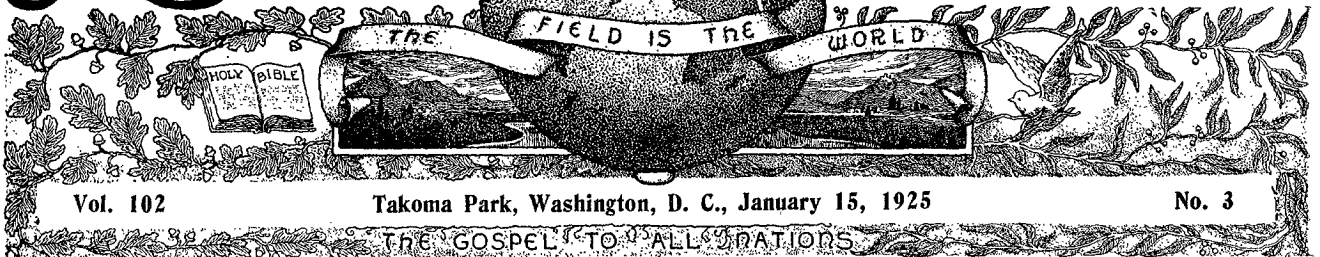


The Advent Review and Sabbath Herald



Vol. 102

Takoma Park, Washington, D. C., January 15, 1925

No. 3

THE GOSPEL TO ALL NATIONS

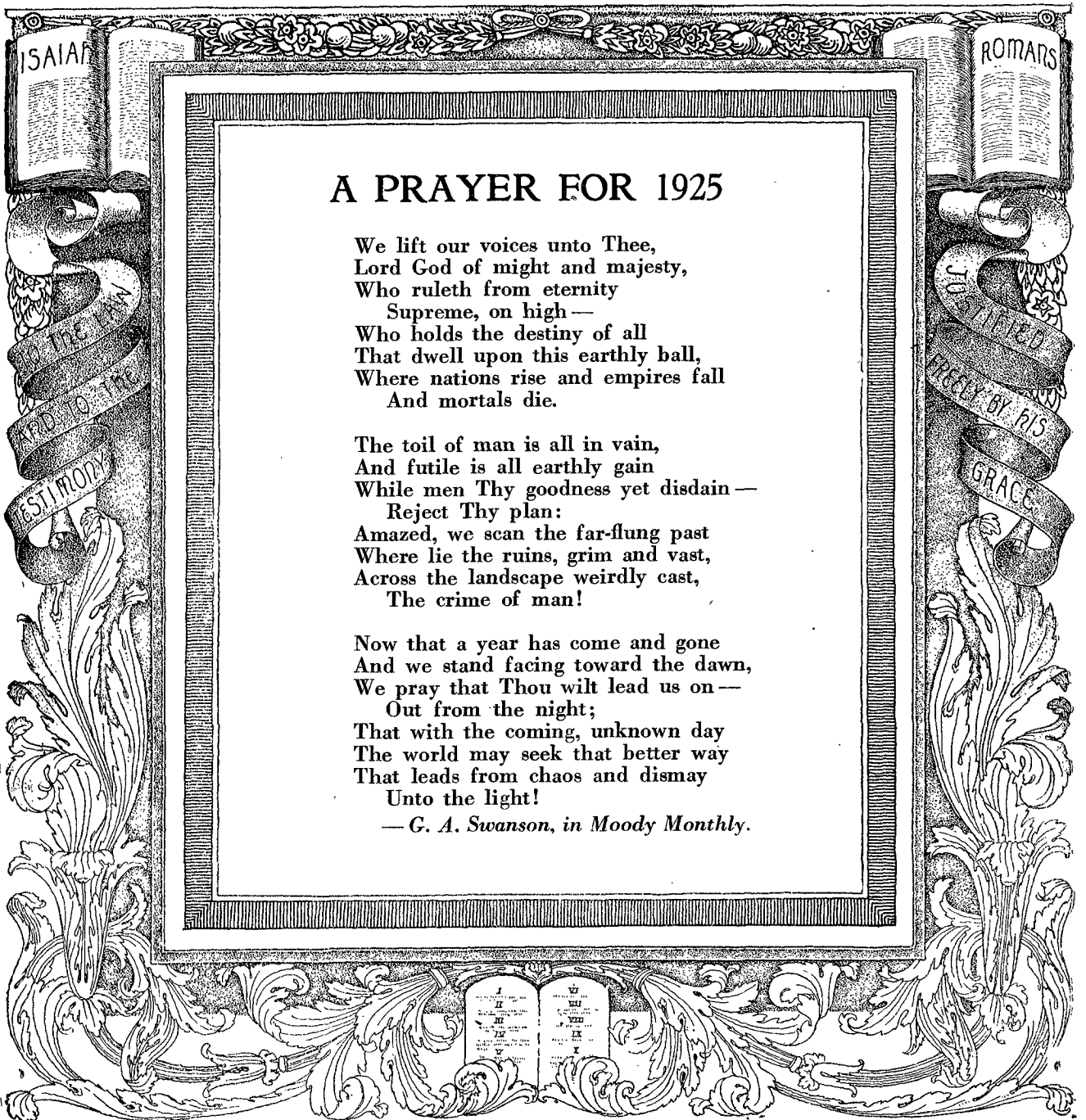
A PRAYER FOR 1925

We lift our voices unto Thee,
Lord God of might and majesty,
Who ruleth from eternity
Supreme, on high—
Who holds the destiny of all
That dwell upon this earthly ball,
Where nations rise and empires fall
And mortals die.

The toil of man is all in vain,
And futile is all earthly gain
While men Thy goodness yet disdain—
Reject Thy plan:
Amazed, we scan the far-flung past
Where lie the ruins, grim and vast,
Across the landscape weirdly cast,
The crime of man!

Now that a year has come and gone
And we stand facing toward the dawn,
We pray that Thou wilt lead us on—
Out from the night;
That with the coming, unknown day
The world may seek that better way
That leads from chaos and dismay
Unto the light!

— G. A. Swanson, in *Moody Monthly*.



Thanking God That the Worker Came

ONE of the workers engaged in the foreign-language colporteur work, related a striking experience at a recent Chicago colporteurs' institute. The colporteur had but begun to show his book to a German woman when she interrupted him, declaring: "I believe God sent you to me." In her joy she told how three years before she had purchased one of our books, printed in the German language, and added:

"I have studied it through and through, and I believe it is the truth. At the time I ordered the book I did not know, because of my circumstances, how I could pay for it, but I felt impressed to order it. God provided the money, and I got my book and paid for it. I feel that the Lord has blessed me in so many ways because I bought the book; in fact, God has given me the money many times over, for He knew I needed other things also. I am going to order your book too, and I know the Lord will provide the pay for it. He will give me my money back with interest."

Does it not show us clearly again that in asking people, even poor people, to buy our books we are doing them the greatest favor in the world? Our colporteurs are not salesmen merely; they are messengers sent of God with a message in these volumes more precious than gold or silver. We need not be backward about urging the message for this day upon the people. It is the greatest thing in this world.

Some time ago, in a Columbia Union meeting, brethren were speaking of experiences in placing "Christ's Object Lessons" in the hands of busy men and women. It was remarkable what a proportion of these people, when seen later, were fairly overflowing with joy that they had secured that treasure of a book. This truth and the books and papers that contain it are treasures indeed, and we who have this treasure of truth must not hold it to ourselves.

This latest testimony quoted, coming to us from the Chicago institute, is a reminder that these colporteur institutes are being held all through the fields this winter. Wherever these institutes are held, they are seasons of spiritual blessing as well as agencies for the recruiting and training of colporteurs. Hundreds of recruits are needed this very year. Our publishing houses are turning out the material, and our field missionary secretaries in every conference are longing for more men and women to come forward for the training needed to make a success of the soul-winning colporteur work.

We ask church officers to keep this in mind, and to watch for those among the flock who might well be giving their lives to colporteur evangelism.

W. A. S.

* * *

To Our Missionaries Abroad

CONTINUALLY your hearts are touched by the devotion of the thousands of believers in the various home bases, as they bring the gifts that strengthen your hands for the soul-winning work at the ends of the earth. Here is one picture:

The scene is in Pittsburgh, of iron and steel mill fame. Our colored brethren and sisters were meeting in the basement of their nearly completed church building. As I entered that Sabbath morning, Elder F. C. Phipps, the pastor, was giving a closing talk to the Sabbath school, urging them to remember the thirteenth Sabbath, and rally to bring in a thousand dollars for missions on that day.

There they were, just completing a church building enterprise requiring every ounce of lifting power in all that little flock (they number less than one hundred). But as I heard the appeal for missions and the

call for a thousand dollars on one Sabbath for missions from that company of people, I thought of you missionaries away in the ends of the earth. Here were pastor and people toiling night and day to get this meeting house completed, but in the midst of local needs the pastor could appeal, with no note of wavering or formality in the voice, to his brethren and sisters to stand by the missionary advance.

In the morning service I expressed my surprise that their aim was so high, though praying God's blessing upon their effort. "We will get it," "It will come," were the answers from various members of the congregation.

In these several weeks since, I have remembered the picture: The little church not quite completed; the meetings in the basement while hurrying final work forward on the assembly-room proper above; the paying up of final expenses requiring constant attention; the congregation at this service bringing in sums for the church building fund toward which these brethren and sisters have contributed, for one thing, by the sale of four thousand copies of our books. Recalling it all, I have wondered if really they would be able to lay down that thousand dollars to help swell the overflow for Africa.

This morning word came from Elder Phipps that on the thirteenth Sabbath those faithful brethren and sisters stood true to their purpose, and the Sabbath school offering for missions that day was \$1,102.24.

In all lands we know these Thirteenth Sabbath Offering occasions are bright days in the year's story of glad giving for missions among the Adventist people, but I pass on to you and to your flocks this little view I got of this small church in Pittsburgh, meeting in its uncompleted building, and yet turning aside from all their own need to send this signal of good cheer to the mission fields. And hundreds of other churches, we know, are likewise making these thirteenth Sabbaths days of real sacrifice for the far lands.

W. A. S.

* * *

"It has been said that every Christian should become 'the Lord's candle.' The darker and more obscure the place, the more need of such a light just there. Every Christian life can and ought to shed rays of kindness and purity and love around it, and thus witness for Christ, the light of the world."

The Advent Review and Sabbath Herald

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

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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. 102

TAKOMA PARK, WASHINGTON, D. C., JANUARY 15, 1925

No. 3

Fundamentalism or Modernism — Which?

MILTON C. WILCOX

Conditions in the Religious World

"THESE are times that try men's souls."

"He that lacks time to mourn, lacks time to mend.
Eternity mourns that 'tis an ill cure
For life's worst ills to have no time to feel them."

If ever there was a time since human history was in the making that tried men's souls, that time is now; and if there ever was a time when men needed to consider life's ills, it is now to consider and mourn and mend, if need be. The days are ominous.

Into the political, social, philosophic, and religious circles of the after-war years, troop the dread presences of uneasiness, uncertainty, apprehension, and discouragement over grave and often undefined dangers that menace humanity and civilization. At the very banquets and gatherings of confidence, fellowship, and cheer, their vague, shadowy forms move about, and their hectic, gloom-filled voices are the interludes of the songs of hope. They will neither be bowed out nor sung down; and their contagious presence glooms the feast and harrows the souls of the banqueters.

There are various causes for these conditions. Some of them are localized to particular circles, but most of them are general. This modest presentation deals with but one phase of the universal trouble, the religious, the most vitally important of all, because the basis of all real stability.

In the religious world is unrest, uncertainty, division. The old certitudes are passing. The human creeds are crumbling. In many minds Doubt sits on the throne. Faith and hope in the former certitudes are clean gone with many. But few of the old standard-bearers are left. Among the laity some are holding faith, and with faith, hope; but many are drifting far from certainty, doubting both chart and compass, and increasingly yielding to the cross-currents of worldliness and skepticism.

Compared with a generation ago, belief in the great Christian fundamentals is waning. Human dictum is set above divine inspiration. The divine, if nominally held, is so generalized and attenuated as to be worthless for assurance to the soul. The human is itself divine, we are told, and what a spectacle the world gives of that divinity!

These great Christian fundamentals we note as follows:

I. The inspiration, the infallibility, and the all-sufficiency of the Bible.

II. The direct creative power of God in bringing the earth and man into existence.

III. The virgin birth of the Son of God.

IV. The vicarious atonement for man in the life, the offering, the sacrifice of Jesus Christ.

V. The resurrection and ascension of Jesus in His physical human body.

VI. The supernatural power of Jesus Christ manifest in life and miracle.

VII. The necessity of conversion and regeneration to the salvation of sinful humanity.

VIII. The literal, personal, visible, glorious second coming of Jesus Christ to gather and save His people.

IX. The decalogue, the expression to sinful man of the eternal and unchangeable law of God's government and the standard of the final judgment.

There are other important, vitally important doctrines, teachings, but they grow out of the above.

Fundamentals Denied

These fundamentals are generally questioned or denied in whole or in part by that class of theologians or their followers known as liberals, or modernists, persons who hold largely to the hypothetical sciences of geology and evolution. Hence they hold and teach that man came not by direct creation from God, but was through countless eons and changes evolved from lower orders of the animal world, cousin at least to frog and fish and monkey and ape.

Men are endeavoring to explain some of the miracles of the Bible by natural law; other miracles are repudiated as mythical. Uncertain conclusions from various hypotheses are substituted for Bible teaching. The salvation of sinners by conversion and regeneration is supplanted by education and social reform. And oftentimes, when profession of belief is maintained, it is merely nominal; there is no vital godliness as its outgrowth, no power to reach and save lost souls.

At the base of all these conditions lies ignorance of the word and power of God. Proud man is unwilling to take the attitude of the little child, the disposition men must possess, according to the Master Teacher, if they shall enter the kingdom of heaven. (See Matt. 18: 1-4; Luke 10: 21, 22.) With the teachable heart of the little child we may ever learn as we study anew the Old Book —

"that our best and wisest efforts
Are the efforts of children here below
On the lowest benches of Truth's great college
To guess at what grown-up angels know,"—

that we are finite, while God is infinite.

To What the False Principles Led

The present trend of modernism, higher criticism, question and doubt, began with the first book of the Bible — Genesis. What men could not understand, they

questioned as fact, gave it fanciful interpretations as parable or allegory, or repudiated it as mythical, and endeavored to put into its place theories of their own devising which they could comprehend—guesses of the past and dreams for the future, leaving a personal God out of the question.

The Logic of Doubt

When evolution and the theories of geology broke into theology and hid God from men's vision, the work had to go on; for Genesis is the basis of the great Bible story of man, his creation, his fall, his sin and death, his redemption, his Saviour.

The logic of this rejection was lucidly stated in an editorial in the *New York Independent* of June 24, 1909. The *Independent* at that time was one of the ablest champions of the modernist view, and its statement is as up-to-date modernism for today as when it was uttered in 1909. That statement follows:

"When we found [according to the critics] that the world was more than six thousand years old, that there was no universal flood four thousand years ago, that Adam was not made directly from dust and Eve from his rib, and that the tower of Babel was not the occasion of the diversification of languages, we had gone too far to stop. The process of criticism had to go on from Genesis to Revelation, with no fear of the curse at the end of the last chapter. It could not stop with Moses and Isaiah; it had to include Matthew and John and Paul. Every one of these had to be sifted; they had already ceased to be taken as unquestioned, final authority; for plenary inspiration had followed verbal inspiration just as soon as the first chapter of Genesis had ceased to be taken as true history. The *miracles of Jesus* had to be *tested* as well as those of Elijah. . . .

"To this present teaching, which has invaded all our denominations, Jesus is the *world's prime teacher*, but 'it can assert nothing more. There is, it declares, no reasonable proof of His birth from a virgin, no certainty of a physical resurrection; the Gospels must be analyzed, for they contain mythical elements, nonhistorical miracles, unverified accretions. . . .

"But this doubt, even this questioning or denial, changes the old evangelistic theology. It questions or denies the trinity, the resurrection, the sacrifice of the cross, even all miracles, and it undermines all authority of inspiration or even revelation, and sends us back to human reason with such guidance as may be allowed; the authority of the Bible and the authority of the church *both to be validated only by human reason.*"

This is clear and frank and straightforward. It does not excuse, or palliate, or plead, or camouflage. It states it squarely and bluntly, as the words which we have emphasized show. It sums up in simple proposition, God or man—which? Human scholarship and conclusion, or faith in the Book—which?

The study of these questions in these articles will be impersonal. There is no desire to examine or pass judgment upon men. That belongs to God. It is recognized that there are many in all stages of belief and unbelief. Not a few have been swept away from their moorings by their admiration of men of great erudition. In their college and university courses the element of doubt is ever present. The religious study has been along some system of theology by man rather than an earnest effort to learn what the Old Book teaches. In fine-spun theories Jesus has been made a sort of center of theological systems devised by men, but destitute of life, insulated from the life-power by an atmosphere of doubt and human opinion by men who make the ministry a profession and not a calling of God.

This, too, has been too much the case in the conservative orthodox dogmatic-creed teaching. The "Creed," the "Confession," the "Standards," the "Articles," have been made the cold, cloudy medium through which light from the Word has been perverted or dimmed, and as a result, warm-hearted, progressive men, longing for life and light, have been turned

away, and many, sad to say, have drifted into the modernist morass.

There is better than traditionary creed, dogmatism, or modernistic unbelief; but if found, it will be by coming close to the very Heart of the universe in God's own way.

In the discussion which follows, theological terminology will not be used. It will be the aim to express in simple language the teaching of the Bible. Our first study, in our next, will be on the primary fundamental,—the Inspiration of the Bible.

* * *

How Do You Plan to Spend Your Time This Winter?

B. H. SHAW

RECENT study has called the following statements to my attention with new force:

"The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible, by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer. *What leisure time we have should be spent in searching the Bible*, which is to judge us in the last day.

"My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually, and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."—*Early Writings*, p. 58.

"Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin. . . . The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of Truth."—*The Great Controversy*, pp. 487, 488.

I am convinced that these words deepen the impression of some who reread them, but you with others may say, "I do not know how to search the Scriptures. I would if I knew how." Do not be discouraged, dear reader. Some of us who have been in the ministry for years are just waking up to the fact that we have not yet learned to search and study the Scriptures in the sense pointed out in the following references: Ps. 119:97, 62; 1:2; Prov. 6:20-22; Jer. 15:16; Job 23:12; Ps. 19:9-11. If you get really hungry, the Great Shepherd will lead you into the green pastures. Ps. 23:2. He who puts the hunger there will satisfy it. How His great heart of love rejoices at the indications of hunger for the food and drink which He has in abundance for us!

Perhaps an illustration from the realm of temporal food may help us to understand this. Notice this statement, addressed to those who could not enjoy the plain food that God had provided, and see how the appetite for it can be acquired:

"If they cannot at first enjoy plain food, they should fast till they can. . . . Real hunger can be satisfied with a plain diet. It will take time for the taste to recover from the abuses which it has received, and to gain its natural tone. But perseverance in a self-denying course of eating and drinking will soon make plain, wholesome food

palatable, and it will soon be eaten with greater satisfaction than the epicure enjoys over his rich dainties."—*Counsels on Health*, p. 148.

If you have been relishing excessive newspaper or magazine reading, novel reading, or any kind of reading that does not lead you into the green pastures and beside the still waters, suppose you try fasting for a time from that kind of food, and make a real, prayerful effort to enjoy reading the Bible, the "Testimonies," and our devotional books. Do not become discouraged if you cannot enjoy such reading at first. Your taste has been abused, and is not normal. You cannot recover a physical appetite for good food in a day, but persistence will win. Keep it up day after day. Make the fast from much of your reading a permanent fast, and I assure you, and others can assure you, that soon your Bible and the "Testimonies" will become sweeter to you than honey and the honeycomb, and more than your necessary food. Will you not give it a fair trial?

I greatly fear that unless all of us learn to love and delight in the Word more than we do, we shall be found wanting. Remember that your delight in the Word means your delight in Jesus. He is the Word. This written Word is His voice. "If ye abide in Me," He says, "and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

"It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine."—*The Desire of Ages*, p. 677.

* * *

The Spirit of Prophecy

CLINTON J. COON

A FEW years ago I received some tracts and booklets from some apostate Adventists who were trying to undermine faith in the spirit of prophecy. By reading them one might be led at first to think the authors were very zealous for the Lord.

I read the tracts until they quoted from the "Testimonies" to show what the Lord, through Sister White, had said and taught. Then I turned to the "Testimonies" and read it as it was there. To my great surprise I found that the authors of the pamphlets had taken a statement here and there from the "Testimonies," and by putting them together had made her say exactly the opposite of what she really did say when it was read in connection with the rest of the chapter or article. I did not have to read long to be convinced that the deep concern which the authors of the tracts seemed to have for souls was prompted by a wrong spirit. How glad I was to be reassured of the divine source of the "Testimonies"!

I am continually receiving literature from those who have departed from the faith. They are finding fault with the brethren and with the spirit of prophecy. They are trying to call the brethren from their work of saving the lost, to debate and argue, as others did in Nehemiah's time. But we are doing a great work, and cannot afford to come down from our high calling to debate while the work ceases. We have a great task in giving this last message to the world. Satan is working as he always has worked, to hinder God's cause. If he cannot do it from without, he tries to do it from within, using men who once professed this truth as decoys to cause the ruin of their brethren. It is unsafe to harbor for a moment, thoughts of unbelief or doubt. It will result in the loss of souls.

I have not the least doubt regarding the spirit of prophecy, nor the other doctrines which we as a denomination hold. They are based on God's word, which cannot fail. This denomination is not going to fail, and another be raised up to finish the work. The Laodicean church is the last church. God has not made provision for another, but He has made provision for cleansing and purifying that church unto Himself, and the provision is found in the counsel of the True Witness. Those who need it will remain in the church, and those who reject it will fall out by the way. They may start side issues and profess great love for God. But their work shows whither they are drifting.

It will be indeed strange if others do not follow their example. God's people have had the same thing to meet in the past, and we shall have to meet it until the end. As these conditions arise, and men who have been with us for many years depart, let us gather warmth from their coldness, and be more faithful to this truth, lest we too fall out by the way.

The messages of Bible prophets applied to others as well as to us, but the messages of the remnant-church prophet apply to us and to no one else. They are special, heaven-born messages for this special people at this special time. And he who tries to tear down the work of God in this respect, and to turn from it the men and women who need it in order to perfect character for heaven, will soon wake up to see his terrible mistake and to cry, "The harvest is past, the summer is ended, and I am not saved."

May God help us to appreciate this gift which He has placed in the church to aid us in the work of perfection. We should diligently study the Bible and the "Testimonies," that we may have clear discernment as to our duty as the end approaches.

* * *

This Movement

G. D. BALLOU

SOME time ago I was talking with a man of the world who has been a great organizer of business schemes for many years. The work of Seventh-day Adventists in the mission fields came up, as I was asking him for a donation to our Harvest Ingathering, which he gladly gave. As we were talking the matter over, he remarked that Seventh-day Adventists had the most perfect organization, without any exception, to be found anywhere on earth today. I thought that perhaps he was trying to flatter the work a little. I did not myself realize the full truth of his statement at the time, but since then it has dawned on me that he was better informed in matters of organization than I was.

This movement might not be inappropriately likened to that wonderful combination of wheels within wheels and the living creatures and the wings and the rushing of the movement as they went forward, described by the prophet Ezekiel. The spirit of the living creatures was in the wheels, and guided the whole just where it ought to go. There is here a combination of almost every powerful moving thing in nature, overshadowed by the throne of God and impelled by a living spirit going forward on wings with a mighty rushing sound.

Read carefully the first chapter of Ezekiel, and then think of what God has accomplished in the lifetime of one man through a poor, afflicted, tempest-tossed people. Take the first century of gospel work, and then

measure what God has done in one man's lifetime in our day. God's own last work for the salvation of men has gone forward with power in your day and mine. Think of the time when the oldest Seventh-day Adventist could count all the preachers in the ranks on his thumbs and fingers, when there were only two little papers and not a publishing house nor a church building owned by us, not a school of any kind, nor a sanitarium, nor an organized conference.

Think what has been accomplished in the brief time spanned by the life of one man,—from less than fifty faithful believers to more than two hundred thousand; from no papers at first, and not as much literature as one man could carry between the thumbs and fingers of his two hands, to the present extensive denominational literature; from one language to two hundred twenty tongues; from one country to almost every nation on earth, with more than a hundred papers and scores of printing presses, thousands of preachers, teachers, and colporteurs; more than 1,500 foreign missionaries, supported by the largest per capita gifts ever heard of in modern times; scores of health institutions, with hundreds of physicians and nurses; one of the best medical schools in the world, with hundreds of preparatory schools and colleges and thousands of well-trained teachers; and best of all, the thousands of the rank and file of the true believers who are of one heart and one soul for the advancement of the message.

If every one who knows the message were as completely controlled by the Spirit of the living God as it is his privilege to be, this company of Christian believers would present the most solid phalanx to the hosts of evil that this old world ever saw. We have ten times the facilities for progress that existed in the days of Paul. What is now needed most of all is that every individual unit connected with this work shall be so completely surrendered to God that the Spirit of the living God can lead in all things. Then would every unit keep step with every other unit, and the church would look forth "fair as the moon, and clear as the sun, and terrible as an army with banners." Cant. 6:10. It would shine both by day and by night, and move forward, like Ezekiel's combination, whithersoever the Spirit directed.

Perfection is attained in forgetting the disagreeable things that are behind, and reaching forth unto those things that are before, pressing "toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 15.

In God's living organization every wheel and cog and lever and pinion and shaft is moved from the power house in heaven, whence comes the Spirit of mercy, grace, and kindness that is pleading for the privilege of controlling every faculty and sentiment of the completely converted being.

* * *

WHEN you get into a tight place, and everything goes against you till it seems as if you couldn't hold on a minute longer, never give up then, for that is just the place and time the tide will turn.—*Harriet Beecher Stowe.*

* * *

WRITE your name each day in gentleness, kindness, patience, courtesy. Good deeds are life's brightest stars. They shine in the daytime as well as in the night.—*John Wanamaker.*

Christ's Hidden Glory

THE careless world knew little of Christ's glory, for the veil, that is His flesh, concealed its brightness from mortal view. Only those who continued with Him in His temptations, and entered into the secrets of His inner life, could say with John, who leaned upon His breast, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

No man can ever understand Jesus Christ who contents himself with an outside view, and who sees in Him nothing but His human nature. He is, it is true, "of the seed of David according to the flesh;" but He is also "declared to be the Son of God with power, . . . by the resurrection from the dead." He was born in Bethlehem, but His goings forth have been from of old, from everlasting. He was cradled in a manger, but then His star irradiated a wondering world. The stupid cattle stood listless around His humble couch, but all the host of heaven poured forth to chant the birth-song of the humble babe. Herod sought to shed His blood, but angels of God gave timely warnings of danger and protected Him from harm.

He was tempted in all points like as we are, yet He was victor in every conflict. He knew hunger, and exposure, and trial; but at last Satan fled at His rebuke, and angels came at His call to minister to His needs. He sat thirsty and faint at Jacob's well; but yet He gave the woman of Samaria the living water that springeth up unto everlasting life. In His weariness He slept in the hinder part of the vessel, and was tossed upon the stormy bosom of Gennesaret; in His strength He arose and rebuked the wind, and calmed the billows with His word. He was hungry as we hunger, for the lack of daily bread; yet the five loaves, divided beneath His hand, fed the thousands who followed His footsteps and listened to His word.

He wept at Lazarus' grave, as we weep beside the tombs of those we love; but when He cried with a loud voice, "Lazarus, come forth!" the dead awoke again to life and joy. He suffered on the cross between two thieves,—a mangled, moaning, dying man; but His promise saved the expiring robber; His sorrow clothed the skies in blackness; and His dying wail smote the heart of nature, and burst the graves, rent the rocks, and shook the solid ground. The malefactor mocked Him, and the Pharisees taunted Him and wagged their heads; but the mourning multitudes smote with sorrow on their breasts, and the hard centurion cried out, "Truly, this was the Son of God." He died, and was laid, pale and gory, in a stranger's tomb; but He conquered death, and rose by the power of an endless life, and sits today enthroned at God's right hand.

An untaught child,—the doctors were astonished at His questions and His wisdom. A carpenter,—men wondered at His gracious words. A toiling Nazarene,—yet "never man spake like this man." Un-schooled by rabbis and philosophers,—in Him were hid all the treasures of wisdom and knowledge. Touched with the feeling of our infirmities, He was yet strong to redeem, and mighty to save; He had power to lay down His life, and power to take it again. And while sinful men deny and scorn the crucified Nazarene, our faith gazes gladly on the risen Christ, and with believing Thomas exclaims, "My Lord and my God!"—*H. L. Hastings, in the Christian, May, 1872.*

Missionary Addresses at the Autumn Council

A Symposium on South America

Indian Believers

E. H. WILCOX

(On Furlough from the Lake Titicaca Mission)

It was the 25th of December, 1916, that my wife and I finished selling our last household goods here in the United States, and started for South America. The days have gone swiftly by. It has seemed only two or three years since we left, for we have thoroughly enjoyed the work, and it was with heavy hearts that we sold the last piece of furniture in the mission field and turned toward the homeland again. We longed to remain in that needy field. We hated to leave the workers there, for they are already loaded to the limit. They can hardly stand up under the heavier load, but they must do it while we are away. So in some ways I feel more like a truant out of school than like a man on vacation.

I want to call your attention to the Lake Titicaca Mission. Titicaca is the highest navigable lake in the world, 12,500 feet above sea level. Around it is centered a large number of Indians. They used to be subjects of the mighty Inca empire. They had their own rulers, and a very good form of government. They were happy in their condition. But their government was overthrown by the Spanish conquerors, and for five hundred years they have been in spiritual bondage. They worship that which they know not. But the hour had struck for those people to know something of the true God. Elder Stahl was called to enter that field in 1910, and in a humble way the work began. From that humble beginning we have today in the Lake Titicaca Mission a membership of 5,000.

During the last four years in which I have been directly connected with that mission we have had the privilege of burying in baptism 3,064 Indians, and those Indians are faithful members. The largest baptism in which I had to do the baptizing alone was 267; that is, in one day. Last year, however, we had a larger baptism. Elder Mann and myself officiating, we baptized in one day 287. During the week just before your council last year, Brother Mann and I had the privilege of baptizing in one mission station 625 members. We went to that mission station expecting to baptize only about 125. Our director had told us that he had a great many more prepared. I thought it would not do to baptize too many in that place. It is rather a new mission station among the Quichua Indians. I had fully decided to baptize only 125; but after arriving at the mission station and going from place to place examining candidates, we could not decide whom to refuse. All seemed to be ready. We did refuse a large number, but out of them we felt we must not refuse baptism to those 625.

It does one good to visit those Indian churches. In the front row and the row back of that you will see the same faces every Sabbath, many of them coming from ten to fifteen miles to attend Sabbath school.

Won by Personal Labor

How do these people come into the truth? Is it by means of large tent efforts? No, we have never

held a tent meeting; our meetings among them are very simple. They are on the order of kindergarten meetings. The simpler you make it, the better, for you must understand we are dealing with people who cannot read or write. So we must make our sermons very simple. Ten or fifteen minutes is better than a longer time; then after the sermon, we review the points, asking questions on the sermon. We find that is the best method of teaching them.

Those people are won to Christ, not by a great movement, but by a very simple one. Those Indians, our brethren and sisters, if you please, going from house to house carrying the glad tidings of salvation to their neighbors, are the ones who are winning these souls to Christ.

The Broken Stone Mission

Let me tell you of the deacon of the largest church we have. It is known in the States as the Broken Stone Mission. You have heard the story. That mission today has a membership of 850. For the benefit of those who may not remember, I will tell how the Broken Stone Mission received its name. Brother Stahl was called years ago to visit that place. The chief wanted a teacher. It was impossible to send a teacher at that time, and Elder Stahl had to put him off. Elder Stahl said, "I will send a teacher later." But the chief said, "How shall I know, when the teacher comes, that he is from you?" A stone was broken in two, and the old chief took one part and Elder Stahl took the other part, and told the chief he would send his half with the teacher when he came. I want to tell you that old chief was glad when the Indian boy came to teach the first school, nearly three years afterward.

Every one of those 850 members around that mission station is in one of our Sabbath schools every Sabbath. The deacon is the man chiefly responsible for bringing in those members. He cannot read or write. He bought a book called "Coming King." He would sit down beside the mission director, and the director would tell him what this picture and the other picture meant, until he learned the meaning of all the pictures. Then he would go from door to door, and sit down and open the book to some picture, and tell the people the simple story of Jesus and how He died to save fallen men. He is the man who is responsible for that mission station at the present time.

Our Schools Soul-saving Agencies

Another thing that is responsible for the development of that field at the present time is our school system. We are building schools among those Indians from district to district. We now have seventy-five schools, with an attendance of more than 4,000 pupils. The schools are taught by Indian boys and girls who have been trained in our own schools. Those Indian

boys and girls are anxious to win souls to Jesus Christ.

One boy was sent to a school, and as is our custom if the school is quite far from the central station, the one in charge is supposed to hold Sabbath meetings. So this boy began to hold Sabbath meetings at his school. The authorities wanted to know what right he had to gather those Indians together Sabbath after Sabbath.

He said to them, "Our director has sent me here, and I am responsible to God to teach people about the true God."

He was taken to jail, and we had to get him out. The next Sabbath I wondered if he would be willing to go back to that place. The mission director thought perhaps he should go to another place, so he suggested that; but the boy said, "No, I want to go back there. If they take me to jail, that is all right. I will go again, for I want to teach them about the true God."

That shows you something of the faithfulness of those boys.

Thirty Calls for Teachers Unanswered

At the present time the calls for schools are beyond all possibility of supplying teachers. This year, before I left there and before our school had started, it fell to my lot to give the final decision as to whether we can establish schools in certain places or not. After studying the matter with our committee, we decided that we must turn down thirty of those calls. They were urgent calls. The schoolhouses were built, and it costs money for those Indians to build school buildings. The walls are made of adobe, but they must cross the range at an altitude of 18,000 feet, go down the other side to the timber line, carrying on their backs their provisions, and after gathering up the sticks, put them on their backs and carry them over the mountains. To see those sticks they use, you would hardly think they could be tied together in any way to serve as rafters, but they do it. They tie them together with straps, and cover them with straw to make their roofs. It costs money and sacrifice. Sometimes they return with their feet frozen from staying all night in the Andes.

Counted Not His Life Dear

I will tell you about Louis Carey, an Indian chief living in the Quichua territory not far from our station. He had heard of the benefits of the school. He gathered his people together and built a school building. Enemies came and burned this school building, and the Indians trying to protect themselves were shot, and six of them died. Five bullets went through Louis Carey, the chief. He was brought to Puno, and my wife and I helped care for him. We did our best for him, and I am glad to tell you he lived. He has gone back to that place, gathered his members together again, and a new schoolhouse has been erected. This year we had the privilege of putting a teacher there, and at the present time two hundred are preparing for baptism.

That shows you what God is doing. If we could answer these other thirty calls, what a host of people we could bring to Jesus Christ!

Most of our schools and mission stations have been established amid cruel persecution and sometimes with the shedding of blood. Two years ago a man in authority at Puno told me all our schools would be closed. He said, "You have no protection and no right to operate schools in this country."

Well, it seemed hard to us to think of closing those schools for those poor Indians who are so anxious to

know about the true God. I returned to my office, called some of the members of our committee together, and we had a season of prayer. We prayed to God that in some way those schools might be allowed to continue. We sent a cable to the president at Lima. I knew him personally, having had a visit with him at one time. He answered, and the minister of government answered. I knew they had answered, so I went back to Puno a few days later to ask again for protection for our schools. The authority threw his hands up in the air and said, "You have all the protection in the world. I have just received messages from the president and the minister of government, telling me to give the Seventh-day Adventists full protection."

"We Want to Know About the True God"

God is working. The thing we need in these days is faith in a living God. I ask those Indians every time they come and call for a school, "Why do you want a school? Why don't you call for a government school, where you can get your books free, and not have to pay anything for your teacher?"

Those people invariably answer me, "We want to know about the true God."

Some come from far-away districts, where you would not think they could know that we teach about the true God. I went 300 miles one time to establish a mission station. Other missionaries had been trying to establish a station among the Indians. It was near Cuzco, and we felt we must establish our work there, that the time had come. We began to ask the Indians if they knew anything about the Adventist missions. Oh, yes, they knew about them. This message is going much faster than we think it is.

We established our mission station there, and even though other denominations had tried for fifteen years to establish schools among those Indians, our mission, having been there for only two years, this year had calls for five outschools, and we were able to supply three of them.

We are doing all we can to put that mission station on a self-supporting basis. Two years ago we definitely planned to try to put it on a self-supporting basis as far as the natives are concerned. At the end of 1923 our receipts lacked only \$500 of being enough to cover the salaries and expenses of our Indian workers. We have 110 Indian workers and teachers in the Lake Titicaca Mission.

At the present time our needs are great. When I left there, some of our old established mission stations were without directors; at others I could see the roses fading from the cheeks of the wives of some of the directors. The high altitude is trying on the women. Some of them must soon have a change. O that we might do something for them, and for those other thirty villages that are calling and that so greatly need help.

[Brother Williams at this point read an appeal which came to the division committee from the Lake Titicaca field, setting forth the utter inability of the present force to answer the calls.]

* * *

A PRAYERLESS day never can be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction, it is a sad day.—J. R. Miller.

The Heroism of Missionary Work

H. U. STEVENS

Superintendent of the Inca Union Mission

I AM glad you heard these interesting remarks and observations about the Indian work, and I am glad you all know so much about Lake Titicaca; but I want you to get your imagination ready and stretch it just as far as you can, for you have yet only a small view of the immense field that is before us. Here is Lake Titicaca [pointing to the map], on the boundary line between Peru and Bolivia, just a small spot on the map, so small we can hardly represent the different mission stations on it. Then compare that small area with all this colored region here, and you will get some conception of the size of the Indian problem we have. The lake is about the size of Lake Erie.

Open Doors and Urgent Calls

The doors are open. There is no question of getting the people. The question is how to handle them when they come, and what to say in answer to the appeals. We are embarrassed, we are confused, as we go out to these mission stations and hear the pitiful appeals. We visited a place up in the Quichua country north of the lake where 1,100 Indians had gathered to receive us, and they appealed for a mission station to be established. They had been coming year after year asking for help, and in the meantime had been building up the station until they had all the buildings constructed, and were asking for a teacher to live in them.

In Ecuador we started work at a place on the railroad between Guayaquil and Quito, where there are from ten to twenty thousand Indians. Orley Ford opened the work there, and it is our plan to establish schools all around that lake. In Bolivia the calls are innumerable.

Recently, at La Paz, an Indian came and appealed for a teacher for his people. What could we do? We had no money. We were using every cent we had. But they wanted a teacher. Finally we found an Indian to help them who had been working around by himself. He cannot speak Spanish; only the Indian language, and he is ignorant. But he has been going around telling the people about the true God, and has awakened a great interest. The brethren are calling for four teachers, but we have no funds, and what are we going to do? Brother Ford is calling for a teacher in Quito, but we have no funds.

Who Are the Chunchos?

I want to tell you about another work that has recently opened. This is our latest advance in South America. It is the frontier, and it is a new thing under the sun. It is the work for the Chunchos. Who are the Chunchos? I know you will be glad to see them, so I thought I would bring one along with me, and here he is [presenting Brother Passebois, dressed in Chuncho costume and with a large bow and a quiver of arrows]. He looks rather wild. He comes from the headwaters of the Amazon.

The Chunchos are very small of stature, but are a courageous people. They have never been conquered. They are as independent as the wild animals, and no one can say yes or no to a Chuncho; he will do as he pleases. Not long ago twenty of them went to work on a coffee plantation not far from the mission station. They asked for the privilege of keeping the Sabbath. The overseer said they could not do it, and they said more or less like this: "Give Chuncho Sabbath, or Chuncho no work." The man gave it to them because he wanted the coffee picked.

In the Heart of Heathen Savagery

Elder Stahl has started this work. You have all heard of the journey of Brethren Montgomery and Williams down through the Amazon country a few years ago. That trip inspired Brother Stahl to establish work for the Chunchos, and as he had been instructed to find a new location, he went where the savages were, and there established his mission. It is three hours' journey from the last outpost of civilization, through wilds where he had to cut a track through the tangled bush.

Some one asked him afterward, "Why in the world did you come out here? Aren't you afraid these people will kill you?"

He said, "If you want to help the Chunchos, you must go where they are, and they are all around us, and that is why I am here."

It was a very dangerous enterprise, because these people are savages. They are under the control of the devil—witchcraft. If one is suspected of being possessed of an evil spirit, the whole tribe will rise up against him, and it strikes terror to any one who hears the Chuncho yell, because that sends the evil spirit through every one of them, and there are very few of them who have not suffered from the effect of this evil spirit. Here is just an instance to show something of its character:

The Witch Doctor and His Methods

They believe that sickness is due to an evil spirit, and this evil spirit resides in somebody or something. They call the witch doctor,—and by the way, he is an awful fellow; he takes a number of years' training in order to reach his degree, and one of the principal qualifications is that he must learn to absorb a strong solution of nicotine without being sick, and by the time he gets through with that he is possessed of the devil.

So they call the witch doctor to determine who is responsible for the sickness. If he says the stones are responsible, they will go out and beat and burn and grind the stones to powder. If it is the trees, they will knock off the leaves and branches, do anything to punish the tree. And if he says the ants are responsible, they will tramp on the ants and dig up ant hills and spread desolation everywhere.

If the witch points to some little child and says the child is responsible, that child is taken,—if they can catch him, because he knows what it means, and tries to escape. But the Chuncho is like a deer, and can run through forests. They will tie the child to a tree, stand over him with a stick, and make him dig in the ground; and if he doesn't dig hard enough, they will beat him. If the patient gets well, the child is released; if not, his life is taken by beating him with a stick and dashing his head against the tree. Brother Stahl points out a man in the mission who killed his own mother through witchcraft. There are very few who have not lost some loved one from this cause.

Risking Life for the Master

When Elder Stahl determined to go down there, he went to a small colony, called the colony of the Paraná, not far from where the Chunchos live. There he came in contact with the Chunchos for the first time. When he made his plan known to the people, they tried to persuade him not to go. They said, "People never go down there and come back alive. They lose their heads." He said, "I am a missionary, and if I lose my life in the cause, it will be all right. God will take care of me." Before he left, one of

those men who had no interest in religion said, "Mr. Stahl, the Lord will take care of you."

He got on a raft with two of the Chunchos who were working on the plantation, and they started down the river, a very rapid stream. They narrowly escaped death in a number of places, upset twice, and were almost swallowed up in a whirlpool. The Chunchos delight in seeing any one struggle with death, and they came out on the bank to watch the struggle with the current, not offering to help, of course, but just to see.

Finally the visitors succeeded in getting to shore, and Elder Stahl felt like Columbus when he put his foot on the American continent,—he was thankful to God for preserving him from the perils he had passed through, and he knelt down on the sand and thanked God. Then he started toward the Indians with his broad smile. They ran back to the forest, and looked out at him from the trees, but he continued to advance, holding out his hands, until they came out and shook hands with him. The guides told them what he had come for, and he set his baggage on the ground, wet as it was, and let them go through everything he had.

The Chunchos are a curious people. When you sit down in the house, they will come around and feel your shoes and hands and all over you, and chatter among themselves like magpies. Elder Stahl had brought some looking-glasses and curios to attract their attention and present to them. They finally stopped with the Bible and compass in their hands, and he showed them about the compass and began to tell them about that letter, the message which the true God had sent to them.

After talking to them awhile and telling them how he had come there to teach them about the true God, he knelt down and prayed with them. He was with them two or three weeks, helping them in sickness, doing everything he could to make friends with them, always telling them about the Book and the true God and praying with them.

Brother Stahl had to go back to Lima to make preparations to establish the mission. He had not been gone many days before some of the savages wanted to know where that man had gone who had been so kind to them. He was perhaps the first man who had ever really shown kindness to them. They had always been dealt with by armed soldiers.

Elder Stahl, on my recent visit to his station, had been called to attend a sick Chunchu woman. She was a converted sister. In the development of the sickness it became quite evident she must die. When she found this out, she said, "I do not want to die now. Before I knew the right way, I did not care to live; but now life seems more precious, and I do not want to die."

That is the sentiment of all who have come to the mission and found the new life. They are intelligent people. They know the forest, and can live in it. In the struggle for existence they have developed keenness of intellect, and it is surprising to see how quickly they learn our message. They sing beautifully. I do not know that I have ever heard anything else that touched my heart so much as their singing of that beautiful song, "Face to face with Christ my Saviour," with those hard-looking savages in the background. Only a few months before, they had known nothing of the light, and this had come to them as a new day. Now we need workers over there.

The Missionary's Wife

Elder Stahl had been working for these people a number of months before he could take his wife

over. She was in Lima, nursing among the English people, and doing good missionary work and getting good wages. But Elder Stahl needed her, and she felt she ought to go. She had felt that after all the years they might not have to pioneer again at fifty years of age. But she could not get away from the conviction that she should be with her husband, and she went to that mission. And what followed? She contracted malaria on the way, and was sick in bed there in the wilds for months.

They tell a rather amusing story, because they can see the humorous side of the most serious situation. One day she was feeling sick and discouraged, and did not know whether she would live or not. She was crying to herself when Elder Stahl was treating her, and she said, "I am away out here, away from civilization. If I die, there is not lumber enough to make a coffin."

"Don't worry, wife," Elder Stahl said, "we will tear up the table to make you a coffin."

That broke the spell, and they both began to smile. She came back to Lima, and was sick for many months, but finally, through prayer and careful treatment, she has been restored to health, and is going back determined to give her life to that work.

The Urgent Need for Help

You know of Orley Ford's perplexity at General Conference time. He had been suffering from acute appendicitis, and it looked as if he would have to return to the United States. He wanted some one to come and take over his work, because if he left, the mission would have to be closed. The General Conference sent word that he could come back because he needed to, but they could not send another. What did he do? Finally he and his wife got on their knees and prayed to God, promising the Lord that they would not leave until some one could come, and pleading with Him to give Brother Ford strength and health to hold out until help did come. And if it did not come, he would stay by his job. But the Lord heard his prayer, and sent help in a very few months. That is the kind of stuff our missionaries are made of.

What are we going to do? Brother Ford is calling for a teacher to help develop those schools in his territory. They are calling for a man in northern Peru. We need four directors for the Lake Titicaca Mission; and the Broken Stone Station, unless we get help, will be without a director very soon. In Bolivia they are calling for four workers.

We hear of appeals where the millions upon millions in China and India are calling for help. They need it, brethren, and we cannot plead for all to come our way, but what are we going to do? The eyes of our brethren there are upon this Council. They are waiting and pleading for help. And when I go back and meet Brother Ford, he will say, "What about the educational man?"

"Brother Ford, there is no money."

In Bolivia they will want to know about the four native workers they are calling for. No money! We need a man to put with Brother Stahl. No money! I find young people here in the States willing and anxious to go.

It does not seem to be a question of men right at this stage, but a question of means; and I want to appeal to you, brethren and sisters, that this world field may rest on your hearts and on your souls, and by some means the Spirit of God may take hold of our lives, those who are here in the States and those

(Concluded on page 15)

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.

The Hour of the Morning

L. D. SANTEE

I KNEEL in the calm of the morning,
The hour consecrated to prayer;
For I know ere I touch the day's duties,
That Jesus will meet with me there.
And I ask that the hand of the Master
The heaviest burdens will bear.

The hour of the morning is sacred,
For angels are hovering round;
And, reverent, I lay off my sandals,
For 'tis holy, 'tis God's hallowed ground,—
The calm precious hour of the morning,
Where Christ my Redeemer is found.

And I ask Him that strength may be given
For each task that shall come through the day,
And that every sin and temptation
May be banished and put far away;
And that life may be filled with such blessings
As the Spirit of Christ shall convey.

O, that calm, holy hour of the morning,
Ere the duties of day are begun,
My heart with my voice is uplifted
To commune with the Infinite One;
And with rapture I think of the future,
When the toils of the journey are done.

* * *

True Entertaining

CORA E. DIEDERICKS

It was a bright October day when two young men, members of the ministerial class of one of our colleges, started out with several others in the missionary car. They had to go seven miles to their appointment, and the others went still farther.

After the services, the boys looked rather expectantly for some one to invite them home, but were disappointed. Not a single person seemed to realize they had no place to go. Bob looked at Earl and said, "Where do you suppose they think we will dine and stay until the others come along?"

Earl asked, "Have you any money?"

"No," replied Bob. "I had a quarter in my pocket, but I put it in the contribution basket when they passed it around. How much have you?"

"We're doomed, I guess. I forgot my pocketbook. We shall have to go dinnerless. What shall we do while waiting for the car?"

"We might as well sit here on the steps," replied Earl. After the boys had settled the question, and had seated themselves on the steps to wait, a small boy approached them.

"Well, young man, what can we do for you?" asked Earl.

"My mother sent me over to ask you to come to our house for dinner. We live right over there on that corner where there are so many flowers. We haven't very much, but you are welcome to what we have," replied the boy.

Of course the invitation was accepted with alacrity. On arriving at the house, Sister Hendricks met the boys at the door, and invited them in. She told them to make themselves at home, and dinner would soon be ready.

This humble home was neat and clean, and had a real homelike appearance. It was plain to be seen that their hostess was poor in the eyes of the world, but rich in love for God and man. She was a widow and had poor health, and it was often hard to make both ends meet.

After they were seated at the daintily prepared meal and grace had been said by one of the boys, she began to apologize because she didn't have more for dinner.

Bob spoke up, "We would be happy if you gave us only some bread and butter. It is all good. We didn't have time for breakfast, and we had begun to think we might have to wait until evening for something to eat. So you see what your invitation saved us. This is delicious. We are grateful for your fine hospitality."

After dinner they went into the living-room. The good sister urged the boys to make themselves comfortable. She told them they might remove their coats and collars, and lie down on the couch or on a fur rug on the floor. The boys took her advice, and Sister Hendricks took a rocker near them, and proceeded to talk to the boys in a motherly way which completely won their confidence. They told her about their school life, and their homes, and finally Bob said, "Sister Hendricks, how did you happen to invite us over after you had gone home?"

She answered that she thought she would wait to see if some one who had a better home and food would not invite them, but when she saw no one had invited them, she sent the boy over to ask them to come to her home.

She then related an experience she had when a girl. "I was attending a normal about two miles from the church. I did not enjoy staying there on the Sabbath, for every one was busy and it was noisy. One sister had given me a standing invitation to make her a visit over the week-end, and she would see that I got back Sunday evening. So one Sabbath I prepared to go with her, but after the church service I learned that it would not be convenient for her to bring me back that Sunday evening, so I did not go.

"I stood outside the church with my bag in my hand, thinking about returning to the dormitory, when a sister came up and greeted me. She asked if I was alone, and when I told her the situation, she gave me a very cordial invitation to go home with her. She said that her house was not in good shape because she had been ill for several days, but that I would be most welcome. If she did not feel like entertaining me, I would have no trouble to entertain myself, she said, for she had a piano and plenty of good books.

"I did enjoy the afternoon. In the evening the sister felt better, and we washed the dishes and had a nice visit. It wasn't the fine home or furnishings,

for they were very simple, but it was the hospitality — the way she made me feel at home — that I have remembered all these years.

"I had another experience while attending a Bible school. A sister living next door was very good to the girls. She often invited us over to her house, and would tell us to go to the pantry and help ourselves. Somehow she understood that we did not have anything like home cooking. It seemed so nice to be in a private home. We enjoyed going into the pantry as we did at home. We also appreciated eating at a private table. It wasn't because we did not have enough to eat at the dormitory, for we had excellent fare, but because it was not like home. The homey feeling is what we enjoyed."

After this little visit, it came time for the car to arrive, and the boys thanked her for her kindness, and for the hospitality of her home.

* * *

Regularity in Home Living for Children

HELEN GREGG GREEN

"I CAN'T understand why Throck is doing so poorly at school," complained Throck's mother to Miss McHenry, his teacher, who was calling at the child's home.

"Mrs. Carlton, I think I know the reason," Miss McHenry answered, "and I thought you'd want to know about my discovery, so I came over."

"Indeed, I do, my dear," and the mother was all interest. "His chum, Bernard, across the way, is doing such splendid work."

"Today I asked the children to write a short theme on their day's schedule. Most of them admitted a sort of haphazard existence, minus any regular routine. But one child, a little girl by the name of Nana, who does good work, wrote such a sensible little theme I thought it might help other mothers. So I brought it to show you, Mrs. Carlton," and the teacher handed her Nana's composition. Throck's mother read:

"My mother has a sort of time schedule for my brother and me. We have to get up every morning at seven o'clock. Mother calls once, only! We have the use of the bathroom from seven to seven-forty-five. After that father has it.

"Then we eat what mother calls a simple, nourishing breakfast. Usually it is either hot oatmeal and milk; fruit, toast, and milk; coddled egg, toast, and milk; or bread and butter and warm milk. We have plenty of time every morning to eat our breakfast, so Bud and I have never learned the 'art of gobbling,' as father calls it.

"We never have to run to school, as we always start in plenty of time.

"When we come home in the evenings, we change from our school clothes to our play clothes; then we have our 'relaxation period.'

"We have certain places for our wraps, school clothes, and schoolbooks. We have our study-room, which is very quiet.

"We have certain duties at home to help mother.

"Bud and I both like our schedule very much!"

"Why, Miss McHenry, this was written by Bernard's sister, Nana," Throck's mother laughed. "Now I see why Bernard and Nana are doing such good work and Throck isn't. I must confess we've never lived in the right, healthful way."

"The schedule is a splendid one, isn't it?" answered Miss McHenry.

"Indeed it is! And from now on Throck will have a schedule."

Meeting Miss McHenry a few months later, the mother inquired about her son's work.

"Very good indeed," she answered. "It is a close race between Throck and Nana now. And Bernard, who is a few years older, is in the 'contest,' as the

children call it, and they're all receiving excellent grades. Oh, there's nothing like regularity in the home life to help the child in his school work." — *Issued by the National Kindergarten Association, 8 West 40th St., New York City.*

* * *

Worry Is Wicked

To many of us this is probably an entirely new manner in which to consider worry, but we have the belief that it is correct at that.

In a recent issue of the *Rotarian* an interesting article was found on worrying. It said, "And this was written over his mantel, 'I am an old man, and have had many troubles; but most of them never happened.' This sentence for many weeks was published at the head of an editorial column of a leading Boston newspaper some years ago."

Now there is a picture to be seen in this motto, for it is a motto and a watchword. The picture is of an old man who has passed through many stormy scenes of life and has had many adventures. As he sits contemplating the past, he realizes that he has worried too much and that it has not helped him, for many of the things he worried so about never really happened. This worry had probably darkened his life to a certain extent, and probably made it unhappy oftener than it should have been.

The article continues, "The curse of human life is worry. Worry kills; worry breeds trouble; worry darkens life with its blanket of gloom; and yet most of its presentiments are false. It creates ghosts, and shivers at their presence."

Yes, worry is a thing that brings darkness and unhappiness into lives, when in reality they should be happy and filled with care-free thoughts of the future. Many times we have been busy planning for the future work and all seems bright, when suddenly out of a clear sky apparently comes that dark thunder cloud of worry to mar and spoil. All should be careful to do their dead level best to keep this cloud of worry from darkening their lives and the lives of the people with whom they come in contact. Then the article says:

"Worry is as useless ninety-nine per cent of the time as it was on the part of the little girl who explained her tears by saying, 'I was thinking how terrible it would be if I grew up and had a little girl, and she fell downstairs and broke her leg.' This aptly illustrates the futility of worrying, the uselessness of it is so apparent; and yet we all do it, do it so easily and thoughtlessly when we should be making efforts to cease worrying, and thus make the world a little brighter by being happier.

"Forethought is sane, worry is insane," continues the *Rotarian*. "One should prepare for eventualities; but live in a spirit of hopefulness. Worry is unethical; but forethought is an essential of civilization." — *Weekly Telephone Register, McMinnville, Oreg., Feb. 29, 1924.*

* * *

No simple word, nor deed of wrong,
Nor thoughts that idly rove;
But simple truth be on our tongue,
And in our hearts be love.

— St. Ambrose.

* * *

"ALL the long year through,
The joy that you give to others,
Is the joy that comes back to you."

Eastern European Relief

The Eastern European Relief Fund

W. A. SPICER

LAST week the REVIEW called attention to the need of extending special relief help to brethren and sisters of ours this winter and spring in a number of the countries of Eastern Europe, including the Volga region of Russia. Newspapers printed in German have come to our office from southeastern Russia, telling of the situation. Prolonged drouth and hot winds from the dry plains of the south, evidently withered last season's harvest. Times of trial are on again in regions where we have many churches.

The *Nachrichten*, printed in Pokrovsk, which is evidently a chief city of the Volga republic, contains an appeal to our Volga brethren from the committee of our All-Russian union conference. This appeal asks the brethren and sisters in the Volga district not to allow their fears to lead them to forsake their homes and wander into other parts, as so many were impelled to do in 1921. Attention is called to the much better facilities for transportation and communication, and brethren in other parts of Russia, out of their meager resources, are evidently trying to stand by the churches and believers down in that stricken area.

It is a brave effort to put courage into the hearts of those believers, so that they shall not be impelled by anxiety or hunger to forsake the new homes they are trying to reconstruct since that dreadful famine year of 1921.

There the situation is, and well we know how timely will come the help that we can give by a brief, united effort in making up a fund for relief. The Lord is wonderfully blessing in the work in that great land. In one quarter, recently, they took in over 900 members. Our brethren are working with hope and cour-

age to see yet greater things. Let us stretch forth the hand of brotherhood in the blessed hope.

Then, too, in those areas of the reconstructed lands of Eastern Europe, such as the borders of Poland and Hungary and elsewhere, we know from the reports that the helping hand stretched forth from across the Atlantic will greatly relieve serious situations among our people. They are saying little about it, but those visiting among them tell us of the distress and poverty among hundreds of Seventh-day Adventist families trying to get a new start in regions that were desolated and impoverished. The believers in these portions of Eastern Europe have never ceased to tell of the wonderful help it was to them when a gift was made up two or three years ago. No such large area of distress is now before us, but let us make up an offering that shall let those brethren know that the stories of their courage and steadfastness during trying times and of the wonderful deliverances wrought so many times in their behalf, have given joy to our hearts, and that we are glad to make up a gift on this side to bring relief to brethren and sisters of ours in actual need.

The officers of the European Division and the local conferences will see to it that the help supplied is laid out with personal care that will insure that what we give shall reach the very neediest cases. The Autumn Council voted that we should make this call for a mid-winter gift for our brethren. Send gifts to your local treasurer, marked "European Relief," or to J. L. Shaw, Treasurer, Takoma Park, Washington, D. C.

Medical Missionary Help Needed in Russia

L. R. CONRADI

DURING our recent trip in Russia, I had the privilege of visiting a number of county hospitals, dispensaries, children's hospitals, and children's homes. The officials kindly showed us all their patients, their stock of medicines and supplies, and called our attention to their need of instruments and general outfit. We found from their medical reports that thousands were seeking the help of their dispensaries. Malaria and trachoma are the prevailing illnesses in the country. The children still showed signs of the undernourishment they suffered during the famine. The doctors would point to their empty drawers of medicines,—no quinine for malaria, no bandages, and in many ways they lacked the most necessary supplies. The doctors and authorities begged us to do something to help them, so that they might do justice to the many patients coming to their institutions for help. The hospitals often have to refuse people because there is no possibility of caring for them.

While such conditions exist in the hospitals and dispensaries, one can imagine what he may find as he goes into the poorer homes. As many of you have seen from the papers, quite a large part of Russia, with

some seven millions of people, is suffering again from the entire failure of crops. Much of this is in the Volga districts. The government has dealt out sufficient grain for seed. It is also trying to deal out some food supplies, but the latter are scanty, and there will be considerable suffering this coming winter because both food and clothes are lacking.

We are now contemplating sending several doctors and nurses into this territory to carry on medical missionary work. They will have their hands full. They will need medical supplies of all sorts, and undoubtedly, as they come in touch with thousands of people, they will want financial help to relieve the sorest needs.

This country presents a vast field of opportunities. Millions may be reached who have not as yet heard the truth, and their hearts may be turned toward it by receiving the much-needed medical help through our doctors and nurses. There is an excellent opportunity to assist the needy, to attend to their physical wants, and thereby open their hearts to supply also their spiritual needs. From all we can perceive,

(Concluded on page 15)

IN MISSION LANDS

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"As Thou hast sent Me into the world, even so have I also sent them into the world."

A Message of Cheer from Borneo

E. R. PALMER

ON his return from a trip to the Far East, about nine years ago, Elder W. T. Knox reported some of the living conditions of our missionaries in the East Indies, and made an appeal for help which led the Review and Herald, in the year 1916, to make a donation of \$5,000 for the purpose of establishing a mission headquarters in Borneo.

At the last General Conference in San Francisco, L. B. Mershon, director of the British North Borneo Mission, promised to write us the story of the providences of God attending the purchase and development of mission headquarters in that field.

The long-promised letter, under date of Oct. 15, 1924, has just come to hand, and this wonderfully gripping story is told in part by Brother Mershon as follows:

"It would make a long story to tell you of all the providences we met in securing our headquarters property: how the owner reduced his price from \$15,000 to \$8,000; how the owner was offered \$5,000 more than we paid to break his word to us; how the government men tried to prevent our buying; how it took years to get our title registered, and last but not least, how the money came just in the nick of time. It all shows that God was leading us, and opening up the way for us to get our work established in a more permanent way. We did not see the end from the beginning, but there is an Omnipotent One who knows, and who works in many ways unknown and unseen by human eyes, to accomplish great things. Your original gift of \$5,000 has multiplied manifold to our advantage as a mission.

"The original \$5,000 amounted to \$8,830 when exchanged for local currency. Out of this money we bought the former headquarters for \$8,000. With the balance we purchased an acre of land at a place called Papar. There was a house on the place, which we remodeled and fixed up for a school and chapel. We built a house for the native worker at the back. The Papar property is worth about \$1,500 now, or almost double the original investment.

"We had many offers to buy our headquarters at Sandakan, but something always came up to prevent our disposing of it. The Lord had something better for us. Just after we returned to Borneo from furlough, the government made us an offer. We told them we would not sell unless we could get something more suitable for our needs.

"After looking over all the available properties for exchange or sale in Sandakan and Jesselton, we told the government we were prepared to deal with them under certain conditions. These were that we should be allowed to buy land in three places, Sandakan, Jesselton, and Kudat. We had never been able to buy in Jesselton or Kudat before. We told them that we wanted \$30,000 in trade and cash. The trade fell through, because we did not want any land they had in Sandakan.

"Then they made us an offer of \$25,000 cash and three acres of land at Jesselton. I could hardly believe that my ears had heard aright when the proposition was made. The land in Jesselton is the finest building site anywhere around, facing the harbor and the China Sea on the west and north, and overlooking a vast plain on the east, reaching up to the mountains forty miles away. It is about 350 feet above sea level. The view from here is wonderful. It cost the government \$8,000 to level the ground and \$10,000 to make a road to it. The road serves one other house besides ourselves.

"The original scheme of the government was to put the government offices up here. Later on it was decided to build a hospital on the spot. Finally the water problem scared them out. It never dawned on them to make cisterns and catch the rain water.

"We got the \$25,000 and the three acres prepared ready for our use, as we so often say. We had only asked for \$30,000 in trade, but the Lord gave us \$25,000 cash, and

three acres ready leveled, which cost \$8,000, instead of what we asked. We have title to it for ninety-nine years, and pay fifty cents an acre a year quit rent. Being a recognized mission now, we are exempt from other taxes. We had never been recognized before, so we had to pay all the taxes levied.

"We took the \$25,000 and bought a place of two acres in Sandakan for \$8,000—the amount of the original investment in Sandakan. There was a house on the place large enough for two native workers to live in, or a foreign family can live there if we ever have the need of it. The basement underneath the living part is large enough to seat one hundred people. We are using the downstairs part for our school. We built a new chapel on this property, 36 x 20 ft., with two wings 14 x 16 ft. The whole can be thrown open to make one big meeting place whenever we have any large general meetings.

"In Jesselton we built a foreign home with tanks and cisterns complete, and a chapel 40 x 20 ft., with two wings 18 x 20 ft. The two wings we are using for schoolrooms. The whole can be thrown into one big room. We also have a worker's home for the native teacher or evangelist.

"In addition to this we have bought one acre of land at Kudat. We also have a half interest in a second-hand motor car to help us get around and care for a rapidly growing work. We are also sending more than one third of the original gift down to Singapore to help erect a new industrial building for the school there.

"Thus you can see how the Review and Herald's gift to us eight years ago has grown from one building at headquarters—just a living house for one family—and the property at Papar, into two large chapels seating about 250; three schoolrooms large enough to seat about 200 students; two acres of land in Sandakan, three acres in Jesselton, and one acre in Kudat; one house large enough for a foreigner or two native workers; one foreign home, one native worker's home; half interest in a motor car; and a surplus of more than one third of the original gift to go into the new industrial building at Singapore.

"God has worked mightily for us. Before, we could go only one mile from the clock tower to work. Now we can go anywhere. The government is urging us to visit places where we have neither the men to go nor the means to send them. We need a foreign family, both nurses, or a doctor and his wife, to go to the real natives and open up medical work among them. The government is urging us to do this. The way is open, but where is the money to send the men? We cannot say how long the way will remain open. Some of the other missions may open up medical work, and then, according to the policy of the government, we would not be permitted to do it.

"I know the calls are coming from all over the world, and are just as providential as ours, but really, Brother Palmer, this people must step faster, or we shall fail in doing what God calls for at this time. The money must come. The men must be sent. I can never believe that God will ask us to go forward without providing the means and opening the way to go. How we hope and pray that those who have means will see the need and place their means on the altar. Sister White says there is sufficient means in our ranks. We need to pray most earnestly that the Lord will endue His messengers with power to present the needs in such a way that the means will be forthcoming. Now is the time to work. Doors are open all about us. How soon will they close? God alone knows.

"I wish some of our people with means could have been with me last Sabbath and heard the words of an old Chinese woman. She said, 'Why have you people been so slow coming out to our place? [We went there in July last.] Our people have died, some have given up all pretense of serving God, some have become Catholics. Had you come sooner, all our people would have obeyed your message. Why have you been so slow?' I should like to hear an answer to that plea. I knew why, but did not dare tell her why. I could only pray silently for those who have withheld that which might have permitted us to go earlier.

"The work is going forward here. There are difficulties, but, as some one has said, difficulties are only made to be overcome. We are determined to do our part, to have the work committed to us finished when our Master says, 'It is finished.' Pray for us and the work here in Borneo. We need wisdom for the task."

What a wonderful message this is from a far-away mission field! And how like the mustard seed does the little we can give of ourselves and of our means grow and prosper under the providential hand of God until it takes its place among the important factors of this movement.

May the Lord help us to make the consecration more complete as His work hastens on to its final triumph.

* * *

The Hapur Boys' School

SINCE her recent return to India from furlough in America, Mrs. I. F. Blue has paid a visit to the Hapur boys' school in the great plains of Northern India. This was intended to be the training school for Northwest India, but the training work has recently been moved to Lucknow, and the Hapur school will continue as a boys' school.

In a letter Mrs. Blue says that there is not very much land at Hapur, but for the amount they have, a good showing has been made along agricultural lines. The weaving industry is also being developed.

The girls' school is in Lucknow. The girls are helping themselves by making vegetable butter, for which they find a ready sale, and are also making yeast cakes for sale. They do all their own cooking and sewing.

Of her visit to the Hapur school, Mrs. Blue says:

"There are forty-five boys in the school. Each boy works four hours a day at industrial work. The hostel is kept very clean by the boys themselves, and the beds are in order.

"The school has four hand looms, or churkas, and three weaving machines. Last year the boys made 700 yards of cloth, 100 yards of which were sold, and the rest used for material for the boys' clothes.

"Last year the garden produced 480 pounds of dal (a kind of lentil), 640 pounds of onions, 960 pounds of sweet potatoes, and a large quantity of tomatoes, peas, carrots, turnips, brinjals, lauki, bhindi, pumpkins, and radishes for school use. Seventy-five rupees [\$25] worth of watermelons were sold.

"A grove of thirty guava trees, ten orange trees, and 150 mango trees, is in its third year, and will soon be bearing.

"The class work is progressing well, and the teachers are making a united effort to produce in each student 'the harmonious development of the physical, the mental, and the spiritual powers.'"

The Heroism of Missionary Work

(Concluded from page 10)

who are in the foreign fields, so that this work may be finished.

Our brethren and sisters are not going to leave the work if they do not get the help they need. They will take hold of the proposition, and we believe that under God, in some way or other, this work will be finished.

Two years ago, when the call came to cut our appropriation 28½ per cent, we went into committee and studied the situation, and agreed to go without salary for two months, but we did not see how we were coming out. We faced the situation with courage, feeling we should in some way hold the situation a few months until our brethren in the States could send the help needed. I am thankful God heard our cries and yours, and sent help.

We talk about Lake Titicaca's being a hard field; it is hard in a way, but every mission field is. It is hard in the homeland. If you go there, you will not be tormented with the conviction that you ought to be in the foreign field, as most of our people are in the homeland. You will find a wonderful opening. The Lord will give you a good experience, and open the

way for many to come into the truth through your labors. I know that at present the greater part of our work is not in America, but in foreign fields, with all their millions of people and unentered fields, in China, in India, in South America, yet we are spending the greater part of our funds in the United States. I know you need it, but here we have these great unentered fields before us, with millions of people crying for help, and still we are not able to reach out and give them the message.

Not Big Institutions, but Humble Facilities

We are not asking for big institutions or elaborate facilities. All we ask is some hut where we can live and protect our health. Of course the climate in our field is not good, but it is not half so bad as some make it out to be. I suppose many of our wives, if they ran the gantlet of doctors, would be sent home, but we are not going to send them to the doctors. I do not know, if miracles of healing are to follow this people, why we cannot ask for our wives; and I believe that in some way or other the Lord will give us grace and power so we can stay in those fields and not come home.

I am thankful to the Lord for the courage of our workers. I am thankful for the spirit of responsibility that comes forth whenever we appeal to them. They are perplexed and pressed by the greatness of the problem before them, but our hope and trust is in God, and we know that in some way the means will be provided and the men will come, and when our hearts are right, He will hear our prayers.

I am thankful to God for this foreign missionary work. It has been my salvation, and I know it will be of many others. I know God will lay the burden upon your hearts and upon the hearts of other people, and upon your pocketbooks, and He will give us wisdom to spend the money. I know that when we get more means, it adds responsibility, and we tremble under it; but God is great, and as we consecrate ourselves to Him, He will finish His work and on time, and we shall be ready to meet our Saviour when He comes.

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Medical Missionary Help Needed in Russia

(Concluded from page 13)

this is the time when great things might be done with little money if our people would but rally in gathering another relief fund to help them.

Elder G. Zirat, president of the East Russian Union, writes under date of Nov. 25, 1924, from Samara, as to the situation on the Volga:

"I receive letters from different churches of our German Volga republic, in which our people tell me that there is considerable suffering. Some have had no bread for six months. The government has given grain for seed, but it is hardly possible for it to meet all emergencies. I received a letter in which a brother asks for speedy help. Some are already sick, and unless this help is soon given, the worst may follow. They still hope that the government may help them to prevent the worst, and also that friends and relatives from without may render them help. We here at present cannot help them, as our treasury is empty. We hope, however, that by the end of December help will be here from the headquarters. I have confidence that relief will yet come in time."

* * *

"BUT truly great the man—
A conqueror he—
Who over self obtains
The mastery."

* * *

"THE way to find comfort in our own sorrow is to forget it in carrying comfort to another."

Ministerial Association

Some Definite Victories Gained in Revival Efforts

A. G. DANIELLS

In "The Desire of Ages," page 347, we read:

"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. . . . That which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. . . . God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power, that works for the salvation of souls."

Again on page 340 we are told:

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."

The following sincere confession and definite testimony is borne by a local conference treasurer:

"Ever since the revival in our church I have been wanting to write and tell you what the meetings actually did for me. You know it is hard for a man to make a public confession of the things that are actually upon his heart, but I have had such a wonderful new birth since you came to our church, that I want you to know from what depths of discouragement and despair I was lifted.

"I had reached the point where I actually faced the possibility of giving up the Sabbath. It seemed that I had put everything I had into the work, and after three years' strenuous effort I was heavily in debt, with a sick wife requiring surgical attention, for which I could not make the necessary financial provision. I had prayed, and worried, and tried to get up enough courage to take the final leap back into the world. I was, I thought, facing the issue squarely, for I realized that I was turning my back on things eternal for the transient things of the world. I went to see my old chief, and he assured me that he would be glad to have me back, provided I would put no restrictions on my time. I found that I could not turn my back on the Sabbath, so decided to try to endure a while longer, in the vague hope that something might turn up. I found no pleasure in the outlook, but it appeared that I lacked the courage to drop out and give up the fight.

"Then you came. At first I received no blessing, though I prayed to be given spiritual understanding. Then suddenly it dawned upon me what I had been missing out of my life, and I have wondered ever since how I could for all these years have overlooked such a simple thing. I am positive that I have secured the one thing that can save me and others; and ever since I have received this assurance, I have held it, and I find that, instead of becoming dim, the moment-by-moment communion and fellowship with my Lord is becoming deeper and of more importance in my life. I do not wish to be considered a boaster in stating that I know I have the secret of the victorious life, as I realize that of myself I am no different than when, scarcely a month ago, I felt that I must give up, and that I could no longer lay claim to being a Christian. It is simply that I now lay claim to the saving power of Christ in me; and I have already seen and known the joy and peace of a changed mental attitude.

"You will remember that on Friday night you prayed for my wife, who was in the hospital, suffering severe pain, and for whom the doctors said there could be no relief for twenty-four hours. When I went to see my wife the next day, I found her quietly resting and suffering no pain. In talking with her, I found that it was about 10:30 the night before, while suffering intensely, that she experienced instant relief. She has made rapid recovery since, and leaves the hospital tomorrow. I take comfort in the thought that as prayer was offered for her at 10:15, the answer, in the form of relief from pain, came almost immediately. My wife and I believe that God responded to the appeal of His children in distress. I hope to see you again when you come this way, and I am confident that, unless I deliberately turn my back upon the Lord and

ignore His counsel to me, you will recognize in my life some of the fruits of your recent labors here."

Following a revival in one of our churches, a teacher returned to his school with a new hold on the Lord of life and power, and entered into the Week of Prayer services for the young people. At the close this young man sent this message:

"We certainly had a wonderful time during the last Week of Prayer. As a result, sixteen were baptized yesterday. There are only three girls and four boys in the whole school who have not taken a definite stand for Christ. You will perhaps remember the boy who was a good singer, but so set against anything spiritual. Well, he surrendered during the Week of Prayer, and was baptized with the others. Some of the girls have made wonderful improvement. I have in mind two especially. They came from worldly homes, and were intent on worldly careers. One was planning to be a dancer. Her teacher was to take her to New York and start her out when she was eighteen. But she gave her heart to God, was baptized, and now her whole ambition is to be a Bible worker. It is an inspiration to hear her pray; her prayers are so earnest. The older students who professed Christianity, also had a much deeper experience. After they had gained the victory themselves, they felt a burden for their fellow students. It certainly was inspiring to see them work and pray for the others who had not taken their stand, and almost every day we would see answers to our prayers.

"We had our regular prayer bands, and also a special band that met in my room at 9:30 every night. From ten to twenty-five boys made up this band, and they would stay until midnight, praying for each other and for those who had not surrendered. They got a great blessing, and I fully believe it was due to those prayers that many took their stand. But that is just the start of it. The best of all is that their interest remains as strong as ever. They have every boy listed for a prayer band. This is also true of the girls. Last week they reported an average for the week of 70 per cent of the entire dormitory in prayer bands. We have a special meeting in my room every Friday night to talk things over, and there they make their reports and we lay plans for the week to come. We adopted as our motto, "Christ is all and in all," and as our aim: "100 per cent for Christ by Commencement Time." Wouldn't it be grand if we could come up to graduation time and know that every one in the whole school was serving Christ! Will you not pray for us that we may be ever faithful, and that we may reach this goal?"

As we have gone from church to church, parents have told us of the cheering letters they were receiving from their children who had found a new experience in the revivals they had attended in the colleges. The following is a sample of some of these letters:

"DEAR MOTHER AND FATHER: The great awakening is under way. We are all delighted. What a difference in the school! We boys have been really brothers today. The morning meeting ran for four and a half hours, beginning at 9:15 and ending about two in the afternoon, and none grew restless. It reminded me of what we read of Pentecost. Never such an occasion like it have we had, so the old members say. I do hope and believe this is the great awakening spoken of in the spirit of prophecy, and I thank God I have been found in Him and still willing to die to self. I took notes of the sermons, but the power was not so much in what was said, for it was meekly expressed, but the Holy Spirit has chosen this time to awaken us to our needs. When we had dinner at two o'clock, the students were nearly speechless, so solemn was the effect of the meeting."

At the close of a revival in one of our academies a girl sent this earnest letter to her brother:

"DEAR BROTHER: We are having our spring Week of Prayer now, and are getting experiences here such as they told us you were having at Pacific Union College. It set me to thinking. When I took my stand last Week of Prayer, I emptied my life of the big things, but it seems as if there are so many little things coming up constantly, and I need to surrender my life every day and every hour.

"I am not telling you this to brag about myself, for every day I see more faults in my life; but I am telling you because I have witnessed the power of God to change me, and I have faith to believe He can help me in other lines.

Here is my plan: I am going to live better myself, and make father the burden of my prayers till he accepts this message. I know that too long my prayers for father have been formal. I have been merely repeating the same words and phrases about him. Now is the time for action. We haven't much time left, and let us in our prayers make him our one burden. I am going to suggest this to mother, too. I mean more than praying at night before we go to sleep. I mean really talking to the Lord about it, and having faith to believe He will accept. Let us try it. I am not going to stop until he is saved, then I am going to try it for others."

The above are only personal, heartfelt expressions of convictions, appreciation, and inspiration from those whose lives have been touched by the power of the Spirit of God as it is operating through the call to a revival and a reformation. Everywhere there are honest souls who have embraced the message and are waiting for their Lord's return, but are longing for an experience higher, deeper, and broader than they possess. They "have a twilight perception of Christ's excellence" ("Gospel Workers," p. 274), but they long for a fuller, deeper sense of the Saviour's love. "Let those cherish every desire of the soul after God," and having fully surrendered their lives to Him, begin in earnest to pray for the unconverted,—not dry, formal prayers, but, as the young student expresses it, "really talking to the Lord about it," having faith to believe He will answer, and with a determination not to stop praying until the answer is received.

* * *

Precepts for Ministers

(A Compilation from the Writings of Noted
Christian Leaders)

Preparation for the Word

"No resources of genius can qualify a man for eminent usefulness unless he has an extensive acquaintance with books. The mind of Newton might grope its way through a wilderness untrodden by any human foot; yet a convenient road would greatly facilitate its progress. Debar such a man from access to the wisdom of past ages, and wisdom, at more than 'one entrance,' would be shut out. Let him debar himself from the use of books, by indolence or misguided judgment, and the result is even worse. The mind for want of food and exercise, loses its energy, and passively submits to impressions from surrounding objects; and we cease to look for expansion, and vigor, and capacity for manly effort."—Porter.

"It is a shameful abuse of the doctrine of divine influence to allege it as a reason for neglecting diligent study for the pulpit. Yet such things are; and the advocates of this perversion can quote Scripture for it, such as, 'Take no thought beforehand what ye shall speak, neither . . . premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.' But this has no application to pulpit exercises, or ordinary ministrations. It was very suitable for the persecuted Christians; for how could they know what to answer before they were questioned by their persecutors? It was, therefore, partly calculated to encourage them, and relieve them from all anxiety. But to apply this direction to our ordinary ministrations is a shameful perversion."—A. Fuller, D. D.

"Great attainments may be made in every branch of science, without the usual aids of tuition, by diligent and persevering application. We have indubitable proof, in the lives of many eminent ministers, that the want of academic instruction may be supplied to a considerable extent, by close and unremitting study. Let no one who pants after learning be discouraged."—J. Edmondson, M. A.

"If there are some who are ever getting and never giving, there are some, too, who would fain be ever giving while they are never getting. They are fond of preaching, but not of reading and study. He must be an extraordinary man who has resources in himself for such a work. Barrenness, tameness, sameness, triteness, irksome and unprofitable repetition, must be the almost invariable result of such presumption."—Eclectic Review.

"To have a variety of subjects of study will, instead of exhausting the mind, minister to its invigoration; for, when wearied with one, the surest means of refreshment is to have recourse to another. The old adage of 'Too many irons in the fire' contains an abominable lie. You cannot have too many—poker, tongs, and all; keep them all going!"—Dr. A. Clarke.

"Whatever you study, do so solidly and conscientiously. Bend your whole mind to the object you seek to know, and let it not go till you have entered into, mastered, and grasped it, so as to comprehend it, to conceive it within yourselves, to possess the full idea of it, and to be able to give an account of it to yourselves and others."—Boutain.

"Study means mental application; it means thought, deep thought, continuous thought, close thinking, habitual meditation. And remember it is the Word of truth you are to think about, that you are to study; and therefore you are to study it by reading, and with all the attention of which you are capable; by thinking over every passage you read; by comparing scripture with scripture; and you will find this sometimes a safer and better comment than that which is merely human, making the Holy Ghost His own interpreter. Study the Word, as far as you have the means and ability, in the languages in which it was first recorded. Study the truth of God by reading the very best and ablest writers that you can meet with upon these momentous subjects. He who would be a divine must study divinity. Suffer me to remind you that no man ever did, or ever can, rise to real eminence as a minister of Jesus Christ, who does not study. If you do not study, your minds, like soil, will 'run out,' as the husbandman calls it, and will become barren. If you do not study, you are making no addition to your stock, and it will soon be done. Whatever you do, therefore, study."—Dr. R. Newton.

(To be continued)

Life Sermons

A COMPANY of business men was assembled in a local "get-together" convention. In the recess between sessions, the conversation chanced to fall upon the subject of religion. It soon became apparent that the entire group were Christians. Furthermore, each conducted his business according to Christian principles.

Then some one suggested that each tell why he became a Christian. And so, one by one, these strong men told, in simple, earnest words, just what it was that had caused him to turn to Christ.

In one instance, it was a washerwoman who was always singing, "'Tis so sweet to trust in Jesus."

Another declared that the compelling factor was a neighbor who drove six miles over rough roads every Sabbath to attend church services.

One had been first led to investigate the claims of Christianity because of the wonderful and convincing faith of a young mother who had been bereft of her child.

One man had been drawn by an invalid who, with glowing eyes, had constantly talked of God's goodness.

Nearly half of those present had yielded to the sweet fascination of a Christian mother's life.

In every case the turning-point had been the life of another! This was the amazing thing! These people had been won, not by the logic of words, but by the convincing argument of a life.

This thought should sober us and bring us reverently to our knees.

O Christian pilgrim, poor and obscure though you may be, doubt not this: Eager ears are listening to the sermon of your life!

Nothing is so irresistible as a life that "adorns the doctrine of God our Saviour."—E. C. Baird, in *Christian Standard*.

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.

WEST MICHIGAN CAMP-MEETING AND PIONEERS' DAY

CAMP-MEETING for West Michigan was held on the spacious campus of Emmanuel Missionary College, August 21-31. There were 160 family tents pitched, and in addition the college and the people living near provided seventy rooms for those attending the meetings.

There were approximately 3,000 people at the Sabbath school each Sabbath. The Sabbath school offering the first Sabbath was \$961.68, and on the second Sabbath, about \$1,100. In all more than \$5,000 was given and pledged for missions.

Twenty-five were baptized in the beautiful St. Joseph River on the last Sunday afternoon of the camp-meeting, while a number returned to their home churches to have the rite administered there.

A most excellent spirit prevailed during the entire camp-meeting, and it was remarked by several visiting ministers how prompt and faithful the people were in attending the meetings.

One very encouraging feature was the large number of aged people present. One special day was devoted to the pioneers of the message. The principal services of both forenoon and afternoon on Thursday were in honor of those who had witnessed and participated in the progress of the third angel's message for forty years or more. There were more than one hundred such persons present, filling the minister's rostrum and the choir seats.

At the appointed time, Brother W. D. Russell, of Allegan, who is past eighty-two years of age, and has been a believer in the truth most of that time, announced the opening hymn, and Elder Henry Nicola, who is past ninety years, led the congregation in prayer. Appropriate remarks were made by Elder C. H. Watson, vice-president of

the General Conference, and by the president of the West Michigan Conference.

Quite a number of the pioneers spoke of the blessed hope in the soon-coming Saviour, and although some have waited long, their faith is unshaken and their courage undaunted.

In the accompanying picture of West Michigan's pioneers of the message, every one except the president of the conference has been in the message forty years or more.

The third person from the left in the third row, seated, is brother J. E. Root, and his wife is just in front of him. Brother and Sister Root still live on the farm at Wright, Mich., where the first Seventh-day Adventist camp-meeting was held. It was at that meeting that a day of fasting and prayer had been appointed; but when the day dawned, it was cold and rainy, the accommodations for comfort were very meager, and for fear of suffering and sickness from the inclement weather, Elder James White arose early, and making a bonfire, prepared a kettle of hot porridge for all in the camp. Then he went among the campers' quarters, and in his stentorian tones bade all to come and be served.

Near the center of the picture, but just a little to the right, in the third row, seated, dressed in black with a small black bonnet, is Mrs. Martha Amadon, the wife of the late Elder G. W. Amadon, who for so many years was connected with the Review and Herald Publishing Association, connecting with the work first at Rochester, N. Y. Sister Amadon is the daughter of Elder John Byington, who was the first president of the General Conference of Seventh-day Adventists. She was a charter member of the Bucks Bridge, N. Y., church, which was one of the first churches organized

by the remnant people. She is now past ninety years of age, and delights to relate many of the providences of God that she has witnessed during the seventy-two years she has been a believer of the third angel's message.

J. F. PIPER.

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A VISIT TO CLEVELAND, OHIO

My first visit to Cleveland, Ohio, Dec. 8, 1924, was a pleasant one. Elder E. M. Fishell, the field missionary secretary of the Ohio Conference, had previously arranged for me to speak to two English churches over which Elder Schwartz presides as pastor. The latter gave us a very cordial welcome, and the heartiest of co-operation, which was much appreciated.

I was very much pleased to address the brethren and sisters who constitute the two congregations, in their separate places of worship, some seven miles apart, and I was favorably impressed as I looked into the faces of these good people.

The morning service was conducted in a building erected and owned by the denomination, and well adapted to the needs of the congregation. In the afternoon we met with the congregation at Lakewood, in the Masonic Temple where their meetings are held, as they have no building of their own. Immediately following the meeting the same hall was to be used for a dance, consequently our service was shortened to give place for them—not the most desirable conditions under which to conduct divine worship. This comparatively new congregation needs a house of their own, and there is a good opportunity to secure one just a block from where they now worship, at half the cost of building, if money can be made available. This is in the heart of the best residential section of Lakewood.



Pioneers of the Seventh-day Adventist Church, West Michigan Conference, Berrien Springs, Mich., Aug. 21-31, 1924

Cleveland now has about 600 Sabbath keepers, with a growing interest to hear the message for this time. The city contains a population of about 1,000,000. Those who embrace the message are loyal in their support of the cause. I learned from Elder Schwartz that the two churches of which he is pastor, paid into the cause in tithes and offerings during the past year \$37,000. He also baptized thirty-six new converts during the year, and fifty homes were asking for studies, but their requests could not be granted for lack of workers.

This is speaking only of the two English churches, and I understand the same is true of the colored and foreign churches.

Cleveland is a beautiful city, and offers favorable opportunities for giving our message at this time.

W. W. EASTMAN.

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SABBATH SCHOOL WORK IN EUROPE

THE Sabbath school work in the European Division presents one of the most interesting problems in the world-wide work of Seventh-day Adventists. It is no small task for our publishing houses to supply the field with Sabbath school lessons in the many languages in which our work is now being conducted. We print lesson pamphlets in sixteen languages, and import pamphlets in six others. The lessons are brought out on the typewriter in still six others. One of these last six, however, is the Russian, which is typewritten for use in Russia; for Russian-speaking believers outside of Russia we can get the pamphlets printed at Brookfield. It was interesting to me to see a copy of those Russian Sabbath school lessons that are used in Russia. Our brethren there had gotten hold of a German lesson pamphlet of 1908, translated it into Russian, typewritten it, and thus supplied their field as far as possible. Let us pray that better times may come for our Sabbath school work in that interesting field.

Thus we have the lessons for adults in twenty-seven languages. As far as we have been able to learn, nothing has been done to put the lessons into the thirty-five or forty other languages in which we are working in this division. The children's lessons we have in only thirteen languages. Thus much remains to be done for the children.

The Sabbath school membership stood at 78,098 at the close of the third quarter. This is 3,513 more than the church membership, which was 74,585 at the close of the same quarter. If, however, we add to the church membership the number of children in the Sabbath school and compare this total with the Sabbath school membership, there are only nineteen local fields in the whole division that have reached or exceeded the goal. These are all in the fields outside of Europe proper, except the following two con-

ferences and four missions: Transylvanian Conference, Silesia-Galicia Conference, Warsaw Mission, Slovakia Mission, Jugo-Slavia Mission, and Grecian Mission. Thus much remains to be done in an effort to get all our church members to share with us in the blessings of the Sabbath school.

The Sabbath school offerings continue to grow, showing an increase of \$1,004.63 for the third quarter over the second. This is the more remarkable in view of the fact that the Week of Sacrifice, the Jubilee Sabbath, and other occasions of special offerings fell in the third quarter in many fields. Some progress is being made on reaching the goal of an amount in the Sabbath school offerings equaling 25 per cent of the tithe. Taking the average quarterly tithe for the first three quarters of 1924 and comparing this with the Sabbath school offerings, we find that only six fields have reached and exceeded this goal: Posania Conference, Silesia-Galicia Conference, Sweden Conference, Thuringian Conference, South France Conference, and the Spanish Mission. I count it a special honor to have had the privilege of spending two weeks in the only field to reach both goals.

The Polish Union as a whole is deserving of special mention. It is the only union to reach, as a union, the financial goal, and it lacked only nineteen of reaching the membership goal. Yet Poland is not an easy field, nor are our members there rich in this world's goods. Brother Isaac writes:

"The local authorities are beginning to cause our people more and more trouble in Volynia and in the north-east section of the old Russian territory. They are forbidding religious meetings of every kind, unless there are fifty signatures to a petition for such meetings."

Again he writes:

"Sometimes when I visit our people and see their poverty in earthly things, my heart bleeds. Some of them are giving more than they are able, but their love for this movement enables them to do what is almost impossible. A sister, sending in her tithe and Sabbath school offerings, made the following statement: 'We are sending the tithe and Sabbath school offerings, but we are sorry that we cannot send a donation for the Church Extension Fund, which you mention in the circular to the churches, but we are not able.' Some days we do not have our daily bread, but we trust in God, knowing that He will not forsake us.' Of their poverty our dear brethren and sisters in Poland are giving as much in proportion to their tithe as do our members in America. Pray for the believers in Poland as well as for other difficult fields in this great European Division."

L. L. CAVINESS.

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At Wray, Colo., seven new members have been added to the church, five of them being recently baptized by Elder N. T. Sutton.

ELDER L. W. TERRY held a short series of meetings in Campbell, Mo., and as a result he baptized eleven members.

ORGANIZATION OF THE TOLEDO HUNGARIAN CHURCH

It was the medical missionary work which gave us our start among the Hungarians in Toledo, Ohio. In the year 1914 Mrs. Kummer, the wife of a Hungarian watchmaker and jeweler, was taken sick, and their oldest boy, about twelve years of age, was sent to call the nearest doctor he could find. Providentially, the boy was led to call upon our faithful brother, Dr. L. E. Hecker.

A close examination of the patient revealed the seriousness of the case, and a nurse was recommended. The family, not knowing where to secure one, asked the doctor to do so, upon which he recommended one of our nurses to attend the case. Faithful work soon brought the patient back to perfect health, not only of the body, but of mind, for she soon learned of the truth through her nurse, and accepted the message with her whole heart.

Sister Kummer soon became an enthusiastic member of the Toledo English church, and when Mrs. Krupp, one of our German sisters, discovered that she spoke the Hungarian language, she persuaded her to accompany her to the Hungarian settlement in Toledo. After visiting a number of families together, Sister Kummer started out to visit these families alone. Finding a few interested souls, she asked that a Hungarian worker be sent to this place to assist her. Finally I came to Toledo to follow up the interest among the Hungarians. Several families soon took their stand for the truth, and were baptized. Others were added to the number, and so in 1921, through the combined efforts and by the help of the English church in Toledo, a cozy little church building was erected and dedicated to the Lord.

From this time on, regular meetings were conducted in the new church building. The company of believers increased, and reached the point where the organization of a church was expedient. Elder N. S. Ashton, the president of the Ohio Conference, requested the organization of the Toledo Hungarian church.

On Sabbath forenoon, Nov. 29, 1924, our brethren gathered at the English church, where they had been members. A written request for the withdrawal of their membership for the purpose of forming a separate organization was presented by Elder J. F. Huenergardt, superintendent of the miscellaneous language department of the Bureau of Home Missions, to which Elder E. C. Townsend heartily responded, stating that although the English church was losing as many as nineteen faithful, hard-working members, naturally leaving a gap, he was happy to know that this was the right step and in harmony with the sentiments of our general work, and would surely further the interests of our work among the foreign nationalities. He further stated

that he would like to see the day when the other nationalities in the church, such as the Spanish, Italian, and also the Negro brethren, could follow in the footsteps of their Hungarian brethren, and organize the work among their own people. The mother church would wish them Godspeed.

In the afternoon of the same day, all our Hungarian members, including two sisters who had come all the way from West Virginia, with a number of our English brethren, gathered at the Hungarian church. Elder Huenergardt gave a short talk on the points of our faith, also mentioning those solemn duties a church takes upon itself, after which all the members composing the organization solemnly promised to stand faithfully by the message and the work intrusted to them. Then followed the election of officers and a testimony meeting in which almost all present took part, expressing their thankfulness and gratitude for the privilege of being present at such an important occasion.

We all left the meeting with the impression that this occasion had been another step taken which will prove a great help and encouragement in forwarding the work among the foreign nationalities in America. May the Lord help and bless this newly organized church and the foreigners in America.

G. POLINKAS.

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WHAT A NEWSPAPER EDITOR THINKS OF OUR PRINCIPLES

THAT Seventh-day Adventists as a denomination can readily make friends with newspaper editors by the promotion of civil and religious liberty, more so than perhaps some other phases of their message, is evidenced often by the publication of resolutions against Sunday legislation and the subsequent editorial comments that appear in the newspapers. Editors realize the fact that when the so-called reformers conduct campaigns in behalf of strict Sunday laws, they are not only endeavoring to suppress the liberties of the people, but also the liberties of the press, and therefore gladly print anything in opposition to this propaganda, especially when it comes from an honest church organization.

Our ministers out in the field are appreciating more and more the attitude of editors in this respect. Very often resolutions against Sunday measures are passed in our churches and at camp-meetings, and then offered to editors for publication, with the result that they generally appear with prominent headings, and editors follow in the next issue with editorials commending us as a people for championing the cause of civil and religious liberty.

An illustration of the liberality of editors toward us as defenders of civil and religious liberty is the following editorial, which appeared in the Roswell, N. Mex., *Evening News*,

on Tuesday, September 9. It was the leading editorial on the page, and was given very prominent space. The editorial follows:

"WISE ADVENTISTS"

"The recent session of the Seventh-day Adventists at Portales was marked by a whole lot of real religion, and a very considerable amount of common sense. In no particular was this latter more noticeable than in the resolutions on the subject of civil and religious liberty.

"These resolutions are so different from the usual whangdoodle and whine indulged in by religious assemblies, that they deserve wide promulgation, and we give them space gladly:

"WHEREAS, The civil government was ordained to manage and regulate human affairs in civil concerns only; and,

"WHEREAS, The Federal Constitution has placed certain definite limitations upon Congress, and the State constitutions have placed similar restrictions upon the various State legislatures, prohibiting them from legislating upon the subject of religion or prescribing religious obligations by civil laws or interfering with the free exercise of the conscience of the individual concerning religious customs so long as he respects the equal rights of his fellow men; therefore,

"Resolved, That we, the delegates to the Texico Conference of Seventh-day Adventists, assembled in regular session at Portales, N. Mex., do look with disfavor on any attempts to legalize the Christian religion and its institutions, or the enactment of religious observances into civil law, or the legal sanction of the tenets of one faith to the disadvantage of any other, thus denying the equality of all citizens before the law; and be it further

"Resolved, That we protest against the enactment of the "Blue Sunday" bill, S. 3218, recently introduced into Congress, which, if enacted, would eventually become a law for the whole nation; and that we earnestly petition Congress not to pass this bill (S. 3218), but rather refer the question of Sunday observance back to the churches, to be propagated by teaching and preaching instead of appealing to the civil magistrates for aid in a matter that should be settled by the conscience. We do here and now declare ourselves in favor of the absolute separation of church and state, and of religious freedom as conceived by the founding fathers of our Republic, and we are unalterably opposed to such measures as S. 3218, which propose to regulate the mode of worship of the individual."

"That is the most rational and reasonable approach to the question of Sabbatarianism that we have seen in many a long day, and it is wholly right. There is a positive danger in every attempt to mix religion with government, whether it be of the nation or of the smallest school district. The place to establish respect for the commandment is in the home and in the church. To our mind it doesn't matter whether such instruction contemplates the observance of Saturday or Sunday, though we haven't a twinge in saying that from a scholastic standpoint the claims of the Adventists are impregnable that Saturday is the actual Sabbath. All of which is neither here nor there. A half dozen different religions have a half dozen different Sabbaths. The names of the day are immaterial. It is the spirit back of their observance that counts.

"From a practical standpoint the constant and pernicious activity of the Sabbath Observance League, which is

the sponsor of Senate bill 3218, is one of the best illustrations we have that the fanatic never grows tired, and that he is all the time lying in wait for the unwary legislator, who does not always have the strength of mind to resist offered legislation from clerical and other sources. The principle of the bill is obnoxious, and the Adventists hit the nail squarely on the head in regard to it."

We should continue to take advantage of the liberality of editors in this respect, and promote the cause of liberty through their columns, and incidentally make friends so that we can find easy access to their columns for the promulgation of other features of the advent message. A good work for the advancement of the cause could be done in this manner. Our brethren in the field should feel free to express their views through the "Letter Columns" of the different newspapers, and thus do their part toward keeping our work constantly before the attention of the people.

W. L. BURGAN.

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SELLING BOOKS AND GATHERING FUNDS IN BURMA

You might be interested in a report of a recent trip that Brother Semmens and I made to the oil fields. We wanted to get some "uplift" funds (Harvest Ingathering). These men have supported our work liberally for years, but their crying need now is a school for their own children, so they do not respond so readily to calls from a distance. Many of them met us this time with "Nothing doing this year," thinking, of course, that we had come for the usual donation. But when we told them that we appreciated their past support, and thought it only fair that we should bring them something good for their money this time, nearly all of them took the book quite readily.

We were handling a new health book, "The Home Physician," together with *Life and Health*. Out of ninety orders, eighty-nine are in combination with the magazine. The other man would be leaving soon, and would not be able to get the magazine for a year. We worked just one week, and received 2,559 rupees' worth of orders, besides 210 rupees in donations. We worked hard, and the Lord blessed our efforts.

One night we were hunting the men out in the fields at their wells after dark with a flash light. They were men we had missed in the morning, as they had come on duty at noon and worked until midnight. This two-shift arrangement they call working "tower." Some work "tower" and some work "daylight." When we came to these men after dark, we told them we were working "tower" too. Most of them signed for the book.

Just as we were about to finish the field, we met the field superintendent. As he was away last year, we thought we would ask him for a donation this

year. We suggested that he give us 100 rupees; he gave 50.

Our report for July will be the largest we have had for some time. May and June were also much larger than we had been used to having. May was 1,535 rupees' worth of orders and 535 rupees' worth delivered. June was about 1,400 orders, and over 1,600 delivered. July will run near the 3,000 mark in orders. Our sales this year will equal those of the last two years.

J. O. WILSON.

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IN the Indiana Conference five persons were baptized during the latter part of November, by Elder F. A. Detamore.

HARVEST INGATHERING ON THE RIO GRANDE

SHOULD the pastor of the church go out Harvest Ingathering? Why, most assuredly he should be the leader of the sheep. And the pastor's wife, should she go? Anyway the pastor's wife at Laredo went out, and took with her one of the young ladies, Señorita Elena. Gaining permission of the bridge authorities, these ladies in about two hours gathered in with the Spanish papers 26 pesos, or \$13 (gold), on the International Bridge over the Rio Grande between the United States and Mexico.

Not all have such good success. One little boy came back saying he had

given out three papers, and received two scoldings and a nickel. This was in San Antonio. Other members in San Antonio, including the pastor and his wife and also the mission school teacher, received very good donations and were well received in nearly all the places.

The little company of eight workers in Laredo soon passed out the 450 Spanish papers, and sent in a call for more. While waiting for the Spanish papers to come, they tried using English papers.

One Spanish brother could not speak English, but was willing to try among the English-speaking people, so some one taught him a few words, as fol-

Colporteurs' Summary for November, 1924

NORTH AMERICAN DIVISION					Southwestern				
Atlantic					Agents				
	Agents	Hours	Value, 1924	Value, 1923		Hours	Value, 1924	Value, 1923	
Bermuda	---	----	\$-----	\$-----	Arkansas	10	868	\$ 313.35	\$ 891.50
Gr. New York	15	-----	2321.15	3092.65	N. Texas	10	850	1850.00	1530.25
Massachusetts	15	1130	1240.03	1631.30	Oklahoma	12	1157	2416.32	802.20
New York	26	1081	2172.90	1895.34	S. Texas	7	704	972.75	535.55
New England	8	574	1424.80	618.00	Texico	9	690	1471.85	1348.00
S. New England	11	441	1097.10	1539.15	Total	48	4264	7024.27	5102.50
Total	75	3226	8255.98	8776.44	Eastern Canadian				
Columbia					Maritime	---	----	-----	434.40
Chesapeake	10	684	1284.25	2526.65	Newfoundland	---	----	-----	155.00
E. Pennsylvania	15	907	1666.06	1305.35	Ontario	8	317	863.72	1751.65
New Jersey	15	868	1737.05	3317.46	Quebec	---	----	150.00	253.05
Ohio	23	2636	4567.15	2858.80	Total	8	317	1013.72	2594.10
Potomac	21	1395	2782.55	1561.55	Western Canadian				
W. Pennsylvania	14	877	1849.15	1331.10	Alberta	---	----	-----	888.55
West Virginia	14	1334	4082.50	3455.70	British Columbia	---	----	-----	913.25
Total	117	8701	18018.71	16356.61	Manitoba	---	----	-----	-----
Lake					Saskatchewan	---	----	-----	-----
Chicago	39	2407	4311.57	1690.00	Total	---	----	-----	1806.80
E. Michigan	15	942	1571.32	2921.05	Totals				
Illinois	8	456	970.25	1993.15	609	35810	69542.13	78599.79	
Indiana	22	520	1044.75	2451.55	FOREIGN UNION CONFERENCES AND MISSIONS				
N. Michigan	1	26	102.50	403.40	African Division	15	766	\$ 3866.40	\$ 2810.68
N. Wisconsin	6	433	939.75	783.85	Australasian Division	93	5101	16656.17	12859.63
S. Wisconsin	29	891	1933.50	764.15	European Division				
W. Michigan	17	880	920.80	459.80	Baltic	55	4716	1301.70	-----
Total	137	6555	11794.44	11471.95	British	68	7210	4140.19	-----
Central					Bulgarian	6	600	73.85	-----
Colorado	14	427	529.00	892.45	Central Europe	131	21069	11739.76	-----
Inter-Mountain	1	10	34.25	47.45	Czecho-Slovakia	56	6806	1142.94	-----
Kansas	7	600	739.75	1320.00	East German	215	27522	9155.63	-----
Missouri	24	1846	2440.31	853.35	Greece	3	100	34.77	-----
Nebraska	7	395	730.80	569.30	Hungary	30	2589	1081.29	-----
Wyoming	2	69	44.35	563.15	Iceland *	2	309	277.69	-----
Total	55	3347	4568.46	4251.20	Jugo-Slavia	23	2117	618.23	-----
Northern					Latin	---	----	-----	-----
Iowa	3	325	240.90	28.55	Poland	22	1833	343.59	-----
Minnesota	10	434	563.00	347.70	Rumania	32	1806	359.80	-----
North Dakota	4	122	197.00	-----	Scandinavia	100	15404	10957.83	-----
South Dakota	---	----	-----	196.05	West German	324	40286	14608.61	-----
Total	17	881	1000.90	572.30	Far Eastern Division				
North Pacific					Central China	7	278	404.72	-----
Montana	2	211	454.00	488.05	Chosen	---	----	-----	35.85
S. Idaho	---	----	-----	-----	Japan	13	1441	632.67	33.68
S. Oregon	5	129	504.45	569.70	Malaysia *	22	2749	3775.49	-----
Upper Columbia	5	351	881.40	426.15	Manchuria	8	-----	37.54	-----
W. Oregon	14	662	1409.65	2435.03	Philippines	30	3159	4011.08	10314.22
W. Washington	14	501	882.90	1384.80	South China	28	-----	268.58	-----
Total	40	1854	4132.40	5303.73	Inter-American Division				
Pacific					Antillean	30	1770	5965.55	3806.49
Arizona	1	170	249.50	-----	Aztec	7	767	1490.29	4262.65
California	6	212	453.60	951.90	Caribbean	12	907	2200.31	4032.74
Gen. California	3	74	90.60	117.75	South American Division				
N. California	10	252	582.20	475.95	Austral	45	3028	5738.99	5513.65
Nevada	---	----	-----	-----	East Brazil	---	----	-----	1298.06
S. California	12	255	1517.00	2031.18	Inca	9	627	1376.75	2573.13
S. E. California	11	194	636.55	203.75	South Brazil	51	4394	5168.06	-----
Utah	3	123	300.25	950.75	Southern Asia Division				
Total	46	1280	3829.70	4731.28	Foreign totals	1475	161133	109037.84	48538.05
Southeastern					N. Am. Div. totals	609	35810	69542.13	78599.79
Carolina	---	----	-----	2626.50	Grand totals				
Cumberland	---	----	-----	2719.27	2084	196993	178579.97	127137.84	
Florida	---	----	-----	-----	COMPARATIVE BOOK SUMMARY				
Georgia	---	----	-----	1362.05	January	\$234508.59	\$ 64723.42	\$192016.17	\$221656.70
Total	---	----	-----	6707.82	February	246104.17	269480.88	177243.98	149211.23
Southern					March	229220.64	335216.82	201354.25	191362.72
Alabama	20	1411	1948.30	3139.65	April	261838.96	253342.04	185969.41	253379.33
Kentucky	13	1207	2919.75	3013.35	May	242377.33	241475.39	229885.40	220733.80
Louisiana-Mississippi	21	1642	3740.75	2824.56	June	385315.49	515302.10	313742.88	256677.35
Tennessee River	12	1125	1294.75	1947.50	July	356481.93	321879.95	334362.50	353030.08
Total	66	5385	9903.55	10925.06	August	246749.54	229762.18	334473.11	285565.46
					September	331932.39	225721.42	187464.07	181605.55
					October	165869.44	112044.39	167667.41	193057.24
					November	178215.72	209852.79	127137.84	178579.97
					December	177428.46	145672.59	86424.62	-----
					\$3075842.26 \$2724473.97 \$2542746.64				
					* Two months' report.				

lows: "Baby — No father — No mother — No bread — Hospital — School — Asia — Africa — Fifty cents. — One dollar." This poor brother gathered \$20 in this way in the American section. If any one questioned him, he could only reply with the words he had learned. Perhaps that was an advantage.

Many say they cannot solicit the foreign sections because the foreigners cannot speak English. Well, they speak something, and you can secure the Harvest Ingathering papers in the leading languages. One poor Spanish brother solicited evenings, and has gathered more than \$80, after working hard at his trade all day. In most cases our Spanish churches have doubled the goal of last year. The Lord is blessing, not only in raising funds, but in finding interested people by this means. H. D. CASEBEER.

* * *

A PRACTICAL SUGGESTION

WE had in our church a boy who had fine abilities, but no one to guide him. He was fatherless, so was living with friends. I asked him if he would like to go to one of our schools. He was more than willing.

A sister and I then undertook to put him there, while the other members contributed toward his outfit, and the boy worked for his clothes as far as he could.

This is his second year, and he is now self-supporting. He has a fine record from his teachers; but best of all, has decided he wants to be fitted for some branch of the Master's work.

We have no children, and it has been much pleasure to get the reports month by month. It is the next best to having one's own boys there. We are not moneyed people, but the Lord sees that we have enough for such work as this.

If there are other small churches that have boys and girls who would go to school if they had a chance, I would say to them: Club together and fit the child for school, and when the letters come from the school and are read in your missionary meeting, it will do your hearts good to realize that your small church has at least one little brother or sister in training for the Master. It brings unity into the church. A READER.

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the twenty-first annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Md., at 7 p. m., Feb. 2, 1925, for the election of eight trustees for a period of two years, to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the

members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association. By order of the board of trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

* * *

WASHINGTON MISSIONARY COLLEGE BOARD MEETING

Notice is hereby given that the next annual meeting of the board of trustees of the Washington Missionary College will be held at 8 a. m., Tuesday, Jan. 13, 1925, at Columbia Hall, Takoma Park, Md., for the consideration of such matters as may properly come before the meeting.

F. H. Robbins, Chairman.
R. G. Bowen, Secretary.

* * *

OAKWOOD JUNIOR COLLEGE CONSTITUENCY MEETING

Notice is hereby given that a meeting of the constituency of Oakwood Junior College is called for Tuesday, Feb. 3, 1925, at 10:30 a. m., in the college chapel on the Oakwood campus, Huntsville, Ala.

The constituency consists of the executive committees of the Southern and Southeastern Union Conferences, the mission committee of these conferences, and the faculty of Oakwood Junior College.

G. W. Wells, Chairman.
J. A. Tucker, Secretary.

* * *

PUBLICATIONS WANTED

A. L. Ham, 149 Madison Ave., Memphis, Tenn. Signs of the Times, Life and Health, Watchman, Present Truth, and tracts.

Mrs. Cora Gleason, 1132 Quincy St., East Bakersfield, Calif. Continuous supply of all our denominational literature to be used in missionary work.

Mable O. East, R. F. D. 3, Rome, Ga. Continuous supply of Signs of the Times, Youth's Instructor, Watchman, Liberty, Our Little Friend, Life and Health, and tracts.

* * *

REQUESTS FOR PRAYER

A sister in Oklahoma requests prayers that she may be restored to health.

A sister in California requests prayer for a young mother who is in a critical condition after an operation; for her two sons, that they may be brought into God's fold; for the restoration of the health of her son-in-law; and for her daughter, that she may successfully undergo a major operation.

A request for prayer comes from a sister in Oregon, that the missionary work which she and her sister are planning to do may be blessed of the Lord, and that they may work faithfully and earnestly. This sister also desires prayers that she may overcome her timidity, and be able to testify to the goodness of her Lord in meetings, and also be able to pray in public.

OBITUARIES

Rice.—John M. Rice fell asleep in Jesus December 16, in Mountain View, Calif., at the age of sixty years. He leaves a devoted wife, seven sons, and one daughter to mourn his loss. M. C. Wilcox.

Rans.—Daniel Felix Rans was born in Ohio, Dec. 24, 1854; and was instantly killed by being hit by a railway train while passing the crossing at Grass Creek, Ind. In early childhood he moved with his parents to Grass Creek, and lived there until his death. On Dec. 19, 1888, he married Alice M. Harrison. In 1901 he united with the Seventh-day Adventist Church. He is survived by his wife, son Herbert, manager of the Canadian Watchman Press, Oshawa, Canada, one daughter, Mrs. Bessie Carlin, of Regent, N. Dak., five grandchildren, and one sister. C. S. Wiest.

Odgers.—Mrs. Mary Alexander Odgers was born Dec. 8, 1834; and died at Willow Grove, Pa., Oct. 18, 1924. She was married in her young womanhood to James Odgers, who died a few weeks before their fiftieth anniversary. She was the mother of nine children, five of whom survive. She also leaves five grandchildren and five great-grandchildren. H. K. Christman.

Olsen.—Miss Victoria H. Olsen was born at New Sweden, Maine, Aug. 17, 1886; and died at the home of her parents near her birthplace, Dec. 1, 1924. She had been a member of the New Sweden Seventh-day Adventist church since 1904. Her parents, three brothers, and one sister survive her. C. Meleen.

Doleman.—John Edward Doleman was born in Leicester, England, Nov. 25, 1852; and died in Portland, Oreg., Dec. 7, 1924. In 1898 he and his wife accepted the Adventist faith under the labors of Elders Truby and Anglebarger in Colorado. His wife, three sons, and one daughter mourn his death. N. W. Lawrence.

Bernitt.—Henry F. Bernitt was born at Chippewa Falls, Wis., in 1884; and died at Statesan, Wis., Nov. 18, 1924. He heard and accepted the Sabbath truth eleven years ago, and for a time was a successful colporteur. Five children survive, his wife having preceded him in death four years ago. Ida J. Wyman.

Welsh.—Georgia May Welsh was born May 13, 1872; and died at Parkersburg, W. Va., Nov. 28, 1924. Thirty years ago Sister Welsh accepted the third angel's message. Her life was largely spent in ministering to the sick as a nurse. Her stepmother, two brothers, and four sisters survive. H. J. Detwiler.

Anderson.—Mrs. Minnie Anderson, daughter of Zarah and Louisa Baker, was born at Seville, Ill., Nov. 3, 1859; and died Dec. 6, 1924. In 1885 she was married to Taylor Anderson. She was a member of the Farmington, Ill., church for several years. Her husband and two sons survive. G. E. Leffler.

Conklin.—Joseph Abraham Conklin died at Frankfort, Mich., Dec. 3, 1924, at the age of eighty-two years. He embraced the truth over thirty years ago, and for eighteen years had served as elder of the Frankfort church. His wife, four children, and a foster daughter survive him. M. C. Guild.

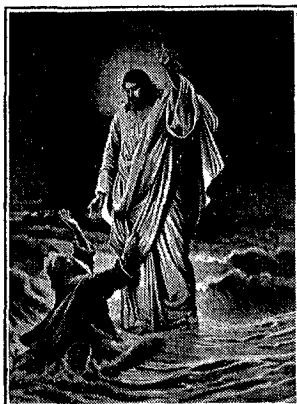
Fischer.—William Ludwig Fischer was born in Biskirchen, Kreis Wetzlar, Germany, July 1, 1846; and died in Philadelphia, Pa., Nov. 30, 1924. In 1881 he came to the United States with his wife and two children. His wife and one child preceded him in death. David D. Ehrhardt.

Melvine.—Mrs. Mary Melvine was born at Kanawha Station, W. Va.; and died in Washington, D. C., Nov. 11, 1924, at the age of sixty-one. Forty years ago Sister Melvine joined the Seventh-day Adventist Church. She is survived by her husband and ten children. H. J. Detwiler.

Carty.—Mrs. Mattie Carty was born in Alabama, June 3, 1843; and passed away at her home in Seattle, Wash., Dec. 2, 1924. She united with the Seventh-day Adventist Church in 1915. She leaves two sons and two daughters to mourn their loss. L. Johnson.

King.—Miss Nancy Buchtel King was born in Canton, Ohio, Nov. 18, 1838; and died in Huron, S. Dak., Dec. 16, 1924. She was married to Aaron R. King Nov. 19, 1857, in Indiana. They moved to Huron in 1893. E. Hilliard.

New Publications



TWO STYLES

Paper cover, with beautiful design of Christ saving Peter on the water, 5 cents.

De Luxe edition, with lodestone cover, tied with silk cord, for gift purposes. 15 cents.

The Morning Watch CALENDAR

for 1925

Beautiful --- Inspirational --- Inexpensive

Plan to Start the New Year Right

The New Morning Watch Calendar should be in the hands of every Seventh-day Adventist. Its inspiring texts — one for each morning of the year — will be like a soul tonic to sweeten the life throughout the day.

The 1925 Morning Watch Calendar contains many additional features. Quotations, appropriate verses, poems, etc., all add to its uplifting character. Its value cannot be expressed in money.

NEARLY 100,000 ALREADY SOLD

Send the MORNING WATCH CALENDAR to Your Friends

Order of your tract society

Was Peter the First Pope?

BY ELDER J. C. STEVENS

The author has written an interesting treatise on this important subject. Upon the affirmative side of the question stands a great religious system; upon the negative, which the author upholds, this system falls. You will be interested in this pamphlet, and it deserves passing on to others. Price, 5 cents; 20 for \$1, postpaid.

Rome's Challenge

To meet the demand for this important tract, it has been reprinted. The cover design is an attractive picture of the Vatican at Rome.

"Rome's Challenge" is an exact copy of articles by the late Cardinal Gibbons, which appeared in the *Catholic Mirror*, showing that Catholics claim all responsibility for the keeping of Sunday as sacred, and that Protestants are bowing to them in keeping that day. It settles the Sunday question beyond all doubt. Price, 5 cents; 20 for \$1.



WASHINGTON, D. C., JANUARY 15, 1925

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This paper does not pay for articles, and 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 Editor Review and Herald, Takoma Park, Washington, D. C.

MR. AND MRS. J. H. CARR, of the Hinsdale Sanitarium, sailed from New York January 2, on the S. S. "Essequibo," for Mollendo, Peru. Brother and Sister Carr are connecting with one of the stations of the Lake Titicaca Mission.

PROF. M. E. KERN sailed from Vancouver January 2 for Yokohama. Professor Kern will attend the educational and Missionary Volunteer convention which is to be held in Shanghai, and also the spring council of the Far Eastern Division.

WE learn that Elder and Mrs. H. J. Winter left their home in Central California for Mexico City some time in December. From Mexico City they expected to go on to Salina Cruz, Brother Winter having been called to take the superintendency of the Tehuantepec Mission.

THE WEEK OF PRAYER IN ENGLAND

THE first word concerning the Week of Prayer in lands across the sea comes from England. In closing a personal letter, Elder Alfred E. Bacon, president of the North British Conference, says:

"We have had a most excellent time during the Week of Prayer. As you know, I have been connected with the work in old England for a good many years; in fact, I am one of the oldest laborers in time of service here. But I do not remember a Week of Prayer where there was a more earnest spirit manifested in seeking the Lord for those blessings that we so much need and for the reviving that means so much to the finishing of our work."

He says his own conference, he believes, has the largest population of any conference in the world—nineteen and a half million. He is led to cry out for more help in carrying the

message to those great cities of the North, planted so closely together that in traveling east or west one seems to be but passing from one city into another.

COLLEGE OF MEDICAL EVANGELISTS

THE meetings held with both the Loma Linda and Los Angeles divisions of the College of Medical Evangelists and the Nurses' Training Schools by Elders A. G. Daniells and Meade MacGuire; then the study of conditions and needs in the mission fields as presented by Elders W. H. Branson, I. H. Evans, and A. W. Cormack, together with Elder B. E. Beddoe and others, who spent considerable time with the students following the Fall Council, and the Week of Prayer meetings following this, have served to deepen very materially the interest of the students in all the classes studying the mission fields; and repeatedly we have heard it said that there has never been a time in the history of the medical college when so many of its students were planning definitely to enter the mission field as soon as their work here is completed.

The Week of Prayer with the Loma Linda division was a season of earnest devotion and consecration. The class work in the medical school was so arranged as to allow a one-hour chapel period each day. Elder W. F. Martin was with us during the first part of the week. The nurses were divided into two divisions, and each had a one-hour meeting each day. Both students and faculty entered very heartily into the study of the matter presented in the readings and in the studies following. All through the week the response on the part of the student body was excellent, but this was especially marked at the last Friday evening service, when the Spirit of the Lord came very near, and the testimonies borne gave evidence of a very deep experience.

Elder C. S. Prout was with the White Memorial division, and his services and talks were greatly appreciated. The co-operation on the part of students and nurses was excellent, and it was felt that great good was accomplished and that all were drawn nearer to God. At the close of the week the wife of one of the senior medical students went forward in baptism.

O. R. STAINES.

HAVE YOU NOTICED IT?

As the *Signs of the Times* and the *Watchman* come in from issue to issue, I am struck with the fact that somehow these good missionary papers seem of late to sound more strongly and clearly than ever the great essentials of this advent message. You must have noticed it. It is a rising to the call of the hour. The Lord is helping our brethren in preparing these weekly and monthly appeals that go to their ever-increasing public.

Just now the *Signs* announces serial features for 1925 which will spread before the readers a year-long Bible institute course in the fundamentals of this gospel message for the judgment hour. Brethren and sisters, let us give these documents the widest possible circulation.

I note too, in the announcement, that the special annual *Signs of the Times* rally opens January 25. Then it is that all the believers in the United States are asked to review their home missionary programs, and plan for yet greater things with the *Signs*. Watch for the information that will come from our General Conference Home Missionary Department and from the office of the *Signs*, setting forth the facts and possibilities of bringing the truth to many thousands more than are now being reached. Every one "talking up," every one doing something, every one praying for the blessing of the Lord upon personal efforts and the use of the printed page, and the sound of the message will rise to a yet louder cry that shall call many souls into the blessed way.

W. A. SPICER.

CONFERENCE AT OMSK, SIBERIA

A POSTAL card from Elder H. J. Loeb-sack reports his return to Moscow from a visit to Siberia. He says:

"Returned from Siberia, I can report that we had a very good conference at Omsk. This is the second all-Siberian Union Conference session held. Twenty-nine delegates were in attendance, besides many brethren and sisters not delegates. The delegates came from as far away as 1,800 miles, from Irkutsk, and from the Altai Mountains near the Chinese border. All the proceedings were encouraging, and especially blessed was the Sabbath meeting, which continued over four hours, the preaching and the testimonies and the surrenders being based on Christ's words: 'Tarry ye in the city of Jerusalem; until ye be endued with power from on high.'

"Brother B. Schmidt was elected president of the union conference, the headquarters of which are in Omsk."

SOUTHWESTERN JUNIOR COLLEGE

WRITING of the meetings of the Week of Prayer in his school, President Lamont Thompson, of the Southwestern Junior College, at Keene, Texas, says:

"Elder L. E. Froom was with us, and led out in a strong, spiritual way, and the Spirit of the Lord was present in our meetings. We feel that there have been won some real victories in the lives of quite a number of our young people, and the entire vision of our student body has been raised.

"We did not interrupt our students' work as much as is often done, and yet we conducted our school in a way to give every opportunity for study and prayer, in harmony with the primary purpose of the week. I am sure that students and teachers alike feel that this last Week of Prayer has meant a real gain for us, not only in the institution, but in our personal experience."