

The Advent Review and Sabbath Ferald



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THE GOSPEL TO ALL NATIONS

OUR YOUTH IN THE FAR FIELDS

C. M. Snow

We're a hurrying, worrying, wandering race,
Down here in the end of the world;
We flit from our homes to the ends of the earth,
And our sails they never are furled.
These children come into our hearts today,
And tomorrow they're grown and gone,
And some one is nursing a wearisome ache
From dawn till another dawn.

There is hardly time for the loving caress
Till time has snatched them away;
The home is empty, the voices hushed,
And life drops out of the day.
But so must it be in this sad old world
That is crumpled and scarred with sin.
Our home is a better home than this,
And there's only love within.

We sent them there and we bring them here;
They train and they march and they go;
We pit them against the forces of sin
That have drenched our world with woe.
But we need not worry; we need not faint;
God's hand still points the way
Through smoke and clouds and scoffing crowds,
To the dawn of that better day.

We'll miss the glance of a happy face,
The clasp of a hearty hand;
But then one day, at the end of the fray,
We'll meet in a fairer land.
This buoys us up as the days go by,
This cheers the heaviest heart.
When the warfare ends, we shall meet our friends,
And meet no more to part.

We send you away with our prayers today,
That God may bless and shield,
And count you again when the sons of men
Have quit the embattled field.
May His hand be over you all the days
From now till we see His face,
And number you with His faithful few
In the kingdom of His grace.

The Mighty Word

MRS. L. D. AVERY-STUTTLE

O WORD of the Lord! thou art mightier far
Than the serried hosts of darkness are;
So I need not fear nor be dismayed
At the traps and gins that the foe hath laid;
For the prince of hell, with his cruel boasts,
Shall die by the word of the Lord of hosts.

'Tis a mighty word; by its magic power
It strengthens me in the darkest hour,
When my heart is weak and the foe is strong,
It attunes my lips to the victor's song.
When my form is bent 'neath the noontide heat,
And the way seems long for my weary feet,
When my ears are filled with the scorner's scoff,
And the gates of pearl seem a long way off,
Though I bow in grief 'neath the Master's rod,
I will wait for the word of the mighty God.

When Assyria's hoards were encamped with pride,
And the God of Israel's hosts defied,
The word of the Lord, like a mighty breath,
Quick smote the foe with the blast of death;
For lo! ere the shades of the night were fled,
The hosts of Rabshakeh were stricken and dead.

By the word of the Lord were the heavens made,
And the firm foundations of earth were laid;
And suns and systems began their race,
Where once was the black and the empty space.
They are held in leash by that mighty Hand
Which the vast creation hath built and spanned.

As the master workman breaks the rock,
Or as mountains quake 'neath the tempest's shock,
Or as fiery flames that are driven fast
By the whirling cyclone's deadly blast,
So that mighty word, like a hammer strong,
Shall break in pieces the hosts of wrong.

Ah! the human heart is the hardest rock
That ever resisted the tempest's shock.
But the mighty hammer of God's own word,
When the Holy Spirit that heart hath stirred,
Can break in pieces, full well I know,
The abiding place of the fallen foe.
And when 'tis washed in the crimson tide
Of the cleansing blood of the Crucified,
That broken heart will be whole, I know,
And that scarlet heart will be white as snow.

* * *

The Sabbath

WILLIAM D. ROBINSON

SWEET Sabbath rest! a haven from the storms
Of six days' struggle on the sea of life,
A city of defense that always forms
A refuge from the wreck-strewn fields of strife!

What holy silence seems to awe the earth
When setting sun casts twilight o'er the fields!
How leaps the heart to welcome thy rebirth!
What thoughts of peace the Sabbath solace yields!

My soul is flooded o'er with gratitude
For God's great love and care in earthly things;
And sheltered in thy peaceful solitude,
My heart can meditate on holy things.

So always, like the rainbow in the sky
After the storm, the Sabbath spreads its peace.
Time may forget, but God's love cannot die;
And so His Sabbath blessing shall not cease.

"At Evening Time It Shall Be Light"

Zechariah 14:7

C. P. BOLLMAN

SOMETIMES we see but dimly,
Our day seems like the night;
But He who leads has promised,
"The evening shall be light."

Sometimes our feet seem heavy,
And fogs obscure the light;
But let us not give over,
Above the clouds 'tis bright.

The darker shades are falling,
The gloom of sin's deep night;
But hope's bright star is rising,
For Christ our Lord gives light.

Then up, tired souls, and onward,
Nor sigh for human might;
The Lord Himself's before you,
O hail His glorious light!

* * *

Think of Yourself

THINK of yourself from first to last:
Guard yourself from the wintry blast;
Feed your stomach and quench your thirst;
Feather your nest and feather it first;
Fly to your pleasures and dance them through—
There is nobody else in this world but you.

Think of yourself—and right or wrong,
Give no thought to the passing throng.
What if your conduct should bring to shame
Those who honor and share your name?
What if they're hurt by the things you do?
Why should their suffering trouble you?

Live for yourself, but don't complain
When you have come to the world's disdain;
Don't return when the night comes on,
And wonder where all your friends have gone.
Carry no burden except your own,
But always be ready to weep alone.

But if you wish for the happy years,
And the love of a friend who sees your tears,
And the world's respect and an honored name,
And all the joys which the gentle claim,
You must think of others in all you do—
You must think of them first, and last of you.

—Edgar A. Guest.

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

VOL. 101

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

No. 48

At the Base of Supplies

ARTHUR W. SPALDING

Secretary Home Commission

My heart is stirred as I read of the triumphs of this last gospel message in foreign lands, the coming of thousands into the ranks of those who keep the commandments of God and have the faith of Jesus. Pioneers of the message in the wilds of the Amazon and on the highlands of Peru, up the tropical rivers of Tehuantepec, far in the forests of the Philippines and the islands of the South Seas, over the burning plains of India, deep in the jungles of the Dark Continent, through the cities of China, across the Siberian steppes, and into poor, stricken Russia—messengers of the King send back the cheering word of scores and hundreds and thousands added to our numbers, of isolated posts holding fast, of great and steady accessions, of growth in Christian knowledge and life, of fervid faith in the soon coming of our Lord.

From all the races of men, from every nation, kindred, tongue, and people, an army is growing in size and in preparation to finish the great war of the universe, and stand with the Conqueror on the mount of triumph.

They speak, these reports, not only of successes, but of problems, of the lack of facilities, the scarcity of workers, the great need for education of their converts in the prime matters of Christian living and home life. They stress the need of more workers, consecrated, competent, trained workers; and despite the lack of advantages which we in America think indispensable, they emphasize above any such facilities the necessity of Christian leaders trained in habits of simplicity, self-denial, courage, and unflinching faith.

Then I look at America, the chief base of supplies for the mission fields, supplies of money, but even more, supplies of men. I see here that “army of youth” who, rightly trained, might speedily give to the world the message of a crucified, risen, and soon-coming Saviour. I see the thirty thousand homes where these youth and children are growing up, in which they are receiving their training for life. I look to the parents, the mothers and fathers, to see what impress they are putting upon these children and youth, whether or not they are fitting them to be teachers of the gospel, worthy examples of our Master, leaders of men out of darkness into the perfect life of Jesus. What these fathers and mothers are doing for their children in their homes, determines what the outcome of the great world battle shall be.

“The success of the church . . . depends upon home influences.”

“The restoration and uplifting of humanity begins in the home. The work of parents underlies every other.”—*The Ministry of Healing*, p. 349.

A great part of our stream of mission resources is being lost. Thousands of our youth, especially our boys and young men, are being lost from the faith and the work of God. More young people are leaving our faith between the ages of thirteen and seventeen than at any other period. Why? Grant the economic factor, especially in the cases of boys who to get jobs break the Sabbath, grant the adverse influence of non-Adventist fathers; yet these are not determinative factors. The real reason is that the souls of these boys and girls have not been built up, fortified, to withstand the disruptive influences of the world. And again, why?—Because parents do not understand the processes of body, mind, and soul of their adolescent children, do not know how to guide the irrepressible impulses of the youth, do not know how to build character. And so, because they have not been taught, our children leave us.

Parents Need Training

I know it is not that parents are indifferent to this state, indifferent to the fate of their own children. Again and again I stand before congregations of parents whose faces show they would give even their lives, if that would insure the salvation of their children and their participation in God's work. But, parents, it requires something more than desire, something more than longing, something more than prayers, something more than tears and pleadings. It requires, first, knowledge; and second, untiring use of that knowledge.

“Never will education accomplish all that it might and should accomplish, until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities.”—*Education*, p. 276.

So many of us, so nearly all of us, never have had any training for parenthood. Experience? Yes; but experience is a dear teacher, dear chiefly because its training comes too late for use. We would not think of employing a teacher to teach our children if that teacher never had had any training for his work; but the work of the teacher is only a little part of the work of the parent: shall the parent have less training than the teacher?

I know the sneer with which this proposition is commonly tossed aside: “Oh, yes! Before I had any children of my own, I knew all about how to train children; but the older I grow and the more children I have, the less I know.” It always gets an approving laugh from the unthinking, that statement. But I feel sorry for the man who makes it. So far as it may be a true statement of his increasing humility, well and good; but it never sounds to me very humble; rather it sounds like the egotism of ignorance: “Thank God I don't know anything, and I know less every day!” and that about the most important work in the world, the work of soul-saving, the work of edu-

cation, the work of directing the destinies of our own children! What do you think the righteous Judge will say to that in the great day of accounting?

Suppose experience does alter our views; suppose some things we once learned, some ideas we once held, have proved to be imperfect; suppose, as the years have passed, we have grown broader in our sympathies, more lenient in our judgments, more reasonable in our discipline? Is that any reason why we should be contemptuous of the great principles of Christian education, of child training? The fact is, it is not the successful parent who takes this attitude: it is the one who has failed, and who seeks to hide his failure behind a smoke screen of contempt; or it is the one who is too indolent to exert himself for the training of his children, and who would cover his laziness with a garment of indifference.

The true parent desires to know better how to meet the problems of his children's growth and training. It means something when God tells us that parents must receive a training for the sacred responsibilities of their work. Parents who believe this, parents who will save their children to God and to the promulgation of His gospel, will embrace every means of preparing themselves for the better training of their children.

Upon parents rests the decision whether this work of the gospel shall be quickly completed. We cannot toss our responsibility to the minister, the Bible worker, the teacher, the medical missionary, the canvasser, and say to them, "Upon you rests the completion of the gospel work." Upon us, parents, upon us it rests. And the difficulty is not in our lack of desire to have our children saved. The trouble is that we do not know what to do to save them, to train them, to give them to God as His workers. What then? We must study to know how. We must learn the principles of child training. We must give ourselves, not to a spasmodic effort, a temporary revival, but to a long, steady, courageous, hopeful, joyous pull. And under such conditions God will fulfil to us His promise: "Train up a child in the way he should go: and when he is old, he will not depart from it." And we who are at the base of supplies will then be able to give, without stint and without fail, the life and the energy and the devotion of our sons and daughters to the Master's work.

* * *

The Growing Power of Rome

F. A. COFFIN

WHEN General Berthier took the Pope prisoner in 1798, thereby inflicting upon the Papacy a deadly wound, the world little dreamed that in the short space of 126 years the papal hierarchy would be in a fair way to recover its lost prestige, and again rule as mistress of the nations. But to the student of God's Word the restoration of the papal supremacy is not surprising, for Scripture prophecy long ago declared that the deadly wound would be healed, so that all the world would wonder after this apostate power, and she would say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." (See Rev. 13: 3; 18: 7.)

Many today do not realize the growing power of Rome, nor the extent to which she has already regained her lost prestige. For years the Pope remained shorn of the power to enforce his claims to authority over the nations of the world. Confined to the Vatican in voluntary exile, he refrained from setting foot upon

soil outside the palace grounds, as a protest against the taking away of his temporal power, and a declaration to the world that he still claimed to be a prince, not only on an equality with, but superior to, the kings of the earth.

Even before the World War the Papacy had gathered to himself much strength. The war greatly augmented it. As a political power the Vatican now maintains diplomatic relations with nineteen European and Asiatic governments, besides most of the South American republics. In fact, almost all Europe today acknowledges the political power of the Pope. In the New World, only the United States, Cuba, Mexico, and Uruguay are without official representation at the Vatican. Among the countries that maintain diplomatic relations with the Pontiff are Austria, Bavaria, Belgium, Czecho-Slovakia, France, Germany, Hungary, Japan, Jugo-Slavia, Latvia, Lithuania, Monaco, the Netherlands, Poland, Portugal, Rumania, Russia, and Spain. To these must be added Great Britain, which, with several other countries, held aloof before the war from recognition of Rome as a power among the nations.

Just now Rome is seeking entrance into the League of Nations. James H. Ryan, a professor in the Catholic University of America, Washington, D. C., writing in *Current History* for October, 1924, deals quite at length with the position of the Papacy in world politics. He appeals for an invitation from the League of Nations according the papal nuncio a place at the League council table, and also that he serve on certain committees. Mr. Ryan says:

"The position of the Pope toward the League of Nations is one of acknowledgment of its great possibilities for peace and of sincere co-operation with its plans whenever possible. For example, he appealed to the League in the Palestine case, and a decision was rendered along the lines he suggested.

"Since 1920 the question has been mooted whether it would not be in the interests of the League to invite a papal representation at its council tables. Professor Urquhart, of Balliol College, Oxford, has stated that the League is most anxious for a close connection with the Catholic Church, because the League needs, above everything else, moral force, and the church is the greatest moral force working in the direction of world peace.

"If the Pope were invited and could send a nuncio to represent him, serving on certain committees in much the same way as representatives of the United States, but not participating in the deliberations of the League, as a member compelled under certain circumstances to use aggression to enforce the promises made by nations, great good might result. English public opinion would favor asking the Pope to serve. Sir Eric Drummond, Secretary General of the League, has stated publicly that he approves the suggestion."

Dealing with the relations between the Vatican and Italy, France, and England, Mr. Ryan says the rupture between the Vatican and Italy, which occurred in 1870, might long ago have been terminated, had the Quirinal been willing to meet the Vatican half way. He then adds:

"The relations of the Papacy under Pius to other countries of Europe and to America have not been spectacular, but they have been fraught with great possibilities for good. England maintains, in spite of the 'die-hards,' her embassy at the Vatican, and the British sovereigns paid a ceremonial visit last year to the Pope. The king of Spain, too, has called on him.

"The Pope has taken a deep personal interest in American affairs and in the world influence of the United States. He appreciates only too well, as one who possesses the remarkable sources of information which all acknowledge the Vatican to have, that without American aid his plan for world peace can scarcely be realized. He has, therefore, turned again and again to America, and has let it be known on all sides that he expects this country to take the lead in bringing about peace. This appreciation of the leadership which the United States holds in matters affecting the whole course of modern civilization, has

"begotten in the Pope a real and lasting affection for our people, who have responded so generously to his every call upon us. Historians will judge the pontificate of Pius XI by the success of his efforts to promote the reign of peace among nations."

Sisley Huddleston, writing in *Current History* for November, 1920, declared:

"It always has been necessary to take Catholicism seriously into the reckoning, but never anything like so much as now; and the Vatican is out to capture more and more control of world affairs."

In an editorial on "The New Papacy," which appeared in the Los Angeles *Times* of Nov. 24, 1920, attention was called to the Papacy's growing strength:

"Putting entirely aside all questions of doctrine or of worship, the Papacy, regarded solely as a political factor, has had a sudden and unexpected birth of power."

The editor says that keen observers believe "the Papacy is about to enter upon the most brilliant era since the height of its power in the thirteenth century."

We do not doubt that this is so. But we know also that even though we live in the twentieth century, a day of great intellectual light, the Papacy has renounced none of her thirteenth century doctrines. Rather, she has increased her claims, as is witnessed by the dogma of the infallibility of the Pope, declared in 1870, and in the fact that she still believes in the union of church and state, with the state doing the will of the church, and putting down by force all doctrines opposed to hers. That these are still her principles, witness the statement of the late Pope, Benedict XV, in his encyclical letter, "Ad Beatissimi," wherein he says:

"Let the princes and rulers of peoples remember this truth, and let them consider whether it is a prudent and safe idea for governments or for states to separate themselves from the holy religion of Jesus Christ, from which their authority receives such strength and support. Let them consider again and again, whether it is a measure of political wisdom to seek to divorce the teaching of the gospel and of the church from the ruling of a country and from the public education of the young."

This Pope also inveighs against what he styles "a bad daily or periodical press," which with other influences that direct public opinion, "instill," he says, "into the minds of men . . . most pernicious error." Instead of accepting the word of our Lord concerning the tares and the wheat, "Let both grow together until the harvest," in the sense that armed force is not to be used to root out error, Benedict XV declares:

"As . . . it will never come to pass that no work will be necessary to prevent the growth of 'the cockle' from damaging the good harvest, and applying to ourselves God's words to the prophet: 'Lo, I have set thee this day over the nations and over kingdoms, to root up and to pull down, . . . to build and to plant' (Jer. 1: 10), it will be our constant and strenuous endeavor, as far as it is in our power, to prevent evil of every kind and to promote whatever is good."

Yet again, he says:

"Therefore it is our will that the law of our forefathers should still be held sacred: 'Let there be no innovation; keep to what has been handed down.'"

Said one whom God enlightened:

"Let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States, that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured."—"The Great Controversy," p. 581.

Unfortunately, the League of Nations constitution contains a Sunday law plank, calling for such laws in all nations. Unfortunately, Protestants are reaching their hands across the gulf to clasp hands with the Roman power. And unfortunately, the people of God are, many of them, unprepared for the time of distress and persecution which is not far distant. But there is triumph in the end for all who stand steadfast in their faith and trust and hope in the Lord, for we read concerning this power, "Strong is the Lord God who judgeth her." (See Rev. 18:7, 8.)

The present moment is marked off by the great clock of time as a moment of tremendous opportunity. It is "a little time of peace," wherein we may press forward the warning message to all the world with redoubled energy, knowing that God's power will accompany the spoken and written word. It is a time when we may bring into the fold of God those who are out of the way, knowing that "the night cometh, when no man can work." How dark that night, none of us can realize; how difficult the work will be as the darkness settles upon us, just before it closes in forever, we cannot sense. But the way is now open for us everywhere, and God calls upon us to hasten and finish His blessed work while it is day.

* * *

A Sure Foundation

E. E. ANDROSS

"CAST not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. Confidence is a settled belief in the stability or validity of a cause. It is a firm reliance upon the truth and reality of a fact. Confidence precludes all anxiety, and brings rest to the hitherto troubled mind. It must, therefore, have for its foundation evidence that is indubitable.

God is the confidence of the righteous, and the evidence of the validity of every cause that has to do with our future life must center in God. It must be drawn alone from the Word of God, which is the expression of His will to man. Any religious movement claiming God as its author must find in the Word of God a prophetic description of its beginning and its course so clearly outlined that it can easily be recognized.

Where so much is involved, the Lord will not leave His people in perilous uncertainty. "The meek will He guide in judgment: and the meek will He teach His way." Ps. 25:9. The individual will not be left to follow his own natural inclinations. To every one who sincerely desires to know the right way, the Lord will, through His infallible Word, make the way so clear that with all confidence he may rest in the perfect knowledge of the Lord's guidance. "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself." John 7:17.

Is the great world-wide movement with which we are connected, with the message that has given birth to it, worthy of our confidence? What is the basis of our confidence in the stability and ultimate triumph of the cause for which, like the early disciples, we have "left all" to espouse? Is it sound? Is it rooted and grounded in God? Does it draw its nourishment from that perennial fountain of life—the Word of the ever-living God? If our confidence has not been misplaced, we must be able to answer these questions in the affirmative.

It is not because there is the slightest question in my own mind regarding the divine origin of the great Second Advent Movement carried forward by the Seventh-day Adventist denomination, that these questions are propounded. Long since all such questions were settled forever in my mind, and I would gladly do all in my power to help settle them in other minds. The evidence of God's leadership was so marked, His guiding providence so conclusive, that to be honest with God and with my own conscience there was left no choice; I must associate myself with the people of whom God had spoken, saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

This movement was born of prophecy. This people arose at the precise time when the great prophetic clock struck the hour for their appearance. Nearly two thousand years before they arose, the prophet of Patmos saw them come upon the stage of action at the end of the 2300 years of Daniel's prophecy (Dan. 8: 14), gave the very words of the message they would bear to the world (Rev. 14: 6, 7), and wrote of the experience through which they would pass in their disappointment at not seeing the Saviour appear as they so firmly and fondly expected He would do in October, 1844.

Then the prophet saw them go forth on their mission to every nation, kindred, tongue, and people, proclaiming, "The hour of His judgment is come." In proclaiming such a message, they must announce the nature of the judgment work; they must urge upon all the people everywhere obedience to God's unchanging and unchangeable standard of the judgment,—His immutable and eternal law. They must, as God's messengers, warn all men of the fearful results of disobedience, and must make ready a people who will stand without fault before the throne of God at Christ's coming.

All of this, and much more in detail, is so clearly revealed in the Word of God, describing the remnant church and the work they were to do, that now, as we see the Seventh-day Adventist people and the work they are doing under God's leadership, we never can doubt their divine call to this sacred work, nor the fact that God is leading them forward, and upward, and heavenward.

We may see many imperfections in them, they may make many mistakes; but this only proves that they are still in this mortal, imperfect state, subject to all the errors and imperfections of humanity. As long as they keep their faces Zionward; as long as they continue to cry to God for the forgiveness of all their sins, and healing for all their backslidings; as long as they are unfalteringly obedient to God's holy commandments, refusing all allegiance to the world; as long as they devote their energies to personal labor for the lost, their tithes and liberal offerings to the hastening of the coming of the kingdom, so long we know that God recognizes them and owns them as His people.

They may often grieve Him, and some may grow weary and faint by the way; some may take their eyes off Jesus, and, forgetting the way by which God has led them, may return to the world. But however many may turn away and walk no more with the only people upon earth of whom it may truly be said, "Here are they that keep the commandments of God, and the faith of Jesus," a remnant will be saved, and the cause they represent will triumph gloriously.

God's Work and God's People

In the fourteenth chapter of Revelation (verses 6-12) we find a threefold message that is to be proclaimed to all the world,—to every nation, to every tongue, and to every people. History is silent regarding the proclamation of such a world-wide message in past centuries. No people in the world are proclaiming it today, unless it is the Seventh-day Adventists. This people claims to be carrying this very message. From the beginning of their experience as a separate people they have claimed that God has raised them up for the specific purpose of carrying this message to all the world.

"When the Jews sent priests and Levites from Jerusalem to ask him [John], Who art thou? . . . he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 19-23. He knew that God had called him to proclaim the message given by Isaiah the prophet that was designed "to make ready a people prepared for the Lord," and he had no hesitancy in declaring his mission.

The Seventh-day Adventist people believe, likewise, that God has called them to "make ready a people prepared" for the second advent of our Lord, and they do not hesitate to declare this conviction.

Are the reasons they advance for making such an exalted claim sound? If they are not fulfilling the prophecy of Revelation 14, God, some day, will raise up a people who will do the very work therein described. However, we believe with all our hearts that this prophecy is now being fulfilled, that the work is being accomplished, and that it will soon be finished. If our reasons are well founded, if God has intrusted us with the solemn message found in Revelation 14, we have the most sacred trust ever committed to men; for we are proclaiming the last message of mercy that will ever be heard by mortal ear.

"This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of gracious invitation!"—*Testimonies*, Vol. V, pp. 206, 207.

Another translation of Revelation 14: 6 reads thus: "I saw another angel fly in the midst of heaven, having a message of salvation and call to penitence resting upon the everlasting counsel of God."

That this is no ordinary message is emphasized in this translation. It is a call to all the world to repent of their sins, and this call rests upon "the everlasting counsel of God." It also announces "with a loud voice," as recorded in verse 7, "Fear God and give glory to Him; for *the hour of His judgment is come.*" If the Word of God makes known the hour for the beginning of the judgment work, we may know when the message is due.

The declaration that this solemn hour was reached on Oct. 22, 1844, is made on the basis of the fulfilment of the prophecy of Daniel 8: 14, the termination of the 2300 days, or years, on this date, and the beginning of the work of the cleansing of the heavenly sanctuary at that time. (See "Thoughts on Daniel and the Revelation," also "The Great Controversy.")

No prophecy of the Bible has been more completely and definitely fulfilled than this one, and no prophecy is capable of clearer proof of its fulfilment than this one. We are not building upon shifting sand when we place our confidence in the fulfilment of this prophecy. At its termination on Oct. 22, 1844, the hour of God's judgment came, Jesus passed through the

veil separating the holy from the most holy apartment of the heavenly temple, "the judgment was set, and the books were opened."

From that hour till now the words spoken by the Saviour following His baptism, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," may be truthfully and effectively applied to this time. Then the first event in the fulfilment of this wonderful prophecy in connection with the Redeemer's work—His baptism and anointing—had occurred just as predicted 483 years before. This had placed the first seal upon the prophecy that would make it forever sure. The other events were just as accurately fulfilled, including the final one at its conclusion in 1844. With what thrilling power should this same message now be proclaimed to the ends of the earth?

The judgment hour called for a people to arise who would go forth to all the world bearing the very message that the Seventh-day Adventist people are now proclaiming with ever-increasing power to many, if not yet to all, of the nations of earth.

The Lord says, "I am watching over My word to fulfil it." Jer. 1:12, Leeser's translation. Not one word of all that God has spoken will ever fail; all will be fulfilled, and that exactly on time. There can be no failure or delay with God. We may with all confidence rest in the perfect assurance that this is God's people and that this is God's work. With renewed consecration and with greater zeal let us press forward, maintaining perfect unity with the body and with its members, and doing our part in helping to finish the work.

The Commandments of God and the Faith of Jesus

Today hundreds of denominations are claiming to be Christian, and to point out the true way of salvation. Some profess that they alone have found the right way, while many have come to believe that the roads leading to the kingdom are as numerous as the denominations professing to know the chart and compass. "It matters but little," say they, "which road one takes; he who bears the name Christian is certain in the end to reach his goal." Such teaching, however, is so manifestly unscriptural that we need give neither time nor space to its study.

Amid this confusion of voices, how may we recognize the voice of the true Shepherd and follow it? How may we know His true church? In His blessed Word the voice of Jesus may be heard clearly and distinctly above all the confusion of voices about us. It speaks to the sincere seeker after God in no uncertain tones, calling him to follow in the straight and narrow path that leads to the eternal kingdom. "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matt. 7:13, 14, R. V.

If the sincere soul will never substitute man's theories or his own inclinations for the expressed will of God as found in His infallible Word, he will never go astray.

In these last days the remnant church will possess characteristics that distinguish them so clearly from all other churches that no one need be confused. One distinguishing feature of their lives, and one that clearly separates them from all the rest of the world,

is seen in this inspired description of them: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Like their Master they will be able to say, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:8. And again, as He was about to be offered on the cross, Jesus declared, "I have kept My Father's commandments, and abide in His love." John 15:10.

In the very heart of that law that Jesus loved and kept lies the fourth commandment, enjoining the observance of the seventh-day Sabbath,—the sign of creation and of redemption, the "golden clasp that unites God and His people." Unquestionably, therefore, the remnant church will keep that day that bears the ineffaceable mark of His divine authority, of His infinite power. In the Seventh-day Adventist Church we see this distinguishing mark, both in the name it bears and in the habitual practice of its members.

One very marked characteristic of the remnant church is seen in the following scripture: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. The term, "spirit of prophecy," seems to have been employed very anciently in connection with those who were under the influence of the prophetic gift, according to the Jewish Targum. 1 Chron. 2:6; 2 Chron. 2:55. In addition to the very marked sign they bear as commandment keepers, the remnant church is blessed with the prophetic gift. This gift constitutes another distinguishing mark of genuineness, and gives unquestionable assurance of divine leadership.

From the early age of seventeen years to the time of her death at the advanced age of eighty-seven, Mrs. E. G. White was often used by the Holy Spirit, to guide God's remnant people. In her the remnant church possessed the gift of prophecy. Many volumes were written by her, and these will continue to serve as a guide to the church to the end of time.

But it may be asked, How do we know this claim is well founded? Is there left any room for doubt about the inspiration of her writings? Surely! God never removes all opportunity for doubt, and yet He always gives sufficient ground for faith. Every Bible sign of a true prophet was seen in her life and work. Just as the Bible contains in itself the strongest evidence of its divine source, so in the writings of Mrs. White the prayerful seeker after truth will find unmistakable evidence of divine inspiration.

We have found the people who keep the commandments of God and who have the spirit of prophecy. In the blessed Bible the Lord has presented these two leading characteristics by which we may, without fail, distinguish the true church of God. There are hundreds of churches all about us, each claiming to be the true one; but as we look for the marks of identification, we find them in one, and only one,—the Seventh-day Adventist Church.

To this very people bearing these marks of identity is committed the solemn message announcing that "the hour of His judgment is come." With extraordinary power this message is to be borne to "every nation, and kindred, and tongue, and people." How appropriate that to the people of whom God Himself can say, "Here are they that keep the commandments of God, and the faith of Jesus," should be committed

such a solemn, sacred trust! It would be unlike God to call a people to such a responsible work and not lay upon their hearts a burden that would never permit them to rest till the utmost bounds of the inhabited earth had been reached, and every soul had heard the words of grave and solemn import upon which the destiny of the world and of each individual soul hangs.

In perfect accord with this truth we find a people, moved by a power from on high, planning and working day and night, year in and year out, by every means at their command and in every way possible, to extend the knowledge of this message beyond its present boundaries, and to raise the banner of truth in previously unentered territory. They are training and pressing into service, consecrated and capable youth who will courageously carry this royal standard farther on toward the world's remotest bounds. All their resources are pledged to the accomplishment of this blessed task in this generation.

While this people are thankful to God and to men for all that has been done by others, and is still being accomplished in a preparatory way, they can never lay any part of the burden that God has placed on them upon other shoulders. The last invitation of mercy must be given in all its primitive purity and pristine power. What more can be expected? and yet what less can we require? The line of demarcation is made clear and distinct between those who bear the marks of God's kingdom and those who have wandered from the ancient paths.

Once again we hear ringing out over the earth the soul-inspiring testimony that brought conviction to the multitudes in apostolic days. In trumpet tones the message of salvation is being given with the confidence that is born of absolute certainty, and thousands are responding to the call, "Prepare to meet thy God."

* * *

Mercy and Justice Twin Sisters

E. HILLIARD

THERE are two elements of character that are essential to a well-balanced mind, viz., mercy and justice. Especially should these traits of character be exemplified in those who are called upon to pronounce the penalty of the law upon its violators. Law without a just penalty is suicidal to governmental restraint. The heavenly government is founded upon a just, divine law. Without this law there would be no stability to the divine government.

The rainbow above the throne of God is emblematic of mingled mercy and justice. Just as the union of the sunshine and shower produces the bow that spans the heavens, so the union of God's mercy and justice, the divine attributes of His character, is represented in the rainbow of promise that arches His throne. His justice demands that there shall be no excuse for sin. He also demands that restitution shall be made where one has wronged his fellow men. Before mercy can be granted, there must be full acknowledgment of guilt and restoration as complete as possible. Then mercy consents to a free, abundant pardon. Eternal life depends upon this course of action. Mercy does not cancel justice, neither does justice set aside mercy. They are twin sisters.

Sometimes, under the guise of charity, evil is encouraged by the church in fellowshiping the wrongdoer in open sin. Thus to condone sin is to blind the sinner and share his guilt. On the other hand, hasty action without earnest prayer for and with the offender would be unjust. Here is where heavenly

wisdom is sorely needed; for here is where the liability of failure lies. It is promised to the faithful petitioner, and the failure need not be made. The rainbow that arches the throne of God, representing His love, mercy, and justice, stands as much for the fulfillment of His promise to grant wisdom, as for the promise that the earth never again shall be deluged with water.

To deal justly and yet mercifully with those who have abandoned their hope and left the faith, requires a wise mind and a loving heart. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

Huron, S. Dak.

* * *

The Stranger Within Thy Gates

G. D. BALLOU

SUPPOSE you were in a strange place on an errand of sorrow, or on a disappointing business trip, so that perhaps your countenance was not radiating all the buoyancy of your ordinarily cheerful nature; or suppose you were moderately sick and not looking your best, and you should go to some church hoping for a friendly word from some stranger, or expecting, as you would have a right to expect, to hear some message of courage and hope; and when once inside the church, suppose you found a seat by yourself rather to one side from the congregation, or perchance you sat down beside some one who did not seem particularly interested in you; and when the service was over, as you were winding your way toward the nearest exit, suppose you somehow became conscious of the fact that no one seemed to know that you were present and you were allowed to leave the church without receiving a word of greeting from any one except an old crippled lady who in her feebleness should try to give you a friendly hand, what would you do if you were ever in that city again? Where would you attend church next time?

You might have a little warm corner in your heart of hearts for that old lady, but would the glow be sufficient to light you back to that particular church where from fifty to one hundred good, able-bodied Christians emphasized your loneliness by their absorption in themselves and their affairs? I am almost certain that you would feel no glad anticipation at the thought of meeting again with people who let you go away as complete a stranger as when you went among them. You might even visit the city park and watch the birds, or try to pass the day in your room. If you were determined to attend church, you probably would saunter forth to find, if possible, some other place of worship.

If you, my readers, had a pastor who took no pains to get acquainted with the members of his congregation, would you not soon be asking your conference president for a new pastor? And where the members neglect to get acquainted with the strangers within their gates, who shall prefer a request for a new set of church members? Or would it be better to invite these indifferent members to visit some warm-hearted congregation, and give them a few object lessons in the rudiments of hospitality? What shall be done in such circumstances?

I leave it to the reader to decide.

Los Angeles, Calif.

* * *

PATIENCE is the key of contentment.—*Mahomet.*

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 Highest Mission Station in the World

WESLEY AMUNDSEN

BOLIVIA has scored another victory by planting what we believe to be the highest mission station in the world. It is 13,500 feet above sea level, in a Roman Catholic stronghold. Brother Beans, who has been doing faithful work among the Aymara Indians, has at last witnessed fruit from the seed sown.

Sabbath, May 31, the writer, together with Elders Oswald and Schneider and Brother Beans, went to a place called Collano, where a church building had already been erected, and there met with more than two hundred Indians who are gradually coming to Christ. Of this number, after careful examination, thirty were led into the water and immersed.

Our hearts were made glad to see these Indian brethren take their stand, against much opposition, for the truth of the living God. It means much for them to go contrary to the established church, and who knows whether or not some of these baptized ones may have to pay for their faith with their lives?

After the ceremony was over, we all returned to the church, and a church organization was effected, officers were elected, and everything was done decently and in order. Elder Oswald then asked the Indians if they were willing to stay by the truth in face of persecution, and they responded in the affirmative to a man. The hearts of these people are very tender to the gospel of Jesus Christ. Tears stood in the eyes of many as the love of Jesus was presented to them.

Brethren, we need your prayers in this field, yes, we need your prayers in a concrete form, for when you pray, "O Lord, send men and means to Bolivia," give of your means to help in saving some of these souls from the bonds of Satan. Or perhaps the Lord wants you down here in this needy field, to give your life in the service of the King; if so, place yourself on the altar, and God will direct in the kind of service He would have you do. We need workers and we need means. The field is large, and is ripening fast.

The population of Bolivia is almost 2,500,000. More than three fourths of them are Indians, bound down in ignorance and superstition. At present there are five families of workers from the States in this large field; besides these there are a few native workers. Of the foreign families, two are studying the language, so that leaves only three families that are doing aggressive work at the present time. God has said that He will give us the heathen for our inheritance, and it is for us to take this promise, and in the earth made new rejoice in this inheritance.

We notice with aching hearts that there is a serious shortage in the mission treasury; that means that the fields must wait until the people come up to the help of the Lord in finishing the work. I quote from "Christ's Object Lessons," page 69:

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. It is the privilege of

every Christian, not only to look for but to hasten the coming of our Lord Jesus Christ."

I wonder how many of us are in reality hastening the coming of the Saviour. Bolivia is calling, and the Macedonian cry is sounding forth to those that have ears to hear, "Come over and help us." The strain is telling on the faithful workers who have been bearing the heavy burdens of pioneer work, and doing without the comforts and the necessities of life that very few in the homeland lack; still they do not complain, but they do pray that help may come so that the work may be finished, and we all go home.

La Paz is one of the largest cities in Bolivia, and the work in it has barely been touched. Its population is approximately 120,000. Then there is Sucre, and Cochabamba, and several other smaller cities,—all these need to have work done in them, and who is to do it? We need to look this situation squarely in the face, and see if we are really giving all we can, and then, as the war slogan was, "Give until it hurts." And as we give thus, we shall receive from Christ, even as He has promised, "good measure," shaken down, and flowing over, both in this world and in the world to come.

Pray for the work here in Bolivia, and for the small corps of workers here at present, and may the Holy Spirit, whom Jesus said He would send, impress your hearts with the need of the hour.

La Paz, Bolivia.

* * *

Things Supernatural

H. J. DOOLITTLE

As we near the end of time, we are cautioned in God's Word that Satan, knowing that he has but a short time, will work mighty miracles in order to deceive even the very elect if possible. All about us we see and hear of the remarkable workings of satanic agencies. Many of the leading papers and magazines are giving considerable space to articles relative to supposed messages from the dead and other spiritualistic doctrines. During the last few years the so-called science of occultism has been developing in an amazing way. Many new and remarkable feats or miracles are ever being brought to our attention.

These things should be an encouragement to us. They should strengthen our faith in God, for in these times when the devil is manifesting his power so markedly, should we not believe that God is even more willing and ready to manifest His power? The evidences of Satan's power should only remind us of that power which God is willing to reveal for the salvation of fallen man. Oh, why do we not seek for God's soul-saving power as eagerly as do the agents of the devil for satanic, soul-destroying energy?

No doubt many a reader of this article could testify to having witnessed some special manifestation of the power of God in the direct answer to a personal prayer or the intercession of others. Only recently, when on a trip up China's Grand Canal, I came to a town where one of our little chapels is located. A few

days previous to my arrival there, a fire had burned a large section of the town in the immediate vicinity of this chapel. The fire had started in a thatched-roofed house about a city block from the chapel, and with a strong wind blowing, had rapidly advanced toward it. The pastor, a Chinese brother, saw that there was no help, humanly speaking, unless God should intervene. Going into the chapel-room, he knelt and imploringly besought God to save His house of worship, and thus glorify His name in the presence of the heathen.

While he was thus prostrated in prayer, the fire came roaring on. To the left of our buildings was one in which 500 five-gallon tins of kerosene oil were stored. On the other side was a wine merchant's store, well stocked with alcohol and wines. Thus, to the human eye, there was no escape from the flames, and furthermore it did not seem apparent that it was God's will to stay the conflagration. On, on, came the fire. The building next to ours was already burning. Ours would have been next, but the hand of God intervened. The wind changed just at the fatal moment, sweeping the treacherous flames back and away from our building, leaving it a monument of His power.

And this was not all. Two weeks later another fire broke out on the opposite side of the chapel. But again in answer to petitions before the throne of grace the hungry flames were baffled.

I remember, too, another similar experience that this same Chinese preacher passed through seven or eight years ago. At that time he had been a member of the church for only about two years. We had placed him in charge of a little station on the Huai River, in the province of Anhwei, where he was preparing to conduct a tent effort. He had already received the tent, and was waiting for some other workers to arrive and assist him in setting up the tent and conducting the effort.

One night during the interim of his waiting, the call of "Fire!" was heard, and soon the streets were filled with hurrying men, women, and children, carrying what they could of their more treasured belongings. A strong wind was blowing. The thatched roofs, undampened by any rain for weeks, were but food for the voracious fire. In this instance, too, the wind was bearing the fire directly toward the chapel. Neighbors and friends came to the chapel, desiring to assist our pastor in carrying away as many as possible of the more valuable things. But in place of complying, as most of us would have been only too glad to do, he kindly but firmly refused them, locked the door of the chapel to make sure that they would not execute their kind offer, then threw himself on the ground before the rostrum, and prayed in the agony of his heart.

"O God," he prayed, "answer this prayer of Thine unworthy servant! O Father, save this Thy place of worship to the glory of Thy name! Thou knowest how I have told these poor benighted people of their useless worship of their gods of wood and stone! O God, Thou knowest how I have pleaded with them to give up their lives of sin, and worship Thee, the true God, the living God, who answers prayer! If I now turn and flee from here like these other helpless ones from pleading to deaf and helpless idols, will they not mock and say, 'Wherein is thy God better than our own?' Hear then, my Father; let not Thy name be mocked!"

Thus like Hezekiah of old, when besieged by the Assyrian hosts, this Chinese servant of the Lord took the matter to his heavenly Father, and continued

there, prostrated in prayer, while the fire came roaring and leaping on like some frenzied giant. On, on, came the fiery demon, devouring lowly homes of straw and grass at a lap of his tongue of flame, befouling the night air with his hot breath of smoke and showers of flaming cinders. Nearing God's sacred house, it opened wide its mouth, preparing to engulf it within a throat of flame, when, lo, the wind changed, and it was driven back. God, in answer to that humble prayer, had saved His lowly place of worship!

Whenever I recollect this miracle, it has caused me to do some serious thinking. And while it has caused me to think of my own experiences and the experiences of others who have seen the destroyer defied in direct answer to prevailing prayer, yet as I consider them, how often these petitions have been for assistance in times of sickness, disaster, peril of life or property. We agonize in prayer before God, imploring Him to spare us the loss of property, or money, or to make our business undertakings successful, or to spare the lives of ourselves or some dying dear ones. God in His infinite wisdom sometimes does not deem it best to answer these requests just as they are put, but more often He grants them in mercy. But after all, are not these requests, for the most part, for temporal things that will eventually perish? The building that was spared from the flames is doomed to decay; the life that was spared will have only a few more years.

Alas! why do we not agonize in prayer for the sick souls of our loved ones, our friends, and our neighbors? We spend anxious hours, yes, whole days and nights, and even weeks, nursing them back to bodily health and life. We would spend our last cent, if necessary, to save the life of a dear one. When we have exhausted our human resources, we plead with God to heal them. All of this is commendable, it is true, but why then are we not just as concerned and anxious over our spiritually sick and dying friends and loved ones? Is it possible that we have estimated the few years in this evil world to be worth more than an eternal life with God?

Surely, if we were as much interested in seeking the things of the "kingdom of God, and His righteousness," as we are in pleading with God for the things of this world, His kingdom would have come, and His will would be done on earth today as it is in heaven.

Nanking, China.

* * *

"When I Fall, I Shall Arise"

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

O. P. BOLLMAN

MINE enemy, rejoice not against me,
Nor glory when dark seems my way;
For when I fall, I'll rise again,
And the night be bright as the day.

I cling to His promise unfailing,
And hold ever fast to my Guide;
I trust in His mercy abiding,
Whatever of ill may betide.

Not pardon alone does He give me,
But cleansing from sin and its shame;
In Jesus I'm able to conquer,
There's power in His blessed name.

Rejoice not against me, O Satan,
For my Lord is still strong over all;
So trusting forever His mercy,
I know I shall rise if I fall.

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.

My Prayer

M. A. CREEPER

I stood on my balcony, musing,
The earth lay in white at my feet,
Beautiful white, not marred nor broken,
Wrapping the earth in wintry token;
And from the depth of my heart I prayed:
"O, make me white, like the snow Thou hast made!"

I lifted my eyes toward heaven,
Full studded with glittering lights;
They are all God's glory reflecting,
The greater the less protecting.
And from the depth of my heart I prayed:
"Make me a light, like the stars Thou hast made!"

I looked all around me, watching
The landscape, tranquil and calm;
Not a breath was stirring the mantle white,
Not a cloud was crossing the golden light.
And from the depth of my heart I prayed:
"O, grant me such peace that never will fade!"

* * *

The Strength of Appetite

G. A. ROBERTS

It was on the point of appetite that sin first reared its hideous head in God's fair world. Jesus began His work of overcoming for us just where the first man fell. To overcome on the point of appetite, and break Satan's power, so that we too might overcome on that point, cost the blessed Son of God forty days of fasting and resisting the tempter. It brought Jesus from the ruddy glow of health to the emaciated condition of a sick man, so that when He returned from His fast and met His mother at the marriage feast, she discerned the "traces of His conflict in the wilderness."

The strength of the power of appetite to drag a soul down to hell is measured by the struggle of Jesus to overcome it. Tremendous issues are connected with it.

"Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's Word are not appreciated."—*Testimonies*, Vol. I, p. 486.

"It is impossible for those who indulge the appetite to attain to Christian perfection."—*Id.*, Vol. II, p. 400.

* * *

The Teacher's Reward

B. RALLS

My head ached, my back ached, my eyes smarted, and I was sick and tired of everything. I raised my head from my arm, and gazed thoughtfully out of the window at the soft rays of the setting sun.

The question came to me, as it had so often before, Is there something else, some other place I could better fill? True, the day had been a hard one. I had had to leave home much earlier than usual to see that the undependable janitor's fire was built, as the cold was severe. At the school I found the pipes frozen underground, necessitating getting water from a

neighbor, and of course the children were unusually thirsty. Elsie had upset ink over seemingly the entire vicinity of her desk. I could not get the fire hot enough to heat the back of the room satisfactorily, while we in front were uncomfortably warm. Changing seats, in order to get cold ones warm and warm ones cooled off, was not helping the quietness of the room.

As I sat gazing out of the window, thinking these things over, I could not help wondering why things must be so, and why we could not have the ideal.

Quickly other scenes came to my mind. Was it not just a few days before that I had been telling the children of the ten plagues of Egypt, and weaving in the story of the plagues yet to fall? All eyes were bright with wonder as they listened. No, none of them knew of such an event. Why? Several of them came from families new in the truth, others from divided homes or homes of large families where "mother hasn't time."

Melvin looked up into my face and said, "Miss Ralls, Jerry and I were talking just the other day that we wanted to quit being bad because Jesus is coming soon." All of those dear little folks assured me in turn that they wanted to be "Jesus' children," so they could claim His promises.

Again, I saw a little group of children gathered around the stove at the lunch hour. One little boy kept getting closer and closer to me. Yes, some confidence was coming. He turned to me with, "Miss Ralls, my brother calls me 'Moses.'"

"Why so, Walter?" I inquired.

"'Cause I won't eat meat. They all eat it at home but me. And I tell mother not to put it in my lunch, but she does anyway. I take it out and feed it to the dog on the way to school."

Oh, was church school work bearing seed?

The scene shifted. One of the girls about thirteen years of age, with fingers bedecked with rings and hair done up in the most popular style, remarked that her teacher in public school allowed the pupils to read the most thrilling stories at class, and that she never heard of reading the book of Esther and other parts of the Bible. She had just come to live with a relative who was an Adventist, and the next few weeks were trying ones with this girl, both for her relatives and me.

A few weeks later our home missionary secretary came for a Harvest Ingathering field day. After a few remarks he made known his wishes that all jewelry be removed, because going forth in Christian work we could not go dressed like the world for whom we were working. Immediately the rings came off. So likewise other improvements were made.

Now this girl is one of the leaders in her class work, spiritually and in dress, in one of our academies. Just a few days ago I received a letter from her, telling of her success in one of our large Eastern cities earning her scholarship by selling magazines.

Many other gems come to remembrance as I recall past experiences. Parents and teachers, let us heed the admonition, "Feed My lambs."

THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

TAKOMA PARK, WASHINGTON, D. C.

November 12, 1924

A FINAL APPEAL TO INDIVIDUAL READERS

An Open Personal Letter from the Editor of the Review

My Dear Friend:

May I not ask that you will take this as if it were a personal letter addressed to you alone, and sent to you through the regular course of mail? I would gladly follow this procedure if it were possible, but with our thousands of readers of course this is quite out of the question. I am therefore taking this, the only means I have of coming into personal touch with you.

The purpose of my letter at this time is to appeal in behalf of the REVIEW AND HERALD. Some of you have been readers of this paper for many years, others for only a few months; but I am sure that every one has read the REVIEW sufficiently long to appreciate its worth and to recognize the value and help it affords.

There have come to our office hundreds of letters from our readers, telling of the great value of the REVIEW to them in their Christian experience, and I feel confident that these utterances express the convictions of our entire family. I am glad indeed that so many of our people are readers of the REVIEW. It is a great inspiration from week to week to realize that our church paper goes out to thousands of Seventh-day Adventists in all the world.

We have been making, as you know, a special effort during the last few weeks to place our church paper in the home of every Seventh-day Adventist. I am glad to tell you that a most encouraging response has been made to this appeal. Our circulation department has been crowded in recording the hundreds and thousands of orders which have come to us. We do not feel satisfied, however, with what we have attained. We started out with the objective of placing the REVIEW for 1925 in every English-speaking Seventh-day Adventist home. We have made a good start toward the attainment of this end, but our objective has not yet been fully reached.

Some of our union conference presidents have written that they will do their utmost to aid in this work. While we appreciate these words of cheer, we recognize that these men cannot accomplish this object by themselves. The circle of influence and co-operation must be much more widely extended.

We have received a number of letters from our conference presidents and ministers, stating that they will do their best to see that every church member in their fields is a regular reader of the REVIEW for 1925. We rejoice in this assurance; but this will not accomplish our endeavor. Something more than this must be secured in the way of co-operation.

A number of our church elders have written us from various parts of the world field, assuring us that they will make a thorough canvass of their churches, and will personally solicit every member who is not a regular reader of the REVIEW. This surely is a splendid undertaking. No church elder could do his church a greater service than this. It would be purely a labor of love, and we believe that the good which would be accomplished by this general circulation of our church paper would materially aid our elders in their work.

But as much as I appreciate the work of these church elders, I recognize that even this will not accomplish our objective. "How, then," do you inquire, "may it be accomplished?" I answer, By the hearty co-operation of every reader, and that is the reason I am appealing to you. Will you not assist us in placing a copy of our church paper regularly for 1925 in the home of every English-reading Seventh-day Adventist? Will you not constitute yourself a committee of one, and learn who in your church are readers of the REVIEW? Secure the name of every one who is not a regular subscriber. Visit him personally. Tell him what the REVIEW has done for you, how it keeps you informed as to the progress of this movement, and solicit his subscription for 1925. In like manner call on interested neighbors and ask for their subscriptions. You will be surprised at the number who will respond. If you will give us your hearty co-operation, then the objective I have named can be reached; otherwise we shall fail.

The REVIEW for 1925 will have some of the most excellent instruction and information it has ever contained.

1. It is the great newspaper of the church. Weekly it will relate the wonderful workings of God in the spread of the advent message throughout the world. And God is doing a marvel-

ous work, a work which is being cut short in righteousness, preparatory to His soon coming. No believer can afford to miss reading this record of the miracles of grace wrought on the hearts of men, not alone in civilized lands, but among the savage tribes of the jungle.

2. During the year, twelve numbers, one each month, will be devoted to a special review of the doctrines held by Seventh-day Adventists. This is needed by thousands of our own people. These special numbers will be of particular value to place in the hands of new Sabbath keepers and interested neighbors. No better missionary literature could be provided them.

3. The special evidences of the near coming of the Lord will be considered, and there will be given, by one of our best writers, a clear exposition of the twenty-fourth chapter of Matthew, that great prophecy uttered by our Saviour with particular reference to these last days.

4. The subject of righteousness by faith and salvation alone through Jesus Christ, is one of special interest in these times when, as never before, the people of God should prepare for translation. In no book of the Bible is this subject so comprehensively treated as in the book of Romans. A verse-by-verse study of this epistle will be conducted by one of the best Bible students of the denomination.

5. Special articles will be written against some of the great last-day delusions. There is need for these warnings to be sounded, because reports which come to us from some parts of the field tell us that some of our own dear people are succumbing to these influences and losing their faith in the advent message.

6. Special warnings will be sounded against the great wave of worldliness which is threatening to submerge the church at the present time. You yourself have doubtless seen the power of this subtle influence in your own church. We desire, so far as possible, to hold up your hands in maintaining in your church the simplicity and the integrity of this message.

7. There has just been held the biennial Autumn Council, a meeting of representative workers from various parts of the world. It was an occasion of thrilling interest. Such men as Elders I. H. Evans of China and L. H. Christian of Europe told of the wonderful workings of God in connection with this movement in the various divisions of our world work. Six great missionary addresses were delivered, the reading of which will thrill every heart, even as the hearts of the delegates were thrilled at the Autumn Council. In these addresses are found additional evidences that we are in the time of the loud cry of this message, and that God has set His hand to do a quick work in finishing the gospel. These addresses will be given in six different numbers of the REVIEW during the next few weeks, and will afford an additional reason why every Seventh-day Adventist should have our church paper.

These are only a few of the special features which our church paper will present during 1925.

A short time before her death, Mrs. E. G. White, in conversation with Elder J. N. Loughborough, made this statement:

"To those who fail to read the REVIEW and keep track of the progress of the work, the loud cry of the message may come and they not know it."

I believe, my dear friend, that we need to give heed to this warning of the servant of the Lord, and not only keep informed ourselves as to the marvelous work which God is doing in this world, but keep our brethren and sisters informed as well.

During the months of October and November we have been making a special effort in behalf of the REVIEW. We have been offering it for fifteen months for the price of one year's subscription, namely, \$2.75. This, as you will see, makes the REVIEW only a trifle more than \$2 a year. Hence until November 30 the REVIEW will be obtainable at this special price,--fifteen months' subscription for \$2.75. All orders mailed before midnight of November 30 will be given the benefit of this special rate.

I am earnestly appealing to you to assist us in this campaign. I believe you will not disappoint me. I believe you will use your utmost endeavor in the few remaining days. Will you not secure at least one subscriber, either from some member of the church or from an interested neighbor? Surely you can do this much for your church paper.

Act quickly and energetically. Pray God to give you success, and then visit your brother or sister or interested neighbor, telling what good things the REVIEW will have during the next year, and solicit a subscription. This is missionary work of the highest order, and God will bless your efforts.

Your friend and brother,

Francis M. Wilcox.

Editor Review and Herald.

I Know Him

EDNA MARSTON HARTZELL

"AND you will stay right with me through it all?"

"Yes, dear, I will be by your side all the time," replied her companion of nearly twenty years. He hurried away to get ready to go into the operating-room with her.

The nurse had gone for a few minutes to get the last of the needed articles for the preparation, and the patient bowed her head:

"Dear Jesus, the time has come. I need Thee now. I pray Thee prove to me how Thou canst sustain in the hour of trial. Thou hast promised to go with us all the way, and to manifest Thyself unto us. Now let me know Thy presence and sustaining power, for Thine own name's sake."

For months she had prayed for preparation for this trying hour, and the desire to experience His comforting, strengthening grace, so freely promised, was that she might more truly know Him in whom she had believed, and the power of His might.

The nurse returned, and she was wheeled away to the room of white walls, white furnishings, and white robed and hooded figures who stood quietly waiting. No fears, no panic of dread, only peaceful trust and quiet submission filled her heart.

"Is everybody ready?" asked the deep voice of the surgeon, and all heads bowed while the physician on earth reverently requested the presence of the Great Physician in heaven, and that His all-powerful Creator's hand would guide the created hand of clay to do the will of Him who never failed nor erred.

The mask was arranged and the drops of ether began to fall; under the bandage across her eyes and forehead no gleam of light penetrated, but she knew the touch of the dear hand holding hers, and her fingers closed tightly over his; then as naturally as the flowers turn to the sun, she reached the hand of faith out through the darkness for the hand of the "Friend that sticketh closer than a brother," and He was there, true to His promise; and He whispered to her, "Lo, I am with you alway; be not afraid; I will hold thy hand and keep thee; neither shall any man pluck thee out of My hand."

For a few hours she hovered on the brink of the precipice; but He who ruleth in the affairs of men drew her slowly, surely, back to life and love and service.

What peace, what comfort, what sweet gratitude flooded her soul in those first moments of returning consciousness! She knew that her prayer had been answered, that she was permitted to remain in the land of the living to care for and train her little boy to be a man of God, and to be a companion and helpmeet to her "big boy." From her thankful heart ascended true thanksgiving, and a prayer that this extension of her life might prove a blessing to many.

During the hours and days which followed, there were times when the pain and strain seemed too much for weak flesh to bear, but an earnest petition always brought a ready response, and the very present help.

"Dear Jesus, I don't want to be frantic. I don't want to be impatient or cross. Give me of Thy great store of peace. Thou who hast tabernacled in this clay, knowest just what I need. Thou who hast borne our sorrows and carried our griefs, didst Thou not say that we should remember the pains Thou hast soothed and the tears Thou hast wiped away? O let me have this evidence of Thy love and care to remember."

And He came near and wiped away the tears. He soothed the pain, and the bright beams from the "Sun

of Righteousness" brought healing and comfort, peace and rest.

The blood, kept so clean and vigorous through obedience to the laws of health, did its God-given work, the servants of the Great Physician did their part faithfully, and this child of earth arose from her bed a happy monument of the mercies of a loving God and Saviour who hears and answers prayer, always carrying in her heart and testimony the ringing assurance, "I know whom I have believed, and am persuaded that He is able to keep."

* * *

The Fellowship of His Sufferings

MRS. A. BEAUCHAMP

"JESUS, keep me near the cross," unconsciously sang one as she went about her morning work with clouded brow, troubled heart, and a murmuring spirit. "Why," she asked herself, "must so much trouble come to my lot when I try so hard to follow the Saviour?" As the words of the song again came to her lips, suddenly they took on a new meaning, and she realized as never before that it took all these troubles and anxieties to keep her "near the cross." And as she fell to studying about it, her thoughts ran like this:

"I sing, 'Keep me near the cross,' then I complain when I am brought near to it. I want to be near the cross, but I do not want to see its shadows. I want to be near the cross, but not near enough to feel its weight. I want to be near the cross, but I do not want to be nailed to it, spiritually. I want to be near the cross, but not near enough to see the suffering of Him who bore all for me. I do not want to share any suffering. I want to be near the cross, but I want the pathway to be strewn with sunshine and beautiful flowers, and I want the cross garlanded with roses and lilies."

As she thought upon such a picture, the scene changed, and she saw her Saviour hanging upon a rude cross, she saw the nails driven through His hands and feet, the spear thrust into His side, the crown of thorns upon His brow.

"Oh!" thought she, "why should I, one of His professed followers, murmur and complain over the trials and vexations that come to me day by day, when they are as nothing compared to what He bore for me?" Then as a prayer she sang:

"Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me."

* * *

Those Siren Ether Waves

H. A. VANDEMAN

RADIO is just another door opening into God's mysterious workshop. We play with this power of which we know but little, even less than we know about electricity, and our greatest wizards claim that our knowledge of that is very meager. We "tune in" and "listen in," and voices and instruments of music are heard from many miles away. As radio sets are becoming more simple and cheaper in price, nearly everybody either has one or plans to secure one. Then in order to test it, we watch to catch every program. True, some very helpful things are spoken over the radio, and some very excellent music is heard; but because it costs so little to operate, we find ourselves enthusiastically catching everything that comes.

Did you know that this new science is not only interesting the worldly-minded, but monopolizing nearly every evening in the week in many Adventist homes as well? Has it occurred to you that the "exceptional program" offered every Friday evening is a strong temptation to some people to sell their Sabbath keeping birthright for a mess of pottage, composed of jazz, fairy tales, and slang-seasoned drama? Did you ever stop to consider that much of what you hear is entirely out of harmony with this message, while some of it could be classed as vulgar? Have you halted long enough in your wild rush to reach as many different stations as you could in a single evening, often remaining up till one or two o'clock in the morning to hear a distant station sending out something "very special," to ponder on just where this would lead you?

Knowing personally of those who are neglecting prayer meetings and other church services, who are failing to find time for Bible study, prayer, and missionary activities, who are actually backsliding from God on account of this new contrivance which renders ether waves intelligible, we wonder if perhaps we are not misusing this most marvelous of modern discoveries.

"Was then that which is good [designed for good] made death unto me?" These words, slightly paraphrased, bring to mind very vividly what may be the result if we are not careful. That which in the providence of God may aid in heralding the message to earth's multitudes, is already used of Satan to tempt both young and old among us, and "the end is not yet."

Surely it is high time to awake and consider this open door of highly sensitized activity, with its dangers as well as its possibilities for good. Shall we allow our spiritual senses to be dulled, and eventually drift into the world, because of those siren ether waves? Or, on the other hand, shall we not make the radio a channel of real blessing by receiving only the good, and as opportunity affords, broadcasting the message, thus compelling "that which hath wings," to "tell the matter"?

* * *

Inviting Christ into the Kitchen

It is noticeable that when ripe-minded, eminent men become Christians, they show a simplicity and sincerity perfectly childlike; like children, they have no fearfulness in matters of the heart.

An eminent legal gentleman who had been skeptical until middle life, was so impressed by a sermon that he was led earnestly to examine the truths of religion, and finally to embrace them. Strong in his new life, and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion he surprised his wife by saying: "I have found Christ, and I must set up my family altar. Let us go into the drawing-room and pray together."

His wife was a Christian woman, and might have been expected to assent at once; but it happened that the drawing-room was occupied, and the guests not being Christians, she felt that their presence might interfere with devotion. "There are four lawyers in there, husband," she said. "Hadn't we better go and have prayers in the kitchen?"

"Wife," said he, "this is the first time I ever invited Jesus Christ to my house, and I am not going to invite Him into the kitchen."

He went directly to the drawing-room, greeted the lawyers, and said to them: "My friends, I have just

been convinced of the truth of Christianity. I have found out that Jesus Christ died on the cross for me. I have given myself to Him, and now I am going to invite Him to my house. While I offer my first family prayer, you can remain if you will. I leave it to your choice."

The lawyers all declared they would be glad to remain, and they did so, while their host conducted his devotions. Noble was the example he set them there and then, and his act contains a lesson for every one. Whoever or whatever you have with you, give Christ the best room.

The man of whom this story is told was Judge McLean, of Ohio, afterward a justice of the Supreme Court of the United States.—*Selected.*

* * *

The Old Family Dishcloth

PROBABLY no article of kitchen equipment is so much abused as the dishcloth. One often sees otherwise model housekeepers produce strange things in the name of dishcloth; and yet when one considers its important function, it surely should be the very best, and treated with the greatest respect.

The average life history of a dishcloth is two or three weeks, and it is of the simplest origin—a search among clean rags put away for the purpose, a snip with the scissors, a great rending of fabric, and lo! a dishcloth.

The first day or two it is white, and occupies a more or less dignified position, but as time goes on its color gradually darkens, and its field of usefulness widens. Besides washing the dishes, it is frequently used on pots and pans, for wiping up the table, or in a moment of haste, for it is always at hand, may even be pressed into service as a pot holder.

It now takes on a very dark shade, is greasy and sometimes sour, and would no doubt prove a very fruitful study for the bacteriologist.

But some fine day there is company, and the company insists on washing the dishes, so the hostess, not wishing to appear slothful in the eyes of her guest, tears off a new one, and that is the end of the faithful dishcloth.

This may be exaggerated in most cases, but it is certainly true in some, and it will not hurt any of us to consider the matter and make sure that "all is well" with the dishcloth in our kitchen.

The essential facts could be stated in a few words: Have several hemmed cloths kept exclusively for dishes. Rinse and hang up to dry (outside if possible) after every meal. Put in laundry as soon as soiled or greasy.

Loosely woven dishcloths that can be bought for ten or fifteen cents are very satisfactory, as they dry quickly. It is necessary to have other cloths of different material (so they can be distinguished) for the rougher work of wiping up the kitchen table, etc.—*Selected.*

* * *

WE are to be rewarded, not only for work done, but for burdens borne, and I am not sure but that the brightest rewards will be for those who have borne burdens without murmuring. On that day He will take the lily, that has been growing so long among thorns, and lift it up to be the glory and wonder of all the universe; and the fragrance of that lily will draw forth ineffable praises from all the hosts of heaven.—*Andrew Bonar.*

BIBLE STUDY

Mr. Martin Learns How to Become a Christian

CHARLES P. WHITFORD

"Good morning, Mr. Whitford."

"Good morning, Mr. Martin."

"Have you heard of my misfortune, Mr. Whitford?"

"No, I have not. What has happened?"

"I have been ambitious, Mr. Whitford, to make enough money so that I could settle down and enjoy life. Recently I have met with reverses in business, and last week my home burned to the ground, and with it many valuable papers. This means the loss of thousands of dollars."

"You certainly have my sympathy, Mr. Martin, for I know you must feel this loss very keenly. Why not now turn your attention to securing eternal riches, and lay up for yourself treasures in heaven, where fires will not destroy your possessions?"

"I realize, Mr. Whitford, that the things of this life are transient, and soon pass away. The great loss which I have sustained, has led to very serious reflections. As you suggest, I have been thinking that I should like to become a Christian, and prepare for a home in heaven; but really, I have never read the Bible much, and I don't know what I should do in order to meet the mind of God, so that He can finally save me in His kingdom. If you can tell me, I am sure I shall appreciate your instruction."

"It will give me real pleasure to help you understand the great plan of salvation from sin, and what you must do to be saved; but I have no knowledge or wisdom of my own concerning this important question. The most that I can do will be to cite you to the Bible,—the Word of God,—and show you what is said there on this subject. Paul in his letter to his son Timothy, said, 'The Holy Scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus.' 2 Tim. 3: 15."

"Mr. Whitford, I like that text. It says that the Scriptures are able to make one 'wise unto salvation.' I want to be made wise so that I may be saved. But do you think, Mr. Whitford, that it is possible for a man like me, who has never given any thought to religious things, to be made 'wise unto salvation through faith which is in Christ Jesus'?"

"Certainly; why not? Jesus says, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' Matt. 11: 28-30."

"That surely is a very encouraging invitation. I should like to enjoy that rest. I understand that this promise is fulfilled only to those who come to the Saviour by faith, and who wear His yoke. Can you tell me, Mr. Whitford, the first step I should take in coming to Him?"

"I can cite you to a scripture that makes this very plain to my mind. We will turn to the book of Acts, chapter 16, verses 25-30: 'At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?'"

"Mr. Whitford, can you tell me what I must do to be saved?"

"I can answer your question just as Paul answered the question of the jailer. Paul said to him, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Verse 31."

"I thought we had to do a lot of good things in order to be saved."

"No, Mr. Martin, there is nothing you can do that will make you good enough to be saved. The Bible says, 'By the deeds of the law shall no flesh be justified in His sight.' Rom. 3: 20."

"What does this scripture mean? I don't understand it."

"It means that no person can keep the law of God so perfectly that the law will justify him, or in other words, declare that he is righteous and free from all sin. The law of God is perfect, holy, just, and good. It points out sin. But the remedy for sin is not in the law, but in Christ, who died to 'redeem us from the curse of the law.' Gal. 3: 13."

"How then are we justified?"

"That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.' Gal. 3: 11."

"What I desire to know is this, How can I become a child of God, or in other words, how can I become a Christian?"

"We will allow the Bible to answer your question: 'Ye are all the children of God by faith in Christ Jesus.' Gal. 3: 26."

"Do you mean to say, Mr. Whitford, that if I really believe in Christ, genuine Bible faith will make me a child of God?"

"That is exactly what I mean, Mr. Martin. The text says that we 'are all the children of God by faith in Christ Jesus,' does it not?"

"Yes, I know that is what it says, but I cannot understand it. I have heard so much said about being good and doing good that I am confused by these scriptures you have cited. It seems as if there is nothing for me to do but exercise faith in God, and in His Son, Jesus Christ, then all will be well with me."

"Perhaps the thought has never occurred to you, Mr. Martin, that good works are dependent upon faith. If you will stop and think just a moment, you will recognize that in the common, everyday duties of life we are governed by faith. The farmer plants and sows such seed as he believes will give the best crop. The merchant buys the kind of goods which he believes will sell the best. If a farmer should say, 'I believe I can make more money by planting corn than I can by planting potatoes,' and then should plant potatoes instead of corn, what would you think? The apostle James says, 'Faith, if it hath not works, is dead.' James 2: 17. He makes it plain when he says: 'A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.' James 2: 18. We live out in our daily lives all the faith we have. When we reach the place in our experience where we have real, genuine Bible faith in every word God has caused to be recorded in the Bible, then we will accept Him as our teacher, and will gladly and cheerfully be guided by His instruction."

"Faith works the works of God. The plan of salvation from sin and a home in the kingdom of God, includes good works, but the good works are the result of our faith in God and in Jesus Christ. The good works are not performed for the purpose of securing the favor of God, but rather because of our faith and love for God. The apostle John expresses it this way: 'This is the love of God that we keep His commandments.' 1 John 5: 3. Faith and love are attributes that belong together. The poet expresses it thus:

'Where there is faith, there is love;
Where there is love, there is peace;
Where there is peace, there is God;
Where there is God, there is no need.'

"The person who has faith in God, has love for God. The one who loves God, will esteem it the greatest pleasure of his life to manifest his love by loyalty to Him in keeping all His commandments."

"Mr. Whitford, I thought the Adventists taught that in order to be saved, we must keep the commandments of God, and especially the seventh-day Sabbath."

"We have never taught that we can be saved by anything that we can do. Our hope of salvation hangs upon Christ. 'Thou shalt call His name Jesus: for He shall save His people from their sins.' Matt. 1: 21. There is no other name given under heaven whereby we can be saved, save the name of Jesus."

"Why, then, are the Adventists such great sticklers for the law of God?"

"Well, that is a good question, and I will try to answer it. In Matthew 1: 21, we read: 'She shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins.' This scripture says that Jesus will save His people from their sins. A very natural question arises, viz., What is sin, from which His people are to be saved? In 1 John 3: 4 we find the answer to this question: 'Sin is the transgression of the law.'

"If it is true that 'sin is the transgression of the law,' and that Jesus saves from sin, may I ask you, Mr. Martin, From what are His people saved?"

"Why, they are saved from transgressing the law, of course."

"Then may I ask, When God's people are saved from transgressing the law, what will they be found doing?"

"They will be found keeping it, of course."

"Can you not see, then, that before we can keep the Sabbath, or any of God's commands, Jesus must save us from our sins?"

"Yes, I can see that now."

"Is it plain?"

"Yes, very plain. But, Mr. Whitford, why don't Jesus save everybody from transgressing the law of His Father?"

"I guess you have forgotten the text we read in Galatians 3: 26, which told how we were made children of God, haven't you?"

"Yes, I have; what was it?"

"'Ye are all the children of God by faith in Christ Jesus.' Only those who really believe what God says can be saved from their sins and become His children. You see, Mr. Martin, not every one believes. Many think they do, but they don't. There are very few people living today who are the possessors of genuine Bible faith."

"It is hard for me to understand, Mr. Whitford, how faith in Christ can make me a Christian."

"You never can understand it until you believe what God says about it. The very first step toward understanding the plan of salvation, is to believe what God says. When you reach the place in your experience where you can say, 'What God says is true, whether I understand it or not,' then you are in a fair way to understand the Bible. Furthermore, you learn the true basis of obedience, faith in God. And when you believe Him enough to obey all He tells you, you are His child."

"Now, Mr. Martin, since you find your earthly possessions slipping away from you, and you earnestly desire to secure a home that will be abiding, why not step out upon the promises of God, and comply with the conditions He has required in order that we may get a title to that home and enjoy it with Him eternally?"

"I promise you, Mr. Whitford, that I will think of this matter seriously."

"I sincerely hope and pray that you will decide for the right, so that when the pearly gates of the city of God shall swing back and the righteous nations which have kept the truth shall be invited into that beautiful city, you may have an abundant entrance with them."

"Mr. Whitford, I thank you for the interest you have taken in trying to show me how I can become a Christian. I have decided to give myself wholly and unreservedly into the hands of God for His care and keeping. With His help I will keep all His commandments, and walk in every ray of light and truth that He shall cause to shine upon my pathway. I ask an interest in your prayers, that I may have grace and strength to be faithful in living out in my life every known principle of truth and righteousness."

"Mr. Martin, you have made a wise choice, and I can assure you that you will be remembered at the throne of divine grace."

This Time "Yes"

FLORA DAWSON TERRY

MANY times my loving Saviour has answered my prayers. Sometimes it has been an immediate and definite "Yes," sometimes it has been "No." As the months have rolled into years, I have often had more occasion for praise and thanksgiving for some of His "No" answers than for the "Yes" answers. Time has in some instances proved already that had my request been granted, it would have been my undoing. And at other times the answer has come in such a way that my weak, finite mind has not understood. But in every case, I know that my heavenly parent has answered as was best.

But I started to relate only an experience in which God granted my petition as I asked. At the time, I was head of the department of French in the Meridian (Miss.) High School. That coming summer (1920), it was my turn to teach in the summer school. In order to finish a week earlier, it had been decided to have a five-week session of six days a week, instead of a six-week session running five days in the week, either arrangement making the required thirty school days.

As soon as I knew of the proposed six-day plan, I began praying. With God's grace I had never worked on His Sabbath, and I never intended to. I could have resigned, but that would have meant quite a loss financially and some embarrassment.

A few weeks before the regular session was out, I knocked on the superintendent's door, and with a prayer ascending to heaven, stepped into his office. As best I could, with God's help, I explained my situation to him, how and why I could not work on the Sabbath. I also told him I had not mentioned the matter to any one, that I appreciated what he had done for me, that I did not wish to cause him or the board any inconvenience, and that I was perfectly willing to do whatever he wished, except violate my conscience.

Never will I forget the way he looked at me and said: "I do not share your convictions, but go on and teach the summer school, and I will see that you are not in the least annoyed because of your religious views." After thanking him, I stepped out and then thanked God.

What the superintendent did I have never known, but a few days before the summer session began, it was definitely announced that the school would last six weeks, with a five-day session each week.

Only those who have been through similar experiences can know with what joy and thanksgiving I attended the Sabbath services in peace the next six weeks.

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It is in loving, not in being loved,
The heart is blessed;
It is in giving, not in seeking gifts,
We find our quest.
Whatever be thy longing or thy need,
That do thou give,
So shall thy soul be fed, and thou indeed
Shalt truly live.

— M. E. Russell.

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.

OUR WORK IN CZECHO-SLOVAKIA

THE Czecho-Slovakian Union was organized five years ago. There are two conferences and two mission fields. At the close of the second quarter of 1924 the membership was as follows: Moravian-Silesian Conference, 856; North Bohemian conference, 497; Central Bohemian Mission, 179; Slovakian Mission, 302. It was my privilege this summer to attend the annual sessions of the two conferences.

The annual meeting in North Bohemia was held in Reichenberg, September 18-21. Brother Drinhaus, president of the West German Union, was present, and conducted the evening meetings for the public. These meetings had been well advertised, and there was a good attendance from the first. Evening after the Sabbath, when the last meeting was held, there were more than five hundred present, the hall being crowded to its utmost capacity. Unfortunately, it had not been possible to obtain the hall for a Sunday night meeting, as an agricultural society had already retained it for that evening; but the local minister announced a meeting for the following Wednesday night. He plans to conduct public meetings throughout the winter, and hopes to reap a harvest of souls from the interest that has been aroused.

The largest attendance of our brethren was on Sabbath, when it was estimated, that about three hundred were present. One meeting, Sunday afternoon, was given to the consideration of the interests of the Sabbath school work. Good attention was given, and all seemed determined to do better work in the Sabbath school, and especially to do more for the children.

As the next annual session, that of the Moravia-Silesian Conference, did not begin until September 25, I had time to visit both Prague, the capital of Czecho-Slovakia, and Troppau, the seat of our union conference. I spent all day Monday and Tuesday forenoon at Prague. It was interesting to see the church where John Huss preached and the monument that has been erected to his honor. It was still more interesting to see the property which our brethren hope to secure for the Czecho-Slovakian school which is to begin next year. Luther, Calvin, Wycliffe, and Huss all realized the importance of education in the work of reform; and we, too, must have schools wherever we are to do a great and permanent work of reform.

Reaching Troppau Tuesday night, we spent all day Wednesday there, and

then all went on together to Ostrau, where the Moravia-Silesian meeting was held. Here the evening meetings were not so well advertised, and were therefore not so well attended. Again the best attendance of our brethren was on Sabbath, there being about six hundred present. Two meetings were devoted to the Sabbath school interests, and the instruction given met a very good response. Here, too, we hope that much more can be done to give the children instruction in the Sabbath school by methods which will secure the best results.

Truly the Lord is doing great things for us in Czecho-Slovakia, where our membership will show an increase of more than two hundred this year. This country is one of the most prosperous financially in Eastern Europe. Now is the time for our work to go forward. We have many difficulties to meet, but Czecho-Slovakia is a land of liberty. One can feel it in the air, though one may not understand the language. Pray for our brethren in this interesting field at this important time.

L. L. CAVINESS.

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AMONG THE SANTALS

A FEW months ago, as I was visiting one of the local markets about six miles from our mission station, a girl about eighteen years of age, came to me with her mother, and begged for pice for food. Upon inquiring about this young Santal woman, I found she was possessed with the devil, and became very boisterous and dangerous at times. Her family were afraid of her, and had spent all the money, goats, fowl, and other property in their attempts to have her cured, but she became worse instead of better.

Her village was in the midst of the jungles, and I visited it several times, sang gospel songs, and preached the word of God, and a large number would gather around to listen. This girl became very much interested, and listened very attentively, with her old mother, sister, and brothers, and I invited the girl to come and see the memsahib at the mission house, and have a talk together. She did so, and there heard more of the gospel news.

One day she came to see us, bringing the rope with which her relatives were forced to tie her down. She had refused to let them have the rope, but carried it about with her, so they could not tie her again. I asked her to let me have the rope, and she willingly gave it to me. She also carried an ax about, and threatened to use it at times when excited by the devil,

but now she has become quiet and calm, is willing to work, and even to leave her village and come to live in our mission compound with the memsahib, to learn more about Jesus, the mighty to save. Now she needs no rope. Jesus Christ is the same yesterday, today, and forever.

W. A. BARLOW.

* * *

CLINTON THEOLOGICAL SEMINARY

THE seminary was established fifteen years ago for the purpose of training young men and women to do efficient work in the two languages. We feel that God had His hand in the establishment of this school. Many have gone from here to the various parts of the world to carry the gospel message. During this last summer twelve teachers from our normal department were placed in church schools.

At the present time we have an enrolment of fourteen more than last year for the entire year. An excellent spirit prevails, not only among the teachers, but also among the students. We are determined to make this the very best year the school has ever had.

W. B. OCHS.

* * *

ALIENS TURNING TO THE FAITH

THE Bureau of Home Missions brings greetings to the brethren from believers in North America who speak German, Swedish, Danish, Norwegian, Spanish, French, Portuguese, Czecho-Slovakian, Rumanian, Greek, Syrian, Serbian, Croatian, Italian, Dutch, Polish, Russian, Finnish, Icelandic, Japanese, Hungarian, Ukrainian, Indian, Flemish, and Yiddish, representing about 16,000 baptized members in all. As in the days of Pentecost, men of all languages are hearing the gospel in their own tongue.

The work among the people of varied nationality in this land is progressing. We are operating in twenty-three languages at present, and other tongues are added year by year.

In the four years preceding the last General Conference, 4,457 new believers were won to the truth from among the foreign-language-speaking people in America, and seventy-five new churches were organized. Since the General Conference, 2,696 converts have been won, and forty-seven new churches organized. The first two quarters of the present year saw 428 new converts, and seven new churches organized. These foreign Sabbath

keepers pay an annual tithe of more than \$500,000, and mission offerings of \$345,000. For this degree of prosperity attending a very difficult work, we thank God and take courage.

The foreign problem is a very real one. Let no one deceive himself with the notion that these people are practically Americanized, or rapidly becoming so. The next generation would be largely influenced in that direction through the instrumentality of the public school, should the Lord delay His coming sufficiently long. But we are concerned with the situation as it is, and not with what we wish it were. An astonishingly large number of these foreigners cannot even speak English. The 1920 census report gives the percentage of foreigners in each State who cannot speak the language of the country, as follows:

	Per Cent		Per Cent
Maine	10	Missouri	6
New Hampshire	12½	N. Dakota	8
Vermont	7	S. Dakota	6
Massachusetts	9	Nebraska	6
Rhode Island	12½	Kansas	11
Connecticut	10	Delaware	14
New York	10½	Maryland	7½
New Jersey	10	W. Va.	18
Pennsylvania	12	Florida	18
Ohio	12	Oklahoma	13½
Indiana	9	Texas	51½
Illinois	10	Wyoming	8
Michigan	9½	Colorado	9
Wisconsin	10	New Mexico	49
Minnesota	6	Nevada	10
Iowa	4	Arizona	52
California	10½		

Another reliable index of the strong foreign bent of our alien population is afforded by the number of daily, weekly, and monthly publications in these tongues. The following list throws a strong light on that phase of the question:

Foreign Papers Published in the U. S. A.			
German	225	Czecho-Slovakian	75
Swedish	51	Yiddish	43
Dan. Norwegian	47	Jugo-Slavia	24
Spanish	150	Japanese	28
French	175	Chinese	21
Italian	109	Portuguese	20
	Dutch		14

These journals have circulations ranging from 2,000 to 150,000. Hence it is to be clearly seen that even among the large populations of Germans and Scandinavians, they still cherish their mother tongue, and patronize to a large degree the 276 periodicals in those languages. Those tongues are far from becoming extinct in this country. Hence there is still urgent need for all-round co-operation in putting forth efforts to reach these people in their own language.

The Lord of the harvest, speaking to the church through His recognized servant, said:

"In New York City, in Chicago, and in other great centers of population there is a larger foreign element—multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries; but it would be pleasing to God if a *proportionate* zeal were manifested to work the cities close by.

"Among the foreigners of various nationalities who would accept the truth, there are some who might soon

be fitted to labor among those of their own native land.

"While plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our doors?"—*Pacific Union Recorder*, April 21, 1910.

The three seminaries founded to train workers and educate the youth of foreign parentage have opened this year under favorable circumstances. All three have considerably enlarged enrolments over the preceding year, and the students who came had a much larger proportion of cash to pay down.

The Brookfield Publishing House is issuing publications in twenty-five foreign languages. Its sales thus far this year show a gain of \$5,000 over the same period last year. A half million copies of the foreign *Present Truth* have already been sold. They still have three quarters of a million copies on hand that should be in the hands of the people. We appeal to all our people to take hold of this immensely successful means of getting the truth before their foreign populations.

There were 386,000 copies of our foreign Harvest Ingathering papers printed in eighteen languages, and these are practically all used. Harvest Ingathering work among the foreigners opens up a profitable avenue for the inflow of funds. One of our ministers related an incident concerning a business man who refused to give money for foreign missions, but relented and gave \$25 when told of the work we are doing among the foreigners in this country. We could with profit make use of this work we are doing to influence many others to contribute liberally to that department of our work.

There is a large field for our foreign publications. In fourteen States the foreigners now constitute a majority of the population, while in eleven others they represent from one third to one half the population,—that is, counting the foreign born and their children.

The canvassing work among these people is making good headway. One Italian brother actually delivered \$4,700 worth of Italian books in 1923. Other workers in various nationalities are doing well. The young people in our foreign seminaries should be encouraged to work among the alien populations. It is a very serious mistake to draw these youth away from the work for which they have been trained to build up local English book work.

We must not overlook our responsibility for the Indians. There are still remaining of those people in America 360,000. Nineteen per cent of them are Protestants, 28 per cent Catholics, and the remainder pagans. These aborigines have been dispossessed of their homelands by the white man, and the least we can do in return is to secure for them, so far as lies in our

power, a title to a home in the earth made new. Plans are now under way for advance work among these people.

Other denominations are doing a strong work among the foreigners, notably the Baptists, Congregationalists, and Presbyterians. The Baptists have 100,000 members who use a foreign tongue in their worship. The Russellites are carrying on a devastating work among these people, and they are devoting fortunes to the successful conversion of aliens to their destructive doctrine.

Many of these accepting the truth return to the land of their birth, and become enthusiastic teachers of the message there. They thus become active and self-supporting agents in foreign mission endeavor.

M. N. CAMPBELL.

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THE MESSAGE BY RADIO

CONTINUING the work which was so well begun last year, KFGZ, "The Radio Lighthouse," located at Emmanuel Missionary College, Berrien Springs, Mich., opened the winter season on Wednesday evening, October 8, with a miscellaneous musical program and inspirational lecture.

Reports continue to come in by the dozen, showing that honest souls in many States are being roused by the good sermons and helpful gospel singing. H. W. Johnson reports that he visited a lady in Indiana who had been listening to the songs and sermons for some time. She said to him,

"How is it you people keep the seventh day? Your good sermons and gospel songs have aroused my interest, and I am curious to know more about your beliefs."

"Would you read on the subject of the Sabbath?" asked Brother Johnson.

She expressed her willingness to accept literature on the subject, so henceforth she will receive the reading matter which she desired.

The president of a railroad running from South Bend to Chicago, says he is grateful for the helpful influence upon his children of the bedtime stories from KFGZ. He says their influence has been greater than any help they, as parents, were able to give them.

A retired manufacturer of South Bend told us that his aged mother and daughter depended entirely upon "The Radio Lighthouse" for their religious instruction. Surely a great invention of this kind is a blessing to those who are crippled and cannot attend a church.

Many other experiences might be quoted, but these serve to show that God's blessing is surely resting upon this good work. We believe that we are reaching a class of people, such as lawyers, doctors, and business men, who could not otherwise be interested.

We submit herewith our weekly schedule in order that our people may have the opportunity of "listening in."

SUNDAY SCHEDULE

10:15 A. M. Studio Chapel Service
 7:00 P. M. Bedtime Stories
 8:15 P. M. Studio Chapel Service

WEEKLY SCHEDULE

Monday

7:00 P. M. Bedtime Stories
 8:15 P. M. Miscellaneous Music, Including Orchestra

Wednesday

7:00 P. M. Bedtime Stories
 8:15 P. M. Educational and Inspirational Lecture, with Varied Musical Program.

Friday

7:00 P. M. Bible Bedtime Stories
 9:00 P. M. Sacred Music: Vocal and instrumental, Including Old-time Songs.

PAUL N. PEARCE.

* * *

POLISH UNION WORKERS' INSTITUTE

THE Polish Union Conference was organized in 1921, but it has not yet been possible to establish a school for this interesting and growing union. The holding of a workers' institute was thus of the very greatest importance. This institute was held in Bielsko, September 3-16, in the building recently purchased for the headquarters of the Silesia-Galicia Conference. It seems probable that by finishing some more rooms in the attic, this same building may serve to house the workers' training school, which it is hoped will begin next year.

All the workers of the Polish Union were present at this institute, but they numbered only about thirty. This is surely not many for a field with 30,000,000 inhabitants. The union is composed of two conferences and one mission field. The territory of the Posania Conference is the province of Posania, in west Poland. The membership of this conference is a little more than 300. The Silesia Conference covers Silesia and Galicia, with over 500 members. The rest of Poland is as yet included in the Warsaw Mission, with about 450 members.

The instruction in the institute was given by H. F. Schuberth and the writer from the division, and R. J. Cunitz, president of the Silesia Conference; other local brethren gave instruction in Polish language and grammar. The native tongue of many of the workers in Poland is German or Russian, and it is therefore very important that they have good instruction in Polish, which is now the national language of the new Polish nation. John Isaac, president of the Polish Union, gave some instruction in the closing days of the institute.

On arriving at Bielsko, I found the president of the conference in jail. He and another worker had been there a week, because the president had baptized a sister in Galicia, who had requested baptism. Fortunately, after a week he was able to return home, though the case has now gone to a higher court.

Our brethren in this part of Poland do not have the liberty to meet freely as a church. They can meet only with the provisions of paragraph two of the old Austrian laws, which still prevail in this part of Poland, as a More Light Society. I also had to have my membership cards, lest I have difficulty if the police should come to investigate matters.

It was interesting to see at the annual meeting of the Silesia Conference practically every one of the 500 members. Each one had to have his card, and a list of all was kept for inspection by the police. It was plain, however, that our brethren in this field appreciated the privilege of attending the meeting perhaps more than our brethren in fields where there is more freedom in this respect. The annual meeting was an excellent one. The reports rendered by the different workers were encouraging. The colporteur work, especially, is progressing under very unfavorable exterior conditions, but the hearts of the workers were full of courage. Difficulties, as long as they remain on the outside, cannot hinder the worker.

The Sabbath school work in this field is making good progress. The Silesia Conference is one of the few in Europe that have already reached the new goal of an amount in the Sabbath offerings equal to one fourth of the tithe. We must do more, however, to see that the children have the Sabbath school lessons, and that the teachers have the necessary helps to teach the children by the best methods.

L. L. CAVINESS.

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HARVEST INGATHERING AT EMMAUEL MISSIONARY COLLEGE

THAT the Harvest Ingathering work, when it is properly conducted, makes friends for our work in the homeland as well as for our work abroad, is illustrated by the following accounts of the Emmanuel Missionary College Harvest Ingathering effort conducted this year, as told by Brother Fred Green, the business manager of the college, and by Miss Rea Yeager, one of the students.

Brother Green, writing from the standpoint of a faculty member, says:

"No college activity or enterprise of the school year requires and receives such whole-hearted co-operation, enthusiasm, and determined effort from the entire school, as does the Harvest Ingathering. From South Haven on the north to Valparaiso on the south, and from Three Rivers on the east to Lake Michigan on the west, about 240 teachers and students spread like a tidal wave over every hamlet, town, and the countryside.

"Preceded by days of committee meetings, thorough organization, public instruction, many prayers for success, and many wishes for a good day, Thursday, October 9, dawned upon a campus alive with activity and hopes

for a banner record. The program of careful attention to details, involving thorough distribution of territory, economical transportation, and make-up of bands with efficient leadership, resulted in an unusual smoothness of performance.

"From almost as far back as the oldest student can remember, the goal has been \$3,000, and never once has it gone by default, although repeated efforts and a last 'Heave, O, heave,' are usually necessary to complete the task. Because of the growing acquaintance which the people have with our work and the regularity of the calls, many have come to look for the Harvest Ingathering solicitor, and not a few save their donations for him. The canvass used in most cases is brief. All that seems necessary is to announce, 'I am from the college. We are out in our Harvest Ingathering effort. Would you like to contribute something to our missions fund?'

"Exceeding in popularity any entertainment of the year, is the meeting following the day's work, at which experiences are related. Stories of interviews with bank presidents and bootblacks, heads of manufacturing concerns and janitors, attorneys and teamsters, wealthy ladies of society and those having a hand-to-hand struggle with poverty, all tell of the growing interest in our work in general, and the college in particular.

"One gentleman who sits as chairman of the board of directors of a \$3,000,000 corporation, stated that it would be impossible to use the company's money for the purpose mentioned, but that he had informed the officers of the organization that \$50 would have to come out of their pockets.

"Another manager whose offices and subdivisions are familiar to every automobile driver, after introducing a number of his subordinates to the writer, said, 'I want you to know that we are with you in your effort to build up your work. I hope you will get all the money you ask for. Put me down for \$50.' Often local calls for civic improvements and the demands of one's church affiliations do not allow as large contributions to our cause as the donor would like. One such gentleman said, 'It is impossible to give you a substantial amount, but here is \$5 to express our good will.'

"Unpleasant experiences in the Harvest Ingathering are becoming fewer each year. One gentleman, on being told that the young man was from the college, said, 'That is all you need to say to me,' and called to his wife to bring a dollar. An old colored lady, upon seeing the *Watchman* magazine in the hand of the worker, exclaimed, 'Come on in heah! I'se allus got a piece ob money foh de one who brings dem dar papers around ebey fall.'

"As this article is written, about \$2,600 has been raised, and we feel confident that the pledges which have

been made, together with a few more efforts, will bring in the required sum. Our earnest prayer is that these good papers in the homes of the people may turn the attention of many to the truths for these times."

Miss Yeager, as one of the student workers, writes:

"In soliciting for this campaign, the students found that every one in the surrounding country had a favorable impression of the college. All are acquainted with the work it is carrying on through its radio broadcasting station KFGZ, and its annual campaign for missions.

"Those who entered into this campaign had many interesting experiences. One attorney of Benton Harbor, who was solicited by one of the young men, said he believed the Seventh-day Adventists to be 'top-notch people, in both intellect and morals.' He contributed very generously.

"In one town the principal of a large school became so interested that he gave the solicitor opportunity to tell the students many interesting stories about the mission work for which he was soliciting money.

"A persevering spirit was shown by one of the young ladies who entered the office of a large lumber company. The gentleman seated at the desk heard her canvass, and went on about his work. She stood patiently by for some little time, and finally he looked up, gave her a donation, and left the room. As he was leaving, she asked if there was any one else in the office whom she might solicit. He said he thought not, but hearing a noise in the next office, she entered. The man inside left the room immediately, and she followed him outside, where there was another man. She stood by, and finally one of them approached her and said: 'So you're from Emmanuel Missionary College!' 'Yes, sir,' she replied, and he handed her a dollar. Perseverance always wins, so she waited awhile longer, and the second man walked toward her, asked the same question, and gave her a similar donation.

"One of the bands went by automobile to a little town which was celebrating its fiftieth anniversary. The majority of the people are Dunkards, and on this gala day had attired themselves in their quaint costumes. Being in a generous mood, they gave liberally to the mission work. So the students who went there had an unusually interesting time, the most novel of which was to ride on the first train of the Baltimore and Ohio line, built in 1832.

"At South Haven a wide-awake young lady specialized in canvassing the managers of the various factories. At the first office she entered, the manager was not in, but she waited for him. While sitting there, she asked the Lord to impress this gentleman to give her \$10. Two minutes later he walked in, she canvassed him, and he turned to his stenographer saying, 'Give this young lady a check for \$10.'

"Feeling very happy, she went across the street to another large factory, told her mission to the secretary, who in turn told it to the manager. Without a moment's hesitation he signed a check for \$10, and said, 'I want to see that young lady.' After talking to her for a little time about the school, he gave her two dozen blotters which he wished distributed among the students.

"Next she entered an office building where there were many doctors whose offices opened into one large waiting-room. She canvassed one of the doctors, who gave her a dollar; at the same time, speaking very loudly so all the others could hear, he said, 'Now you go to all these other doctors, and don't let any of them give you less than a dollar.' Because of this, none of them refused her.

"The courthouse in St. Joseph proved to be full of generous people, for one of the young men received \$57 from this one place. He had the opportunity of talking with many of the officials who contributed liberally and spoke well of the school. One of them said, 'I believe in your people; they are honest and industrious, and make good citizens.'

"The manager of one automobile sales agency was so interested in the work for missions that he promised to contribute \$25 cash with each car sold to representatives of the college at any time in the future.

"The good will of our friends in the business world was shown by the following incident: The manager of a large business firm asked the young lady who canvassed him, how much she expected him to give. She told him that firms of that size usually gave from \$25 to \$50. Whereupon he immediately turned to his stenographer and said, 'Have we \$25 in cash?' They had, and she got it.

"The manager of another big concern told one of the representatives of the school that his letter asking for a donation had been presented to the board of directors that morning. The members of the board felt they could not use the company's money in that way, so agreed to give \$50 out of their own pockets.

"Encouraged by this, he went to another large firm, and after waiting about half an hour, interviewed the manager. He was asked into the office, where he met two other members of the firm. One of them remarked that he had met many people from the college in connection with the radio work. The manager handed him \$50, saying, 'I want you to understand that we are with you, and we want you to get all the money you need in your work.'

"Surely these experiences show us that the Lord is with us who are engaged in his work."

After such an inspiring and successful campaign, every one connected with this Harvest Ingathering effort feels well repaid.

E. R. Potter.

NORTH WISCONSIN CAMP-MEETING

THE North Wisconsin camp-meeting was held in Prentice, Wis., August 14-24. The camp was pitched on a piece of open ground conveniently situated in the residence section of the village, and easy of access from all sides. Although the meeting was not a large one, still there was a good attendance from all over the conference, especially on the Sabbaths.

The reports from the field were very encouraging, five churches having been added to the conference during the biennial period. From the reports of the home missionary and Missionary Volunteer secretaries, it was evident that the laity, young and old, are working hand in hand with the other workers in the soul-winning campaign.

Elder J. J. Irwin, the first president of the North Wisconsin Conference, who has continued to occupy that position ever since the organization, was unanimously re-elected to lead the conference for another two years. Few changes were made in the list of workers.

The Waldery school gave a very inspiring program and report of progress during the two years. This school helps many young people to secure an education who could not secure it otherwise.

A great blessing came to many of those in attendance, both young and old. The two Sabbaths were especially marked by the outpouring of the Holy Spirit on hearts, and many gave themselves anew to the finishing of the message. Fifteen were baptized at this meeting.

Those in attendance outside of the conference were the union conference workers, and Elders Passebois, Watson, and the writer from the General Conference.

We look for the work to grow in north Wisconsin during the coming two years.

J. W. MACE.

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GLEANINGS FROM THE FIELD

As the result of an effort held in Poughkeepsie, N. Y., by Elder C. B. Haynes, on September 14 six persons were baptized.

P. J. NELSON, in writing of his experiences on a trip among the aborigines of New South Wales, Australia, says:

"Some places are difficult to reach, it being necessary to cross water by way of poles with the aid of a stick, and to walk over high hills; but it gives me joy to be able to help these people. One sister living among the mountains came to me, crossing a flooded creek that I was unable to cross myself, and under the shade of a tree we studied and prayed and sang together. This sister is true and faithful to the message, although in very poor circumstances."

Appointments and Notices

PUBLICATIONS WANTED

Margaret W. Locke, Pe Ell, Wash. Signs of the Times from July 1, 1924, to Sept. 18, 1924.

J. D. Bristol, R. F. D. 1, Box 222, Doland, S. Dak. Signs of the Times, Present Truth, and tracts.

Henrietta Drayton, Box 198, Cheshire, Conn. Continuous supply of Signs of the Times and Watchman.

Alta M. Hicherson, R. F. D. 4, McCook, Nebr. Late, clean copies of Watchman, Signs of the Times, and small books and pamphlets for missionary work.

D. C. Babcock, St. Thomas, Virgin Islands, U. S. A., desires to obtain some second-hand books that have been laid aside, to use in school work, such as, "True Education Readers," Nos. 1-6, "True Education Spellers," "Stone-Millis Arithmetics" (Primary and Intermediate), and some Bibles.

* * *

REQUESTS FOR PRAYER

An aged sister desires prayers for herself and husband.

A request for prayer comes in for a back-slidden Adventist who is in distress.

A brother in Kentucky desires the prayers of God's people for the restoration of his youngest son to health, and for the conversion of his nine children and their families.

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CHANGE OF ADDRESS

The address of Elder J. W. McComas is now 2303 Eagle Rock Station, Los Angeles, Calif.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "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." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

A FALLEN LEADER

Hainsworth Jervey

Aye, let us weep together,
For another torch is stayed,
And the brand that flamed to guide us,
On the smoldering pile is laid.

Yet, brothers, weep not ever,
Though quenched that burning flame;
For lives there a fire to cheer us
In the memory of his name.

Then plunge your unlit torches
In the bed of embers red,
And light new, glorious flambeaux
From the spark of him now dead.

* * *

PROF. C. C. LEWIS

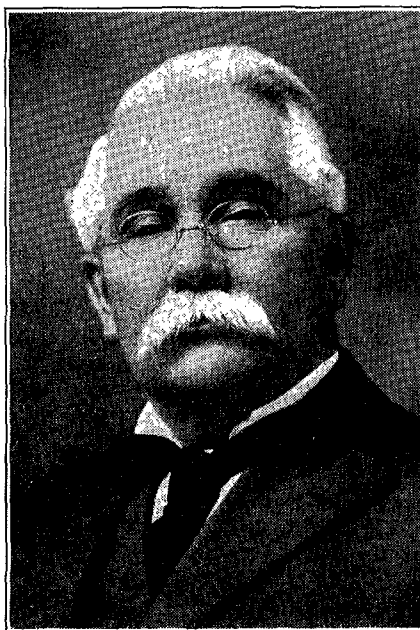
Charles Clarke Lewis was born at Lisbon, St. Lawrence Co., N. Y., Nov. 7, 1857; and died at his home in Takoma Park, Md., Oct. 28, 1924. His life was devoted for almost its entire length to the promulgation of the gospel and the glorious news of our Lord's second coming. When he was eight years of age, his parents removed with him

to Buck's Bridge, N. Y., where was built the first Seventh-day Adventist church. His mother at that time had just received our faith. Charles, however, did not accept the Sabbath until his twentieth year, having in the meantime been working on his father's farm and attending school in preparation for teaching. He taught his first school at the age of sixteen.

Upon joining the Adventist church, he went to Battle Creek College, in 1877, and was graduated in 1882, teaching also in the college for a part of his last year, as well as acting as private secretary for Uriah Smith, then editor of the Review and Herald.

He married Elizabeth Ann Wiley, of Long Island, Kans., in December, 1882, and together they taught a term of public school in Sumner, Mich. The following summer he began to canvass for the earliest edition of our first book, "Daniel and the Revelation," being called during the summer, however, to participate in tent efforts with Elders A. O. Burrill and I. H. Evans.

His long and honorable service in the schools of the denomination began in 1883, when he was called to the chair of English



language and literature in Battle Creek College, a position he held for three years. He then, in 1887, took the headship of the Minnesota Conference school in Minneapolis, which later developed into Union College. After a year at Yale University, he began, in 1891, to teach in the newly opened Union College at Lincoln, Nebr., and remained there for five years, when he went to Texas, and assumed charge of the academy at Keene, which is now the Southwestern Junior College. After seven years of service there, he became president of Walla Walla College, and then, from 1904 to 1910, president of Union College. Three years were spent in Pacific Union College as professor of education and philosophy, when he took a similar position in the Washington Missionary College, beginning also at the same time the work of the Fireside Correspondence School, with which he was connected to the day of his death.

Professor Lewis' influence in the development of our educational work has been marked not only by his advocacy and practice of right principles in all phases of education, and by the ability he showed in administration, but by a personal attitude toward his students of kindness and devotion to their interests which has won for him the affection and gratitude of thousands who shared his ministrations. Hundreds who now hold positions of responsibility in the cause of God recall with mingled admiration and love the touch of his life upon theirs in the critical years of their youth, and thank God for the influence that has widened and deepened from his heart through theirs to multitudes for whose salvation they labor.

His three children, trained in a home marked by Christian firmness and sympathy, are all engaged in the work of the last gospel message: Dr. Charles Harold Lewis, at White Memorial Hospital, Los Angeles; Mrs. E. R. Johnson, in Panama; and Mrs. L. L. Caviness, in Switzerland. So widely

separated are they in the service of Christ, it was possible for only one of them, his son, to be present at the funeral. Surely the deepest testimonial to a life of service is the gift of all one's children to the work of Christ.

His first wife having passed to her rest, Professor Lewis was in 1917 united in marriage with Myrta M. Kellogg, of Berrien Springs, Mich., who in tender love and care has gone with him through the last few years of his pilgrimage.

The funeral services were conducted in Takoma Park. Elders A. G. Daniells, M. E. Kern, J. N. Anderson, H. C. Lacey, and F. M. Wilcox took part in the services. Interment was in Rock Creek Cemetery.

A. W. Spalding.

Moessner.—Mrs. Mary A. Chambers Moessner was born near Delaware, Ohio, Dec. 29, 1826; and died near her birthplace, Dec. 5, 1923. She became a Christian in early life, and had been a devoted member of the Seventh-day Adventist Church for more than forty years. She was a cripple for twenty years, and the last six years of her life she was blind and confined to her bed. Two children, eight grandchildren, twenty-three great-grandchildren, six great-great-grandchildren, and one brother survive her. * * *

York.—Miss Hazel York was born at Randle, Wash., Dec. 19, 1900; and died at Tacoma, Wash., Oct. 14, 1924. Hazel was a faithful member of the Seventh-day Adventist church at Puyallup, Wash., and at the time of her death was in preparation for more active work in the cause of God, having but a short time before entered the nurses' training school at the Tacoma General Hospital. Her father, mother, and two sisters remain to mourn their loss.

F. M. Oliver.

Sweeny.—John A. Sweeny died at his home in Albuquerque, N. Mex., Oct. 10, 1924, at the age of seventy years. Brother Sweeny was born in Illinois, but had lived in New Mexico more than forty years. He and his wife accepted the message under the labors of Elder Smith Sharp thirty or more years ago, and were the first members in New Mexico.

Burt Bray.

Kivett.—Amy Gregson Kivett was born in Randolph County, North Carolina, Oct. 22, 1840; and died Oct. 12, 1924. In 1862 she was married to Vestal Kivett. Eight children were born to this union. In 1882 she with her husband accepted the truth. She is survived by her husband, two daughters, and four sons.

L. W. Terry.

Cutting.—Edith Isabel Cutting was born in South Lancaster, Mass., Sept. 6, 1920; and died in Clinton, Mass., Oct. 19, 1924, following an accident in which she was severely burned. She was the youngest in the family of five children of Brother and Sister Albert J. Cutting.

C. L. Taylor.

Stokes.—Mrs. Mariah Louisa Stokes was born May 20, 1848; and died at Sparta, Wis., Oct. 12, 1924. She was a member of the Seventh-day Adventist Church for thirty-five years. One son and three daughters survive her.

C. S. Joyce.

Tucker.—William B. Tucker was born near Mansfield, Ohio, June 23, 1841; and died at the Veterans' Home, Yountville, Calif., Oct. 20, 1924. He was a member of the Seventh-day Adventist Church for forty-six years.

W. W. Miller.

Moore.—Dr. Charles Moore was born in Trumbull County, Ohio, Jan. 18, 1838; and died at his home in Ash Grove, Mo., Sept. 3, 1924. In 1880 he accepted the truth. His wife, two sons, and two daughters mourn their loss.

L. W. Terry.

Kautz.—Fred Kautz was born Dec. 6, 1859; and died at his home in Janesville, Wis., Oct. 15, 1924. He was baptized into this message two years ago. He is survived by his wife, two sons, and two daughters.

B. J. White.

Dow.—Agnes Marie Dow was born April 20, 1879, at Adrian, Mich.; and died Oct. 11, 1924, at Toledo, Ohio. She is survived by her husband, two daughters, one son, her mother, and one brother.

E. C. Townsend.

Hensen.—Mrs. Jane Loretta Hensen was born near Westfield, Ohio; and died near Orlando, Fla., Oct. 23, 1924. She is survived by two daughters.

L. T. Crisler.

Woods.—Walter E. Woods was born in Kickapoo, Tex., March 11, 1900; and died in Fayetteville, Ark., Oct. 19, 1924. He leaves his father, mother, and one brother to mourn their loss. D. M. Twiggs.

Lingo.—Henry E. Lingo was born at Mount Airy, Ohio, Oct. 20, 1849; and died at Cincinnati, Ohio, May 19, 1924. He accepted present truth more than twenty years ago, and was a consistent believer until his death. His wife and seven daughters survive him. * * *

Sutton.—Mrs. Catherine Church Sutton was born in Illinois, Oct. 23, 1848; and died Oct. 1, 1924. In 1872 she was united in marriage with Greenleaf Norton Sutton, who preceded her in death about eighteen years ago. One daughter, seven grandsons, four brothers, one sister, and many friends mourn her death. J. C. Nixon.

Stanchfield.—Christie Van Alstine was born in Ontario, Canada, March 21, 1858; and died Oct. 16, 1924. She moved with her parents to Minnesota in 1866 and was married to Mr. Asa Stanchfield in 1888. She accepted present truth in 1899. She is survived by her husband, one son, and three daughters. A. J. Haysmer.

Morgan.—Mrs. Hattie Reed-Morgan was born in Pennsylvania, Jan. 23, 1869; and died at Council Bluffs, Iowa, Oct. 2, 1924. In 1885 she was married to Harry Binkley, who died in 1910. Later she was united in marriage with C. A. Morgan. Her husband, two sons, two daughters, her father, two sisters, and four brothers survive her. J. C. Nixon.

Huffman.—James K. Huffman was born in Ohio, March 4, 1845; and died in White County, Indiana, Oct. 7, 1924. He married Naomi I. Mitchell in 1873, and she died in 1883. In 1889 he married Christena Smith, who died in 1895. His third marriage took place in 1896, to Catherine Baker, who was laid to rest in 1923. Brother Huffman was converted when a young man, and lived a consistent Christian to the time of his death. He is survived by four children, two brothers, and three sisters. F. A. Detamore.

Higgs.—Mrs. Zilpha Moriah Higgs was born at Ragget Island, Bahamas, on Oct. 11, 1872; and died at Miami, Fla., Aug. 21, 1924. She was married to Edward A. Higgs of Andross Island, Bahamas. Twenty children were born to this union, eleven of whom survive, together with her husband. Sister Higgs accepted the message, which was taught her by her son after he had spent some time in Florida. Later she moved to Florida. Though opposed by her relatives, she was faithful, and nine of her children are in the message. J. Edgecombe.

Secor.—Mrs. Jennie Lee Secor was born in New York City, N. Y., Aug. 16, 1858; and died at her home near Mount Vernon, Ohio, Oct. 11, 1924. In 1876 she was married to Dr. Isaac R. Secor. She was left a widow thirty-five years ago. Three sons,—Dr. Edward Secor of Chicago, Ill.; Albert Secor of Willard, Ohio; Dr. William Secor of Texas,—and two daughters,—Mrs. Otto M. John, of College View, Neb.; and Mrs. Sevelon Rockwell, of Mount Vernon, Ohio,—with one brother and three sisters, survive her. She accepted the truth shortly after her husband's death. Interment was made at Ossining, N. Y., where she was laid by the side of her husband. W. C. Moffett.

Lewis.—Miles Warrenton Lewis was born in Virginia, Sept. 1, 1848; and died near Modesto, Calif., Oct. 9, 1924. He was eleven years old when his parents accepted the truth. In 1873 he married Julia E. Spurgeon, and thirteen years later he entered the colporteur work. He was leader of the first field missionary band in the State of Iowa. In 1887, he, with a company of five, was sent to begin the canvassing work in Baltimore, Md. Later he served as State agent of the Ohio Conference. After spending four years in Union College he was sent to Louisville, Ky., where he entered the ministry. Brother Lewis labored in that capacity in several States, continuing in active service until 1915. Because of age and failing health he spent the last few years of his life in California on a small farm near Modesto. His death is mourned by his wife, two brothers, one sister, and a large number of friends. W. M. Adams.

OUR CHURCH CALENDAR

for 1925

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THE 1925 calendar is bound at the top with a metal strip and tied with an attractive cord. Each page has a beautiful picture representing Christian Service, printed in five colors.

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25,000 printed. Orders already received for 17,000. Better order your copy at once. Many were disappointed last year.

Actual size of the calendar, 11¼ x 17 inches.

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November, Go Ye Therefore, and Teach All Nations.

December, I Go to Prepare a Place for You.

The Church Calendar for 1925

(Prepared by the Home Missionary Department)

WILL BEAUTIFY EVERY HOME

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

Do you feel the need of special help in your work as a parent? Write to the Home Commission, Takoma Park, D. C., for suggestions. Read the article on this subject in this number by A. W. Spalding.

* *

MR. AND MRS. PAUL E. SHAKESPEARE, of Pennsylvania, sailed from New York, November 6, for Port of Spain, Trinidad. Brother Shakespeare will act as field missionary secretary for the South Caribbean Conference.

* *

A LETTER from W. K. Ising tells of his return with Brother Conradi from their trip to Moscow and to other churches in Russia. They spent six weeks in the Soviet Republic, and were able to stand the strain of travel, returning in health and strength. Brother Ising promises some interesting reports of their visit, which we hope to receive in the near future, and which all will enjoy reading.

* *

A LETTER from Elder C. McReynolds, written from La Jota, Calif., under date of October 30, tells of his active interest in our church paper, and of the personal solicitation which he has recently made of families in his neighborhood who do not have the REVIEW. Brother McReynolds tells of a paralytic stroke which he suffered some months ago, and of his great gratitude to God in the marvelous restoration to health.

* *

WILL YOU GAIN ONE SUBSCRIBER FOR THE "REVIEW"?

A FEW more days until November 30, and our special offer on the REVIEW, fifteen months for \$2.75, will expire. Before that date will you not put forth an earnest effort to gain one new subscriber for our church paper?

If every reader will take this burden on his heart, and visit some brother in the church who is not a subscriber, or secure the subscription of some interested neighbor or friend, a great work can be accomplished. Many of your neighbors have known of our work for years. Nothing would interest them more than our church paper. It contains nothing from week to week but what would deepen their interest. Please read the letter from the editor on pages 12 and 13 of this number, and see what good things are planned for the REVIEW during the next year. Surely with a little effort you can gain one new subscriber for 1925. Will you not make the effort?

* *

PROCEEDINGS OF THE AUTUMN COUNCIL

THE REVIEW for next week will contain the proceedings of the recent Autumn Council held at Des Moines, Iowa. You will be greatly interested in the work that was done at this meeting and gathering. We hope also in the same number to present a report of the stirring missionary address by Elder I. H. Evans. If crowded out for lack of space, it will appear in the succeeding number. Watch for it. It will thrill your heart as you read it.

* *

WALKING TO MEETING—AND TO HEAVEN

"I WALKED 230 li in order to attend this meeting," a Chinese brother sixty-seven years of age said yesterday as I was questioning him in the Changsha chapel, where our annual meeting is being held for the Hunan provincial mission of Central China.

"My home is 290 li from the nearest railway station," the elderly brother explained; "but after walking 230 li, I was so tired I could not walk any farther; and in order to cover the remaining 60 li I rode on a wheelbarrow."

This man, I learned later, had been accompanied by a fellow believer of the same local church, a brother seventy-four years of age, who walked the entire 290 li (about 100 miles) to the railway station.

At our meeting are others who have walked. One brother more than sixty years old walked for five days, covering 350 li, at last reaching a navigable river by which he came by boat the rest of the way.

One group of four walked 240 li from their church in the northeastern part of the province. One of our evangelists had just traversed the same road from our Changsha headquarters to tell them of the meeting and invite them to come; and he accompanied them, thus himself walking 480 li within the past fortnight.

Surely angels must delight to accompany these earnest believers as

they traverse the highways to be with us in these general gatherings. And at the close of life's journey, when at last all shall meet around the throne of God, we shall find there our Chinese brethren whom we now greet in our annual assemblies. Then shall we see the fulfillment of that ancient prophecy, "I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." C. C. CRISLER.

* *

THE WEEK OF SACRIFICE

JUST a last word on the Week of Sacrifice as the REVIEW goes to press. In the fall of 1922, and again following the Fall Council of 1923, our people responded gladly and in a splendid spirit of sacrifice to the call to devote a week's income as a special offering to assist the Foreign Mission Board in an hour of great need and perplexity. The ready response of these two years certainly brought cheer and courage to the heart of many a worker in the far-flung fields of our missionary endeavor.

So enthusiastically and earnestly have our people entered into this plan for the last two years, that many have felt it would be a serious mistake to deprive our people of a like opportunity this year; but it is the need that urges us on.

We have taken upon ourselves for the year 1925 one of the most tremendous programs we have ever assumed in behalf of our world work, placing under appointment at this Fall Council the largest number of appointees to foreign fields ever passed upon at a Fall Council. Certainly the Foreign Mission Board is reaching to the limit in the endeavor to fill the gaps and supply recruits for those who have had to return from the front, and it will mean real sacrifice and earnest endeavor on the part of all to measure up to the needs of the hour as they confront us.

We feel that a very important factor in our success in accomplishing this great achievement is the Week of Sacrifice plan. I have just received word from a conference president who says:

"At our workers' meeting, among things discussed was the matter of the Week of Sacrifice. We had thirty-seven workers present, and all were heartily in favor of entering into this great plan of raising the much-needed funds for missions."

We feel confident that this will be the response from every worker in this cause throughout the world, and shall not all our people join our workers again this year in dedicating to God their income for the Thanksgiving week, November 23-29? We feel confident that the response will be a splendid one, and that God will greatly bless all our dear people in having a part in it. O. MONTGOMERY.