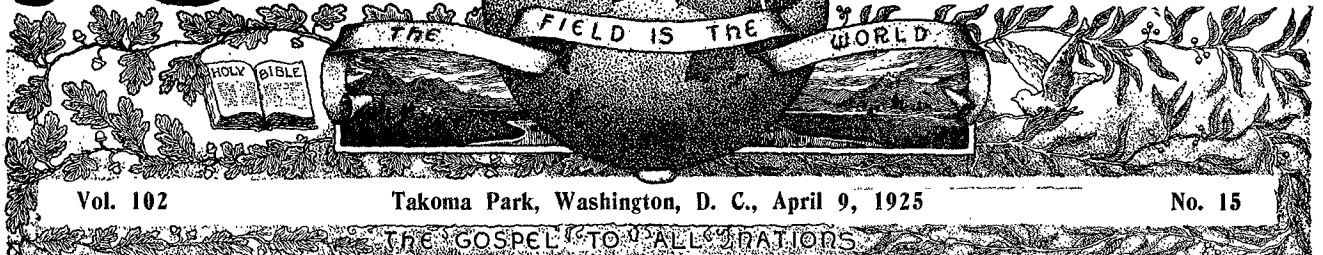


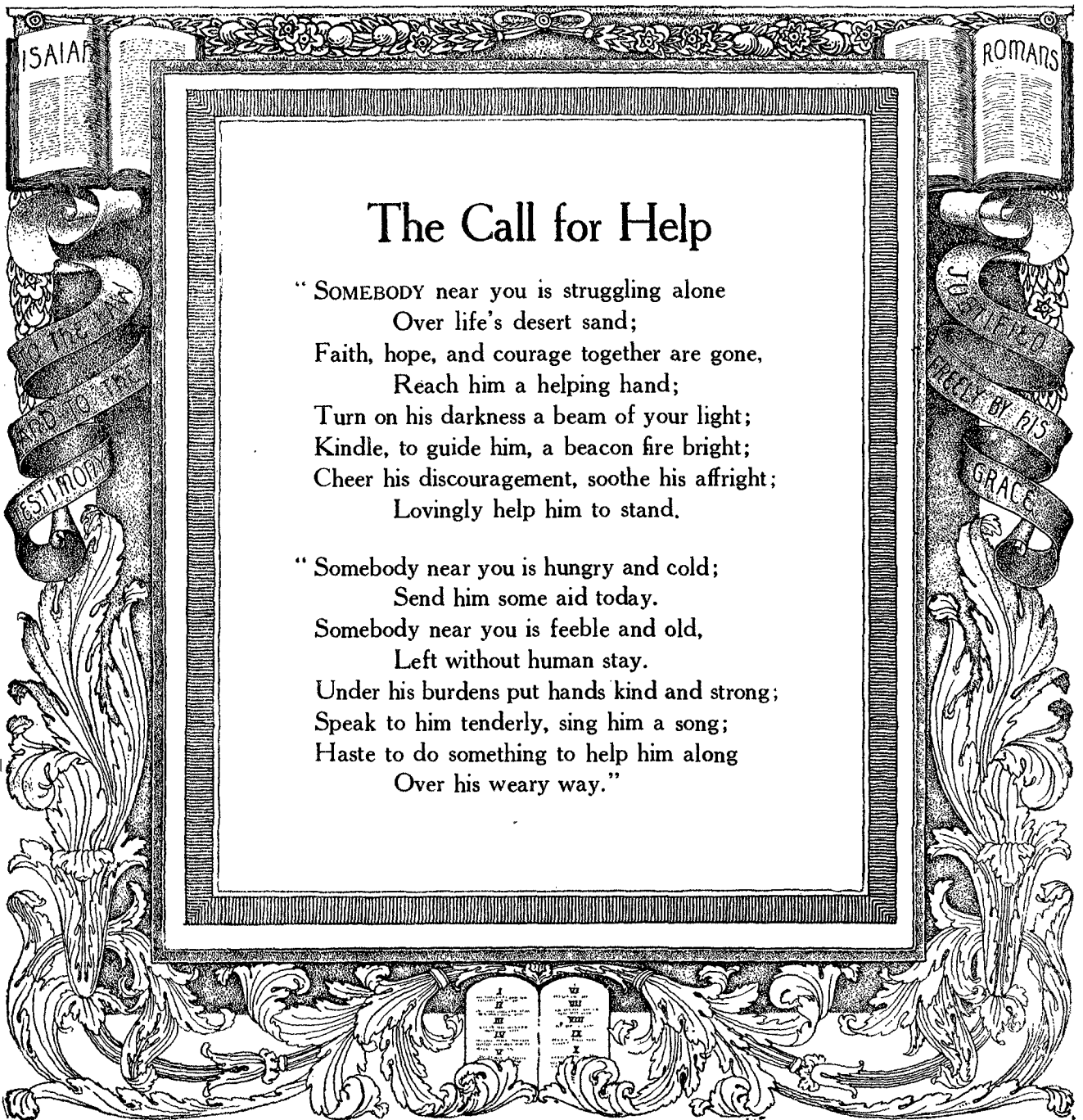
The Advent Review and Sabbath Herald



The Call for Help

"SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone,
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, soothe his affright;
Lovingly help him to stand.

"Somebody near you is hungry and cold;
Send him some aid today.
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way."



Finish the Work

N. P. NIELSEN

WHILE here upon earth, Jesus knew He had a work to do; He knew He had a mission to perform, and His one all-absorbing purpose was to do that work and to finish the task allotted to Him. Even when a mere child, only twelve years of age, we hear Him say, "Wist ye not that I must be about My Father's business?" He knew something about His Father's business, and He was determined to do it.

Upon entering His public ministry, Christ was possessed of the same unwavering determination to finish the work which His Father had given Him to do. He says, "My Father worketh hitherto, and I work." His life was a life of activity. He went about doing good, healing the sick, cleansing the lepers, and preaching the gospel to the poor. He was so busily engaged in this work that often He had "no leisure so much as to eat." His disciples would urge Him to partake of the food which they had brought; but there was something more important to Him than physical food. He says, "I have meat to eat that ye know not of." "My meat is to do the will of Him that sent Me, and to finish His work."

"To finish His work"! Ah, that was the one great purpose that possessed His soul. Said He, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." He knew He had but a short time in which to work, and so He labored on. All day long He would teach the people and heal their sick, and then often all the night He would be on the mountain side, in prayer to His Father.

From early morn until late in the evening the multitude would throng around Him to listen to the gracious words that fell from His lips. They would press through the crowd to touch the hem of His garment, that they might be healed. When this seemed impossible, because of the great crowd around Him, they would even tear up the roof, that they might let a sick one down before His feet.

And He healed them all. His life was a life of toil, a life of activity and of self-sacrificing love. He labored on, and—He finished His work. When His last hour came, He could look up into His Father's face in prayer and say, "I have finished the work which Thou gavest Me to do." In that hour of terrible anguish, how sweet it must have been for Him to know that He had finished the work given Him to do?

We follow Him to the cross. We see Him hanging between the heavens and the earth. We hear His dying words, "It is finished;" and "He bowed His head and gave up the ghost."

Yes, He knew that He had a work to do, and throughout His lifetime He pressed forward in that work and did it, until in His dying moments He could say, "It is finished."

He is our example. We, too, have been given a work to do. The third angel's message must be taken to every nation, kindred, tongue, and people before the day of mercy closes. To us, under God, has been committed this work. We have but a short time in which to labor. The sun is sinking low on the western horizon, and soon the hours of probation will be ended. The work must be finished ere the setting of the sun of mercy. We, too, like Jesus, must press forward with our work, for "the night cometh, when no man can work."

There must be no idlers in the vineyard of God. He has given all a work to do. And we need to press for-

ward with greater earnestness and more intense zeal as we near the close of the day. There must be no loitering by the way. The glorious light of this truth has been given to us that we in turn may give it to others. The Lord expects each one of us to do his part. It is true that "He will finish the work, and cut it short in righteousness;" but He does it in His own appointed way,—through His servants. He will work in us and through us to do His will.

We must finish our task as Christ did His. It should be our "meat" to do the work allotted to us, that we, too, at the close of life's day, may be able to look up into our Father's face and say, "I have finished the work which Thou gavest me to do." How sweet it will be in that great day to hear the welcome words, "Well done, thou good and faithful servant"! Yea, what unspeakable joy will come to the weary toiler when he sees souls saved in the kingdom of God as the fruit of his labors. Let us, then, press forward, and with God's help finish the work given us to do.

* * *

He sendeth sun, He sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father, Thy will, not mine, be done.

—Sarah Flower Adams.

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 26, December 26.

The Advent Review and Sabbath Herald

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

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

VOL. 102

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No. 15

Hope of the Future Life

THE great apostle Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 19. How vain is all that pertains to this life! The strong fall and die, fame vanishes, and wealth passes into the hands of others. How quickly the things of life fade away! In a few short years, should time continue as now, the fourteen hundred millions of the world's inhabitants would all be sleeping in the tomb. All the great and mighty armies of the earth would have been replaced by others. Every throne of earth would have another to occupy it. Every home would have a new occupant. All the great conquerors of earth would have yielded to the greatest conqueror of all.

In the middle of the twelfth century there was a Mohammedan prince named Saladin. Ascending the throne of the ancient Pharaohs and guiding the Moslem armies, he rolled back the tide of European invasion. The wealth of the Orient was in his lap; the fate of millions hung upon his lips. But at last death, the common conqueror of all, came to smite the crown from his brow and dash the scepter from his hand.

As Saladin lay upon his deathbed, looking back upon visions of earthly glory and forward to the future, his soul was overwhelmed with emotion. Arousing himself from his reverie, he said, "Prepare and bring me my winding sheet." It was brought and unfolded before him. The dying sultan gazed upon it long and earnestly. At last he said, "Bring here the banner around which my chosen guards have rallied in my victories." It was brought, and in silence the attendants awaited his further directions.

He paused a moment, then said, "Remove those silken folds, and attach to the staff this winding sheet." It was done. The dimmed eye of the dying man gazed upon the emblem of mortality, as it hung on the staff around which he had rallied his legions on the field of battle, and added, "Let the crier, accompanied by musicians singing a funeral dirge, pass through all the streets of the city, and at every corner wave the banner and proclaim, 'This is all that remains of my glory and power.'"

In a few brief hours this proud monarch was wrapped in his winding sheet, and not even a handful of dust now marks his resting-place. The record of this ruler's life, together with the lives of many kings and potentates of earth, well illustrates the folly of building for time, rather than for eternity.

I have read that when Charlemagne died, he was carried into a sepulcher and placed on a throne of ivory inlaid with gold and set with precious jewels. He was clothed with the purple robes of royalty. On his head was placed a jeweled crown, on his finger a signet ring, and in his hand a scepter, symbolic of his power. On his lap was laid a scroll chronicling his

deeds, and recording his victories on the battlefield; and the tomb of Charlemagne was sealed.

Ages afterward, men broke the seal of the tomb. Time had eaten the flesh from his bones, and on the ivory throne inlaid with precious stones, sat a skeleton. At his feet lay a heap of dust which at one time had been Charlemagne's flesh and robes. His crown had dropped down to his shoulders, and his ring had slipped from his finger. Time had gnawed the hand that had grasped the scepter, and scepter and all were lying on the floor. His greatness indeed had fled, and the subjects of his kingdom were numbered with him in the tomb. Builders for time, not for eternity!

When in Egypt I visited, among other places, Luxor, the site of the ancient and beautiful city of Thebes, once one of the chief centers of civilization in Egypt. But the ravages of time were seen. Piles of brick and stone and sculptured images are about all that remains,—grim reminders of former greatness and power. Vast temples lie in ruins, mute witnesses of dynasties, once great, but long since departed.

I went a few miles into the hills and visited the royal sepulchers, where in the rock had been hewn the tombs in which kings and rulers who lived before the days of Moses were laid to rest. I experienced strange feelings as I went down into one of these sculptured passages, led by a guide with a tallow candle for light. Most of the royal corpses had been removed. The walls of the tombs were covered with hieroglyphic characters, containing, doubtless, the history of the kings and of the times in which they lived. Here one walks amid eternal silence. The loneliness of the spot, with no signs of life, those dark passages and lofty chambers, impress one with the fleeting glory and transitory nature of all things earthly.

On all which our eyes behold is written decay, saying to us, Do not build here. Kingdoms, proud and stately, pass away. Their subjects rest in forgotten graves. The most lofty monuments crumble into ruin. The trituration of time destroys the proudest cities, and blots out from the knowledge of man the very sites where once they stood in their glory. Great temples in which speechless deities once sat, lie in ruins, and the worship of dumb images is a thing of the past.

This is true also of wealth. Fortunes fade. Earthquakes, flames, and floods quickly sweep away the accumulated treasures of a lifetime. Riches take wings and flee away. Of all earthly things, money, perhaps, is loved the most; the money god is worshiped by many. Thousands sell their souls for money. Men stand at the mouth of the pit, and deal out death by the dram to secure the god of gold. But the inspired writer has said, "He that loveth silver shall not be satisfied with silver."

A prize was once offered for the best definition of money. It was awarded to a boy who defined it: "Money is that which will buy anything but happiness, and will admit us to any place except heaven."

A man said to a great millionaire, "You must be very happy with all your millions." The great financier looked at him and replied, "Would you look after all my business for your board and clothes?" "Indeed, I would not," was the reply. "Well," said the millionaire, "that is all I get." He sleeps now, occupying but a few feet of earth, leaving all his wealth behind.

A rich man on his deathbed was asked, "How much money does it take to satisfy a man?" "One dollar more," he feebly gasped as he relinquished his hold on all he had.

Illustrations like these, showing the folly of building for this world, might be indefinitely extended.

How transient are things in this world! Today a home rings with the music of glad voices; tomorrow it is hung with the drapery of sadness. Today a bride is given to a rejoicing husband; tomorrow orphans are desolate and the widow weeps. Today a babe is born; tomorrow a gray-haired patriarch, the support and pillar of the house, is carried to his grave. Year after year, as we go along, we perceive companions, friends, relatives, brethren, weary with the march of life, drop out and disappear. The house that knows us today will soon know us no more; the houses that knew many yesterday know them no more forever.

Statesmen, revered yesterday, whose word echoed against thrones and whose nod awed the multitudes that looked up to them, are derided, despised, and undervalued. I was never so greatly stirred as when I stood in the Colosseum in Rome, where many of God's people were fed to the beasts to amuse spectators. I thought, Where now are the victims of intoxicating pleasures who once sat in these seats? I contrasted, as best I was able, the difference between those who perished in the arena for the crown of life, and those who persecuted them to death. One built for time, the other for eternity. Rome, with her idols and abominations, went down. Her subjects, who sought for the fading laurels of this world, are forgotten; we know but little concerning them. Their short-lived fame is written in the books of oblivion. But the gospel grew, and the lives and work of the humble disciples of Jesus are known to the whole world.

We too have before us a great opportunity. We may not be called to fill some great office, but we can be faithful to God. We can in this way write our names on the scroll of enduring fame by having them written in the Lamb's book of life. How sad that those who know this truth and expect the Lord to come soon, should allow sin in the life to rob them of life eternal. The disciples of our Lord came from the humble walks of life; they had trials and persecutions, but all except Judas died, so far as we know, with hope of life eternal. Why should we not cleanse our hearts from every wrong, that we may have a bright hope of life through eternal ages? We have all sinned, but Jesus has promised that if we confess our sins and turn from all evil, He will forgive us. (See 1 John 1:9.)

The great apostle exhorts poor, perishing humanity, "Set your affection on things above, not on things on the earth." Col. 3:2. Yet the things of the earth, the perishing things about us, the things we see daily, are the things that attract us. Again this same apos-

tle says: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. It is a hope of life in the beyond that gives us courage, and buoys us up to meet the trials and vicissitudes of life. The gospel calls for sacrifice, but the promises of God are worth all the sacrifice we can make; they are sure, and endure forever.

G. B. T.

* * *

The One Great Aim

NEVER must the young people attending our schools get the idea that the real aim is to be teachers or doctors or preachers. The real aim is to be soul-winners and to hasten this message to the world. Whatever method will carry us forward to this end is God's plan for us. How continually the spirit of prophecy emphasizes the colporteur work as a feature in education. Into all lands now has spread the method of scholarship colporteur work by which so many young people gain the means to battle their way through a course of Christian education. And when this education is finished to the point of graduation, still the colporteur work is ordained of God as one of the finest postgraduate courses of training. Notice how, in "The Colporteur Evangelist," the spirit of prophecy emphasizes this fact. We quote but five out of many statements:

"The importance of the canvassing work is kept ever before me." — Page 22.

"Canvasser evangelists are needed to hunt and fish for souls." — Page 31.

"The canvassing work is a most successful way of saving souls. Will you not try it?" — Page 33.

"The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of Truth." — Page 31.

"In evangelistic canvassing, young men may become better prepared for ministerial labor than by spending many years in school." — Page 93.

Ever does the crisis in our efforts to utilize the product of our schools come at the point of graduation when young people who have spent their all of money must get busy doing something while waiting for the right door to open. Would that more and more this postgraduate work to be found in soul-winning colporteur evangelism might appeal to our young people. Australia has for years, I believe, made it a rule that every young man entering the ministry shall have done service in the colporteur field, regardless of the state of finances in the conferences. The idea is that this kind of house-to-house soul-winning work is the best possible finishing course of preparation for the gospel ministry.

Let us appreciate this fact more and more. We are in danger, just as every denomination is, of getting bookish; of getting the idea that there is some way of formal preparation for the ministry. We want many of our young men from the colleges to go into the ministry, but the chief thing of all is the bent of mind and heart to personal soul-winning work among the people, and the Spirit's unction from on high. It can never be found in books alone, nor in courses of study, though no gospel minister facing the needs will ever underrate the importance of study or depreciate the value of the practical courses of study offered our young people in our schools.

We appeal for more young men to aim at the ministry with the resolve that postgraduate service in the divinely appointed school of colporteur evangelism is a privilege to be laid hold of while waiting for the call into public gospel work.

W. A. S.

If Christ Should Come Today

If Christ should come today, would you be prepared to welcome His return? Could you look up and in the words of the prophet exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"? This is the song of triumph which will arise from the lips of the redeemed in that great day, whenever it shall occur.

Could you sing this song today? Is your experience in the Lord of such a character, are you living before Him continually with such a spirit, are your sins so covered with His blood, that you could take part in this glorious anthem?

It is well for us sometimes in our life to face the inevitable. God in His all-wise providence has brought many a man face to face with death at times in his experience, possibly to awaken him to a consciousness of his own condition and of his real unpreparedness to meet the issues of eternity. If we are not actually brought through some crisis like this in our lives, it is well for us in thought to face such a crisis. It will prove most profitable for us to sit down and consider well what we would do if this day were our last on earth, if this were our last day of probation, and tomorrow we had to face the inevitable judgment of God.

We cannot tell when the Lord will come. This has not been revealed in His Word. We cannot tell when probation will close. We cannot say that it will be this year, or next year, or five years hence, nor can we say that it will not be this year, or next year, or five years hence. We know nothing about the precise time. All speculation regarding it is futile. But because we do not know the time because that event is clothed with uncertainty, we have this earnest admonition from the Lord: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." What can this mean other than constant preparedness for that great event? What can it mean other than that you and I should be prepared today, tomorrow, every day, for the inevitable in our experience? It can mean nothing else, and the child of God who reads anything else into this admonition and similar admonitions in the Word, is putting off the day of salvation, is rejecting for the present the provisions of God's mercies. "To-day if ye will hear His voice, harden not your hearts." And so we go back again to the question with which we started, If Christ should come today, are you prepared to meet Him?

Serving Christ in Our Business

Are you conducting your business in His fear? Are you honest in your dealing with your fellow men? Do you pay your debts? Do you keep your promises? Do you render an equivalent for the service you receive from your fellow men? Or do you drive sharp bargains? Do you take advantage of others? Do you cheat and lie and steal when you have opportunity to do so without detection? This is what many in the world are doing at the present time. Thousands are amassing fortunes by just such methods as these. Indeed, some of these methods have become so common that the child of God adopts them almost unconsciously. But there is an all-seeing God who takes account of our business relations. He knows the motives and purposes that prompt our acts, and He will take account of these in the judgment when He passes upon your case and mine.

Following Christ's Example in Social Life

If Christ should come today, would His coming bring to you any pangs of conscience, any regrets as to your social relationships? With what spirit have you mingled with your neighbors and with your associates? Have you been one with them for a good time, bent on draining the cup of pleasure, with little thought of God and little regard for the proprieties which belong to ambassadors of the Lord Jesus Christ? If Christ should come today, would He find you in a theater, in the moving-picture show, at a card party, at some social gathering where, in excess of pleasure, God is forgotten?

It is absolutely inconceivable that a child of God could emerge from a theater, or a picture show, or from some ungodly social sport, to welcome His Saviour whom he might see coming in the clouds of heaven. Nor can we conceive how one who finds his chief pleasure in pastimes of this character could find pleasure in the association of his Saviour and of the holy angels. To him heaven would be a place of dead monotony, a place of excruciating agony, because its very atmosphere would be foreign to his desires and purposes.

The time will come, and it must come speedily, when every child of God must make a definite decision between the god of this world and the God of heaven, between the pleasures of this world and the pleasures of eternity. And we believe that the time has fully come when every one who is looking for the coming of the Lord should make that decision, and should no longer delay it. If God be God, follow Him; but if Baal, then follow him. The Lord will accept no half-hearted service. No one who is saved in the kingdom of God can hang onto this world while he lays hold of heaven.

The Spirit of Christ in the Church Relationship

If Christ should come today, would He find you prepared so far as your church relationships are concerned? Think you that the differences with your brethren which possibly you have nourished through the years, give you a fitting to meet the Lord in peace? Do you feel that the old grudges and animosities which you have cherished, that the evil words you have spoken, the gossip in which you have indulged, the rankling and the discord which you have brought into the church of Christ, give you a fitting for a home in the kingdom of God? Nay, verily. If you have been guilty of these things, be assured that they have been the snares of the enemy to unfit you for the peace and the harmony and the love of heaven.

If you have been led by the enemy of all righteousness to place the things of this world above the things of eternal worth, your own personal feelings above principle, temporal convenience above ultimate good, if the things which you have counted worth while in your life have been the things which have ministered to your own selfish purposes, may God lead you to see that there must be in your life a great and radical change before you can ever have a home in heaven; and may you thank God from the depths of your soul that Christ has not come today, and found you thus unprepared. Thank God that the hand of death has not cut off your unprepared life, but that there is still given you opportunity to turn to the Lord, and to put sin out of your life, and to find His blessed peace.

When you find that peace, and when there comes to your vision that enlarged view which a true estimate of eternal values will give, then you will see how in-

significant are some of the paltry things that have held you down and engaged your mind. Then you will begin to think the thoughts of God after Him, and your heart will lay hold of eternal verities, and you will desire the treasures of love and of faith, and count them far above the selfish considerations which have moved you in the past.

The Home Life a Great Test of Christianity

If Christ should come today, would it bring to you any regrets as to your life in your own home? It is here in this relationship, after all, that the great test of your Christianity comes. Many a man can manifest a fair exterior. He can appear to his brethren and to his neighbors all that makes up respectability and nominal Christianity; but the question is, How does he appear in his own home, to his wife, to his children, who know him best, before whom he acts his own self, to whom he speaks when he is not on guard, to whom he reveals the purposes and the motives that move his life? How does his religion appear to them? Have they confidence in his profession? Sad, indeed, that there are too many Seventh-day Adventist homes today lacking this love and confidence.

Some time ago we were asked to pray for a sick woman. In arranging the service, she said, "I want my husband to engage in this prayer season, because I have confidence in his religion." It was a great compliment that this woman paid her husband. Has your wife confidence in your religion? Has your husband confidence in your Christian experience? Do your children believe that you have true faith in God, and that you are making an earnest, determined struggle for a home in His kingdom? I do not ask, Do you have perfection of character? This does not exist in any human being. We all fail and make mistakes in every one of life's relationships. But I do ask, Do we impress those who know us best with our sincerity? Do they know that even regardless of our imperfections, our chief thought, our great purpose in life, our business, is to serve the Lord? And if we have made mistakes, if we have sinned against our loved ones, have we made those things right, or will these sins rise up to condemn us in the last great day?

The Personal Heart Relationship

Finally, if you knew Christ was coming today, would you possess the consciousness in your own inmost soul that, aside from every human relationship, in that close, personal, intimate relationship existing between every man's soul and God, you were doing the best you knew, that so far as your motives and purposes were concerned, you were true to the outward profession you made? The judgment of God at the last day will reveal the terrible deception into which some have fallen. It will reveal the terrible hypocrisy that some professed Christians have practised. It will bring to view the double lives that some are living. It will show the selfish motives and wicked purposes in contrast with the outward life of apparent respectability.

If the devil has ensnared us in this deception, may God awaken us before it is forever too late. May He lead us to sit down today, and by the aid of the Spirit, look at ourselves as God sees us, facing the inevitable, facing what we know will come sometime; and then as we see ourselves in our sin and our impurity, in our unrighteousness, may God help us to cry mightily unto Him for deliverance. And O, thank God, there is deliverance in the Lord Jesus Christ; there is power in

Him to take us out of the pit; there is power in Him to change the current of our thoughts, to create within us clean hearts, to renew right spirits within us. The records of the ages past testify to this fact.

God rescued David from the terrible sins of murder and adultery. He rescued Solomon from his wicked idolatry. He brought Manasseh, the wicked king of Israel, who sold himself to unrighteousness, to a realizing sense of his great need, and bestowed upon him the power of deliverance. Why has God left such records as this in His Word? It is to speak comfort to you and me. It is to tell us that God's infinite mercy can save the vilest of sinners. It is to assure us that infinite power will save us, even as it saved them.

"Today if ye will hear His voice, harden not your hearts." God is pleading with us today. By His Holy Word, through the divine influence of His Holy Spirit, through the admonition of His servants, by the advice and counsel of our friends, by life's experiences, even by the judgments of God which we see abroad in the earth, the Lord is entreating us to turn to Him with all our hearts. May we respond to the divine invitation, so that when Christ shall come, or when our probationary period shall have ended, we may be found clothed with His righteousness and prepared by His grace for a home in His eternal kingdom.

F. M. W.

Degrees in Backsliding

A CHRISTIAN never falls suddenly from an advanced Christian life to barrenness or open sin. The stages in the descent are slow, and often almost imperceptible. The little foxes spoil the vines. Little negligences of duty bring darkness on the soul, and eat out its spiritual joy. Little temptations betray it to the power of the enemy. By gradual departures from God, and little indulgences in sin, one at length falls into total backsliding and apostasy. The following may serve as an admonitory list of the steps taken in the downward path:

1. Neglect of secret prayer. Job 15:4.
2. Disregard of the Bible. Jer. 6:19; Hosea 4:6.
3. Forsaking the means of grace. Neh. 10:39; Heb. 10:25.
4. Worldly-mindedness. 2 Tim. 4:10; 1 John 2:16.
5. Levity in conversation. Eph. 5:4; 2 Peter 3:11.
6. A quarrelsome spirit. Isa. 29:21; 1 Cor. 3:3.
7. Dwelling on the faults of others. Matt. 7:3-5.
8. Readiness to take offense. Prov. 14:17-19.
9. A murmuring, repining spirit. 1 Cor. 10:10; Phil. 2:14.
10. A critical hearing of the Word. 1 Cor. 3:4; 2 Tim. 4:3.
11. Covetousness. Luke 12:15; Col. 3:5.
12. Light thoughts of sin. 1 Kings 16:41; Matt. 22:5.
13. Intemperance. Prov. 22:29-32.
14. Love of pre-eminence. Prov. 16:18; 3 John 9, 10.
15. Indulgence in secret sin. Num. 32:23; Eccl. 12:14.
16. Falling into outward sin. Prov. 14:4; Hosea 4:17.
17. Into scoffing and infidelity. 2 Peter 3:3.
18. Persecuting the righteous. Acts 7:52.
19. An awful death. Prov. 14:32.
20. Final perdition. Matt. 25:41.

—Dr. Haven.

Our Lord's Great Prophecy

"Tell us, when shall these things be?" Matthew 24:3.

Thoughts on Matthew 24:1-8

C. P. BOLLMAN

THERE is recorded in Matthew 24, Mark 13, and Luke 21 what is frequently spoken of as our Lord's great prophecy. Few parts of the Scriptures are more full of human interest than are these chapters, for the whole prophecy seems to have been called out, first, by the evident pride of the disciples in the temple; and second, by their eager desire to know what the future held in store for them and for Jerusalem.

Turning to Matthew 24:1, 2, we read:

"Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

This was indeed a startling statement. The temple was not only a most beautiful structure, but it was sufficiently massive to be imposing. Its foundations were of stones of almost fabulous size, and its masonry such as to give the appearance of the greatest possible stability. It is said that so perfectly were the stones fitted together that the seams were scarcely discernible. In his book, "From Exile to Overthrow," Rev. John W. Mears, D. D., says of the foundations:

"The stones which Herod provided vied in size with the 'great stones' of Solomon, being about thirty-five feet long, sixteen feet broad, and eleven or twelve feet thick."
—Page 221.

The temple proper had 162 tall and massive Corinthian columns, each chiseled from a single stone, which added much to the imposing appearance of the structure. The building stood upon a platform, or base, nine feet high and of ample proportions. The superstructure rose above this base 141 feet. Its walls were four cubits (about six feet) in thickness, "built of blocks of white marble, richly ornamented with gold on front and sides."—*"International Standard Bible Encyclopedia,"* art. "Temple," p. 2938.

The declaration of the Saviour that the day would come when there should not be left one stone upon another that should not be thrown down, gave His disciples a distinct shock. They had not yet given up the hope that He Himself would shortly take the throne of David, and restore the kingdom to Jerusalem. So they sought opportunity to ask Him more definitely about it, and this they presently did, for we read:

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Quite naturally the disciples associated the terrible destruction here foretold by the Saviour, with the destruction described by the ancient prophets as occurring in connection with the end of the world. Our Lord Himself had associated together the end of the world, the destruction of the wicked, and His taking of the kingdom, as, for instance, in the parable of the tares of the field. Matt. 13:24-30. But

it was no part of His plan to encourage His followers to think for a moment that His coming in glory was an event of the then near future. Nor would He encourage in their minds the thought or hope that the immediate re-establishment of the Davidic kingdom, as they understood it, was an object of His mission.

"Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24:4-8.

Almost the whole Jewish nation had in a measure misunderstood the predictions of their own prophets, and had set their hearts upon the restoration of the temporal kingdom as it had been under David and Solomon. They were, therefore, in constant danger of being deceived by any pretender who might arise claiming to be a divinely appointed leader to free them from the yoke of Rome and to restore again the kingdom of Israel and Judah.

As a matter of fact, numerous pretenders did arise, and by them many were deceived, to their utter ruin. The rebellion that resulted in the siege of Jerusalem, first under Cestius Gallus and later under Titus, ending in the destruction of the city, with its beautiful temple; and the complete overthrow of the Jewish nation, was due to ambitious fanatics who caused the people to believe that, under their leadership, all the political hopes cherished by the nation might be realized speedily.

Nor was the Lord's warning for His immediate disciples and for that generation only. Buck's "Theological Dictionary" gives a list of twenty-four false Christs who appeared between the first half of the second century and about the same period of the seventeenth century. And because they came as would-be political deliverers, thousands were deceived by them, and followed them to their own destruction.

In Acts 21:38 we have incidental mention of one self-appointed leader, who, even in the days of the apostles, upon some pretext or other, induced four thousand men to join him in insurrection, showing at once how ripe the Jews were at that time for revolt, and how alert were the Romans to forestall anything of that sort.

Nor should we think that our Saviour's warning against false Christs and false prophets was needful only for the era between His day and the seventeenth century. According to the Scriptures, the greatest deception of all, the overpowering delusion destined to sweep from their feet and drown in a veritable maelstrom of error all but a few, comparatively, is yet to come. Said our Saviour:

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto

you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 24-27.

These words show plainly that these deceptions are not wholly political, but that they have to do with the second advent itself, our Lord's coming in glory; therefore the greatest, the crowning deception, may be expected in the last days. This conclusion is supported by several other New Testament texts. In 2 Corinthians 11: 13-15 (A. R. V.) we read:

"Such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works."

Putting these texts together, the only reasonable conclusion to draw from them is that Satan himself will appear, professing to be Christ, and draw away almost the whole world after him. How successful such an imposture would be temporarily, will appear from three considerations:

1. The Jews rejected Christ because He did not come as a reigning sovereign. Would they not readily rally around one coming as "an angel of light," professing to be the Messiah, and proposing to establish His throne and kingdom at Jerusalem?

2. Is not the way being prepared for that very thing by the teaching of those premillennarians who hold that the Jews returning to Jerusalem in unbelief will accept Christ when He appears, and that He will actually establish His throne in the Holy City, where He will reign for one thousand years?

3. Then with the false Christ actually in Jerusalem, enthroned by Jews and by a large section of the Christian world, would not practically, not only all Christendom, but all the world unite in hailing him King and Saviour?

The ancient prophets had described the last days of the history of the world as characterized, not by peace, but by war. (See Jer. 4: 19-26; 25: 31-33.) Therefore, unless otherwise warned, the disciples and the early Christians generally, when they saw war upon war coming, might have been easily deceived, thinking that their returning Lord was at the door. And they saw war upon war. But from the standpoint of their day, the wars that quickly succeeded the Augustine era of peace were but "the beginning of sorrows."

The temple of Janus was closed when Christ was born, for the world was at peace; but that era was not, as some fondly hoped, the beginning of earth's golden age, which heathen sibyls had predicted, and of which Greek and Roman poets had sung. Commenting on verse six, Dr. Albert Barnes says:

"It is recorded in the history of Rome that violent agitations prevailed in the Roman Empire previous to the destruction of Jerusalem. Four emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths in the short space of eighteen months. In consequence of these changes in the government, there were commotions throughout the empire. Parties were formed, and bloody and violent wars were the consequence of attachment to particular emperors. This is the more remarkable, as at the time the prophecy was made, the empire was in a state of peace."

War alone is not a sign of the approaching end of the world; but its continuance is an evidence that sin is still in the world, and that the fabled golden age will never be realized. War there has been at frequent intervals ever since sin entered, and wars there will be with probably increasing frequency and destructiveness until our Saviour, the Prince of Peace,

shall come to claim His own, and to enter upon that reign described so beautifully in Isaiah 9: 6, 7, in these words:

"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, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

May God in His mercy hasten the day!

But that reign will not be prefaced by the restoration of the literal throne of David, nor by Christ's occupancy of that throne in old Jerusalem. We are told through the prophet Daniel that when Michael shall "stand up," or in other words, when Christ begins His reign, "there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. And in preparation for that day, another prophet exhorts: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

The Danger of Too Much Formality in Our Work

A. W. ANDERSON

THE very laudable desire to do all things decently and in order may have a tendency to lead us into too much formality in our work. We are specifically warned in the "Testimonies" against this danger, and it would be well if all were to take heed to this very timely counsel. Somehow there is a disposition in the human heart to regard as wrong everything that is done in a different manner than that in which we are accustomed to seeing it done.

"We must guard continually against being fixed in our views, feelings, and actions."—*"Testimonies,"* Vol. III, page 540.

It is folly to be too arbitrary in our ideas. Some people are almost amusing because of their overweening desire to make all persons think, walk, talk, and act just as they think everybody should. What a monotonous world this would be if we all did things in exactly the same way! There would be no individuality in anybody; all would be dressed alike, would speak alike, and do everything in one unending monotonous sequence. How thankful we should be that God has made that impossible, in spite of all the efforts of stupid human beings who try to force their foolish methods and ideas upon all their acquaintances.

"God has given us an identity of our own, which cannot be merged in that of another."—*Id.*, p. 539.

The "Spice of Life"

The wider a man's experience, the more self-evident it becomes that "variety is the spice of life." The most beautiful scenery of this world is to be found in those localities where the eye is greeted with the greatest diversity of color and form. The blue sky and the brown earth and the green grass in themselves make a contrast in color that is as pleasing to the eye as it is satisfying to the soul. But that which delights the soul of man, as he looks out on some beauty spot of nature, is the wonderful diversity of

tints and the multitudinous forms which greet his eyes.

The Nullarbor Plain, which is crossed by the Trans-Australian Railway,—so named because it is treeless,—is interesting solely because its vast extent of level country, unbroken by hill or valley, makes it unique; but its dull monotony does not strike the imagination or the artistic senses in the least. The very soul of man loves diversity of color and form. Then why should any attempt to make things uniform? Some seem to have the idea that without uniformity there can be no unity. But that is a very foolish notion. There may be absolute uniformity without having unity, and there may be absolute unity without the least pretense to uniformity.

Instead of making any attempt to crush individuality, we should seek to cultivate it, for in the book "Education," Mrs. E. G. White tells us that "it is the work of true education to develop this power."

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. . . . Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."—*Pages 17, 18.*

In our work for God we should ever recognize that individuality is a power which should be developed in all. If a young minister uses a slightly different phraseology from that to which we are accustomed, if it is grammatically correct and does not offend the cultivated taste of the audience, his work will not be improved if older ministers attempt to induce him to copy their methods or phraseology. It is better for him to work in his own way, and to use the gifts with which God has endowed him, than to attempt to make himself a mere copy of his leader, no matter how good a preacher the leader may be. A live, active, thinking, independent man is worth a thousand manikins.

Especially should men who are confined to office routine guard against the danger of growing too formal and raising opposition against strong, developing individuals who are the only class of men who can give profitable help in a real crisis. In one of Burke's great speeches before the House of Commons there is a paragraph which very elegantly and most pointedly sets out this trait in official life. That wonderful orator in his own inimitable style says:

"Men too much conversant in office are rarely minds of remarkable enlargement. Their habits of office are apt to give them a turn to think the substance of business not to be much more important than the forms in which it is conducted. These forms are adapted to ordinary occasions; and therefore persons who are nurtured in office do admirably well as long as things go on in their common order; but when the highroads are broken up, and the waters out, when a new and troubled scene is opened, and the file affords no precedent, then it is that a greater knowledge of mankind, and a far more extensive comprehension of things, is requisite than ever office gave, or than office can ever give."

Nor should the man of diversified talents and wide experience seek to put his stamp upon the methodical office man, who, in his place, is a valuable and necessary adjunct to any organization. Some men's individuality fits them for the routine of office work, while others, with equal or greater ability in other directions, would utterly fail if they were given the responsibility of methodical office routine. God has

given to every man his work, and each should remember —

1. That he cannot do another man's work nearly so well as that man can do it himself.

2. That it will occupy all his attention to make a good job of his own work without using any of his time or strength in attempting to do another man's work.

3. That the other man can do his work in his own way much better than he could by becoming a mere copy of some other man.

David could not fight in Saul's armor, although Saul's armor was as much better than David's as a king's armor is better than a shepherd's sling and stone.

Australia.

* * *

Bait

MRS. D. A. FITCH

As I have traveled from South to North and from East to West in the homeland, meeting with various churches and with isolated Sabbath keepers, I have realized more than ever the value, but scarcity, of the REVIEW. Hence I would do all I can to increase its circulation. Undoubtedly there are many more who could have this almost indispensable periodical, if they would. Many would if they could.

Fishermen use bait. Why not see that the non-subscribing members of your church have a few copies of your paper to read? There may be some who are too poor to pay for it. It will be perfectly lawful to carry that kind of burden (the REVIEW) on the Sabbath day, and place it in the hands of such. If all your members are supplied, why not mail it to some one in a neighboring church? It will prove to be excellent bait.

* * *

My Prayer

"I do not ask, O Lord, that life may be

A pleasant road;

I do not ask that Thou wouldst take from me

Aught of its load:

I do not ask that flowers should always spring

Beneath my feet;

I know too well the poison and the sting

Of things too sweet.

For one thing only, Lord, dear Lord, I plead,

Lead me aright,—

Though strength should falter and though heart

should bleed,—

Through peace to light.

"I do not ask, O Lord, that thou shouldst shed

Full radiance here;

Give but a ray of peace that I may tread

Without a fear.

I do not ask my cross to understand,

My way to see;

Better in darkness just to feel Thy hand,

And follow Thee.

Joy is like restless day, but peace divine

Like quiet night;

Lead me, O Lord, till perfect day shall shine

Through peace to light."

* * *

WHENE'ER I take my walks abroad,

How many poor I see!

What shall I render to my God

For all his gifts to me?

— Isaac Watts.

IN MISSION LANDS

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

Miracles of Missions in Venezuela

MRS. E. E. ANDROSS

VERY interesting reports were rendered by the workers at the biennial meeting of the Venezuelan Mission last December. One of these reports was given by Brother Julio Garcia Diaz from the interior, whose life is a striking miracle of the transforming power of God's word. A few years ago he was steeped in indescribable wickedness. But since Brother Lopez helped this prodigal to find Christ, there has been a marvelous change in his life. Today he is an earnest, devoted worker.

Brother Diaz reviewed his experiences of the last year. His report for 1924 ran as follows: 87 sermons, 841 other meetings, 907 Bible readings, 248 missionary visits, 23 books sold, 6 books lent or given away, 3,077 tracts given away, and 150 papers distributed. During his report, he made a very touching

would establish a church there. As yet no denomination has settled among the Indians of this section. The Catholic priests have visited and baptized some; but there are not even ten priests in the entire district. These people are without religion of any form. Friends, they are waiting for us."

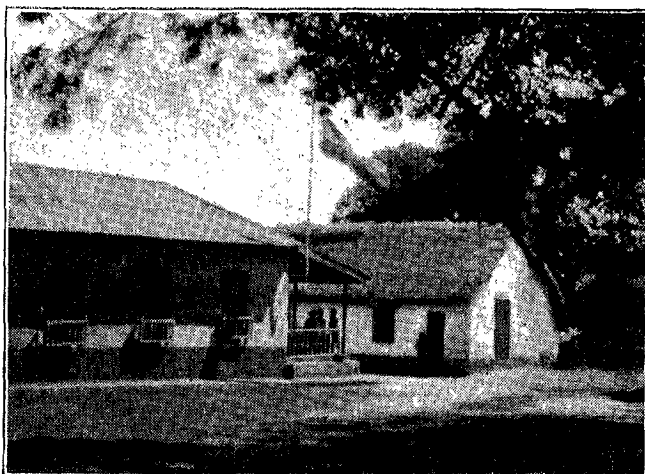
We rejoice that at Camaguan, a town in the llanos, 250 miles from any railroad, we have a church of about sixty members and a school with fifty children in attendance. Many of the children come from Catholic homes. Mr. Andross and I had the privilege of visiting this interesting location, and our hearts thrilled with gratitude as we saw the victories that had been won for the truth. We saw the dark, loathsome prison where seven of our brethren were incarcerated about three years ago, because they kept their places of business open on Good Friday.

"I do not like to show this to you," said the *jefe civil*, the chief officer in that section of the llanos, as he turned the key in the door to the prison. This new official is very friendly to our people, and is rendering every possible assistance. At a recent patriotic celebration in the town, he asked Brother R. E. Greenidge, director of our school there, to take charge of the program, and not only to drill his own pupils, but also to help the public school teachers with their parts.

But the llanos where Brethren Borrowdale and Diaz have been working are not the only places calling for help. The Macedonian cry comes from other parts where Venezuela's millions await the light whose dawning makes all things new. One young man from a very different class, had been an Adventist only about four months; but he said he had fifteen or sixteen families interested. You will be glad to know that arrangements to answer his call for help were under way when our meeting closed.

Other Venezuelan believers aside from these have developed speedily into earnest, successful workers for the Master. A former merchant is now bearing the burden of the tract society work. About three years ago one of the new recruits in the colporteur work was a farmer who also kept a small wayside inn in the heart of the llanos. Somehow he learned of a religion that was worth while, and he also heard that one of the representatives of that religion was named "Baxter." Hungry to be taught the way of truth, he obtained a Bible; and then he tacked on his house a board bearing the reference, "Revelation 22:12." "If a missionary passes here and sees this," he said in his heart, "he will know that I am a Protestant."

God did not forget this honest seeker for truth. One day as Pastor Baxter and others were on a missionary tour into the interior, they noticed a large tree near the road, and also near a house where they could possibly get some water to drink; so they decided to stop there to eat their lunch. As they were eating, a native came out to them, saying: "Is your name Baxter?" A look of surprise spread over the faces of the group. But the point of contact was made. God had brought the seeker for truth in



Seventh-day Adventist Church, Camaguan, Venezuela

Our church is in the center. To the left is a municipal building. In the rear is the loathsome prison where seven of our members were incarcerated for keeping their stores open on Good Friday. Camaguan is two hundred fifty miles from any railroad, and during the wet season is entirely surrounded by water.

appeal in behalf of the great llanos, as the interior plains of Venezuela are called. In one section 200,000 civilized Indians are calling loudly for missionaries.

Pastor L. J. Borrowdale and Brother Julio Diaz have been working there, and have touched the lives of a few of these fine, promising people. No railroads have spun their iron webs across the vast plains in the interior, large stretches of which are under water in the wet season; but these faithful workers traveled up and down the waterways in their little gasoline launch. There were engine troubles, mosquito dangers, water famines, and even foodless days now and then. Still these dauntless workers pressed on. They visited the people along twenty-four different rivers; and in many places they were surprised to learn that, in mysterious ways, rays of truth had traveled on before them.

With tears in his eyes Brother Diaz pleaded for more workers for the llanos. He said in substance:

"Toss up a Seventh-day Adventist missionary and let him drop anywhere in the llanos, and in a short time he

touch with the seekers for souls; and today this honest-hearted farmer is carrying to others waiting in darkness a knowledge of the blessed truth that transformed his own life.

But the forces in Venezuela are not able to harvest the overripe grain speedily enough. They are too slender in numbers for this. Though they give their all for its accomplishment, and press forward untiringly to save the lost, cost what it may, many, many places are still pleading for workers.

There, too, honest hearts are waiting anxiously for the time when men and means will make it possible to lengthen cords and strengthen stakes to include them. May God hasten that day!

* * *

Evangelistic Meetings in Wuchang, China

O. B. KUHN

WUCHANG, the capital of Hupeh Province, is one of China's most powerful political and military centers, and is also the seat of many great institutions of learning. The government maintains schools for the study of law, medicine, military practice, and government service, as well as polytechnic, commercial, and normal schools. Various missionary societies also have schools here. It is the location of Boone University and Wesleyan College. Wuchang is a university city. The Chinese regard it as being "*Djung-gwoh dzui wen-ming dz chu*" (China's most enlightened place).

Our company of workers, composed of two evangelists, two colporteurs, and one Bible woman, began public meetings here the latter part of September, 1924, and continued daily without interruption until Chinese New Year holidays. The weather was fair, with the exception of a few days, during the effort, which lasted nearly four months, and the chapel, which seats about two hundred, was well filled nearly every night.

During the progress of these meetings more than two hundred men gave us their names and addresses, indicating their interest in the gospel message. The last two months of the effort, three meetings were held at the same hour, one for the public, another for the inquirers, and one for the children. As a result of this effort, thus far twenty or thirty men have attended the Bible class for inquirers, and about ten women are studying with the Bible woman. Also fifteen or twenty children will be received into our church school.

An interesting feature of these meetings was the stereopticon lectures given once or twice a week preceding the regular evening service. The people willingly paid a small entrance fee, and showed much interest in the views of the life of Christ, the work of missions in various lands, and the work of our denomination in central China.

The family of one of the assistant secretaries to the governor-general, who share a large compound with about forty students of a government high school, put in an electric wire especially so that we could show the slides to the friends, relatives, and neighbors of the secretary and his wife. Besides the stereopticon lectures we were permitted to preach daily at a convenient hour for the students, a number of whom became interested, two or three of them purchasing a Bible and a song book each.

A Mohammedan family of seven brothers, all holding official positions, invited us to give the lecture on the life of Christ in their compound to forty or fifty

invited friends, relatives, and neighbors, among whom were a number of Mohammedans who, after seeing the pictures, expressed appreciation for having had explained to them something of the life of Jesus Christ.

One day a fine-appearing old gentleman, a proud Confucianist, read the announcement concerning the stereopticon lecture to be given that evening. Entering the chapel to inquire about it, he noticed hanging on the wall the text John 3:16. Reading this aloud, he turned and asked, "Who is God's only Son?" We explained the best we knew how, and urged the old gentleman to attend the lecture. He came a half hour before the appointed time, and was given a copy of "The Life of Christ," by Mrs. E. G. White, translated into Mandarin, which he read while waiting. That evening he both heard and saw an answer to that most important of all questions, "Who is God's only Son?"

One of the most pathetic experiences, was that of a coolie who earns a living by carrying baggage for passengers to and from the ferryboats that cross the Yangtse-kiang. After attending the meetings many nights, he mustered up sufficient courage one evening after the service to meet us, and request that he might be permitted to buy a copy of the book from which the evangelist preached. He said that he was only a coolie, poorly clad and unworthy, and doubtless would not be allowed to join the inquirers' class, but at any rate would we not kindly sell him a copy of the book? He was assured of a welcome, and was shown a number of Bibles. He selected a medium-sized book, price, 60 cents. Emptying the triple-folded, blue cotton belt about his waist of its coppers, he counted out all the money that he possessed, and paid for the Bible. With but two double coppers left toward the purchase of the next day's breakfast of rice, he left the chapel the happy possessor of a copy of the book from which the evangelist preached.

A beautiful experience was that of a sixteen-year-old boy, who, after attending the services two months, joined the Bible class, and persuaded his fourteen-year-old brother to do the same.

One evening a bright young man who manifested considerable interest, held up the tract on "The Law of God," and pointing to the fourth commandment said, "This is very difficult for me to do." We assured him of God's help, sympathizing with him, knowing that it is a severe test to many to keep the Sabbath holy unto the Lord in China, where the competition for a mere existence is so keen. He left the chapel sorrowful, and we have not since seen him, but trust that the grace and mercy of God will follow him.

Another young man said, "I hear and believe, but pity me, I fail to practise this doctrine."

An ex-magistrate who is interested was invited to attend the Sabbath school, which in Wuchang, due to the customs of the people and for convenience, is held at twelve o'clock noon. The gentleman replied, "I will come; you also meet at midnight." The official class and merchants with whom he had formerly associated, drink and gamble during the night and sleep late in the day.

We trust that others who heard the message and who received literature will, through the follow-up work now being done, take their stand for the truth.

* * *

Now let us thank the Eternal Power: convinced
That Heaven but tries our virtue by affliction,—
That oft the cloud which wraps the present hour
Serves but to brighten all our future days.

— John Brown.

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.

Memories of a Childhood Home

EVA WHITE CASEY

My mind goes back tonight to home — to my childhood days. Through the mist of the intervening years I see again my mother, with her little flock around her. Father was gone during the week, coming home on Friday evening. Consequently much of our early training was in mother's hands.

Around the breakfast table we would gather. Then followed our daily manna from God's Holy Book, and our hymn of praise. I can still hear mother's voice lead out while we joined in singing:

"Father, we thank Thee for the night,
And for the pleasant morning light;
For rest, and food, and loving care,
And all that makes the day so fair.

"Help us to do the things we should,
To be to others kind and good;
In all we do, at work or play,
To grow more loving every day."

Then our little heads were bowed while mother's voice pleaded with our heavenly Father to keep her precious ones all through the day. In fancy I hear that morning prayer:

"Loving Father, we come again to Thee. We thank Thee for Thy tender watchcare over us through the dark hours of another night; we thank Thee for rest and food, clothing and shelter. Be with dear papa today; make him a blessing; keep him from all harm. And, Father, take my life, and let me live all for Thee today. Let me be kind, patient, and loving with my precious lambs, even as Thou art. Dear Lord, keep them near to Thee; keep them pure in mind and soul and body. Send Thine angels to guard their every step, for Jesus' sake, who taught us to pray: 'Our Father.'"

Then we all joined with her in that closing prayer.

Mother sent us forth feeling that a divine Presence went with us. And I believe Jesus did go with us. I know He did.

But most precious of all was our evening gathering around the fireplace, in the twilight. As the shadows came, mother reviewed our morning lesson, or drilled us on the ten commandments, or we took turns repeating Bible verses. Strange how those early texts cannot be erased from my memory! Sometimes she told us a Bible story or an experience of her own where Jesus had answered some prayer as a child. We never tired of those stories, and often begged for the same one night after night.

Then followed our evening hymn. We sang many hymns that mother knew by heart, and we soon learned them, but our favorite one was this:

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight;
Through the darkness be Thou near me,
Keep me safe till morning light.

"All this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast clothed me, warmed and fed me:
Listen to my evening prayer.

"May my sins be all forgiven,
Bless the friends I love so well;
Take us all at last to heaven,
Happy there with Thee to dwell."

Then we each prayed. I remember the first prayer mother ever taught me, and the one I prayed until quite a big girl.

"Jesus, I would be like Thee,
Look from heaven and pity me;
Though so full of sin I am
Make me now Thy little lamb.

"God bless papa, God bless mamma;
God bless sisters and my brother;
God bless every one, and make
Me a good girl, for Jesus' sake.
"Amen."

It was not the dresses, books, or toys that have gone with me through these years and inspired me to live for Him, but the memory of those sacred hours when mother led us to Jesus. I do thank God for her — and father, too.

Kelowna, British Columbia.

* * *

Bringing God Into Everything

MARGARET W. LOCKE

HIGH-PITCHED masculine voices attracted my attention. I looked out of my front window to see two Civil War veterans in a rage. They shook their fists and shouted blasphemies, and then they clenched, and right before my astonished gaze one backed the other against the fence, and drawing a knife stabbed his comrade in the forehead, on the cheek, and in the shoulder.

Forgetting all else, I fairly flew across the street and shouted to them. "Stop, that is your fellow creature for whom Christ died!"

It had the desired effect, but one of them sneeringly said, "So you've got to bring God into everything — what's that for?"

"Ah," thought I as I recrossed the street and entered my little cottage, "if only men would bring God into everything!" It is written in the Bible, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."

I reached for my Bible. It opened at the thirty-seventh psalm, and my eyes fell upon the words, "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "The transgressors shall be destroyed together: the end of the wicked shall be cut off."

What a fearful end! Yet Christ died for these, and they might be saved, but they will not, for "God is not in all" their "thoughts."

But there are some who claim a knowledge of God, who call upon His name, who are regular attendants at church, and are looked upon by their fellow men as pious, earnest followers of Christ; yet they turn from the important truths of His Word. Their deeds show unsanctified, unregenerate hearts. What of these?

Will they share the fate of the common sinner? Like a flash there came into my mind that text in Matthew 15: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

I wondered then who should be saved. The answer as given in Revelation is, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." They are a small number who obey the precepts of Jehovah, and are earnestly longing and waiting for His return.

As I closed the Book, I prayed that I might be found with that company who have God in all their thoughts, and who have His law written in their hearts.

* * *

A Hint for Older Sisters

"Now, Flossy, be good, and sit perfectly quiet."

Flossy's sister Avery did not realize how difficult a thing she had asked of the small girl with the crown of soft yellow hair. Sitting still is possible, and so is being good, but the two in combination present almost insurmountable difficulties.

The older sister who calls on restless Bobby or Charlie to sit down in the corner and be a good little boy, betrays an ignorance of human nature which does her no credit. There never yet was an active, eager little lad capable of such a feat. Bobby may be made to sit still if a policeman mounts guard over him, but if you want him to be good, give him something to do.

A tactful older sister solved the problem not long ago when her mother's sudden indisposition left her with the housework on her hands, and, in addition, the responsibility of a diminutive brother and sister. This girl did not ask them to sit down and be good. She was too sensible to demand impossibilities of four years and six. And yet it was important that the children should be good and quiet, leaving her free to do her work, and leaving the sick mother undisturbed. She brought down the button bag, and summoned to her side the restless pair.

"I want these buttons picked over very carefully," she said. "I want all the buttons that are alike to be put together. When you are sure that you have all the buttons of any particular kind, you may string them together with linen thread, and tie the ends of the thread."

That occupation lasted till it was time for the naps. The flaxen head and the golden one were close together throughout the exciting process of matching the buttons. Little piles of buttons fringed the hearth-rug. One or two odd specimens were the occasion of a great deal of anxious discussion. And the absorbed babies were both good and quiet, because the right kind of occupation had been found for them.

Even the small boys and girls who are dressed up for a visit, and who cannot be allowed to play for fear of marring their immaculate appearance, can be given

something to occupy them. Sometimes they are wise enough to discover an occupation for themselves.

"There are 630 rosebuds on the wall paper in this room," announced a small boy who had been sitting with his hands on his knees, waiting for the hour when he should start.

If you want the younger children to be good, give them something to occupy their active fingers and restless minds.—*Girls' Companion*.

* * *

Proud of Him

THE father looked his fourteen-year-old son straight in the eyes and said, "My boy, I am prouder of you this minute than I ever expected to be in all your life." You would feel mighty proud to have such a father say that he was proud of you. This father was a captain in the United States Army, and was home on furlough for a few days.

Now, what do you suppose that boy could have done to win these words of praise from his soldier father? Had he rescued some one from death, or gone into peril to save a companion?

This boy had come home from school that afternoon, and found his mother at the ironing board. The father's being away in the army made it necessary for the mother to do much of her own work to make ends meet. The boy could see that his mother was worn out. In her face he read the unmistakable signs of a headache. So he spoke up:

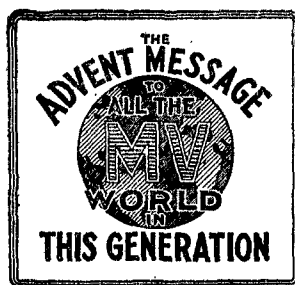
"Mother, you're not fit to do that ironing. You go right upstairs and lie down and rest until you feel better, and I'll take care of this job." And the boy took his mother's place at the ironing board, and stayed there until the work was finished. He did a good job of it, too.

It was hearing about this when he came home that made his father's heart swell with pride. It was this story from his wife's lips that made the father say: "I am prouder of you this minute, my son, than I ever expected to be in all your life."

Do you think that doing a woman's work makes a boy a sissy? Do you think that wearing an apron, and washing dishes, or handling a broom, or knowing how to mix batter, makes a girl of you? That father was prouder of his son's job of ironing than he would have been if his son had carried the ball clear down the gridiron, or made a home run on the diamond, or won a hundred yards on the track, or done some brave deed on the field of battle.

Boys dream of doing heroic deeds. They think of rescuing helpless women from the hands of ruffians, or outwitting thieves, or capturing criminals, or defending the innocent from cruel injustice. But is that any nobler, any braver, than the chivalry of the boy who sees a mother's weariness, and rescues her from the slavery of toil, or saves her from the torture of a headache? The boy who saves his mother from overwork shares the honors of the soldier who saves the home from a ruthless invader.

If you dream of showing your manhood by your prowess on some athletic team, or by your ability to take punishment without a whimper, or by your heroism on the field of battle, just add to the possible scenes of your heroism your own little home circle, and remember the words of that army captain: "I am prouder of you this minute, my son, than I ever expected to be in all your life." It may be truly heroic for a man to do a woman's work.—*Ashaway Messenger*.



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." 1 John 2:14.

Little Sketches of Every Day

MINNIE ROSILLA STEVENS

IN a front yard diagonally across from the Little Green House, the grass grew in such a riotous fashion that it seemed to be brought up with a bump against the woodhouse walls and paddock fence at the rear of the premises. Certainly, few of the grass blades ventured beyond those barriers, much as they would have been appreciated by the fat brown horse that often stood looking wistfully at the green sward from the other side of the fence. The paddock was such a tiny inclosure to be the exercise ground of a healthy, energetic animal like Dobbin; but except for an occasional trot about town in conjunction with the family surrey (this was before automobiles became common), it furnished most of the recreation he enjoyed. Dobbin always seemed to make the most of his paddock, but that most was very little, especially when sunshine and fresh air filled him to overflowing with the desire to canter about and kick, in hilarious appreciation of his release from gloomy stable and musty stall.

Canter in that paddock? Cruel irony! Two gallops traversed its length,—scanty gallops at that, or Dobbin would likely have come to grief against the fence, lacking even turning room. Perhaps sometime, in his earlier days, he had had some such experience, and gained wisdom by it, for we never noticed his attempting the most cautious sort of gallop while in his paddock. Instead, when the ozone of mild February or the sweetness of early April filled his soul to the bubbling over point with frolic, he gave way to his feelings by indulging in very careful curvetting about his narrow quarters. Usually his antics consisted mainly in whirling round and round, like a four-legged top supplied with tossing head and brandishing tail. Again, in moments of wildest abandon, he plunged madly about, standing first upon his hind feet with his front feet pawing the air, and then standing on his front feet with his hind feet kicking wildly at nothing, in a desperate effort to give vent to long-suppressed spirits and energy.

This being about all the variety of motion the surroundings permitted, the most patient creature in the world would after a time have found play monotonous. It is not strange, then, that Dobbin, after twirling and standing on his head too many times to count, finally grew weary of such treadmill sport, and subsided into quiet in some warm corner to his taste. Often he came to a stand with his head over the fence toward the side street, and there went to sleep in the sunshine.

We of the Little Green House thought it a pity that Dobbin's playground must be limited to the confines of his tiny paddock. If he were so reckless in his gambols under such restraint, what would he not have done with space to gallop and room to prance to his heart's content? In imagination we saw him

set free in some green pasture, racing from one slope to another at top speed, until his cravings for liberty were satisfied by its very abundance, and his passion for motion was sated by a touch of wholesome weariness. Alone, or with Dolly, Prince, and other Dobbins, we fancied him on his back, rolling from side to side upon the fresh sod, his legs in the air and his eyes blinking contentedly, until, rested and refreshed, with a scramble and a shake, he gained his feet once more, showing dust on his sleek coat, and a leaf or a white clover blossom clinging to his mane.

Again, we fancied Dobbin, weary with romping, stretched out, asleep, in some cozy spot just to his liking, and lying very stiff and straight, with head protruded and tail distorted in a position which to us seemed positively painful, but which to him evidently was one of perfect comfort. We imagined his remaining so still, in the very abandonment of slumber, that his appearance might easily have given cause for alarm, as if he were cold and dead, ready to be dragged away to a remote spot and there yield his substance to the sustenance of dogwood thicket or violet clump. But in fancy we touched him with a willow switch, when presto, change! A start, a snort, a whisk, and away he went, biting at Dolly's neck, giving Prince a challenging stroke, or plunging and playing with the other Dobbins in the realization of the pleasure he had just left off dreaming about. Surely, town Dobbins know how to appreciate a taste of the pasture life.

But this was all imaginary, and meanwhile, in the paddock before the door of the Little Green House, poor Dobbin slept in reality, with his head over the fence. If he dreamed of running on the hills, or playing with his kindred, his dreams never came true. At rare intervals the stable boy led him from the paddock, and for a few moments allowed him to crop the luxuriant grass on the lawn. That this was a great treat was easily seen by merely watching Dobbin on such occasions. Down went his nose, almost to his eyes, in the blue grass and clover, while munch, munch, went his teeth, without an instant's pause for breath or to look about. What a delicious change from dry hay and oats that grass was, and how he would have enjoyed feeding on that lawn the whole night through! But no! The twilight fell, dusk gathered, and notwithstanding his beseeching resistance in response to the stable boy's tug upon the halter rope, Dobbin was always led back to the narrow confines of his stall, to resume his waiting and longing for the joys of liberty.

The simple record of Dobbin's daily life holds nothing that will live in history, nor will it linger long even in the memory of his human contemporaries. It is but a record, typical of that of thousands of Dobbins, and has as little claim, as has its subject and his kind, to special consideration by the average human being. But as day after day we watched him

from the door of the Little Green House, Dobbin enlisted our interest and sympathy, and we seemed to become somewhat identified with his feelings and activities.

Then it was that we were moved to reflect that, however humble he might appear to human sight, Dobbin's kind were deemed of enough importance by the Author of all things to be frequently mentioned in His written Word; and bit by bit, as we followed his movements, dignity and consequence were added to our estimate of Dobbin as one by one certain references to him from the sacred page suggested themselves.

Thus our first glimpse of Dobbin each day was a reminder that God had said, "Every beast of the forest is Mine, and the cattle upon a thousand hills" (Ps. 50:10), and it moved us to repeat, "O Lord, Thou preservest man and beast" (Ps. 36:6). The picture of Dobbin plunging and rearing in his paddock, had long before been described.

"Hast Thou given the horse his might?
Hast Thou clothed his neck with the quivering mane?
Hast thou made him to leap as a locust?
The glory of his snorting is terrible.
He paweth in the valley, and rejoiceth in his strength."
Job 39:19-21.

The sight of Dobbin trotting by with the surrey, or resisting the pull of the halter rope when cropping the grass, suggested the question and admonition bearing on our own state:

"Who teacheth us more than the beasts of the earth?" Job 35:11. "Be ye not as the horse, or as the mule, which have no understanding: whose trappings must be bit and bridle to hold them in, else they will not come near unto thee." Ps. 32:9.

When Dobbin hung his head over the fence, plainly longing for liberty and action, the suggestion came:

"How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The beasts of the field cry also unto Thee." Joel 1:18-20.

And as we considered this text, we recalled the promises which fittingly accompanied it:

"Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring." Joel 2:22.

"I will feed My flock, and I will cause them to lie down, saith the Lord God." "I will . . . feed them upon the mountains of Israel by the rivers. . . . I will feed them in a good pasture, . . . there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." "They shall dwell safely in the wilderness; and sleep in the woods." Eze. 34:15, 13, 14, 25.

It was pleasant to imagine the rapture and satisfaction that would have been Dobbin's had these promises been made good to him. We of the Little Green House understood, however, that Dobbin could not rightly claim these promises for himself. But to us he became a type of that flock to whom the promises applied:

"Ye, My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Eze. 34:31. "I will feed thee with the heritage of Jacob thy father." Isa. 58:14.

Dobbin's heart, as it would have responded to the joy of liberty, green grass, fresh air, and sunshine, became to us a type of the heart of the true flock, which, bounding with satisfied joy, recognizes this claim to ownership, and responds to it,

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." Ps. 23:1, 2. "We Thy people and sheep of Thy pasture will give Thee thanks forever." Ps. 79:13.

* * *

HAPPINESS depends, as nature shows,
Less on exterior things than most suppose.

— William Cowper.

Practical Education for the Mission Field

M. E. KERN

How often young men and women wish they might look into the future, so that they could make preparation for just that work to which they will be called. Perhaps it is best that we cannot know in detail what course our lives shall take. Some one wrote,

"O, blindness to the future
Kindly given,
That each may fill the circle
Marked by Heaven."

Every one should study carefully the needs of the work to which he believes God is calling him, and seek a comprehensive and thorough preparation for that work. And it is well to look through others' eyes,—those who have gone before us.

Foreign missionaries are usually insistent that our preparation be practical and deeply spiritual. A letter received from a young woman whom I interviewed in one of our colleges a few years ago, again stresses the practical side. She says:

"I suppose you will be surprised to receive a purely friendship letter from this part of the world, and from one whom you may not be able to recall having ever seen or heard of. But on Sabbath evening in the mission field, when one is all alone, it is sometimes hard to keep loneliness from creeping into the heart. You see that is what I am doing at present. While reading in the *Instructor* of August 12 an article which reminded me of a talk I once had with you, I was seized with the inspiration to write you a few lines, and tell you how we are getting along over here. . . .

"In our interview, you expressed the thought that I didn't look very rugged, but might be wiry. Well, I have been proud of the term 'wiry' since being over here. Soon we shall have been here three years, and some of the rugged ones have had to leave within less time than that. I am thankful to be able to do a full day's hard work every day in the week. I think the Mission Board might have done worse in the selection as for physical fitness, but for other qualifications, could have bettered the field a great deal. I wish you had insisted on finding a young man whose wife-to-be was a bookkeeper, with an experimental knowledge of tract society work. In filling out my questionnaire, I proudly wrote that I had done some canvassing, some Bible work, and some teaching, feeling that these three things gave me a title to a great scope of usefulness. Viewing the work from this side, I smile to think how self-sufficient I was."

Of course, one cannot have experience in all branches, but to have a mind that is trained to think and to do the bidding of the will, and hands that are skilful to perform, and a heart in tune with Heaven,—these are the requisites. This young woman's ability to canvass, teach, and do Bible work has doubtless enabled her to do her bookkeeping and tract society work without worry and flurry, in a climate where steady nerves are necessary. Yet a practical training for these lines would have been still better.

Let us make our preparation practical and sensible, without frills or camouflage, always keeping our eyes on the soul-winning work to which God has called us, and not on some artificial standards made to meet other requirements.

* * *

Of all the various parts making up the armor of God, there is none provided for the back, showing to us that the Christian warrior was never meant to run from his enemies, but fight the good fight of faith, that he may lay hold on eternal life; and also that if any opposition came from the rear, he might be stimulated and impelled to run all the faster toward his heavenly inheritance.—*John Bate.*

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.

Rural Schools in the South

A Conserving Agency

Our rural mission schools are not only valuable as a pioneer means of working for the people in the mountains of the South, but in my estimation they are of still greater value as a means of conserving the results of ministerial work done in these sections.

In the mountains, and in fact, other rural districts in the South, there are thousands of people who have great respect for the Bible, and are quite susceptible to the teachings of the third angel's message. Much less education and training are needed to work in these districts, yet in them we can get the largest number of members with the least expenditure of money and effort.

Leadership and Money Needed

However, there are two distinct difficulties that we meet when we raise up churches in these mountain and remote rural districts. The first is their lack of leadership; and second, the people have very little money. A rural mission school helps greatly in solving both of these problems, by supplying leaders for the church, and by furnishing the school which is so greatly needed.

Large families are the rule in these sections, and often we find a fine class of children and young people who, with the proper education and training, will develop into excellent Christians and workers in this cause. I could name several in the work today who came from these districts. One of them has recently sailed for China as a missionary, and another one is under appointment for this same field.

When we are unable to supply the lack of leadership in these places, the work is in great danger of rapidly going to pieces. It is because of this weakness, and the little that this class of churches contribute to the financial strength of the conference, that this line of work has been so neglected.

Some Good Results

A recent experience is an example of what might be accomplished in many other places. In one section of the mountains of the Carolina Conference, a man who was a deacon in a leading church, accepted the truth through reading our literature. He began to talk the truth to his neighbors, and was finally disfellowshipped from the church for observing and preaching the Sabbath. He continued to labor with the people of his community until eleven adults, most of whom were

heads of families, were observing the Sabbath. Then he appealed to us to send a minister to baptize those who desired to unite with the church. We sent a minister there, who spent some time with these people, found they were fully instructed, and organized them into a church of eleven members.

A church school of twenty-five was started. We secured a young lady who was a trained nurse, and who had a real burden for rural school work, to teach the school at this place. She accepted the position at a salary that was less for the month than she could earn in one week elsewhere. She gave up many comforts, but she is happy and enjoys her work. She has been a great help to the church. This church grew in a short time from eleven to twenty-three members.

Many Openings

At the time of writing this article there has just been an influenza epidemic in that community. The local doctor has been calling for the assistance of the teacher in treating cases, until she could not attend to all the calls without giving up her school work. She has trained a class in the church in simple treatments, and not only have they found these treatments a great blessing to themselves, but they have been going out to give treatments in the surrounding country.

The man who first accepted the truth is continuing his aggressive work, and there is an excellent interest all through that section. The prospect is that we shall probably have a second church not far from there before very long.

The only money with which we may foster this line of work is our Rural School Fund. As there are great possibilities in these undeveloped districts of the South, we hope our people will give liberally for this rural mission school work.

R. I. KEATE,

Pres. Carolina Conf.

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REACHING THE SOUTHERN HIGHLANDER WITH OUR MESSAGE

ABOUT four million people live in what is known as the Southern Appalachian Highland, which comprises parts of the States of Tennessee, Kentucky, the Virginias, the Carolinas, Georgia, and Alabama. The Cumberland Conference lies in the very heart of this region, and we are intensely interested in the practical solution of

the great problem of reaching these mountain people with the third angel's message. Their environment has developed in them a great love of liberty, while at the same time they are shy and suspicious of strangers. This makes it difficult to use our ordinary methods of approach, except in the cities, where conditions are more like those in other sections.

The People Responsive

Very little can be accomplished by the worker in the mountain districts until he has become acquainted with the people and won their confidence. Here is demonstrated the wisdom of the counsel of the spirit of prophecy which has instructed us that loyal, godly families of Seventh-day Adventists should move into these communities and do self-supporting work. The soil, when properly farmed, is productive, and the people are responsive to our methods. Medical missionary work proves a very effective opening wedge, and a school is demanded almost immediately. People who have heard of our work are begging us to start schools in their communities, and are willing to pay tuition, even when free public schools are accessible.

Pressing Calls for Help

Among the requests on my desk as I write, is one pleading for a school in a locality where probably one hundred children would attend as soon as the school is started. A schoolhouse has been built. What is needed is a godly family who will buy a home and live the truth there, and teachers for the school. Another school of forty pupils had to be closed this year because no teacher could be found. Our hearts ache as we see the needs of these people, and realize how little heed is being given to the stirring appeals made by the spirit of prophecy that this work be done in the Southland. Is sacrifice and service any less acceptable to God when it is done here at home in our own land and for our own countrymen than it is when done in foreign lands, among people of other races and strange languages? The South should be a great training camp for the mission fields abroad.

Good Results Obtained

And the work done brings results. A teacher entered a community eighteen months ago. The parents built her a schoolhouse. She taught the children to study the Bible and to pray; and their childish prayers touched the hearts of the parents. A community prayer meeting and Sabbath school were started, and when a minister

went there, eleven persons asked to be baptized.

A colporteur with failing health moved to another unentered county. He and his wife did some medical missionary work in the neighborhood, sold some books, held some prayer meetings, and gave some Bible studies. In eighteen months they had thirteen converts ready for baptism, and a school in operation. Five churches in this conference have come into existence as the result of this rural work. The opportunities are many and the needs are great. Almost two thirds of the counties in this territory do not have a single Seventh-day Adventist living within their borders.

Help From Outside the Conference

The people reached by this rural school work, as a rule, are poor, and can contribute very little in tithes and offerings to the expenses of our work. The Cumberland Conference is compelled to appeal for outside help even to carry on its ordinary running expenses, consequently we are unable from our own conference funds to give the necessary aid to this rural work, and must depend upon the offerings given to the Rural School Fund by our people.

Doors Soon to Close

The section in Volume VII of the "Testimonies," entitled, "In the Southern Field," still stands as a message to this people. Doors that now are open may very soon be closed. This field demands faithful, self-denying workers who labor for the love of souls. Such will reap a rich reward. We shall be glad to assist those whom God is calling to this field, in finding suitable locations.

B. F. KNEELAND,

Pres. Cumberland Conf.

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NEGRO DEPARTMENT

Mississippi in Brief

ELDER V. R. LEE, C. W. Salisbury, and the writer have just finished a forty-four-day journey through the State of Mississippi, which ended on February 28 last. The Lord blessed us with good weather for the time of year. While

we had several rainy evenings, including three Sunday nights, yet we did not lose a single meeting during the time.

It was our good fortune to spend two weeks in meeting in Jackson and two in Greenwood, one week at Greenville, and the remainder of the time at Vicksburg, Yazoo City, and Columbus, except what time was taken in going from place to place. At every place we did what we could to arouse and revive the churches and reach strangers with the message for these times. We were greatly blessed ourselves, and look for a healthy growth in membership, and also in tithes and offerings.

Elder Lee and Brother Salisbury rendered faithful service. Brother Salisbury is a student at Oakwood. He had charge of our music. At the close of our meeting, Brother Lee baptized three at Greenville, and has six more to baptize at Itta Bena as soon as he can arrange for them.

Elder W. R. Elliott, the president of the conference, with his big and tender heart, together with his office staff, rendered every help and encouragement, for which we are very grateful.

We trust that the people of our churches in Mississippi, where the work of this denomination among our people virtually took shape, under Elder J. E. White in the early nineties, will rally faithfully to this cause till the finish.

W. H. GREEN.

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TOKIO CHURCH DEDICATION

ON January 11 the new meeting house in Tokio was dedicated. This building affords living quarters for our Japanese city worker and a room for the church services. More than one hundred can be accommodated in the present building. This building is located on the back of the lot, leaving room in front for a larger building when the needs demand it. This present location and building were made possible by the Church Extension Fund.

The total amount invested, including land and furniture, was \$6,500. Our city church members are very thankful

for this building. The rented quarters, which they had before the earthquake, were burned. Following that calamity they met in different homes and in rented halls, but none were satisfactory. Now these new quarters, located in the center of Tokio, are a great encouragement and help to the city work.

Elder H. Kuniya and his fellow workers are endeavoring to build up a strong work in the city. Let us remember the work in the city of Tokio, with its population of over two million.

V. T. ARMSTRONG.

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SPANISH-AMERICAN INSTITUTE

Phoenix, Arizona, Dec. 10-16, 1924

THE opening meeting of the Spanish-American institute was a praise service to God for the marvelous way in which He has led in working for those of the Spanish tongue in the United States. The meetings were held in the chapel of the Spanish school, and all the students attended.

Elder M. N. Campbell each morning presented a study for the workers, based on the books of Timothy and Titus. We especially appreciate the help given by Brother Campbell during this workers' meeting. The writer presented some studies from the "Manual of Workers," the Bible, and the "Testimonies," covering briefly constancy, tact, love, system, accuracy, and deportment. The following well-written papers were presented: "True Education," C. D. Stone; "Education Applied," C. S. Nicolás; "Church Finance," F. H. Westphal; "Personal Finance," Marcial Serna; "Combination of Medical With Evangelistic Efforts," R. B. Stauffer; "Personal Work Counts," Miss Anna Hansen; "House-to-House Soul-Winning," Miss Velma Smith; "Harvest Ingathering Methods," S. P. Cunill; "The Ideal Sabbath School Program," Mrs. C. D. Stone; "Duty of Sabbath School Officers and Missionary Opportunities of the Sabbath School," Mrs. Gertrude Davis; "Joy in Service," Burt Bray; "Opening Up New Work," A. C. Sanchez.

Instruction and counsel were given in regard to church organization, duty



TOKIO CHURCH BUILDING AND CONGREGATION



Spanish-American Institute

of church officers, the ordinances, missionary societies, young people's societies, reading courses, goals, medical, religious liberty, publishing, home missionary, and home commission. The Sabbath school work was especially emphasized. South America has prepared considerable departmental literature on Sabbath school, young people's, and home missionary work in Spanish, which we can make good use of here. More is needed.

The six days sped by all too soon. Each returned to his station with renewed determination to press on until the Master comes. This gospel of the kingdom must be carried to every nation, kindred, tongue, and people. We are indeed thankful for the progress made among those using the Spanish tongue, and take this opportunity to rededicate our lives to the Master's service.

HOMER D. CASEBEER, Sec.

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CHURCH DEDICATION AT HILO, HAWAII

The message is going forward in the islands of the Pacific that have waited so long for the law and the good news of the kingdom. While our faith holds to the supporting promises, we are pained to see the work move so slowly toward the goal of finishing it in this generation, and we would become discouraged were it not for the assurance that our divine Captain will not fail nor be discouraged until His word accomplishes that whereunto He sent it—the salvation of the willing.

We have twenty-one races and nationalities in this field. Add to this the imperialism of capital and the sullen antagonism of labor, with the combination of the churches to stifle liberty, and we are driven to the secret place of the Most High for refuge and help. But when we remember that our Saviour holds the destiny of the world in His hands, and has promised to be our support to the end, we hopefully press forward. Take courage, brethren, and look up, for your redemption draweth nigh.

The work has gone forward and backward here for several years. The little company of believers have labored

at a disadvantage, without a suitable house of worship, and have many times felt depressed under the cloud of discouragement. Now that they have a neat, though plain and simple, little church, a spirit of courage has come into their hearts, and they are taking hold with new zeal.

The church was dedicated on Sabbath, January 31, in the presence of the scattered believers who had gathered from all parts of this island, and a few visitors from Honolulu, 200 miles away by water. There were about 125 in all. The morning was beautiful. The Sabbath school began at 9:30, and at 11 all gathered for the dedication.

Elder L. L. Hutchinson, superintendent of this mission field, presented the new building, with appropriate remarks, to the Hilo church through its officers, H. E. Giddings, pastor, and C. R. Webster, elder, and offered the dedicatory prayer. Prof. P. A. Webber,

the mission grounds. At 2:30 a consecration meeting was held, and it would have done your hearts good to hear the expressions of courage and devotion to the work.

Red or yellow, black or white,
It does not matter in His sight.
Jesus came to save the children of
the world.

Under the Southern Cross, beneath the vertical rays of the tropical sun or in the cool shade of a dense growth of tree ferns, the love of Jesus finds a response in human hearts of all races and colors.

May the faithful everywhere answer the clarion call of the Master, "Go work today in My vineyard," until our descending Lord, with the trump of God and the voice of the Archangel, shall summon the weary, waiting, watching, working saints to lay down the burden, and gather upon the sea of glass before God's throne to partake of the marriage supper of the Lamb.

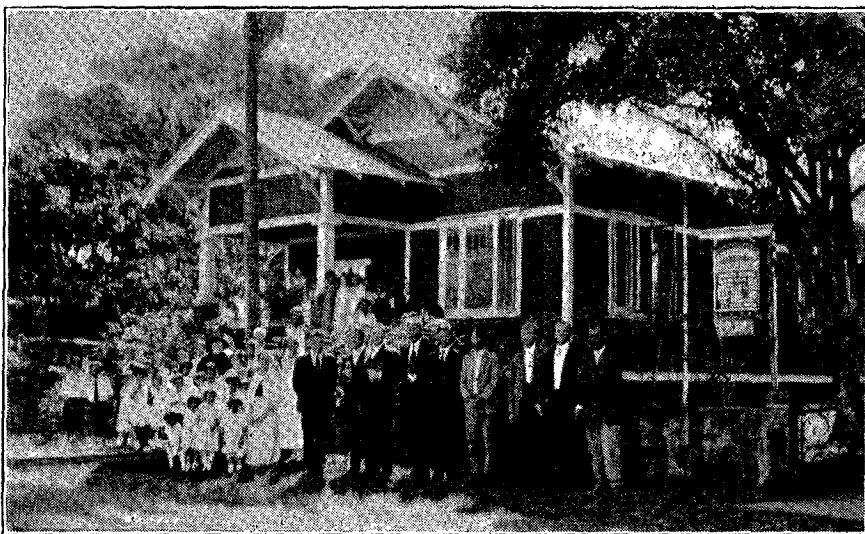
H. E. GIDDINGS.

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OUR NATIVE NEIGHBORS

CONSIDERABLE is being said relative to our duty toward evangelizing our foreign neighbors; but it is the desire of the writer of this note to call special attention to another class of neighbors to whom we have been the foreigners. While we have treated them as the aliens, they are the real native Americans. They have been largely dispossessed of their country by us, and segregated from us by being placed on certain reserved lands.

We read with gratitude of the wonderful work that is being done in educational and spiritual lines for their native cousins in South America. Now



Seventh-day Adventist Church at Honolulu, Hawaii

principal of the Hawaiian Mission Academy at Honolulu, delivered the dedicatory sermon, and Elder F. E. Stafford pronounced the benediction. As the songs of praise and victory rose to our heavenly Father, a new spirit of consecration took possession of the people.

After the service an arbor lunch was served on the spacious lawn of

would not these native children of North America be as susceptible to the gospel truths for this time if we would relate ourselves to them as is our duty, and might be our privilege?

Not being scattered among us promiscuously, as are many of our foreign residents, and being educated largely in their reservation schools by the United States Government and by

various denominational private schools, we can reach them best by having those of our people who are living near their reserves make special effort to be neighborly with them, coming in close touch with them through acts of kindness, ministrations to their sick, etc. And we who are so far away that we cannot do this, can contribute what we will in seeing that the libraries of their schools and institutions are supplied with literature, such as books and periodicals; and especially have these papers sent regularly, and of such a character as will be helpful to the children and youth among them who are being educated.

The writer has begun a work of this nature, having sent papers to some of their many schools; and those that accept them should be supplied regularly. In one school he finds 110 pupils, ranging from six to sixteen years in age, in grades one to six inclusive. Some other schools have a larger attendance and some a smaller, with a probability of students in higher grades.

S. H. CARNAHAN.

Gaston, Oreg.

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CALGARY, CANADA

THE brethren who visited this field during the last three years cannot forget the little basement in which the believers worshiped so long. Now we are happy with our new building, which seats 300, and every Sunday night we are crowding in between 400 and 500 persons to hear the truth. Week nights the attendance is very good, and the interest is keen. We have 150 signed cards of those who are interested and want literature and studies. Our attendance has not dropped in the least, although we are now in the eighth week of our effort, and in the midst of the testing truths. Some Sunday nights scores have been turned away, unable to get standing room. Truly, there are many in Calgary who are looking for the truth.

Although we are short of workers to visit in the homes and do the follow-up work, yet the good Lord is greatly blessing every effort that is put forth. We have the radio connections installed in the church, and have been on the air twice, with the promise of two more dates, April 19 and May 17, at 7:30 p. m., mountain time. The station is CFAC, 435 meters. In response to our first sermon on the air, we received more than 150 letters, the most of which contained the request for the sermons in printed form. One was from New Mexico.

Last week we had a wonderful experience, which helps us to realize the great power and goodness of our God. As the people were leaving the building and I was at the door shaking hands with them, a man rushed up to me and said with much earnestness and tears in his eyes, "My wife is dying. The doctors say there is no hope for her, and she will die within a day. Will

you come and pray for her to be healed?" He said that he had attended two of our meetings, and felt that God was with us. He said he knew that if I would come and pray for his wife, God would heal her.

I went to his home and found the woman, so far as I could judge, dying. She had been carried from the bed to an open window, where she was gasping for breath. There was no time to lose, and I quickly read God's promise and prayed for her. Soon she was much at ease, and began to breathe easier. She talked a little with me, and said she believed God would heal her. Two days later I called, and she looked like a different woman. She had been sitting up and visiting with friends. Mrs. Wood and I called again three days later, and she was free from pain and had had no hemorrhages. She was looking like a well woman. She said all she needed was to gain strength, so she could attend our meet-



Church Building at Calgary, Canada

ings. We praise God for this, and pray that by it He may bring glory to His name and advance His cause in this place.

We are truly glad that we accepted the call to come to Canada. I believe the best experience that a worker can have is to go to a more needy field than the one he is laboring in, and get under the load. Pray for us, that we may be so humble that God can use us to help finish His work quickly.

HAROLD L. WOOD.

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GOD'S LEADING IN LITTLE THINGS

WHILE canvassing, I have had some good experiences with the people. A few of these may be of interest, especially to others who are entering the canvassing work.

One evening, as I was at supper with a family, they began to eat without asking a blessing. I bowed my head, and silently asked God's blessing on the food. The next morning, when all the family had come to the table, they waited for something and looked at me. The father finally told me that if I had anything to say, to say it so that all could hear. Of course I was glad to ask God's blessing on the food, and from that time on the members of that family were friends of mine.

One day at noon I came to a home. The men were just leaving after din-

ner, but the lady asked me if I had had my dinner, and when I told her I had not, she invited me to eat there. As usual I bowed my head in silent prayer. When I was through, she came over to the table and asked me why I had done it. I told her that I thanked the Lord for being allowed to have dinner there, and for the good dinner, and asked Him to bless the lady for her kindness, and to help her to know Him as the Giver of all. She said she often forgot to thank Him, although she knew He gave her all that she had.

At another home, one evening, while we were waiting for supper, the baby, who was in the room where the father and grandfather sat smoking, began to cry. The mother came in and picking it up, carried it out to the kitchen, where she was preparing the supper. As the baby did not stop crying, I went to the mother and asked her if I might take the baby and try to quiet it. I took it and went into a room where there was no smoke, and sang a little, and it was not long before the baby was asleep. From that time on there was always a welcome for me in that home.

If we will but stop and let the Lord speak to us, He will help us. One day I had not sold a book, and it was nearly noon. I decided to go home for dinner. While on my way, I was impressed to go across the street. There I saw two men shoveling dirt. One of them asked me what I was selling. I explained to them the first few chapters of "The Great Controversy," and they asked the price, and right there I sold two books. The Lord has been good to me, and has blessed me in the canvassing work, in which I have been engaged for many years.

PETER LINDAHL.

Sanitarium, Calif.

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NEWSPAPER WORK IN BURMA

AN interesting report has just been received from R. A. Hubley, of Rangoon, Burma, in which he tells how the newspapers of that city are publishing reports of his sermons that deal with the second advent message.

Elder Hubley has been using the newspapers for a considerable length of time, and when he started, the editor of one particular paper in which his reports appeared, was very careful to see that he did not publish any longer articles than he bargained to publish. Evidently this editor's attitude has changed, for he is very liberal in granting space to our brother for the printing of headlines in the most attractive type possible.

It is very cheering indeed to learn that newspaper men in the far-away places of the earth are co-operating with God's servants in the good work of proclaiming to the multitudes the message for this hour. The liberality of this editor indicates that the Spirit

of God is working on this man, and urging him to contribute his part toward hastening the message.

W. L. BURGAN.

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RETROSPECT AND PROSPECT IN THE QUEBEC CONFERENCE

IN looking back over the three years I have been connected with the Quebec Conference, I note the following losses and gains. But first I wish to express thanks to God for the blessings enjoyed during this time.

Of the membership at the beginning of the above period we have lost, chiefly by emigration to the States and elsewhere, 38.6 per cent. Our appropriation for operating purposes has been reduced during that time a little more than 74 per cent. The appropriation from the Foreign Department for the French work has been reduced more than 60 per cent. And of course our laboring force has been necessarily reduced in proportion.

As a result, the work has fallen more heavily on those who have remained. But thanks to the fullest co-operation on the part of all the workers and the brethren generally throughout the conference, we are able to report very material progress. Our weekly offerings to missions have averaged, during the three years, a little more than 61 cents per capita, while our average tithe has been \$31.38 per capita.

Our policy has been aggressive evangelism, every worker giving his first attention to personal soul-winning. Nothing has been allowed to sidetrack this one objective. As a result, our present membership shows an increase, over and above all losses, of 35.9 per cent. A similar increase all over North America, with a proportional increase in tithes and offerings, would now be bringing into the cause of God more than \$10,000,000 annually. We are also glad to find ourselves on the right side of the ledger from a rather heavy present-worth deficit at the beginning of the three-year period mentioned above.

Two beautiful church buildings, one in Kingston and one in Montreal, have been purchased, at a cost not exceeding the value of the ground on which they stand. We have also seen the debt lifted from our church in Ottawa, the capital of Canada. Several new companies of believers have been gathered out in sections of the conference where, so far as we can learn, public efforts have never before been conducted.

Our Prospects

Montreal, the metropolis of the Dominion, is considered by many as the logical center of the work in Eastern Canada, and we are glad to report that the prospects for the development of the work in this city are very encouraging. We believe the Lord has led in the purchase of a fine church building, which will come into our possession about May 1. It is our plan then

to take immediate steps toward a strong public effort to begin on or about the first of October. This, if properly managed, we are sure will mean much for the development of the work in this part of the field, in both the English and the French.

At present Elders H. M. J. Richards and W. B. Lindsay are conducting public meetings in Pembroke, Ontario, in the northwest part of our conference, and are having large and attentive audiences. Elder E. W. Thurber and Brother Cyr are conducting public meetings in Lachute, Quebec. Some have already accepted the message in each of these places, and we anticipate in each a good strong company of believers. There are now in the conference enough ready and preparing for baptism to form a fair-sized church.

For some time the book work in our field has not made the progress that we wish it might. For reasons over which we had no control, we have been most of the time without a field secretary. But we have now secured an experienced man for that place, and we expect to see our book work make some forward strides during the spring and summer.

We believe our conference has passed through its hardest experience, the period of reconstruction, and that the immediate future holds in store great blessing in the way of progress for this part of the Lord's vineyard.

F. G. LANE.

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CONVENTIONS IN NORTH AMERICA

DURING January and February a convention of one week was held at each of our three large publishing centers in the United States. These were attended by home missionary, Bible House, and field missionary secretaries of local and union conferences. There were also in attendance a good many of our conference presidents and other workers, whose presence and help are always appreciated by those who in the providence of God are called to bear special responsibilities in connection with these various departments.

Careful consideration was given to practical programs previously prepared for each class of workers in attendance, who, for the major part of the time, met in separate sections, all coming together occasionally in joint sessions for the consideration of topics vitally affecting all the departments represented. In this way we were able to have a fuller and freer discussion of the various questions involved.

One hour each morning was devoted to a special line of Bible study conducted by Elder O. Montgomery, vice-president for North America. These studies were blessed of the Lord and greatly appreciated by the delegates. Their tendency was to give a mold to the spirit of the convention, enabling men of varied temperaments and ideas to discuss together as brethren the

many problems vital to the conduct of the work, and really find "unity in diversity."

Those attending from the General Conference besides Elder O. Montgomery, were Elders J. A. Stevens, E. F. Peterson, and E. F. Hackman, of the Home Missionary Department; H. H. Hall and the writer, of the Publishing Department.

Though I have been attending conventions for more than thirty years, I have never attended any that more deeply impressed me with the presence of the Holy Spirit. All seemed to receive personal help from these conventions, and returned to their respective fields feeling confident that He who had helped us during these meetings and in the years of our past labor, would continue to give us the needed grace for the future work in the field.

The prospect for our publishing work during 1925 is encouraging, but the need of more godly men and women as evangelistic colporteurs is extremely urgent, for it is to this class of workers particularly that we must look to carry our books and magazines into the homes of all classes of people everywhere.

W. W. EASTMAN.

* * *

AMONG THE CHURCHES

For nearly two and one-half years it has been our privilege to labor among the churches of Missouri and Michigan. During this time we have been traveling a great deal, and most of the time living with our brethren and sisters among whom we were laboring.

While the work has been quite strenuous for workers of our age, we are glad to say that we have kept well, and have greatly enjoyed our labor. Wherever we have gone, we have found many believers who are holding an intelligent faith in this message, and seem to love it as they do their lives, and are willing to sacrifice for its advancement.

It is a great pleasure and privilege to labor among such a people. Everywhere the homes of the believers were open to us, every kindness was extended, and nearly all were eager and anxious to listen to the truth, whether preached from the pulpit or about the fireside. Our good people are hungry for spiritual help and for encouragement. They respond to earnest, faithful labor.

We find that many of the smaller churches are not having the help they need. Some have not had the labors of a minister for many years. Still they are endeavoring to hold up the light in their communities as best they can, and be faithful to the truth.

We believe our conferences would be greatly blessed in trying to give more help to our smaller churches that are without pastors. They keenly feel the need of it, and should have it, or souls will be lost.

As we are now living in the shaking, sifting time, it is not strange that we find some who seem to be drifting in their experience and some who have gone quite back to the world. These we must help to find again the way of life. The world today is strongly attracting our people, both old and young, and we are sorry that some are yielding to its seductive influence, and are drifting in their experience. This brings sadness and sorrow to those who are loyal and true to the work, for they realize that drifting does not bring the ship to port, but rather to the rocks.

Much prayer and earnest planning should be given to our churches and scattered members, that the outward drift may be checked, and many precious souls saved for the kingdom.

During the last half of 1924 we gave our time quite largely to the raising of money for foreign missions, using the stereopticon to some extent. We were blessed in this work, and our people responded very liberally. So we labor on, hoping that some day we may hear the glad words, "Well done," from the lips of the Master.

W. B. AND NETTIE G. WHITE.

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MARITIME CONFERENCE

THE Maritime Provinces of New Brunswick, Nova Scotia, and Prince Edward Island, with a population of 900,000, is geographically isolated from the centers of trade in both Canada and the United States. The international boundary, with its high protective tariff wall, has dealt a deathblow to Maritime industry. Long freight hauls to other portions of Canada close the outgoing stream of exports to the West.

In meeting this situation, a standard of wages and living much lower than elsewhere has become a necessity. The Maritime people find themselves with low wages and scant employment in an era of high prices. A delegation of several hundred business and public-spirited men of these provinces, recently visited Parliament at Ottawa, laying their complaints before the government, suggesting plans, and praying for relief.

The Maritime Conference, with a constituency varying from three to four hundred, as the people have gone to and come from the States to earn a living, has endeavored to operate a twelve-grade academy for five years, and before that, a ten-grade boarding school. With such a small constituency, and with money so scarce, it has been a difficult matter.

However, the debt contracted in the removal of the school from Williamsdale to Memramcook, and its elevation to twelve grades, before the arrival of the writer in the Canadian field, has not increased. This has required close economy in operation, and substantial subsidies from the local union conferences. A goodly number of graduates

have gone forth to labor in the cause. There is but little home market for the product of the school, as the tithe of the conference runs only from \$8,000 to \$9,000 a year. It is necessary to use the limited means in the employment of men of experience, in order to build up the field at all, under such conditions. However, constant effort is made to give promising young people a start in the work.

The year 1924 was a prosperous year in soul-winning. Successful efforts were conducted in Halifax by Elder Joseph Capman, and in St. John by Elder E. D. Lamont. Seventy-three were baptized in the conference, with a net gain over deaths and removals of twenty-five for the year.

The distribution of the printed page, while not equal to that in the highly prosperous years, has kept up well. Especially is this true of the circulation of the *Canadian Watchman* magazine.

A spirit of courage and faith characterizes the church membership. Unity and loyalty are everywhere manifested, and we all believe that 1925 is to be a good year for the Maritime Conference.

Remember Maritime at the throne of grace. F. W. STRAY.

* * *

"JOHN NEWTON sometimes said he had received more damage at his own door than in all the countries he had been in abroad; for he had twice fallen down the steps at his own door, each time spraining a knee. So much injury he had never received abroad. Such a fact shows clearly the necessity of our always living as if exposed to danger, and thus committing ourselves to the divine protection."

Missionary Offerings

EASTERN EUROPEAN RELIEF

Previously reported	\$5,470.98
C. Peterson	10.00
Mrs. Mary J. Beaman	5.00
Mrs. C. Prydz	3.00
Mrs. A. Ronell	.75
Mrs. E. Anderson	1.00
Mrs. Anna Townsend	5.00
Mrs. Lillie Smith	2.50
Mr. and Mrs. Wm. Flint	10.00
Ida B. Cummings	5.00
Mrs. J. L. Whitnack	1.00
A friend	1.00
Mrs. Mary Johnson	1.00
Mr. and Mrs. L. Johnson	2.00
Litchfield, Minn., church	35.00
Zettie Rosel	10.00
Mrs. C. A. Barton	5.00
Mrs. J. W. Hirlinger	3.00
D. A. Hirlinger	2.50
J. W. Hirlinger, Jr.	2.50
Mr. and Mrs. Jacob Christensen	5.00
Mr. and Mrs. C. R. Bates	10.00
Henry Amperse	10.00
George E. Cornforth	1.00
Mrs. P. A. Petersen	20.00
A friend	100.00
Thousand Spring Sabbath school, Weiser, Idaho	7.00
A sister	2.00
Mrs. S. Johnson	5.00
Mr. and Mrs. Wm. Baroudi	15.00
Abraham Solomon	10.00
Mr. and Mrs. Paul Baroudi	10.00
Mrs. Margaret Lenker	5.00

B. B. Newman	\$ 5.00
Thos. Worth	4.00
L. Erickson	2.00
Mr. and Mrs. W. D. Schmuck	2.00
A friend	10.00
H. C. Miller	5.00
Mrs. Mary M. Truesdell	5.00
Butte church, Dogden, N. Dak.	5.00
Donalda church, Alberta, Canada	15.50
Mr. and Mrs. H. L. Morrill	10.00
S. Yarnell	12.50
Elder H. W. Decker	10.00
B. F. Winkler	10.00
J. D. Brown	3.00
Mrs. Helena Voth	5.00
Henry A. Voth	5.00
I. C. Conger	5.00
Mr. and Mrs. J. B. Stuyvesant	5.10
T. S. Steen	5.00
Prince Sipchenko	13.00
Mrs. S. M. Olesen	5.00
Mrs. Edith C. Barton	1.00
Veakes Gown Sabbath school	5.00
Mrs. O. E. Burgess	5.00
Mary S. Branson	10.00
Mrs. Agnes M. Smith	25.00
Reuben J. Fultz	5.00
W. D. Davis	2.00
Mrs. Edith Carleton	10.00
A. H. Blomster	10.00
Mr. and Mrs. Albert Lind	5.00
Mr. and Mrs. I. J. Hankins	26.83
Mrs. A. H. Hunt	2.50
S. J. Mattox	50.00
Mr. and Mrs. S. L. Avery	2.00
W. F. Mayers	10.00
A. L. Gilmore	5.00
Louisa Zech	8.00
Mrs. H. Fuchs	1.50
G. A. Blum	5.00
Albertina Gruenke	4.00
Mrs. C. Christensen	5.00
Mrs. Arnold Blum	15.00
A. J. Kafer	1.00
Atlantic Union Conference	118.45
Central Union Conference	202.05
Southwestern Union Conference	74.02
Northern Union Conference	173.18
North Pacific Union Conference	151.14
Pacific Union Conference	326.43
Western Canadian Union Conference	88.50
Southeastern Union Conference	39.00
Southern Union Conference	3.80
Dan and Belle Hackett	3.00
J. A. Neufeld	15.85
Mr. and Mrs. W. T. Lovatt	10.00
Wm. E. Linscott	5.00
Sena Hansen	5.00
F. H. Robinson	20.00
A sister	5.00
James Harvey	5.00
H. M. Soc., Memorial Church, Omaha, Nebr.	10.00
J. L. Mingel and family	20.00
F. Knorr	3.00
Mrs. N. S. Whittlesey	3.00
Yale, Va., church	6.00
Mr. and Mrs. Thos. Stottlemeyer	30.00
Jr. M. V. Society, Hartford City, Ind.	2.38
Sheboygan, Wis., church	15.00
Jericho, N. J., church	25.82
A friend	5.00
Carrie and Katherine Irwin	5.00
Chris. Foss	5.00
A friend	5.00
Weatherford, Okla., church	4.30
Mrs. Gus. Ellwanger	5.00
Paulina Grenz	1.50
Elder D. P. Gaede	2.00
E. A. Hinz	15.00
Mrs. M. A. Washburn	5.00
Mrs. Mabel Weber	5.00
M. L. A.	2.00
Mrs. Anna Nelson	5.00
Wirt Shumaker	5.00
Mr. and Mrs. W. P. Randall	10.00
Mr. and Mrs. L. D. Randall	15.00
P. Stanvik	10.00
Mr. and Mrs. W. A. Doering	5.00
P. Z. Kime	10.00
Mr. and Mrs. John Peterson	10.00
Mrs. Clayton Conser	5.00
S. J. Millar	5.00
Mrs. I. H. Lambert	5.00
A friend	15.00
Mrs. M. Honeywell	1.00
Julia Deibel	1.00
C. Riehl	1.00
Mrs. M. Nielsen	5.00
J. A. Craig	2.25
A brother in the faith	1.00
Henry Lindloff	5.00
Mrs. W. G. Wheeler	5.00
Elizabeth M. Hotaling	1.00
Martha F. Vosburgh	1.00
J. C. Burbach	15.00
Geo. Morell	5.00
C. N. Duncan	5.00
Geo. Burbach	5.00

Mrs. N. Stopke	-----\$	5.00
Mrs. O. Mera	-----	5.00
A sister in the Lord	-----	10.00
Mary A. Howell	-----	1.00
D. Roosenberg	-----	15.00
Mrs. B. Miller	-----	5.00
Lucy Andrus	-----	5.00
Mrs. H. M. Smith	-----	20.00
Fred S. Anderson	-----	2.00
Paul Livadny	-----	10.00
Florence M. Raynolds	-----	10.00
Mr. and Mrs. R. W. Brown	-----	5.00
L. B. Smith	-----	5.00
Mr. and Mrs. Luther Long	-----	5.00
Daniel Leiske	-----	20.00
G. Remhold	-----	10.00
J. H. Nathan	-----	5.00
Lacombe church, Alherta, Canada	-----	41.50
Emil Letz	-----	5.00
Clear Lake, Wis., church	-----	18.00
Knapp, Wis., church	-----	5.00
Spooner, Wis., church	-----	1.58
Iron Mountain, Mich., church	-----	18.48
Bone Lake, Wis., church	-----	15.00
Wilson, Mich., church	-----	3.00
Total	-----	\$7,949.37
J. L. SHAW, Treas.		

Appointments and Notices

NEW BOOKS IN FOREIGN LANGUAGES

We are glad to announce another group of new books in foreign languages just off the press and ready for the field. They are as follows:

- "Our Day," Slovakian.
- "Steps to Christ," Rumanian.
- "Hymn Book" (word edition), Serbian.
- "Bible Made Plain," Polish.
- "Bible Made Plain," Portuguese.

These books have been needed for a long time, and we know they will fill a long-felt want within our respective language groups. Slovakian "Our Day" is the first subscription book issued in this language in America, and we certainly trust that a number of our Slovakian believers will consider it a privilege as well as a responsibility to search out their countrymen with this splendid book. Do you not have one or several Slovaks in your churches who would want to take up the sale of this book in a definite way? Surely it deserves a large circulation.

We have many believers in our foreign as well as English churches, who, while unable to devote full time to the circulation of our truth-filled literature, can become a great blessing to others by devoting just a few hours each week to the sale of these truth-filled books in different languages.

The above list will carry same prices and discounts as similar books already published in other languages. For further information write your tract society or the Pacific Press Publishing Association, Brookfield, Ill.

H. W. Sherrig, Manager Book Dept.

REQUESTS FOR PRAYER

A sister in Ohio desires prayer that her hearing and eyesight may be restored, and that she may be healed of a nervous affliction.

One request for prayer comes from a sister that she may see her way out of a great difficulty, and that she may be given grace to follow the Lord.

From Wisconsin comes a request for prayer from a sister that conditions in the home may be improved, and that financial difficulties will be straightened out.

A sister in Denmark who has been very ill desires prayer that she may be healed, so that she may be a blessing to her husband and family, and help in finishing the Lord's work.

A sister in Nebraska writes requesting prayer for her family, that the light of God's grace may shine in their hearts, and that a serious entanglement in the family may be straightened out.

A young man in California, who is preparing to hold an effort among the colored people in that section desires the prayers of God's people that many souls may be won to this truth through the effort.

A request for prayer comes from a sister in North Dakota, that her employer may accept the truth, and be a true witness for the Master.

* * *

PUBLICATIONS WANTED

Fred L. Pickett, Emmanuel Missionary College, Berrien Springs, Mich. desires to purchase copies of "Christian Temperance and Bible Hygiene," by Sister White, and "Looking Unto Jesus," by U. Smith.

M. E. Livingston, 116 Cannon St., Charleston, S. C. Continuous supply of our denominational literature for use in hospitals and reading-rooms, and in the sailors' home. Literature in other languages is also desired, to distribute to the sailors who come from different countries.

OBITUARIES

Sawyer.—Mrs. Ansta Lester Sawyer, wife of Elder James Sawyer, died at the home of her son, Robert D. Sawyer, in Richland, Wash., March 1, 1925, at the age of eighty-four years. She was next to the last child of her father's family. She was born in Illinois, and after her marriage lived at Coopersville, Mich., for a while.

The Battle Creek friends will remember her as one of the workers in the Review and Herald office for a long time. She often wrote me of her friends there, and how she missed them, and also of the church privileges that she enjoyed. She loved her Saviour, and felt anxious to live a Christian life and be ready when her end came. Funeral services were held at the Richland Methodist Episcopal Church, Elder S. M. Kime, of the Walla Walla Seventh-day Adventist Church, preached the sermon. H. E. Sawyer-Hopkins.

Eitel.—Mrs. J. B. Eitel, of Gove County, Kansas, died at the home of her daughter Lydia, at Newton, Kans., March 13, 1925. Mrs. Eitel became a member of the Seventh-day Adventist Church in 1885. She spent eleven years with her husband in missionary service in the homeland. Her husband, ten children, twenty-three nephews and nieces, and many relatives and friends mourn their loss. J. F. Simon.

Parker.—Mrs. Sophia Terry Parker was born at Lima, Ohio, July 16, 1845; and died at Nevada, Mo., March 12, 1925. She accepted the truth about sixty-five years ago. For many years she did Bible work in some of the larger cities of the Middle West. Her three brothers, one sister, and many friends mourn her death. Her husband preceded her in death eight years. W. B. Ochs.

Dunn.—Mrs. Flora Adaline Dunn was born in Delaware County, New York, May 19, 1850; and died at her home in College Place, Wash., Jan. 17, 1925. She was married to Eli Dunn in Illinois in 1870. She accepted the truth thirty-five years ago. Her husband, five children, one sister, and three brothers survive. L. A. Gibson.

Sprong.—Mrs. Frances Ann Sprong was born June 3, 1839; and died near Hartford City, Ind., Sept. 1, 1924. In 1861 she was married to John Sprong. He and one child preceded her in death; five children remain to mourn. In 1844 she accepted the Adventist faith, and remained true till the end. W. A. Young.

Anderson.—Mrs. Elizabeth Adaline Anderson was born Feb. 11, 1848; and died at Ingalls, Ind., June 5, 1924. She was married to Charles Anderson June 20, 1870. Five children were born to them. Her husband died in 1914. Sister Anderson accepted the truth in 1890. W. A. Young.

Lewis.—Goldie Fay Lewis, daughter of Marshal and Hester Lewis, was born Aug. 10, 1898; and died Feb. 9, 1925. Her life was spent at Idaville, Ind. In 1914 she gave herself to the Lord. Her widowed mother and one brother sorrow. W. A. Young.

Henke.—Genevieve Henke, daughter of Mr. and Mrs. Jonathan Henke, was born Sept. 16, 1920; and died very suddenly at her home in Detroit, Mich., March 3, 1925. J. C. Stevens.

Frost.—Eugene Frost was born Jan. 2, 1855; and died near College Place, Wash., Feb. 19, 1925. He leaves to mourn his wife and four children. W. A. Gosmer.

Spellman.—Lawrence Spellman, son of Emit and Iva Spellman, was born Jan. 27, 1906; and died at Peru, Ind., March 2, 1925. His mother and one sister mourn their loss. W. A. Young.

Collins.—George T. Collins was born Feb. 1, 1845; and died Feb. 17, 1925. Brother Collins married Mary Ann Boze in 1866. Sister Dronard, his daughter, is the only one left of a large family. W. A. Young.

Misner.—James Monroe Misner was born July 6, 1860; and died Sept. 12, 1924. In 1886 he married Julia Ann Ellis. His wife and three daughters survive. The funeral services were held in Monticello, Ind. W. A. Young.

Williams.—Fred Williams was born in Illinois, Jan. 15, 1858; and died in Jacksonville, Fla., March 1, 1925. His wife, three sons, one daughter, two stepsons, and three stepdaughters survive him. He had accepted present truth shortly before his death. C. R. Magoon.

Bryson.—Mrs. Alma Amelia Kirves Bryson, daughter of Mr. and Mrs. William A. Kirves, was born in Tell City, Ind., Jan. 22, 1875; and died in Los Angeles, Calif., Feb. 28, 1925. Sister Bryson became a Seventh-day Adventist in 1919. Her husband and two children survive her. C. S. Prout.

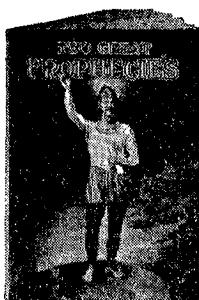
Ziegler.—John Ziegler was born in Pennsylvania, Jan. 28, 1837; and died at his home in Olsburg, Kans., Dec. 20, 1924. Brother Ziegler leaves a host of friends in the Kansas Conference, for he was always present at camp-meeting each year. The funeral services were held at the Westmoreland Methodist Episcopal Church. Herbert Griffith.

MacBride.—Robert W. MacBride was born April 14, 1840, in County Monaghan, Ireland. He accepted the truth about forty-six years ago, through the labors of Elders Cudney and Nettleton, and was baptized by Elder G. B. Starr in Nebraska. Brother MacBride fell asleep in Mexico City, Mexico, Feb. 9, 1925, at the home of his daughter, Mrs. Alfred Cooper. His wife preceded him in death some fifteen years. Six children survive him. May C. Cooper.

Wakeman.—Mrs. Delinda E. Wakeman was born in Columbus, Ohio, Sept. 27, 1850; and died at her home in Wathena, Kans., Feb. 24, 1925. She was married to Theodore H. Wakeman June 14, 1867. Nine sons were born to this union, four of whom died in infancy. Her husband died eleven years ago. One son died in France in the service of the country six years ago. Four sons, nine grandchildren, one great grandson, three sisters, and two brothers survive. She joined the Seventh-day Adventist Church about fifty years ago. M. R. Wakeman.

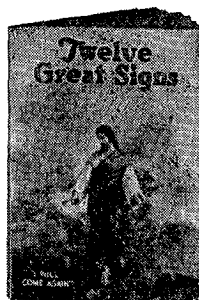
Butcher.—Mrs. Marinda M. Gaylord Butcher was born at Newfane, N. Y., June 20, 1845. In 1864 she came with her parents to Spring Arbor, Mich., and the same year she was married to Theodore P. Butcher, by whom she had four children.—Ida M., a Bible worker who died thirty-seven years ago; Mrs. Mina B. Videto, Elder O. F. Gaylord, who died a year ago in Takoma Park, D. C., and Chester L. Butcher, who is conducting bathrooms at Lansing, Mich. Sister Butcher joined the Seventh-day Adventist Church in 1869. The funeral services were conducted by E. L. Smith, of Battle Creek, and interment was in the cemetery at Spring Arbor. W. E. Videto.

Stone.—Mrs. Lucy Emma Martindale Stone was born Sept. 24, 1844; and died at Inwood, Ind., Feb. 20, 1925. She was married to L. Stone in 1864. He died seven years ago. Thirty years ago they said they could not do missionary work, but they would fit their children for the work. Two were just then leaving for medical missionary work in South Africa.—Mrs. Anna Replogle with her husband, and her Sister Eva, who is yet in that field, the wife of G. W. Webb. About fifteen years ago Mr. and Mrs. Replogle were transferred to the River Plate Sanitarium in Argentina, South America. One son, Prof. C. L. Stone, is now principal of the West Caribbean Training School at Obispo, Canal Zone. One son is in Wisconsin, and a son and daughter are near the old home. W. A. Young.



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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.

THANKS FOR THE REVIEW

ALL who responded to the call for copies of the REVIEW AND HERALD to be remailed to brethren and sisters throughout Europe who were unable to obtain the paper during 1924, will appreciate the following message from Brother H. Wright, of the European Division office:

"We wish to thank you on behalf of all our brethren and sisters over here who have received copies of the REVIEW during the year 1924. You cannot imagine how these good people appreciate the periodicals sent them so faithfully. They are truly a great blessing to all who read them."

MRS. J. W. MACE.

* *

THE COMFORT OF THE GOSPEL

No matter where the message of the gospel is preached, it proves to be a comfort and stay in every time of need. Recently Kobayashi Sabaro, formerly a worker but retired because of ill health and age, passed away. One of our native pastors who visited him a few days before his death, sends in this word: "Just before our brother lost consciousness, he motioned for some paper and a pen, and wrote, 'I will meet you all in the kingdom when Christ comes.' Soon afterward he quietly passed away." How cheering is the hope of the finish of the work and the coming of Jesus! No matter in what land or to what people, the hope of the resurrection shines forth when death draws on.

V. T. ARMSTRONG.

* *

SPENDING IN FAITH

It is a true thing that was said not long ago by Mr. Blatchley, a man who is engaged in a work of faith in one of the great interdenominational evangelistic enterprises. Asked whether the enterprise had ever gone into debt, he answered, "No." And he added:

"If you spend the money before you have it, you spend it the way you want

to. If you wait until God sends the money before you spend it, you spend it the way He wants you to."

We have seen it in the history of our own work. The experiences in the way of faith, the carefulness and the patience developed by those charged with financial responsibility when they have had to wait upon God for the means required, has enabled brethren to lay out the means, when it came, to the very best advantage.

W. A. SPICER.

* *

A WIND-BLOWN PAPER ON THE BEACH

How little we know of the great results which may come from seed sowing, is emphasized in the text: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." A lady, sending a check and a list of subscriptions for *Present Truth*, added this word:

"I picked up a copy of your wonderful paper down on the beach at Long Beach. May God bless and prosper your work for Him."

F. A. COFFIN.

* *

"THERE SHE IS!"

At a recent missionary convention, during a literature sale, the following question was asked: "Is it proper to give away an *Atalaia* (Portuguese *Watchman*) if the person is too poor to buy it?"

The answer was given that it was perfectly proper, and even recommended if the person showed an unusual interest in the paper. The questioner replied: "That is just what I thought, and a number of years ago I gave a woman a copy of the *Signaes dos Tempos* under such conditions, and there she is [pointing to a lady in the congregation] with us today an earnest Christian."

Let us sell, lend, and give our truth-filled literature, for under God it will bring souls to a saving knowledge of His truth.

ENNIS V. MOORE.

* *

GOOD USE OF PAPERS

ALL of our denominational papers should be used to the limit while they are fresh. If they are not to be kept for filing, they should be distributed to those who will appreciate reading them. Perhaps they might be lent or given to some neighbor who would be interested in the truth, or perhaps some friend at a distance would receive benefit from their reading. If after sending two or three copies, the friend does not care to read more, the papers might be sent to one who would appreciate them more. And there is still another way to use the papers, which is much

better than allowing them to lie around and gather dust, and that is to send them to persons requesting papers through the "Publications Wanted" column of the REVIEW.

C. W. HUNTING.

* *

REVERENCE IN THE HOUSE OF GOD

AMONG those who gathered early to our chapel in Osaka, Japan, to hear Prof. M. E. Kern speak the evening he spent in that city last January, there was one who is the wife of our evangelist in that place. This sister had her child, a lad of two summers, enfolded in an outer garment and slung gracefully over her back. As she entered the doorway and saw us near by, she bowed with typical Japanese courtesy; and then she stooped low, so her son could be slipped down easily to the floor. Quickly the little boy made his way to his father; whereupon the mother stepped aside to a corner of the small chapel room, and reverently knelt in silent prayer, remaining in this posture for some little time. Upon arising, she took her place in the congregation, her face radiant with the light that comes to those whose hearts are filled with love, joy, and peace.

Osaka is a city of nearly two million people. Little has been done thus far in raising up Sabbath keepers, although eighteen or more baptized believers are being organized into a church. Meanwhile God is at work, and we may expect to see many more added to our numbers soon. If only our workers remain humble, and reveal the spirit of the Lord Jesus Himself in searching out the lost, we shall see great results in a short space of time.

Reverence in the house of God should be cultivated by us all. In some of our Japanese chapels, every member who attends, bows the head in silent prayer as soon as seated. This all has its effect on our heathen friends who have come to inquire about the true God.

"O come, let us worship and bow down; let us kneel before the Lord our Maker."

C. C. CRISLER.

* *

SUMMER COURSES

Special Courses for Graduate Nurses

SPECIAL postgraduate courses in Administration and Supervision in Schools of Nursing and in Public Health Nursing, will be given at Washington Missionary College, June 2 to July 27. Write for descriptive circular.

Courses for Cooks and Dietitians

An institute for cooks and dietitians will be conducted by the Washington Sanitarium and Washington Missionary College, June 30 to July 27. Write for circular outlining courses offered.

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