meetings, it might be proper to state that in each of these conference sessions the needs of the Glendale Sanitarium were presented to the brethren and sisters, and after a very full and free discussion a vote was taken indorsing the plan of the union for the helping of Glendale by the raising of a debt-paying fund. The attitude of the brethren and sisters in this matter to help in an hour of perplexity and great need, is very deeply appreciated.

O. MONTGOMERY.

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#### BY CO-OPERATION, SOULS ARE WON

It is really marvelous how God works at times to win souls to His kingdom. Recently Brother Sabino Antonio Franco, a member of the Espirito Santo do Pinhal church, Sao Paulo, told how it was that he was led to accept present truth.

More than four years ago his neighbor, a man who knew the truth but did not obey it, gave him some Bible studies on the truth. A little later a colporteur passed his way and sold him and "Estudos Biblicos." This book was a great help to him, but not sufficient to confirm him in the truth. Some time after this Pedro Faustino, a colporteur, found him and gave him

some instruction and told of Brother Mathias de Alencar who was then located in the city of Pinhal. Brother Sabino then received studies from Brother Mathias. Finally he fully accepted the truth and was baptized.

The Lord used a man who knew the truth but did not obey it to sow this precious seed, two colporteurs and three ministers were used by God to water it, and through this co-operation of the human with the divine, souls were saved.

This Brother Sabino is a faithful believer, and several of his family are in the truth and still others are studying it. He is also busy working for the salvation of others, and is faithful in reporting his missionary work. He is anxious to prepare himself to give Bible readings. One sows, others water, but it is always God who gives the increase. 1 Cor. 3: 6.

ENNIS V. MOORE.

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#### OKLAHOMA CAMP-MEETING

The weather during the time of this meeting was very good. It was quite warm, but we had no rain till the last day, and then only a very pleasant shower. An excellent spirit seemed to pervade the entire meeting. The election of officers and other conference business was done with the utmost unity, and a kind and Christian spirit was seen in all the business affairs of this large conference. W. R. Clarke, who had somewhat recently come from the Iowa Conference, was unanimously elected president. The other officers, and department secretaries elected were practically the same as the last year.

The treasurer's report showed that \$57,253.79 had been received in tithes during the year. The report of the departmental secretaries showed a commendable degree of progress in the various departments, and with good courage all faced the problems of the future.

The meeting was held in West Tulsa, on suitable ground, furnished free, together with gas and electricity for lighting. This meeting was held in the heart of the great oil industry of Oklahoma.

As the baptism was held just before I left, I did not learn the exact number baptized, about twenty-five, I believe. Quite a number will receive the rite in their home churches.

In addition to the union and local laborers present, R. H. Brock, J. T. Boettcher, J. H. McEachern, H. T. Elliott, and the writer were present from out of the conference, and united with the union and local workers in an effort to make the meeting a success.

There was a quiet spirit present, and the meeting was pervaded by the presence of the Holy Spirit. The work shows growth in this field.

G. B. THOMPSON.

## IOWA CAMP-MEETING

THE sixty-first session of the Iowa Conference was held in connection with the annual camp-meeting at Nevada, Iowa. The camp was pitched on the grounds of the Iowa Sanitarium and Oak Park Academy. More than a thousand were in attendance over the second week-end, making the largest attendance for several years. Everybody seemed to be of good cheer, and the tone of the meeting was excellent.

The usual program was followed in the arrangement of the services, which ran quite continuously from six in the morning till nine-fifteen at night.

Elder Spicer was in attendance the first half, and the writer the latter half of the meeting. Elder Charles Thompson and his associate union workers were there through the entire period. Other ministers who dropped in for a day or two, and whose labors were highly appreciated, were Prof. M. E. Kern, Prof. W. E. Howell, and Elder H. Meyer.

The report of the president, Elder H. H. Hicks, disclosed the fact that there is still quite a tendency on the part of our people to move away from Iowa in search of cheaper land or a more salubrious climate. Two hundred had moved from the conference during 1923. However, the work is growing. During the first seven months of 1924 there had been practically as many baptized as during the entire previous year.

Elder Hicks, who took charge of the conference last November, was unanimously re-elected president. He was given a most hearty Iowa welcome by the people, and he takes up his responsibilities for another term with the full confidence and support of the believers.

The Oak Park Academy has had a prosperous year. The institution stands practically free from debt, and with a good, strong faculty is doing acceptable work in giving an academic training to the youth of the Iowa Conference. The Iowa Sanitarium has passed through many vicissitudes during recent years. The frequent change of physicians, combined with other unfavorable conditions, greatly handicapped the institution. Long and careful study was given to the problem of putting this splendid institution on its feet again, and carefully worked-out plans were laid before the delegates. There was a ready response to these plans, and it is evident that the people of Iowa do not propose to let this light go out. Few of our denominational sanitariums possess the natural advantages and the fine building and pleasing surroundings that the Iowa Sanitarium does. With a capable doctor in charge, careful business management, and the loyal support of our people, the institution is bound to win.

The tithe income of the conference shows a steady increase, and an earnest effort is being put forth to bring

up the mission gifts to the mark set by the onward march of our work in foreign lands. More than \$5,000 was raised for missions at the camp-meeting, \$1,500 of which was contributed to provide a home for Brother Stahl in South America.

Thirty-seven were baptized at the close of the camp-meeting. Quite contrary to the usual practice, the people remained to the last, so the closing meeting was seemingly as well attended as the others.

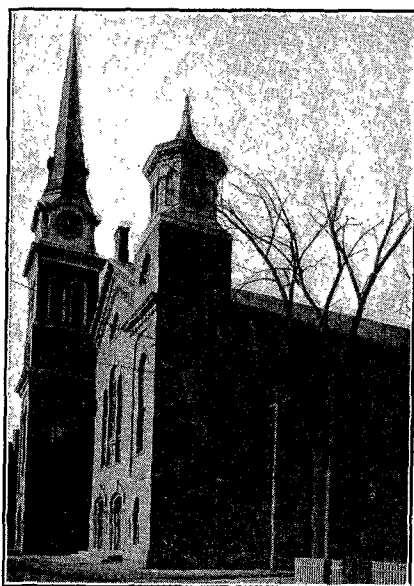
This was certainly a profitable meeting. The preaching was of a practical and searching character, designed to awaken slumbering consciences and lead all to earnest preparation for the great day of God, which hasteth greatly.

M. N. CAMPBELL.

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## DEDICATION OF THE PROVIDENCE, R. I., CHURCH BUILDING

FOR many years we have had a small, struggling church in Providence, R. I. Little progress for the larger advancement of the message had been made in



Providence Church Building

this place until the last three years. A strong Swedish church was raised up here about three years ago, and that with the English church gave us about 100 members in the city proper.

Elder A. E. Sanderson accepted a call to this place the first of January, 1923, and within two months was engaged in one of the largest theater efforts we have ever held. Thousands of people attended these meetings. Then a tabernacle was erected, and one year ago a strong and very successful effort was begun in this new place of worship.

By the middle of the winter we became aware of the fact that the old church building, which was located in the edge of the city, would never be adequate for our use again, because of the rapidly increasing membership.

An effort was at once begun to find

a new place of worship. Plans were drawn for a new frame structure, but we found that such a building as we desired could not be erected in the city. To build of brick or stone would demand an outlay of a very large sum of money. The church began praying especially that the Lord would open the way for the purchase of a church in the city.

A large brick building near the center of the city had been offered us for \$35,000, some months before, but we had refused the offer, feeling that it was too high. In March of the present year we were informed that the building could be had for \$18,000. After some study of the matter, we accepted the offer, and the church was purchased, unfurnished, for the low figure stated. The building has been entirely refurnished and refinished.

Elder Sanderson and his coworkers, with the loyal support of all the church members, have put forth a great effort during the summer months, and upon the appointed date, September 13, 14, the church was dedicated as a Seventh-day Adventist house of worship. On this occasion we were fortunate in having Elder J. L. Shaw with us, and on Sabbath afternoon he gave the dedicatory sermon. About 500 Sabbath keepers and members were present. The sermon was followed by an effort to raise sufficient money to cover the entire indebtedness on the church. Something like \$15,000 had been spent in refurnishing and repairing the building. About \$20,000 had been raised in cash, pledges, and assets during the summer, so that they needed about \$12,000 in order to cover the entire indebtedness.

Elders Sanderson and F. C. Gilbert set the matter before the congregation, and again the brethren came forward with cash and pledges totaling between eight and nine thousand dollars. After the excellent response, Elder Gilbert offered the dedicatory prayer, giving the church to the Lord of glory, and praying that this place might be a beacon light in the large city of Providence.

The building is located on Cranston Street, one of the main streets of the city. It is of heavy brick structure and in good condition. The street floor has an assembly-room seating about 300 people. This has been furnished with walnut pews. There are on this floor also two other large rooms, 25 x 35 feet. One of these has been beautifully furnished as a ladies' parlor and restroom. The other can be used as a church schoolroom. The main auditorium is of the early New England architecture and design. With modern seating and lighting it is a very beautiful room indeed, and will accommodate 1,000 persons.

Elder E. K. Slade was present and spoke at the first meeting on Friday night. Elder Gilbert spoke on Sunday night, which was the first public meeting held in the building. About 800

people crowded into the auditorium, which seemed to us all an evidence that the people will come to the church building quite as well as they have been coming to the Tabernacle.

Elder Sanderson and his workers are of good courage in the Lord, and are looking forward to a large soul-saving campaign this fall and winter. The future of the work certainly looks bright in the important city of Providence, which is the second city in size in New England. We ask the prayers of our people for the work and workers in this center of activity.

E. L. CARDEY.

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### THE ST. LOUIS COLORED EFFORT

On July 7 Elder M. G. Nunes, with a corp of workers, opened a medical evangelistic campaign on Finney Avenue at Pendleton, and for eight consecutive weeks from 500 to 1,200 persons attended the meetings, and like hungry souls, ate the bread of life. Night after night, regardless of rain or storm, which blew down our tent twice, the people came.

A Bible class was conducted every morning, which was well attended by a large number of interested men and women. These class subjects differed in their presentation from the subjects presented each night.

Health lectures, and lectures on dietetics, human anatomy, and the preparation of food, were given. One of the leading physicians of the city sat on the rostrum the night of our food demonstration, and told the people that our work was just what the people needed medically and otherwise. Special demonstrations were given in simple treatments by Mrs. Steele, one of our graduate nurses from the Hinsdale Sanitarium.

All classes responded to the message. Each Sabbath now some one takes his stand for the truth. There are about fifty-five in the first class for baptism. We give God the glory for the tent effort which He blessed with the addition of souls and the increase of funds.

MRS. E. B. SMITH.

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### RESIDENT COLPORTEUR WORK

Do you ask what we mean by resident colporteur work? We mean the assigning of a definite territory to be worked by a colporteur for a series of years as his field, working it for one book and then another, thus becoming acquainted with the people and they with him.

There are many advantages in this plan over that of covering the ground once and then going to a new field. Some of these advantages are shown in the following recent experience of Brother Hannah, one of Ohio's faithful and tried colporteurs:

"I am of good courage. Although work is slack, still the people want to get the message we have in these books. I sold 'Patriarchs and Prophets,' 'The

Great Controversy,' 'Prophets and Kings,' 'The Desire of Ages,' and a Bible to one man. Now this man wants 'Daniel and the Revelation' and 'Our Day,' and another Bible for a present. He told me to come and stay at his house whenever I am working in this section.

"A lady who took 'Patriarchs and Prophets,' 'Christ's Object Lessons,' and 'Best Stories' for her children, asked me to stay overnight. Her neighbor, who purchased 'Patriarchs and Prophets' from me, came in for a Bible study. The lady with whom I stayed, ordered 'The Great Controversy,' to be delivered in October. She told me to be sure to stay there overnight when I made my delivery, and give them another Bible study.

"There was a time when we used to have to look up a place to stay overnight, but now the people are like Lot, they just press you to come and stay with them. I like this resident canvassing. The more you visit the people, the more books you sell, and they keep you overnight, where the first time you go over your territory it is harder to get a place."

Notice the large number of books sold in one home. And "the more you visit the people, the more books you sell," and "they just press you to come and stay with them." Think of it—more homes than you can occupy. Is not this a fulfillment of the Saviour's promise, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life"? Matt. 19: 29.

This brother has had the joy of seeing a good many people embrace the present truth through his labors as a colporteur, while at the same time supporting himself and his family by the sale of our good books. True, he has had some persecution at times, along with the rest of the promise, but the presence and blessing of the Lord have more than compensated for it all!

It is quite true that prejudice and opposition will need to be met, but even this, if properly met, often affords an opportunity to gain friends and make sales. The following experience, fresh from the field, by another colporteur illustrates this:

"You mentioned the camp-meeting blessings. I am having camp-meeting blessings every day in the colporteur work. It seems that I have had the pouring out of the latter rain the last two weeks. The people's hearts seem to melt. I delivered one book where the preacher said it was an Adventist book.

"I went to another house, and the woman said she did not know how she could take the book; then she said something about hearing it was an Adventist book. She tried to put me off by offering me 50 cents for my trouble, saying she did not think she should take the book. I told her I did not want the 50 cents, nor would I insist on her taking the book if she did not want it. I was not out just to sell books, but to put the truth in the homes of the people. I said, 'The reason you do not want the book is because you heard it was an Adventist book.' I took her Bible off the stand, and explained the Sabbath to her as I had to one of her neighbors, and she then told her daughter to 'go and get

that \$5, and hand it to me,' and she took the book. I have started back over my territory, and am selling big books where I sold only small ones before. I tell you the canvassing work means salvation to the one who is engaged in it."

How true it is that this work means salvation to those who engage in it as well as to the people for whom they labor.

Is there not among those who read this article many a man who could settle his family in the center of a county or parish, or near a city, where they could have a home, and land for a garden, with a cow and some chickens that would help to provide a living for the family while the father gives himself to the work of a resident colporteur?

God is calling, there is no mistake about that. Do you hear the call? Will you respond? There will be many stars in the crowns of those who yoke up with Christ in this way, and combine the sale of our books and papers with labor for souls.

W. W. EASTMAN.

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### THIRTEENTH SABBATH OFFER-FLOW FOR SOUTH AMERICA

SOUTH AMERICA rejoices and heartily thanks the Sabbath schools around the world for the liberality of our brethren which made possible the overflow of the Thirteenth Sabbath Offering of more than \$4,000 on the last quarter of 1923.

This has made it possible, in these difficult times, when no funds were available from any other source, to supply our Lake Titicaca Normal School with the funds necessary for simple dormitories and other necessary improvements.

When visiting that field a few weeks ago and studying the situation, our hearts were made sad as we saw the conditions under which our teachers attending the summer school were living. While the school building had been put into condition through help received from the General Conference, yet the funds had not permitted the putting up of dormitories, and the 100 Indian teachers, some of them with families, were crowded into a dark basement without floor or windows, for sleeping quarters, under the most insanitary conditions. The winter school was soon to begin, when the conditions, owing to cold and dampness, would be far worse, and yet we were compelled to tell the brethren that nothing could be done. How we rejoiced when we heard of the "overflow;" and how those in charge of the work in that wonderful Indian field will rejoice to know that now they can go ahead and put up simple living quarters for our Indian students.

These Indian teachers are doing a wonderful work, and the calls coming for more teachers mean that we must fill our normal school and quickly prepare more teachers to meet the calls.



I dare say that never has an overflow in our Sabbath school offerings come to a more needy cause, or at a more critical time, than this which has come to South America; and we pray that it may inspire our dear people to greater sacrifice the world around, so that other fields may be led to rejoice from quarter to quarter as does South America at this time. May God bless our Sabbath schools!

SOUTH AMERICAN DIVISION COMMITTEE.

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### NEGRO DEPARTMENT

Churches, Tent-meetings, and Camp-meetings

ON returning to Detroit, Mich., July 4, from about ten weeks' absence on the Pacific Coast and the Middle West, holding tent-meetings and visiting churches, I went east as far as Washington, D. C., and New York City, and then began, about the last of July, to visit churches, tent-meetings, and camp-meetings in the three Southern unions.

As there was only one camp-meeting in the Southwest, I had a chance to visit Elder Miller and his coworkers in their tent-meeting at Tulsa, Okla., which was in progress. I understand that the church there was helped by it, and that a goodly number have been added to their membership.

After meeting with the churches at Oklahoma City, and Houston, and San Antonio, Tex., I spent a few days at the Arkansas camp-meeting at Little Rock.

In the Southeastern Union the Georgia camp-meeting was held in Atlanta, August 14-24. The camp was located on the lot where Elder J. F. Crichlow had held tent-meetings for several weeks. It was well attended by our people and visitors from the city. In his tent effort, he brought in and reclaimed between sixteen and twenty persons.

After visiting Oakwood Junior College, where Professor Tucker, his wife, and the faculty are conducting a great school for our people,—concerning which I have written before,—I attended the Cumberland camp-meeting at Knoxville, Tenn., August 28 to September 7. The camp was well located in a park, where we found twenty-odd tents pitched, and modern conveniences.

I then went to the Southern Union to attend camp-meetings. The Louisiana-Mississippi meeting was held September 4-14, at Brookhaven, Miss., in the fine grove where it was held last year. There were about forty tents pitched for the 150 or more persons attending, with Elder J. S. Keitts and his assistants in charge.

From there I went to the Alabama meeting, which was held at the same time, on the campus of the State Normal school. There everything was convenient and up to date. There was no need of living or dining tents, as we roomed in the dormitory and ate in the dining-hall. Three tents were pitched on the campus, one for the general meeting, one for the young

people, and one for other purposes.

From here I proceeded to Covington, Ky., where the Kentucky meeting convened September 11-21. There Elder J. G. Dasent had been holding tent-meetings for about three months, with very good results. This camp-meeting was well attended by white and colored in that community. On account of the splendid meetings conducted by Elder Dasent during the summer, there were between twenty-five and thirty of both races who had accepted the truth.

Here the camp-meetings for the season closed, save Florida, which convenes October 31 to November 9. This is always a very good meeting.

In journeying to and from camp-meetings I was able to visit a few churches, so I met with the congregation at Birmingham twice, where T. S. Tate has been for about four years, and has nearly completed a new church building. At New Orleans I was glad to meet with the old church members and many of the new ones brought in last summer through the efforts of Elder Keitts. At Nashville, Tenn., I was pleased to spend a few hours with Elder Randall Johnson and the church there. We had a good meeting with the members and visitors.

All the camp-meetings were attended by local, union, and General Conference laborers and officials, who took part in the transaction of the business, and also rendered much spiritual help. Aside from these, Miss Anna Knight attended most of the camp-meetings in the Southeastern Union, by invitation, and all the camp-meetings in her own union. Mention should also be made of Elders B. F. Abney and F. A. Osterman, who attended several of the camp-meetings in the Southeastern Union, and Elder Randall Johnson, who rendered good service at the Louisiana-Mississippi meeting.

Our people everywhere seem to appreciate the nearness of the end, and have pledged themselves to put their houses in order and stay by the work till the end comes, by returning to the Lord a faithful tithe and giving a liberal offering, together with themselves, for unfaltering service for the finishing of the work.

W. H. GREEN.

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### GOD'S CARE FOR HIS WORK AND PEOPLE

In a letter under date of August 29, Sister I. G. Knight, writing from Basse-terre, St. Kitts, British West Indies, speaks as follows of the recent hurricane that swept over that island, and of the escape of our brethren and sisters from its terrible effects:

"We have been passing through a terrible time. A hurricane struck St. Kitts at one o'clock in the morning, August 27. It raged all that night, and at ten o'clock we thought our house was going unless God held us safe. The storm at that hour reached the peak of its fury. Houses were blown

down, trees and telephone poles and debris of all descriptions filled the streets. Following the hurricane came a heavy rain, lasting all that day and all night. Ten inches of rain fell in one night. There are several streets in the city that have gullies running down the length of the street. The heavy rain in the mountains filled them to overflowing. The water was ten feet deep. It came with such force that houses were swept into the sea. Automobiles, donkeys and carts, cows, chickens, and pigs all went together to a grave in the boiling waters of the sea. The inmates of the houses had not time to save anything but themselves, and sometimes not even the children. All boats, schooners, sloops, and sailboats lying in the harbor were sunk, and lives were lost with them.

"Oh, it has been an awful time, but thank and praise God, not one of our people suffered in any way. Some of them were surrounded with water, and we had to send them food, but their homes stood, although they were poor and old, and none were injured. As we walk out over a city laid almost in ruins, we realize as never before what God will do for His commandment-keeping people. May God keep us faithful to Him.

"Our little church stands as a monument of God's keeping power, for another just a few blocks from ours was swept away. The 'Guiana' was on her way up from Port of Spain, Trinidad, bound for New York, but laid over in Montserrat because of the heavy seas. She just came into port here, but the seas are too heavy for any one to go out to her, so she is staying until tomorrow, when I hope this letter may go away on her. All business is at a standstill. Stores are flooded and filled with three or four feet of water and sand. The water supply is cut off by the breaking of the reservoir."

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### COLORED WORK IN LOS ANGELES, CALIF.

In August, 1923, the District of Columbia Conference kindly released Elder P. G. Rodgers from the work in the city of Washington, D. C., to connect with the colored work on the Pacific Coast, and he immediately began work in the city of Los Angeles, where at the present there are no less than 50,000 colored people.

He pitched a tent seating comfortably 1,000 persons in a part of the city easy of access, and conducted a three months' series of services, with excellent results. At the present time the membership of the church has increased from ninety-nine to nearly 200. The Sabbath school has an enrolment of more than 200, and with this increase came a corresponding increase in mission offerings and tithes.

This summer the same location was secured, and the same tent pitched, with greater crowds and a greater interest than was created last year. Sunday nights there are from 900 to 1,000 present, and during the week nights from 400 to 600. At each service many express their desire to serve the Lord. Although at this writing, the sixth week of the meetings, the Sabbath question has not been presented, many are preparing to obey the Lord in regard to the fourth commandment, and

others are meeting with the tent workers at the Wednesday night revival service to seek the Lord in prayer for a complete change of their ways.

This effort is not attended by colored people alone; large crowds of white people are present every night. And besides these, many of the members of the city churches are present every night, whose determination to live closer to the Lord is aroused by these spiritual services.

Monday nights are given over to health lectures, and our Christian physicians are offering acceptable help to the vast crowds present.

The East 36th Street church has stood faithfully by the work, as shown by the willing corps of workers, such as Bible workers, the reception committee, and those who welcome the visitors either before or after the services, the lady ushers, and tract and hand bill distributors. We have a choir of thirty-five voices accompanied by the piano, two horns, a violin, and a clarinet. Much attention is given to the rendering of special choruses, and the audiences greatly enjoy each number.

We ask the readers of this paper to remember our work daily in earnest prayer, for although success seems certain, the enemy is busy trying to defeat our efforts to call souls out from the ways of wrong to walk in God's blessed promises.

Mrs. A. H. BAKER,  
Missionary Leader.

### OUR WORK IN BRAZIL

THE work of God is progressing in this union. We can see development on every hand. The tithes and offerings are increasing year by year, as the reports will show. Our publishing house is doing much more work than ever before. I just received their report for the first eight months of this year, compared with the first eight months of last year. Here it is:

	1923	1924
Sub. book sales	207:787\$050	316:205\$450
Trade book sales	4:856\$270	9:272\$570
Text & Song books	5:461\$100	2:448\$910
Tracts & Pam.	1:990\$295	5:508\$660
O Atalaia (mag.)	32:491\$850	66:022\$600
	252:586\$565	399:458\$190
Gain over 1923	146:871\$625	

Our tithes and offerings for the first seven months, compared with last year, stood as follows:

	1923	1924
Tithes	98:883\$460	125:986\$500
Offerings	31:290\$780	38:619\$160
	130:174\$240	164:605\$660
Gain over 1923	34:431\$420	

Thus it was in every line. We are of good courage, though we have our perplexities. We are sorely in need of more workers. We must have help, or the cause will greatly suffer. We have companies that have not been visited for more than two years, and many are waiting for baptism; but we have not the workers to meet all the calls. We need help. Pray for us. God's work will triumph, and we must triumph with it.

N. P. NEILSEN,

### AFTER ONE NIGHT

TENT-MEETINGS had been in progress for two weeks, and all Church Hill were talking about them. Many were bitterly prejudiced against such "fanatical people," but a few looked with favor on the band of faithful workers, because they stayed tenaciously by the Bible, absolutely refusing everything that did not come from those sacred pages.

The neighborhood orator, fresh from Randolph-Macon's halls, was continually set upon by zealous communicants of his church who felt somewhat uneasy about the results to their congregation, of following all this Scriptural preaching on the corner lot. He was daily importuned to visit the tent, and make a masterly defense of the "Lord's day."

Persistence won! The eloquent young newspaper man reluctantly left his numerous business, political, fraternal, social, and religious duties, to attend, for one evening, those outdoor services. He took with him his young wife, and strolled leisurely toward the gathering place, chatting nonchalantly over the numerous topics which had thrown various ones among his friends into a veritable fever of excitement.

News that their favorite speaker was to attend the tent-meeting that night swept over half the city with astonishing rapidity. By the time singing began, the tent held its capacity. At the close of the song service the vacant lot could contain no more, and when the minister arose to speak, it was with the greatest difficulty that those on the outside could hear, so great was the press.

Freedom of thought, liberty in speech, and an impressive delivery attended the preacher while he forcefully presented the truth concerning the changed Sabbath. Hundreds looked at each other in utter astonishment, and all felt the presence of the heavenly Spirit. They were surprised, but a greater surprise awaited them at the close of the meeting.

Having clearly presented his argument supported by indisputable facts, the speaker called on those in his audience who were convinced concerning the truth of his statements, to arise, and, lo, among many others was seen the orator!

As the young man's wife was weary with a strenuous day's visiting and the meeting had been protracted beyond the usual hour for dismissal, she and her husband departed quietly before the benediction had been pronounced, thus escaping a battery of questions that awaited him.

Silently they walked, the wife pondering the words that kept ringing in her ears: "Will you serve Christ, or worship Antichrist?" As they approached their comfortable home, the little woman turned and asked, "What are you going to do about it?" He made no reply, and silently they entered their home.

In the library the husband sat thinking many thoughts. A puzzled expression settled on his brow. His young wife watched him a few minutes, then wishing to help him decide, she slipped into the chair with him. The man caressed her hair and questioned, "Well, what do you think about it?"

A smile lit up her countenance as she replied, "He is right, dear. I have always wondered why we keep Sunday." Then once more she queried, "What are you going to do about it?"

Hours slipped by, and despite their weariness they gave no heed. The time of cockcrowling passed, followed by gray dawn in the east, yet they had not sought sleep, but the dawning day looked upon two souls bowed before God in humble acknowledgment of His divine power, recognizing His right to rule, and pleading for strength to keep the ten commandments.

When they took their stand for Sabbath observance, some declared they had lost their minds, others that they were just fools, while still others said, "We will do likewise," and this was the result of a decision that came after one sermon.

R. G. STRICKLAND.

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### ATTENDING CAMP-MEETINGS

IT has been my privilege to attend a number of different camp-meetings this summer in the interest of the French work. The camp-meetings which I attended for part or whole time were the Massachusetts, North Wisconsin, South Wisconsin, North Michigan, Quebec, and Maritime. In each one of these meetings, aside from working in behalf of the French-speaking people, I took special care to become personally acquainted with our people and to ascertain their spiritual condition.

It has been a source of great encouragement to me to find an earnest, sincere desire in the hearts of our people for a deeper spiritual life. While it is sad but true that some are drifting into the world, it is also true that, generally speaking, our people are seeking a nearness to God, and consecrating themselves to Him for the finishing of His work in their hearts. This being so, God can do and will do a great and quick work in the earth.

The North Wisconsin camp-meeting was held at Prentice. Fourteen were baptized, and while others will report about this meeting, I wish to mention what impressed me as being a marked manifestation of the presence of the Spirit of the Lord. The weather was cold and rainy, and there were thunder-showers every day and night, yet all seemed so absorbed in the spirit of the meetings that not one complaint or murmur was heard. Souls were converted, backsliders reclaimed, and a spirit of consecration was manifested which speaks well for the finishing of the work in that field.

L. F. PASSEBOIS.

## OAKWOOD AND ITS NEEDS

OAKWOOD has just begun its twenty-ninth year with very bright prospects for a successful school term. Our school has been in session now for one week, and we have every room and both our dormitories full, with three in a number of rooms. If we care for more students than we have at present, we shall need additional dormitory space.

Our first six grades are conducting their class work in a room on the second floor of the "Old Mansion." We have a curtain stretched across our chapel, dividing it in half, thus enabling us to have a place for our seventh and eighth grades to meet. Other classes are meeting in the chapel and in our offices, and wherever they can. This briefly introduces you to our needs.

We need, most of all, a building in which we can properly conduct our normal training school. As it is at present, we have no adequate place to train teachers.

Our chapel is heated with a pipeless furnace, and our boys' home in the same way. I am sure you can readily see that this method of heating large buildings is not satisfactory. Many of the rooms are cold, as the heat from the pipeless furnace cannot heat such large buildings.

Oakwood has a splendid herd of Jersey cows, in the making. We have about twenty cows, and seventeen or eighteen young heifers, many of them registered, but we have no place to keep them. Our mule barn is altogether too small, and very insanitary. If we should attempt to sell our milk, the county authorities would prohibit us, unless we provide ourselves with a new barn. This is another of Oakwood's outstanding needs. To sum them up, they are as follows:

1. Normal building.
2. Additional dormitory room.
3. A new dairy barn.

These are some of the most pressing needs; others we shall not mention. We trust that this October collection will be the largest in the history of the colored work.

J. A. TUCKER.

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## GLEANINGS FROM THE FIELD

ELDER J. G. WALKER reports the baptism of thirty-four persons recently in the Saskatchewan Conference. Fifteen were baptized at East End, five at Bunichy, who were brought into the truth by Elder Diminyatz, four at Canora, and ten at Foam Lake. The work among the Ruthenians at Foam Lake is prospering in spite of opposition. Some of the people are very hard-hearted, and there is danger in working among them.

TWENTY-SIX persons have been added to the church at Brainerd, Minn., during the summer. Four of these were baptized on August 23. Others expect to be baptized later.

At the close of a tent-meeting in Richmond, Ind., twelve persons were baptized.

At Renfrew, Ontario, twenty persons were recently baptized, as the result of an effort held there during the summer.

ALLEN WALKER baptized persons at West Union, S. C., recently as a result of meetings held in that place during the two weeks previous.

At Camden, N. J., a tent effort has been conducted this summer for the colored people. Eleven were baptized as a result of this effort, and others expect to be baptized later.

THE brethren and sisters in Vine-land, N. J., now conduct their services in a church recently built, and dedicated a short time ago. The auditorium will seat about 180 people.

At the close of the North Wisconsin camp-meeting held at Prentice, fifteen persons were baptized. Twenty-nine persons were baptized at the close of the West Michigan camp-meeting.

A SHORT effort was conducted at Galax, Va., and at the close a church of sixteen members was organized. One of those accepting the truth is a former Baptist minister, who will now act as elder of the church.

THREE persons were baptized at Cumberland, Md., a short time ago. These became acquainted with this message through a little Sabbath school that was held by one of the lay members in a little town near Cumberland.

ELDER F. S. KETTS, who has been holding an effort in New Orleans, reports that fifty persons have united with the church, forty-five of whom have been baptized. There are others interested. One who was baptized is a woman one hundred seven years old.

A SERIES of meetings has just closed at Jackson, Mich. After the camp-meeting the tent was again pitched, and meetings will be continued until cold weather. Thirteen persons were baptized. Three of these were young men who are planning to attend one of our schools during the year.

## Appointments and Notices

### PUBLICATIONS WANTED

Mrs. Frank Gamble, R. F. D. 2, Alliance, Ohio, wishes to have the literature which is being sent to her discontinued for a time, as she is moving away.

\* \* \*

### REQUEST FOR PRAYER

A sister who is crippled desires prayer for herself. She also desires prayer for the conversion of friends of hers, and relatives who have not accepted Christ.

## OBITUARIES

**Rogers.**—Alexander Rogers died at Portsmouth, Ohio, Aug. 29, 1924, at the age of forty-four years. He recently accepted the message. F. C. Webster.

**Spencer.**—Mary Spencer was born in Denmark, Oct. 16, 1852; and died at the home of her son, Hans T. Johanson, in Los Angeles, Calif., Sept. 15, 1924. She sleeps in Jesus. R. W. Parmele.

**Lynch.**—Thomas Lynch died at his home in Bermuda Islands, Sept. 10, 1924, at the age of fifty-four years. He was a highly esteemed member of the Seventh-day Adventist church at Hamilton, Bermuda. H. W. Carr.

**Clark.**—Miss Ethel Marie Clark was born May 22, 1894; and died at the home of her parents in Meridian, Miss., Sept. 16, 1924. She was converted and baptized several years ago. Her father, mother, one sister, and two brothers survive her. W. R. Elliott.

**Ijams.**—Mrs. Mary Francis Ijams was born Aug. 19, 1877; and died Sept. 18, 1924. The funeral service was held at Jennings, Okla., where Sister Ijams was buried. Three daughters, one sister, and one brother were present at the funeral. M. B. Van Kirk.

**Nuffer.**—Mrs. Carrie Lown Nuffer was born in Kansas, May 29, 1893; and died in Los Angeles, Calif., Sept. 13, 1924. She was the daughter of Mr. and Mrs. Grant Lown, of Denver, Colo. She leaves to mourn her death, her husband and infant son. G. D. Ballou.

**Lawrence.**—Ivan De Vere Lawrence, only child of Brother and Sister L. L. Lawrence, was born in Battle Creek, Mich.; and died in Chattanooga, Tenn., Sept. 16, 1924, in his thirty-second year. His parents, one son, and other relatives and friends mourn their loss. F. C. Webster.

**Worick.**—Mrs. Isabel Worick was born near Springfield, Ill., July 16, 1849; and died at the home of her daughter in Goodland, Kans., Sept. 15, 1924. About 1893 she united with the Seventh-day Adventist church in Iola, Kans. She is survived by three daughters and a brother. Mrs. C. M. Jones.

**Peterson.**—Ernest V. Peterson was born in St. Thomas, British West Indies. He came to America nearly fifteen years ago. He spent some time in the Oakwood Junior College, and for the last three years has been a member of the Camden No. 2 church of New Jersey. His death occurred September 7. N. J. Grant.

**Brooks.**—Amos L. Brooks was born in Crawford County, Pennsylvania, May 25, 1839; and died at Stoutland, Mo., June 13, 1924. While living in Oklahoma he bought a "Bible Readings" from a canvasser, and kept the Sabbath for more than a year before meeting another Adventist. He was a Sabbath keeper for more than thirty years. He is survived by one sister, one brother, one daughter, and six grandchildren. Mrs. Charles Wooley.

**Hill.**—Ira Hill was born April 12, 1881; and died at Halfrock, Mo., Sept. 14, 1924. In youth an accident occurred which left him permanently in a partially paralyzed condition. A short time ago he sent a request that the ministers of Missouri, then on the camp-grounds, should pray for him. Almost immediately his pain ceased. About seventeen days later he passed away. His father, one brother, and four sisters survive. Bryan D. Robison.

**Rothrock.**—Mrs. Lora Rothrock was born at West Salem, Ill., June 13, 1853; and died at Orlando, Fla., Sept. 20, 1924. Sister Rothrock became a member of the Seventh-day Adventist Church in 1879, and remained true to the faith until her death. Many of the pioneer workers of this cause have been entertained in her home. Sister Rothrock was noted for her kind hospitality. Her devoted companion, P. Rothrock, one daughter, Mrs. J. L. Shuler, and two sons, remain to mourn her death. L. T. Crisler.

# Men of Experience Say

NOWHERE else than through the columns of the REVIEW can one keep pace with the onward movement of the message. As the reports come in from every land, showing the ingathering of souls and the advance from land to land and language to language, we see fulfilling before our eyes just what the prophet saw so long ago in the vision of the closing work. The same living God who inspired the prophet's pen to write the vision on Patmos, has planted this agency of His providence, the REVIEW, to bring before His people the fulfilment of the vision in the progress of the message through the world. Would that this paper might reach every home in which believers understand the English language, the world around.

W. A. SPICER.

I NEVER realized so fully the place that the REVIEW AND HERALD occupies in my life as when in a distant foreign field mails were interrupted so that sometimes from four to six weeks passed without our receiving a copy. It just seemed as if we were lost without it. These experiences, repeated frequently, helped us to understand its value in our spiritual growth. I wish that every English-speaking believer in all the world might be a regular reader of the good old REVIEW.

O. MONTGOMERY.

THE REVIEW AND HERALD is our regular church paper. It keeps us informed of the onward progress of the message in all lands. It always brings us a living message of helpfulness and instruction. It sounds a clear note of warning against false teaching, and points the way to light and salvation.

G. W. WELLS.

THE mission of our splendid church paper, the REVIEW AND HERALD, is of far greater importance than many may comprehend. There is no other factor that serves so strongly in the maintenance of unity, in the sounding of a note of courage, and in keeping us constantly informed regarding the progress of the work and the needs of the cause, as it has swollen into a great world-wide movement.

E. K. SLADE.

THE work of the REVIEW is different from that of any other periodical printed by the Seventh-day Adventists. At times there are extreme positions taken in some field, which might create considerable disturbance were it not for the fact that the leaders, through this church organ, breathe out to the field the unifying idea by setting forth the correct principles along the particular line which may be in question. Also, largely through its columns we keep in touch with the forward movement of missions in the foreign fields.

S. E. WIGHT.

Do you want to know the latest available mission news? Turn to the back page of any current issue of the REVIEW. Do you want valuable instruction on the way to live a victorious life? You will find that in the REVIEW. Its columns are filled with articles from our best writers. It breathes each week a note of encouragement to every one. It sets constantly before us our denominational ideals. The reading of its pages from week to week will be a constant encouragement toward a faithful Christian experience.

M. B. VAN KIRK.

THE REVIEW AND HERALD should be in the home of and be read by every believer in the third angel's message. No believer can safely go week after week without a living touch with the Advent Movement. This touch is given through the weekly visits of our church paper. I believe all our publications are important and inspirational. However, I am convinced that no other, nor all of them, could take the place of the REVIEW AND HERALD.

CHARLES THOMPSON.

As I visit in different parts of the field, I observe that where the REVIEW is a weekly visitor, and is read, our people are wide awake and doing much for the upholding and advancement of the cause of truth; but where the REVIEW does not make its weekly visits, somehow a lethargy has crept over the people, and they have lost sight of the rapid advancement of the cause of truth.

Without realizing it, they are far in the rear of the on-moving message. There are many more dangers and pitfalls for those who travel along the borders of the host in the journey to the land of Canaan than for those who are in the advance line of the onward-marching army.

WILLIAM GUTHRIE.

THE REVIEW AND HERALD, the general church paper of the denomination, has for many years been giving help, encouragement, and counsel to many, acting as an anchor to the church. In it are set forth the standards of the church, its aims, and what it has accomplished. On its pages are found good gospel sermons, from the reading of which every one can receive benefit.

The scope of the subject matter in the REVIEW is not limited. There are departments for both old and young. Our youth get a training from reading it that helps them stand by the faith amid temptations.

F. H. ROBBINS.

THE REVIEW brings the opportunity for hundreds and thousands of our people to learn weekly of the world-wide progress of our work, to read the inspiring articles written by Elders Spicer, Daniells, Shaw, Montgomery, Wilcox, and many others of our leaders in whom we have profound confidence. There are weekly Bible Studies conducted on doctrinal subjects. There is a section reserved for reports from Mission Fields; another containing pointed stories and instruction pertaining to "Our Homes"—a part indispensable in its benefits to those who aspire to the ideal Christian home. Still another section is dedicated to "Our Young Men and Young Women." A believer simply cannot afford to be without the REVIEW AND HERALD.

W. H. HECKMAN.

WHEREVER I am, I always look for the good old REVIEW. When I arrive home after a trip, and find a pile of papers waiting for me, I always look for the REVIEW first. I have been a regular reader of the REVIEW AND HERALD for nearly thirty-four years, and it seems to grow better each year. The splendid reports from different parts of the world, the wonderfully spiritual and helpful articles, the news items, etc., make the REVIEW almost invaluable. In fact, I do not know how I could get along without it.

MORRIS LUKENS.

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# SHALL THE CHURCH SCHOOL CONTINUE?

**T**HIS is a question being vigorously agitated in many sections of the United States. Strong organizations are advocating the abolishing of all primary schools except the public schools. The citizens of the entire nation are watching with interest the outcome in the States which will vote on this proposition at the November elections.

What are the principles involved in this matter? The LIBERTY MAGAZINE for the fourth quarter considers this question. The titles of some of the articles in this issue are:

THE NEED OF CHURCH SCHOOLS IN AMERICA  
RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS  
THE OREGON SCHOOL LAW AND THE FEDERAL COURT  
OREGON SCHOOL LAW DECLARED UNCONSTITUTIONAL



## The SUNDAY LAW ISSUE, too

**L**ET us not forget that there is a drastic Sunday bill before Congress, which the Lord's Day Alliance and other organizations are hoping to see enacted into law before the close of the present session.

The Sunday law question receives attention in this issue of LIBERTY in the following and other articles:

SUNDAY BLUE LAWS (?)  
GOD ORDAINED CIVIL GOVERNMENTS: WHY?  
A DANGEROUS ASSUMPTION REVIVED BY  
MODERN REFORMERS

This number of LIBERTY is most timely, treating questions which are live issues. Now is the time to circulate it, so that voters will understand the principles involved in these questions.

Price in quantities, 8 cents each.

Order today through your conference office.





WASHINGTON, D. C., OCTOBER 16, 1924

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

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

A LETTER from Elder W. E. Baxter, superintendent of the Caribbean Union Mission, reports a very significant awakening in the interior of Venezuela. He says:

"The Lord seems to have gone before us there in a very marked manner. Workers report that many are found keeping the Sabbath who, so far as we can learn, have never had a visit from any of our people nor received any of our literature. When asked why they keep the Sabbath, which they have only recently begun to do, they say a man passed up the river who told them it was a sin to work on the Sabbath. In some localities our workers report half the people turning to keep the Sabbath. This is the story which comes to us, and although the reports read straight and are from our own workers, it seems almost impossible to believe them. We find ourselves unable to keep pace with the developments. Workers are greatly needed.

"Good words come from other parts of our union, which report substantial increases. Colombia, with its nearly six millions, that we have been so long in entering, is giving evidences of awakening. Elder Trummer reports many new believers. He has organized two churches, with prospects of adding yet another before the end of the year."

\* \*

AN interesting occasion was enjoyed by the believers in Takoma Park in the graduating exercises of the Washington Sanitarium Training School, held Tuesday evening, September 23. Columbia Hall was crowded with interested spectators, including the large sanitarium family, with its more than one hundred nurses in uniform. Thirty-seven young men and women received their diplomas, marking their completion of the regular nurses' course.

Elder I. H. Evans gave an excellent address on the theme of missionary service, which had been adopted as the motto of the class. He spoke particularly of the high ideals which every Christian should place before himself, even the ideals found in the life and character of the Lord Jesus.

He pictured the great field for service which exists in the world at the present time, and the call of the great Orient, with its unwarned millions, many of whom never have seen an educated physician or a trained nurse.

Dr. H. W. Miller followed with a very instructive address, in which he spoke of the spirit of sacrifice which should characterize the medical worker, and gave examples of the heroism which had been manifested in the lives of such men as Pasteur and others to whom the world is indebted for scientific discoveries.

\* \*

WRITING on business for the Autumn Council, Elder N. P. Neilsen, president of the South Brazil Union Conference, adds:

"The work is speeding onward in this union. We can see progress on every hand. Tithes and offerings are increasing year by year, yea, month by month. Our publishing work is also making progress. God has surely gone before our faithful colporteurs. This 'takes' in every line. We have our perplexities, but we are of good courage. We need more workers. There are companies that have not been visited for two or three years, and people have been awaiting baptism for a year or two because we have not a sufficient force. Pray for us. We are glad we are here."

\* \*

## VICTORY WON BY NEW YORK

WITH a goal of \$17,130, the New York Conference sends this telegram: "New York Conference reached General Conference quota. Pressing on to make Golden Jubilee campaign best of all. (Signed) F. BOHNER." Brother Bohner is the home missionary secretary, and he fully expects that the conference will exceed the record of \$27,000 raised in the 1923 campaign.

J. A. STEVENS.

\* \*

## OUR COLORED WORK

WE are deeply grateful for the splendid progress our colored work is making both in the United States and in other parts of the world field. The message of present truth makes a strong appeal to the colored people, and many of them are turning a listening ear and accepting the message. The majority of these believers are poor, and not possessed of much of this world's goods. In many instances obedience to the law of God requires much sacrifice and self-denial. Frequently they lose their positions because of the Sabbath, yet true to their convictions, they decide to obey God's law and take the consequences. Rather than take the easy course and make their temporal interests first, they accept the teaching of God's Word and follow it.

They are doing much with their tithes and offerings to support the work. They wish to see the message go swiftly to every nation, and are

giving freely of their means for that purpose. While the amount given in tithes and offerings does not nearly equal the expense of the work among their own people, yet it does do much to help.

We are receiving excellent reports of the Oakwood Junior College, at Huntsville, Ala., our training school for colored workers. We understand the enrolment is larger this year than last. Many earnest workers have passed from this institution into the field, and are now doing good work in winning souls.

For several years there has been a pressing call for a normal building at the Oakwood school, to provide necessary accommodation to train teachers. This class of workers can render good service by conducting schools for their own people. Without facilities, Oakwood is unable to give the training necessary.

It is not planned to put up an expensive building. It is estimated that if \$10,000 can be secured, it will be sufficient to erect the building and provide the facilities required. There is considerable timber on the college farm. The school also has a sawmill. Much of the labor on the building will be done by students. In this way the expense will be less.

Sabbath, October 25, is the day set apart for the Colored Offering in all our churches. It is hoped that our people will give generously on this appointed Sabbath. The cause is worthy, the need is great, and we trust the opportunity of helping the colored work in this way will be accepted by our people generally. All offerings for this purpose should be so indicated on the church envelope or otherwise when the offering is made.

J. L. SHAW, Treasurer.

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## THE SCHOOL QUESTION IN WASHINGTON

THE readers of the REVIEW will be glad to know that our brethren and sisters in the State of Washington are not left alone in their efforts to maintain freedom in the education of their children. A clipping from a Yakima paper sent us recently, tells of the formation in that city of a unit of the State organization of the friends of educational freedom. "Many Protestant ministers and laymen of all creeds and classes" are members of this society, every one of them pledged "to talk and vote against" "Initiative Measure No. 49;" or, in other words, against the Anti-Church School bill. Brother J. C. Christensen, who sent in the clipping, writes hopefully of the outlook in Washington. However, the situation is one that demands not only vigorous work but earnest prayer. Let our people everywhere petition the throne of grace for the preservation of freedom in education, especially in the States of Washington, Michigan, and Oregon.

C. P. B.