

The Advent Review and Herald Sabbath



Vol. 102

Takoma Park, Washington, D. C., February 12, 1925

No. 7

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

SOMETIME

I. H. EVANS

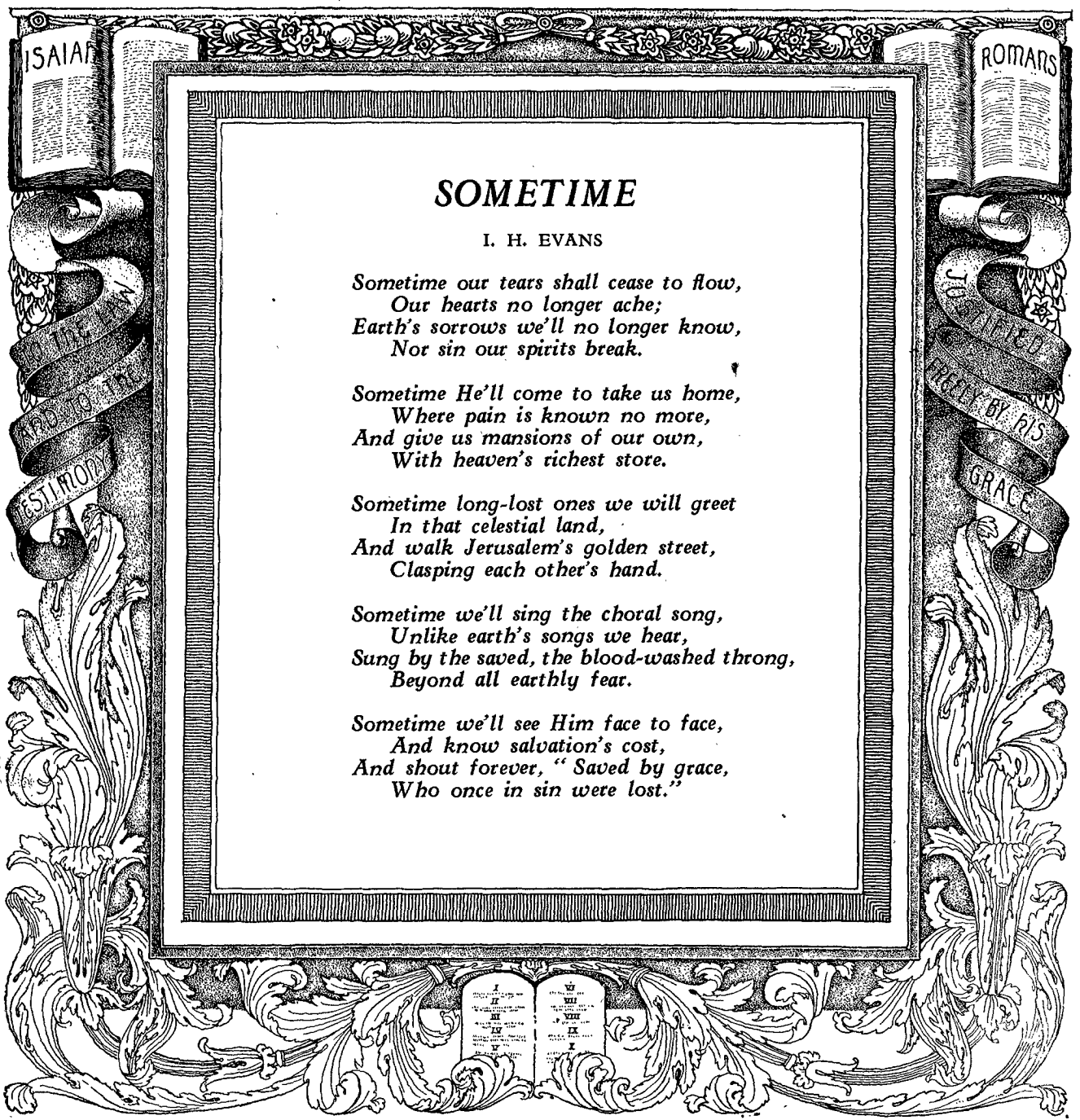
*Sometime our tears shall cease to flow,
Our hearts no longer ache;
Earth's sorrows we'll no longer know,
Nor sin our spirits break.*

*Sometime He'll come to take us home,
Where pain is known no more,
And give us mansions of our own,
With heaven's richest store.*

*Sometime long-lost ones we will greet
In that celestial land,
And walk Jerusalem's golden street,
Clasping each other's hand.*

*Sometime we'll sing the choral song,
Unlike earth's songs we hear,
Sung by the saved, the blood-washed throng,
Beyond all earthly fear.*

*Sometime we'll see Him face to face,
And know salvation's cost,
And shout forever, "Saved by grace,
Who once in sin were lost."*



ANSWERS TO PRAYER

Ill, but Burdened for Others

SOME months ago we were called to the bedside of a sister who had been given up to die, but who desired to place her case before the great Physician in prayer. Her husband, father, and a number of children and grandchildren were assembled at the home, and grief was pictured on their faces as they beheld the life of their dear one ebbing away.

After a few brief words to the sick one, we became convinced that what was to be done must be done without delay, so we suggested prayer. At this, our sister urged that all gather in her room. This request was granted, though we felt that so many crowded into that small place would cause annoyance.

It was decidedly evident that the sick one was burdened more for her loved ones than for her own life. The presence of the Lord filled the little room as prayer was being offered, and all felt the sublime influence. Peace and joy now filled the heart and mind of the sufferer, and she claimed the precious promises of the Word. We felt that we should "bless the Lord" and "forget not all His benefits," even while remembering that it is He "who forgiveth all thine iniquities; who healeth all thy diseases."

In a remarkably short time the sister was up and dressed, and now she is able to do her regular work. Recently her daughter and son-in-law, who were present when prayer was offered for the mother, took their stand for the Lord and were baptized.

Let us learn to thank God for what we have while asking for special gifts, and to resign ourselves into His blessed arms of love and sympathy, even as a little child nestles in the bosom of his earthly parent.

F. A. DETAMORE.

* * *

Snatched from the Jaws of Death

IN our church was a devoted young brother who had begun to canvass for some of our books, but through hard work and poor care, had contracted spinal meningitis. The disease resisted all treatments, and he gradually grew worse.

One day as I was returning from the city of Portland, riding with a friend, we were about to pass the house where this young man was, when his brother came out weeping, and begged me to go in and pray, for Charley was dying. I went in, and hurrying to his bedside, saw at once that nothing but the power of God could save him. His hands and feet were growing cold, and dark blood was settling under his nails. He was speechless, his eyes were set, and his breath came feebly and fast. Hurriedly I knelt, and laying my hands on him, prayed God that if He could be glorified, and His name and cause could be honored by so doing, to manifest His power and mercy by restoring this young brother.

As I ceased praying, he slowly turned his head toward me and whispered, "I am better." Then followed a season of thanksgiving and praise to God. Soon he was up and apparently well. Some years afterward he died a firm believer in the third angel's message and in the power of prayer.

At one place where another brother and I had been holding meetings, we were sent for by a sister to come and pray. She was far gone with consumption, and too weak to sit up. After a little conversation in regard to her faith in God's promises, we bade her exercise her faith. She immediately arose, a healed woman, and praised God. The next day, as we passed by on the cars, she waved at us from the garden where she was working. That was many years ago, and she still lives, a well woman.

My wife has twice been healed by prayer. The first time she was suffering from leakage of the heart. She

could not sweep the floor or do any ordinary housework. We went to camp-meeting, and I called some of the ministers together, and we prayed and anointed her. She was healed from that hour, and went with me that summer through a very strenuous tent effort.

Several years later a large hard lump came in each breast, and became exceedingly painful. Several doctors pronounced it cancer. We got some of the ministers together, and anointed her and prayed, and she was healed. The lumps went away immediately, and have never returned.

Another instance of divine healing was the case of one of our sisters. She had nursed a man with a terrible disease, which she did not understand, and then had contracted it. She broke out all over her body in great sores, and was in terrible agony. Several of the best physicians had examined her and pronounced her incurable, and would have no more to do with the case. "Divine healers," so-called, had tried, and failed, of course. It was then she turned to the Lord for help, and sent for me to come and pray for her. I went, and with the few sisters who were there, anointed her and prayed, and immediately she was healed. God in His mercy had snatched her from a horrible death in the presence of us all, and she still lives to give God the glory.

R. D. BENHAM.

* * *

Divine Help in Little Things

My daughter was impressed to pray for her husband at one time when he was in danger, although at the time she did not know of his danger. He had closed his eyes to meet what seemed to him certain death, but through her prayers he was saved in a marvelous manner.

At another time my daughter and her husband prayed earnestly before taking their little son to the doctor for an operation that must be performed that day. They could not account for the fact that they turned around after starting for one doctor, and took the child to another one. They learned, later, that the first doctor was not at home, and they had been guided by the Lord to go to the other.

At one time my father and mother were going to see a sick sister. On the trip the tire came off of a wheel of the carriage. Father said that they could go no farther. Mother was a woman of faith and prayer, so she lifted her heart to God in silent prayer. She then suggested that her husband put the tire on, but he said it was no use to try. She encouraged him and he succeeded, so that they made the journey of ten miles without any trouble. Father was a Christian, but did not at that time know of mother's prayer.

M. STORIE.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 102

FEBRUARY 12, 1925

No. 7

Issued every Thursday

Printed and published by the

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.



"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., FEBRUARY 12, 1925

No. 7

Fundamentalism or Modernism — Which?

MILTON C. WILCOX

Fundamental III. The Virgin Birth of the Son of God

The God-Man

THIS wonderful transformation of the eternal Son of God, like other things of infinite scope and purpose, cannot be comprehended, nor can the mystery be solved, by human beings. God has said it in His inspired Word. Let that suffice. The fact may be told but once; but if the God-breathed Word tells it, it is true. Faith can rest upon it.

The chief objection to the idea that the Son of the infinite God, through whom all things were created, became man, lies in the fact that it is contrary to natural law, and therefore unbelievable.

Grant that it is contrary to natural law, why should finite man set it aside? There are many things in harmony with natural law, the very outworking of natural law, which men accept as facts because often witnessed, but which they have not learned to understand.

Why the diversification of color in a poppy? Why white milk from a black cow? Why the distinct markings in the hair of the Holstein cow, or the tail of the peacock, or the stripes of a zebra? These, it is presumed, come in harmony with natural law.

But God is above natural law, marred and perverted as it is by sin. Is it a wonder that to save mankind He should work an infinite miracle of love, and send His only begotten Son to redeem a lost race? Is it not Godlike that He should do this?

Man sinned. The woman was first in the transgression. She yielded to the old serpent, the devil. God declared that the seed of the woman should bruise the serpent's head. Gen. 3:15. That is to say, God by His infinite power would come in the seed of the woman, who was first in transgression, and save the fallen.

Eve evidently thought her first child was that seed, for when Cain was born, she said, "I have gotten a man with the help of Jehovah." Gen. 4:1, A. R. V. "The help of" is supplied. The Douay version renders it, "I have gotten a man through God;" the Baptist version, "I have gotten a man with Jehovah;" Young, "I have gotten a man by Jehovah;" Spurrell, "I have obtained the man Jehovah."

Poor woman! she was sadly disappointed, and she showed it in naming her second son Abel—"vanity."

The race waited long for the man-Jehovah, and the devil did all in his power to make void God's promise. The seed was to come through the woman; through the ten generations named in Genesis 5; through the seed of Noah, and of his three sons, Shem; of Eber's two sons, Peleg; of Peleg's descendants, Abraham; of

Abraham's sons, Isaac; of Isaac's two sons, Jacob; of Jacob's twelve sons, Judah; of the families of Judah, David. And many generations pass before we reach Mary of David's family. Over and over, through instigation to sin, through captivity, through war, through association with the heathen, the devil sought to nullify God's precious promise.

But God kept guard, and when "the fulness of time came," the tribe of Judah and the Davidic line were still intact, and the oft-repeated promise of the coming seed was fulfilled in Mary, the chosen virgin of Nazareth. Luke 1:26-35. And in that divine begetting of the God-man it was demonstrated of that first promise to fallen man that "no word from God shall be void of power" (Luke 1:37), and the beginning of the later prophecy, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9:6.

The truth of that verse has been demonstrated for generations throughout the world.

Matthew tells the same story as Luke. Matt. 1:18-25; 2:1. The shepherds who heard the angels' song and saw the Babe in the manger, believed the promises of God, and that "the virgin's sweet boy was the Lord of the earth." (Read Luke 2:8-18.) The Magi from the East, who probably followed Balaam's prophecy, believed and worshiped.

Paul teaches the same truth "concerning His Son, who was born of the seed of David according to the flesh." Rom. 1:3. "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

The writer of Hebrews says, "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same." Heb. 2:14.

Again: "Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest." Heb. 2:17.

"The Word," the Mighty One through whom God created the heavens and the earth—"the Word became flesh, and dwelt among us, . . . full of grace and truth." John 1:14.

If the Bible is true, the virgin birth of the Son of God is true. To deny it is to deny the word of prophecy, the word of fulfilment, and to place in the doubtful column every record concerning Jesus. It

is to deny the mighty central thought, from Genesis 3:15 down, of the Seed, the hope of the race, the center around which cluster all the promises, all the sacrifices, the whole Jewish system and economy, God's purpose with the children of Abraham.

The virgin birth of the Son of God is true. It gave us Jesus our Saviour, our divine-human brother, "touched with the feeling of our infirmities," the God-man to restore the race and fit them for the eternal heritage God has for them.

Jesus Christ the God-Man

Let men question; let men doubt; "nevertheless the foundation of God standeth sure." 2 Tim. 2:19. Jesus Christ is more than man, He is the God-man. He was with the Father "before the world was." John 17:5.

"In Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fulness dwell." Col. 1:16-19.

Creator and man, the God-man triumphant for all others.

"Thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall One come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." Micah 5:2.

Again it is Deity become flesh! God and the Babe of Bethlehem. Eternal with the Father, "the Seed of the woman," the Son of David, the Babe in Bethlehem.

Do we want further evidence of the deity of Jesus and the virgin birth? To deny Him these is to deny the Word, the only source of our knowledge concerning Him. But the Word is true; and Jesus is the God-man, the Saviour of men.

Jesus Our Only Saviour

It is only such a One that can save us. Man, singly or in combination, cannot save himself. Nor can any of the gods or the multitudes of gods that Satan has devised or man conceived, save him. The whole history of the race is a demonstration of the truth of the weeping prophet: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23. And the same thought is expressed by the inspired psalmist:

"None of them can by any means redeem his brother,
Nor give to God a ransom for him. . . .
That he should still live alway,
That he should not see corruption.
For he shall see it. Wise men die;
The fool and the brutish alike perish."

Ps. 49:7-10.

The only salvation for any soul is in the love and power and holiness of the God-man, Jesus Christ our Lord.

* * *

Collective Evangelism

G. D. BALLOU

In God's last-hour organization for the finishing of His work in the earth, He has so ordained the work of evangelism that none shall be able to say, "I am of Paul" or "I am of Apollos."

"To evangelize" means to carry good news. In the homeland, when the preacher goes out to evangelize, he has been preceded by the Bible, which has been

placed in the hands of the common people through the work of the great Bible societies. For more than a hundred years they have been doing their part toward carrying the good news. Then the Lord has been moving on the hearts of men in our generation to write special articles for the press, and some of these articles have been published in book and tract form. These, to some extent, have been and are being scattered in the community where the preacher is to hold his best effort.

The preacher is sustained by the tithes and offerings of the faithful servants of God. He could not go out and labor at his own charges. The body of people who sustain him with the means the Lord gives them and with their prayers, share in the glory of the effort, and are fully credited in heaven's books for their part in the results when souls are born into the kingdom. How the able thinkers should thank and praise the Lord of the harvest for such a glorious system that really makes every person connected with it a real profit sharer at last in the home in glory.

The souls gathered from heathen lands will be credited by Infinite Wisdom to every unit in this great organization that is being directed in all its workings by the Spirit of the one who is managing the organization, who is none other than the Lord Jesus Christ. What a pity that we do not always give Him the honor and the glory, instead of feeling sometimes that quite a share of the results are due to our personal efforts! Let us all learn to comfort ourselves with the words of Paul:

"Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7.

There is a most happy relationship existing between the saved ones and those who have been instrumental in their salvation. Paul again expresses the true heart of the Christian worker in 1 Thessalonians 2:19:

"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

We are going to have neighbors and friends over in the Eden restored. It is our privilege collectively to have a share in choosing who these friends and neighbors shall be. But we should all remember that Paul may plant and Apollos water, but God gives the increase. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3:6, 7. So it is God and Christ who become all and in all. 1 Cor. 12:6; Col. 3:11.

* * *

CHURCH CALENDAR FOR 1925

Home Missionary Day, January 3.
"Signs" Campaign, January 26 to February 7.
Foreign Missions Rally Day, February 21.
Religious Liberty Offering, March 7.
Missionary Volunteer Day, March 14.
Missionary Volunteer Spring Week of Prayer, March 14-21.
Home Missionary Day, April 4.
Offering for Rural Schools, April 11.
Big Week Rally Day, May 2.
Big Week, May 2-9.
Foreign Missions Big Week Rally Day Offering, May 9.
Medical Missionary Day, June 6.
Sabbath School Rally Day, June 13.
Home Missionary Day, July 4.
Midsummer Rally Day Offering, July 18.
Home Foreign — Foreign Translation Fund Offering, Aug. 1.
Educational Day, August 8.
Harvest Ingathering Campaign Rallying Service, Sept. 5.
Official Ingathering Campaign period, Sept. 5 to Oct. 17.
Harvest Ingathering Foreign Missions Rally Day, Oct. 17.
Offering for Negro Department, October 31.
Home Missionary Day, November 7.
Week of Prayer, December 5-12.
Annual Offering for Missions, December 12.
Thirteenth Sabbath Offerings, March 28, June 27, September 28, December 26.



The Sermon



Jesus Only

MEADE MAC GUIRE

"I DETERMINED not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2: 2.

These are the words of inspiration, and they were spoken by no ordinary man. They came out of a deep and wide experience. Paul had already declared in this letter, "We preach Christ crucified." 1 Cor. 1: 23.

He was not preaching about a historic Christ, nor a human Christ, nor an ideal man, but he preached a crucified Christ.

"I determined not to know anything, . . . save—" How broad that statement is! Paul was a man of brilliant mind and extraordinary learning. He was a teacher, author, orator, organizer, traveler, philosopher. Recently I read the statement by one of the world's eminent scholars, that the book of Romans is "the most sublime masterpiece of all literature." Out of the depth and breadth of his wide knowledge and experience he had "determined not to know anything" save Jesus Christ crucified. This is the secret that explains the greatest life and the greatest work this side the cross.

We do not understand that Paul meant to place any premium on ignorance, or in the least respect to disparage a thorough education. He surely did not intend to convey the thought that he regarded his knowledge of literature, of history, or of philosophy as worthless. But he conceived the value of education to be wholly in the ability it imparted to proclaim more effectually the gospel, and exalt the Crucified One. In other words, education is not to be sought as an end in itself, but as a means to the great end of revealing and glorifying the Saviour of the world.

To many, education becomes idolatry. They make a god out of music or science or literature or philosophy. They bow down and worship the greatest leaders in these branches, and thus insult the One from whom all truth proceeds, "in whom are hid all the treasures of wisdom and knowledge."

Matching Intellect Against Intellect

"As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas and Timotheus; and 'his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.'

"The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory.

"At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation."—*Review and Herald, April 17, 1888.*

How important that we all learn this great lesson, — that our commission to this world is to preach

Christ crucified, for this alone reaches the hearts of men. Many things appeal to the intellect; but if men's hearts are not moved and surrendered to Christ, it avails nothing.

So Paul declared that all he had learned or achieved was of value only so far as it could be used to reveal Christ crucified; that which could not be so used was cast aside as worthless.

"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3: 7, 8.

In the Atmosphere of the Cross

Christ crucified was the supreme object and theme of Paul's ministry. I believe the lack of divine power which we feel so keenly today is due largely to this lack of emphasis on the cross. If we lived in the atmosphere of the cross as the early disciples did, we should have a far deeper spiritual experience individually, and this would make it possible for God to clothe us with His Spirit and divine power as He did those disciples.

For years I had an idea that the gospel in the days of Noah was the message of the impending flood; that in the days of John the Baptist the gospel was the coming kingdom; and that in our day the gospel is summed up in the message of the judgment hour. It is true that these messages furnished the setting for the gospel at these great crises of the world, but the very heart of the gospel never changes. As it was in the beginning and will remain down to the very end, it is summed up in John 3: 16:

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

Far back in the eternal ages the plan of the sacrifice of Christ to save the lost "lay concealed in the mind of God," and it has never changed. In the days of Noah, the warning of impending disaster was designed to arouse men, and lead them to seek mercy and pardon through faith in the Coming One. This faith Noah expressed by the sacrifice of the typical lamb. And he was saved.

In the days of John the Baptist the appeal was adapted to the intellectual and spiritual condition of the people. Those who were sincere and honest were stirred and awakened, and they recognized the Messiah as the Lamb of God which taketh away the sins of the world. And they were saved.

In our own time the most solemn and thrilling message of all is given. The end is near. The judgment is in session. Soon Christ will come in power and glory. There is just a little fragment of time left in which sinners can kneel before the cross, and roll off their burden of guilt. Only thus can they be saved. It is God's last warning and appeal to the last generation to look to the cross and live. Soon the Lamb of God will lay aside His intercession as Priest, and take the scepter as King of kings. When that event

takes place, the destiny of every soul will be fixed for eternity.

Christ the Central Theme

Let us pray for wisdom to put the emphasis in exactly the right place.

"Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which in itself was acceptable in God's sight. Very good indeed was the fruit; but the virtue of the offering—the blood of the slain lamb, representing the blood of Christ—was lacking. So it is with Christless sermons. By them men are not pricked to the heart; they are not led to inquire, What must I do to be saved? Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156.

I am glad for this statement. In these last days, when great numbers of even the professed ministers of the gospel in various churches are turning their backs on the cross, repudiating the divine-human Saviour, the vicarious sacrifice, and the atoning blood, surely we, of all professed Christians, must uphold the crucified, risen, and soon-coming Saviour before the world.

The Burden of Our Message

"There are subjects that are sadly neglected, that should be largely dwelt upon. The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in His condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and the fearfulness of the malediction of His Father, because of man's transgression of His law; for the Saviour was found in fashion as a man.

"Describe, if human language can, the humiliation of the Son of God, and think not that you have reached the climax when you see Him exchanging the throne of light and glory, which He had with the Father, for humanity. He came forth from heaven to earth; and while on earth, He bore the curse of God as surety for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. 'And being made in fashion as a man, He humbled Himself, and became obedient unto death;' but the manner of His death was an astonishment to the universe; for it was even the death of the cross.

"Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as His nature was more exalted, and pure, and holy than that of the sinful race for whom He suffered. He was the Majesty of heaven; He was equal with the Father; He was the commander of the hosts of angels, yet He died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and seek to learn the meekness and lowliness of Jesus!"—*Review and Herald*, Sept. 11, 1888.

Christ the Center of All Truth

I wonder if we all realize, when we open the Bible, that our thought should be not primarily to discover some theory or some doctrine, but to find a Person and become better acquainted with Him. We must learn the truth as it is in Jesus. This is strikingly emphasized in a paragraph in "*Gospel Workers*," p. 315:

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."

There is not a book in the Bible where we cannot find Him; but some of them seem simpler, and help us

to understand others. Christ crucified as presented in one book, is especially adapted to our needs just now.

"Let us give more time to the study of the Bible. We do not understand the Word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. 'Blessed is he that readeth, and they that hear the words of this prophecy,' God declares, 'and keep those things which are written therein; for the time is at hand.' When we as a people understand what this book means to us, there will be seen among us a great revival.

"When the books of Daniel and the Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.

"The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly, receive the blessing to those 'that hear the words of this prophecy, and keep those things which are written therein.'"—*Testimonies to Ministers and Workers*, pp. 113, 114.

Notice the opening words of this last book of the Bible, "The Revelation of Jesus Christ." As we proceed to study it, we are astonished to see how every page is permeated and dominated by this glorious Person. In the very first chapter His name or a personal pronoun referring to Him occurs thirty-eight times, in the second chapter forty-one times, and in the third forty-seven times—one hundred twenty-six times in seventy-one verses. I have no new theory of interpretation for the great truths set forth in this book, no new light on its mysterious scenes and symbols, save the light that streams from the cross of Calvary.

This book emphasizes constantly that while He is now the glorified Lord, He is still and forever the "Lamb that was slain." In verse 5 of the first chapter He is the "first begotten of the dead," and the one who "loved us, and washed us from our sins in His own blood." In verse 7 He comes in glory, and every eye shall see Him, including them "also which pierced Him."

The Majesty of the Heavenly King

Then comes a description of His majesty and glory, which was so overwhelming that John "fell at His feet as dead."

How startling and comforting are the next words. Jesus, the King of glory, stooped down and laid His right hand on John and lifted him up, and then reminded him of Calvary. "I am He that liveth, and was dead." It is as if He said, Fear not, John, though you hardly recognize Me, clothed with divine glory, I am the same Jesus on whose bosom you leaned, and who hung upon the cross, and gave His life for sinners. Now "I am alive forevermore, Amen; and have the keys of hell and of death."

Let us pass over to a scene which opens in Revelation 4: 1. We should read the whole chapter, stopping to visualize each object as it is presented. The exalted throne shrouded in indescribable glory; the twenty-four other thrones placed in a circle about the throne of God; on each of the four sides a "living creature," apparently a great company of the redeemed who were raised with Christ at His resurrection, and ascended with Him as trophies of His victory over sin and death.

Let us notice each item in the thrilling scenes now portrayed:

I. The Book.—"I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals." Rev. 5: 1.

Upon the throne is the Eternal One, and the interest of all heaven centers in a book which He holds in His right hand. New mysteries relating to His great eternal plan are about to be unfolded. This absorbs the attention of every intelligent being.

II. The Challenge.—"I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" Verse 2.

A mighty angel steps out from the midst of the throng, and with a loud voice which reaches to the farthest circle of the celestial host he challenges any being to enter into the counsels of the Almighty.

III. Silence.—"No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." Verse 3.

Why is this scene enacted in heaven? It seems to me that God is embracing another opportunity of glorifying His Son. Once, ages before, an exalted being had been jealous of the Son of God. He had been determined to thrust himself into the counsels of the Deity, and usurp the place belonging to the eternal Son alone. He was cast out of heaven, and introduced the same spirit of rebellion into this world. The Son of God came and died to redeem the lost world. He returned to His place in heaven, and now the Father is giving to the whole universe a striking lesson of the exalted position occupied by His Son, who is to be honored and adored above all others.

IV. The Sorrow.—"I wept much, because no man was found worthy to open and to read the book, neither to look thereon." Verse 4.

And now all is breathless silence as every eye watches intently for an answer to this challenge. They may perhaps have looked at some glorious being who has been highly honored and exalted of God. But every voice is still—no being volunteers to venture upon that ground which the Infinite One alone has trod. And the suspense becomes too great for the poor trembling man who stands alone, a mortal amid this august assembly. He feels that the destiny of his fellow men is concerned, and he fears the contents of the book are to remain sealed.

V. The Assurance.—"One of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Verse 5.

How beautiful and comforting is this scene! One of these glorified elders, himself redeemed from among men, came to John and gave him the loving assurance that one had prevailed to open the book. John's weeping ceased, and he faced the scene again, eagerly looking for "the Lion of the tribe of Juda."

VI. The One Who Prevailed.—"I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Verse 6.

How striking is this symbolic title, which occurs about twenty-six times in this book. He is the Lamb slain from the foundation of the world. It is the Lord Jesus Christ in glory, standing in the midst of the throne and the beasts and the elders, bearing the awful marks of Calvary. They are His eternal glory, for they bear everlasting witness to the depth and faithfulness of His matchless love.

VII. The Worship.—"When He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." Verse 8.

How fitting that all the representatives of that prodigal world for whom the Lamb laid down His life, should prostrate themselves before Him in grateful adoration.

VIII. The Song.—"They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Verse 9.

How thrilling to think that this is the theme of the singing in heaven. "Thou art worthy, . . . for Thou wast slain." They are singing about the sacrifice made on Calvary.

IX. The Angels.—"I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Verses 11, 12.

Is it not amazing that we who are the objects of so great a sacrifice should regard it so indifferently, while angels of heaven never cease to express their admiration and praise to Christ?

The Theme of Eternity

"There is a day just about to burst upon us, when God's mysteries will be seen, and all His ways vindicated; when justice, mercy, and love will be the attributes of His throne. When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing and re-echoing through the heavenly courts. Thus the song of God's providence is sung, connecting the varying dispensations; for all is now seen without a veil between the legal, the prophetic, and the gospel. The church history upon the earth, and the church redeemed in heaven, all center around the cross of Calvary. This is the theme, this is the song,—Christ all and in all,—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven."—*Testimonies to Ministers and Workers*, page 433.

I read that beautiful thirty-fifth chapter of Isaiah. It closes with the words, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Our Message to the World

Surely we may believe that the burden of their song will be, "Worthy is the Lamb that was slain."

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

"Many had lost sight of Jesus: They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Id.*, pp. 91, 92.

We need not look for the latter rain unless we are giving Christ pre-eminence in all our ministry, and calling the attention of the people to the great truth of righteousness by faith in Christ and His atoning sacrifice.

It is the acceptance of His righteousness and victory which fits us to receive the Holy Spirit in His fulness.

We need have no fear of placing too much emphasis on the cross of Christ. We read in "Christ's Object Lessons," page 362: "All the blessings of this life and of the life to come, are delivered to us stamped with the cross of Calvary."

(Concluded on page 9)

EDITORIAL

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

The Church Elders and Officers

IN recent Autumn Councils special attention has been given to plans for more systematic effort to give church elders and officers the help that comes from meeting together with other workers to seek God and to study how to be stronger in the work of the Lord. The union and local presidents and the vice-president for North America, Elder Montgomery, have led in this in North America. Doubtless the same effort is going forward in other lands.

This winter more of these church officers' meetings have been held than ever before. The invitations have pressed in for General Conference workers to join union and local conference laborers in these gatherings. All the staff have responded as fully as possible; but regardless of general help, we hear from every side that these meetings at the turn of the year have been blessed and profitable.

Brethren and sisters, stand by your church officers, and strengthen their hands for the work of God. The church is the unit in our organized movement. Health and strength there means spiritual life and power in the whole movement. As souls are won, they are "added to the church." As souls drift away from God and fall back into the world, they slip out of the church. The church is the fold for the Good Shepherd's sheep, and you brethren and sisters of the rank and file are to join the church elder and officers in watching for souls.

One of the most important posts of service in all our ranks is that of the church elder. Yet most often he is working hard at his trade or business, toiling from morning to night, with no more time for visiting and study and prayerful preparation for the work of the church than any other brother has. He needs the prayers and warm-hearted brotherly and sisterly co-operation of every member; and so also do all the officers of church and Sabbath school and missionary society and young people's society. Set your hearts, brethren and sisters in the churches, to win more souls, and to fight to keep those won from falling away. Let every one within the fold know that you care, and be ready to share with the church officers the work of visiting and shepherding the flock.

Help your officers to bear these burdens. The Lord loves these undershepherds of His. I have not looked it up very carefully, but as nearly as I recall, about every time the New Testament speaks of giving honor to workers in the church of Christ it is not speaking of the higher offices, to which naturally men attach highest honor, but to the lowly and yet exalted posts of the local shepherds of the flock. In the church of Christ we have no posts of honor, as the world uses the word honor, but only posts of service.

It was of the local pastors and officers that Paul spoke in the letter to the Hebrews:

"Obey them that have the rule over you [or "guide" you, margin], and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Heb. 13: 17.

Again, giving instruction to Timothy, who seems to have had charge of the conference in the province of Asia, the apostle wrote:

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5: 17.

The old Hebrew word for ruling had at its root the meaning of "feeding." This is the Scripture idea. The ruler of the flock is not to be a lord over God's heritage, but to "feed the flock of God." 1 Peter 5: 2. The Good Shepherd will give him help and grace, and in the little churches, where seldom an ordained minister can be settled as pastor, how warmly and closely must all press together to strengthen the hands of the leaders.

"Hold such in reputation," the apostle Paul wrote again, or as the margin says, "honor such." Phil. 2: 29.

Not as the world thinks of it is the word "honor" used in the church. "Ye know," said Christ to His disciples, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." That is what the world calls honor. "But it shall not be so among you." Acts 20: 25, 26. In the church the place of servant of all is the chief place. And to this service for all, the church officers are called. They have the loving respect and honor of our hearts, and the prayers and co-operation of consecrated believers will hold up their hands in the service.

W. A. S.

* * *

Rest in God

THESE are days of unrest and disquietude in the world around us. There is great danger that this spirit will dominate our lives, and that we shall fail to enjoy that abiding peace and rest in the Lord Jesus Christ that He desires His children to have.

Satan cares not whether he leads us to utter indifference, so that the things of God shall make no appeal to our hearts; or whether he plunges us into a state of anxiety, so that after we have followed the divine directions for seeking God, we shall fail to rest in peace with Him. It is not the desire of the Lord that we should continue to grieve over the sins of the past, after we have confessed them and put them away. He desires then that we shall rejoice in the assurance of divine forgiveness, that we shall rest in Him and rejoice in His love.

Our relationship to God is akin to the relationship to our human friends. We may grieve a very dear friend. We may pursue a course of evil against him. Alienation may result because of our wicked ways. But finally we are brought to a realization of what we have done. Deep sorrow and regret take the place of envy and malice. We see the great injury we have done him, and we go with contrition of heart to the one we have wronged, and humbly seek his forgiveness. His forgiveness is freely granted, and then peace and sweet communion take the place of the old-time spirit of jealousy and animosity. Then we do

not, every time we meet him, recount the evil we have done against him, nor seek for new assurances of forgiveness. This indeed would be to doubt his word. This attitude would be a source of new grief to him, an evidence that confidence was not restored.

Thus it is in our relationship to God. We have done despite to His name. We have brought grief to His great heart of love. We have discredited His cause in the earth. But we see our error. The Holy Spirit convicts us of the wrong we have done, and with deep and sincere repentance we throw ourselves upon His mercy, confess our sin, and seek for divine forgiveness. The forgiveness is freely granted.

God has never had toward us a thought of evil. He has not paid us back in kind for what we have done. Indeed, by His Holy Spirit He has continually sought to soften our hearts, and lead us to repentance; and so, when we return, we do not have to convince Him that He ought to forgive us. He stands ready, as did the father in the parable, to welcome the prodigal with open arms, to receive us back to the Father's house. Having confessed our sins and put them out of our lives, having made restitution so far as lies within our power, we may rejoice in God's forgiving mercy. Let us believe that we are reinstated as His own loved children, and that His smile of approval rests upon us.

"Perfect love," declares the apostle, "casteth out fear;" and to this the prophet adds, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." "God is our refuge and strength, a very present help in trouble." He is set forth in the Word of Truth as our shield, our strong tower, our rock of defense, our refuge. Let us learn to find Him a refuge in our experience, a comforter in our distress.

Some indeed almost feel that it is sinful to cherish this state of rest in God, and yet peace and joy are set forth as the fruits of the Spirit. And this joy, this peace, this rest, it is possible for us to experience when every outward circumstance naturally denies it. It was possible for Paul and Silas to sing praises of thanksgiving to God with their lacerated backs and their feet fast in the stocks in the prison at Philippi. It is possible to rejoice in trial and tribulation, believing that in the darkness God is working out His great purpose in our lives, and that the end to be accomplished will justify many times the journey over the rough road to the attainment of the end. Let us learn to rest in the Lord.

But let us not deceive ourselves into feeling that rest in the Lord means a state of inactivity. We are not to sit down and wait for a blessing which consists of a certain ecstasy of feeling, a glorified state of mind which we can enjoy selfishly. It is for us to find rest in service, in labor for those for whom Christ died. Indeed, the true disciple can find rest in no other way. Rest from anxiety, rest from worry, rest from our own efforts to obtain righteousness, can be found only in wearing the yoke of Christ, in living His life, in laboring for those who know Him not. Listen to His gracious invitation to this rest and service:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11: 28-30.

He invites the heavy laden and those burdened with care to come unto Him. He invites them from the service of Satan to His own service, and He declares that His yoke is easy and His burden is light. This is true, because we do not have to bear the yoke and the burden alone. We become yoke fellows with the

Lord Jesus. We roll the burden upon Him. Into this rest of service, into this rest of faith, into this rest of righteousness, the Lord invites us. May we accept the gracious invitation, and rest indeed in the Lord.

F. M. W.

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A Veteran's Record

THIS brief note is a personal one, for which we owe the brother concerned an apology. But in this family of believers the "old hands" can hardly ask for immunity from the interest which attaches to their long period of service. So without waiting for permission, I quote a few lines from a letter written the other day by Brother C. H. Jones, manager of the Pacific Press Publishing Association. Replying to a letter, Brother Jones wrote:

"Yes, the Lord has been good to me in sparing my life and giving me such good health for these many years. I have just passed my seventy-fourth birthday. I had the privilege of working eight years in the Review and Herald office at Battle Creek, and then with the Pacific Press forty-five years, making fifty-three years in our organized work. I learned my trade in an outside office in Manchester, N. H., where I worked four years. While I am feeling well and strong, yet I am not attempting to carry the details of the work as I did years ago. I have some splendid helpers in the persons of Brethren Childs, Cochran, Curtiss, and others, and they are fully capable of carrying on the work."

Generally, with our world-wide work pulling this way and that, we have a feeling that changes are pretty frequent among the institutional burden-bearers. This splendid record of fifty-three years in the work, with two of our institutions, helps to balance the record.

W. A. S.

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Receiving the News in South America

HERE is an interesting word from Elder P. E. Brodersen, vice-president for the South American Division, who had just received his first reports from the Des Moines Autumn Council. He says:

"I cannot express in words how our hearts were cheered when we received the good tidings that 15 per cent had been added to our last year's appropriation. This comes far short of meeting our needs, but, oh, what a wonderful lift it is! We are praying God, and with His help we shall endeavor to expend every cent of it wisely, so that the greatest possible good may be accomplished with the funds intrusted to our care."

"We were greatly cheered when news reached us that Professor Griggs and Doctor Miller are both to connect with the Far East. It does seem that God has set His hand to warn the fields outside of the homeland, and men, though seemingly held by positions which cannot release them, hear the call of God and move on, in order that the work may speedily be finished in these great fields and the day of final awards be ushered in. Such willingness on the part of our brethren inspires those of us who are already in the fields, to give of our best to the Master."

So come the words of cheer from the great mission divisions.

W. A. S.

Jesus Only

(Concluded from page 7)

What a wonderful truth! You and I deserve nothing but the condemnation and curse of a broken law. But Jesus took that condemnation, and became a curse for us. He took our place and our curse, that we might have the blessings which He deserves. Thus these blessings come to us stamped with the cross of Calvary. Let us study it more and seek to understand it better, that we, like Paul, may truly say, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

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."

"Whom Shall I Send?"

FRANCIS M. BURG

"WHOM shall I send, and who will go?"
Was heard by one in ancient time,
When scenes of things in heaven above
Upon his vision fell.

He saw the heavenly temple oped,
And heard unnumbered seraphim
Cry, "Holy, holy, holy, Lord,"
Till heaven's gates and shining dome
Were vibrant with the sound.

"O woe is me," Isaiah cried,
"Undone I stand before my God,"
When from the shining realms above
A white-winged seraph flew to him,
And touched his lips with living coal
He'd taken from the altar there.
"Thy sin is purged, thy guilt removed,"
The seraph spoke the welcome word.
Then forthwith made the urgent call,
"Whom shall I send, and who will go?"
From heart aglow with love divine
And gratefulness unknown before,
The answer came at once, "O Lord,
Send me, send me."

And now, while waits a dying world
To hear the word of truth and life,
A louder call than e'er was heard
Comes down from heaven where Mercy makes
Her last and tenderest plea:
"Who'll go for us? Whom shall we send,
Before the reeling earth is wrapped
In shrouds of endless night?"

All ye who've known the touch divine
And from your sins and guilt are purged,
Now heed the call like one of old,—
Say now to Him who bids you go,
"Send me, O Lord, send me, send me."

* * *

Visit to Soviet Russia

W. K. ISING

THE writer, together with Elder L. R. Conradi, finally succeeded in securing permission to enter Russia. However, we arrived two weeks after the close of the congress held at Moscow, Aug. 16-23, 1924. The date was chosen so as to commemorate, on August 16, the fortieth anniversary of the beginning of our work in Russia, when, in 1884, the message was first proclaimed in southern Russia, followed in 1886 by the organization by Elder Conradi of the first church in the Crimea. This little group formed the nucleus of a work that has continued to grow ever since, even as the mustard seed of the parable, so that within the comparatively short space of forty years the message has spread out in all directions, gathering believers from twenty different nationalities of this large country, which in its present reduced state still embraces about one sixth of the world's territory and almost one tenth of its entire population.

Our believers, numbering more than 12,000, are scattered throughout the length and breadth of the country, from the Pacific Ocean on the east to the river Dniester in the west, and from Erivan at the foot of Mt. Ararat to the Polar Sea in the north.

From the verbal reports of the brethren attending the congress, this must have indeed been an extraordinary occasion, rich in the manifold blessings of the Lord. We were told that complete harmony prevailed throughout the deliberations of the council, such as has not been witnessed in similar gatherings of other religious bodies, so that the impression created upon those attending from outside was a most favorable one. Some brethren expressed their conviction that the love and unity enjoined upon His followers in the prayer of the Lord as recorded in John 17 was here vividly exemplified. There were some eighty delegates present from Siberia, Lake Baikal, Turkestan, North and Transcaucasia, the Crimea, the Ukraine, and the regions round about Lake Ladoga. The evening meetings were well attended by the public.

On the Sabbath we had opportunity to speak to the church in this large city, where we now have 200 members. In 1907, when I hurried through Moscow on my return journey from the south, and climbed a tower in the kremlin, or citadel, to get a view of the city, and saw the hundreds of glittering, onion-shaped domes of the Russian churches, my heart was made sad at the thought that we then had not a single representative in this metropolis. Thank God, times have changed. Moscow has now become the center and base of our work in Russia, whence messengers are sent out with the good tidings into all directions of this vast stretch of country.

Our brethren here meet in a former Armenian church which they have rented, but it is much too small to hold the visitors who are thronging in to listen to the word, of God, and there is no need of distributing invitation bills. We need several such places in the city.

After spending some days at Moscow looking over the place, we passed on southward 600 miles to Saratov. We traveled third class, as in former years, and were surprised at the cleanness of the cars, the general order prevailing at the stations, where usually a sentry could be observed guarding the discharging and loading of goods, and we were pleased also that our train kept time, and arrived at its destination to the minute. This, we were told, is the case on all lines generally, even when such long distances are covered as into Siberia.

At Saratov we met Elder Benjamin Schmidt, until then president of the East Russian Union, who was getting ready for his journey to Siberia to take charge of that union. Here was also Brother G. Tetz, his father-in-law, one of the early members of that first church in the Crimea. He is still in comparatively good health, and, with his wife, was planning in their old age to accompany their children into Siberia.

From Saratov we crossed the river Volga, stopping first at Pokrovsk, now the capital of the Volga republic.

lic, where we were received by the commissary of health, who showed us around their various hospitals, and gave us all the information required relative to our plan of opening up medical work in the republic.

No doubt, in this section of the country, where crop failures have wrought great hardships, the people stand peculiarly in need of help. Medical work would be especially welcome, and our negotiations with the authorities have resulted in their granting us permission to co-operate with them in providing a medical unit in the canton of Marxstadt for the time being. We hope that it will not be long until all formalities are completed, so that this philanthropic activity can be started in harmony with the arrangements.

Returning to Moscow, we met the union presidents and other members of the executive committee of our work, counseling with them for several days in regard to the various branches of our work. Elder G. Zierat, former president of the Siberian Union, had just arrived from Omsk, and will now have charge of the East Russian Union in place of Brother Schmidt. There are now five unions, the Caspian being discontinued, as its territory has been joined to other fields.

The Lord has been blessing our brethren abundantly in promoting the work in this large field, and we earnestly hope and pray that our working staff may soon be multiplied, and that such restrictions as still stand in the way of a more rapid growth may soon be removed. There is no doubt but that the Lord will yet do great things for us.

We remained fully six weeks in Russia, where we found our brethren absolutely loyal to the principles of the message, and full of courage and joy in the work to which the Lord has called them. Let us remember them before the throne of grace.

* * *

A Miracle of God's Power

W. H. BRANSON

A LOCAL camp-meeting of three thousand six hundred would be considered a wonderful gathering, even in countries like America or Europe, where the message has been preached for many, many years, and where Christian civilizations have prepared the way for our work; but to witness a gathering of this kind in one small local field in East Central Africa, where heathenism has reigned supreme for millenniums, is nothing short of a miracle of God's grace.

Such a meeting has just closed [late summer, 1924] in Nyasaland, East Africa. It was estimated that considerably more than three thousand of those in attendance were our own believers, while the others were still in heathenism, but were attracted to the meeting by the influence of their friends who were believers.

The meeting this year was held in three sections in order that more faithful work might be done for those who attended. One section met at the Malamulo Training School, another at a new outstation some eighteen miles away, and the third section at the Matandani outstation.

Until last year (1923) these annual camp-meetings were held in one section at the main station, but the attendance became so large that it was decided to divide, and last year a second meeting was held at Matandani. Still the meeting at the main station was too large, so this year, in order to relieve the congestion, a third meeting was arranged. To our utter astonishment, however, we found that with these

three divisions the meeting at the main station was as large as before the division was made.

When these annual meetings were first started, in 1918, those attending were fed by the mission. It was thought that so many of them had to come from such long distances that it would be a hardship to ask them to carry sufficient food for the journey and also for the meeting. However, when at the second meeting in 1919 more than a thousand people came, it was feared that many had come simply for the "loaves and fishes" (corn and sweet potatoes), and it was decided to discontinue the plan of providing food, and since that year none has been given. Some feared that this would wreck the camp-meetings, and that thus we would lose far more in results than would be saved. However, it was soon demonstrated that these people were seeking, not the temporal, but the spiritual food they received at these gatherings, and for only one year was there a slight decrease in the attendance as a result of the changed policy.

That our readers may get a concrete idea of the growth of the work in this field, we give a list of the number attending these annual gatherings from the beginning, in 1918:

Year	Attendance	
1918	731	Food
1919	1,048	Food
1920	757	No food
1921	1,014	No food
1922	1,764	No food
1923	2,272	No food
1924	3,628	No food

At one of the Sabbath meetings this year a call was made for non-Christians to accept Christ and the gospel, and more than two hundred heathen came forward and gave themselves to God, renouncing their heathen customs in the presence of eighteen hundred people.

Two hundred ninety-five persons were baptized at the meetings this year, bringing the baptized membership of the field up to 1,240, with an additional probationary membership of fifteen hundred or two thousand.

What a marvelous change the gospel has wrought! These people a few years ago were strictly heathen, pagan in religion, and their children were growing up without education or ambition. Today the Sabbath church bells ring out from a hundred hills where our outschools are located, and each week some three or four thousand gather in various companies, ranging from twenty to three hundred, to hear the gospel preached by our teacher-evangelists. Several thousand of their children are in our schools, and their one great ambition is to prepare to go as missionaries to those who are still in the darkness of heathenism.

To care for this rapidly expanding work, our force of European workers is altogether inadequate. There should be at least six families and a nurse to carry forward the work now in hand, whereas at present there are only three. Elder G. A. Ellingworth, the field superintendent, with the assistance of his wife, is having to look after the main station and training school alone, in addition to his already heavy field work. To properly man this station alone requires two families and a nurse. Calls have been sent in for additional help for this field to relieve this critical situation, and we trust recruits will be arriving in the very near future, and before any of the present force break under the strain. The two outstations in this field are in charge of Brethren W. L. Davey and G. Pearson, respectively.

As we saw the intense earnestness of the throngs of people attending these meetings, as we listened to their testimonies, as we heard them pray, as we watched their quiet, reverent deportment while they told of their longing to see the message carried to their people in yet unentered sections, we could not help secretly wishing that our people in the homeland could sit with us, if just for one day, and behold what a miracle of grace God has wrought here in the wilds of Central Africa as a result of their sacrifice and devotion to foreign missions.

One of these sectional meetings was held in such a veritable wilderness that after the sounds of the last meeting of the day had died away, the hills would resound with the roar of the lions, some of them coming within a few yards of our camp, and entertaining us while we ate our evening meal; yet in this wilderness, shut away from the world, hidden by a hundred hills on every side, God is preparing a people for His eternal kingdom of glory. What a glorious privilege to have a part in this blessed work of transformation, either by personal contact with the people or by the giving of our means that others may go!

* * *

Joining Hands in Africa

J. M. FRENCH

FOR a number of years our small forces have been attacking the great Dark Continent from almost all sides. For the last thirty years the workers of South Africa have been steadily working up from the Cape through Rhodesia, Nyasaland, and the Congo; a small company has been pressing in from the west coast; and the brethren have been pushing in toward the heart of Africa from the east coast provinces, and we have wondered just when the outposts of these mission fields would join hands in Central Africa in the finishing of the work. It is interesting to know that the workers in two of these fields have already been able to shake hands at the outposts of their respective fields.

It was a memorable day when Elder E. C. Boger, superintendent of the Congo field, and the writer met Elder D. E. Delhove, superintendent of the Belgian East African field, at Gitwe. We have often read of the earnest labors of the brethren in East Africa, and of the providences of God in carrying forward the work. It was certainly a great privilege to meet some of these brethren and exchange experiences in connection with this great movement.

Elder Boger and the writer were asked to travel through the eastern Congo and into the populous Kivu district for the purpose of opening new mission stations. Since Belgian East Africa joins the Kivu district and with very little extra trouble we could visit this eastern province, we felt as if we would like to cross the border and shake hands with our brethren. We very much enjoyed the few days we spent at Gitwe with Elder and Mrs. Delhove.

While in this vicinity it was our privilege to visit the king of Ruanda, who reigns over two million people. We were received very cordially by the king, and shown through his magnificent residence. He also took us in to see his mother, who appears to be a very intelligent, cultured woman. Before leaving his compound, both the king and the queen made us presents. The Watotsi tribe, to which the king belongs, is the ruling tribe of Ruanda. This tribe has, without doubt, the tallest people in Africa, measur-

ing from six feet six inches to seven feet six inches in height.

The Watotsi women are not supposed to be seen by a stranger, but we were introduced to the king's mother and his wives, and were allowed to take what photographs we desired. The Watotsis are a very intelligent people, but difficult to reach with the message. Brother Delhove and his workers need the prayers of our people in their efforts to bring the message to this very interesting tribe.

Elder Delhove has not been long in this field, but has made a good beginning. He has erected a beautiful church and school building as well as other necessary buildings for carrying on the work at Gitwe.

We next crossed over the high range of mountains northeast and east of Lake Kivu, and visited the mission station at Warenkeri. Here we met Brother and Sister A. Matter, Miss Matter, and Brother and Sister Henri Monnier. We found these workers busily engaged in building up a strong station in northwest Ruanda. Their mission is beautifully situated at the foot of the noted Karissimbi Peak, rising to an elevation of 14,500 feet. They are laboring among the villages of the great valley running along the border of Ruanda, Kivu, and Uganda. We had time to spend only one afternoon and a night here, but it was a pleasure to spend these few hours with fellow workers in this part of the field.

This experience of meeting the brethren in East Africa reminds us of the day when we shall all join our forces around the entire circle of West Africa, East Africa, South Central Africa, and North Africa, in the completion of the work in the great Dark Continent. There are still vast regions where never a missionary has put forth any effort for the people in heathen darkness. We must not rest until these great districts are lighted with the glory of the gospel message. Brethren, let us pray, and sacrifice and labor until the Dark Continent is encompassed by the messengers of the advent truth.

* * *

No Disappointment in Heaven

THERE'S no disappointment in heaven,
No weariness, sorrow, or pain;
No hearts that are bleeding and broken,
No song with a minor refrain;
The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness,
With never a sob nor a sigh.

I'm bound for that beautiful city
My Lord has prepared for His own,
Where all the redeemed of all ages
Sing "Glory" around the white throne.
Sometimes I grow homesick for heaven,
And the glories I there shall behold;
What a joy that will be when my Saviour I see,
In that beautiful city of gold!

— Selected.

* * *

" 'Tis something when the day draws to its close,
To say, 'Though I have borne a burdened mind,
Have tasted neither pleasure nor repose,
Yet this remains: to all men, friends or foes,
I have been kind.' "

* * *

"Not how much of my money, but how much of
God's money, shall I keep for myself?"

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.

A Mother's Prayer

As I hold my own baby
So close to my breast,
With the tiny soft fingers
Like pink rosebuds pressed,
Do I think of that Baby
Of heavenly birth,
Who came bringing hope
To the mothers of earth?

As I clasp my own baby
So close, with a prayer
That the Saviour will keep us
With all watchful care,
Do I think of the mothers
Whose mute, nameless fears
Bow them low to blind gods
With dumb lips and deaf ears?

In my home where my child
Is a gift from the Lord,
Where the mother is honored,
The baby adored,
Do I think of far lands,
Where at breaking of day,
The unwanted babies
Are carried away?

O Father, who gavest
My baby to me,
May the love of my child
Bring me closer to Thee;
May the children of earth
Who know not Thy Son
Be more precious to me
Because of my own.

—*Laura Scherer, Copenhagen.*

* * *

Character Building

G. D. BALLOU

TIME is the warp into which we weave the threads of our character. The pattern of the fabric depends on the kind of woof we use and the amount of energy with which we beat it in. If we put in hit-or-miss energies and materials, we have a hit-or-miss character pattern. If we choose a beautiful mental design, after some worldly standard, our finished fabric will pass well and be commended in the eyes of the world. But it will take care and deep thought and much real labor to produce a life picture that will call forth the high approval of men. For many of our fellow creatures who have passed this way before us labored hard, practised self-denial with real fortitude and patience, and spent all their energies to produce a design in character achievements that would please the great world. If we undertake to vie with the men of the world who have preceded us, to seek a place in the halls of fame, we shall have to put in every energy and practise strict economy and faithful sacrifice to gain the laurels that our generation can bestow.

There is no royal road to the halls of honorable mention in this world. Nearly every time it has been the plodder in obscurity who has won the laurels that

men bestow. And with few exceptions the men who have wrought out great worldly schemes have not been honored until the flowers were blossoming over their graves. A few who have sacrificed their all to commercial ends, have reaped their rewards while they lived, but the beautiful world characters have shone brightly long after their epitaphs have been written.

But it takes diligent effort to secure the world's applause. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29. The world has rewards to offer, but they are only to the one who has used his time and energies of brain and brawn diligently and faithfully. Only a few reap what they have not sown. And all this weaving of which we have been thinking, brings only a fleeting reward, no matter how diligent the effort; and generally it comes after we have moldered back to dust. We have no promise of ever coming back from the grave and being permitted to wear the world's epaulets or hear the world's encomiums.

But there is a pattern we may choose to weave into our life web which carries with it the pledge of being permitted to wear the robe we have woven here, in a land where the inhabitants shall not say, "I am sick," and where all iniquity will have been forgiven; where none shall hurt nor destroy in all God's holy mountain; where there will be no sorrow, pain, or death, and no more curse. This assurance is borne in the gospel of the Son of God. He offers His life as a pattern, and He came to this world to exhibit that pattern. He offers eternal life in that glorious land, the earth made new, as a premium for the successful transfer of His life pattern to the web we are weaving.

The place where we are sure of finding this lovely pattern is in the four Gospels, in the Acts of the Apostles, and in the Epistles. There are many beautiful sketches here and there in the Old Testament. We find it outlined in a few human lives in our generation. As we are led to admire this pattern, we can begin to pick out a thread here and there. It may seem to us that we are making a sort of hit-or-miss effort, but He who made the heart and the motives will help us in our selection, for all the threads in His life character were beautiful, and whatever we select and weave into our web will be beautiful and glorious, for there are no other elements in His life. Every act in His life among men was an act of love and confidence.

There is a character fabric seen in the gospel of the Son of God that is beyond all criticism. God and angels admire and glorify that pattern of righteousness He exhibited for our imitation. When our hearts are changed and our eyes enlightened so that we too see the beauty in that life, then it becomes easier for us to practise self-denial and cross-bearing, to endure privation and hardship, and to be diligent and faithful, than if we were working out a worldly pattern; for we have the assurance of being permitted to wear, throughout the endless ages, that beautiful robe of character we are weaving after His pattern.

Yes, even a hit-or-miss pattern from His life will be beautiful and glorious, for if we trust Him all the way, He will help us to leave out all the worldly threads. As we choose to follow His design more closely, we shall realize the meaning of His invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. This makes His burden lighter than that of the worldly weavers.

And yet we are tempted to think the Christian's work much harder than that of the man of the world. If we serve Christ in His way, love makes the burden light. Was it hard work to please our mother whom we loved? It might have cost some self-denial and hard labor, but was it not a joy and a pleasure? That made the burden light. If we love lost men as He did, and begin to reach out after their salvation, new joys will come into our lives, and new beauties will appear in the fabric we are weaving, and there will soon be no sleazy spots in it. And when the time-made fabric is exhibited over in eternity, Jesus Himself will have so beautified our robe of character that there will be "fulness of joy" and "pleasures forevermore" at His right hand. Ps. 16:11.

* * *

The Human Mechanism in Relation to Health

ISA MAE LANG

MANY times the human body has been likened to an engine, a watch, or some similar mechanism, and old as the custom is, it is difficult to find a better one.

In comparing the body to an engine, the likeness most often emphasized is with regard to fuel.

Fuel is needed by the body and by the engine; and both must have suitable kinds of fuel and enough of it. No one would think of not choosing carefully the kind of fuel to be supplied to an engine. This engine needs coal, that one uses oil, another must have gas, or perhaps gasoline. But with our own bodies we carelessly assume that "all is grist that comes to our mill." If there is any selection, it is too often based on cost or taste rather than fuel value. An engineer selects his fuel with care, refusing to buy coal he has found to be of low heating value. But we calmly go on supplying our more sensitive human mechanism with unsuitable materials.

Not only is this true of those of the world whose sole aim is to gratify appetite, but many Seventh-day Adventists upon whom the light of health reform is shining, are daily weakening their physical, mental, and moral powers by refusing to heed the instruction given to them. In Volume VI of the "Testimonies," pages 369, 370, we read this statement:

"When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practices. Therefore the question for us is not, 'What will the world say?' but, 'How shall I, claiming to be a Christian, treat the habitation God has given me?'"

While the question of healthful living must be made a family matter, we are told that there is a message regarding health reform to be borne in every church.

There is a work to be done in every school. In Volume I, page 486, we read:

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."

No better opportunity of presenting the health reform is afforded than at our camp-meetings. Here are gathered practically all the members of the conference. Many of them are isolated, not hearing a sermon by one of our ministers from one camp-meeting to another. Many do not possess our books which contain this message. Thus is seen the necessity of improving the opportunity to present the principles of health reform.

In teaching health principles, we should ever keep before us their great object. In "The Ministry of Healing," page 146, is this statement:

"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."

As God's remnant people, believing that Christ's coming is near, it behooves us to give diligent study to this question. In Volume VI, page 112, we read this statement:

"As we near the close of time, we must rise higher and still higher upon the question of health reform."

As Israel of old failed in being the world's object lesson in health and prosperity through disobedience to the instruction given them, so the Israel of today, unless they give earnest heed to the instruction in the spirit of prophecy on the question of health reform, may find themselves at the border of the promised land without permission to enter.

* * *

A Home Suggestion

I do not often give direct commands to my children, remembering how my own childish sense of dignity was offended by them. I make requests and suggestions, avoiding always the manner of the superior officer. I respect their individuality and their pride. I should never dream of opening their letters or of examining their small possessions. I am as polite to them as to their father, which does not mean that our relations have the slightest touch of formality.

I avoid many little points of friction by instituting a system of self-government whenever it is possible. For instance, they send themselves to bed at the appointed hours. I have nothing to do with their going to bed, except to serve as a court of appeal for an occasional extension of time. Each of the three older children is monitor for a week at a time, a merely nominal function, as each of the children would much prefer to go to bed half an hour early rather than be sent by one of the other children. Any child who sits up beyond his bedtime without permission is required to go to bed so much the earlier the next night. A request for the extension of time must have a good reason back of it.—*Woman's Home Companion.*

* * *

SUNSHINE is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather; only different kinds of good weather.—*Ruskin.*

* * *

"We begin to succeed when we begin to co-operate."

The Use of Tomatoes

MRS. D. A. FITCH

A NEIGHBOR called on me and kindly offered me tomatoes from her garden. She said, "We have a great abundance of them, but I cannot use them, for they give me indigestion every time."

Having a little knowledge of a few dietetic principles, I ventured a suggestion which might help her to enjoy the fruit she so much relished, asking, "What do you eat with them?"

"Oh, I eat them with potatoes, rice, bread, and almost anything else."

I explained briefly the effect of acids upon starchy foods, and suggested that she eat her starchy foods, then her tomatoes, or the tomatoes first, but not both together; or if she preferred, she might try the plan of refraining from taking both at the same mouthful.

After a few days she called again, and it was to thank me for the suggestion which had made it possible for her to eat tomatoes. I had lost some of the tomatoes I might have had, but was pleased with the success of my suggestion, which has been my rule for several years.

Perhaps you who are reading this may have the same deprivation as that with which my neighbor was threatened, and since there is a reason for the trouble, I will give it briefly. The starch in foods is dependent for its digestion upon the saliva, which is slightly alkaline in nature. Acids neutralize alkalies, and an acid taken with starch robs the starch of its needed preparation for good stomach digestion. So while the tomatoes were the cause of the stomach trouble in this case, it is really the starch which remains undigested that causes the trouble. If tomatoes are not eaten, the system is robbed of a valuable food element.

Any other acid is open to the same objection as the acid of tomato.

* * *

An Allegory

Picturing the Feelings of the Guardian Angels Attending the Children of God

(Based Upon a True Incident)

STELLA PARKER PETERSON

THERE came to the side of a Seventh-day Adventist young woman one morning, as she stood before her mirror, an angel; and as he looked and saw the clothes in which she was arrayed, he was sad, for she was a stenographer in the Lord's work, and in her the Lord had need of a helpful example. The angel followed her as she sought her mother to give her the accustomed parting kiss.

"O mother, don't stare so! I can see disapproval all over your face, and I did want that you should like this new outfit. Why, it's just what every one is wearing now, and it fits me perfectly. Even if the color is a bit glaring, it just suits me. And the neck isn't a bit lower than you see on hundreds of girls. Oh, come now, Mumsie, you don't want me to look old-fashioned. I'll be young only once. Tell me you do like it."

The angel watched the mother's face, but the troubled lines were still there when her daughter hurried away.

Down the street the girl tripped gayly, a proud tilt to her head, and when she entered the street car, the angel saw all eyes upon her, and heard the whispered comments of the passengers. From the girls there were expressions of approval and envy, but the older,

wiser faces held a questioning, doubtful look. At the point of transfer she alighted and stood waiting at her accustomed corner. The angel noted that the glances of passers-by were lifting her proud chin higher and higher. And the angel seemed to be saying the words, "Pride goeth before a fall."

Then the invisible presence saw a man who had been watching her, step forward and familiarly take her arm, heard the question he asked, saw the sudden terror upon the girl's face as she tried to pull away, but could not.

"Just a moment, then, young lady," said the man, and he looked her in the eye. "If your soul isn't for sale, don't advertise with such clothes as those," and swinging upon his heel, he was gone.

Blindly, gropingly, the frightened girl turned back, and somehow found her way home. She threw herself into her mother's arms, and as she sobbed out the awful experience, she was beginning to grasp the deep truth of her mother's frequent advice. Then suddenly she ran to her room, and returned with the offending garment over her arm.

"Burn it, mother, burn it. Don't even save it to put into quilts. We can't afford to do it, I know, but please, please burn it. I don't want ever to see it again."

And the mother, economical person though she was, did burn it, for she knew there were other things in her daughter's life more valuable than the things money could buy.

When the angel went away, he knew that the Lord's work would not be compromised in the future by the belying dress of that conference stenographer. Today that young woman occupies a place of large influence in the message, a place which she could never have occupied had she continued to worship at the shrine of fashion.

This motto might be helpful on every girl's and woman's mirror:

"Others judge my character by what I wear."

* * *

Affliction

* * *

I THANK the Lord that I have seen poor health, yes, that I have become intimately acquainted with it, for now I can sympathize with those who are in like distress.

I thank the Lord that I have seen want, for now I can better appreciate the Bread of Life.

I am learning not to complain because of pain. Did not our Saviour die because the weight of woe in a sin-cursed world crushed His heart?

My poor health, my pain, and my poverty are but tools in the hand of the Master Designer. I cannot tell by what method He has to shape my character in preparation for a better, fuller life.

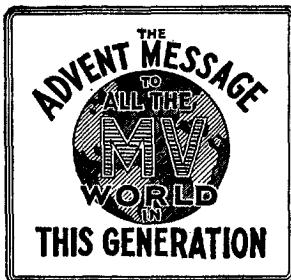
If because of these things I can love and teach others to love, my Master is fully repaid and I am lost in happiness.

If I can pray and agonize over lost souls, and teach others to do so, my Master is honored, and I am finding immeasurable joy in service.

If I can live a life that reflects truly the Saviour's infinite kindness and sacrifice, I am helping to prepare some in this sinking world for a life of joy in the endless hereafter. I thank the Lord for affliction.

* * *

"If you are a good piece of human steel, you will be the better for a little hammering."



YOUNG MEN and YOUNG WOMEN



"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." I John 2:14.

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

Bibha

L. G. MOOKERJEE

Not very long ago one lone Christian girl, Bibha by name, fifteen years of age, learned about the Sabbath truth from one of our workers near the Sunderbuns,—the home of the Royal Bengal tigers. As she read our tracts and studied the subject, she became impressed in regard to the Bible Sabbath, and began to keep it among a community of Sunday keepers.

Persecution began as the result, as is almost always the case in East Bengal and other parts of Bengal. In spite of opposition and persecution, Bibha persisted in keeping the Sabbath. Finally, when all conceivable measures failed to discourage her, she was told one day by the other Christians of that village that she could not worship on the Saturday Sabbath and remain in that village, where all the rest were Sunday keepers; that if she wanted to continue to observe the Seventh-day Sabbath, she must swim across the canal and go to the Adventists. She did this, and took a firm stand, was baptized, and is now a member of our church, rejoicing in the blessed hope of the soon-coming Saviour with the rest of the band of Adventist believers.

* * *

Giving and Receiving

A FOREIGN MISSIONARY

WHEN I was a young man, I left a position with quite good worldly prospects to enter the Lord's work. In those days the wages of mission workers were small, usually only enough to cover necessary expenses. Mine, for the first year, were merely enough to pay my board, but I was happy to be in the Lord's work, and felt under great obligations to the brethren for making it possible.

My father and mother had both died, leaving the home to my two sisters and me. I promised the Lord that if He would help me sell the place, I would divide the proceeds into three equal parts, and after giving my sisters their shares, I would donate my share to foreign missions, in which I was greatly interested.

In a few days a buyer came, the property was sold, and my sisters were given their portion. I intended in a few days to send in my own share to the mission treasury, as I had promised to do; but while I delayed, the tempter saw an opportunity to rob me of a blessing. So one day he came to give me a word of advice. The following is what he whispered to me, as far as I can remember:

"Don't do anything foolish or hasty. You are getting a small allowance from the mission, hardly enough to pay for your food. Suppose you should become ill or fall into trouble, what would you do? Since you are yourself in the Lord's work, if you keep that money and use it yourself, in case of need, you will really be keeping your promise."

This sounded very reasonable. Satan's suggestions always do. So I kept my share of the money for a few days longer. But in spite of the apparently good reason for keeping the money, I did not enjoy peace of mind. Some one seemed to be telling me that I had failed to do as I agreed when I had first taken the matter to the Lord. The conflict was not long continued, and the decision was made

on the right side. I purchased a draft for the amount I had received from the sale of the property, and sent it in to the conference to be used in the work of foreign missions. Of course I at once enjoyed peace of mind and was happy.

From that day to the present I have never been placed where I have needed any of that money. It has been returned to me with compound interest. An account of the donation was doubtless kept in the records in heaven, and it not only accomplished its purpose in the mission work, but has come back to me many times over.

Had I kept the money, what would have been the result? I should have soon found need for it; it would have been spent; and I should have again found myself in need, with no resources in the bank of heaven on which to draw. Then Satan would have laughed at my folly in taking his advice.

This makes me think of what I read in "The Ministry of Healing" yesterday morning:

"We are never called upon to make a real sacrifice for God. . . . Even when called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good."—Pages 473, 474.

The Lord not only accepted the donation I made years ago, but afterward called me to personal service in a foreign field, where I have spent most of my time during the last twenty-three years.

* * *

Excuses

MAE BARTO BUCHAN

BENJAMIN FRANKLIN wrote, "He that is good at making excuses is seldom good at anything else."

The definition of excuse is, "The attempt to justify that which cannot be justified." "There has never been any excuse for an excuse since the world began."

Do not waste a lot of good energy in giving reasons why you could not or would not or did not do a thing. What those about you want is success, not why you did not succeed.

Opportunity lies on every side; make use of it. Then you will not need that "good excuse." One opportunity improved is worth a thousand excuses.

If you do your work a little better than any one else could do it, then you are on the margin of success.

Sometimes the less we do, the more we explain. A good illustration of this is the third man in the parable of the talents. The one who returned the single unimproved talent used three times as many words to explain his failure as the other two used to report their success.

* * *

If I knew you and you knew me; if both of us could clearly see,

With an inner sight divine, the meaning of your heart and mine;

I'm sure that we would differ less, and clasp our hands in friendliness;

Our thoughts would pleasantly agree, if I knew you and you knew me.

—Nixon Waterman.

THE WORLD-WIDE FIELD

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

THE SWEDISH PEOPLE IN NORTH AMERICA

IN 1920, according to the Government's census, there were 1,485,062 Swedes in the United States. From 1920 to 1924 approximately 100,000 more came to our shores. To these figures we should add about 123,000 who are located in Canada, making the approximate total for North America 1,600,000 who understand and speak the Swedish language. More than half of these prefer the Swedish, while a certain per cent speak one language as well as the other, and a few prefer the English, although they understand the Swedish.

The Swedish people have always been considered among the most desirable nationalities who have come to this land. They have, as a rule, become citizens of the United States as soon as they have been here long enough to be admitted to citizenship. A very large per cent are owners of property, and therefore regular tax payers. Some of the very best farmers have come from Sweden. This is also true of the mechanics in different lines. Their worth in building up this Republic cannot be overestimated, and their loyalty as citizens is not questioned.

Ever since John Erickson invented the "Monitor," the Swedish people have proved themselves patriotic. Even during the great European War the press admitted that a larger percentage of Swedish young men were sent to the front than from any other nationality. They are not clannish, but assimilate very readily with other respectable nationalities, and adapt themselves to the customs of their chosen country without difficulty.

From a religious viewpoint, however, it is somewhat different. They are educated to revere God and the church, but have been taught from their childhood to shun other doctrines than those they have been led to believe in their early youth. The Lutheran Church, being the state church and supported by the government, holds the leading place in the minds of the people, although other denominations have gained a footing in the homeland as well as in their adopted country during the last century. Even the Catholics have gained popularity among them during the last few decades.

Their early training, however, has made the Swedes very cautious, and they are consequently slow to adopt a new doctrine, and under no circumstances will they blindly accept any religious view before they have in-

vestigated its foundation. In some ways this peculiar characteristic makes it rather difficult to labor for them, the only encouraging feature being the fact that they generally stand by the message after they have once been assured in their own minds of its genuineness.

Early in the history of our denominational endeavor, Elder J. G. Matteson began to work for the Scandinavian people, and some Swedes accepted the message. The work progressed rather slowly, but solidly. A few small churches were organized, and a few workers were trained to labor for them. At the beginning of the twentieth century we had approximately eight hundred believers and less than a dozen workers. During the last twenty years the work has been better organized, and consequently better results have been obtained, until we now have a Swedish constituency of more than 3,000, connected with nearly fifty churches or scattered throughout North America, and about twenty-five workers. Some of these workers are connected with the Broadview College and the Pacific Press at Brookfield, Ill.

These workers bring into the truth about 150 new believers each year, which is an average of twelve for each ordained minister, or six for every one connected with the work both in the field and in institutions.

For some reason it is very difficult to obtain a complete report from all our churches and scattered believers, but from the reports received we learn that they compare quite favorably with other departments of our work. The per capita tithe for 1923 was \$40.20, and the reported offerings to foreign missions were 52 cents a week per member. While these figures may not be considered very high, they are above the average for the whole of the North American Division.

Although the book work has not been so strong the last year, some of our Broadview students made their scholarship as usual. Our Swedish church and missionary periodical is now printed in editions of 3,000 each week. The Harvest Ingathering number of 23,000 were all ordered before September 15, and orders for several thousand more came in that could not be filled. This does not indicate that the Swedish language is dying out in this country, nor does it mean that the Swedish people are losing faith in the work for their own nationality.

We are glad to report that the Broadview College opened this year stronger than ever before. The enrolment is

now 265. They exceeded their goal of \$2,000 in their Harvest Ingathering, the amount raised being \$2,200. We feel very grateful to our kind heavenly Father for the prospering hand He has held over this institution.

Originally this school was intended to be a training center for only those who wished to labor among the Swedish people. Its sphere of usefulness has broadened, however, until now it has become the training school for a large number of different nationalities. Already we find her products in many countries outside of the United States, as well as among the 37,000,000 foreigners in North America.

While we are conscious of the fact that it is harder to get workers for the Swedish field than the English, as they are obliged to learn at least two languages, yet the Lord has been blessing us in the efforts made, even though the desired encouragement has not always been given our young men to enter this branch of the work.

We greatly need and desire the prayers of God's people for the success of the work.

AUGUST ANDERSON.

* * *

SIBERIAN UNION CONFERENCE

SOON after our return from Moscow, Elder H. J. Loeb sack planned to leave for Siberia to attend the conference in that union. This was his first visit to that field, and an event that has been looked forward to for some years.

Having returned again to the capital, Brother Loeb sack has sent us a letter, from which we cull the following paragraphs:

"Our second all-Siberian conference convened at Omsk, Nov. 26-29, 1924. Omsk is about 1,700 English miles east of Moscow, and delegates had come also from Irkutsk, which is as far east on Lake Baikal. Others had traveled 300 miles and more by wagon. The conference was held in a hotel, the large hall serving for our sessions and public meetings, and the five adjacent rooms for other purposes.

"There were thirty delegates, with quite a number of our people from various parts, though the attendance was not very large because of the considerable distances to be covered in travel. The press and the government had sent representatives.

"It was a most enjoyable season of refreshment, as all testified. Most notable was the Sabbath, when it was my privilege to speak on Luke 24:49. Like the disciples of old, we tarried and received the blessing of God. Following the sermon we had a testimony meeting, so that the services lasted six hours, which indeed seemed too short for us.

"Special consideration was given to a study of the work in this large

Asiatic-Siberian field, with its multitude of immigrants, of Gog, Meshech, and Tubal, who must all hear the three-fold message before the conflict closes. This work absorbs our interest beyond everything else in the world.

"Omsk has been made the headquarters of the union, which now comprises three conferences and two missions, with a membership of over 2,000 in some eighty churches. Brother Benjamin Schmidt has been elected president. The expenses just about balance the income. The workers we have sent to this field from Moscow during the last two years co-operate harmoniously with those already here. We now have twenty-seven workers in all. Our meetings and the resolutions passed all manifested the spirit of love and unanimity.

"I have been able to accomplish this long journey in four days from Moscow, traveling third class in a heated and electrically lighted car. There was no delay, and we arrived at Omsk on time.

"It has given me great joy to be here, and I hope to make the trip again before very long. Siberia is no longer the dreaded country of banishment. It is a vast territory in which to plant new settlements, with plenty of fresh air in winter and warm weather in summer, so that watermelons become fully red and deliciously sweet. Our workers and brethren have adapted themselves to conditions so that they can cope with the climate. During the days of the conference the maximum cold was 8° centigrade, with zero as the warmest temperature.

"Our brethren have voted sincere greetings to our fellow believers in Europe, and to all others scattered throughout the world, and it gives me pleasure to be the bearer of their good wishes to you all."

We certainly rejoice at this good news from far-away Siberia. When, in years gone by, some of our brethren from around the Volga and other parts of southern Russia emigrated on account of famine or religious persecution into the Siberian wastes, they carried with them the good tidings of the advent message. Little did we think then that in so comparatively short a time more than two thousand believers would be gathered in eighty churches.

When we learn that "the expenses just about balance the income," and further, that "our workers and brethren have adapted themselves to conditions so that they can cope with the climate," this means more than appears on the face of it. At Saratov we met Elder Schmidt, who was preparing for the journey east to Omsk in company with Brother and Sister Tetz, their parents, six persons in all. Brother Tetz, it will be of interest to note, is a member of that early Crimean church organized in 1886. There was no money in the treasury, and hence Brother Schmidt had to sell his belongings in order to provide for the expenses of the journey.

In Siberia they will have to "adapt themselves to conditions," in which connection we may remember that the country has been suffering from crop failures, so that circumstances have compelled some of our workers and brethren to wait for better days.

In spite of these conditions, which mean considerable sacrifice to our loyal people in that field, it is encouraging to see how cheerfully they bear their lot. Brother Loeb sack remarked smilingly on one occasion that they were more used to starving than to being full.

A large, almost boundless field is open to the message. With the Trans-Baikal and Amur Missions joined to the administration of the All-Russian Union, this will now cover all the territory of the Soviet Federation, with Vladivostok, the terminus of the Trans-Siberian Railroad, some 5,000 miles east of Moscow, as its extreme boundary. This gives us a faint idea of the work that still remains to be done in the Asiatic section of this large country. W. K. ISING.

* * *

ATLANTA, GEORGIA

FOR the encouragement of other churches, we are glad to pass on to the readers of the REVIEW a brief report of the faithful work of the Atlanta No. 1 church, which is the largest church company in the Southeastern Conference.

The total offerings of the church for 1924 were \$31,920.72. This is an average of \$127.17 for each member for the year. Of this amount, \$16,696.77 was tithes; \$10,247.45, mission offerings, including the Harvest Ingathering receipts of \$3,121.38. The offerings for home missions and church expense amounted to \$4,358.91; and other specific offerings, \$717.59.

This church averaged 78½ cents a week for foreign missions, and 32½ cents for home missions and church expense. One hundred two persons made \$10 and more for Harvest Ingathering; twenty-one secured more than \$50, and ten over \$100.

A very successful church school, carrying nine grades, has been conducted. The school has had an attendance of about fifty, with eleven in the ninth grade.

These good results demonstrate what a church company may do, under the blessing of Heaven, where there is unity of the believers and a desire to advance the cause of God, even though they have not the aid of a pastor provided by the conference.

Dr. J. R. Mitchell, a dentist, has served as local elder of the Atlanta No. 1 church for several years. In connection with the leadership of the church this year, and many other duties, he has conducted a continued series of Sunday night meetings in the church throughout the year. As a result, twenty-seven new believers have been united with the congregation, making a present membership of 278.

Elder A. B. Russell, who came to us from the Florida Conference, kindly accepted the pastorship of the Atlanta No. 1 church, and began his work last

November. Elder Russell will conduct evangelistic meetings in connection with his work in the Atlanta church. Plans are also being made to organize a new church company and erect a new church building on the west side of the city.

The Atlanta No. 1 church is an example and encouragement to the whole Georgia Conference. Our constituency is now 1,075, and all our workers are planning to do more the coming year in the way of adding new members than ever before. Pray for us.

A. S. BOOTH.

* * *

CHANGING FIELDS

OUR four and a half years' of labor in San Francisco, Calif., have come to an end. The writer and his family left on New Year's Eve for Memphis, Tenn., where I have been asked to act as pastor of the church and do evangelistic work in the city.

We recently held a short effort in the New Tabernacle church in San Francisco, and also a nine weeks' series of tent-meetings. Forty-two persons united with our church.

During the tent effort we gave away 5,043 copies of the *Present Truth* and 600 numbers of the REVIEW AND HERALD. We found that our general church paper gave the new believers a better understanding of our world-wide work, and helped a number of them to decide. One thousand tracts were also handed out at the services. The profits on the 25-cent books paid for this literature.

The one thing that encourages us to go on to the end is the 214 persons whom we saw come up from the watery grave during our stay there.

To the Lord we give all the glory. As we, after fourteen years in the Pacific Union Conference, pass on to the Southern Union, we still solicit the interest and prayers of God's people.

W. A. JOHNSON.

* * *

SHEYENNE RIVER ACADEMY

THE Sheyenne River Academy at Harvey, N. Dak., differs from most of our academies in one way,—the student body represents at least four different nationalities, English, German, Russian, and Scandinavian. The past history of the school is dotted with many bright experiences. Many students have gone from its doors to fill places of responsibility in God's great work in the earth. With pleasure and gratitude they look back upon the days spent in the school, the memory of which has created in their hearts a warm place for Sheyenne River Academy.

It has been my privilege during the present school year to connect with the academy as Bible teacher. I have found a very responsive and appreciative student body, with and for whom it has been a real pleasure to work. The students vary in age, some being

mature, while others are young. A family spirit pervades the school, all uniting happily and cheerfully in the performance of duties assigned.

The Week of Prayer brought a wave of blessing and a spiritual refreshing to both teachers and students, as they unitedly sought the Lord for power to live a constant Christian life. Quietly, calmly, and with firm resolve the students surrendered, one by one, many for the first time, to the Lord for service. Decisions were made which we hope will be permanent. It was good to be there.

Viewed in several ways, the prospects of the school are bright. They are just as bright as are the promises of God.

In the past the school has enjoyed some banner years, both in the matter of increased attendance and in spiritual growth. With the help of God this can not only be duplicated in the future, but eclipsed. The Lord wants this school to supply its quota of workers for the finishing of the work.

A number of the students this year have definite views of the line of work to which the Lord is calling them. The academy has some material needs which we believe the conference will look after and supply. The North Dakota Conference has a large number of promising young people, and we hope they may catch a vision of the glory that may be revealed in their own lives and of the service they, with some training, may render their Lord, and find their way into Sheyenne River Academy. P. E. BERTHELSEN.

* * *

THE SOUTH DAKOTA CONFERENCE

It is encouraging to know that the strong arm of the Lord has been over His people during the year 1924. Many battles were won by those engaged in the Christian warfare.

The last year proved a success in many ways to the South Dakota Conference. The workers throughout the field labored faithfully for the salvation of souls, and as a result a goodly number have been brought into the truth. Our people throughout the State were greatly blessed financially as well as spiritually. The Week of Prayer brought spiritual uplift to all those who availed themselves of the opportunity presented by the Lord. We realize that the work will finally be finished, "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Our brethren throughout the field will rejoice with us to know that we were able to operate all the affairs and activities of our conference during the year 1924 with a gain. We are indeed very happy to be able to close our financial records for the year with a total offering to foreign missions of \$36,203.88, or an average of \$.575 a week per member. Our tithe receipts,

as shown by the records of our treasurer, amount to \$41,067.87, or a per capita of \$33.94. This is a gain over the previous year of a little more than \$8,000.

We thank God for the loyal support of our brethren, who made such a favorable report possible. May God continue to add His blessing to the efforts of His people, who gave so liberally to the support of His work in the earth, is my prayer.

E. H. OSWALD.

* * *

PROGRESS IN ALABAMA

Would that space permitted a better effort to tell of the courage and hope that fill one's heart for the work in the South as the result of even a short visit in Kentucky, Tennessee, and Alabama. Colporteurs' conventions, workers' and elders' meetings, and dedications going on in the Southern Union bore witness to the fact that the laborers in that union are beginning the new year with earnest rededication to service. In cities where once it was difficult to find the worshipers, our brethren are now meeting in churches of their own. The large Louisville church building is a joy to see. It is substantial, neat, and economical, and a promising work is growing there under the pastorate of Elder R. J. Bryant.

The new dedications in January were in Alabama, where I joined Elder C. B. Stephenson, the president of the conference, in dedicatory services and other meetings. Birmingham, Ala., now has a church seating about five hundred, which is also a model of beautiful and economical construction. Under the pastorate of Elder W. P. McLennan a strong work is going forward in that Pittsburgh of the South.

In Mobile, on the Gulf, where Brother John Mitchell is serving a growing membership, the believers dedicated free from debt a building seating about 350, with rooms for church school attached. During both these dedicatory exercises these new buildings were filled to overflowing.

Elder Stephenson reported an increase of tithe, which means that they are putting one more evangelist in the field. This is what the South needs—its great need. As one sees these churches growing up under evangelistic effort and pastoral attention, he longs to see more workers in the great South.

I may add that Brother John Mitchell just a few years ago was one of our young men in a mechanical department of the Review and Herald. Having a voice for singing, he went out to help some of the evangelists in the Southern field, and now is preaching the message and helping to raise up churches. More and more we should encourage our young men to press out into soul-winning work.

On this trip I was again reminded of the blessing it is to these fields

where the workers are few, when faithful families move in from other parts to engage in business or in trades while strengthening the membership and the working force in some of the little churches southward. People who are moving from larger church centers in the North to warmer climates should, before turning toward California with its already large proportion of Adventist believers, consider the South and the Southeast, taking counsel with the brethren of those two unions as to where they could be most useful in helping to plant new centers of light or to strengthen some small group of believers.

Only a few weeks ago we at Takoma Park were glad to cheer forward two young men, builders and contractors, who felt that after years in this Takoma Park center they ought to move on into the Southeastern field. We felt that we were sending missionaries out as we saw them go.

W. A. SPICER.

* * *

THE ROSWELL, N. MEX., TABERNACLE MEETING

Our tabernacle was well located across the street from the public library, and only one block from the post office. We began meetings Nov. 23, 1924, and continued seven weeks, with the exception of two days during Christmas week.

Roswell is a very conservative little city, and is well supplied with churches; but we had a very good attendance throughout, considering the fact that the holiday season came during this series.

Besides the writer and Mrs. Wilson, Elder J. E. Brown was with us during the entire meeting, and shared in the burden of the preaching. We were fortunate also in having Brother and Sister Hoyt, both of whom are trained nurses, and while they were not employed by the conference, yet their faithful work was greatly appreciated by the church, and our message was brought into favorable light before the whole city.

Two booths were constructed in the rear of the tabernacle, one to display our literature, the other to represent our health message, both of which proved to be quite effective, and especially the health booth, in which were built two small houses, one to represent the right and the other the wrong way of living, and the material from which these miniature houses were constructed furnished a striking demonstration of how to build for eternity.

At the evening services some time was given also to demonstrations in nursing and the preparation of healthful foods, and throughout the meetings a great deal of Christian help work was done, which we believe will bear fruit in the future.

Our first baptismal service was held Jan. 11, 1925, when eight persons re-

ceived this sacred rite. Six or eight more are keeping the Sabbath, and preparing for church membership.

Both daily papers gave liberal space to sermon reports, in fact they complimented us upon the class of matter we gave them for publication. I believe the daily papers are the most effective advertising medium we have, and I also feel that we have only touched this wonderful storehouse with the tips of our fingers.

E. T. WILSON.

* * *

PASADENA, CALIFORNIA

ELDER J. W. McCOMAS and his helper, Brother P. O. Campbell, having been called from the East to unite with the Southern California Conference in evangelistic efforts, were asked to hold an effort in Pasadena. They at once called together the young people of the three churches,—Pasadena, Eagle Rock, and Glendale,—to help with their talents of music. On Sabbath afternoon, which was the day before the meeting began, they all gathered in the beautiful new church in Pasadena for a song service.

At the close of the Sabbath a beautiful float, decorated with the Pasadena colors, drove up in front of the church at 72 N. Wilson. St. An orchestra of about a dozen instruments was placed on the float, and took the lead down Colorado Street, which is the business section of the city. The young people, carrying banners advertising the meetings and singing gospel hymns, followed the float; following them were about fifty automobiles.

This parade attracted much attention, and as the result, at our first meeting the following Sunday night, Nov. 21, 1924, the church was packed. The message was presented in such a manner, in both song and sermon, that the people's hearts were stirred, and they evidently determined not to miss a meeting, for the church has been full almost every night.

After the first week of meetings, a revival service was held on the Sabbath. It was a day of great blessings from God, one that will long be remembered by all who were present. Those who were suffering from physical ailments filled a large room adjoining the church, and there confessed their sins to one another and to God, and expressed their faith in God's healing power. Then Elder McComas prayed with them, and those who wished to be anointed remained a little longer for prayer. One sister past eighty years of age came back a few days later and told how God had answered prayer in her behalf. She is now able to hear again. Many others are praising the Lord for His healing power upon them. One sister was too sick to be present. When Elder McComas, Elder Webster, and Brother Campbell called at her home, they found her sick in bed and past human

aid. Because of her faith in the Lord's promises and with no sin in the way, the Bible plan in James was followed. The next Sabbath she was in church, praising God for His love and healing power, and has been attending the evening services since.

God has not only been doing a great work for the sick during these meetings, but the Holy Spirit has been working mightily upon the hearts of the people, and many have become interested in the truths we hold. Since no help was provided to visit the interested ones, Elder McComas called for volunteers. Several responded, but were soon called to other duties. Then Sister Brosi, a Bible worker from Texas, sacrificed her time for the work, and has been kept busy. As the interest demanded more help, Sister Hamilton, a Bible worker from Los Angeles, was added to the company.

At the close of the four weeks' effort, God gave us forty-three converts, and they were buried with their Lord in baptism. As there are many more interested, some of whom are keeping the Sabbath and others deciding, we shall continue the meetings a little longer.

Brother Campbell and his wife have been a great inspiration in the meeting. As the people come night after night, requesting to hear these beautiful songs which tell of the love of Jesus for them, they are constrained to give their hearts to God. The officers and the church as a whole have done all in their power to make the meetings a success. The expense has been met by contributions.

Elder McComas has not only carried the burden of the meetings, but has also been a great help to the church in other ways. His suggestions in the interest of our Sabbath school work are being adopted. He has also created a desire in our hearts to help pay off the Glendale Sanitarium debt by giving 2 per cent in addition to the tithe. Already some are praising God for the blessings received in paying the 2 per cent.

The attention, the interest, and the results are not to the praise of any man, but to God. Add your prayers to ours for the continued success of the meeting.

J. W. McCOMAS.

P. O. CAMPBELL.

* * *

PROGRESS IN POLAND

BROTHER THOMAS WILL, of the Warsaw Mission, Poland, sends the following encouraging word regarding progress made in that field during 1924:

"A year ago we had only three colporteurs in our field. Now we have ten. During the year we were able to baptize 106, and organized three new companies of believers. The young people's societies increased from two to six. All the brethren and sisters have done earnest work in helping to forward the message."

A NEGLECTED NATION

"Go ye therefore, and teach all nations," was the Saviour's command to His followers. We are also told that the end will not come until this is done. We believe it, preach it, and are noted for our missionary activities to the ends of the earth. But right here in this United States, the headquarters of the third angel's message, there is a nation whose tribes are gathered in groups from one end of the land to the other. They are the original owners of the land, in fact, and yet, strange to say, almost nothing in the way of organized missionary effort has been done for them by our people. Other churches are working for the North American Indians; why have we, in the main, passed them by?

Our ministers plead for help to evangelize the heathen in the far places of the earth, heathen hard to reach and speaking strange tongues, while right here in the homeland are a people, many, many of whom are still in heathen ignorance of the gospel of Christ.

For years I have longed to see some systematic effort made to reach these Indian neighbors of ours; I have talked and pleaded for them as opportunity offered. Lately my heart has been stirred afresh, and once more I plead that help be sent them.

We hear much about our duty to the foreigners who have come to this country to live. Here in California, and in Arizona quite an effort is being made to evangelize and educate the Spanish. But for our own native Indians, living on reservations all over the land, very little has been done.

We have been told that our first duty is to live and teach the truth in the home, then in the neighborhood, and then farther out as circumstances permit. Have we not reversed this order in making such great efforts to reach the Indians of South America and other far-away fields, while our own home Indians have been strangely neglected? Not that I would have less done for the far-away Indians, but more, *much* more, for our home Indians.

I am praying that God may lay a burden on many hearts to labor for these people. It would be true missionary work, for in order to help them one must live among them and gain their confidence. A few weeks' effort would do little good. They have been neglected and cheated and exploited by the white race until they are full of suspicion. One must prove his friendship before they will believe it is real and disinterested. But when they do trust one as a friend, it is pathetic to see how they come with their troubles, and what confidence they have in one's power to help them.

For some years I lived in Southern California, and had this wonderful experience after finally gaining their confidence. I now live in northern

California, with no Indians near, but my heart is still with those people, and if the Lord ever opens the way, it will be my joy to work with and for them until He comes. Their souls are precious in God's sight, and Christ died for them the same as for you and for me.

May the Lord lay on many hearts a burden to labor for the salvation of our neglected Indian neighbors here in North America.

ELIZABETH J. ROBERTS.

Corning, Calif.

* * *

NEWSPAPER WORK IN CHILE

SEVERAL of our workers in South America are now using the newspapers to good advantage for the furtherance of the denominational work. ^A

In a recent letter from Elder W. E. Hancock, president of the Chile Conference, he says that the brethren in that section of the world are having quite good success in Chile and other parts of South America, in using the newspapers.

"Two of the daily papers of Santiago publish a monthly synopsis of our missionary paper, *El Atalaya*. This review is written out by Brother Brooks, and is published in part or in whole by them each month.

"Recently I visited the north of Chile, and we used the press quite freely in connection with our Harvest Ingathering and temperance lectures that we gave in different parts. They give us ample space and also have put some pictures of our baptisms in the papers. It is easier to use the press here than one would imagine, this being a Catholic country. It is, however, largely in the hands of the liberal element, and they are willing, and even glad, to publish material that is written in proper form."

This word is encouraging, and indicates that the spirit of the Lord is impressing the hearts of editors in countries where the truth has been suppressed, and they are being used in the world-wide program that God has mapped out for the proclamation of the message in all the world in this generation.

W. L. BURGAN.

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ST. HELENA SANITARIUM

IN a personal letter Dr. C. C. Landis, medical superintendent of the St. Helena Sanitarium, says of the work in that institution:

"During the Week of Prayer we had excellent meetings, four meetings a day being carried on. There was a meeting at six-thirty o'clock in the morning for the young people, one in the afternoon for those who could not get out at night, an early evening meeting for the helpers, and the last meeting at eight o'clock in the evening for all who could come. During these meetings we had the help of C. Lester Bond, and the sanitarium family entered heartily into the services, and received a great blessing from them.

"I am enjoying my work here at the St. Helena Sanitarium, and find a very fine consecrated family. We have all had time to go over a number of the points taken up at the medical council

just preceding the Fall Council, and I am sure that the sanitarium family can be counted on to do their part. We are particularly interested in the field conditions, and in fostering a strong missionary spirit here that will develop the kind of workers the medical board is looking for to finish the work in our world."

* * *

GOSPEL IN ITALIAN FOR ONE CENT

ITALIAN-SPEAKING people throughout the United States will welcome the announcement by the American Bible Society of the publication of the Gospel of St. John in the Italian language for one cent. The same volume, illustrated with four colored pictures, may be secured for two cents.

This little book is 3 x 4½ inches in size, has a heavy paper cover, and is printed in good, clear type. It is in the Diodati version, which, although prepared more than three hundred years ago, is still considered the most accurate translation of the Bible into the Italian language.

"Penny" Gospels in English have been issued in large quantities for more than a year, but this is the first time that any portion of the Scriptures has been published in Italian at the nominal price of one cent.

The production of this much-needed volume has been made possible by the kind generosity of a direct descendant of Giovanni Diodati, now living in New York, who is deeply interested in the Italian people.

* * *

THE LOUD CRY OF THE THIRD ANGEL

AS the REVIEW AND HERALD has come to us from week to week, containing the reports of the Fall Council and the missionary sermons delivered by Elders Evans, Branson, Cormack, and Christian, representing a large portion of the heathen and Catholic world, our hearts have burned within us, and we can but feel that we are now in the time of the latter rain, and that the Lord is pouring out His Holy Spirit upon the earth.

We have read these sermons in our family worship, and we are sure that a great blessing will come to every family who will take the time at worship or during the long evenings to gather at the fireside and read and consider the wonderful workings of God in going before His people throughout the world at the present time.

Surely we are living in perilous times for the church, when we should have our lamps trimmed and burning, and be watching unto prayer. Mark 13: 33-37. God requires that we shall walk in every ray of light that shines upon our pathway.

"Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recog-

nize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*"Testimonies to Ministers and Gospel Workers,"* p. 507.

What a calamity! What could be more terrible than for those who have been believers in this message for many years, and looking for the latter rain,—the loud cry of the message,—to pass through it and not recognize it? May we awake to the solemn fact that the Lord is now doing a mighty work in the earth, which is soon to be "cut short in righteousness," and may we do the work nearest us, in our homes and with our neighbors and wherever opportunity presents itself, to let the light which God has given us shine forth to all with whom we come in contact.

W. J. STONE.

Loma Linda, Calif.

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A LETTER FROM AUSTRALIA

BRIDGE ST., NEW LAMBTON,
NEW SOUTH WALES, AUSTRALIA,
Nov. 22, 1924.

Editor Review and Herald,
Washington, D. C.

DEAR BROTHER:

How much we have enjoyed the anniversary number of our good REVIEW!

We were so pleased to see among the photographs of early missionaries to the South Seas, one of Elder A. J. Cudney. I well remember when, at the mission in Lincoln, Nebr., a letter came from the president of the General Conference, Elder G. I. Butler, asking if he was willing to leave his wife and little ones, and try to set passage to Pitcairn Island. Brother and Sister Cudney did not sleep that night. A few days later his letter was sent, saying they were willing.

After preaching his last sermon to the Lincoln church, he committed his wife and two baby boys to their care, and said that it would be harder for Sister Cudney than for him. He did not know the full truth of what he said. Those long months of waiting for news of her loved one, that in less than two years' time whitened her hair; those earnest prayers for his safety and for the success of his mission, apparently unanswered, were the means of awakening our people in America to the needs of this great field.

Never did I hear one word of complaint from that noble woman as she struggled to support her two little boys, and I truly believe the Lord will count her as true a missionary as those who have gone on to a foreign field, for she gave her *all* as truly as her husband left his *all*.

We love the REVIEW, and trust the boats will be able to continue bringing in its cheering messages from many lands till the work is finished and we are all gathered home.

You have an interest in our prayers.

FANNY CLARK COLE.

GLEANINGS FROM THE FIELD

In the Amesbury church, in Massachusetts, three were recently baptized.

RECENTLY Elder L. T. Crisler baptized seven juniors in the Orlando church. Six of these were pupils in the church school.

ON Dec. 20, 1924, a baptismal service was conducted in Clinton, Mo., and eleven persons were baptized. The majority of the candidates were seminary students.

ON Dec. 27, 1924, the Swedish-Brooklyn church met with the Swedish-New York church, and at the forenoon meeting five were baptized. Five more are keeping the Sabbath, and will soon be baptized.

MRS. DOROTHEA HUNZIKER, of Karluk, Saskatchewan, Canada, writes concerning the value of the REVIEW, and especially to those who write for the paper, in the following words:

"I feel a burden to express my heartfelt thanks to the writers in the REVIEW. We are living as isolated members of the Adventist family on the Canadian prairie. I wish to say to the writers: You have a beautiful work to do for God. Just think what a gift and privilege is yours, to be able to speak to the minds of men, to mold human souls for the city of God! Thank God for this precious gift, and keep on in the strength of the Lord. I esteem the REVIEW a great help in character building for the heavenly Canaan."

Appointments and Notices

COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, San Bernardino Co., Calif., Thursday, Feb. 26, 1925, at 11 a. m. The object of the meeting will be to elect seven members of the board of trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.

W. T. Knox, Pres.
S. S. Merrill, Sec.

* * *

REQUESTS FOR PRAYER

A brother in Michigan desires the prayers of God's people that his wife may accept the third angel's message.

A sister in Indiana requests prayer that a friend of hers may be healed of his afflictions, and be converted to the truth.

A request comes in for prayer for a sister who is suffering both in mind and body, that she may obtain help from the Lord in her distress.

A sister in Ohio desires prayer that her husband may obtain work. They have ten in the family, and the husband has been sick, and unable to work until the present, and is now unable to find employment.

* * *

PUBLICATIONS WANTED

Mr. Harry Thomas, 906 Carolina Ave., Columbia, S. C. Denominational literature, especially adapted to those not of our faith.

Mrs. Ida De Caristo, Brownel, Jasper Co., Texas. Denominational literature for distribution. Memory Verse Cards also desired.

Any one having the following books who wishes to sell them, please correspond with the Cuban Mission, Corrales 2 A, Habana, Cuba: "Christian Temperance and Bible Hygiene," "Historical Sketches," "How to Live," "Solemn Appeal," set of "Spiritual Gifts," and other old publications by Sister White.

OBITUARIES

Crandell.—Mrs. Orlena Crandell was born in Vermont, May 31, 1841; and died at Antigo, Wis., Jan. 10, 1925. She had been a faithful Seventh-day Adventist for many years.
P. G. Herwick.

Hartley.—George Robert Hartley, only child of Brother and Sister R. G. Hartley, was born Sept. 21, 1923; and died in Denver, Colo., Dec. 16, 1924.
G. W. Anglebarger.

Wyatt.—Walter George Wyatt was born Feb. 23, 1923; and died in Denver, Colo., Oct. 1, 1924. Besides his father and mother, he is survived by four sisters.
G. W. Anglebarger.

Camp.—Thomas Camp, deacon and leader of the Pleasantville, N. J., church, met a tragic death by drowning in the ice-clogged Great Egg River, Dec. 26, 1924. His wife and four children survive him.
Richard F. Farley.

Dye.—Mrs. Elizabeth Catherine Dye was born in Indiana, Feb. 7, 1841; and died at Mountain View, Calif., Jan. 12, 1925. She accepted the truth fifty years ago in Hutchinson, Minn. Six children survive her.
E. L. Maxwell.

Darnell.—Susan Ann Christopher Darnell was born near Athens, Ala., May 31, 1854; and died at Galesburg, Ill., Dec. 7, 1924. She leaves to mourn their loss, her husband and four children.
William A. Westworth.

Skillen.—Mrs. Harriet Louise Skillen, daughter of F. T. and Lucinda Wales, was born in Melbourne, Quebec, Canada, in 1856; and died in Richmond, Quebec, Oct. 27, 1924. She is survived by one brother, four children, and six grandchildren.
W. C. Wales.

Rigden.—Mrs. Frances E. Rigden was born April 5, 1860; and died at Atlanta, Ga., Jan. 15, 1925. Sister Rigden accepted the message forty years ago under the labors of Elder A. O. Burrill. Five daughters and three sons are left to mourn her death.
A. B. Russell.

Jones.—Eliza E. Jones died at Mountain View, Calif., Jan. 5, 1925, at the age of sixty-eight years. Sister Jones accepted the message twenty-five years ago, under the labors of Dr. Paulding and Elder Thurston. Her life companion of over fifty-one years, with a number of children, survives her.
E. L. Maxwell.

Miedz.—Mrs. Frances Miedz was born in Hungary, Nov. 2, 1873; and died at Ottawa, Ill., Dec. 21, 1924. She came to America in 1905, at which time she was married to John Miedz. About seven years ago she accepted the truth. Her father and mother, her husband, three brothers, and one sister survive.
H. O. Butler.

Casebeer.—Martha Ellen Loughridge Casebeer was born in Arkansas, Sept. 17, 1851; and died at Riverside, Calif., Jan. 11, 1925. She was graduated from Grinnell College in Iowa in 1876, where she remained as English instructor for two years. In 1878 she was married to James Albert Casebeer, of Tipton, Iowa. She accepted the truth under the labors of Elder E. W. Farnsworth in Radcliffe, Iowa, in 1883. Hers was a loving, unselfish, faithful life. Two sons, Elder George W. Casebeer, Boise, Idaho; Elder Homer D. Casebeer, Riverside, Calif.; one daughter, Mrs. Carlotta Pielstrom, Glendale, Calif.; three sisters; and her husband, James A. Casebeer, for many years elder of the Boise, Idaho, church, mourn their loss.
E. H. Emerson.

Farnsworth.—Ida Delight Farnsworth was born in Washington, N. H., Dec. 8, 1862; and died at the New England Sanitarium, Melrose, Mass., Jan. 13, 1925. She was converted at the early age of seven years, uniting with the Seventh-day Adventist church at Washington, N. H., the church formed of the first company of believers in the truths of the third angel's message. In 1880 she was united in marriage with Elgin G. Farnsworth, since which time they have resided in the old Farnsworth home, whose hospitality was shared by Elder and Mrs. James White and many others of the early pioneers in this message. To this union four children were born, three of whom, with a wide circle of relatives and friends, are left to mourn their loss. Two of their sons reside in Washington, and one is a missionary in British East Africa.

The funeral service was held at the home of the deceased, and the body was laid to rest in the cemetery connected with the first Seventh-day Adventist church to be used in connection with this cause.
A. T. Robinson.

Bowers.—W. W. Bowers was born in Potter County, Pennsylvania, May 27, 1836; and died at Rice Lake, Wis., Jan. 18, 1925. A large part of his early life was spent in Minnesota, where he married Miss Nancy Cox. She died in 1871, and a few years later he married Susan Hale, who died many years ago. In 1882 he moved to Rice Lake, where he heard and accepted the message.
J. J. Irwin.

Kinch.—Mamie Etta Bourbina Kinch was born at Abilene, Kans., April 10, 1855; and died at her home in La Sierra Heights, Arlington, Calif., Jan. 7, 1925. She was married Sept. 30, 1906, to Henry L. Kinch. To this union three children were born, all of whom, together with her husband, mourn the death of their mother and wife. Mrs. Kinch accepted the truth in 1913.
E. H. Emerson.

Press.—Phoebe A. Press was born in Niles, Mich., and died in San Francisco, Calif., Jan. 8, 1925, at the age of sixty-eight. She was a member of the Seventh-day Adventist Church for thirty-five years. A part of her life-work for the Master was to help place the "Signs of the Times" in every home in San Francisco. She was active to the end.
M. C. Wilcox.

Clark.—Mrs. Josephine Girard Clark was born at Bakersfield, Vt., Feb. 4, 1852; and died at the home of her daughter, Mrs. W. E. Fortune. She was married in 1868 to Samuel O. Clark, to which union six children were born. Sister Clark was baptized in 1874 by Elder A. S. Hutchins.
Charles Baierle.

Everette.—Julia A. Everette was born in Queen Annes County, Maryland, March 28, 1862; and died in Massey, Md., Jan. 19, 1924. Sister Everette embraced present truth about 1893 during a series of meetings conducted in Millington, Md., and remained faithful until her death.
George R. Apsley.

Moffett.—Emma A. Moffett, daughter of W. C. and Nancy A. Moffett, was born near Connersville, Ind., Dec. 22, 1860; and died at her home in Rushville, Ind., Jan. 19, 1925. Sister Moffett accepted the truth about twenty-five years ago.
Matt J. Allen.

Maxwell.—Todd Maxwell was born Dec. 27, 1847; and died Jan. 4, 1925, near Monticello, Ind. In 1867 he married Louise Chapel, who died in 1891. He accepted the truth nearly fifty years ago. Eleven children survive.
H. A. Lukens.

Snyder.—A. H. Snyder died Sept. 3, 1924, at Traverse City, Mich., at the age of seventy-five. He was a faithful believer in the message, and held true to the end. His wife, one son, and two daughters mourn their loss.
Carl W. Pruitt.

Bryant.—Maria Anna Bryant was born in St. Louis, Mo., July 17, 1849; and died at Woodland, Calif., Jan. 12, 1925. For over fifty years Sister Bryant was connected with this message.
A. J. Osborne.

Wirz.—Robert A. Wirz was born April 24, 1912; and died Dec. 10, 1924, in Denver, Colo. Robert loved the Sabbath school, and took a great interest in studying his lessons in church school.
G. W. Anglebarger.

Money-Saving Combinations

Every February has been termed "Combination Month" for Review and Herald publications.

During this period, groups of periodicals have been combined, and by subscribing for all in the particular group, a substantial saving is made.

This year we have simplified the arrangement by having but two combinations,—one the "Family Group," including all our periodicals, and the other your own selection.

Both these combinations are listed below. Be sure to select from one of the groups.

<p>COMBINATION NO. 1 THE REVIEW FAMILY GROUP</p> <p>Review and Herald \$2.75 Youth's Instructor 1.75 Sabbath School Worker90 Life and Health75 Liberty35 Church Officers' Gazette90 Present Truth25</p> <hr/> <p>Total \$7.65</p> <p>Special rate 6.35</p> <hr/> <p>You save \$1.30</p> <p>Inclosed find \$6.35, for which send the Review Family Group one year</p> <p>To</p> <p>.....</p> <p>.....</p>	<p>COMBINATION NO. 2 YOUR OWN SELECTION (SELECT AT LEAST THREE)</p> <p><input type="radio"/> 50 Review and Herald <input type="radio"/> 31 Youth's Instructor <input type="radio"/> 16 Sabbath School Worker <input type="radio"/> 5 Liberty <input type="radio"/> 16 Church Officers' Gazette <input type="radio"/> 10 Life and Health <input type="radio"/> 4 Present Truth</p> <p>HOW TO ORDER Select journals desired. Add figures at left of journals selected. Multiply the result by 5. For example: $50 + 10 + 5 = 65 \times 5 = \\3.25</p> <p>Inclosed find \$....., for which send journals checked above one year each</p> <p>To</p> <p>.....</p> <p>.....</p>
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WASHINGTON, D. C., FEBRUARY 12, 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.

GOOD EXAMPLES TO FOLLOW

It is most encouraging to note that through the efforts of several of our training schools in conjunction with allied conferences, our church paper, the REVIEW AND HERALD, has been brought within the personal reach of their student body. The Pacific Union College inaugurated this plan two years ago, and has followed it with excellent results. The Washington (D. C.) Sanitarium has devised plans whereby a copy of the church paper will be placed in each room of the dormitory for the coming year. The College of Medical Evangelists at Loma Linda and Los Angeles has arranged so that the medical students will be supplied regularly with our church paper, a copy being placed in each room. And now we learn that our college at Walla Walla, Wash., has likewise adopted this same plan. The following word from Miss Winifred L. Holmden, teacher of Greek and Latin at Walla Walla College, expresses the appreciation of the faculty for the co-operation of the Review and Herald Publishing Association in making this plan possible:

"Although I am not personally concerned with the result of your recent action, because I do not live in the dormitory and am a subscriber to the 'Review,' yet I wish to express my appreciation of your generosity [in supplying at a greatly reduced rate] each room in the dormitories with your most excellent paper. I believe many young people will read it who would not otherwise, and their lives and plans will be influenced thereby, though the results may never be traceable to the true source of inspiration. Because I heartily welcome every instrument that will in any way strengthen the courage and the spiritual life of these young men and women, I wish personally to express my appreciation to you."

The publishers of our church paper stand ready to co-operate in making a special club rate to all our training schools that will adopt this plan in supplying a copy of the REVIEW to each room of their students. This we believe is an excellent plan.

Our training schools, both literary and medical, have been established to train the youth of this denomination for a part in this closing work. Could anything contribute more materially to this grand objective than the placing in the hands of the students each week a copy of our general church paper, with its wealth of information regarding the mission fields, and its appeal to consecrated service? We heartily commend this plan to all our denominational training schools.

* *

A CHEERING REPORT

Good words come to us regarding the Glendale Sanitarium, for which the believers in California have been so earnestly working, with the co-operation of others in this and other countries; for it will be recalled that even European representatives at the Autumn Council proposed to join in this effort to put the new institution on vantage ground. Elder G. W. Reaser writes:

"I know that you will be much encouraged by the present outlook for the Glendale Sanitarium, as we have 156 patients, besides a waiting list. This really seems providential."

It is truly a token of the blessing of the Lord upon the sacrificing efforts of workers and people to stand by the institution in its financial need. Dr. A. W. Truman, our General Conference medical secretary, is superintendent of Glendale. We must ask our fields to remember this as they miss his labors for a time from our Medical Department. All the fields will make this sacrifice gladly, we believe, in this good cause of rallying to keep Glendale a strong factor in our work.

* *

REPORT FROM PITCAIRN ISLAND

We are always glad to hear from Pitcairn. This time, through Elder G. B. Starr, we have a copy of a letter written by Brother M. E. McCoy, the treasurer of the Pitcairn Island church. It is dated Oct. 19, 1924, and reports to Elder J. E. Fulton, of Australia, the excellent work of Elder and Mrs. Robert Hare. Brother McCoy writes:

It is with rather a sad heart that I take my pen to write to you, as we expect Brother and Sister Hare will be leaving us soon for Australia. Never until the great judgment day will be revealed the great amount of good they have done for Pitcairn. They came here more than six months ago, and have preached Christ and lived Christ as day after day they have gone to every family on the island, visiting in Jesus' name. Like their beloved Master, their Christian influence has drawn 'all men unto Him;' then when the camp-meeting came, they just simply put their arms, as it were, around the community, and loved them all into the church.

"Yesterday witnessed a scene which our island has never seen before. Every adult, except three or four, was received into the church, and seventeen of the day school boys and girls from eleven to seventeen years of age. There

was no pressure, no demonstration, and hardly any invitations to join the church; but as fast as the Spirit awakened the individuals, they went to Brother Hare and applied for baptism.

"This visit helped us, not only spiritually, but in temporal things as well. I believe there are fifteen organs on the island, some of which were considered 'dead.' He cleaned and fixed every one. In one case he had to send to New Zealand for what he wanted to fix the instrument. He mended broken gramophones, sharpened the hand-saws, mended the blacksmith bellows, and helped in every conceivable way. He is a wonderful man. Sister Hare is just the same in the women's work. She is busy all day long. I am quite sure that they did not have much physical rest here."

That surely is a fine picture of a missionary visit to an isolated field. It is also a beautiful tribute to the helpfulness of the mechanical and musical gifts joined to the evangelistic. Elder Hare is one of our veteran pioneers of Australia, having received the truth in New Zealand on the occasion of Elder S. N. Haskell's first visit.

W. A. SPICER.

* *

GAINS IN RAISING MISSION FUNDS IN 1924

LAST week we gave a list of twelve conferences and missions who reached or exceeded 60 cents a week per capita in 1924. While nearly all of these made their goal in 1923, most of them made excellent gains in 1924 above 60 cents a week, varying from two to twenty-nine cents per capita during the year. The Georgia Conference sprang into the 60-cent-a-week list last year, with a remarkable gain of more than eighteen cents per member.

This week we give a list of those that have not reached 60 cents a week per member, yet are making very substantial gains, indicating strong leadership in raising mission funds, and a growing liberality by the believers in these conferences generally in supporting the work in the regions beyond. The following list includes conferences and missions that show an increase of approximately five cents or more per week per member:

	1924	1923	Gain
South Dakota	\$.575	\$.484	\$.091
Carolina	.554	.444	.110
Texico	.515	.374	.141
East Michigan	.507	.457	.050
West Washington	.495	.452	.043
Alabama (colored)	.461	.415	.046
West Pennsylvania	.449	.383	.066
Oklahoma	.396	.298	.098
Colorado	.392	.323	.069
Texico (colored)	.378	.199	.179
Saskatchewan	.339	.293	.046

We hope to see this fine list of conferences registered on the honorary list of 60 cents a week per member in 1925. It can be done, brethren and sisters. Keep right at it hard. Our foreign missionaries are depending on you. Last year some conferences where conditions were poor and times were not good, reached their full quota. Strong spiritual leadership with loyal support works wonders in the advancement of the work.

J. L. SHAW, Treas.