

The Advent Review and Sabbath Herald



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No. 51

THE GOSPEL TO ALL NATIONS

Be Strong!

BE strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,— who's to blame? —
And fold the hands and acquiesce. O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! Tomorrow comes the song.

— Dr. Babcock.

Health and Efficiency

GEORGE H. HEALD, M. D.

THE few known exceptions serve only to establish the rule that the affairs of the world — the great affairs that make history — are guided by men in good health. History has been made, not by weaklings, but by men and women of strong wills, men and women of resource. Great affairs are usually guided by strong men. And there is no greater affair on this earth than the preaching of the gospel.

Some one may say, "I know that in worldly affairs health and strength are needed for the accomplishment of great things, but has not God said, 'My strength is made perfect in weakness'? Is He not able to use the weakest instrument to His glory?" True, He is able to use the weakest person who submits himself to be led by Him. And He does use the weakest instrument, in some way, but perhaps not prominently on the firing line.

It may be admitted that possibly the human part of the early gospel message was carried largely by a man not in the soundest health. At least, Paul had a "thorn in the flesh," which it is generally considered was some physical affliction that interfered with his efficiency. Evidently Paul felt that it was a handicap to his work, else he would not have prayed so earnestly for its removal; for it was his custom to accept joyfully all suffering that came to him for the sake of the gospel message. Even when he was beaten and thrown into jail, he did not pray for deliverance, but sang and gave thanks.

But this affliction, this "thorn in the flesh," Paul believed to be so severe a handicap to his efficiency that he prayed three times for its removal, and was not content to have the affliction remain until he had the assurance that God would make good his lack, and that his infirmity would really redound to the glory of God. "Most gladly," he then said, he would rather glory in his infirmities, that the power of Christ might rest upon him. And on another occasion he wrote to the Corinthian church: "God hath chosen the weak things of the world to confound the things which are mighty."

It is texts such as this that may lead some to a wrong conclusion. This text evidently does not mean that the way to success in the gospel work is to become a weakling. As one reads the Bible or the biographies of leaders in the Christian church, there is no suggestion that the weakness mentioned in the text just cited is the kind that has been caused by the person's own wilful carelessness or neglect of the ordinary laws of health. There is no evidence in the Scriptures or out that God has ever placed a premium on the defiance of health laws. He has never said, "If you want to be a powerful worker in this cause, you must neglect your health." This is not the meaning of the expression, He "hath chosen the weak things of the world to confound the things which are mighty."

We must face the fact that many missionaries who hardly passed a satisfactory medical examination were accepted for foreign work because of their sterling integrity and devotion to the work; and after spending a few years in learning the language and getting accustomed to the field, being just ready to start a profitable work, they have had to return home on sick leave. Such experiences are not confined to any one denomination. Some of these missionaries have been very much disappointed that after a time they could not return to their field because they were too much broken down.

God has not promised the worker, "If you are only sincere and self-sacrificing, and a lover of this message, I will make up for your lack of health in a field of your choosing." The sincere, self-sacrificing person, broken in health, may do a good work for the Lord, but it will likely be some more humble work — that is, more humble in human estimation, for we do not know that God views any Christian work as humble. He that could value the widow's mites more highly than all the large contributions of the wealthy, and who said that no one who gave a cup of cold water to one of these little ones would be without his reward, will never look upon any Christian service as humble. But the person who is weak in health will have to content himself with doing the work counted as of less importance in the sight of men. He will have to be among the "hewers of wood and drawers of water" in the forwarding of the gospel message. Those who, notwithstanding their ill health, are ambitious to go to some foreign field, or to do some great work, and who gather hope from 1 Corinthians 1:27 that God will make up for their lack of health, may suffer bitter disappointment, besides being the means of spending a large sum of money that can bring nothing but disappointment to the Mission Board.

So, whether one is planning a worldly career or a career of soul-winning, good health is a prime essential. If people could understand this fully, they would understand better the importance of the health message for this time. The practice of health reform is not an end in itself, a mere adherence to an arbitrary "Thou shalt" or "Thou shalt not," just for discipline; but it is the doing of such things, and the avoidance of such other things, as will keep one in the best possible physical and mental condition, the body being preserved a "living sacrifice," and the mind and spirit a dependable witness for God and the message.

* * *

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults. In every person who comes near you look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.— *John Ruskin.*

* * *

HELP thy brother's boat across, and lo! thine own hath reached the shore.— *Hindu Proverb.*

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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., DECEMBER 18, 1924

No. 51

The Essential Education Attainable

WALTER I. SMITH

President Walla Walla College

"A CHRISTIAN education is within the reach of any boy or girl who wants it," are words I should like to write in bold type across the top of this page. Our colleges are made for young men and women "of grit and of gumption, of full brains and of empty purses; and no young person of sound health, of strong will, of pure heart, and of good intellect, who has the knack of helping himself, should turn away from the college gate hopeless."

A Christian education is the worthiest of all objectives in life. It is well that we call attention to this fact, since at this time some of our young men and women are failing to recognize its importance, and are turning their faces toward the schools of the world. When the city of Cambridge celebrated, in Harvard's Memorial Hall, the life and death of the gallant young ex-Governor William E. Russell, there were hung over his portrait some wise words lately said by him:

"Never forget the everlasting difference between making a living and making a life."

How important that we grasp the full meaning of these words! A man's heart is of greater worth than his house, be the house a residence or a business. Character is more precious than gold. And a training that transforms character, that gives power for service and a true motive for all that one does, that gives the pure joys of this life and a sure hope of eternal life,—such a training is the worthiest of all objectives that a young man or woman can endeavor to reach. This supreme attainment in life—the making of a character after the likeness of the divine pattern and dedicating it in loving service to humanity—is beautifully set forth in the poet's noble psalm:

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

A Christian education is part of God's plan for every young person.

"God requires the training of the mental faculties. . . . He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. . . . The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others."—"Christ's Object Lessons," p. 333.

But since God requires this training on our part, surely He will assist us in obtaining it.

"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."—*Ibid.*

In conclusion, therefore, we are led to the opening statement of this article, "A Christian education is

within the reach of any boy or girl who wants it." Do you believe this, my dear young reader? Then set your mark high, and step by step, even though it be by surmounting many obstacles, ascend the whole length of the ladder of progress. The "Gateway to Service" lies through our own schools, and each one beckons to you with outstretched arms to make her your Alma Mater.

* * *

Setting Our Institutions Free

Plans Agreed Upon at the Autumn Council

WILLIAM A. SPICER

MORE sharply, I think, than ever before, we who attended the Autumn Council in Des Moines were brought face to face with the fact that every power that God has given us must be thrown into carrying the witness of Christ's soon coming to the world.

As though spoken anew to us, Christ's word came ringing into our very souls:

"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.

Everything in the world speaks to us that the great event is at the door. At the Council we seemed as from Pisgah's mount to catch a clearer, nearer glimpse of the finished work and the blessed Land of Promise.

Everything called to us to "lay aside every weight." Anew the workers consecrated themselves to God for the putting away of every besetting sin; and among the weights to be laid aside, it was clearly seen that the time was come to rally all hands in solemn earnestness to lift from our cause and institutions the weight of debt which hinders swift progress at many a point.

Unless careful stock is taken of the demands upon us today, one scarcely realizes the important part our schools and sanitariums are acting in the training of workers for the fields. The call of the fields is no temporary call. It is insistent and it is persistent. We cannot meet it by supplying fifty workers or a hundred workers this year. Next year the circle of the mission fields will call for another hundred. Year after year our conferences have been giving out and giving out. The wide world over, our young men and women are growing strong in burden-bearing. They are being blessed of God in winning souls in many a dark land of earth. They are out there by the hundreds today, preaching the message in many languages.

This thing must be kept up. The young people from our churches must come out of the church schools and academies, and go through our colleges and sanitariums, and on into the fields. The stream of recruits must not fail. The Lord is surely counting upon them.

The work in the home conferences is ever enlarging, and calls for more helpers. The needs are never supplied. Our schools and sanitariums are called upon to work with new power and efficiency in turning out the product of consecrated youth.

As we faced this thing at the Council, it was as clear as the noonday sun that from October, 1924, onward, and from Des Moines, Iowa, to the ends of the earth, the call to the leaders in our work was to go forth, praying God to help them to lead all our forces in effort after effort to lift from our institutions the burden of indebtedness that hinders them in their work. And in behalf of this blessed cause the representatives gathered at the Council did enter into a solemn covenant with God and with His people and with one another to work unitedly and earnestly, rallying the co-operation of all the workers and believers everywhere, to put a stop to the increase of denominational indebtedness, and to roll away from our institutions and organizations these hindrances of debt that retard the work of God.

In the REVIEW of December 4 our brethren and sisters must have read the recommendations passed by the Council, looking toward not only a united effort in this land but a world-wide effort to roll away the reproach of debt. Read it over again, please, on page 5 of that number, under "Debt-Paying Plans." In those plans you will have noticed this:

The solemn covenant on the part of field and institutional workers by the help of God henceforward to work on the lines of gospel finance and faith, refusing to bury the cause of God in debt. As one first step, you will have noticed that it was agreed "that all building operations, aside from necessary repairs, shall cease during the year 1925 in North America."

It was recognized that the greatest need just now here at the home base of the message is not more facilities and institutions, but a thoroughgoing effort to put those which we have on vantage ground, and to operate these institutions with the greatest efficiency.

Our work has grown to be very large. The enterprises have multiplied until it has been a very easy thing, with many enterprises borrowing in order to go forward, to find ourselves rolling up through the years a total of indebtedness that brings reproach upon the cause of God. This is what the brethren at the Council united in seeking to end, asking every one who loves this work to join in the effort from this time forward.

Twenty-five years ago the call from the spirit of prophecy was ringing out, bidding us to "roll away the reproach," particularly from our schools. A splendid work was begun. Later, twenty years ago, a firm stand was taken by the denomination for the avoidance of debt. But under the pressure of need for added facilities here and there, with the work expanding in every direction, and with many organizations, conferences, and institutions launching undertakings, we have slipped from the safe moorings of sound gospel finance.

We acknowledge our sin. It is a sin that easily besets any aggressive religious organization. Borrowing is the quick way to start a thing that is needed for the work. But we are not engaged in a commercial affair. Our schools and our religious enterprises are not money-earning concerns. If we launch them heavily burdened with debt, they cannot do their work successfully. The material development of our work must be placed on Scriptural and gospel lines, just as much as the evangelistic side of our work, or

as of any other department of soul-winning activity.

As we studied these things anew at the Autumn Council, we were made conscious of the fact that any plan that loads heavy, crushing debt upon the cause of God, is not only wrong in a business way, but it is wrong religiously.

All these things we repented of, and the Spirit of God witnessed to the endeavors of the brethren at the Council to swing entirely over onto right lines in all our financial operations. The representatives of the cause were there from local and union conferences and the General Conference, and from leading institutions, and with the adoption of the good plans set forth in the report of the Council, all hearts seemed filled with new courage and joy. There is light and there is more rapid progress on this path. This thing can be compassed, and our denominational business affairs set in right lines when we all pull together at the task.

Just as earnest attention was given to the matter of careful operation of our institutions and enterprises to avoid increasing the interest-bearing debt, as was given to the matter of lifting debts already upon the cause.

We thank God for these institutional facilities. They are being wonderfully blessed. Our schools are not only havens of refuge for thirty or forty thousand of our young people today, but the training schools and sanitariums are pouring consecrated youth into the work of God. As we are called upon to lift and sacrifice for the rolling away of the reproach of debt, let us not think so much of the debts as of the work which these institutions are doing. And not only that, but let us remember that they represent Christ and His cause. Really, the reproach rests upon the cause of Christ. It is to lift from His cause that which He tells us is a reproach to it, that we are called to give our united labors. And He will help us. Talk hope, talk courage, cheer on every associate, remember that the task is not beyond us, by God's help.

Already the good work has begun in various centers. Watch every call, brethren and sisters, that sounds from your local conference officers and workers and from the union and from the General Conference. Our General Conference treasurer, Elder J. L. Shaw, and others will be continually setting different phases of this plan before us.

Already members of the General Conference staff — Brethren Shaw, Montgomery, and others — have been meeting with union committees and considering the matter. I have never seen a greater spirit of plain, godly, resolute courage and hopefulness than that which is manifested wherever the workers get together to study this matter. Study it with them, brethren. Become informed as to the needs in your conference and your union. By united effort, each doing his part, the cause of Christ can be set free from the weights that hinder in the race.

* * *

THE same moment which brings the consciousness of sin ought to bring also the confession of it and the consciousness of forgiveness.— *Smith*.

* * *

BETWEEN the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.— *Monod*.

* * *

EVERY opinion reacts on him who utters it.— *Emerson*.

Knowing the Message for Ourselves

J. E. FULTON

THE pioneers in this message claimed that they had been divinely led. It was at the time of a great crisis. The 2300 years had expired, and what many of them had most fondly hoped for—the coming of Jesus—had not taken place. Great and bitter had been their disappointment. Caustic in the extreme were the criticisms from an unbelieving and scoffing world. There was no help in man, and those early pioneers resorted to prayer. Many midnight hours found them on their knees seeking from above an explanation of their disappointment and what God's leading for the future might be. The result of their spiritual conflicts brought forth the great truths now known as the third angel's message.

It was a re-study of the sanctuary that gave them their proper bearings. Following the Saviour into the most sacred apartment of the heavenly sanctuary, they beheld there the law of ten commandments beneath the mercy-seat. There they found, for the first time, the great Sabbath truth. That this view of the question was in accordance with the times, is shown by the fact that John, on the island of Patmos, when sketching the scenes under the seventh trumpet, saw the "temple of God" opened in heaven, and "there was seen in His temple the ark of His testament." Rev. 11:19. This same prophet, when speaking of the early conflicts of the church, saw into the first apartment (Rev. 4:1-5), but now, when last-day scenes are forecast, he sees the "ark of His testament," which brings to view God's holy law. Here the early Adventists saw the force and importance of the Sabbath, and from that date the movement in its present phase really began.

There is a force and vitality to the Sabbath truth when viewed from the standpoint of this whole system of truth, which does not obtain from the viewpoint of those not holding the full message. Our view of the sanctuary makes a world of difference, giving to the Sabbath a sanctity and dignity impossible to realize from any other angle of vision. It is worth while remarking that the "sure word of prophecy" (2 Peter 1:19) is what has given such force and power to this message.

There is danger that we shall lose the vision that the pioneers had of this great movement. The work has assumed certain proportions, has gained numerical strength, has added institution after institution, and has planted the beacon lights in many lands and islands of the sea. There are those who, born in the movement or attracted by some external appearance or advantage, drift along with the movement instead of having the root of the matter in their own hearts. The shaking time is now upon us, and only those who have life in their own hearts will remain steadfast; they cannot be shaken out. Do we know this truth for ourselves, or are we depending on the oil of grace another has? In the crisis just before us, shall we be among the foolish virgins, who, lacking the vital force in their own lives, find the door shut when the Bridegroom comes?

The following quotation shows how vitally important it is to hold to the chain of truth in the three messages which lead to a proper understanding of the sanctuary truth:

"Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy

place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan."—"Early Writings," p. 256.

Some step off the platform of truth and find fault with it, but do so at the peril of their souls. Angels in heaven made a similar blunder, and lost their place and salvation. Let us therefore fear. Our power of mind is not equal to that of the angels. We do well to examine anew our position as Adventists, and be sure our feet are planted upon the eternal truth of God's Word. Here the fathers in this message stood. Let us stand by the faith once delivered to the saints.

* * *

An Unanswerable Argument

H. L. SHOUP

"You are a salesman, I believe?"

"Yes," I assured her, as I stepped up to the counter to be served.

"And what is your line?"

"Religion; I sell my confidence in my message the same as you sell your confidence in the goods that you hand over the counter."

"Oh, I see. What denomination do you represent?"

"I am a Seventh-day Adventist."

She lifted her eyebrows in a knowing way, and then challengingly remarked, "You Adventists don't love us Catholics very much, do you?"

"Oh, yes, we do, but we don't just like your creed. You know there is a vast difference between persons and precepts."

"The Adventists certainly are right in keeping the seventh day, but you know we have the authority of the church for our observance of Sunday."

"Yes, but will your acceptance of that authority pass you in the final judgment, from which there is no appeal? May I give you a cannibal convert's views on this day question?"

"Certainly."

"Pauliasia Bunoa, a Fijian cannibal convert to Christianity and the true Sabbath, answered the threadbare arguments of the missionary who tried to persuade him to keep Sunday, after this manner:

"Mr. Missionary, in the great judgment day your arguments will not count, neither will my beliefs, but God will be the judge. If in that day I find that I have been wrong in keeping the seventh day, I am going to bring a charge against God for writing such a law with His finger on tables of stone. I will bring a charge against Moses for giving that law to the Israelites. I will bring a charge against God's own Son, the Lord Jesus, for setting me a bad example in observing the seventh day. I will bring a charge against Paul and other holy men for doing the same thing. Now, Mr. Missionary, if in that day you find that you have been wrong in keeping the first day, against whom will you bring a charge, or whose example will you plead?"

The missionary was speechless, but my listener was not, for she instantly exclaimed, "Why, he must have been inspired, to give such a brilliant, unanswerable argument."

Asheville, N. C.

Missionary Address at the Autumn Council

Sabbath Afternoon, October 18, 1924

The Message That Saves in India and Southern Asia

A. W. CORMACK

Vice-President for the Southern Asia Division

I AM glad to be here this afternoon, dear brethren and sisters, because I believe that God is here. Not only has my heart been moved this morning and this afternoon, as we have listened to these stirring appeals from the mission fields, but since I have come among you for the first time, and had the privilege of looking into your faces and clasping your hands, and realizing that these are the brethren and sisters and the sons and daughters of the brethren and sisters who sent the missionaries to India in the days that are gone and to my own country, Australia, my heart has been thrilled with joy that God is still using you to finish the work in all the world. I know now, since recently entering the work in India, what it feels like to stand in a foreign country and watch the millions go by, knowing that the great majority of them have never heard of Jesus, and that the few who have heard of the Christ of Calvary know next to nothing of this great message that we love so well.

Not long ago I was up on the Ganges, and saw hundreds of thousands of people going to the river shrine hour after hour, a special train every hour of the day, to dip their hands and bathe their foreheads in the waters of the Ganges. And I thought of the fountain that is open in the house of David, for cleansing from sin, of which they know nothing. There are 320 millions of them, and every minute—think of it! every minute of the day, this day while we have been here worshipping God, twenty go down in death. Since our work started in India, almost the whole population has died, and yet we wait.

A Change of Program

I have no story to tell you this afternoon of a large constituency in India. Our pioneers worked hard, and God gave them success. We have a loyal band of workers struggling on there now, but we have less than two thousand members, counting our workers, in that great field embracing India, Burma, Ceylon, and Afghanistan. As I have stood time and again on the railway platform and seen those poor people, almost naked, hurrying to and fro, that text has come to my mind from the gospel prophet, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." I am glad that the Lord Jesus who saved us is able and willing to save them. I believe, and you believe, that very soon Jesus will come. "This generation shall not pass," He said, "till all these things be fulfilled." And referring to signs that we have already seen, He said, "When ye shall see all these things, know that it is near, even at the doors."

O brethren and sisters, it looks to me as if we do not realize it. We are acting as if we do not believe it. I believe that the Lord is calling us in this meeting to a change of program; not a change of organization,

not that a new message should be presented; for we must keep the same everlasting gospel, the same organization, and the same good, true Adventist people; but, brethren, we must lift up our eyes and see the fields white already to harvest, and more than that, we must yield ourselves unreservedly, so the Lord can work in and through us.

I came across the Atlantic with an Italian gentleman who served in the Great War. He was my cabin mate. Half of his right hand had been shot off. He told me of some of his thrilling experiences in the war. He said to me, after we had become quite well acquainted, "We passed through some awful scenes. I think we officers suffered more than the men in many ways."

I asked him after a while what he looked back upon as the worst thing, in respect to his responsibility in that crisis.

He said, "I'll tell you. Sometimes I sent my men to what I knew to be almost certain destruction, but they were willing to go."

I asked, "You did that often?"

"Yes, but I'll tell you what I felt more than anything else. It was after our line had been shot through, after a great many of our men had fallen, and then to say to the men, 'You must not only stay where you are and not give ground, but you must advance.'"

Brethren, that is what we are saying to our brethren and sisters in the mission fields today. Some of the lines have been shot through. In some places it seems, reasoning from a human standpoint, that the only thing to do is to send our workers home. But as Brethren Evans and Branson have said, some of them refuse to go. They must wait and wait and wait for help that it seems cannot be given if the financial situation is as I understand it to be. I believe God is going before us in India, as He is in other places. I believe that unless we respond to the call that God is sending to us in this meeting, He will, as John the Baptist told the Jews back there in his day, raise up men and women who will do the work that we ought to have done.

"Sahib, Send Me to School"

I was visiting with Brother Mattison in Northwest India. We had had a series of committee meetings, and had apportioned the budget that I have been commissioned to bring to this meeting. At one place we stopped the automobile at a corner, and a young Indian boy came up, but Brother Mattison seemed to avoid him. He just spoke to him shortly. We visited another little school. I cannot take time to talk about those schools. We came to another place about a mile away, and there was the same young man standing on the corner.

I said, "Isn't that the same boy? He wants to speak to you."

"Yes," said Brother Mattison, "but I don't want to see him."

We visited further, and an hour or two later we found him standing timidly a little distance from the car, and I said, "Speak to him, Brother Mattison, and see what he wants."

The young man came forward, and with a look of intense earnestness said, "Sahib, send me to school. I have heard the teaching, and I believe it is true; but I do not know much about it, and I want to go to school and learn the message, and then go back and teach my people."

He had not been in one of our schools. He was the son of heathen parents, but had heard this message, and the power of it had taken hold of him. There is power in the message, thank God, and there was in this boy's heart a longing desire to go to school, that he might learn how to teach the truth.

Brother Mattison, with a look of pain and anguish on his face, had to turn him away.

I asked what it would cost to give him a chance.

"Only one hundred rupees" (about \$33), he said.

I asked, "Can't we do that?"

But, brethren, we had been in committee, and had been talking about the necessity of cutting our budget. We had read a letter Brother Shaw, the treasurer, had sent to our division, and we had in turn duplicated it and sent it to the unions, and we had said, "We must act in harmony with the counsel contained in the letter from the treasurer of the General Conference." Elder Mattison said, "If we take this boy, we shall exceed the budget."

O brethren and sisters, isn't there something we can do? With all that God has done at home, with all the field he has given you here, and the blessing poured out upon our churches and the number of people in this country who know the truth and believe it, isn't there something more we can do in order that this gospel of the kingdom may be preached in all the heathen world and the way prepared for Jesus to come?

Well Worth Our Sacrifices

Some of the brethren with whom I have spoken have asked me, "Is it worth while to take people like that? Aren't there rice Christians in India?" Oh, yes, but I tell you it is just as safe to risk money and effort where some of those heathen young men and women are concerned, as it is to risk money and effort on young people here in the homeland. We had two men in one of our Bengal schools, and when the season of the year came for school to close, they were sent out into the canvassing field. We have very little money in the mission fields, and very little even in the emergency fund, to help worthy cases. The best we could say to them was, "Go and sell books, and do what you can to act a part in giving the message." After a time they dropped out, and we thought, "Those two have been with us because of what they could get."

Time went on, and about twelve months later we had forgotten them. The missionaries who had worked with them did not know where they had gone. One day word came to Brother Borrowdale that away out almost a hundred miles from the mission station, among villages where we had no representatives, Indian or white, there was a school being conducted in a little barn of a place, and in that school not only was elementary English being taught, but also Bible.

Brother Borrowdale wanted to know what mission body had pioneered in that place, so he went out to see, and he found one of these young men there teaching in that school, with no mission appointment, no mission support. He had gathered about him some young men and women, and was teaching them English and the third angel's message. As he talked with Brother Borrowdale, he said, "Sahib, after I went away, I got a fairly good position in a coal mine. The work was easy. It was clerical work, and I received 50 rupees a month. But my conscience would not let me continue there, and I felt ashamed to go back to the mission, because of what I had done. I could not think of any other way but to go out and do something myself, so I have started this school."

There was very little in the way of financial returns, and yet he was willing to go on in that way. He came back to the school when he could do so, and now is in our Ranchi training school, obtaining a preparation that he may act a more useful part in giving the third angel's message.

I believe that God works with men. I believe that the Lord's hand is upon the movement. I would say to young men and women who are halting between two opinions, It is safe to trust God. There is no question in the world as to whether God is leading this people. The Majesty of heaven, the "Testimonies" tell us, has the destiny of nations as well as the concerns of His church in His own charge.

Answering the Call to Foreign Service

When the call came to me and my wife to go to India, doubts arose. We wondered whether we ought to go. A dear sister said to my wife, "You ought not to go out there. It is not necessary for you to go. It would not be right for you to take those little children out to India." She said it because of her sympathy; she meant well. Finally she asked, "Are you going?"

My wife said, "Well, we don't know; we think we will."

She said, "You tell the doctor that you are going to India, and he won't let you go."

We talked about it, and, brethren, we believed that God was leading, and we were afraid we might frustrate God's purpose. As we prayed about it, we determined that we would not tell the doctor what the reason was that we were asking him to examine us carefully. After he had examined us and given a clean bill of health, we told him about India. He was not a Christian, so far as I know, and he said, "Why didn't you tell me that? I might have given a different report. You don't want to go out there, do you?"

We had to tell him candidly that we had no personal desire to go; that we had no real burden on our hearts to go out there.

Sometimes I think that question puzzles young people. They think they should wait until they have an overwhelming burden upon their own hearts before they answer the call of God. I believe that the Majesty of heaven has the concerns of His church in His own charge, and that being so, if I am, a true member of the church, He has my concerns in His own charge. So we told the doctor we were glad he had given us his candid opinion.

He said, "But won't they give you a say in it? Will they insist on your going?"

I said, "No, that is not the way the Mission Board works."

I said "Amen" when Brother Evans said the Mission Board leaves it with God as to where men

should go. So I told the doctor, "We believe that back of the Mission Board standeth God, and the Lord will make His will known; and where He wants us to be is the best place for us."

After the brethren had weighed the matter pro and con and said, "Yes, you'd better go," there was no question as to the burden. God places the burden when He gives the call, if we are willing to heed the call.

I am glad, friends, to be able to stand in a foreign country and face the fact of India's great need, and to know that God is able to do exceeding abundantly for us, above all that we can ask or think. He must do that for us, Brother Branson; more than we can ask or think, because, brethren, I have felt slow to ask, for I have heard the treasurer's report. I have felt that it would be presumption on my part to press the claims of India on this home field. But I rest upon the assurance of this promise: God "is able to do exceeding abundantly above all that we ask or think."

Loving a Lovable People

When Brethren C. H. Watson and N. Z. Town were with us last winter, we were able to visit many centers throughout the division, and God used these brethren very signally in bringing blessing and strength and confidence to our little band of soldiers out there where the lines are so thin.

We visited the Malayalam country in far South India. As we left the railway station, we saw a great procession of people coming along the road. We thought it was some heathen procession, and waited for them to get out of the way. Instead of that, they surrounded us, and insisted on our walking with them. I felt it was a great honor to walk with a body-guard like that.

We walked perhaps a full mile under the hot tropical sun, to the little mud church building where they were to entertain us. We came to the place, and there they garlanded us with flowers, as they do in India. It would be impossible, it seems to me, for any one to go to India with the love of the truth in his heart, and fail to love the people of India. They are a loving, courteous, true-hearted people. They put around our necks those garlands their own hands had prepared, and they placed palm leaves for us to walk over, and showered flowers upon us as we made our journey. We knew it was not because of our personalities or because of our official positions, but because we were among them as representatives of the Lord Jesus Christ, their Saviour and ours.

Afterward I heard the circumstances under which the message was given in that place. Brother G. G. Lowry, president of the South India Union Mission, years ago had a young man from the Malayalam country as servant, and through his association with Brother and Sister Lowry he heard of the Lord Jesus, and of the closing work of the Master, and he accepted the truth. After accepting it, while he had a good position, there came into his heart a desire to go out and speak to his people about the truth. Brother Lowry discouraged the idea, because the man stuttered and stammered in his speech, but he would not be refused. He said, "No, I must go." So Brother Lowry let him go.

He took a supply of literature, and walked away off sixty miles, to the people that were upon his heart; and then one Sunday morning he went to a church, and thought he would wait outside that church and give his papers to the people as they left. When they

came out, he gave them, with just a word, the papers that tell of this wonderful message. Then the priest came out, and when he saw the group of people and how earnestly they were receiving these papers that contained "heresy," he snatched the papers from the brother, calling upon those near by who had them to surrender them. Then he tore them up and threw them on the ground and stamped upon them, and sent the brother away.

The brother set off on his sixty-mile walk back to Brother Lowry to get just a few more papers. But there was one man who had seen what was done, and his heart filled with sympathy as he saw how quietly, how humbly, and without any display of resentment, that servant of the Lord had received that treatment. He picked up one of the pieces of paper, found out the address, and set off after the brother, and met him on the way back. The brother sat down by the roadside, and told him why it was he was there, why he believed that Jesus was coming again, and why it was that he was keeping the seventh-day Sabbath. He said, "Come with me to my sahib [Brother Lowry], and he will tell you." So that man in turn became a canvasser, and took up that same work, and there in that place, dear friends, at the time we visited it, we had a church of 200 members. God, who "moves in a mysterious way His wonders to perform," had used the stammering tongue, had used that weak instrument, to plant the banner of the third angel's message in that unentered part of the field.

God's Providences Rebuke Our Lack of Faith

O brethren and sisters, we have thousands — that is not exaggerated — thousands of towns and villages that are unentered. And where the message has a hold, the lines are very thinly drawn. Sometimes men have to lay down the burden. Sometimes they must go home or die. And the doors of the mission station are closed, and the humble buildings fall into decay. When we can replace the worker, we have to spend a great deal more than we otherwise would have to spend in doing pioneer work over again.

Somehow I believe this afternoon we shall not go out from this place and forget these things. I believe that in a spirit of earnestness and human weakness you will lay hold of divine power, not for a new theory or a new message, but for understanding from God as to how you can answer these calls that have come.

Sometimes God goes before us, and does things for us that stagger our faith, or challenge and rebuke our lack of faith.

Not long ago, over in Northeast India, a brother and his wife were working. They labored on for years and years. The time for their furlough came, and there was no one to relieve them, so they continued on; but at last they had to let go. The mission station was closed. Just about that time, or a little later, a man who was a member of another Christian body dreamed that there was a mission somewhere that was teaching that Jesus was coming again, and coming soon. He dreamed that that new mission was also keeping the Sabbath of the Bible, the seventh day. He was only a farmer, earning perhaps fifteen rupees (\$5) a month.

He left his occupation, and at his own expense traveled about the country, and came to the very place where our missionaries had been, and where their successors might have been, and he said to the people, "Can you tell me of a mission body that is teaching

these things?" The people said, "No," and he went back home.

Then the God who causes the wrath of man to praise Him accomplished His enlightenment in another way. His own minister preached one Sunday, and during his talk he held up to ridicule a mission body that was teaching about the old Jewish Sabbath and the doctrine that Jesus was coming soon. This humble farmer did not notice the ridicule, but his heart thrilled because he had found that there was such a mission body as was revealed to him in his dream.

What does the Lord say, brethren? "Your old men shall dream dreams, and your young men shall see visions." I do not know whether that applies altogether, but perhaps it does. So he set off again and went to Ranchi, and now at last another missionary had come. The man went in and said, "Sahib, does your mission teach that Jesus is soon coming?"

"Yes," Brother Saunders said.

"And do they observe the seventh day, Saturday?"

"Yes," Brother Saunders said.

"Then," he said, "this is the mission body I am looking for."

He stayed a week at his own expense, and drank in the same truth that thrilled your hearts and mine years ago when we were in our first love. Then he went back home. He had to go back because he had a wife and family to keep, and had to earn those few dollars a month to keep things going. But again and again he would come at his own expense for another week's stay at the mission station, to learn a little more, and then go back again. At last he urged that Brother Saunders go home with him; and, friends, when he went down there, our missionary found eleven who were not only interested, but were almost fully instructed in the truths of the third angel's message, and before he left he was able to lead them down into the watery grave.

The Great Need and Its Call to Us

O brethren and sisters, we do not need — and you won't misunderstand what I am saying now — it is not necessary that every one have a university education in order to gather souls for the soon-coming kingdom of the Lord. Thank God for our colleges! Thank the Lord for our young people with bright intellects and consecrated hearts! But, brethren and sisters, God is finishing the work, and unless we press in, we shall be left behind, and God will use these dark-skinned men of no education to bring others who are in superstition and heathenism to the glorious light of the third angel's message.

The hour has struck when God will finish the work and cut it short in righteousness. I have heard doubts expressed, as you have. I have heard men whose hearts years ago were burning with zeal for this cause, talk in such a way as to show that they had cast away their confidence in the soon coming of Christ. Why is that? Because we are standing on the threshold of the crisis of the ages, and the enemy has come down in great wrath, knowing that his time is short. But while Satan is marshaling his armies and consolidating his forces and getting his people ready to go forward triumphantly in the last struggle, God's people are to unite in pressing the banner of light into every land.

We believe that God is Lord over all. He is rich unto all that call upon Him. But how shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not

heard? And how shall they hear without a preacher? And this is not all: how shall they preach except they be sent? Are you going to send them, brethren? I know you will.

When Brother Town was with us, we were facing some almost insurmountable problems in the study of our publishing work. It seemed as if India, with its peculiar situations, with its vast number of languages (there are 222 different languages and dialects), with its awful caste system,—with all these things it seemed that India must be treated differently. Brother Town hung up on the wall a long chart, and told us of the wonderful things that God is doing through the colporteurs in darkened lands. And God helped us to reach out and say we believed that He was able to do it in India. There was a faltering and hesitancy on the part of some, but I am here to tell you that the gospel of Jesus Christ, as it is wrapped up in this last message, is the power of God unto salvation in India just as in other places.

Sacrificing Worldly Position for a Place in God's Work

I was stepping on the train in Poona some months ago, and a young man came up to me and held out his hand. He had seen me, and he called me by name, "Brother Cormack, I want to be in the work. I have what is supposed to be a good position, and it is a permanent position, but I am going to give it up."

Always there comes into our hearts a question as to whether it is the right thing to do. We do not want to express any lack of faith, but we wonder whether the man is far enough along to burn his bridges behind him. So I said,

"Well, brother, why do you feel like that?"

He said, "I never heard anything like this message, and I want to be in it."

I said, "What do you want to do?"

Frequently the answer is, "I want to be in the school. I want to teach in the school, or be a paid evangelist;" but he said, "Pastor, I want to be a canvasser."

I told him how that stirred my heart. I said, "What about your home responsibilities?"

He said, "Well, I am going to do it, and I will leave results with God."

O brethren from heathen lands, do not those dark-skinned folks preach sermons to us? When we try to encourage them, they turn it back upon us unconsciously, and they tell us there is a God whose arm is not shortened that it cannot save, nor His ear heavy that it cannot hear.

He said, "But there is one thing, Brother Cormack. I have been in the firm I am serving almost five years, and if I stay for the remainder of this five years, I shall be due a bonus of 400 rupees."

Think of it, friends! almost a fortune to such a young man. But he said, "If I go, I think I shall lose that."

How often, brethren, do bonuses and pensions and financial advantages stand between us and the call of God?

I said, "What about it, brother?"

"Well," he said, without any look of discouragement or any expression of being hardly dealt with, "Brother Cormack, I am going to step out and serve God, and pray that He will give me those 400 rupees; but if He does not, I can do without them. He will give me and those in my home enough to keep us alive, and that is all we want."

And that is the way he stepped out. Now he is earning more in the canvassing field than he earned back there at his other work.

Multiplying the Loaves

When I heard Brother Evans speaking this morning, I almost wished there was no India—not that there is not a great burden on my heart for India, but I thought if only India were not there, there would be so much more, little as it is, so much more for the Far East. But Jesus took the loaves and the few small fishes years ago,—Jesus, who is the same yesterday, today, and forever,—and He made them go a long, long way. If we are willing, He will do it again, and the message will swell into a loud cry, and Jesus will come. Let me read:

"In the great closing work we shall meet with perplexities we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness."

That cheers my soul, brethren. Not He might do it, or wants to do it, but He will do it. Oh, look, friends, He might do it without us, unless we give ourselves to Him. I do not mean give our hearts to Him, willing to surrender the common sins. I believe we must give Him our plans.

When I came through England, I talked to a dear old sister who said, "Tell me about Brother Skinner." He is our pioneer missionary in the Shan States, north Burma. She had never seen him, but knew he had gone up there, and she said, "I have been praying that God would give Brother Skinner the gift of tongues." I believe God answered that old sister's prayer to some extent; not to the full extent she still hopes He will, but we have been wonderfully encouraged as we have marked the progress Brother Skinner has made in learning the languages in Burma.

The Taungthus are strange people. They put bands of iron and metal all the way up their legs to above the knees, and on their arms and around their necks. They have them forged on so they cannot take them off. They cannot bend their knees or lower their heads. But these people are one of the kindreds, one of the peoples, to whom God has said this message must go before the end can come. So Brother Skinner has gone away off there, and now is recognized by the government as an authority in the Taungthu language. He is translating the Scriptures for the Bible Society, and he is also compiling a dictionary in that language. There are hundreds of thousands of people there who are not hostile to him. They were afraid of him at first, because many of them had never seen a white face until he went there. Now they are asking for teachers and preachers, and for the light of truth.

Who have we there? Just Brother Skinner; not even his wife is with him, because she had to go home through illness. When we were there in January, it seemed that she must go, but she said, "No, I will hold on." And her husband encouraged her to hold on, so she was there until about two months ago; now she has gone, and in that vast territory among those hundreds of thousands we have just Brother Skinner and Brother Ronfelt,—a man without his wife and family and a single man,—and they are holding the ropes.

I had a letter from Brother Skinner just before I came away. He said, "Remember I am of good courage, but, oh, we need more men!" He did not say they needed a house. He has no house up there,

just a shack he built with his own hands at a time when the doctor there told him that unless he left the Shan States he would die. But we have no one to send him. And, brethren, it looks as if we dare not ask for any one. Viewing the situation from a human standpoint, we must not ask. It would embarrass the brethren. O friends, I think by faith we may grip the hand of the Lord, and say that what we cannot do and what you could not do, God is going to help us all to do at this meeting.

Humble, Converted Workers Needed

I must not talk longer, but the brethren there, the dark-skinned brethren, the brethren and sisters who have only just a few annas, some of whom never handle any money at all, are Seventh-day Adventists in the true sense of the term; they are men who know God. "He that hath the Son hath life." That is all we are asking for, for men to go there and teach them about the Son. We are not pleading at this meeting for money for large institutions or even comparatively large institutions. We are not asking for a multiplication of facilities, even though our facilities are so meager. We are just asking for honest, converted young men and women; and that you will back them with means that belong to the cause, that have been dedicated to the service of God, so they can go down there and witness for Christ and let others behold Jesus in them. That is the necessary qualification—they must know Him. They must look long enough at the Christ of Calvary to see His glory and feel His power. And as they go there, these people who cannot see Jesus of Nazareth walking in the flesh among them, for now He is no longer here, will see Jesus in these brethren, and seeing Jesus, they will be attracted to the Lamb of God that taketh away the sin of the world.

A poor sister was beaten by her husband in East Bengal. He told her if she went to the Seventh-day Adventist meetings, he would beat her until she learned not to go. She came again and again; if two meetings were held, she would attend morning and evening. She gave more attention to her home than before she had learned the truth. But at times he beat her so terribly after the morning meeting that she could not attend the afternoon meeting, and yet she held on. At last he turned her out of that humble home, and she had to flee because of the truth. Now she is far away. She has a family of little children to support, with no one to help her. She takes newspapers, and with gum she gets from trees, makes paper bags and sells them to support herself and her children.

A while ago Sister Mookerjee received a letter from her, and in that letter she sent 12 annas (24 cents) for a Sabbath school offering, and 2 annas (4 cents) for the Thirteenth Sabbath Offering. She could not attend, but sent her offerings. There was another 4 cents for the home missionary offering, and one rupee and one anna (30 cents) tithe! She did not forget anything. She wrote, "I cannot attend the Sabbath school, you know, but we have our Sabbath school at home. Mark me present for all the Sabbaths. I have had to be away."

I just mention this so you can see how in detail they hold to the world plan, these humble people.

"If any man be in Christ, he is a new creature." It doesn't matter, friends, whether his skin is black or white. If any man be in Christ, he is a new creature. "Old things are passed away; behold, all things are become new."

An Example of Conscientious Faithfulness

One poor man sent word to one of our schools, "I want to pay tithe, but I do not know how to reckon it. Will you send one of the boys down to figure it out for me?" So Brother Mookerjee sent a boy down, and he reckoned up what that man's tithe was, and it amounted to ten rupees (\$3.30) for the whole year. He said, "I will pay that."

A good while afterward Brother Mookerjee had an impression one night that he must get in his boat and go to a certain village and visit a certain hut. I wonder what it was did that? Oh, God, who moves in a mysterious way, has a divine system of wireless telegraphy. Elder Mookerjee tied up his boat at the village, and went to the hut. There he found the wife of this poor man lying sick even unto death. The husband said to Brother Mookerjee, "My wife is unconscious almost all the time, but she said, 'If only I could just once see the man that baptized me, I should die happy.' Who sent you, brother?"

Brother Mookerjee told him it was the Lord. So he sat there, and the wife seemed to be unconscious, lying on that rude bed, waiting for death, but with the hope of the message in her heart. Then she seemed to regain consciousness, and when she saw the visitor, she turned over, and from the corner of her shawl untied a knot in the cloth, and took out six rupees. With her breath coming slowly and laboriously she said: "We have always paid the ten rupees tithe." You see they paid ten rupees every year because they did not know how to reckon it. "We have always paid it until this year, and we have been keeping it, but because of this sickness my husband has spent four rupees. He spent four, and we are so sorry. I am so sorry that he did it, but here is the six rupees, Brother Mookerjee. And after I am gone he will earn the other four, and will make up this year's ten rupees."

It was cold, as it can be at certain times in the year in that country. The man was almost naked, and his wife was very poorly covered and thinly clad; he was sitting at a fire that had gone out because they had no fuel, and was nursing a little child that was shivering; yet they would not break further into the tithe because it was holy unto the Lord.

I think, brethren, that God can take that six rupees and breathe upon it a blessing that will make it go farther than thousands of dollars upon which we sometimes place our dependence. Our brethren and sisters have been stirred as they have seen the faithfulness of these dear people, so that they want to give more to the cause of God.

We Are Counting on You

We are counting on North America. We believe that God is able. We are convinced that His arm is not shortened. We believe that He is able to do the impossible. He is the wonder-working God, but He works through human instrumentalities and human conditions. And now as we call for laborers and for means, I want to leave this thought with you, and this earnest plea, Pray for us. I quote from the spirit of prophecy:

"The greatest victories gained for the cause of God are not the result of labored argument, wide influence, or abundance of means. They are gained in the audience chamber with God when with earnest, agonizing faith men lay hold upon the mighty arm of power."

O brethren, if it looks to you as it must look, if after this day is closed and we get our budget papers out again and gather about these tables, if we are tempted to forget the yearning, plaintive, earnest call

of the heathen — I say, friends, if then it seems that we are facing an impossible task, shall we not go to God on our knees, and know that the greatest victories gained for the cause of God are gained in that way?

* * *

The World's Crisis and the Message

ALLEN WALKER

At various times during the history of our world, crises have arisen which called forth a special message to meet the peculiar issues of the hour.

In the days of Noah a world-destructive flood was impending over a doomed race sunken in vice and sin. The work of Noah in preparing the ark and his preaching relative to the approaching flood were the message for that particular hour,—the only message adaptable to that time. No other message would do.

At the time of the message of John the Baptist, the people were living on the eve of a great event,—the first advent of our Lord. John's message was to announce that approaching event. His specific message was, "There cometh One mightier than I after me," "prepare ye the way of the Lord." Mark 1:7, 3. His message was definite, and had to do with a particular issue. How appropriate was his message for that hour! It was *the* message for that time. No other message would have filled the demand or harmonized with the hour in which he lived.

With these thoughts in mind, let us apply the three angels' messages of Revelation 14 to present-day world conditions, and see how adapted they are to the hour in which we live.

The first angel's message announces, "The hour of His judgment is come," and calls on the peoples of earth to "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Remembering that the investigative judgment began in 1844, how fitting and necessary is the message, "The hour of His judgment is come"! Then in view of the fact that practically the entire intellectual world is drifting into evolution, which repudiates God as the direct creator, how appropriate and timely the message, "Worship Him that made heaven, and earth, and the sea, and the fountains of waters"! It calls for the repudiation of the theory of evolution, and the recognition of God through His Son as the creator of all.

The call to the recognition of God as the direct creator of all, is at the same time a call to the observance of the true Sabbath, for the observance of the Sabbath is an acknowledgment of the recognition of God as the creator of all things in six days. This is the very thing the evolutionist theory denies. An evolutionist cannot truly observe the Sabbath. It would be a direct and positive denial and repudiation of his theory of evolution. Thus the first angel's message is just as appropriate for the hour as was the message of Noah. It is both a clarion call to consecration on account of the actual arrival of "the hour of His judgment," and a decisive blow against the theory of evolution, which denies that God is the direct creator.

Then think how timely and fitting is the second angel's message, "Babylon is fallen"! Never were the doors of the popular churches so wide open to the world as now. In its general conference session a few months ago, one of the most influential denominations of our country lifted the ban against dancing and card playing, and according to a press report, four thousand delegates clapped their hands in applause!

How fitting to the times the message, "Come out of her, My people"!

How could a message be more appropriate for the hour than that of the third angel, which warns against the worship of the beast and the reception of his mark? Rev. 14:9. It is the warning cry against the apostasy which was introduced by the Papacy, and is now firmly embedded in the teaching and practice of modern orthodoxy. It is a call to forsake the errors of Rome and the sign of allegiance to this great counterfeit of Christianity; it is a call to forsake the "commandments of men," and rally to the commandments of God.

This is clearly seen by a glance at the description of the people God has called out of the world to give these messages: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. It is plain that the direct issue of the third angel's message is over "the commandments of God."

How evident is God's wisdom and His great power to foresee the issues of this hour in the wording of these messages! No other messages could be so remarkably applied to world conditions in the realm of religion as they actually exist at this very time. The three angels' messages are just and timely, and appropriate to meet the issues of this hour, as was the message of John to meet his.

What infallible proof is here, that this movement is of God, and was devised by divine wisdom to meet the exact issues of the closing hours of the history of the world! This is the only message that meets squarely the issues of the hour as we see them over the earth today. O, let us thank God that He has given us ears to hear, eyes to see, and hearts to respond to the message that meets the most solemn crisis of all earth's sad history of sin!

* * *

Practising Our Religion

H. E. MOON

ONE of our workers, who as he travels from one church to another is watchful of opportunities to sow seeds of truth through our literature and otherwise, had an experience that shows the importance of living out in our lives the full message of truth.

While waiting for a train, he stepped into a restaurant for lunch, taking his seat near two young men who were waiting for their orders. The waiter came along and began reciting the list of meats they were serving that evening. The worker said, "I do not care for meat; just give me the vegetables and a glass of milk."

"You must be an Adventist," said one of the young men.

"I am a Seventh-day Adventist, if that is what you mean," said the worker.

The conversation that followed revealed the fact that they were quite well acquainted with our people and the high standard we set in Christian living, including health reform. They improved the opportunity of asking several questions on points of our faith, which the worker gladly answered. They seemed to appreciate very much the literature the worker left with them, and promised to read it.

Suppose the worker had ordered the meat for his supper; he would have lost an opportunity to do missionary work. Following health principles opened the way to reach hearts.

When we are among strangers, what is our conduct? When traveling, do we allow the sights and sounds of the world to captivate our minds, or do we spend our spare hours in studying our Bibles, reading good books, watching for opportunities of sowing seeds of truth in the heart of some interested soul? Let us remember that the contrast between real heart religion and the evils and follies of this world, was never greater; also that as we mingle with the people, there are many who are well acquainted with the principles of truth we hold as a people. God forbid that we should prove untrue to our trust at such a time as this, but rather let our light shine, for some soul groping in the darkness of sin may be searching for, or attracted to, the light we may hold up before him.

"There are many ways in which church members may give the message to those around them. One of the most successful is by *living* helpful, unselfish, Christian lives." —"Testimonies," Vol. IX, p. 30.

It will do us all good to read this whole chapter on home missionary work. The time is at hand when we should be all for God and this blessed truth, or else we shall be shaken out in the time of test that is now facing God's commandment-keeping people.

* * *

The Refiner

'Tis sweet to know that He who tries
The silver, takes His seat
Beside the fire which purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis sweet to think how well He knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit,
With His own hand, to polish it.

'Tis blessed still to know that He
The work He has begun
Will not forsake till He can see
The work itself well done,—
An image by its brightness shown,
The perfect likeness of His own!

But O! how much of earthly mold,
Dark relics of the mine
Lost from the ore, must He behold!
How long must He refine
Ere in the silver He can trace
The first faint semblance of His face?

Thou great Refiner, sit Thou by,
Thy purpose to fulfil;
Moved by Thy hand, beneath Thine eye,
And melted at Thy will,
O may Thy work forever shine,
Reflecting beauty pure as Thine!

— Selected.

* * *

AN active faith can give thanks for a promise, though it be not yet performed, knowing that God's bonds are as good as ready money.—*Matthew Henry*.

* * *

"THE influence we exert in the world is created by our relationship to Jesus Christ; and our relationship to Jesus Christ is revealed by our influence."

EDITORIAL

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

Old-Fashioned Religion

OLD-FASHIONED religion! This is the kind of religion needed today. It was the religion possessed by our godly fathers and mothers. They may not have expressed it in the same terms that we do; their phraseology may have been different; but if we today possess the genuine religion of Jesus Christ, we have a religion identically the same as that of all the godly men and women of the past.

The writer of this article was born of a godly mother, an earnest member of the Baptist Church. Later there came to her a knowledge of this truth, which she accepted. Our family for years was the only Sabbath-keeping family in the neighborhood. The strongest impression left of this mother, now sleeping, comes from her earnest prayers, her life of devotion and consecration, her patient endurance, her spirit of Christian helpfulness shown in the neighborhood in which she lived. She probably never heard the expression "victorious life," but she knew the experience for which the expression stands.

Sometimes we coin phrases which bring confusion to minds. These phrases carry the impression that there must be a different experience than ever was known before, that a new way in Christian living must be followed. This can never be. The godly mothers and fathers of the past had the same Saviour that we have today. They knew the power of His transforming grace in their lives, and we can experience no other power in ours. They knew what it was to stand for God in the face of opposition. We must know this experience. They knew what it was to labor on in darkness, in obscurity, without recognition or approval from human associates. We must know this if we reap the same reward they will reap. They knew what the power of Christianity was in giving them sweetness, and meekness, and endurance under trying and difficult circumstances, in spite of the little nagging experiences of life. They dealt with the homely, prosaic duties of practical life, practising economy in the face of adverse difficulties, caring for their loved ones and for their neighbors in sickness, acting as mediators between disaffected members of the family; and we, if we shall triumph in the end, must know this same living, practical experience in our own lives. We cannot get away from it. There is no short cut to heaven. There is no theory of righteousness or salvation that will save us without this experience.

This old-fashioned religion, of which Jesus Christ is the power and inspiration, which was perfectly exemplified in Him, and which by His grace has been exemplified by His children in every age of the world,—this must be our religion today. We find the simple expression of this religion in the Word of God. We read of the Master, that He left us an example, that we "should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." This was the spirit that

was in Christ, and, as declared by the apostle, "if any man have not the spirit of Christ, he is none of His."

As Christ suffered patiently, as He endured bravely, as He took all of life's experiences meekly and sweetly, as He lived without guile or deceit, so we must live. Read this simple expression of the old-fashioned religion as given by James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The religion of the Master is a religion of simple, childlike, trusting experience in God. It is expressed so simply, and it will become a simple experience if we will only submit ourselves to God to be molded and controlled by His Holy Spirit. May God enable us to live from day to day that same religion,—the religion of our godly fathers and mothers, and above all else the religion of Jesus Christ. F. M. W.

* * *

The Church and the Theater

IN the October *Cosmopolitan*, a theatrical writer ridicules the Bible and Christian experience. He does this as an explanation of why he quit going to church. His statements are noteworthy because they re-emphasize the antagonism between the ideals of the church and those of the theater, and because they afford an example of Christ's words, "If, therefore, the light that is in thee be darkness, how great is that darkness!"

This writer's wit would scintillate except that spiritually and intellectually his statement is so murky that even his wit is clouded beyond meaning. He is like a man who suddenly bursts out laughing, and when you ask him what is amusing, he says, "See that man trying to catch his balance after slipping on that banana peel," and you look, but there is neither man nor banana peel.

The truth of this analogy is best shown by quoting a few typical statements from the *Cosmopolitan* article:

"In every detail concerning the birth and death of the Messiah, the four Gospels are in complete contradiction."
"According to John, Christ was not at the Last Supper."

If these assertions are an index to the writer's churchgoing, it is certain the church means too little to spend a few moments in accurate reading. Even the most elementary Bible student must be amazed at such abysmal ignorance of the Scripture as that here displayed. A few seconds devoted to reading John 13: 1-5 would have informed this writer of the falsity of his second statement, and one perusal of the Gospels, with a little understanding of the customs of the times, would have relieved his mind of the error of the first.

Although enjoying some fame as an employer of symbolism himself, the imagery of the Revelation seems never to have dawned upon the writer of the *Cosmopolitan* article, for of that book he says:

"There is a bride there called 'the Lamb's wife.' Who was the Lamb and who His wife? The kings of the nations bring their glory to the city, and the gates will never

be shut; yet only those shall enter whose names are written in the Lamb's book of life—whatever that might be. Outside are dogs and idolaters and liars, but within there is Jesus, 'the offspring of David,' also a Spirit and a bride that say in effect, Come, and whosoever will may come; yet plagues await any who change the Book.

"What all this means I can't imagine, and I can't imagine anybody else explaining it except by explanations that do not explain. I don't believe anybody living believes that the Lamb had a wife. And if anybody says he believes it, I don't believe him."

Spiritual things are spiritually discerned. To one who has partial sight men may seem like trees walking. One who has no sight at all is shut up to a world of his own imaginings, and may be expected to laugh loudly or break down into sobs at the figments of his own fancy. Such a man is well fitted for the theater, the land of make-believe. He would not feel so much at home in the church, and he would miss the spiritual significance of the Bible altogether. Possibly there is a reason here for non-churchgoing that the theatrical author overlooked. Certainly it is hard to find any explanation in the frivolous sallies of the writer against the Bible itself.

This writer is the man who fabricated a play some years ago, in which he drew a suggestive parallel between the impulses and hesitations in human courtship and the sex life of spiders in a biological laboratory. The effect was to strip away all spiritual and esthetic values in human mating, and leave naked carnality and animalism as the ultimate reality. It is not surprising that an atheistic evolutionist with the purely biological idea of life should do this. It is not surprising, either, that he should find a congenial atmosphere in the theater, where the values of life are distorted into unrecognizable shapes, and a mirror is held up to the weaknesses, the follies, and the materialistic selfishness of human nature.

What business has a Christian breathing the poison atmosphere of such minds and finding pleasure in it? If it is good for the church to follow its apostates and revel with them in their own segregated camps, why raise objections to them and their effusions within the church itself? Does the change of location make a difference?

It may be protested that in the theater there are some fine characters, exquisite art, and now and then a penetrating, clean play that holds the mirror of understanding and discernment up to life, and this, of course, is true. But it is also true that as far as the church is concerned, the theater is as distantly removed from it in purpose and ideals as if it were in another world. It is true that the two approach each other only as the church loses its spiritual discernment and surrenders to the ideals of the theater, for the theater never regards tolerantly the ideals of the church. It is true that the scoffers, the sensualists, the voluptuaries, the moral and spiritual bankrupts, find ready acceptance in the theater if they are only clever enough to divert and entertain, and that they in turn justify their kind by every skilful artifice of their craft. It is true that the sins that are dear to the natural heart are turned and played upon first in one friendly light and then another, and with such insistence that the immature mind is led to glorify evil and look upon the sterner virtues as narrow, harsh, and unlovely.

In the theater, religion is either bigoted or banal. Preachers are either meddlesome nuisances or hypocrites, or doddering fools who are out of touch with life, and who make themselves ridiculous by trying to be authoritative with the joyous and untrammelled

newer generation. That is, all except the Catholic priest. Some way the Catholics have commanded respect in the theater; possibly, as one actor explained, because the Catholics in the profession retain their loyalty to church no matter how far they may drift in precept, and have impressed this attitude until something of a tradition has sprung up. Consequently the priest on the stage is the kind padre, or at worst the symbol of veneered religious tradition. But the other clergy are silly, pretentious, or contemptible, according as the play demands.

As every one knows, there is sin and folly and spiritual feebleness among the members of every professed Christian body in the world. God Himself has brought this heavy charge against Seventh-day Adventists. But these religious failures are not an evidence of the failure of religion. They are not examples of Christianity. They are unconverted professors of something they know nothing of, and should be openly in the world and not pretendedly in the church. The day is coming when Christ Himself will speak the word to root them out. But the fact that apostasy may find aid and comfort in the society of its kind in the church, serves to emphasize the tribute paid the body of Christ by a scoffer who fails to find even the most worldly elements of the church congenial, and screams against the whole institution in the querulous language of the *Cosmopolitan* article. And the fact that this same writer, with these same ideas and this same pen railing against everything religious, feels at home and finds free expression in the theater, throws the character of that institution into bold and rather unfavorable relief.

Two further statements of the theatrical author emphasize this fact. He says of his early religious life:

"My early life was, however, one of intense religious conviction. I had a lot of fun and did a normal amount of mischief, but I said my prayers every night and I prayed incessantly throughout the day. I prayed publicly at prayer meetings, and tried to convert other people to faith.

"At the age of thirteen I joined the Congregational Church. At preparatory school and at college I was an eager churchgoer; I played the organ at the Y. M. C. A. assemblies, and I prayed publicly and privately."

His present attitude is expressed in the careless words:

"For the present I am happier than any Christian I know. . . . If I have offended your God, your God is quick to punish when He is ready. He has room for me in His hell and fuel to spare. So let us go our separate ways: you to bliss, and I to blister.

"If it shall prove to be true that my failure to believe is itself a crime against God; if my failure to pay Him the kind of worship which I cannot, to save me, make sure He wants, is an offense against Him, as against you, then you can surely leave my punishment to Him."

The apostle Paul, in his letter to the Galatians, said: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Gal. 5:17. Here is the real reason why men withdraw from religious communion, no matter what excuses prevail in their own minds, and here is the reason why the church of Christ and the theater never have occupied common ground, and never will while time lasts.

C. A. H.

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ALL service ranks the same with God, there is no last nor first.—*Robert Browning*.

✱ ✱ ✱

TIME indeed is a sacred gift, and each day is a little life.—*Sir John Lubbock*.

The Meaning of Matthew 28: 1

The Latest Argument for Sunday Sacredness

A NEW argument for Sunday keeping has been discovered by a gentleman in Chicago, and has by him been put into tract form. We have said "a new argument," and yet it is not really new, being a re-vamping of the threadbare argument, so called, based on an impossible rendering of the first eighteen words of Matthew 28:1, which we give not only in Greek, but with a transliteration in Roman letters, followed by a translation into English as given in the Authorized or King James Version:

"Ὁπὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων."

"Opse de sabbatōn, tē epiphōskousē eis mian sabbatōn."

"In the end of the Sabbath, as it began to dawn toward the first day of the week."

It has been contended by certain tyros in Greek that this passage should be rendered:

"Late in the Sabbath, as it began to dawn toward the first of the sabbaths."

Rendered thus, it would mean to them that late in the "old Jewish Sabbath," as it began to dawn toward the first of the Christian sabbaths, the resurrection occurred.

But among all the different translations by scholars of recognized standing, not one has ever so rendered this passage. The credit for the discovery, if credit it be, must be awarded wholly to certain controversialists, who, with only a smattering of Greek, have proposed this new and utterly impossible rendering in the interests of their unscriptural and for first-day sacredness.

The fact is that just as the Greeks called the period of seven years between the celebration of the Olympian games an Olympiad, so the Hebrews called the week marked off as it is by the Sabbath, a sabbath, and five days of the week were designated, not by names, for they had none, but by numbers, thus, one of the sabbath, two of the sabbath, and so on; the sixth was the preparation day, followed by the seventh day, the Sabbath, which was also without any numeral.

Giving the name Sabbath to the week as well as to the seventh day of the week was a Hebraism which was carried over into the Greek, and appears in Matthew 28:1 and kindred texts. When, therefore, in either Hebrew or Greek, the word *sabbatōn* occurs without a numeral adjective, it is properly rendered "Sabbath;" but when it occurs preceded by a numeral, as in Matthew 28:1, it is correctly rendered "week," for that is what it means. And concerning this there is absolutely no difference of opinion among scholars. Every New Testament translation, every Greek lexicon, and every commentator testifies that *mian sabbatōn* means "first day of the week," and not "chiefest of the sabbaths."

One man clearly entitled to be called a Greek scholar, Dr. Walter Quincy Scott, a first-day observer and a professor in the Bible Teachers' Training School of New York City, said in part, in the *Bible Record* for January, 1905:

"*Mian sabbatōn* in Matthew 28:1 cannot mean anything else than 'first day of the week.'" And, as stated in the outset, no man of reputation as a Greek scholar has ever expressed a contrary opinion. No recognized authority has ever rendered it any other way.

But our Chicago man takes even greater liberties with the original of the text than previously suggested, and so renders the Greek ordinal numeral *mian*, mean-

ing, "first," by the word "chiefest," making the text read, "As it began to dawn toward the chiefest of the sabbaths," and presto! his contention that Sunday is the Sabbath is proved, as he expresses it, "from the Bible"!

Our Chicago critic tries to make a point also upon Joshua's long day and the ten degrees that the sun went back in the dial of Ahaz as a sign that Hezekiah should live and not die. These two, he claims, make exactly one whole day. "About a whole day" (Joshua 10:13) was twenty-three hours and twenty minutes, he says, while ten degrees of course equaled just forty minutes, making exactly one day. Interesting, if true! but by no means conclusive.

But supposing "about a whole" day and the forty minutes, corresponding to ten degrees in the sun dial of Ahaz, did make exactly twenty-four hours, would that make Sunday the seventh day according to the fourth commandment?—Certainly not. For as we have shown, and as every Bible reader knows, the New Testament styles the day of our Lord's resurrection "the first day of the week." And the first day it certainly was, a day concerning which the Bible says nothing to lead us to suppose that it was ever designed to become the Sabbath, the observance of which is enjoined by the fourth commandment of the decalogue.

That there is and can be no mistake about this matter, is made absolutely certain by the unimpeachable testimony of John and Luke. John 19:4 makes it very plain that the day of the crucifixion was the day of "the preparation of the Passover." Luke 23:54, 56, makes it equally clear that it was the day of the preparation for "the Sabbath." That there is no contradiction here is explained by John 19:31, from which we learn that "that sabbath day was a high day," which means that it was both the regular weekly Sabbath and the Passover sabbath. In other words, both these solemnities occurred that year upon the same day.

Then to nail the truth of the matter down beyond escape, Luke 23:55, 56, tells us that "the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." This day which inspiration here says the women kept "according to the commandment," was the day immediately following the preparation, or sixth day; and the day the women kept, and which Luke says was "the Sabbath day according to the commandment," was the day followed by the first day of the week, as we learn from Luke 24:1 and Mark 16:1, 2. Note that it was still the first day of the week, not the seventh, when Mark and Luke wrote their Gospels, which they are supposed to have done, the one about twelve years and the other thirty years after the resurrection of our Lord.

The New Testament records are not in harmony with the "discovery" of the Chicago gentleman.

C. P. B.

* * *

THE life of fellowship with God cannot be built up in a day. It begins with the habitual reference of all to Him, hour by hour, as Moses did in Egypt. But it moves on to more and longer periods of communion; and it finds its consummation and bliss in days and nights of intercession and waiting and holy intercourse.—F. B. Meyer.

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.

Thy Strength and My Day

Give me Thy strength for my day,
That wheresoe'er I go,
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;
So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflow —
Give me Thy strength for my day, Lord,
Cover my weakness so.

— Annie Johnson Flint.

* * *

The Things That Count

JAMES E. LIPPART

A CLERGYMAN was once called to conduct the funeral of one of his parishioners, a farmer. As a young man, this farmer had started life with one hundred acres. He was a skilful, industrious workman, yet on his deathbed he still held the same one hundred acres, and he had no money in the bank. On the face of it, some people would doubtless say he was a failure, but let us reserve our judgment while we listen to the comments of his neighbors.

"It was always a hospitable home," said one. "His sons and daughters received the best education that his means could command, and all are leading useful and happy lives."

Another neighbor in hushed tones said: "Those children sitting there weeping are orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city."

Similar testimonies were added, not of a miser interested solely in hoarding up gold, but of a loving father, a kind neighbor and friend, a self-sacrificing servant of God. He was not governed by the golden god of mammon, but by the golden rule of Jesus Christ: "Whatsoever ye would that men should do to you, do ye even so to them."

How like the scene at Joppa, nineteen hundred years ago, where Dorcas lay cold and silent in death. The Inspired Record says: "This woman was full of good works and almsdeeds which she did." "All the widows stood by him [Peter] weeping, and showing the coats and garments which Dorcas made, while she was with them."

But to return to our story. On his way home from the funeral that day, the minister stopped at the home of a neighbor. In a shrill, rasping tone the man exclaimed:

"So poor Gould is dead! He left a poor account — not a penny more than he got from his father:

Now I started with nothing," and with a sweeping gesture he pointed out the window to his broad fields, "I own down to the stream. Do you know why?"

Taking from the cupboard an iron savings bank in the shape of a wolf, he continued: "When I started to keep house, I brought this into it the first thing. Every penny I could save went into his jaws. It is surprising how many pennies you can save when you have a purpose. My purpose," he continued, "was to die rich."

Yes, he was worth money according to the land which he owned and the stock he had in his barns, but his home was bare and comfortless. His wife was overworked and worn out. Of his three children, a daughter was still drudging in the kitchen; one son became a drunkard, and died in prison; the other son remained at home and wrangled with his father over every penny wrung from the fertile soil.

Two years later this man's funeral was held. Not a friend or a neighbor, not even the remaining son or daughter, shed a tear over him. As soon as the funeral was over, his children were eager to begin a quarrel for the ground that he had sacrificed his life to win.

Which of the two men was the more successful? The one "lived to bless others;" the other — how distorted his vision! The love of money had swallowed up every redeeming virtue. He had obtained his desire to become rich, but alas! it sent leanness into his soul, and he left to others that which he could not take with him.

Live for self, you live in vain;
Live for others, eternal gain.
What matters all your worldly pelf
If in the end you lose yourself?
What value riches, houses, land,
When at the judgment bar you stand?
Rejected then thou'lt surely be —
"Ye served not others, ye served not Me."

* * *

Children and Stars

NATURE study, which has been transformed in a majority of cases into nature recreation, has extended to a great variety of subjects, but has treated one important branch with curious neglect.

Birds and butterflies, trees, flowers, mushrooms, ferns, and shells have their enthusiastic admirers everywhere; but a question as to the summer constellations, or the planets which are the morning and evening stars of the month, reveals the fact that nineteen persons out of twenty can barely recognize the Milky Way and the Great Dipper. Yet what a door here stands open to the thoughtful mind!

Night after night, over city roofs the great procession passes; one need go but to the street or the window to watch. What child who has been taken out into the whispering darkness of a summer night or the glorious silver beauty of a winter evening for a star talk, has ever forgotten it? The names may slip away, perhaps, but something — a sense of beauty, of mystery, of the unspeakable wonder of the universe — remains unforgettable.

Nathaniel Bowditch, the mathematician, had an interesting device. His son says that the father rewarded their good behavior by drawing one of the constellations, in dots of ink, upon the child's hand. Happy children, so to learn the stars in shining hours!

Doubtless the stars may be learned from books or named from a professor's chair, but the parent who teaches his boy even a little of the beauty and the glory of the heavens, who puts the sky into his childhood, gives him a memory beyond all price.—*Youth's Companion*.

* * *

Home

THOMAS E. HIRST

"Life is a training school, from which parents and children are to be graduated to the higher school above in the mansions of God."

Life's training school has many rooms and teachers, but no room holds the mind with the memories of hallowed moments as does the home; and no teachers impress upon the plastic mind of youth the lessons that shape the character as do the parents.

We look back upon the first home, the garden of Eden. Man was upright, mature, and with a mind uncorrupted by sin. Woman, taken from man's side, denoting equality, had a beauty that required no embellishment, and adornment would have been superfluous. Such were the first man and his wife. They were endowed with all the rich blessings that a benevolent Creator could conceive. To them was given a home with furnishings that were renewed continually and never showed signs of wear, with food that would delight the taste of epicureans, and with health and strength as an inherent part of their being.

But the processes of time, with the works of men, have wrought a change in the wonderful plan. Changes due to the introduction of sin, the rejection of the primal idea of life in the country, and the gradual acceptance, by the majority of earth's dwellers, of city life as the best means of enjoyment, have developed an entirely different method of home life than that in the beginning.

The responsibilities, however, have not changed. Altered conditions have only made the discharge of these responsibilities more difficult.

The child's mind is swayed unconsciously by the environment of the home, but the full enjoyment of life lies not with childhood, but maturity. It is only when we become builders of our own homes that we begin to understand the influence of home life, and even this is progressive.

The youth with his bride faces the problems of existence with joy, but it is the joy of ignorance. As the years roll by, the home assumes a larger proportion of interest and importance. Life brings disappointments to temper the youthful enthusiasms, and then it is that the years of preparation spent in the ideal childhood home begin to develop in the man and woman that fineness of character which is the fruit of the well-planned endeavor of the parents. Or if the early home has not been ideal, the lives of the inmates are marred by the results of wasted childhood.

The blessing of Christ rests upon the well-ordered home. It becomes the sanctuary for all that is good and holy, the center of life for the individual, and a fortress against evil. The influence of the home is the healing balm which soothes the wounds received in the battle of daily life.

The callouses of labor are glorified when received in the struggle to perpetuate a home; and the bowed shoulders, stooped with the years of toil, become a symbol of uprightness as the fruits of faithfulness and diligence are wrought out in other lives.

It is true that the happy voices of children may not echo through every homestead, but none are denied the privilege of molding others through the kindly word or thoughtful act.

Home is the outward expression of the longing for better things in the heart, and though many have become wanderers on the face of the earth, yet to all of us the strains of "Home, Sweet Home" bring a responsive thrill, as we repeat,

"Be it ever so humble,
There's no place like home!"

* * *

A Wise Motto

THE other day, as I was clinging to the strap of a street car, says a writer in the *Christian Advocate*, two ladies sat near me, and as one opened her purse to pay her fare, a scrap of paper pasted to the leather was disclosed.

"Is that your shopping list?" asked the other; "it doesn't look like a long one."

"No," was the reply, "it is not the list, but it is what keeps the list from being a long one," and she read:

"He who buys what he does not need, will soon need what he cannot buy."

"What a capital guardian of your capital! You must let me copy that for my leaky purse. Who wrote it?"

"I don't know, but I wish I did; for he has saved many a dollar from lightly rolling from my hands since I put it here."

I was interested in the conversation, for at that very moment there lay in my notebook a scrap which I would have brought forth but for the fact that my own corner was reached.

I publish it; for if the truth which it contains were assimilated, many a pocketbook would remain a pocketbook:

"We are ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants. If they are real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy."

* * *

Hints for Young People

BE natural; a poor diamond is better than a good imitation.

BE reticent; the world at large has no interest in your private affairs.

TRY to be sensible; it is not a particular sign of superiority to talk like a fool.

Avoid causes of irritation in your family circle; reflect that home is the place to be agreeable.

Sometimes, at least, allow your mother to know better than you do; she was educated before you were born.

BE ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

BE truthful; avoid exaggeration; if you mean a mile, say a mile, and not a mile and a half; if you mean one, say one, and not a dozen.—*Selected*.

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.

OPENING OF THE KANYE DISPENSARY-HOSPITAL

THE opening of the Kanye Dispensary-Hospital occurred on the afternoon of May 17, 1924. There were present Mr. J. Ellenberger, I. S. O., Resident Commissioner of the Bechuana-land Protectorate; Captain Moseley, the local magistrate; Mr. Hugmore, of the Kanye London Missionary Society; Elders J. W. MacNeil, J. N. de Beer, and J. R. Campbell, about thirty European friends, and just over one hundred natives, including the paramount chief and his headman.

Elder De Beer acted as chairman of the proceedings. Mr. Hugmore offered the invocation, following which Elder J. W. MacNeil told in brief of the purpose of our work. He used as his text Matthew 10: 7, 8. He emphasized the dual nature of our work,—teaching and healing,—and told briefly of our sanitarium system throughout the world and the part it plays in this reform movement. It was made clear that no worthy person, whatever his creed, would be turned away or refused treatment. He then offered the dedicatory prayer.

Mr. Ellenberger addressed the assembly. He was glad for the evidence of good will as shown by missionaries of different societies taking part in the same service. He congratulated Seventh-day Adventists in accomplishing what the government and the natives had been unable to accomplish through lack of funds. He told the natives that as they had heard the hospital had been built for them, they should avail themselves of it and heed the instructions given them. He regarded it as a distinct step in advance for them to have a hospital in Kanye, and wished the enterprise every success.

Mr. Ellenberger then unlocked the door, and declared the building open to receive patients.

The Kanye Dispensary-Hospital is one of the "least in Israel," but the house is well built of brick, plastered with cement on the outside, and the roof is of iron. There is an office, a treatment-room, an operating-room, a pharmacy, and two wards. We are fitted up to accommodate six hospital patients.

Our medical work reaches all classes. At the time of writing we have the old native queen in the hospital for treatment. She is the regent ruler until the young paramount chief becomes of age. In our dispensary practice we see fifteen to thirty patients a day. They often come long distances. Recently two natives traveled 300 miles

across the desert for medical aid. It took them three weeks to reach us.

Miss Daisy Ingle is our assistant in the dispensary and hospital. She has given hundreds of hydrotherapeutic and other treatments during the last six months (since we started to record the number). With hydrotherapy, simple remedies, and some surgery, we are able to get good results in the majority of cases.

In the Kanye church at the present time there are twenty-eight baptized believers and thirteen more in the baptismal class. In our church gatherings we have from fifty to seventy present. There is continued interest here and in surrounding districts.

The medical work is sowing the seeds of truth in many hearts. A patient whom we had successfully treated, carried such a favorable report of our work back to his village (sixty miles away) that the headmen of the place have asked us to open a dispensary there, and also to teach them the message.

So the work is growing in this section. We ask the brethren and sisters in the homeland to pray that with the aid of the right arm the gospel may be proclaimed with power in the Bechuana-land Protectorate.

A. H. KRETCHMAR, M. D.

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INVESTMENTS FOR MISSIONS

By a happy providence I found myself present when the members of the Sabbath school in Sioux City, Iowa, were reporting on what was to me a new line of missionary effort. We had had a spirited study of the lesson for the day. The children had returned from their rooms, and an air of pleased expectancy pervaded the audience, when the superintendent, Mrs. F. E. Bresee, who is shortly to accompany her husband to one of our most needy mission fields, announced that the time had come for reports on the summer's investments for missions.

Then we had about twenty minutes of lively reporting. Some had raised radishes, lettuce, and other garden produce. Some had set apart one or two settings of eggs. Some had dedicated a certain portion of the farm crops. The children had quite generally engaged in gardening; but they had earned money also in other ways. The gifts of the children in the primary department alone amounted to more than forty dollars.

The efforts of the older members had not been equally successful from a financial standpoint; but all testified to the rich blessing that had come to

them as a result of doing something in partnership with the great Giver of all good things to forward the cause of missions. It was indeed a most inspiring occasion. Almost every member of that Sabbath school, numbering something over a hundred, had been watching some definite investment during the summer, the results of which had been dedicated beforehand to give the gospel to the world.

The reports concluded, the collection baskets were passed, and came back well loaded. The cash that morning amounted to nearly one hundred fifty dollars. But there was more to come. In some instances the results were not yet known. Thus, one brother had dedicated the proceeds of an acre of corn which had not yet been sold. This was the largest single investment mentioned in the reports; but there were others still to be heard from. When the final report is made, it will doubtless be seen that these various little enterprises have very considerably augmented the mission offerings of that Sabbath school.

If all our schools adopted the plan, and carried it out with the enthusiasm shown by the little company in Sioux City, it would mean the addition annually of something like half a million dollars to our mission funds. Moreover, it would not impoverish the people who had a part in it. The initial outlay would be small, but with the blessing of God the increase might be great. And the mere doing of it brings a blessing. Who knows how many of the bright-faced children who had a part in this offering in Sioux City may not have had their own little feet directed more surely into the way of peace because of this effort to bring light to those in darkness? It is good also for us older ones to have our minds centered on the thing of supreme importance,—the giving of the gospel to a needy world.

Judging from the radiant faces of the members on that Sabbath morning, the investments for missions plan is a permanent thing in the Sioux City school, and if other schools follow the example, they will share the happiness. It is when our lives are yoked up with the needs of the great mission fields that we are able to share most fully in the joy of our missionaries who are on the ground and doing the work.

M. E. OLSEN.

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IN the month of September, 1923, a church was organized at Beaver Dam, Wis., with a membership of fourteen. Now the number is twenty-one. Four of these were baptized recently.

INGATHERING SUCCESS IN THE PHILIPPINES

THE following interesting paragraphs are taken from a letter just received from M. F. Wiedemann, home missionary secretary of the Philippine Union:

"We just started our Harvest Ingathering campaign here in Manila last week, and had a wonderful experience. It fell to the lot of Brother Woesner, our secretary-treasurer, and me to start the campaign here. Before we went out, we had earnest prayer, and asked the Lord to arrange an interview for us with Mr. Lim, the richest Chinese in town, and to give us 1,000 pesos.

"It took us quite a while to see this man, but when he came down to his office, he was very friendly. We told him of our work, and then I asked him to start our list with five or ten thousand pesos. He said his family was conducting a school in China that was costing them forty thousand pesos every year, so he could not give so much, but he would be glad to give one thousand pesos. It was such a direct answer to prayer that I hardly knew whether to ask him for more or not; but finally I suggested that he make it two thousand. He then telephoned to his mother, and after a few words said they would make it 1,500 pesos. He then went to an old safe, and came out with a whole handful of bills. As we left him, we could only praise God for His goodness to us.

"We have worked a little over a week now, and the Lord has blessed us with nearly three thousand pesos in the city. Business is worse than it has been at any time since the crash; still the Lord moves upon the hearts of men, and causes them to give. We have received nearly twelve thousand pesos to date in the islands, and hope we shall reach the fifteen-thousand-peso mark. We pray most of all that some souls may be won by this work."

* * *

A GOOD WORD FROM INDIA

OUR brethren in India are having some good experiences in reorganizing their colporteur work, placing it on the regular subscription per cent basis instead of paying their colporteurs part salary and employing colporteurs from other missions. Brother A. E. Nelson tells of the very successful experience of one native Indian brother who gave up a position in a drug store in Poona to take up the colporteur work. Brother Nelson says:

"I have just returned from a two weeks' visit to the Bombay side, where I had the privilege of spending several days with our new Indian colporteur who has just lately accepted the truth. He is the most promising man for the colporteur work, I think, that we have in India. He is a real Seventh-day Adventist, and his wife, who is a B. A., is standing right by him. In two months' time he has sold books amounting to 559 rupees. He is selling 'Health and Longevity.'

"I think the Lord has wonderfully rewarded us for the stand we took at Poona against employing outside colporteurs to sell Seventh-day Adventist literature. This man is as good as ten of them when it comes to sales, and is infinitely better in character. Besides, he is self-supporting, and does not worry us by pleading hard times and begging to be given more salary. He is making more than he was mak-

ing in the drug store, and is very much encouraged over the work. The following is a quotation from his last letter, which I received just yesterday:

"I am just a beginner in this beautiful work, and I enjoy it very much. I quite realize that the work demands patience, and that one has to keep at it always. Above all, prayer is very important, because prayer wins victory. I have already experienced it, and will tell the world that our God is a God who answers prayer. I know that our work has been blessed of God. The work is going on, and the gospel is being preached to all. There is very little time left, and we have to press on as quickly as we can."

"This has quite a different ring from the usual run of the letters under the former régime. It is refreshing and encouraging, while the other letters were miserably depressing.

"You mentioned in your letter that to employ only Seventh-day Adventist colporteurs might result in the work's going a little slow at first, but it has proved to be just the opposite. This one man's sales equal ten other men's sales, and he came on just a short time after we had taken our stand against the employment of non-Seventh-day Adventists."

It always pays in any field to conduct the work on a strong Christian basis.

N. Z. TOWN.

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WINNING THE HEATHEN WITH A BRASS BAND

BROTHER E. B. HARE, who has charge of the mission station among the Karens at Kamamaung, Burma, has secured instruments and trained a band of about twenty-two boys. When Elder C. H. Watson and I visited Burma a few months ago, we accompanied Brother Hare and his band to one of the native villages. He used the band music to call the natives together. They seemed to enjoy listening to it. Interspersed with the music were short gospel talks. Concerning this band work, Brother Hare writes:

"I know you will be interested in a short report of our vacation brass band tour. Our band was out for a fortnight. We visited 30 villages, preached 44 sermons, made 752 visits, gave away 629 tracts, and sold 64. We had a very good time, and believe that this trip has been a good thing for our work. You will be interested to know that we held meetings in Burmese, Pwo-Karen, Sgau-Karen, and Taungthu. Evangelist Tha Myaing did the Burmese preaching, and when we came to a Pwo-Karen village, my second trombone player translated from my Karen into Taungthu. We were delighted to see how it could be done. In addition to this, there was opportunity for my teachers and big boys to preach 'on their own' in Sgau-Karen. I even started Brother Baird on the last part of the trip, and he did well. I was delighted at his success. In fact, I was delighted over every sermon preached, and feel that these vacation tours are a great help in training my boys and teachers."

N. Z. TOWN.

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OHIO CAMP-MEETING

THE sixty-second annual encampment of the Ohio Conference, held this year at Bowling Green, August

14-24, gave evidence of the great blessing of the Lord, and of the increasing progress under His guidance of the work in this State. The large attendance at the meeting, the well-organized camp, and the natural scenery were only part of the temporal blessings; the spiritual blessings were even greater, and cannot be enumerated. In the company of 1,200 who attended were those who were rich in experience, and full of helpful things to tell, making the meetings interesting and beneficial.

The record of every department showed progress over the previous year, and the conference as a whole showed definite accomplishments. Strong evangelistic efforts have been held in many centers in Ohio, and as a result three new churches were added to the conference. The tithe for the quadrennial period is \$520,530, which is a gain over the previous period of \$206,983. The Sabbath school offerings for the two Sabbaths of the camp-meeting were \$1,592, and in addition about \$4,000 was raised for missions and the academy.

No changes were made in the selection of officers. Elder N. S. Ashton, under whom the work has been progressing, was unanimously re-elected president.

Those in attendance from the General Conference were: C. E. Weeks, M. E. Kern, W. W. Eastman, and H. H. Cobban. E. L. Richmond, B. G. Wilkinson, D. H. Kress, and the union secretaries were also present.

The young people's meetings were under the leadership of Mrs. A. E. King, in which the large number of young people responded in a commendable manner. They were all encouraged to obtain a Christian education.

The evening meetings brought large numbers from the city of Bowling Green, the great pavilion being crowded and hundreds listening from the outside. Those present at the meetings all testified to the good spirit which prevailed, and the people went home refreshed in new spiritual blessings.

F. H. ROBBINS.

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SINGAPORE, STRAITS SETTLEMENTS

SINCE our arrival here at Medan, six months have now passed. The Lord has been very good to us, for which we praise Him. It gives me great pleasure to take a retrospect at times, reviewing God's goodness and blessings.

With reference to our place of meeting, the Lord has helped us to get a much larger and pleasanter place than the one our people have used during the last six years. The former place was small and ill ventilated, but now we have the use of a hall 45 x 32 feet, with marbled floors. This with the use of the necessary furniture, including a piano, has been offered us by the Medan hotel, free of charge. We

thank the Lord for it. We are thus enabled to pay for a tent which we ordered a short time ago, with which we desire to do aggressive work for the Master, and hope to be successful.

Besides our regular Sabbath school, we have a home department. Last Sabbath we started meetings at the home of a Eurasian family who are keeping the Sabbath. The husband has long been a reader of the *Signs of the Times*. The parents are well along in years, and the father is paralyzed, so he cannot get about much. I taught the older people and Mrs. Schmidt the children. We opened and closed our school by singing several duets. The dear old man wept for joy, for, he told us, no one had sung for him for six years or more.

I thank the Lord for the power of music. What a grand chorus that will be when all of God's children sing the song of victory! Shall we not all be more faithful in the service we now render to our Creator and Redeemer? May that be our experience.

I. C. SCHMIDT.

PITCAIRN ISLAND.

FROM a letter received from Brother M. E. McCoy of Pitcairn Island, written Oct. 26, 1924, concerning the work in that place, we quote the following:

"We scatter literature here on boats going to and from the Panama Canal. Some of the passengers seem very anxious to get it. I do believe God will bless it to the good of some souls.

"I suppose you know that none of our outside workers have visited us since 1917 until April 1 of this year. Pastor and Mrs. Hare came over from Australia. It was good to have them here for six and one-half months. They returned home five days ago, much to our sorrow. Still we know that God's work needed them elsewhere.

"Brother Hare was here to conduct our Week of Prayer meetings in June, and also our camp-meeting, October 4-14. During this season, God came especially near, and His Spirit was poured out upon the community as it has never been before. To me it looks as if it is the latter rain. On the last day of the meeting Brother Hare baptized sixty-five members into our church, some from among our young people, for which I do thank God and take courage. Pitcairn never had a brighter prospect than it has today."

MISSIONARY COLPORTEURS

OF all workers, I think canvassers meet with the most interesting experiences, so I am going to pass on some that were told to me yesterday by Brother Justin Hoetaoeroek, one of our most zealous missionary canvassers. He is a missionary canvasser because he is willing to sacrifice sales for the privilege of talking with men about their souls' salvation.

One day he entered the office of an Englishman, but was promptly met with the order to get out as quickly as his feet could carry him. Instead of fleeing, he took out a little book and

said, "If you will read this, you will be converted." The man replied, "I don't want any books; get out;" but then he asked, "What book is that?" Our brother said, "It is 'Christ the Divine One,' sir." He sold the book, and later when he called to see how the man liked it, he sold two more, besides having made a friend. He learned that his friend is a prominent government official.

Another day this boy was at the home of a Malay, a Mohammedan, in Kuala Lumpur. After buying a health book, the man insisted on his staying to dinner. Before he began to eat, Brother Justin bowed his head and gave thanks. After this his host had a very serious face, and the canvasser feared he would be invited to leave. But after a while the Mohammedan asked, "Why did you bow your head before you ate?" The reply he received was, "Because I must thank God for His goodness to me in giving me food to eat." This opened a long conversation between them about religion, and the canvasser had the opportunity of telling him about the message of salvation.

The host said, "If I had not seen you bow your head and pray, I would have no use for you; but because you did that, I think your religion must be good. God bless you, and come again."

BEATRICE B. LEEDY.

INCREASING LITERATURE SALES IN LITTLE DENMARK

THE "Testimonies" tell us that "the wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of Truth." This is being remarkably illustrated in the little kingdom of Denmark. This country has an area of less than that of New Hampshire and Massachusetts, and a population 500,000 less than that of Massachusetts.

The following report from Brother Paul Olsen, field missionary secretary of the Danish Conference, shows how remarkably the Lord is blessing the sale of our literature in that little country:

"In 1923 our sales were 180,438 kroner (approximately \$40,000), or 36,000 kroner more than in 1922; but in the first three quarters of this year we are 30,000 kroner ahead of the same period last year. We hope that with the help of the Lord, during 1924 we shall have the largest sale of literature we have ever had in Denmark. Our sales for the first three quarters are only a few hundred kroner less than during the same period of 1920, which was the biggest year in Denmark.

"During the Big Week I took 1,000 kroner's worth of orders for one of our large books, and had a 100-percent delivery, besides delivering about 100 kroner's worth extra. We have a good staff of honest workers in Denmark. When we remember the Lord's promise, the prospect is bright. My hope is in Him who only can bring help and blessings."

N. Z. TOWN.

OUT OF A MOTHER'S HEART

GIFTS to the cause are not all measured by financial standards by any means. Here is a letter from a mother sixty-one years of age, who has given one son to the mission fields, and has another child to give when the way opens and the call is made. She says: "I educated both my children for this work." And after speaking of her means of earning a living, she says, "Do not consider me when my children are chosen to go."

This mother adds:

"In Malachi the Lord makes promises, and I have been proving Him. He says to do it, so I am doing it. As the Lord prospers me, I divide my income by four, setting aside one fourth. From this I pay my tithe on the whole, and keep the rest to answer calls that come, including the weekly gifts for missions. The Lord knows what can be done if we will only trust Him."

Surely the angels of God are writing many a record of loving service and sacrifice of which little is being said on earth. Thousands of homes are shaping expenditures and saving for God, in order that larger gifts may be made to Him. This is why the work moves forward.

W. A. SPICER.

LITERATURE SALES IN THE AUSTRAL UNION

BROTHER W. A. BERGHERM sends the following report of the colporteur work:

"During the first six months of 1924 there has been a gain in sales in the Austral Union of \$12,491.16 (gold). During the first six months of 1923, the total sales amounted to \$42,540.68. During the same period of 1924 the total was \$55,031.84. The gain during May and June over the same months last year was \$7,862.35. The gain for the first four months of the year over the same months last year was \$4,628.81. So our best gains were made during the winter, usually the most unfavorable months."

APPRECIATION OF THE "REVIEW"

I ACCEPTED the third angel's message only a year ago. It does my heart good to read the testimonies of those old in the faith. The REVIEW is surely a godsend to me. The reports and experiences of our missionaries are a great inspiration to me to do more for the cause of my Saviour. The other articles are helping me daily to find more light and truth. I would gladly give up all other papers now coming to our home, to keep this faithful servant of the Lord. My courage in this glorious message is good. My prayer to God is for strength to live a victorious life, and to be ready for His soon coming. I desire the readers of the REVIEW to pray for me.

WILLIAM E. WIDING.

Pontiac, Mich.

FOLLOWING the general meeting in Newfoundland, seven persons were baptized.

WORKING FOR NEIGHBORS

If all our people were as anxious for their neighbors to know the truth as our faithful brother, Len Kee, and his good wife, of Kuala Lumpur, many of our neighbors would soon be within the fold.

These people are gardeners. One day we asked them if they could not bring some of their heathen neighbors into town with them on Sabbath to the services. They related how they had persuaded different ones to go, but that it always seemed to turn out unfortunately. One lady returned home quite sick. The devil took advantage of the opportunity or was the insti-

gator of it, and frightened the poor, superstitious people out of going any more. But they are telling them as they have opportunity, most strongly by the change that has been made by the gospel in their own lives. Above their door you may read the sign, "Seventh-day Adventist Mission Members."

BEATRICE B. LEEDY.

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A READER SINCE 1857

I HAVE been a reader of the REVIEW since 1857. When we first learned of this truth as believed by our people, we were living in Hillsdale County, Michigan, on a little farm of forty

acres, and we began reading the paper. It seems such a part of me that I do not know how to do without its weekly visits.

Elder J. S. James was with us, and in his talk he spoke of Brother and Sister Amadon and Elder Byington and others of the pioneers. He was talking of the Sabbath school work in those days as compared with now, and I was carried back in mind to our Sabbath school in Ransom Center.

We lived on a little farm, and as Adventists we loved the brethren and stood ready to learn all we could about the work of Seventh-day Adventists, the Sabbath school work in all its

Colporteurs' Summary for October, 1924

NORTH AMERICAN DIVISION									
	Agents	Hours	Value, 1924	Value, 1923		Agents	Hours	Value, 1924	Value, 1923
Atlantic					Florida	11	1409	\$1601.45	\$2463.60
Bermuda	--	---	\$	\$	Georgia	9	610	1034.71	1261.75
Gr. New York	2	271	329.65	3001.85	Total	52	5829	7430.74	21129.25
Massachusetts	15	1533	1223.50	1517.55	Southern				
New York	19	1337	1974.70	2248.90	Alabama	17	2028	2356.25	1928.25
New England	9	270	2226.80	995.90	Kentucky	5	1152	2452.60	3246.40
S. New England	10	522	954.60	1302.65	Louisiana-Mississippi	16	1737	4446.00	2753.70
Total	55	3933	6709.25	9066.85	Tennessee River	13	1612	3400.15	1522.00
Columbia					Total	51	6529	12655.00	9450.35
Chesapeake	10	517	1006.15	3588.52	Southwestern				
E. Pennsylvania	14	1226	2032.90	3095.94	Arkansas	15	1735	351.25	455.75
New Jersey	19	1421	3608.88	2671.25	N. Texas	10	734	616.10	580.25
Ohio	32	3692	5492.71	4067.85	Oklahoma	10	1615	1827.77	1082.47
Potomac	21	1639	3696.15	3451.95	S. Texas	8	732	1230.10	511.00
W. Pennsylvania	12	880	1862.20	1330.66	Texico	9	832	1249.50	-----
W. Virginia	22	1194	3400.35	1384.50	Total	52	5648	5274.72	2629.47
Total	130	10569	21099.34	19590.67	Totals	646	51441	89190.67	95372.50
Lake					FOREIGN UNION CONFERENCES AND MISSIONS				
Chicago	25	1235	2733.68	4029.20	African Division	18	943	2920.77	-----
E. Michigan	23	1910	3020.30	1753.80	Australasian Division	84	4620	15157.18	18542.61
Illinois	15	858	2332.31	2380.68	European Division				
Indiana	16	788	1655.95	2611.90	Baltic	75	3379	3083.13	-----
N. Michigan	--	-----	-----	1032.85	British	59	6234	4633.34	-----
N. Wisconsin	8	909	1022.75	893.80	Bulgarian	6	699	75.92	-----
S. Wisconsin	17	732	1633.58	864.95	Central European	127	18655	9895.04	-----
W. Michigan	24	1575	2849.63	1302.95	Czecho-Slovakian	45	3353	635.05	-----
Total	128	8007	15248.20	14870.13	East German	220	28885	9518.08	-----
Central					Egyptian	2	-----	66.77	-----
Colorado	8	361	312.85	502.75	Grecian	2	-----	36.30	-----
Inter-Mountain	1	25	51.75	206.50	Hungarian	31	2947	761.80	-----
Kansas	8	974	980.50	1774.00	Jugo-Slavia	23	2420	513.70	-----
Missouri	15	965	1446.45	622.50	Latin	78	4921	3673.31	-----
Nebraska	6	247	433.60	256.60	Polish	23	1824	531.62	-----
Wyoming	1	91	196.50	600.75	Rumanian	23	1010	145.71	-----
Total	39	2663	3471.65	3963.10	Scandinavian	128	16533	9781.59	-----
Northern					West German	300	37364	13934.81	-----
Iowa	4	440	554.85	702.70	Far Eastern Division				
Minnesota	7	777	1953.95	2195.23	Central China	21	1189	643.32	1427.27
North Dakota	2	34	62.50	81.50	Chosen	20	1600	636.14	356.35
South Dakota	2	213	121.75	1026.30	East China	--	-----	326.19	-----
Total	15	1464	2693.05	4005.73	East Siberian	6	-----	35.00	-----
North Pacific					Japan	44	2512	1110.53	408.78
Montana	--	-----	-----	149.50	Malaysian	38	1381	1571.75	-----
Idaho	--	-----	-----	40.50	Manchurian	9	343	31.25	341.81
S. Oregon	4	217	738.25	233.67	Philippine	--	-----	-----	3776.99
Upper Columbia	4	191	423.10	323.50	South China *	37	-----	2648.91	343.00
W. Oregon	12	377	1026.20	1698.25	Inter-American Division				
W. Washington	10	440	646.40	669.53	Aztec	8	903	2762.20	11820.39
Total	30	1225	2833.95	3164.95	Antillean	--	-----	-----	10998.09
Pacific					Caribbean	17	1280	1251.68	5648.51
Arizona	2	145	695.80	-----	South American Division				
California	3	167	607.60	1733.50	Austral	40	3086	6963.37	12733.30
Central California	--	-----	-----	114.50	East Brazil	35	3079	3026.32	1332.04
N. California	4	58	380.30	-----	Inca	8	407	1178.97	159.61
Nevada	--	-----	-----	-----	South Brazil	26	2386	3897.70	3103.76
S. California	7	257	1327.80	1930.15	Southern Asia Division	34	3582	2369.22	1302.40
S. E. California	7	253	446.65	53.05	Foreign totals	1587	160535	\$103866.57	\$72294.91
Utah	--	-----	-----	-----	North Amer. totals	646	51441	89190.67	95272.50
Total	23	880	3458.15	3831.20	Grand totals	2233	211976	\$193057.24	\$167567.41
Eastern Canadian *					* Two months' report.				
Maritime	5	177	1003.30	309.50	COMPARATIVE BOOK SUMMARY				
Newfoundland	2	-----	600.00	-----		1921	1922	1923	1924
Ontario	11	1278	1943.75	1643.55	January	\$234508.59	\$ 64723.42	\$192016.17	\$221656.70
Quebec	8	71	257.00	164.55	February	246104.17	269480.88	177248.98	149211.28
Total	26	1526	3804.05	2117.60	March	229220.64	335216.32	201354.25	191862.72
Western Canadian					April	261838.96	253342.04	185969.41	253879.38
Alberta	8	553	926.65	1119.70	May	242377.33	241475.39	229885.40	220733.80
British Columbia	11	778	1507.90	433.50	June	385315.49	515302.10	318742.88	256677.35
Manitoba	3	93	470.50	-----	July	356481.93	321879.95	334362.50	353030.08
Saskatchewan	23	1744	1607.52	-----	August	246749.54	229762.18	334473.11	235565.46
Total	45	3168	4512.57	1553.20	September	331932.39	225721.42	187464.07	181605.55
Southeastern					October	165869.44	112044.39	167667.41	193057.24
Carolina	22	2498	2329.10	10623.98	November	178215.72	209852.79	127187.84	-----
Cumberland	10	1312	2465.48	6779.92	December	177428.46	145672.59	86424.62	-----
						\$3075842.26	\$2724473.97	\$2542746.64	-----

branches, and the health principles. Although we did not have Sabbath School Quarterlies, we had our lessons. We were always very happy when some minister would come and spend a few days with us. We did appreciate their labors.

MRS. MARY E. R. EDWARDS.

* * *

We greatly appreciate the interest which our ministers throughout the field have manifested in the recent campaign for the REVIEW AND HERALD. Elder R. D. Hottel, an old-time worker in Virginia, gives us this cheering word:

"I have been a subscriber to the REVIEW about forty-seven years, and have always done, and will do, everything in my power to get it to every home in our church here, and in other places that I may be called to visit. I think that every home in this church is reading the REVIEW at this time."

* * *

I AM thankful I can add my little mite, and tell you I have taken the REVIEW for fifty years, and my father has taken it ever since I was a little girl.

I look forward to its coming every week as I would that of a near and dear friend; and if I do not get it in time for Sabbath reading, I feel lost. O, I love it so much! I love this message, and long for my Saviour.

MRS. M. PETTIT.

* * *

J. Q. Foy, one of the pioneer believers in this message, and connected for years with the Battle Creek Sanitarium, speaks this good word for the REVIEW, under date of November 16:

"The REVIEW is the only thermometer by which a Seventh-day Adventist can really determine the condition and needs of the great cause of God in the world, with which we all have to do, in which we are, or ought to be, interested. Those who have this thermometer will keep abreast of the work, while those who do not will sooner or later find themselves far in the rear."

* * *

No believer in this great movement can afford to be without the REVIEW, which brings us in touch with the workings of the third angel in the four corners of the earth. Its weekly visits, with the fresh experiences showing how the truth is marching through the earth, gives one an inspiration and leaves a feeling like that experienced when the truth first came to one's notice through the preaching of the message in the tent or in the hall. I believe the REVIEW is one of God's instrumentalities to aid us in keeping our lamps trimmed and burning.

FRED JOHNSON.

* * *

A PRESENT HELPER

ONE year I had a small plot of sweet corn just coming up when I saw a very large flock of several hundred blackbirds moving about, evidently in-

tent upon making a foray upon the corn. They lighted in the trees close by, and began flying down to the ground. I then asked God for protection, for I knew unless the Lord intervened, the corn would be destroyed in a few minutes. Those birds stayed near the corn patch for a short time, but as far as I could see not one entered the field, and in a short time they flew away and out of sight, and did not return.

Of course, such things might be explained away, but I have found by other experiences that the Lord is waiting to help, and when He does not answer my prayers in the way I desire, has often made the reason plain to me.

F. F. PORTER.

* * *

GLEANINGS FROM THE FIELD

TEN of the students of the Atlantic Union College were recently baptized.

AT Phoenix, Ariz., three persons were recently baptized by Elder E. R. Lauda.

ELDER W. A. WESTWORTH recently visited the Galesburg, Ill., church, and while there baptized nine candidates.

ELDER W. A. SWEANY recently baptized seven persons at Sacramento, Calif. They came into the truth as a result of the effort held in Roseville during the summer.

THE church at Modesto, Calif., has recently added by baptism twenty-one persons to its membership. These are the fruit of Elder Adolph Johnson's efforts in that place.

AN effort was held during the summer in Arizona by Elders A. N. Allen and C. E. Moon, which lasted six weeks. At the close twenty-two asked for baptism, and since then others have taken their stand.

ELDER O. J. NERLUND tells of some interesting experiences he had while working in the Harvest Ingathering campaign. One evening while he and his wife were working in Poulsbo, Wash., they attempted to get in touch with a Japanese family that lived over a fish plant. They could see no light except in one window in the upper story. They finally found a door that was unlocked, and entered. The watchman heard them, and came to ask what they wanted and how they got in. They replied that the door was unlocked, and then told their mission. The watchman helped them locate the Japanese family, and as a result they obtained \$4 at that place. A merchant was solicited one day, but refused to have anything to do with missions. A paper was left, and the next day when they met the merchant he handed them a five-dollar bill. Brother Nerlund also reports that he recently baptized two persons at Raymond, Wash.

ELDER A. N. DURRANT reports that on Sabbath, September 27, he baptized nine colored members in Newark, N. J. Brother Durrant later held a two weeks' series of meetings in Burlington, N. J., following which a colored church of eleven members was organized on October 11. Others will join later on. Elder N. J. Grant of Camden will have charge of this church.

ELDER AUGUST ANDERSON organized a church of twelve members at Mineral Center, Minn., on October 1. Five of these were baptized at that time, three united with the church on profession of faith, and the others were added to the church by letter from other churches. A church was also organized by Elder Anderson at Two Harbors on November 1. This church at the present time has eight members, but others are expected to join soon.

FROM the *Far Eastern Division Outlook* we quote the following experience of two of our Chinese canvassers:

"One night Brethren Tsan and Chow arrived at a place called Level Land, or Sha Ping. As towns are thirty or more miles apart, they arrived late in the evening, and found all the space occupied in the inn. Being strangers, and having no other place to go, they, after insisting, were finally permitted to place a few boards in a little stuffy hole under a stairway. There was only room enough for one, so Brother Tsan, having a mosquito net, managed to get half a bed in the big room with the other occupants. He left his money and other luggage in the little room under the stairs with Brother Chow.

"During the night the inn was robbed, and Brother Tsan had to stand in line against the wall with a gun pressed against his stomach, while the place was searched for valuables. Everything of value was carried off, including Brother Tsan's mosquito net. The innkeeper's daughter-in-law was taken for ransom. In the dark the little hole under the stairs was overlooked, and much to Brother Chow's joy the robbers did not find it, though they passed by the door many times. The book money and clothes of our brethren were in this dark corner, and except for the net they lost nothing."

Appointments and Notices

PUBLICATIONS WANTED

Mrs. A. P. Malone, 916 East 3d St., Tulsa, Okla. Books, papers, and tracts for use in reading rack in a Home Bakery and Vegetarian Cafeteria.

Please send all home missionary papers, such as *Our Little Friend*, *Youth's Instructor*, and all other denominational literature, to Mrs. Sarah Kesecker, Brunswick, Md., instead of Mrs. Esie Forrest.

* * *

REQUESTS FOR PRAYER

Request for prayer is made by a sister in Tennessee, that her two sons and son-in-law may be converted.

A sister in Iowa desires prayer for the restoration of her health. She is unable to walk without a cane, and is in such a condition that she is unable to lie down.

A request for prayer comes in from Connecticut, for a church member who is at the present time deranged mentally. Prayers are also requested for the conversion of his children.



BOOKS

by

ELDER W. A. SPICER

The Hand of God in History

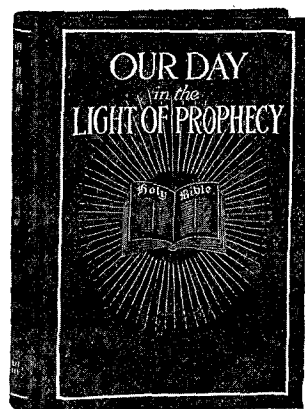
History and buried tablets which have been brought to light are called upon to witness to the authenticity of the Bible prophecies, and the response is a vindication of the truthfulness of the Sacred Word.

In this book the Bible student will find authentic information which has not been previously collected into one volume and which will be greatly appreciated. It is the answer to the skeptic and the infidel, and an incentive to greater faith in the written Word. 246 pages, illustrated; bound in cloth, price, \$1.25.

Our Day in the Light of Prophecy

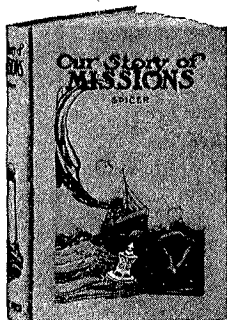
This is a book for the present time. The great fundamental principles of the gospel as taught in the Scriptures, are clearly and simply told, using the Bible as its own interpreter. The prophecies of the word of God are made to shed their light on present-day conditions.

To those who are inquiring after truth, who want to know the meaning of current events, we recommend this volume of 380 pages, 154 beautiful illustrations. Price, bound in cloth, \$3.50; in half leather, \$4.25; in full leather, \$5.00. Published also in Danish, German, and Swedish.



Our Story of Missions

Years of service in this message, and extensive travels in all parts of the world, qualify Elder Spicer to present ably to our people an interesting and authentic history of our missions. In his visits to these countries he has been able to secure first-hand information of experiences through which they have passed and the blessings of the Lord upon the efforts to carry the message in these far-off lands. Every worker should obtain this book for the valuable information it contains. 372 pages; price, \$1.75.

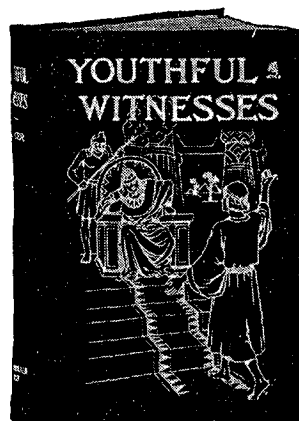


Youthful Witnesses

In this volume the author has given to our youth perhaps the best production from his pen. It contains the stories of thrilling experiences and heroism of young men and women, and even children, who stood the most severe tests, even to death, in defense of their Christian faith.

"Youthful Witnesses" will be appreciated in every home where there are youth. It will stimulate courage in the hearts of our youth, upon whom this message must depend for its final completion.

Bound in cloth, 255 pages, well illustrated; price, \$1.50



The Hand That Intervenes

This is a valuable collection of interesting experiences of workers and missionaries, which show the intervening hand of Providence in a special manner in the preservation of God's people.

The author has visited countries in all parts of the world, and talked with many whose experiences have been related, and learned from others experiences of close friends and acquaintances. This is a remarkable book of heart-inspiring experiences, appealing to both old and young. 334 pages, illustrated, cloth binding; price, \$1.50.



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REVIEW AND HERALD PUBLISHING ASSOCIATION

Takoma Park, Washington, D. C.



WASHINGTON, D. C., DECEMBER 18, 1924

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

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

ELDER AND MRS. C. E. WEAKS sailed from New York on the "Leviathan," December 6, for Europe. Brother Weaks has been appointed secretary of the publishing department for the European Division.

* *

ONLY a few years ago the work was but starting down in the Telugu Mission, in India, among the canals and river channels of the Godavari, where it pours into the Bay of Bengal. Now Sister Jennie Flaiz, writing from the mission headquarters, says, "We have twenty-two Sabbath schools, with a membership of nearly 450."

* *

A LETTER from Elder H. J. Löbsack, of Moscow, reports 911 received into the church in the second quarter of this year. He adds, "We hope the third quarter will be yet better." He reports the holding of a most profitable conference of workers in Moscow, and adds, "Nothing stands in the way of the free preaching of the everlasting gospel in our great republic. We sing the song of victory in our homes, and send our greetings to our brethren in all the world."

* *

THE "REVIEW" AS A NEW YEAR'S GIFT

We wish to reiterate our sincere belief that our church paper will make a most appropriate New Year's gift for 1925. Why not send it to the absent member of your family, to some friend who through the years you have been trying to interest in this message? You may be remailing your own papers, but these do not make the appeal that would be made if the REVIEW went week by week through the regular course of mail. We know of some who have followed this plan in the past with excellent results. We wish to commend it to your earnest consideration.

In this connection we wish to express our great appreciation of the efforts of our brethren and sisters throughout the field in behalf of our church paper during the recent campaign. We have taken great pleasure in entering upon our subscription lists thousands of new subscribers. Because of this, the REVIEW will enjoy the largest circulation it has reached for several years. But there are still others to whom it should go. We cannot rest content until our objective is reached, — our church paper in the home of every English-speaking Seventh-day Adventist in North America. Will you unite with us in making this purpose possible?

* *

CULTIVATING THE UPWARD LOOK

God has a loyal people in this earth. Sometimes as we recognize the sin that exists in the church, and see some going astray, we become depressed with the thought and almost obsessed with the idea that the work of God is going to pieces. Elijah in his day received this impression. Listen to the sad lament which he made as he fled into the wilderness: "The children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

This was surely a dark picture which the prophet of God painted, and to him the cloud had no silver lining. But that his view was most pessimistic is evident from the answer of the Lord: "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Seven thousand loyal Israelites, just as loyal as Elijah, and yet it seemed to the prophet that he was the only loyal one left! Let us learn a lesson from his experience. God lived in the days of Elijah. His hand was on the helm. He was shaping the destinies of Israel; and God lives today. We may see darkness cover the earth. We may even see sin in the church. But, thank God, we can still find hundreds of loyal men and women connected with this movement, — men and women who are sacrificing their very lifeblood for the promotion of this message.

We need to have our eyes anointed to see God's workings, because He is doing a great work in this earth. He works in mysterious ways His wonders to perform. He does not perform the marvels of His grace amid show and ostentation. He works silently, oftentimes under the surface. His message is going to the world. He is preparing a people to stand in the hour of His coming. The pillar of cloud and the pillar of fire are still moving before the hosts of Israel. Let us look upward and draw inspiration from God's leadings. And let us with faith

in Him, and faith in our brethren, and faith in the church of God, press forward to the final consummation.

We shall see mistakes just as long as human nature is connected with the work; but in spite of the mistakes, God is working out His great purpose.

* *

JAPANESE INGATHERING SUCCESS

THE following paragraph is taken from the November issue of the *Far Eastern Promoter*:

"Brother J. J. Strahle writes that he was very much encouraged in his visit to Japan. At one church visited he found every member doing missionary work. They had used 1,600 Harvest Ingathering papers, or an average of sixty-four papers each, for which they received 50 sen each, as they were not allowed to solicit donations, but must sell them at a fixed price. This meant that each man, woman, and child in the church raised \$16 (gold), or about \$400 for the church of twenty-five members, and still they are not through with the campaign."

The Ingathering plan is new in Japan, and restrictions make it very difficult; but here is a church that has gone far beyond the \$10 per member goal we have set for ourselves in North America, demonstrating again that Ingathering success is assured where every member does a faithful share in the campaign. J. A. STEVENS.

* *

"IN OTHER TONGUES"

I AM sure we all read with quickening hearts the splendid review of work among other tongues in North America which Elder M. N. Campbell, secretary of the Bureau of Home Missions, gave us in a recent REVIEW. And now comes a word from Brother G. C. Hoskin, general manager of the International Branch of the Pacific Press Publishing Association, at Brookfield, Ill. Here is where the literature is printed for this foreign-language area. Writing of the year-end outlook, Brother Hoskin says:

"Brookfield seems to be entering upon a rush of work that bids fair to last through 1925. We have not seen such pressure here in the wintertime before. Sales are encouraging. Many letters from the field indicate a rising interest in our foreign-language literature. I believe that this next year will see a greatly increased circulation."

This means that many in our churches are watching for opportunities to get the foreign-language periodicals and books into the hands of those from other lands who read best in their mother tongue. This is a fine word from the Brookfield house. Watch for the openings, brethren and sisters, to get the Italian magazine into some Italian home, the Greek papers and leaflets into some Greek shop, and so on around the circle of the foreign-language homes in your community.

W. A. SPICER.