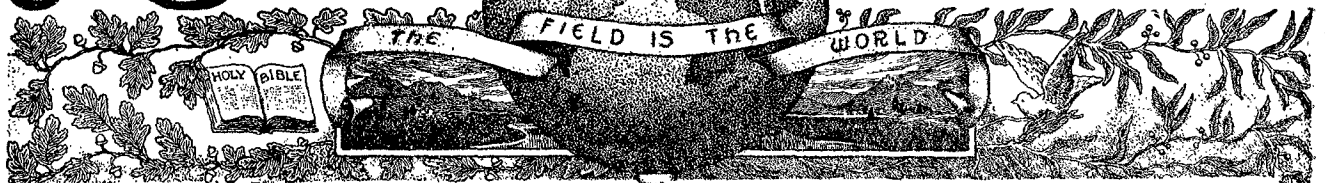


The Advent Review and Sabbath Herald



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No. 16

THE GOSPEL TO ALL NATIONS

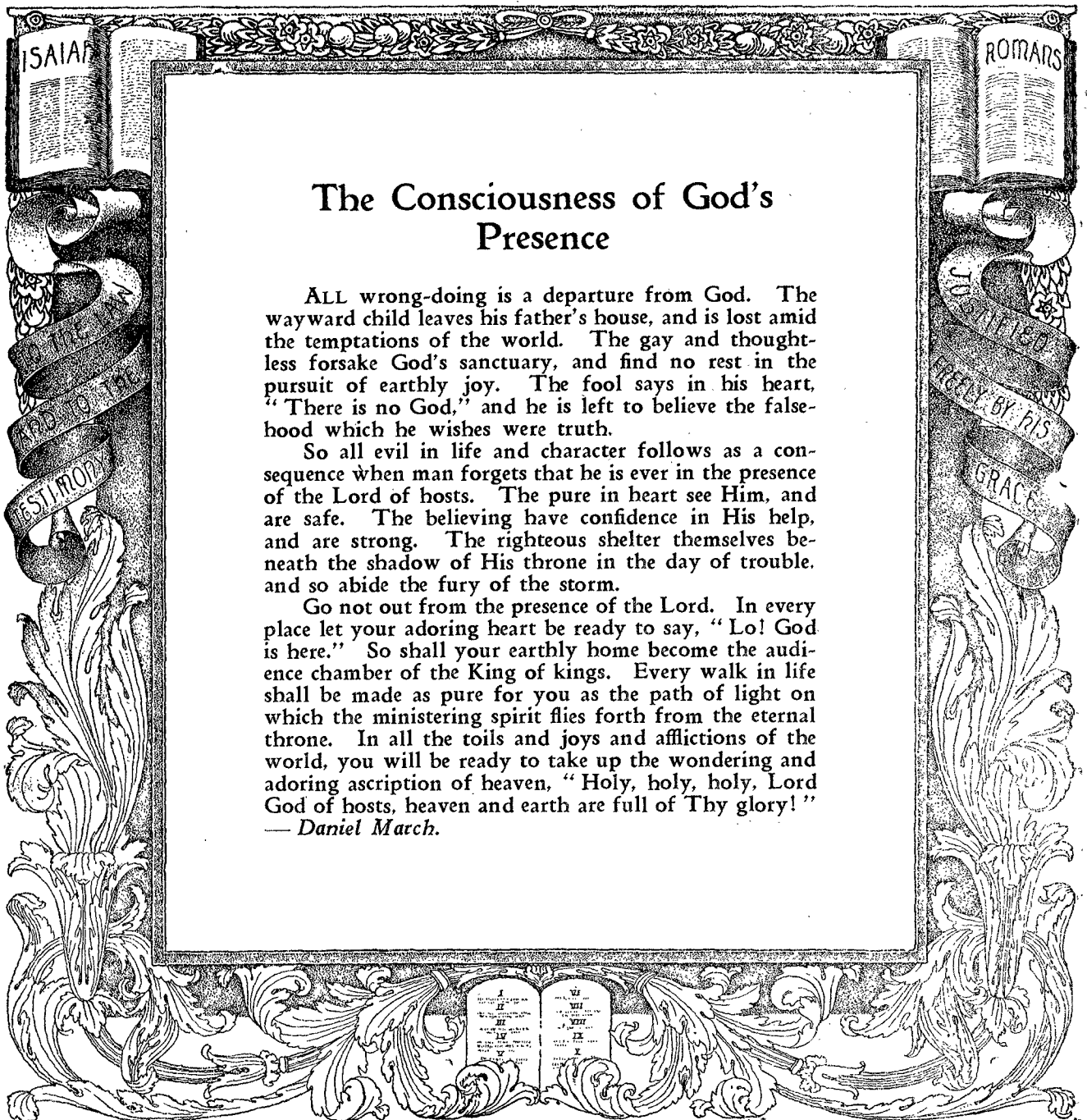
The Consciousness of God's Presence

ALL wrong-doing is a departure from God. The wayward child leaves his father's house, and is lost amid the temptations of the world. The gay and thoughtless forsake God's sanctuary, and find no rest in the pursuit of earthly joy. The fool says in his heart, "There is no God," and he is left to believe the falsehood which he wishes were truth.

So all evil in life and character follows as a consequence when man forgets that he is ever in the presence of the Lord of hosts. The pure in heart see Him, and are safe. The believing have confidence in His help, and are strong. The righteous shelter themselves beneath the shadow of His throne in the day of trouble, and so abide the fury of the storm.

Go not out from the presence of the Lord. In every place let your adoring heart be ready to say, "Lo! God is here." So shall your earthly home become the audience chamber of the King of kings. Every walk in life shall be made as pure for you as the path of light on which the ministering spirit flies forth from the eternal throne. In all the toils and joys and afflictions of the world, you will be ready to take up the wondering and adoring ascription of heaven, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory!"

— Daniel March.



“Preach the Preaching”

“ARISE, go,” said the Lord to one of His ancient messengers, “and preach . . . the preaching that I bid thee.” Truly, we who are engaged in the ministry need to listen continually to the voice of God as He tells us what to preach.

The nearer we get to the end, the more urgently, surely, comes the counsel to hold to the great main lines, the great essentials of the gospel message of salvation for this closing generation. Away back in the days when the movement rose, counsel was given to the messengers as later printed in the little book, “Early Writings:”

“There are many precious truths contained in the Word of God, but it is ‘present truth’ that the flock needs now. I have seen the danger of the messengers’ running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.”—Page 63.

Not the many things that might be preached, but the great essentials, are the themes also for today. The points emphasized in that early counsel are still present truth today:

“Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.”—*Ibid.*

These subjects were timely in that day. It was soon after the experience of 1844, when the light had just come as to the beginning of the cleansing of the sanctuary and the Sabbath reform, making up the great system of advent truth and launching the full advent movement of the prophecy. But these things are equally essential today, “and so much the more, as ye see the day approaching.” Over and over again our ministers must preach them. One of the greatest needs is that believers today, old and young, shall know thoroughly the groundwork and eternal surety of the movement, how exactly it came in the fulfillment of the prophetic word. These things are to be repeated and repeated and repeated. Putting our own new hope and new joy and new conviction into these clean-cut fundamentals every time we deal with them, let us put away all fear of repetition.

Whatever the topic of the preaching hour, let every preacher set the message true to the keynote that is to sound out in every sermon, “and so much the more, as ye see the day approaching.”

“The return of Christ to our world will not be long delayed. Let this be the keynote of every message.”—“Testimonies,” Vol. VI, p. 406.

The fact that Christ Jesus is coming again, and coming quickly, is the great fact at the root of all spiritual experience to the advent believers. It is no mere theory that we are preaching, it is an overwhelming fact that Christ is even at the door. This drives us to the preaching of the great fundamentals which lie at the foundation of the advent message. Here again the spirit of prophecy sums up these all-inclusive essentials:

“Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, ‘Behold the Lamb of God, which taketh away the sin of the world.’

“The twenty-fourth chapter of Matthew is presented to me again and again as something that is to be brought to the attention of all. We are today living in the time when the predictions of this chapter are fulfilling. Let our ministers and teachers explain these prophecies to those whom they instruct. Let them leave out of their discourses matters of minor consequence, and present the truths that will decide the destiny of souls.

“The time in which we are living calls for constant vigilance, and God’s ministers are to present the light on the Sabbath question. They should warn the inhabitants of the world that Christ is soon to come with power and great glory. The last message of warning to the world is to lead men to see the importance that God attaches to His law. So plainly is the truth to be presented that no transgressor, hearing it, shall be excusable in failing to discern the importance of obedience to God’s commands.”—“*Gospel Workers*,” p. 148.

Let the great main lines of truth be set forth in the light of present-day events, which show that all things are moving swiftly toward the end. And in the midst of all the setting forth of the solemn, soul-searching doctrines of the message that reins men and women before the judgment bar, let the invitation be ever ringing out in direct and personal appeal, “Behold the Lamb of God, which taketh away the sin of the world.” In it all, the way of salvation from sin, through the uplifted Saviour of men, must be at the heart of every sermon. There is surely a depth of meaning in the exhortation quoted above: “Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, ‘Behold the Lamb of God, which taketh away the sin of the world.’”

W. A. S.

* * *

Our Refuge

HURTON CASTLE

OUR God is the strength of His people,
A refuge in trouble and storm,
No fear will be found in His children,
He shelters them safe from all harm.

Though the waters shall roar and be troubled,
And the mountains with swelling shall shake,
God’s people are safe from disaster,
They are sheltered secure for His sake.

Be still, then, and know Him, Jehovah;
Exalted by all He shall be;
And in the great day of His coming,
His children His glory shall see.

* * *

WE may keep so near to God that in every unexpected trial our thought will turn to Him as naturally as the flower turns to the sun.—Mrs. E. G. White.

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.

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"Trying the Spirits"

CHARLES S. LONGACRE

IN 1 John the fourth chapter we are exhorted to try the spirits. The Revised Version reads, "Prove the spirits, whether they are of God." John informs us that the spirits that are sent from God confess that Jesus has come in the flesh, "and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." This proves conclusively that the spirits which deny Jesus are not sent from God, for God would not send any spirit to deny His Son; and it also proves that every spirit that God does send confesses Jesus as the Son of God.

But these texts do not mean that the devil, who is the master deceiver, can not and does not send any spirits who do confess Jesus to be the Son of God. There are a number of instances recorded in the Bible where evil spirits did confess that Jesus was the Son of God, and even confessed it to Jesus while He was here on earth in the flesh. On one occasion two evil spirits cried out, "Jesus, Thou Son of God, art Thou come hither to torment us before the time?" Matt. 8: 29.

In Mark we read of a devil-possessed man who, when he saw Jesus afar off, ran to Him and worshiped Him, and cried with a loud voice, "What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God, that Thou torment me not." Mark 5: 7.

When Paul, Silas, Timothy, and Luke visited Philippi in Macedonia, a certain maid who had an evil spirit of divination, continually followed Paul and his associates, the evil spirit crying out, "These men are servants of the most high God, who proclaim unto you the way of salvation." "This she did for many days," says the record. "But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour."

On another occasion certain Jews who saw Paul cast out these evil spirits in the name of the Lord Jesus, likewise came in conflict with one who was possessed with an evil spirit; but when they commanded the evil spirit to come out "in the name of the Lord Jesus," whom Paul preached, the spirit answered, "Jesus I know, and Paul I know; but who are ye?"

These texts and experiences with evil spirits prove conclusively that it is possible for them to confess Jesus and to fall at His feet to worship Him.

Christ warned His followers against the deceptions of false prophets who were to fall under satanic delusions. "Beware of false prophets, which come to you in sheep's clothing," He said. A sheep is used in the Bible as a symbol of a Christian. This means

that we are to be especially on our guard against false prophets that come to us making a high Christian profession. We are not to be deceived by their outward professions of Christian piety, no matter how high sounding they may be, or what outward signs of the most miraculous nature they may present as proof that they are from God. Christ said, "Ye shall know them by their fruits."

"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." Matt. 7: 21-23.

These startling words from the lips of Christ teach us an important lesson concerning the length to which the false prophets will be led in their delusions under the power of satanic influences. These false prophets will confess Christ. The evil spirits that are in them will confess Christ, and in Christ's name they will prophesy. You will hear these evil spirits in the prophets claim, when adjured under test, saying: "It is Jesus, the Son of the most high God, that speaks."

All these scriptures indicate that we must be prepared for just such satanic delusions, while the false prophets are prophesying in the name of Christ. We must be prepared to stand in the presence of mighty signs and miracles wrought by false prophets in the name of Christ, even to the casting out of devils, healing all manner of disease, foretelling future events. They will tell all about your past, as well as the most secret things in your life. There is not a physical sign or miracle which God has ever wrought through His true prophets, that the false prophets who are under the power and delusion of Satan, will not seek to counterfeit to the extent of deceiving, if it were possible, the very elect of God.

We are told in the Scriptures that just before Christ comes the second time, Satan will work "with all power and signs and lying wonders, and with all deceivableness." We are told that Satan will deceive "the whole world;" that "the spirits of devils, working miracles," will "go forth" to deceive "them that dwell on the earth by the means of those miracles which he had power to do."

Not only will Satan send forth prophets to prophesy in the name of Christ, and work all kinds of miracles in the name of Christ, but he will send forth persons, claiming to be Christ.

"Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of heal-

ing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures."—*The Great Controversy*, p. 624.

These false prophets will predict future events, and definitely set the very day for Christ to come. They will claim that He has come spiritually, and that only those who are spiritually minded saw Him come and recognized His manifestation as the fulfilment of prophecy.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld.

"The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.'

"But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. . . . Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only?"—*The Great Controversy*, pp. 624, 625.

"The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*Id.*, p. 593.

Any prophets who put their predictions and writings above the authority and teachings of the Bible, are false prophets. Sister White always pointed us to the Scriptures, and exhorted us to prove every doctrine by their teachings. "The Bible, and the Bible only," she says, is to be the test of faith and of satanic delusions.

Satan appeared to Christ in the wilderness of temptation.

"There came to the Saviour . . . one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. As God had sent an angel to stay the hand of Abraham from offering Isaac, so, satisfied with Christ's willingness to enter the blood-stained path, the Father had sent an angel to deliver Him; this was the message brought to Jesus. The Saviour was faint from hunger, He was craving for food, when Satan came suddenly upon Him. Pointing to the stones which strewed the desert, and which had the appearance of loaves, the tempter said, 'If Thou be the Son of God, command that these stones be made bread.'

"Though he appears as an angel of light, these first words betray his character. 'If Thou be the Son of God,' The word of God was Christ's assurance of His divine mission."—*The Desire of Ages*, pp. 118, 119.

It was by the Scripture alone that Christ was able to meet Satan's deceptions and discover that he was not an angel sent from God. Christ had no other way to discover this deception.

"Jesus met Satan with the words of Scripture. 'It is written,' He said. In every temptation the weapon of His warfare was the word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a 'Thus saith the Lord,' was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage."—*Id.*, p. 120.

An angel clothed with the glorious light of heaven may pretend to bring us a message from God, and work mighty miracles to prove the message to be of divine origin, yet such an angel may be a deceiving spirit sent from Satan instead of God. Our only safety from Satan's deceptions is to follow implicitly the Holy Scriptures and the law of Jehovah. Every person has the divine permission to question, and test, and prove all spirits "by the word of God, which liveth and abideth forever," before accepting their message.

* * *

Greater Glories

EDWARD J. URQUHART

I HAVE stood on the Rocky Mountains,
Where majestic beauty dwells;
Stood besides the broad Pacific,
And rode its mighty swells.

I have gazed on Shasta and Whitney,
Fujiyama of Japan,
Where majestic, tranquil glory
Mocks the feeble works of man.

I have seen entrancing landscapes,
Sunsets tinged with many a hue,
All the glories that are offered
In the Old World and the New.

I have sailed the Yangtze River
Where the junks of Cathay ride;
Kenned the Eastland's age-old cities
Where they stand in all their pride.

Yet I long for grander visions,
Greater glories than I've seen,
Landscapes that are broader, fairer,
Trees more perfect and more green;

Long for mountains more majestic,
Rivers fairer than our own;
Long for harmonies more perfect
Than to mortals here are known;

Long to see the New World's beauties,
Claim the rapture they will bring;
Long to see the untold glories
Of the city of our King.

Haste then, Time, and sweep us onward
To those realms of light above,
To the perfect scenes of glory
Smiling in the land of love.

To that place where all creation
Waits at youth-time and at spring,
To the home of God and Jesus
To the city of our King.

Seoul, Korea.

* * *

"ALL that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best."

STUDIES IN ROMANS

I. The Epistle and Its Time

MILTON C. WILCOX

THE book of Romans carries us back to nearly eighteen hundred and seventy years ago. Nero, young in years, old in profligacy, vice, and crime, is on the throne of the great Roman Empire. The governor of Judea is Felix, a corrupt, pleasure-seeking time-server, who came up from slavery.

The gospel of God is making great progress throughout the world. Paul is in Corinth, a great metropolis of that time, or its vicinity, where he remains for three months. Acts 20:3. He is on his third and last missionary journey.

He wishes to make another tour, and in that tour visit Rome. But he learns that Phebe, a Christian widow of influence, is soon to visit Rome on business, and he seizes the opportunity to send to the church in the imperial city an epistle, or letter, telling them who he is; of his interest in them; his prayers for their progress; his desire to visit them and help them in the Christian life (Rom. 1:8-13); to commend to them Phebe (16:1); to bring again to their remembrance God's great gospel plan of salvation (15:14-16); and to greet loved ones and gospel helpers whom he knew, some of whom had labored with him, and who had gone to Rome from other churches brought out by himself. And did not the One whom Paul served, seeing the great apostasy to come, desire that it should be met beforehand by a gospel message addressed to His people in the city where should beat the very heart of the coming apostasy?

Rome somehow seemed to come into the plan of Paul's life; sometime he "must also see Rome." Acts 19:21. But how little he dreamed of the way it would come about!

The Epistle

That the epistle to the Romans was written or dictated by Paul there is little question, even among the critics. That it was not a mere personal letter is clearly revealed in the epistle itself; for it breathes in this world-message the Holy Spirit throughout.

Romans is placed the first of the Pauline letters in the Scriptures largely because of its full-rounded doctrinal importance. The fact that it was addressed to the church in the capital city of the empire, may also have had its influence. Chronologically it is the sixth of the epistles from Paul, preceded by the two to the Thessalonians, the two to the Corinthians, and the one to the Galatians. Romans is one of the seven great books of the New Testament.

As one studies the book, its greatness, its breadth, its depth, grows upon him. Tyndale, the translator of the Bible, well called Romans "a light and way into the whole Scriptures." That godly, suffering, devoted minister of France, Adolph Monod, who learned God's love through affliction, wrote:

"Toward the close of one of my nights of suffering, at half past four I asked my kind watcher to read me a chapter of the Word of God. He proposed the eighth of the epistle to the Romans. I assented, but with the request that, to secure the connection of ideas, he would go back to . . . the fifth. We read in succession the four chapters, 5, 6, 7, 8, and I thought no more of sleep. . . . Then we

read the ninth, and the remaining passages to the end, with an interest always equal and sustained; and then the first four, that nothing might be lost. About two hours had passed. . . . I cannot tell how I was struck in thus reading the epistle as a whole, with the seal of divinity, of truth, of holiness, of love, and of power, which is impressed on every page, on every word. We felt that we were listening to a voice from heaven."

Romans is systematic in the development of its purpose, but it is not scientifically cold and dreary. It presents mighty arguments and effective, but it is not polemic or controversial. Its object is to show the love, the power, the wisdom, the grace, the righteousness of God combined in the great divine plan that saves alike Jew and Gentile. The great fundamentals of divine truth are found in the epistle, and there is perfect balance among them. Vincent truly says of its teachings:

"Grace does not imply liberty to sin, but a change of masters, and a new obedience and service. Grace does not do away with God's holy law, but only the false relation of the natural man to that law." "The epistle must be grasped entire. No portion of the New Testament lends itself to more dangerous distortion of truth through fragmentary use. No one of Paul's epistles is so dependent for its just effect upon the perception of the relation of its parts to the whole. Its logic and its feelings are inseparable. It answers the highest test of eloquence in stimulating emotion with profound thought, and in fusing thought into feeling."—"Word Studies," Vol. III, pp. 11, 13.

No book of the Bible is more woven into the warp and woof of the writer's experience. Oftentimes in prophecy the writer of the book speaks for God beyond his own experience, beyond his personal knowledge. So in dealing with history. Often he writes of things he would naturally omit; and omits things he would naturally record. He becomes the amanuensis of the Spirit. But in the study of Romans you feel that Paul is writing of the things of his own experience.

The book of Romans naturally divides into seven parts:

1. The address. 1:1-7.
2. The introduction. 1:8-15.
3. The doctrinal or teaching part. 1:16 to 8.
4. Lessons of God's dealings with Israel. 9 to 11.
5. Practical instruction in the Christian life. 12 to 15.
6. Salutations to individuals. 16:1-23.
7. Benediction and ascription. 16:25-27, 24.

In these studies, which are not exhaustive, and it is hoped may not be exhausting, various methods may be used to develop the text according to the nature of the Scripture of the lesson. But in all cases the purpose of the lessons is to make the God-breathed word dominant; it is that we who study may hear God speaking through His chosen servant; and therefore we may gladly receive His word, that it may work effectually in our hearts who believe. 1 Thess. 2:13.

Let us not fix the meaning of the word before we study; rather let us cast aside all theories, and learn from our epistle what God teaches. Need it be said that we must have the illuminating, broadening, molding help of His Holy Spirit?

(Concluded on page 7)

Our Lord's Great Prophecy

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

Thoughts on Matthew 24:9-14

CALVIN P. BOLLMAN

"9. THEN shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake.

"10. And then shall many be offended, and shall betray one another, and shall hate one another.

"11. And many false prophets shall rise, and shall deceive many.

"12. And because iniquity shall abound, the love of many shall wax cold.

"13. But he that shall endure unto the end, the same shall be saved.

"14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

These verses are part of a prophetic bird's-eye view, so to speak, of the history of the world, given by our Saviour, from His time down to the close of sin's dark reign, and to that wonderful consummation often referred to as the end of the world.

Very soon after the "wars and rumors of wars" of verse six (covered in the study of last week), general persecution of the church developed. The earliest persecution of Christians was due largely to the hostility of the Jews. Later, as believers and congregations increased among the Gentiles, the Roman officials, from town clerks to royal governors and emperors, became zealous for the old objects, and forms of worship, and the scripture was literally fulfilled: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake."

Many remained true, even under the most cruel torture; but some purchased their lives by becoming informers, and betraying friends and kindred to death.

False prophets, or teachers, abounded; false miracles also became common, and by these many were deceived. Abounding iniquity caused the love of many to grow cold. But ever since the first call of sinners to repentance there have been found some who would respond to the divine invitation by turning away from sin and walking in the path of obedience to the divine law. And to these the promise is given, "He that shall endure unto the end, the same shall be saved."

It is not enough to start right; there must be endurance. In another scripture the promise is, "In due season we shall reap if we faint not." Gal. 6:9.

But the end of the world cannot come until God's work for the salvation of the lost shall be finished. Verse 14 declares: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This same thought is further emphasized by Mark:

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:26-29.

Observe that when the harvest is come, "immediately He putteth in the sickle." Note further that

Matthew 24:14 says nothing of the conversion of the world, but speaks only of the gospel's being preached as "a witness." The Bible knows nothing of a millennium during which all men will turn to God. On the contrary, we read the declaration of the apostle Paul:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

Our Saviour Himself implied very pointedly, in words recorded in Luke 18:1-8, that when He comes the second time, genuine faith will be well-nigh extinct on the earth. Again, in answer to the question, "Lord, are there few that be saved?" Jesus answered, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24.

And again we read these words of the Master:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

The texts that are thought by some to prove the world's conversion do not teach any such doctrine. True, the will of God shall yet be done on earth as in heaven, and for this we all pray; but it will not be by world conversion, but by the destruction of wicked men and nations, as the second psalm bears witness. Addressing the Son, the Father says:

"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." Ps. 2:8-11.

Rightly understood, Matthew 24:14, together with the development of gospel work, affords the plainest possible evidence that the coming of the Lord is nigh, even at the door. The entire world is now open to the message of salvation as never before. Within the last decade most extraordinary progress has been made in spreading abroad not only the gospel as it has been preached for many centuries, but the special message of the soon coming of the King and kingdom is now being proclaimed, both by the printed page and by the living preacher, even in the dark places of the earth. Not alone civilized peoples, but the cannibal islands of the South Pacific have heard the message of Revelation 14:6, 7, and thousands are turning from their dumb idols and horrible feasts to serve the Creator.

The Scriptures, either in whole or in part, have been translated into 770 different languages, thus making the good news of salvation available to almost the entire human family. How fully "this gospel of the kingdom" must be preached "in all the world

for a witness unto all nations," we are not told, but surely when the apostle Paul could in his day testify as he did in Colossians 1: 23, A. R. V., that the gospel had even then been "preached in all creation under heaven," may we not well believe that the same glorious gospel message which Paul preached to the people of his time, has well-nigh done its work for this generation and for the modern world?

We now have the Scriptures not only translated but actually printed, in whole or in part, in nearly eight hundred languages, whereas in the apostles' day they were only laboriously written by hand in probably not to exceed four languages,—Hebrew, Greek, Latin, and Aramaic.

Of course thousands and tens of thousands heard the gospel then who had neither opportunity nor ability to read in written form the story "of Jesus and His love." The same is true today. Then the living preacher had penetrated to every part of the Roman world, and in other ways the gospel had gone farther afield than the limits of the Roman civil administration, and many of the barbarians had heard and some had accepted the message of salvation. How much more is the same true today. Where in all habitable lands has witness not been borne to the saving grace of Jesus of Nazareth?

And so every penny given to missions, every copy of the Scriptures printed by the great Bible societies, every missionary who sails to lands afar, every prayer offered in sincerity of heart and humility of spirit for the coming of the promised kingdom, is helping to forward the great work of the gospel, the finishing of which will bring the end foretold in Matthew 24: 14.

Personal Responsibility

OLIVE SANTEE-SMITH, M. D.

BACK in the very beginning of time, this principle of personal responsibility was in evidence. The archdeceiver, then a shining angel in glory, was personally responsible for the defection and final expulsion from the home of God of one third of the heavenly host. Having been cast into the earth, he became personally responsible for the temptation and fall of our first parents, and for all the woe and wickedness that has blighted this world ever since.

Cain tried to evade this principle in his question to God, "Am I my brother's keeper?" How well Noah sought to fulfil it when he preached to those sin-hardened antediluvians for one hundred and twenty years, begging them to forsake their evil ways and be saved in the ark. We are reminded also of Abraham and his earnest solicitations for Lot and the people of Sodom, in his repeated requests for the sparing of the city; and of the unfaithfulness of Lot in fulfilling his personal responsibility, as evidenced by the death of his whole family except two daughters. Moses is a striking example of integrity to personal responsibility for those intrusted to his care, for we hear him saying, "Oh, this people have sinned a great sin. . . . Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32: 31, 32.

This principle has not been lost sight of, even down in the Christian dispensation, for we hear Paul saying, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Again we read: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy

gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Again Paul admonishes us, "Bear ye one another's burdens," thus showing that he recognized the fact that we each have a very real and personal responsibility toward those about us.

Did not Christ, our great example, make this very clear when He left His home of purity and love and light, and came to this earth to pay the supreme price for lost man because He knew there was no other way by which the creatures He had made could be brought back? Was not this the acme of unselfish recognition and fulfilment of personal responsibility?

Responsibility means sacrifice, but we should not shrink. Let us first sit down and count the cost before accepting a call to a place in God's work, no matter whether that place be large or small; then, having put our hand to the plow, let us not desert our post of duty. Of course it means deferring the car ride or the visit with friends to some other time when our aid is not pledged to God. Most certainly it means a denial of the natural feelings, to rise and do our duty when we feel like lying still in bed on Sabbath morning. Perhaps the one who must be called to fill our place had the same inclination.

Is it not a case of which is uppermost in our affections, self or Christ, in any of these instances? If there is any really good reason why we cannot give our energies to the work of God that has been desired of us, let us not, in the first place, accept the responsibility; or if, after a time, such reason should arise, let us go directly to the one having that line of work in charge, state the difficulty, and be released, so some one else can be secured and the work not be crippled. But if we are endeavoring to continue, let nothing avoidable come in to mar it. "Cursed be he that doeth the work of the Lord negligently." Jer. 48: 10, margin.

This work was begun in sacrifice. Christ sacrificed His home and His ease and the adoration of the heavenly host to make it possible that we might be saved. The pioneers in this message back in the early days sacrificed as we would hardly think possible. Think you those who are carrying this gospel to the uttermost parts of the earth are doing so without sacrifice? What are we doing? Are we making a covenant with God "by sacrifice," or do we expect to reap the reward of the faithful by some other, easier means? There is not seen among us the spirit of sacrifice that formerly existed.

What say you, friends, are we together for the bearing of personal responsibility faithfully, even though it calls for sacrifice, or are we for self?

Loma Linda, Calif.

I. The Epistle and Its Time

(Concluded from page 5)

And the Spirit is given willingly to those who will truly seek. Luke 11: 9-13. Therefore let us seek together, pray together, and expect together, that God will reveal to us and in us His great salvation. "If any man willeth to do His will," says the Master Teacher, "he shall know." John 7: 17.

Surely we should be willing to meet the simple test. If we do meet it, we shall find God in this wonderful epistle, Saviour, Friend, Guide, through Jesus Christ our Lord.

In the next article we enter upon the direct study of Romans.

IN MISSION LANDS

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

The Printed Page in Russia

W. K. ISING

WE are all interested in good news from Russia, and it is encouraging to read the letters that have recently come to us from that country, letters which are indicative of the dawning of a new era in our work, especially in regard to the circulation of literature.

Our brethren have been granted permission to print two periodicals, one called *Golos Istiny*, which means "The Voice of Truth," and another in the German language, the *Adventbote*, or "The Advent Messenger." These papers were issued for the last time about eight years ago, and their publication has had to be suspended during this long interval.

Apart from providing such valuable channels for the dissemination of the message, these papers will also include the Sabbath school lessons, or Bible studies, as they will be called here. Thus far, rather old copy has been used. For the last two quarters of last year the lessons used in 1908 and 1909, respectively, were reproduced, as there were no others available. These lessons were duplicated in sufficient number on the few typewriters they had, so that at least each church was supplied with one copy. These were then recopied by hand by the church members; so that all had the lessons for personal study.

When visiting our churches at different points, we found our brethren carrying little pamphlets with them in which these lessons were copied, and consulting them in the regular study. These notebooks also, in many cases, included various hymns usually sung at the regular services. The few books in circulation all appeared to have been well used, as were their Bibles. Everybody took an active part in the study. As in the days of Samuel the prophet, "the word of the Lord was precious" to them, indeed, and it appeared to us that this very fact of the scarcity of the Word and the difficulty of preserving this treasure, was a mighty incentive to our people in their zeal and missionary effort.

They have now asked the permission of those in authority to grant the importing of 500 German hymn books with tunes, and 2,000 Russian and 1,000 German Bibles. In addition to this our brethren are negotiating with the Baptists and the Evangelicals for the printing in Russia of 50,000 Russian pocket Bibles. Our share on this proposition would be about 30,000 rubles, or \$15,000.

These plans are subject, of course, to our supplying the necessary funds, as our brethren will be unable of themselves to meet this expense with their meager means for carrying on the work. We have long looked for the day when the printed page, the message of "peace, good will toward men," could again be revived and liberated from the shackles which have bound it all these years. The day seems to be dawning, and here is our great opportunity that we must not allow to slip by unimproved. With the prospect of soon starting our medical mission work in the Volga

republic, and the publication, in connection with it, of much-needed health literature, the Lord is preparing the way for an important forward movement in this large country. It sounds like the dawn of a new day.

A little beginning at printing had, in fact, been made when we were there. They had printed what is known as the "Declaration," which is a draft of the principal points of our faith as adopted at the Moscow congress last August. When counseling at this place with some of our leading brethren on our return from the Volga, only two German copies were available, as the printers had failed to send them on. These made the round among the brethren, and it was touching to see them admire this little leaflet as the first printed product again after so many years of patient waiting and toiling.

As we watched their faces radiant with delight, each one expressing his regret at not being able to take a big parcel home with him for circulation, we were incidentally reminded of that historic event, some hundreds of years ago, when Gutenberg printed the first line with his movable type,—“And there was light,”—soon to be followed by the whole Bible as the first large book to be published. We are making history over again in Russia today.

As I write these lines, I am reminded of another incident that was very touching. It was one of the last nights of our stay at Moscow. I could not help enjoying, after tiresome travels, the comparative comfort of Brother Löbsack's bed while he lay on a mattress on the floor. Though we were always late retiring,—seldom before midnight,—he was usually up early in the morning, before dawn, and seated with his back leaning against the wall, he would be looking over the pile of correspondence that had come in, or gleaning the Russian dailies to keep informed on the trend of affairs.

That particular morning he was busying himself earlier than usual, so that I awoke wondering what was stirring him at such an hour. I leaned forward a little, and espied him reading a book, evidently under great emotion. On inquiring its title, I learned that it was a copy of the German edition of "Our Day" that had fortunately come through with the mail from Hamburg. In our discussion Brother Löbsack very feelingly said to me, as he turned over the pages and looked at the pictures: "What a fine book this is, and what a privilege you people outside have in reading such excellent books! Oh, if we could have but one such book as this for our brethren and our Russian people, the work would grow by leaps and bounds, and you would see thousands upon thousands gathered into the fold!"

Words cannot express the effect of this simple, pathetic, spontaneous appeal upon my heart. In an instant, as it were, our voluminous literature in the principal languages passed in review before my mental vision. And here were twelve thousand of our own brethren and sisters and one hundred forty

million Russian-speaking people, all more or less religiously inclined, without a single copy of such books as we enjoy in large numbers. Will not God hold us accountable for this condition when there is a possibility of lending a helpful hand? Shall we not make an effort to step into such openings in bringing the gospel message to this people?

* * *

The Karens of Burma

H. BAIRD

THE Karens of Burma are a very interesting race of people. They are divided into a number of different tribes, speaking separate dialects, and for the most part inhabiting the hill country of lower Burma.

The tribe of Karens who have proved most susceptible to Christianity are the Sgaw Karens, the Christians of this tribe now numbering thousands. The American Baptists have established a strong work among these people; and other societies, as the Roman Catholics, Church of England, and the Methodists, also have quite a following. Apart from these sects there are a few distinct Karen sects who claim to be worshippers of the true God.

Last month it was my privilege, in company with our Karen evangelist, to visit three sects of these interesting people. We first visited the Maw Ley Karens, who are said to number a few hundred. They are scattered about in the hill country of the upper region of the Sittang River, their main center being Klaw Maw, a village about twenty-five miles north of Shwegyin. It is at this place that they have their house of worship and their peculiar idols,—one small, pagoda-shaped stone said to represent God, and two human-like headless forms said to represent Adam and Eve. They are represented headless owing to the old tradition that they lost their heads at the time of the severe persecution at the hands of the Burmese.

These people deny that they worship idols. They say that, being illiterate, they need something to cause them to think of God. They worship twice daily, once in the morning before daybreak and again in the evening at sunset. Their worship consists of the singing or chanting of old Karen poetry, and praying long prayers to God, after which "Tar Blu" (Thank you) is said three times, the gongs are sounded, and worship is over.

At the time of our visit we found that the population of this village had greatly decreased, owing to the poorness of the land and scanty harvests, but we also saw signs of decay in their religion. One of the images, a headless form, had disappeared, and on questioning as to its whereabouts, we were told that perhaps the others would be done away with before very long.

We did our best to point them to the true way,—Christ,—and trust that they will be led to give up their ideas of an earthly kingdom, and to seek a preparation for the kingdom of Christ which is soon to be ushered in.

The next ones we visited were the "Oil Anointers," a sect of people who are easily distinguishable from a distance by their white clothing. Many of them understand the Bible, and quite a number of them at one time belonged to Christian churches.

They are extremists in many respects. Their extreme ideas concerning white clothing and anointing with oil, they claim from the Bible. They are also very pious, and are expecting a deliverer to come in the near future. The true nature of their expectation

may be understood from a little incident that was related to me concerning their leader:

He is an elderly man, and a few years ago was left a widower. Some little time after the death of his wife, he took a young virgin into his home, at the same time announcing that she was to give birth to a son, and that they were to call his name Jesus, for he was to be their deliverer. Well, the child was born, but it happened to be a daughter instead of a son. So the Oil Anointers were disappointed, and since that time many have left their ranks in search of something better.

No doubt the overruling hand of God was in this, and we trust that some of these disappointed ones may find the true Deliverer.

The sect of Karens that have been of special interest to us are the Klebo Karens. Their interesting feature being the keeping of the seventh day as the Sabbath.

They are an offshoot from the Church of England, and are led by a Karen bishop who claims to have visions and revelations from God concerning the leadership of his people. His latest revelation is that he and his people are to keep Tuesday, the third day, for their rest day instead of the seventh day.

We visited one village where the people were not at all pleased with the bishop's last revelation; they question his authority for the change. We spent Sabbath with them and attended their worship. Being in a poor village, the church building was only a small, rough structure, but it was fitted up with an altar, a prayer desk, and a pulpit, as in English churches.

At the sound of the gong the villagers assembled. Presently the leaders appeared, and made their way to the front, where they proceeded to don their robes, a process that was very interesting. With bare feet, unkempt hair, and dirty clothes hidden by long black robes and surplices, they led out in the service. There was a Scripture reading, followed by the reading of long prayers and the chanting, all of which seemed very formal to us. We were quite relieved when a change was made, and we were asked to speak. We made the best of our opportunity, and instructed them concerning the Sabbath and its real meaning.

One thing worthy of mention in this village was the choir; a purely Karen choir, singing Karen poetry to Karen music. It was something that I had never heard before. I have heard many Karen choirs sing Christian hymns, and enjoyed them, but to hear real Karen music was a rare treat.

At this village we met the bishop's son, the young man who is aspiring to the leadership of these people upon the death of his father. He claims already to have had visions from the Lord, but the hearing of one of his visions will suffice to show that he is not intimate with the true Source of light.

He relates one vision as follows:

"Some time ago I gave up the use of tobacco and betel nut and flesh foods. I continued to do without these things for a period of six months, after the end of which time I saw the Lord in vision, and He said to me, 'Thara Cephus, you have endured the test, I now give you permission to use these things if you wish.'"

Many of these people have had a glimpse of the true light, but owing to illiteracy and ignorance, have wandered into bypaths. We trust and pray that the Lord will use us in leading some of them from the paths of darkness into the glorious liberty and light of Jesus Christ.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

My Mother's Hands

MRS. IVA M. HANSON

OF all the dreams that crowd the hours of night,
Or visions floating on some friendly breeze,
There's one that comes most often to my sight,—
A picture old but new,—my mother's hands.

'Tis true her face is sweet, and sweeter grows
As each new year adds to its magic charm;
But in my thoughts that come in calm repose,
There's naught so beautiful as are her hands.

They are not white like pearl of ocean bed,
Nor decked with jewels bright nor costly gems;
The years have worn weird wrinkles there instead,
Each giving added grace to tired hands.

Their every line speaks soul-love spent for me,
And every stain means toil to ease my path,
And every tight-drawn vein which there I see
Doth make them fonder, fairer, dearer hands.

I think of how they soothed my babyhood,
Of aches and painfulness they bore for me;
Though cramped and careworn, yet work on, they would.
'Twas love that made them patient, kindly hands.

They've covered oft her eyes, tear-stained for me,
And folded much in prayer my soul to guide;
And then their weariness was made to flee,
And not too heavy seemed those tired hands.

And oft they plucked the sharp thorn from the rose,
And suffered all the cruel scratch and sting
That I might have the joy that youth time knows.
Ah! precious are those lovely, tender hands.

A thousand times the page of Holy Writ
By them was turned, that she might guide my feet.
All that my life shall be, by them made fit,
I owe to faithfulness of mother's hands.

And if again I may not see them here,
I cannot be denied to see them still;
For memories of childhood days are dear,
And hour by hour I see my mother's hands.

Spion Kop College, South Africa.

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A Happy Married Life

WHEN Robert Newton, the Wesleyan pulpit orator, married, he and his bride began the married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. Mark the result! When an old man, Mr. Newton remarked: "In the course of a short time my wife and I shall celebrate the jubilee of our marriage; and I know not that during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

That was certainly a happy married life. What made it so? No doubt strong mutual affection, congeniality of tastes, habits, and pursuits had much to do with it; but did not religion have more? Did not that hour of daily prayer make the bond of peace so strong that none of the manifold trials of a long public life could even strain it?

Had religion been stricken from their lives, would not pride, vanity, or passion have grown into a power of discord in their hearts? Did such absolute peace ever reign undisturbed over the married life of any irreligious pair for half a century since the fall? Does it reign over the reader's married life? Is not the religious element needed in his married life to render it even tolerable?

Consider the claims of religion, my reader, from this standpoint, and you will conclude that religion is needful, not only for your present and eternal happiness, but also for your domestic enjoyment.—*Selected.*

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The Lesson of the Well

R. E. STEWART

WHEN I was a small boy, my father decided to clean out and repair the family cistern before the coming of the spring rains. In order to make the task easy and get it quickly done, each member of the family volunteered to help. Several pumped out the remaining bit of water, several helped build the improvised windlass, while others gathered the necessary materials to make the repairs. All were happy to have a part in such an interesting work.

When all was in readiness, each member of the family, beginning with my father, was let down into the cistern to inspect its condition and to enjoy the novel ride. Afterward, my father and I were lowered again to begin the work. Very frequently we looked up from that dark, damp hole in the earth to those above, who were so much interested in what we were doing, and upon whom rested the responsibility of getting us out when the work was done. Those above eagerly peered down into the cistern while the work was in progress, anxious to help in any way possible.

Figuratively speaking, there is a similarity between that experience and going into a foreign mission field. As I recently arrived in Cuba with my family, I felt that we were being let down into one of the world's cisterns of vice and sin, to help make repairs and get it ready for the reception of the latter rain. We appreciate the privilege we have of being counted again among those who are laboring in foreign mission service; and as we left the homeland, we felt moved to pray in behalf of those who are laboring at the home base to find other workers and supply the means to support those who have gone down into the world's cisterns of heathenism.

We know from experience how often the workers in such places think of and pray for those who hold the ropes; and we know, too, that it is partly by the interest and help and prayers of those who have let them down, that the work is being done. May we be true and faithful to one another, and to Him who has called us to the work. The work is one, our interests are mutual, and our prayers are united, and soon those who have gone down and those who have held the ropes will rejoice together over the finished work.

Havana, Cuba.

Self-Control

To be able to control oneself is a great acquirement. Solomon says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

There are many people who have religion enough to bear great reverses with real heroism; and when severe disappointments fall to their lot, they can say, "Thy will be done," with apparent perfect submission. But what is wanted is sufficient religion to enable men and women to be patient with human weakness, to keep their temper when a child is fretful, and to be courteous to a bungling shopkeeper.

It is said that when Mrs. Garfield was mistress of the White House, on one occasion an old gentleman, one of her former neighbors, visited the capital, and was invited to dinner. In his embarrassment at his unusual surroundings, he let fall the beautiful china cup holding his tea and it was broken to pieces. A frown was on some of the faces present; but Mrs. Garfield said, "Never mind; these cups are frail things—see!" and taking up one, she broke it in her hand. This act of true courtesy was a lesson to every person present.

The following incident well illustrates the value of self-control:

"One day I stood watching my mother making strawberry preserves. Beside the stove stood a large milkpan containing squash for pies, with the milk and eggs already added.

"Now, Bridget," said my mother at last, in a satisfied tone, 'it is done; take the kettle off.' This was accomplished; and then, with almost incredible stupidity, the girl actually emptied the strawberries into the squash.

"My mother turned her head just too late; she was quick and impulsive, but there escaped her lips only a despairing, 'O Bridget!'

"Then, as she saw the girl's instantly regretful face, she uttered no angry reproaches, no useless lamentations. No doubt when my tired mother, who was not strong, went up stairs to rest, she felt disheartened, and thought that her time, labor, and material had all been wasted; but probably she never did for me a more valuable morning's work than when she gave me that unconscious lesson in sweet self-control."—*W. E. C.*

* * *

The Gift and the Giver

THE night was raw and dreary, and the streets down by the wharves were at their worst. One man, wandering through them, found them terrible. He was not a poor man as the world defines poverty. He had plenty of money. But he was bankrupt in joy, in hope, in enthusiasm and purpose in life,—in everything that makes the years worth while; and he was trying to push his courage to the point of putting an end to it all that night.

But some one was down at the wharves before him—a miserable little outcast, shivering and starved, who begged him for help. Impatiently he flung the child a coin. The boy snatched it, and ran off as fast as his weakness would let him. The man watched him a moment, and then the whim seized him to see how the child would spend the money. He followed him listlessly; he was not much interested, but it would serve to fill a few minutes.

The boy made his way to a wretched eating-place, and the man watched him through the dirty window.

What he saw startled him. He had known that there were hungry people in the world, but never, until he saw that starved child ravenously devour the unappetizing food, had he realized what hunger really was. When the boy came out, the man was waiting. He had forgotten the wharves and his purpose that night; he had found something to do; he had to see that that boy did not get into such a condition again.

There was only one way: he must take care of the boy himself. There were plenty of discouragements, but the man did not give up; the difficulty of the problem put him on his mettle. It did more than that: one boy, even with all a boy's possibilities, was not business enough for a man; so there were other boys with other and still larger problems. The man who had thought of killing himself because there was nothing interesting to live for, became a Christian and a philanthropist, whose life was full to the brim. He was saved by a gift to a beggar.

But that was not quite all the truth. He might have given that coin to one of the organized charities. They would have fed the child, and put him in the way of oversight and training. The result to the boy might have been much the same. But not to the man. It was the bit of himself that he gave, even though it was nothing more than listless curiosity at first, that led him finally into the heart of life. Organized charity is wise, but it must mean organized hearts as well as bank books, or the blessing is lost.—*The Western Home Monthly.*

* * *

Silent Forces

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with great sledge hammers, drive and drive the wedges into the flinty rock. And yet, once in a while they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fiber are selected.

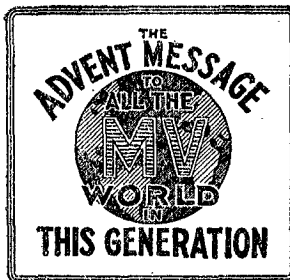
Now you begin to shake your heads and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait, until we explain.

The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge hammers often fail; but tears, prayers, and a patient example, never fail.—*Alexander Clarke, D. D.*

* * *

PARENTS' affection is best shown by their teaching their children industry and self-denial.—*Burmese.*



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.

(Conducted by Chester A. Holt, associate editor of the REVIEW, in Collaboration with the Missionary Volunteer Department.)

What About This "Y" Department?

What shall we do with these two pages that the folks here at Takoma Park have got into the habit of calling the "Y"? They have been given to us young people, and for a little while it has fallen to me to look after them a bit, and I should like to talk them over with the rest of you.

Now here is our problem: We haven't much space. That means we must know pretty definitely what we want, and leave out the rest. We may never come up to our ideal, but we certainly will increase our chances of doing so if we know what it is.

May I suggest, then, that there are three marks I wish we might aim at? Here they are briefly:

FIRST, can we not put our emphasis on experiences—those with a meaning? There are thousands of us up and down the earth who could press something of our lives into these pages, just as that young woman did who told us her own true love story, and as other young people are promising to do in future numbers. And this need not be confined to young people. What we want is young experience. Frequently that can be given with fuller understanding by men and women who look upon it with the perspective of ripened years.

SECOND, I want to confide to you that in my own brief experiment with life there is one field of wonderful adventure which I am only beginning to explore. I catch imperfect glimpses of it, but it opens up as a region so vast that after a million years of intent and delighted discovery, I think I shall still feel I am just beginning. Sometime

I think I shall write about it—what I have discovered to be the truly Great Adventure. But now I mustn't do more than tell you what it is. I mean personal friendship with Jesus. It would be a very great pleasure to me if we could make these pages a meeting point for the mutual friends of Jesus, and lift Him high among us as we are told to do by bringing what our own experience has taught us of His "preciousness."

THIRD, I wish we might get acquainted. That is perhaps a very selfish use to make of this department. But I confess quite shamelessly that I am less interested in the department than I am in you. If we could shake hands and get acquainted, I should be delighted. If you could bring yourself to tell me something of your hopes and discouragements and aspirations and besetments, I should be even more delighted. If you know Jesus, and have happiness and peace in Him, so that your Christian life is an enchanting life, I should be happy to know it. And if not, I should like to know that, too, for we might talk together, or I might introduce you to some one else, and altogether we might help each other to an experience of real satisfaction in spiritual things.

But now—we are not acquainted; but may we not meet here? Won't you write a letter to me personally, introducing yourself, and giving me permission to introduce you to the rest? We shall have to feel our way a little, but if only a few of us get to know each other in a helpful way, it will be worth while.

Let me ask you this one question, Are you a happy Christian? If not, what is the matter? May I hear from you about it?

CHESTER A. HOLT.

How We Started Our Married Life

A. P. GATE

MABEL's people were old-fashioned Methodists, and mine were Lutherans, just as strict as hers. When I was little, mother used to read to us children the story of the Waldenses and Huguenots. She had little idea, I suppose, of the foundation she was laying, but I am sure I owe many of my early spiritual impressions and my natural allegiance to the church to that reading. Mabel was brought up in the same way. But we didn't talk much about religion, although we were both Christians and knew each other's attitude.

Mabel's people were dead when I met her. She was living with an aunt at the old home. When we were married, the aunt left, and we went back there to begin our life together. I shall never forget the feeling that came over me when the friends were gone, and I realized that we were actually alone together in our own home.

Mabel stood by the table in the center of the room, and by some chance my eye fell on a large book that lay near where her hand rested. I went over and picked it up. It was an old, stiff-covered, well-worn Bible.

"Is this yours, Mable?" I asked.

"It is now," she answered. "It used to be grandfather's."

"Do you read it much?"

"Every day," she said.

I was thumbing the pages through, and trying to find words for an idea that was taking shape in my mind.

"You know," I finally said, "we always used to have worship at home. I was brought up that way."

"So was I."

"I always liked it."

"I did too. It seems a long time, though, since real worship was held in this house—not since father died. I've tried to pretend, just by myself, sometimes, but I couldn't make it seem just as it used to."

"We're just starting our home, Mabel," I said after a while. "It seems to me it would be nice if we could plan for worship night and morning. How would you feel about it?"

"I'd be glad if we could."

"You would really be pleased?"

"Yes, Arthur, I would."

"Would you like to start tonight?"

"Yes, tonight."

We sat down, and I turned the pages till I found

a scripture. I don't know what the verses were. I've often wondered, and wished I could recall them. I read, and then we knelt side by side, and both prayed to God to make us a strength and help to each other in doing His will, and to make our home a blessing.

That was the way we started our married life, and that was the way it always was. Everything that came to us we took together to the Lord.

That first time was many years ago. We kept up the morning and evening prayers all through our married life, and God surely did reward us. We attended church, too, but neither of us was satisfied, and when this truth found us, we gladly embraced it.

Now I am alone, except for three of our five children. The other two sleep with their mother, and we who remain are waiting to see them at the coming of the Life-giver. We hope we shall not have long to wait.

* * *

A Girl Pastor Among the Quechuas

W. F. MILLER

CARMEN VACA is an Aymara girl of perhaps eighteen or nineteen years. Her mother is a widow and is poor, possessing less than the average area of ground on a very steep mountain side near the mission of Plateria, Peru. Her father died a few years ago, as the result of a fall while working on one of the buildings at the mission.

Carmen is talented, and has for several years been employed by the mission as a teacher among her tribe, working in company with one or two men teachers at one of the mission schools.

At the beginning of the 1924 school term, there was such dire need of teachers for the Quechua tribe, that Carmen was appointed to the Quechua school at the mission of Laro, about a hundred miles from her home. Accompanied by her mother, she went, the first Aymara woman teacher to be sent to the other tribe.

In a very few days the greater need of a new school called Carmen a distance of forty miles still farther in. Here with a man teacher she was to lead not only the children, but the parents to leave their vice, error, filth, idols, and superstition, and to strive to learn the truth.

Soon after this a neighboring teacher died suddenly, and the man working with Carmen was requested to fill the vacancy, leaving Carmen in sole charge of the sixty or eighty boys and girls in her school. Besides this she had to learn the language and instruct the parents in simple gospel truth. She even had to conduct the Sabbath services, with such occasional help as the pastor at Laro could give her.

A little while ago Carmen and her mother returned home for a few days before going to summer school. She was very enthusiastic over the work she had been able to do, and humbly gave God the glory for leading her in a special manner every day. In the six months she was there she had prepared more than

forty candidates for baptism, and all were accepted. She had gone out on horseback as early as three and four o'clock in the morning to visit and instruct the candidates for baptism. "Sickness was all around us," she said, "and we were attending the sick, but we were preserved from all illness."

A neighbor woman, bitterly opposed to everything Protestant, was suddenly robbed of 200 sheep and other goods, and her husband was severely beaten by the robbers, so that he could not follow the flock. "We visited there next morning," said Carmen, "and after arranging for the school for that day, I went out with the larger boys to recover the sheep, if it could be done. We found them in a pen, and took them all to the governor, and they were returned."

I asked her if the thieves did not fight, but she answered that they did not dare show themselves, for her company far outnumbered them. Carmen then went to the woman, and told her that if she opposed the school, something worse might befall her. The woman was very grateful for what Carmen had done, and expressed her thankfulness.

When the school year was almost over, the church authorities sent word to the school that they were to present themselves at the town for a certain festival. Carmen replied that she was just finishing her work

of the season, that the pastors were coming to baptize a group of people, and that this time she could not go. Referring to a former occasion, she said, "We obeyed and went in at your order, but we were insulted and dishonorably spoken to, dirt and other things were thrown at us, and this was done when we had only done our duty in obeying your orders."

She gave an interesting testimony as she told of what the Lord had done for them. "The Lord saved us not only from death, but from sickness as well. Thieves prowled about, but we were not harmed. Enemies sought to do violence against us, threatened to kill us and level down our place, but they never came. I prayed as I had never prayed before, and the Lord heard us. One girl was healed of a severe sickness after we had prayed for her."

I wish that those who read this might have heard the testimony as it was given to me. Surely the Lord is pouring out His Spirit upon our sons and daughters for the finishing of His work.

Carmen Vaca was paid just 17 soles a month, which is not over \$2 a week, for her services. Does any one wonder that she often carries her shoes on her back, when she has shoes, to keep them from wearing out so fast?

* * *

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—*Ruskin*.

* * *

THE man who cannot be practical, and mix his religion with his business, is either in the wrong religion or in the wrong business.—*Patrick Flynn*.



Carmen With Her Mother
This eighteen-year-old girl is the first
Aymara missionary to another tribe.

THE BIG WEEK

May 2-9, 1925

The Educational Part of the Missions Extension Fund

THE idea of the Missions Extension Fund must be born of heaven, if one can judge by the results achieved up to now. The supreme test of a plan is that it works to the effective upbuilding of the cause of God. That the missions extension idea has worked with more than ordinary success in the case of the publishing work, cannot be questioned. New and better printing plants all round the world, dedicated to publishing the literature of the third angel's message, are the best witness to the success of the plan.

It is therefore gratifying indeed that after developing the plan to the point of pronounced success, the Publishing Department has graciously opened the way for our struggling school plants in the outlying mission fields to share in the benefits of the plan. This means that all our educational workers in the homeland must, and will, gladly join with added enthusiasm in increasing the share they have taken in the work of the Big Week in the past, by way of making successful the missions press extension work.

The very fact that we are establishing and conducting schools in the mission fields, has contributed much to the success of our colleges and academies and church schools at home. These schools give a definite outlet for the trained product of our colleges and academies, and furnish much inspiration to our maintaining loyalty and efficiency in carrying out God's plan of education. Return letters from students who have gone out from the parent school to serve in schools abroad, have brought courage and inspiration to those who are yet in training, to apply themselves more diligently, and to dedicate their lives more unreservedly to the service of Christian education in other lands.

But this is not all that our outlying schools are doing for the schools at home. They are also stimulating a deeper interest on the part of young men and women who may feel called to other lines of work than the educational, especially the evangelistic and book work and business lines, all three of which are of equal importance in the mission field with the school work. In order that our educators and other workers generally may understand the plan for 1925, and thus co-operate more intelligently with the Publishing and Medical Departments in swelling the Big Week funds to a maximum, the high points of the plan may be stated here:

1. The total goal set for the Big Week fund for 1925 is \$135,000. Of this amount \$50,000 is set apart for educational and medical missionary extension. This leaves the educational part of the goal for 1925 a total of \$25,000.

2. While the amount allotted to mission school development may seem small in comparison, yet it must be remembered that the publishing brethren have extensive work already under way, which they have been developing for the last four years, and will need the major apportionment from this year's funds to enable them to handle these enterprises.

3. We may look forward to 1926, to the plan already adopted, that the income from the Big Week endeavor for that year will be divided equally among the publishing, the educational, and the medical interests.

For all these reasons, therefore, let our educational workers, including the student bodies in our various schools, put forth their very best effort to raise the Big Week fund to the maximum.

It will be an inspiration to our educators to know how the \$25,000 for 1925 has been appropriated by the General Conference Treasury, in counsel with the Educational Department, as follows:

1. To assist in the establishment of a new school in Poland, with its population of 30,000,000 and present Seventh-day Adventist constituency of 1,356—the sum of \$4,000.

2. To assist in the establishment of a school in the very promising field of Czecho-Slovakia, with its population of 13,000,000 and its Seventh-day Adventist constituency of 1,834—the sum of \$4,000.

3. To the schools in the African Division, to be allotted by the division committee, and doubtless including some of the new schools being established for the first time in Southwest Africa, Portuguese West Africa, and the Congo—the sum of \$4,000.

4. For the South American Division for helping equip and develop the newly established school at Chillan in Chile, on a good farm in a country location—the sum of \$4,000.

5. For the Southern Asia Division, including India and Burma, and doubtless to include help to some of the schools out on the frontier in the remoter parts of Burma, the Punjab, and other needy sections—the sum of \$4,000.

6. To the Inter-American Division, to be used at their discretion for assistance to the newly established school in the heart of Mexico, or to establish a new training school enterprise in the South Caribbean Conference where they have never had a Seventh-day Adventist school—the sum of \$4,000.

While these sums look woefully small, measured by the great need in the sections of the mission field where they are applied, yet it is the beginning of an excellent work that we trust will grow rapidly in amount from year to year. These sums, of course, will be supplemented by the fields to which they apply, as the needs may require and their funds make possible.

Let us all join heartily in a stronger lift than ever before in the work of the coming Big Week for North America, dated May 2-9. Let us make our new consecration to this work on Sabbath, May 2, which is the occasion of the Big Week rally.

W. E. HOWELL,

Sec. Gen. Conf. Educational Dept.

* * *

Responsibility of the Home Base to the Extension Plan

THE time for the Big Week effort will soon be here. The great benefits to our foreign mission fields coming from the Big Week effort have become well known to our people. The achievement made in the establishment and strengthening of publishing houses in the foreign fields through the Publishing Extension Fund, of which the Big Week is a part, has proved to be of untold blessing and strength to the fields which have been benefited thereby. From year to year the interest, enthusiasm, and co-operation of our people throughout the field have brought success to this undertaking. It has grown to be an established feature of our foreign mission endeavor.

But this year it takes on new importance, for the sphere of its benefits has been greatly broadened. By action of the Fall Council at Des Moines, it was made a threefold plan, embracing not only the publishing interests, but also the educational and medical interests of our foreign work. We believe that the enlarging of the plan, to bring help to the struggling educational and medical interests in our foreign fields, will appeal very strongly to our people in the homeland, and will enlist with renewed enthusiasm, not only the workers directly connected with these three branches of endeavor in North America, but every member of every church. The plan is to divide the proceeds of the

Big Week so that these three lines of endeavor may be benefited.

Naturally, all our schools, from the primary church school to our senior colleges, will be interested to make the Big Week count for all possible; for in this way they will be directly lending aid to some struggling school in a foreign field.

All our sanitariums and treatment-rooms, as well as all our doctors and nurses in private practice, will be especially interested, and will gladly do their bit to make the Big Week a wonderful success; for in so doing they will be lending direct financial aid to some struggling hospital or treatment-room in a foreign field.

Of course every publishing house and all our colporteurs will be just as deeply interested as they have ever been in the Big Week effort, for there is to be no diminishing of the interest in the foreign publishing work. And so it seems to us that in the enlarging of the Big Week plan we are greatly strengthening it and multiplying its possibilities.

The detailed plans for the promotion of the Big Week, of course, will be supplied to every church through the Home Missionary Department. But we are sending out this foreword through the columns of the REVIEW, to enlist the interest and the earnest endeavor of every believer in North America, and to call upon every conference and institutional worker and every church officer to take active leadership in this worthy endeavor. O. MONTGOMERY.

Some of Elijah's Experiences

ONE of the most interesting and helpful characters in the Bible is the prophet Elijah, the only man, except Enoch, of all the millions of earth thus far, who has ascended to heaven without passing through the portals of the tomb. These two passed through this vale of tears, and are safe in the kingdom of God, never having died.

In many ways Elijah is a type of those who will be on the earth when the Saviour returns. He appeared on the mount in this capacity,—as a type of those who will be translated without seeing death. Moses was there to typify those who will come forth in the resurrection at the last day.

The work of Elijah, too, was a type of the work of those who will be living and working for God when the Son of man with all the holy angels returns in power and glory to receive His saints.

There are events in the life of Elijah that we may study with great profit. The following extracts from a little book on the life of Elijah, entitled, "The Raven and the Chariot," are full of helpful thoughts:

"In the next scene, therefore, we see him [Elijah] receiving an appointment from the Jordan Conference to the Cherith Circuit, to which he went with a spirit of such uncomplaining obedience that we instinctively hold up our hands in wondering admiration; for the prospect before him was about the least inviting upon which a man of God ever entered, and yet he 'moved' without a murmur, and performed his part so well on his new charge that he was permitted to stay the full three years' term there.

"There was not even a suggestion of salary in sight, and yet he stepped off as spry as if he were going to a banner appointment. To relieve him from uneasiness about his support, however, he was told that the ravens had been commanded to feed him there—a duty which they performed with a faithfulness and regularity that ought to make some of our church boards ashamed of themselves. No man with a pocket full of money ever went to market with any less concern than Elijah set off for the brook Cherith when this fact was made known to him.

"There are preachers—but, of course, none of them live in our part of the country—who would have given the ravens a holiday to begin with, while they sat down to take a good long think about the matter; but the Tishbite went to packing up without a moment's delay, as soon as he got the word to move forward. Before some preachers of today would have been willing to begin uncording bedsteads and taking down stovepipes, they would have

wanted to know something about Cherith, and whether the ravens of that country were reliable or not. They would have wanted to know whether they were many or few, and whether they were much given to quarreling among themselves or no. They would have asked all manner of questions about the particular ravens that were to keep them in breadstuff; wanting to know how many of them were eminently respectable, and how many were just common birds. They would have insisted upon knowing whether the Cherith ravens were as unreliable as their brethren in some other sections had shown themselves to be.

"These and a great many other things they would have felt it their religious duty to know before they lifted a hand to begin packing their knapsacks. But all that Elijah cared to know was that the Lord was to go with him, and he was ready to start as soon as he could gird up his loins and put on his sandals.

"In his instructions for Cherith, he was charged to turn eastward and hide himself—a charge that every Christian worker should strive to follow to the very letter. If we will but keep our faces fixed steadily upon the source of light, and hide ourselves behind the cross, success is bound to come sooner or later. The prophet was also told to drink of the brook, which was to afford him an ample supply while he remained there.

"Every Christian worker should drink of the brook by the side of which God places him. Its life must become his. To help people we must get down to where they live. The man on stilts may be able to throw circulars into upstairs windows with considerable skill, but he cannot do very much for people who live on the ground.

"The village priest of austerity
Climbed upon the high church steeple,
To be near God, that He might hand
His word down to the people.
In sermon script he daily wrote
What he thought was sent from heaven,
And poured it out on the people's heads,
Two times one day in seven.
In his age God said, 'Come down and die,'
And he cried out from the steeple,
'Where art Thou, Lord?' and the Lord replied,
'Down here among My people.'

"Salvation Army workers get hold of people in the slums, because they make their homes there. Had Christ come into this world on a visit, as angels have done, He could never have saved it. He took up His abode here, and dwelt among us as long as self-righteous men would allow Him to stay. He drank of the brook of human life, and knew by actual experience the meaning of sorrow and trouble and disappointment. He knew the meaning of loneliness and misunderstanding, for He drank of the brook in which such water is found. He could taste death for every man, because He had first tasted it with man. Other things being equal, the best preacher is the one who knows the lives of his people best.

"The preacher must drink of the brook to which his ministerial duty sends him. If he takes no interest in the hopes, the plans, and the life aims of those to whom he preaches, he will soon find out that nobody is being helped very much toward heaven by what he says in the pulpit. He must drink of the common life about him. He must know where his people live, and how they live. He must be able to make them know that he cares for them, and wants to be a help and a blessing to them. Unless he can do this, he may be able to speak with the tongues of men and of angels, and yet accomplish little by his ministry."

This great message of ours is to go in the spirit and power of Elijah, and the experiences of this great man, who in some respects had great weaknesses, are to be duplicated in our lives. What we need is more men endowed with the spirit and power of Elijah. It is this that will assure translation to the living righteous when the Lord comes in a cloud.

G. B. T.

* * *

A HUNDRED noble wishes fill my heart;
I long to help each soul in need of aid;
In all good works my zeal would have its part;
Before no weight of toil it stands afraid.

But noble wishes are not noble deeds,
And he does least who seeks to do the whole:
Who works the best, his simplest duties heeds;
Who moves the world, first moves a single soul.

— Charles Francis Richardson.

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.

WORK IN AUSTRALIA

Down under the Southern Cross, isolated by great oceans from the other parts of the world, are the several conferences and many islands that make up the Australasian Division. In Australia there are six organized conferences, and in New Zealand there are two. Then there are eight island groups in which our missionaries are working, using about twenty-odd languages in preaching the message. Besides these island groups, making, in the aggregate, thousands of islands with their various vernaculars, we have Pitcairn, Lord Howe, and Norfolk Islands,—three English-speaking congregations; and besides all these, there are many other islands to which we desire to take the message as fast as men and resources are prepared.

The work in this field is full of interest, with its bright, aggressive people in the homelands, and with the many interesting tribes of native people in the islands of the South Pacific; and as the work develops in these several areas, the interest grows.

In the early days the interest in the island missions was confined to Eastern Polynesia, Tonga, Samoa, Fiji, and far-off Pitcairn,—islands long under the influence of Christianity; but in recent years the attention and interest of our people and our Mission Board has come to include the vast island groups of New Guinea, New Hebrides, and the Solomon Islands, which are inhabited in many places by fierce heathen people.

Never in the history of our work in Australasia have our institutions shown more promise than now, and never before have we appreciated the work they are doing as now, nor have we ever before had such wonderful demonstrations of the providence of God in planting them in our land. Looking back to those pioneer days when the first workers came to this country to give the message and lay the foundations for the strong work

we see today, we are led to exclaim, "Behold what God hath wrought!" God's servant, Sister White, during her sojourn with us in Australasia, with voice and pen and purse did what no other person would have been likely to do, and more, in some respects, than any other human being could do, to encourage our people to rally to the establishment of our three leading institutions, namely, the publishing house at Warburton, the college at Cooranbong, and the sanitarium at Wahroonga. These institutions are now

charge, has been lately finished. In these departments young men and women are well provided for.

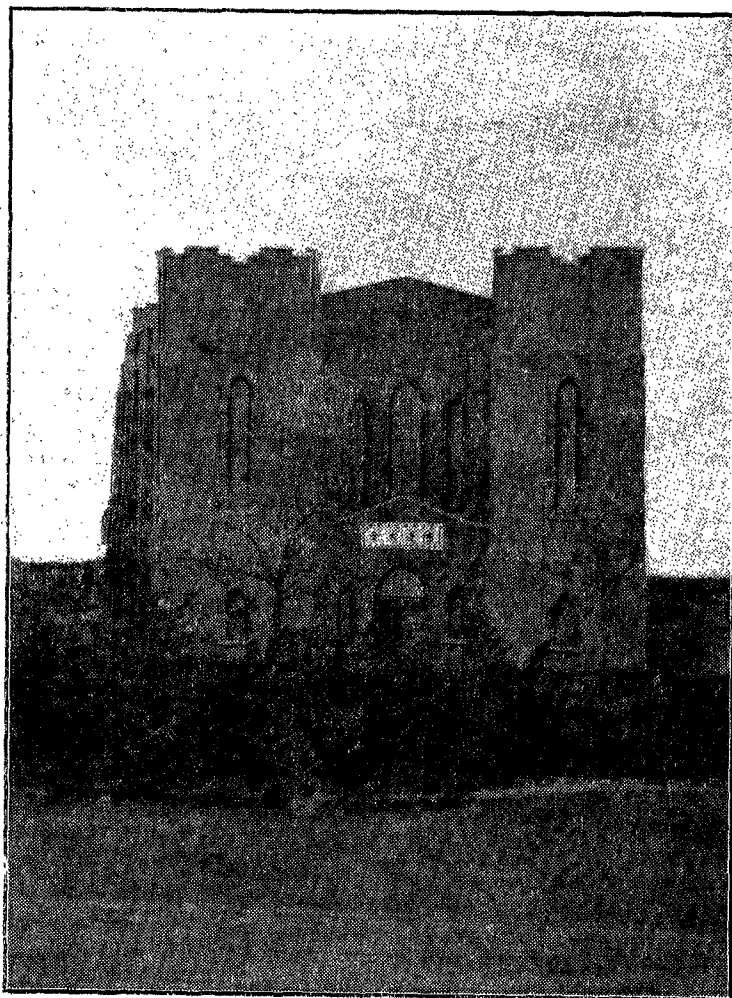
The spiritual side of the work has not been neglected. Our faculty have worked well together. Elder W. W. Fletcher has had charge of the Bible department. We have had excellent reports from the college. A new rising tide of devotion has been manifest. Besides the ordinary Week of Prayer, the college has had a special week, and a revival spirit has come in. The students did excellent work in the Harvest Ingathering effort, and the spirit of sacrifice has been very manifest in the college and village churches.

At the sanitarium, improvements have been made by installing an elevator, which fills a long-felt want. Also an X-ray outfit has been installed. Our American institutions will consider us very tardy, but we are glad to have these great blessings at last. The sanitarium has also been fitted up with a heating system. All this has been done within the last year. This, of course, has meant a great deal of expense, but it will add much to our efficiency. We are glad to speak of the spiritual interests of the institution. We have, we believe, some of the finest young people to be found anywhere in the world. Many of them are devoted to the cause, and we believe will make good workers.

Our publishing house at Warburton continues to turn out literature in

large quantities, and supported by a devoted and vigorous band of colporteurs, the literature is scattered like the leaves of autumn. These devoted men and women are to be commended. Australia has been canvassed over and over again. Twenty-five years ago some were prophesying that the end of our book work had come, but still we are going forward, and during the last few years the annual sales have been double what they were at that time.

Our last Harvest Ingathering campaign brought in about \$75,000, and



New Seventh-day Adventist Church in Shanghai, China

strong and are comparatively well equipped. From them go out to the various fields at home and abroad, their respective products as a great blessing and strength to our work.

During the last two or three years we have been re-establishing our work at the college on a stronger basis. Under the leadership of Prof. L. H. Wood, this work is being carried forward successfully. A new and up-to-date woodwork department has been established, for which a new building was erected; and also a domestic science building, with Miss E. Walker in

this was not the net result by any means. Many thousands of people were brought in contact with the great work we are doing in the islands, and some have been led to accept the truth.

Our work in the islands is making progress. Particularly encouraging reports are coming to us from New Guinea, the Solomon Islands, and the New Hebrides. The Solomon Islands were named by Spanish navigators in honor of King Solomon. The idea of the Spanish people, who are very religious, was that King Solomon had secured his gold for the temple from this corner of the world. While little gold was probably ever found there, and we are certain Solomon never got any from that place, yet by later discoverers something more precious than gold and rubies has been found. We have about 3,000 adherents to the message, many of them loyal supporters of the cause. A large band of young people are being trained, and even now many of them are out in the field doing good work. God has changed the hearts and lives of many of these demon worshipers and gross heathen.

A live interest centers in New Guinea. Brother W. N. Lock, our superintendent in charge, is carrying the work forward vigorously. Old things are passing away, and many things are becoming new. Recently two Fijian families have gone over to assist in preaching the word in dark New Guinea.

Elder C. H. Parker, of the New Hebrides, writes encouragingly of the interest in different parts of that group. After the long years of earnest effort, of praying, of tears, and of sickness, and of the death of one of our brightest young missionaries in the New Hebrides, we thank God that we can see the clouds lifting and a brighter day dawning in that part of our island field.

From Fiji, that land at one time of fiercest cannibalism, we are constantly receiving good news of the work being carried forward. We hear of the continued success of our native evangelists there, and the work is becoming more and more established.

From far-off Pitcairn comes the good word brought back by Elder Robert Hare and his wife, who spent seven months on that lonely island. We are glad to report that our people there are just as loyal as ever to the great message. They have been tempted to turn aside to another gospel, but they have chosen to remain steadfast in upholding the third angel's message. The results of Brother and Sister Hare's visit there have been excellent. The company has been built up in the holy faith, and sixty-five were baptized just prior to Elder Hare's departure from the island.

So from Australasia we would send out through the REVIEW, good tidings of what God has done.

J. E. FULTON.

CONSECRATED FAMILIES CAN WIN SOULS IN THE SOUTH

THERE is always opportunity for earnest, loyal people to serve the cause of God in the Southland, and win souls for the Master. We have many counties still unentered, and with the proper people locating here and there, having the true missionary spirit and a clear vision of the message, many souls could be won to the truth and saved in the kingdom of God as a result of their influence and teaching.

Many of the people living in these rural districts are responsive to true friendship and leadership. There is

much natural ability, and those who are won to the truth make good, faithful Adventists, when properly instructed, and so far as possible, they earnestly aid in the support of the cause of God. But the major portion of these rural people are in meager circumstances. It can hardly be appreciated by those who have no knowledge of the situation.

In the past there have been families who have settled in certain sections, and lived out the truth and taught the people in the community, and as a result some have been won to Christ and a good work has been done. Not

ADVICE TO PROSPECTIVE MISSIONARIES

- DO** have a period of rest before your sailing time. The voyage may be restful or it may be otherwise. Don't leave the time of rest until the voyage.
- DO** have your teeth put in good condition shortly before leaving. Dental cleaning prevents pyorrhea and the consequent train of general disability.
- DO** have your eyes tested if there is any question concerning them, and have glasses fitted by competent oculists. An extra pair of glasses is advisable, and be sure to carry the prescription with you, so that, in case of need, you can order new glasses by mail. A pair of tinted glasses is very helpful to protect against the glare of the tropical sun.
- DO** have typhoid preventive inoculation and smallpox vaccination. These diseases are very prevalent in Oriental countries, and these simple preventive measures are invaluable.
- DON'T** visit too much during your last weeks in the homeland. Hurried travel from place to place, with the necessary strain of visiting and changes of diet, is not conducive to an ideal physical and nervous constitution. If there are little children in the group, numerous stop-overs en route to the coast must be avoided. The infectious diseases of childhood are prevalent, and your journey may be seriously interrupted if the little ones fall ill. Protect them. Go as directly as possible to your port of embarkation.
- DON'T** start out with shattered nerves. If your college course or last months of training have been strenuous and trying, pause for some weeks for relaxation and rest. The frequent program of wedding ceremonies, followed by visiting and traveling, does not wisely follow an over-strenuous college term.
- DON'T** abuse your digestion while en route. Don't abuse it any time, but the temptation during travel is peculiarly seductive, and must be resisted. Eat simple, wholesome meals.
- DON'T** neglect your regular exercise. A little thought, even during long train trips, can bring considerable activity to the body muscles that have not been accustomed to idleness. Especially on board boat, insist on your constitutional walk, which should not be less than two miles a day.
- DON'T** drink unboiled or uncertified water. This rule can wisely be applied within the bounds of the United States while traveling, but it **MUST** BE applied in Oriental countries. Cholera, dysentery, typhoid, and other serious diseases are principally water-borne. Be on the alert. "The Old Oaken Bucket" is a thing of the past for you. Now it is the sterilized cup of lukewarm boiled water. Get the habit early.
- DON'T** eat raw fruit sold by Oriental vendors. There are some exceptions in case of those fruits whose outer coverings have completely protected and preserved sterile centers within. But be sure that in handling the fruit, or in opening it, you do not carry the germs to the edible portion. Certain fruits, like melons, are apt to cause intestinal irritation apart from the specific germs they may harbor. Avoid such fruits on general principles.
- DON'T** eat with unwashed hands. Infectious diseases are not adequately segregated in the Orient. The wares you handle in the shops may carry the contagion.
- DON'T** expose yourself recklessly to the tropical sun. Tropical hats should be worn, beginning at Port Said for east-bound, and at Shanghai or Hongkong for west-bound travelers. Ladies should use light sunshades. The tropical sun is insidious in its effect upon the nervous system. Do not be guilty of bringing upon yourself heat prostration.
- DON'T** be afraid in the presence of Oriental infections. *Be cautious, be careful, be wise*, but do not be anxious and fearful that contagion hangs over you like a vampire. Let us have sense in these matters, and let us also have courage. Anxiety is a foe whose long siege tactics win its deadly purpose where cholera would fail.—*Student Volunteer Movement Bulletin.*

much of this work is being done now, however, and little progress is being made. It is hardly possible for the conferences in the South, with their small membership and meager facilities, to push this work to any great extent, and for this reason it is necessary to have a special offering from all our people to assist in fostering this line of service.

The returns in a financial way from this line of work are almost negligible, and unless people with some means and ability to instruct can come into these districts to live among the people and work for them, largely as self-supporting workers, the conferences have to forego giving them the attention needed.

G. W. WELLS,

Pres. Southern Union Conf.

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THE NEW ENGLAND SANITARIUM

WHILE taking postgraduate medical work in Harvard, the writer had occasion to become better acquainted with the New England Sanitarium at Melrose, Mass. It was formerly located at South Lancaster. It is eight miles from Boston, and thus within easy reach of a large city population. The entire district within a radius of twenty-five miles of Boston is dotted with towns, with little or no open country intervening.

The sanitarium property is located in the midst of a large natural forest reservation,—the Middlesex Fells, overlooking a beautiful lake known as Spot Pond. Being a part of the metropolitan water supply, the lake is kept in exceptionally fine condition. Two or three small islands, together with its irregular shape, add to the beauty of the view. All of this is of course kept in park condition at State expense, and costs the institution nothing, though they profit greatly by surroundings of such natural beauty.

Two years ago a new surgical wing was added to the main building. This places the institution on vantage ground, with new and commodious quarters, and with excellent modern equipment.

The sanitarium is enjoying a good patronage. Dr. Virgil Fisher, who has had seventeen years' sanitarium experience in his own institution at Mount Vernon, Ohio, has been called to the medical directorship. With a competent and devoted medical staff and an earnest corps of supervising nurses, the sanitarium is making, and should continue to make, excellent progress.

With these beautiful surroundings and excellent facilities, the New England Sanitarium is in a position to do an almost unlimited work for the great population of Boston and vicinity, as pointed out by Sister White twenty years ago, when the institution was, in the providence of God, located at Melrose.

Under date of May 15, 1905, she wrote as follows:

"It is a wonderful providence that brought us into possession of the Melrose sanitarium property. Let us work out by faith, God's purpose for this institution. It is to be an important outpost-center, from which to work the city of Boston."

In another letter she wrote:

"We hope that those in charge of the work in New England will co-operate with the Melrose Sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage in different portions of the city, in varied lines of service."

"The most favorable time for the presentation of our message in the cities, has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly."

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities."

It should indeed be a blessed privilege to have even a little part in such a work, and we trust that our people all over New England will do all they can to support and co-operate with these sanitarium workers. God's richest blessing will attend a work carried forward in all its branches as a united whole, with the right arm to open doors of opportunity in these great and needy cities of America.

G. K. ABBOTT, M. D.

* * *

A YEAR OF BLESSING IN THE SOUTHEASTERN UNION CONFERENCE

I HAVE been thinking for some time of reporting through the REVIEW AND HERALD a message concerning the progress of the work in this, part of the Lord's vineyard, for this is the only way we can keep pace with the rapid advance of the message in all parts of the world.

During the year 1924, 502 new believers were won to a knowledge of the third angel's message; 146 of these were in Cumberland, our conference which has the smallest force of laborers—only twenty-one all together, and eight of these are colporteurs. This gratifying harvest of souls was garnered in various ways,—through tent efforts held in various cities and towns all over the union, and by the consecrated efforts of local pastors who have faithfully followed up every possible line of interest, and who have rallied their members in systematic and earnest missionary endeavor. A number of these people were won through the efforts of our colporteurs who go out into the rural sections, thus reaching those whom it would be hard to reach with tent efforts or in any other way. Others were reached through the influence of our schools which are scattered over the field. So we see the evident guiding and blessing which the Lord has over His work. He has ordained ways and means by which every class of people in every part of the land may be reached.

Doubtless the readers of the REVIEW have noticed recent reports from various local sections of this field. One of these reports was from Elder A. S. Booth, president of the Georgia Conference. Along with bearing the heavy responsibilities of that position, Elder Booth held a number of successful tent and theater efforts. As a result of the faithful work done by him and his collaborators, new churches were organized and weak ones strengthened. Georgia also reached her mission goal of 60 cents a week for her white membership. The prospects for the advancement of the work in Georgia are very bright.

In Florida, where Elder J. L. Shuler is president, the work is progressing by leaps and bounds. The tithes and mission offerings given by our people in that conference increase by the thousands each year. Last year their mission offerings averaged 75 cents for each white member, and so Florida takes her place at the head of the conferences in the Southeast. A number of churches have outgrown their present quarters, and are appealing to the conference committee to plan with them for buying and erecting more adequate and better located houses of worship. The Florida Conference is especially to be commended for her interest in the progress and welfare of her sister conferences.

In Carolina, the conference which at one time held the world's record for book selling, prospects are very bright. Elder R. I. Keate and his coworkers did valiant work last year in rallying the churches to decided and successful action in the various campaigns conducted in that conference. The results were especially gratifying during 1924.

That the Lord is prospering the efforts of His faithful children spiritually as well as financially is evidenced by the substantial increase in their tithes and mission offerings. During 1924, \$191,730.71 was given in tithes by the constituency of the Southeastern Union Conference. This is an increase of \$19,250 over the previous year. The increase in Sabbath school offerings is also an interesting and encouraging item. The figures compare as follows: 1923, \$59,243.62; 1924, \$66,065.21, a gain of \$6,822. Harvest Ingathering goals and amounts raised, also give us cause for rejoicing. The figures are as follows:

	Goal, 1924	Am't Raised, 1924
Carolina	\$ 9,000	\$ 9,639.79
Cumberland	8,000	8,437.82
Florida	13,000	14,222.30
Georgia	7,000	7,621.67
Union	37,000	39,921.58

In total offerings to foreign missions—that is, all money given which applies on the Sixty-cent-a-week Fund—we raised during 1924, \$136,616.59, a percentage of \$89.35, which ranks us second in the list of North American unions. Our white membership averaged 59.2 cents per week, while the

average per week for each of the colored members was 30.8 cents. We must not forget that the goal per week for our colored members is 50 cents instead of 60 cents. For the union we have an average, then, of 50.6 cents per member, thus giving us third place in the list of unions when figured on this basis. Perhaps one word further regarding the yearly increase in mission offerings would be interesting. I will give the average cents a week per member for the last four years: 1921, 35.5 cents; 1922, 40.8 cents; 1923, 44.4 cents; 1924, 50.6 cents.

An encouraging increase has also attended our educational, Missionary Volunteer, home missionary, and book work. The prospects are brighter than ever before. Excellent church officers' conventions were held in the conferences for both white and colored people, and we are united in working and praying to make 1925 the best year in the history of the Southeastern Union.

W. H. HECKMAN.

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THE BIG WEEK AND THE FOREIGNER

THE words of this heading are very familiar to us in their separate setting. Big Week is synonymous with our great annual literature campaign for funds for our world-wide extension work. The word "foreigner" is a constant reminder of our great unfinished task for the millions of strangers who have come to our shores. We believe, however, that our people can well afford to study the two as a practical combination. The aim of our Big Week campaign is twofold: first, the winning of souls through the literature ministry; and second, the providing of means through the sale of our literature.

The foreigners are here. We find them everywhere. Some of them are often counted as our most appreciated neighbors. They are furnishing the man power of our industries; in fact, the foreigner is known among us as "the man of all work." We are told that many of these people are here in the providence of God. Should this not inspire us to make a special effort to reach them with our truth-filled literature—something that we have neglected so much in the past?

The Big Week is right upon us. It has been the experience of our people everywhere that the foreigner appreciates literature in his own language, and that he is very liberal. Considering that such splendid books as "Steps to Christ," "His Glorious Appearing," "Bible Made Plain," and others are available in a number of the foreign languages for the Big Week campaign, should it not stir our hearts to greater activity in behalf of these people?

The foreigners are here in large numbers, the material with which to reach them is ready, and the Big Week is right at hand. Let us make it a

really Big Week for the foreigner—the biggest in our experience. This is truly our opportunity!

For catalogues of our foreign literature and other information, write your tract society or the Pacific Press Publishing Association, Brookfield, Ill.

H. W. SHERRIG,
Circulation Manager.

* * *

NEGRO DEPARTMENT AT CLEVELAND, OHIO

SABBATH, March 14, was a glad day for the colored church in the lake city of Cleveland, for it was the time of holding the first service in their recently purchased church. It is a nice building, with a ten-room minister's house on the same lot, located at 71 and Cedar Streets, in a good neighborhood for reaching all classes of our people.

The edifice is a brick structure, with several apartments, and will seat about seven hundred when the Sabbath school room is thrown open. It was purchased at a cost of \$55,000, which is less than half its original cost. Elder J. E. Cox, the pastor of the church, with the advice and consent of the church and conference officials, secured the place.

Elder Cox is an earnest, self-sacrificing, hard worker, with sound business sense and honesty, which has been evidenced by his several years' work in the State at other places.

The writer had the good fortune and pleasure of being present on this first Sabbath in the new meeting place.

W. H. GREEN.

* * *

TUNING IN ON THE MESSAGE

It is encouraging to know that the good gospel of the kingdom is finding its way into the palatial Fifth Avenue home of the New York millionaire as well as into the hut of the Colorado coal miner. Surely the invention of radio is one of the providences of God for our use in these last days of the speedy finishing of the work in the earth.

The speed with which the gospel is spread can be approached only when we realize that at the same instant the word is delivered to the microphone in the studio, it is received by the invalid of New England and by the merchant of Texas who may be ready for the seed of present truth.

In the work of The Radio Lighthouse at Emmanuel Missionary College, we are finding that many who would not otherwise hear the message, will tune in WEMC and listen to a message-laden program. It is no uncommon thing for ten or twelve of our listeners to telephone in their requests during the program for us to sing one of their favorite old-time hymns.

The interesting experience of an ex-service man who for two years has

been confined to a United States Government hospital, was recently written and sent to us by himself. He says concerning one of our programs, "You can readily see that the kind of program you sent out last night makes our evenings very short. I am not looking for glory, but I do hope you will be flooded with beseechers for more such broadcasting."

One lady in New York writes, "We heard President Griggs' lecture on 'The Bible, the Word of God,' very distinctly. Nearly every word came in plain, and I was encouraged when I thought of the thousands who could hear these words of truth."

The other day a young woman wrote us that she was delighted and comforted to find one station that does not broadcast the cheap and trashy music. She writes:

"Nearly every station but yours that I tuned in was playing dance programs. I did not catch the gentleman's name, but he was singing, 'Forgive me, Lord.' Then he sang, 'When I Survey the Wondrous Cross,' and this was followed by the duet, 'Silent Night.' It impressed me so that I just had to write."

At the close of this letter, we found the text John 3: 16.

It is our purpose to follow up with literature the names of those who appear to be interested in our work.

PAUL N. PEARCE.

* * *

CONVINCED WHILE STUDYING TO OPPOSE

THE first copies of the REVIEW that I ever saw came to our home in the year 1854. At that time my father was a Freewill Baptist minister. A few copies of the paper were sent to him by his sister living in Canada. Soon he received a letter from this sister, saying that she found no authority for Sunday observance in the Scriptures, and that she was observing the seventh-day Sabbath.

Father at once set himself at work to show her how she had made a mistake. While he was studying the question, she kept sending him the REVIEW. The Bible and this good paper finally convinced him that the seventh day is still the Sabbath of the Lord. From that time on until his death he was a Sabbath keeper.

In 1864, after listening to a series of lectures on the prophecies, I was baptized and united with the first Seventh-day Adventist church organized in Gratiot County, Michigan. I have been a constant reader of the REVIEW ever since. I am now over eighty years old, and have missed but few copies of our church paper since I began to read it. I hail with joy its weekly visits, and am earnestly waiting for the time when

"Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

T. Z. ANDREWS.

Orting, Wash.

Medical Missionary Department

VALUE OF NATURAL METHODS

Greater Emphasis Upon Natural Methods and Less Use of Drugs in Our Medical Institutions

(Part Two)

As the venerable Paul had been schooled under the most auspicious conditions, so have we been brought up at the feet of medical Gamaliels, of whose experience we may speak with assurance; but for the instruction for the greatest work of our lives, let us, like Paul, "cease to boast" of what we have, and "come to visions and revelations of the Lord."

"Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs."—*Testimonies*, Vol. IX, p. 168.

"Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."—*Id.*, p. 172.

"Special instruction should be given in the art of treating the sick without the use of poisonous drugs, and in harmony with the light that God has given. In the treatment of the sick, poisonous drugs need not be used. Students should come forth from the school without having sacrificed the principles of health reform or their love for God and righteousness."—*Id.*, p. 175.

"There are many ways of practising the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying."—*Id.*, Vol. V, p. 443.

"People need to be taught that drugs do not cure disease. . . . By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. . . . Let physicians teach the people that restorative power is not in drugs, but in nature. . . . Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."—*The Ministry of Healing*, pp. 126, 127.

"Drug medication, as it is generally practised, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physicians—pure air, pure water, proper exercise, a clear conscience. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom be used."—*Counsels on Health*, p. 261 (written in 1890).

"When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. . . . The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. . . . It frees the soul from the guilt and sorrow, the anxiety and

care, that crush the life forces."—*The Ministry of Healing*, p. 115.

It is apparent from these statements that the love of God and trust in His power are the most effectual of all remedies, and bring success in emergencies even when others fail.

In the earliest instruction on our sanitarium work, repeated reference is made to "work in the garden," "occupation for the invalid," and even a definite prescription for the use of the "rake, hoe, and spade" ("Testimonies," Vol. VII, p. 85), and we are told that "the will goes with the labor of the hands." Every physician is familiar with the fact that congestion of the nerve centers may act reflexly even upon organic function, and that abnormal nerve states will produce abnormal function—or lack of function. The muscles will care for large quantities of blood without embarrassment. Herein lies the efficiency of appropriate work, labor, exercise, occupational therapy—anything you may wish to call it. Nor is this all: the mind is drawn away from morbid introspection to the contemplation of God's created works, while self-forgetfulness gives place to gratitude and love, which come in as soothing, healing agencies for overwrought nerves and weary mind and bodies. (See "The Ministry of Healing," p. 115.)

Like Gideon of old we have had abundant evidence of God's call, and of His plans. The "hearing of the ear" may be good evidence, but "we have also a more sure word of prophecy," unto which we as physicians do well to take heed. Let us then appreciate and use those simple natural remedies, as simple as the lights in the pitchers; and acknowledging "the true Head of the medical profession," go forth in "the ministry of healing" with Him who has declared unto us "the wisdom of the Great Physician."

MARY C. McREYNOLDS, M. D.

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THE TRAINING OF MEDICAL MISSIONARIES

THE question of how to utilize men and women in any work is first of all a problem of how to make them utilizable. We could not employ the farmer for the work of the electrician, with any degree of success; the geologist would probably fail as an attorney at law.

Thus far we have developed highly efficient schools for the training of physicians and nurses. It is evident to all of us that the technical and professional elements in such training have been very well perfected, and have taken the lead to such an extent that it is an easy and natural road from these schools to professional medical and nursing occupations. Can we say that there is an equally natural road from them into the life of missionaries and evangelists? Should it be our primary aim to train merely Christian physicians, or real medical evangelists?

Likewise should we train Christian nurses, or nurses for missionary work? Are these schools in question designed chiefly for the making of missionaries and evangelists, or for the making of physicians and nurses?

Do not think that I am ignoring the importance of the medical phase of the work. I am only raising the question as to which should be the main, the designating, the dominating, idea in the aim of our schools. Is it missionary and evangelist, or medical and nursing? We are told that "thousands are to be prepared with all the ability of physicians to labor, not in professional lines, but as gospel medical missionary evangelists." And as regards the work of nurses, surely nothing less than this is intended by the instruction given as to how many of them should labor.

We speak of the medical work as the right arm of the message. Do we have as many bodies as right arms? or perhaps it should be put more definitely, Do all the right arms have bodies?

The problem of giving a missionary training in schools for nurses and physicians, is largely a matter of what is taught and how it is taught.

Of first importance is the spirit of the teachers and of the school. The atmosphere of these schools must be that of devotion to the cause of the third angel's message, that is, to the finishing of the work. Are the needs of China, India, Africa, and the islands of the sea the constant theme of prayer meetings, young people's meetings, and prayer bands? Do these topics engage the attention of the nurses and students individually?

The teachers must be personal laborers for the students by precept and example and in prayer. Do the teachers have a personal experience in soul-saving? Do they have as great an interest in home and foreign missions as in medicine and surgery? Is the aim of the students the carrying of the gospel to the world in this generation, or the finding of a good opening for practice? Do nurses pray for the opening of a way into Christian service, or plan for remunerative professional work?

The teachers must hold up the hands of ministers and leaders. There must be mutual confidence and co-operation. Is private endeavor lauded as most desirable? or do we hold up before students and nurses the casting in of their lot with the organized forces of God in the earth? Surely we should not be advocating as best, a warfare by independent units. Do commencement addresses tell more of Hippocrates, Harvey, Pasteur, and Florence Nightingale, or of Christ, Joseph, Daniel, Carey, and Judson? Is surgery or salvation the chief end of a medical missionary training? Does the student learn most of giving or getting? Let us not forget that all these things go to make up the molding spirit of our schools for

our medical students and nurses.

Second, as to the curriculum. It must of necessity contain much that is technical, scientific, and medical. But let us remember that some, at least, of the intricacies with which medical students are required to become familiar, are a positive injury to the mind. This view is found not alone in the testimonies from the spirit of prophecy, but is being voiced also by a number of prominent educators, and lately by such prominent physicians as Ray Lyman Wilbur, William Allen Pusey, and William Carpenter MacCarty.

Teachers should use the principles set forth in the testimonies as a guide in the selection of scientific material; and having selected lines of practicability in which positive saving truth is found, the technical studies should be connected with the Bible and the testimonies on health in such a way as

to show the rich and complete harmony of true science and revelation. The richest, most productive, most practical fields of medical science are those pointed out by the spirit of prophecy, or by principles readily deductible therefrom.

Third, practical experience is necessary in education for any work. Nurses are taught bedside nursing by practical experience. Medical students have their interne year. In our medical college, originally, students worked in the treatment-rooms, at the bedside as nurses, and in the field in gospel medical missionary lines. Now it is planned to restore this practical medical experience by the co-operative method of a month of work and a month of study. This is good. Clinics are conducted in medicine and surgery. There should be clinics in soul-saving in which the students should them-

selves take part, and so learn the science of salvation and the practical part which God designs the human agent should have in the salvation of men and women. They should have practice in giving Bible readings and gospel talks. They should take part in teaching the people the principles of health reform in health lectures, studies on diet, and treatment demonstrations. They should labor shoulder to shoulder with ministers in evangelistic tent and hall efforts. They should be able by precept and example to teach the relationship between the overcoming of enslaving physical habits and passions and the perfecting of a character after the divine pattern. They should be able to make natural law plain, and conscientiously urge obedience to it.

I believe that nurses in training should spend some time in the field, both with their own institutional

Colporteurs' Summary for February, 1925

NORTH AMERICAN DIVISION					Southern				
	Agents	Hours	Value, 1925	Value, 1924		Agents	Hours	Value, 1925	Value, 1924
Atlantic					Alabama	13	985	\$1528.20	\$3048.50
Greater New York	12	40	\$ 819.70	\$1650.85	Kentucky	14	799	2406.20	2744.25
Massachusetts	20	1617	1688.55	2738.61	Louisiana-Mississippi	22	1984	4594.00	1150.20
New England	11	562	951.75	754.45	Tennessee River	8	1024	1212.65	1709.00
New York	14	625	1285.03	3914.81					
S. New England	19	1131	1903.55	2266.05	Total	57	4792	9741.05	8651.95
Total	76	3975	6648.58	11324.77	Southwestern				
Columbia					Arkansas	9	704	973.75	811.85
Chesapeake	9	717	1168.89	896.70	N. Texas	7	404	764.00	430.70
E. Pennsylvania	13	1157	2009.30	1890.40	Oklahoma	10	964	1645.35	845.60
New Jersey	14	855	1105.40	2153.35	S. Texas	10	727	2157.25	262.87
Ohio	31	3550	6029.30	3161.60	Texico	4	473	310.50	680.60
Potomac	21	1935	4715.95	1363.45					
W. Pennsylvania	19	961	2388.73	1257.60	Total	40	3272	5850.85	3031.62
West Virginia	15	1135	3147.50	3107.20	Eastern Canadian				
Total	122	10310	20565.07	13830.30	Maritime	4	---	783.00	244.25
Lake					Newfoundland	---	---	---	---
Chicago	25	2417	3023.85	2686.05	Ontario	7	698	1606.20	1174.60
E. Michigan	17	1337	1766.25	8172.20	Quebec	2	---	235.39	560.95
Illinois	13	653	1170.85	1229.70					
Indiana	11	309	660.75	4382.71	Total	13	698	2624.59	1979.80
N. Michigan	4	377	824.55	610.20	Western Canadian				
N. Wisconsin	6	763	1418.25	2208.22	Alberta	11	966	1304.95	1858.80
S. Wisconsin	20	505	1173.90	2229.84	British Columbia	11	1020	2024.80	891.40
W. Michigan	13	1148	1114.30	992.00	Manitoba	11	570	2033.70	---
Total	109	7509	11152.70	22510.92	Saskatchewan	18	1282	1721.85	742.05
Central					Total	51	3838	7085.30	3492.25
Colorado	16	368	524.40	1260.25	North Amer. total				
Inter-Mountain	---	---	---	55.55	641	44836	\$83610.27	\$90686.99	
Kansas	7	820	868.25	1650.00	FOREIGN UNION CONFERENCES AND MISSIONS				
Missouri	23	1563	1948.42	546.35	African Division				
Nebraska	4	184	247.75	403.85	Australasian Division	---	---	\$ ---	\$ 6071.60
Wyoming	2	16	56.10	313.35	Far Eastern Division	---	---	---	28145.96
Total	52	2951	3644.92	4229.35	Central China	---	---	---	1327.93
Northern					Chosen	7	935	259.55	---
Iowa	6	407	454.70	153.10	East China*	2	---	2026.93	---
Minnesota	7	515	1109.40	847.30	Japan	11	622	274.05	---
North Dakota	---	---	---	---	Manchuria	4	173	95.04	68.52
South Dakota	---	---	---	---	Philippines	57	11634	8554.85	4645.19
Total	13	922	1564.10	1000.40	South China	---	---	---	1813.47
North Pacific					South American Division				
Montana	2	185	383.30	---	Austral	---	---	---	14284.10
S. Idaho	---	---	---	---	E. Brazil	---	---	---	1782.54
S. Oregon	2	34	71.15	886.73	Inca	15	582	792.66	384.98
Upper Columbia	2	211	460.00	1050.25	Southern Asia Division				
W. Oregon	5	115	178.95	2069.50	Foreign totals	40	4309	1569.92	---
W. Washington	18	995	1230.45	1186.60	Foreign totals	136	18255	\$13573.00	\$58524.29
Total	29	1540	2323.85	5193.08	N. A. Div. totals	641	44836	83610.27	90686.99
Pacific					Grand totals	777	63091	\$97183.27	\$149211.28
Arizona	3	115	433.00	326.20	COMPARATIVE BOOK SUMMARY				
California	16	694	1374.44	1283.70					
Gen. California	---	---	---	233.65					
Nevada	---	---	---	---	1922	1923	1924	1925	
North California	3	36	8725.00	744.25	January	\$ 64723.42	\$192016.17	\$221656.70	\$169780.29
S. California	7	133	888.20	3129.50	February	269480.88	177248.98	149211.28	90097.97
S. E. California	5	200	669.80	160.50	March	335216.32	201354.25	191862.72	---
Utah	---	---	---	925.10	April	253342.04	185969.41	253879.38	---
Total	34	1178	3452.69	6802.90	May	241475.39	229885.40	220733.80	---
Southeastern					June	515302.10	318742.88	256677.35	---
Carolina	10	599	984.40	3747.05	July	321879.95	334362.50	353030.08	---
Cumberland	9	1007	2453.60	1745.65	August	229762.18	334473.11	285655.46	---
Florida	19	1533	4007.17	2606.25	September	225721.42	187464.07	181605.55	---
Georgia	7	707	1511.40	540.70	October	112044.39	167667.41	193057.24	---
Total	45	3851	8956.57	8689.65	November	209852.79	127137.84	178579.97	---
					December	145672.59	86424.62	206241.28	---

\$2724473.97 \$2542746.64 \$2692100.81 \$259878.26
* Two months' report.

teacher and with the medical secretary of the conference or with conference nurses in the medical examination of school children, in home nursing and cooking school classes, with Bible readers, and in evangelistic hall or tent efforts.

Are we as teachers making it clear to both nurses and medical students that they are preparing to be teachers of the gospel and of health reform? It is said of Christ that "in His service, healing and teaching were linked closely together," and that "today they are not to be separated."

Some persons of genius or clear vision will do work for which they have never been trained, but the majority of students will do in after-life only those things for which they have had definite training, and usually in the same manner and spirit in which they are trained.

Not all these plans can be adopted at once. It will require careful planning, with much prayer and faith. But would not the result be worth all it cost? Could we not then hope to see the fulfillment of the plan outlined in "Counsels on Health," under the headings, "Christ's Methods to Be Followed," and "A Plea for Medical Missionaries"?

"There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose."

"From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, from both the higher and the lower classes."—*"Counsels on Health,"* pages 396, 397.

G. K. ABBOTT, M. D.

Appointments and Notices

REQUESTS FOR PRAYER

A sister in Connecticut desires prayer that she may be restored to health.

A request comes in for prayer from a sister, that the Lord will intervene in family difficulties, and fully convert her husband. She also desires prayer for herself, that she may be strengthened to stand up under the strain of the conditions in the home, and may at all times have a Christian spirit.

* * *

PUBLICATIONS WANTED

M. W. Wells, Box 73, Red Boiling Springs, Tenn. Copies of *Youth's Instructor*, *Signs of the Times*, and *Present Truth*, for distribution.

J. M. Dickerson, 482 M St., S. W., Washington, D. C. Continuous supply of *Review*, *Youth's Instructor*, *Present Truth*, *Our Little Friend*, *Watchman*, and tracts.

Catherine Charlestream, Box 10, Eagle Bridge, N. Y. Continuous supply of *Life and Health*, *Signs of the Times*, *Youth's Instructor*, *Liberty*, and *Watchman*.

N. D. Staughton, 224 Holly Ave., Takoma Park, D. C. Recent converts to the truth would like to obtain copies of the *Review*

dating back to 1900. Will those who have such copies that they are willing to dispose of, kindly communicate with Brother Staughton?

Mrs. H. T. Beem, Loma Linda, Calif., desires to obtain the following books: "Christian Temperance," "Facts of Faith," "Plain Facts," "Healthful Living," "Empires of the Bible," "Empires of Prophecy," "The Two Republics." She is willing to pay a reasonable price for these books.

OBITUARIES

Pogue.—Franklin B. Pogue was born near Maple Plain, Minn., July 20, 1898; and died March 18, 1925. He was the eldest son of Elder James F. Pogue, a well-known Seventh-day Adventist minister, who died in 1910. Brother Pogue was educated for service in the cause. In 1918 he took up work in the North Dakota Conference as secretary of the tract society, and in the month of August last year he was asked to take also the position as secretary-treasurer of that conference. He rendered excellent service in this capacity. His illness was short, and his death was a shock to all. The services were conducted in the Jamestown church before a large audience. The writer officiated, and Elder Charles Thompson delivered the funeral address. Brother Pogue is survived by his wife, three children, mother, one brother, and one sister. H. Meyer.

Howell.—Mrs. Josephine Andre Howell was born March 19, 1841; and died at Wheelersburg, Ohio, March 9, 1925. She was married to Samuel C. Howell, who preceded her in death. To this union were born three sons and three daughters. Two daughters survive, Jennie C. Howell, of Wheelersburg, and M. Hortense Howell, Bible worker in Columbus, Ohio; also one son, Prof. Warren E. Howell, educational secretary of the General Conference. One grandchild, Felicie Waldo Howell, also survives. In 1888 Sister Howell accepted the truth, to which she remained loyal to the end.

Charles F. Ulrich.

Holm.—John L. Holm was born in Norway, Dec. 9, 1880; and died in Portland, Oreg., March 8, 1925. Brother Holm with his parents came to America when he was six months old, and his early life was spent in the State of Idaho. He spent seventeen years in the Southern States, and moved to Oregon a little over a year ago. His companion, one son, father, three brothers, and one sister survive. F. A. Lashier.

Shawks.—Mrs. Jennie M. Shawks died at the home of her daughter in Minneapolis, Minn., March 23, 1925. Sister Shawks accepted the truth and was baptized in 1888, and joined the Sioux Falls church, S. Dak. Three years ago she came to Minneapolis to live with her children. The funeral was held at Sioux Falls. E. G. Olsen.

Clark.—Mrs. Jane Lyons Clark died at the home of her daughter, Mrs. Gertrude Campbell, at Sheridan, Ill., March 22, 1925, at the age of eighty-five years. She had been a resident of Sheridan for about fifteen years. Sister Clark accepted the truth about twenty years ago. One son and three daughters survive her. J. I. Taylor.

Witmer.—Mrs. Frances Virginia Bogardus Witmer was born at Asbury Park, N. J., March 4, 1881; and died in Philadelphia, Pa., March 10, 1925. Sister Witmer was a member of the West Philadelphia church for five years. Her husband, mother, three sisters, and one brother mourn.

H. A. Vandeman.

Baker.—Mrs. Nannie Baker was born in Pickaway County, Ohio; and died at Columbus, Ohio, March 20, 1925, at the age of seventy-five years. Sister Baker was a faithful member of the Columbus church. Her husband, two sons, and three daughters survive. Charles F. Ulrich.

Frederickson.—Mrs. Johanna Peterson Frederickson was born near Ringsted, Denmark, Oct. 9, 1884; and died in Iowa, March 5, 1925. She is survived by three sons and two daughters, her husband having preceded her in death. J. C. Nixon.

Rittenhouse.—David Roy Rittenhouse, son of Elder and Mrs. C. H. Rittenhouse of Twin Falls, Idaho, was born Oct. 4, 1920; and died March 18, 1925. H. G. Thurston.

Grey.—Chester Grey was born in Decatur, Ill., Dec. 11, 1906; and died March 7, 1925. His father, mother, and three sisters remain to mourn his death. G. E. Leffler.

Brown.—Evelyn Lorain Brown, infant daughter of Roy and Frances Brown, was born in Oakland, Calif., Sept. 3, 1924; and died March 10, 1925. E. H. Adams.

Smith.—James Allen Smith was born at Seattle, Wash., in 1898; and died March 15, 1925. He is survived by his father, three sisters, and one brother. E. H. Adams.

Zimmers.—John Jacob Zimmers was born in Crawford County, Ohio, in 1851; and died at Columbus, Ohio, March 23, at the age of seventy-three years. His wife, one daughter, and one brother survive.

Charles F. Ulrich.

Graves.—John Thomas Graves was born near Jonesville, Wis., Feb. 10, 1852; and died at Bentonport, Iowa, March 23, 1925. Brother Graves had been a faithful member of the Seventh-day Adventist Church for about thirty-four years. He is survived by his wife, three sons, three daughters, eleven grandchildren, and four great-grandchildren. H. A. Fish.

McKellar.—Mrs. Ella M. Parker McKellar was born Aug. 15, 1866; and died in Ancon, Canal Zone, Jan. 16, 1925. Much of her early life was spent in the vicinity of Milton, Oreg. In 1893 she was married in Walla Walla, Wash., to Mr. McKellar. While the Panama Canal was being constructed, they left the homeland to take up their abode in the republic of Panama. Sister McKellar was a member of the Panama City church. Her husband and one son mourn their loss. * * *

Foster.—Mrs. Erna Louise Elliott Foster was born in Oakland, Calif., July 25, 1905; and died at the St. Helena Sanitarium, Feb. 27, 1925. At the age of fourteen she gave her heart to Jesus and united with the Berkeley church. Aug. 28, 1924, she was married to Paul Foster, and they were at Pacific Union College preparing to enter the work, this being their last year at school. Her husband, mother, two sisters, one brother, and grandmother mourn her death. E. H. Adams.

Fuller.—Harvey Austin Fuller was born in Jefferson County, New York, Nov. 1, 1884; and died at his home in Akron, Ohio, March 7, 1925. At an early age he removed with his parents to the vicinity of Akron. When about six years old, he met with an accident which caused the loss of one eye. At the age of twenty he became blind in the other eye also. He spent several years as a student in a college for the blind in New York City, and later entered Hillsdale College, Mich., where he finished the college course. His wife survives to mourn her loss. Mrs. H. A. Fuller.

Elder F. H. Seeney

Fred Harold Seeney was born in Cheswald, Del., March 12, 1865; and died at his home March 15, 1925. In 1892 he accepted the truth, and for many years was a successful laborer in this cause. He organized churches in Cheswald, Dover, Wilmington, and Baltimore, and for the last eight years labored in the city of Washington, D. C. His wife, five sons, one daughter, and other relatives mourn his death. T. B. Westbrook.

Elder J. A. Strickland

Junius Addison Strickland was born in Wake County, North Carolina, July 18, 1868; and died at Rome, Georgia, March 13, 1925. Brother Strickland labored in the ministry for twenty-nine years. From 1903 to 1910 he labored in the West Indies and in Central and South America. The four years following this he spent in Canada and the Northern States. Since that time he has labored in the Carolinas, Tennessee, and Georgia. Brother Strickland is survived by three sons, —W. E. Strickland, superintendent of the Honan Mission, China; Robert G. Strickland, of Georgia; and Julian L. Purdie Strickland. He also leaves one brother, W. A. Strickland; two sisters, Mrs. Francis Hobson of Richmond and Mrs. Susan Ern of Memphis. R. G. Strickland.

Let General Interest Work for You **DURING BIG WEEK**

NOT MANY YEARS AGO we used to hear that the average length of life was thirty-three years, and that was true, according to the statistics at that time.

SINCE THEN much advancement has been made in medical lines,---in sanitation and hygiene,---until now (1920 statistics) the average life expectancy of every person born in the United States is fifty-eight years.

NEARLY EVERY PERSON you meet is more or less interested in health. This gives LIFE AND HEALTH a welcome in every community.

The MAY and JUNE issues of LIFE AND HEALTH were planned to help you in raising your Big Week funds. A partial list of contents follows:

<i>May</i>	<i>June</i>
"The Pioneer Work," Mrs. E. G. White.	"A Twofold Ministry," Mrs. E. G. White.
"Teaching Health Truth," Mrs. E. G. White.	"Training in Right Habits," G. H. Heald, M. D.
"Habit Detours," G. H. Heald, M. D.	"Tomato and Cabbage-Head" (A Dialogue), Emma M. Harris.
"Principles of Cooking," G. E. Cornforth.	"The Best Is Right — The Right Is Best," L. A. Hansen.
"How Health Knowledge Lengthens the Life Line," L. A. Hansen.	"Food Combinations — Recipes," G. E. Cornforth.
"Cheerfulness and Health," D. H. Kress, M. D.	"Food Values of Fresh Fruit," T. H. J. Hargreaves, M. R. C. S., L. R. C. P.

LIFE AND HEALTH sells for 10 cents a copy. It will cost you 4 cents a copy (where 10 or more of one issue are ordered in bulk at one time).

Take advantage of the public interest in health by using LIFE AND HEALTH during Big Week.

Send orders to your conference office



WASHINGTON, D. C., APRIL 16, 1925

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

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

MR. AND MRS. CHRISTIAN LARSEN, of the Hutchinson Seminary, sailed from New York, April 1, on the S. S. "Mauretania." Brother and Sister Larsen have accepted appointment to the Southern Asia Division, and will probably be assigned to work in the Northeast India Union Mission.

* *

WORKING UNDER DIFFICULTIES

Quotations From a Personal Letter

I WAS just reading in 1 Samuel 11: 1 about a time "when kings go forth to battle." Here in China this time seems to be right after the New Year season. Chinese New Year came very early this year, so on February 21 we again heard the familiar sound of rifle balls flying over the city of Waichow. These military kings of Kwangtung have begun their third year of fighting, with the usual toll of death, sorrow, poverty, and fear.

Day and night since then we have watched the attack upon this city, thankful indeed that it is on the opposite side of the city from our compound. Dr. Sun's forces have been unable to take Waichow during the last two years' fighting, and the forces inside seem very confident this year. All gates are closed, and my wife and her teachers go over a rope ladder daily to attend the girls' school. The main forces of the contending parties are fighting twenty-five miles away at this writing. We hope this year will bring victory to one side or the other, that we may enjoy a little peace in which to labor. The people have again fled from many markets, and our chapels are empty.

A week from today, the Lord willing, Brother J. P. Anderson's family and mine plan to try to get through the battle lines to attend our biannual meeting, which is to meet in Canton March 12. We shall take our mail with us, and post it in Hongkong; so if you receive this letter, you will

know we got through safely. Brother Anderson will remain at the compound here. I plan to return after a few days, so that he can attend the last half of the meeting.

Our school in the city opened with more than a hundred in attendance, but the fighting began a few days later, so many are afraid to come. About sixty were out yesterday. Several women have been killed by wild shooting.

We are praying that our coming meeting may bring a great blessing to all the South China working force, foreign and native alike. Thirteen native delegates go from this field. Most of them are from the north, and so can go via Swatow, thus escaping the fighting belt. Brother Anderson and his family plan to leave for a much-deserved furlough soon after this meeting, and I suppose we shall be alone again for a year. Pray that with all the devil's plans to hinder the work, it may go on only the faster. The end will surely come soon. God will win as He always has.

We are ordering today the whole family of REVIEW publications; rather we are renewing some of them. These papers mean a great deal to the missionary.

S. A. NAGEL.

* *

BIG WEEK AND YOUR FOREIGN NEIGHBOR

IN laying our plans to take part in this biggest of Big Weeks, let us not forget the foreigner and the good literature we have printed for his benefit. Most communities have groups of foreign-language-speaking people who would appreciate religious reading in their own tongue.

Some years ago one of our ministers, while visiting a brother who lived near a settlement of Russians, persuaded him to distribute some literature among them. One church gave \$156 to be used in supplying this reading matter. The literature was distributed according to promise, and an interest was awakened which resulted in 150 Russians' embracing the faith. Thus the Beaver Creek Russian church in Saskatchewan was brought into existence. Foreign literature is playing an important part in bringing into the truth more than a thousand new foreign believers each year.

During the Big Week we are concentrating on the following foreign books:

"World Hope" in Arabic, Bohemian, Danish, Finnish, French, Polish, Russian, Ruthenian, Serbian, Slovakian, Spanish, Swedish.

"Steps to Christ" in Armenian, Bohemian, Danish, French, German, Greek, Icelandic, Italian, Japanese, Polish, Portuguese, Russian, Ruthenian, Serbian, Slovakian, Spanish, Swedish.

"His Glorious Appearing" in Bohemian, Danish, Greek, Italian, Polish, Portuguese, Serbian.

"The Bible Made Plain" in Bohemian, Danish, German, Polish, Portuguese, Rumanian, Russian, Swedish, Ukrainian.

M. N. CAMPBELL.

* *

ANSWERED PRAYER FOR THE SICK

MANY times it is to the glory of God to show His power in healing in a miraculous way. In 1873, while at camp-meeting at Battle Creek, Mich., a brother came down with typhoid fever. The second Sabbath of the camp-meeting it was announced that the brethren would have prayer for him immediately after the sermon. I went over to see him before they had prayer, and found him quite sick. Elders James White, John Byington, John N. Andrews, John O. Corliss, and J. H. Waggoner knelt around his bed, and asked God to heal the brother if it would be to His glory. After they had thus prayed, the brother arose from his couch and praised the Lord, and said he had never felt better. His very appearance had changed, for his eyes became clear, and his skin looked fair and healthy.

At one time my sister-in-law was taken sick with spinal meningitis. The physician pronounced it a hopeless case, as the fever was then affecting her brain, and declared she could not live more than two hours. The elders of the church were sent for, and when they arrived, my sister was unconscious. The doctor would not stay to hear them pray, as he said no one could save her, so he went to a neighbor's to stay during the night, where he might be called if needed.

After the elders had prayed with the sister, she sat up and praised God for His goodness. The next morning the doctor came and asked how she was, and was told that she was in the kitchen getting breakfast. He hurried into the kitchen, and after examining her said that there was something miraculous in it, and he could not understand it at all.

ALPHA WATERS.

* *

INDIANAPOLIS, INDIANA

ABOUT 120 new members were added to the church in Indianapolis, Ind., as the result of tent efforts held by the writer in a little more than a year. As we look over the returns for 1924, we note that these new members are making themselves felt in the financial reports of our three churches.

The South Side Church, which perhaps was most benefited in numbers, increased its tithe by one half and doubled its mission offerings over the year 1923.

A number of these converts are young people who have since gone to our schools, colleges, and sanitariums, in order to prepare for active participation in the finishing of the work.

H. A. LUKENS.