

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

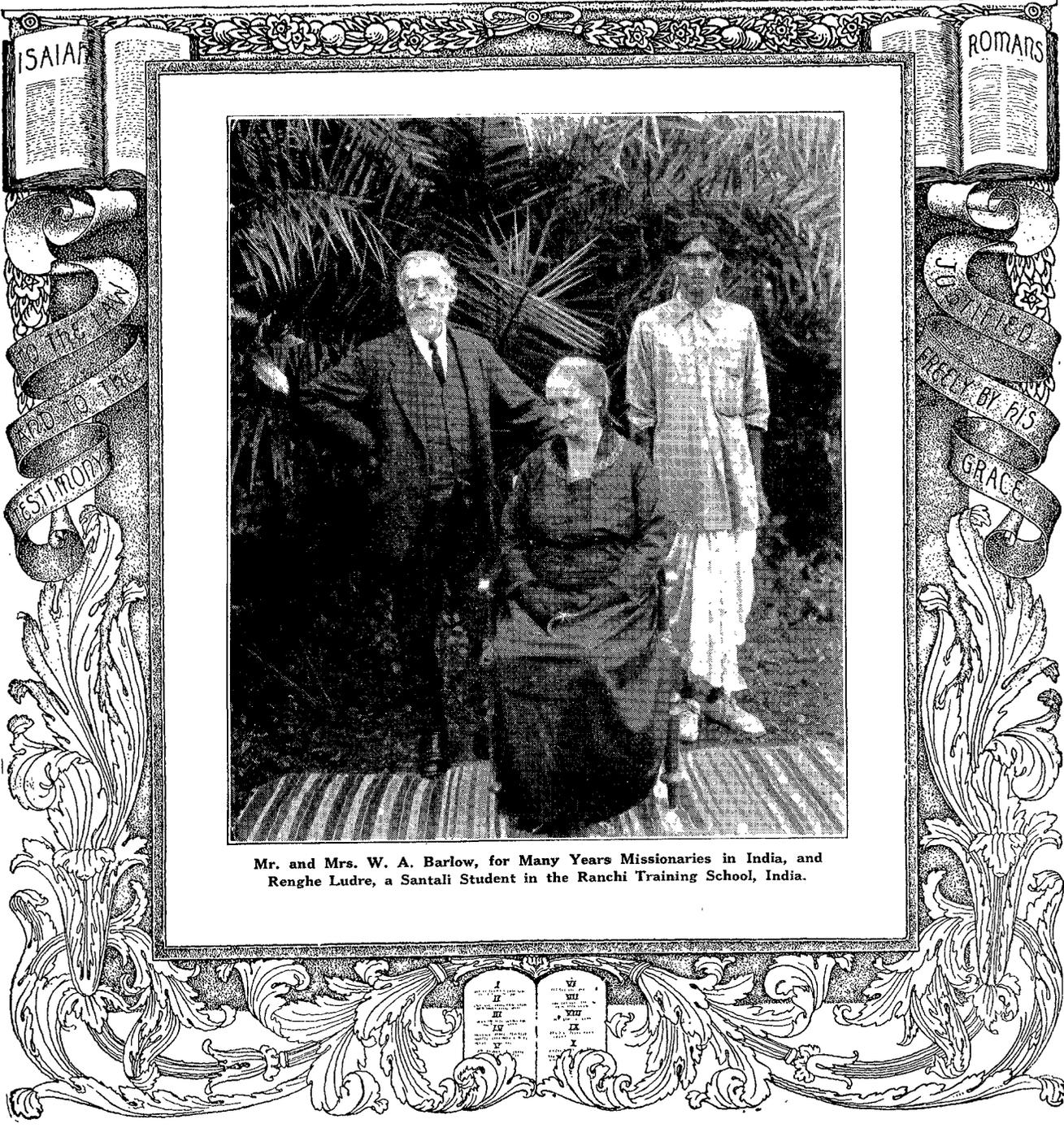
HOLY BIBLE

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No. 23

THE GOSPEL TO ALL NATIONS



Mr. and Mrs. W. A. Barlow, for Many Years Missionaries in India, and Renghe Ludre, a Santali Student in the Ranchi Training School, India.

Beyond Human Power

How feeble man is, after all! Scientists tell us that there is more electrical power in one lightning flash in a thunderstorm than in all the artificially generated power produced by all the electrical plants in the world. After all, man is a very helpless creature.

It was famine time in Russia. Thousands were dying. Sister O. E. Reinke tells us the story of an old Russian commissar who said to her:

"I fear we have made a mistake. We have put God out of Russia. We said we would get along ourselves, and that we needed no God; but we cannot bring the rain, and are dying. We cannot make it rain. It looks as if only God could send rain from the heavens. I fear we have made a mistake. We cannot get on without God."

W. A. S.

* * *

"Both to Small and Great"

As I look down from the highest towers, the short pedestrians and the tall upon the street below all look alike. It suggests how much more emphatically, as heaven looks down, it sees but one level of human need, "for there is no difference." Still our human measurements make the distinctions between the lowly and the great, even as Paul did when he testified before Agrippa that with the help of God he had continued "witnessing both to small and great" the message of salvation.

The advent message is for all, and we must keep this in mind in bearing the witness. "Thou must prophesy again," is the word to us, "before many peoples, and nations, and tongues, and kings." We thank God as we hear of the message going into royal palaces and the homes of those who stand among the great of earth. And more often than not it has been the witness of the most humbly placed servants of the Lord that has brought the good news of the coming Saviour to the attention of the highly placed, whose hearts, as much as any, need the comfort of the blessed hope.

Only recently one of the English reviews printed extracts from the diary of the queen of William III, who succeeded James II when he was driven from the throne because of his leanings toward a restoration of the Catholic religion to the English state. The object in publishing extracts from this queen's diary (she was the daughter of James II) was to show how she had been misjudged in the general verdict of history. It was supposed that she had shown a rather unseemly pride in rising to power on her father's failing fortunes. In the diary record, written only for her own self-expression, she explains how requirements of state drove her to assume a joy in the elevation of her husband and herself which corresponded little with her own heart's desires. This queen said of the charge of pride:

"But, alas! they did little know me who thought me guilty of that; I had been only for a regency, and wished for nothing else. I protest, God knows my heart that what I say is true, that I have had more trouble to bring myself to bear this so envied estate than I should have had to be reduced to the lowest condition in the world. My heart is not made for a kingdom, and my inclination leads me to a quiet, retired life, so that I have need of all the resignation and self-denial in the world to bear with such a condition as I am now in."

It gives just a little glimpse of the heart hunger for simple things amid surroundings of pomp and splendor. Other extracts from her diary show how she longed for Christ and His comfort in her soul. We recall that countess in Europe who wept as the sister of our church in her employ told her of the comfort which she herself found in Jesus. Thus

the lady, too, found her Saviour, and rejoiced in the blessed hope until the day of her death. We recall a former queen of one of the European states who loved to read our books and papers, and whose heart was warmed toward our people for their plain and godly lives, as she observed those who were in the service of the royal household. Many a faithful servant has carried the witness to truth into lordly homes.

So also we rejoice to hear of our colporteurs' entering royal palaces and the offices of government rulers and the highest officials in all the lands. As the loud cry of the message rises, it must reach all ears, for all alike, both "small and great," must know that the judgment hour is on in the heavenly courts above, and that every living soul needs there to be represented by the one great Advocate, Jesus Christ the righteous.

W. A. S.

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What Is Your Life?

THE apostle James asks and answers this very important question: "Ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14.

How quickly we fade away! We are here today; tomorrow we may be dead, and resting in the tomb. The little life we had, is gone. Did you ever get out a sort of inventory or balance sheet of what your life is worth? We may squander the life we have, and lose all at the end.

I know of nothing more sad than to sit among the ashes of a misspent life, and know that all is lost. I read the other day of a wealthy man in the State of New York. He had much land and a large bank account. But he was struck with an incurable malady, and had only a few days to live. As he asked his nurse to wheel him to the window so he could take one more look at his broad acres, he exclaimed, "I am the poorest man in New York!" He had plenty as the world counts wealth, but he had no hope beyond, and was poor.

Skeptics ridicule religion, but as Father Time with his scythe comes along, and we must lie down in death, how good it is to have a hope. Voltaire said, "I hate the name of Jesus, and hope I may never hear it again." But when he came to die, he said, "I am taking a leap in the dark."

A great moralist who had never known the converting power of God to make it so that the things he once loved he now hated, said when death came, "I have missed the salvation of my soul." He had been honest and upright, but he had never surrendered his life to God, so he had no hope. We must be converted to be saved. Matt. 18:1-3.

One of the serious charges which the Lord brings against the people of this time is that they love pleasure more than they love God. 2 Tim. 3:4. The whole world is given up to pleasure seeking, to eating and drinking, feasting and idleness. The sin of Sodom was idleness with abundance. Eze. 16:49. They lived in pleasure, and it is truly said that Satan finds work for idle hands to do. The influence of the life runs in the wrong direction. A dying infidel said, "Gather up my influence and bury it with me."

So what is our life? What influence are we leaving behind us? Are we gathering with Christ, or are we scattering abroad? The question of the apostle, "What is your life?" is a proper one to consider.

G. B. T.

The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW** **HERALD**

"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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No. 23

"Thy Will Be Done"

INA WHITE BOTSFORD

WHEN shadows cross the path of life
So deep and dark there seems no sun,
Can we look up for higher cheer,
And say through tears, "Thy will be done"?

When now and then we're called to part
With cherished treasures one by one,
Can we yield all, and meekly say,
"Not my will, Lord, but Thine, be done"?

When 'tis our lot to suffer pain,
Can we endure what others shun?
Can we with patience bear our lot,
And bravely say, "Thy will be done"?

'Twill not be long, the time is short,
The victory will soon be won;
And when we're in the Promised Land,
We'll say with joy, "Thy will be done."

* * *

Some of the Details of Tithing

E. K. SLADE

MANY find difficulty in determining to their satisfaction the amount of tithe they should pay. With a fixed wage as an income, and with many simple transactions, there is no difficulty; but there are numerous instances of a nature to make it difficult to compute one's tithe satisfactorily.

I will give below a list of questions submitted by a reader of the REVIEW, which I will attempt to answer in a helpful way if possible; but before doing so, permit me to deal briefly with the general principle and purpose involved in the tithing system.

We need to bear in mind the fact that the providing of means for the support of the cause is not the only object in view. The tithing system is not to enrich God; and He is not dependent upon it for His work in the earth, for all things are His. Of greater importance is the benefit that man is to derive from this unique plan. The burden of financing the gospel work is designed of God to have a prominent part in preparing us for ownership of the true riches in the earth made new.

This thought is frequently presented in the "Testimonies." Note the following:

"Whatever necessity there is for our agency in the advancement of the cause of God, He has purposely arranged for our good. . . . He has ordained that there should be a necessity for the co-operation of men, that they may keep in exercise their benevolence."—*Vol. III, p. 391.*

"The idea of stewardship should have a practical bearing upon all the people of God. The parable of the talents, rightly understood, will bar out covetousness, which God calls idolatry. Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshippers of mammon, to earnest,

faithful coworkers with Christ in the salvation of sinners."—*Id., p. 387.*

"Our heavenly Father did not originate the plan of systematic benevolence to enrich Himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed."—*Id., p. 405.*

With this great accomplishment in mind, we should seek for the full realization of God's purpose in our relation to the payment of tithes and offerings. It is more than merely to discharge a duty, pay a debt, or operate a convenient financial plan. Our hearts must enter into it. Our greed and covetousness are to be rebuked, and unselfish benevolence is to be brought into exercise. For the accomplishment of this, much depends upon our unselfish and liberal treatment of the matter of computing our tithe. The Lord has said one tenth. He knew that there would be intricate and complicated conditions which would make it very difficult at times to determine the amount of tithe to pay. This He has left for us to work out.

Seemingly it is not for one man to work out for another. We may study the matter and understand the general principle to be applied, but the application of the principle to individual cases and varied conditions is evidently largely an individual responsibility. Note the following words of counsel on this point:

"Of the means which are intrusted to man, God claims a certain portion,—a tithe; but He leaves all free to say how much the tithe is, and whether or not they will give more than this."—*Id., Vol. V, p. 149.*

"As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play."—*Id., Vol. III, p. 394.*

"In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short, of the requirements of duty. Consider for whom the offering is to be made. This recollection will put covetousness to flight."—*Id., Vol. IV, p. 485.*

These general principles will apply in all cases: Each individual "is left free to say how much the tithe is." Each man's "judgment in this tithing system should have free play." "Be sure to exceed rather than fall short" when there is any uncertainty.

With these general instructions in mind, I shall deal briefly with the following questions which have been submitted, with the desire to help to apply such light as God has given in this matter:

1. "A man is spending \$75 to \$150 per year for water for his land. He puts in a system of his own, costing \$300. Should he tithe the \$300? He owns the system, and Jacob said that of all that the Lord should give him, he would surely return one tenth. At the same time, before this the water had been an item of expense, and was charged against the crops. Is it still expense?"

I would say that the money paid for water should be classed with such expenses as seed, fertilizer, and hired labor, and could be deducted from the gross income before tithing. Not so, however, with the \$300 used to install a system, for the property is

increased in value to that amount. It will lessen expense and increase the tithable income in the future.

2. "The same thing applies to one raising little chicks. Should they be tithed when bought, or only their income and the money from their eventual sale?"

The cost of eggs for setting or for little chicks is the same as feed and other producing expense, and would be subtracted from the gross income, if tithe is to be paid on the net income only.

3. "A man owning property accepts the truth. He has always given to his former church what he considered his honest obligation (to him that was then tithe) while he was acquiring the property. What is to be done now?"

I do not understand that a tenth of one's accumulations before conversion is to be counted as back tithe; yet some are paying tithe on their possessions when this light comes to them.

4. "Suppose a child inherits property from tithe-paying parents. Should he tithe this too?"

A child falling heir to property under such circumstances is certainly under obligation to pay tithe on it. The fact that a parent or the testator, whoever he may be, has been faithful in this respect, does not release an heir who receives an income of such a character.

5. "A man sells a commodity, and can supply his family with it at cost price. How is the tithe counted, on the retail or wholesale price?"

It seems to me that tithe would be computed on the price he pays for the commodity, for that represents the actual living expense in that case.

6. "A housewife is ill. Should the tithe be paid on the money that pays the expenses of her illness? She has to employ a housekeeper for some time. Is the money that pays the housekeeper to be tithed? The housekeeper adds to the general running expense of the family. How about this money?"

"The husband is sick, and besides the expenses of sickness, he is losing his wages. How is this to be managed?"

Many pay tithe on their gross income. Ministers and conference and institutional workers in our cause do this. Nearly all who receive a fixed salary follow this practice, which is right. There are lines of business where this cannot be done. For instance, the net income of a merchant may not amount to 10 per cent of his gross receipts, or but a trifle more than that. The farmer and merchant will compute the tithe on the net income and on the part of their living taken from the stock or farm products.

I do not understand that expense for illness and domestic help, as in this case, is to be deducted before paying the tithe. They are expenses of a different nature from money required to run a business. If we get very far from the standard of one paying tithe on his full salary, we can easily include expenses that would practically do away with paying any tithe. Clothing, furniture, food, medical care, fuel, rent, books and papers, tuition, taxes, and other items that we might mention, belong to our "living" expenses. I do not understand that we are warranted in not paying tithe on all money used in case of sickness, death, or in the care of the ordinary work in the home. If one's business was such as to bring into the home heavy burdens, necessitating extra help, it would be different.

7. "We are told to have small places in the country. If we have stock and poultry, they must be cared for on the Sabbath. This is work for a livelihood, especially in the case of cows and chickens. What can we do?"

Such work as is necessary for the welfare, life, and comfort of stock and poultry cannot be wrong on the

Sabbath day. We prepare food and warmth for ourselves on the Sabbath, but in harmony with the instruction to make such preparations as are possible before the Sabbath. Those who care for stock will do the same. They will honor God's holy time by doing only that which is necessary and cannot be done on the preparation day.

All who truly love God will be governed by the principle of true love in seeking to know and do His will in relation to these sacred things, that His purpose for us may be met in full.

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God's Unfathomable Mercy

JAMES E. LIPPART

THE Scriptures are replete with promises of complete forgiveness for the sinner.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:11, 12.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." Isa. 44:22.

Another promise that is very precious to me, is found in Micah 7:19:

"He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

The beauty of this figure of divine forgiveness was indelibly impressed upon my mind by a recent article in the *Saturday Evening Post*, under the caption, "Three Thousand Fathoms Deep," by Kingsley Moses. In describing the ocean bottom, Mr. Moses said:

"In certain parts of the ocean the bottom may be described as truly mountainous, as rough and jagged and uneven as the Adirondacks, the Great Smoky Mountains of North Carolina; or, in the Pacific, as precipitous as the Rockies or the Andes. Great peaks rise from the depths almost to the surface of the sea, and between these peaks are hollows that resemble our deepest cañons or valleys. . . .

"Off the island of Guam a depth has been found of more than five sea miles—a point which is farther below the surface of the water than the as yet unconquered pinnacle of Mt. Everest [29,002 feet] rises above sea level. And it is not at all certain that the greatest depths have yet been discovered, since no man's eye may see even an inch of the ocean's floor."

Let us grasp the significance of this statement. The greatest ocean depth yet found is more than five sea miles, or over 30,425 feet. Five sea miles equal five and eight-tenths statute, or land, miles. And it is uncertain that the greatest depths have yet been discovered. So it is impossible to fathom the depths of divine forgiveness.

Mr. Moses says further:

"The light and heat of the sunshine can penetrate but a very little way through the water's depths. Divers at even thirty fathoms [180 feet] report only the duskiest illumination; and a depth of four hundred fathoms [2,400 feet] is said to be the extreme limit of any light."

Beyond this "there is nothing but abysmal blackness."

Beyond the farthest grasp of mankind, God "is able to do exceeding abundantly above all that we ask or think." His wisdom is infinite, His love boundless, and His forgiveness "deeper than the deepest sea." Who can comprehend it?

Charleston, W. Va.

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"DOING nothing for others is the undoing of ourselves."

EDITORIAL

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

Standing by the Preacher

*The Duty of the Sheep Toward the Shepherd (1 Thess. 5:12, 13;
1 Tim. 5:17, 18; Heb. 13: 7, 17)*

We spoke last week of the inconsistency of shearing starving sheep. Our appeal was to the ministers of Christ. We felt that the primary appeal should be made to this class of workers. Theirs is the chief responsibility. It is for them to be ensamples to the flock in all that pertains to right and righteousness. But if a solemn responsibility rests upon the shepherd to feed the flock of God, an equal responsibility rests upon the flock to sustain the shepherd in his work, and to hold up his hands in holy service. Our appeal this week is to the flock, to the church of Christ scattered abroad. Are you fulfilling the commission given you of holding up the hands of those who are set to minister in word and doctrine, even as Aaron and Hur held up the hands of Moses? This may be done in several ways.

Pray for the Shepherd

Those who occupy these positions of holy trust are men and women of like passions unto yourself. They are human, the same as you are human. They are compassed about with physical infirmity and with human limitations. Only by the grace of God can they reach the ideal which they hold out to you, and live up to the standard they proclaim. They sometimes experience defeat, and this brings discouragement and depression. Sometimes they are left to labor alone, with little sympathy and support. Pray for these workers every day. Hold them up before God. Pray that He will give them victory in their own personal experience, that He will fill them with heavenly wisdom, that He will endue them with the power of His Holy Spirit in their labors.

Pray for the workers' families. In the very nature of the case these are sometimes neglected. The worker is away from home for weeks at a time, thus depriving his wife of companionship, his children of parental care. There is thus thrown upon the minister's wife a double burden, and she needs the sympathetic prayers of our brethren and sisters, that God will help her to bear this double part.

Afford the Shepherd Physical Support

Support the worker in God's ordained way by the payment of tithes and liberal offerings. We thank God for the faithful men and women who support this work. Some do it of their penury. Hundreds, we know, are absolutely faithful in rendering to God His own. These do not need our appeal. We appeal rather to the cold, indifferent, and sometimes criticizing class who give to God a mere pittance, and spend the balance of their income upon themselves; who make no faithful account of the tithe they should pay, but give at random as the inclination moves them; who are interested in foreign missions only to find something to criticize; and who rebel at the calls that

are made for offerings to carry the gospel to the nations of men. If these were as true as the others, if there was a general response from the entire rank and file of the church in rendering to God that which is due, these oft-repeated calls for money would become unnecessary. The treasury would be full to overflowing. Ministers of the gospel could be supported and scores of new laborers added to their ranks. Let us come up to the help of the Lord against the mighty. The duty, and as well the blessed privilege, of paying into God's treasury a tithe of our income, and making to Him offerings of praise and thanksgiving, are emphasized again and again in the Bible. One has only to turn to the blessed Word to find these statements.

Be Lifters, Not Leaners

Relieve the shepherd as far as possible from the incubus of your own weight, in order that he may have his undivided time and energy to devote to evangelistic work. The churches of the first century had very few settled pastors, so far as drawing upon the regular ministry was concerned. When we read of the missionary journeys of Paul and Barnabas and the other apostles, we find them raising up companies of believers here and there, and appointing from the new members leaders or local elders, and then hastening on into unentered fields with the gospel message. This was the spirit in which this movement was started, and in which it was carried on for many years.

How many who read these words can hark back to the days of their early connection with this church, and recall how infrequently the company to which they belonged was visited by one of our preachers? It was understood that the church must largely care for itself, that it must do even more than this, it must become an evangelizing agency in its own neighborhood. As the result of personal work and missionary correspondence, thousands of believers were added to the young and growing cause.

An Unfortunate Growing Tendency

Unfortunately, there is a growing tendency in the denomination today toward settled pastorates, and the time of too many of our preachers, instead of being occupied with carrying the message into new fields, has to be taken up in settling church difficulties, and in labor for men and women who should be towers of strength instead of subjects for labor. We cannot feel that this is in God's order. It may be necessary, of course, to have ministers as pastors of some of our churches. This must be determined by the conditions that exist. But we deplore the strongly growing tendency which is setting in in this direction. We believe that if our ministers were left free to continue their

evangelistic work, God would place His Spirit upon local men and women, and give to them the talent of leadership, and that through their ministry the flock of God would be cared for quite as well as under settled pastorates.

And this, in our judgment, is one great way in which the church can stand by those who minister in word and doctrine. Let the church learn to be self-supporting, self-reliant, self-helping. Let the local officers of our churches feel that upon them rests the burden of souls, and that God will hold them responsible for the flock committed to their care; and that as undershepherds they should feed the flock; they should visit their members in their own homes, and care for them tenderly, even as a shepherd cares for the sheep. If the church will act its part in holding up the hands of the ministry in prayer, in benevolence, in bearing local burdens, hundreds of men who are now held back because of some of these very conditions will be set free to carry this gospel message into the regions beyond.

Flocking to Church Centers

There is another phase of this question which should be considered in this connection. Unfortunately, there have drifted into many of our large church centers men and women who, like Jonah of old, have run away from the work that God committed to them. God set them in some little church as standard-bearers. He called them into the truth in the midst of some community, a community in which He needed a light-bearer, a messenger. Many, upon one pretext or another, have left the charge committed to them. They have separated from the little company which needed their help, and moved to some large church center, where in too many instances they have become burdens rather than real helpers in the work of God.

We recognize that some have made these moves because they felt that they must afford their children educational advantages. It is questionable if it would not have been better for them to have placed their children in the dormitories of our schools rather than to have made this move; but we recognize this as an individual matter which each one must determine for himself before the Lord. But unfortunately, some who have been led even by this motive to disassociate from a little church and join one of our larger congregations, have become so enmeshed with the affairs of this life, and so taken up with their new affiliations, that after their children have completed school, they have no burden to get back again into the needy field. How unfortunate is this situation!

How many hundreds of Seventh-day Adventists there are today who have been connected with our large churches for years, and there enjoyed untold advantages in becoming acquainted with this work, who, if they only heard the call of the Master, might go out into needy places and do a great work for Him. Some have felt the impulse, and have responded, and Christ is blessing their ministry. Others have heard the call, and are hesitating; and some, we fear, will linger so long that their own soul will be lost while they are debating the question.

Too many of this class of people in connection with our large churches, as we have already said, are not lifters, but leaners. Too often they stand ready to criticize rather than to help. Casting aside the sense of responsibility which they felt in the smaller church from which they came, they are content to float with the tide and take life easy. May God help this class of Seventh-day Adventists, and awaken them to a

sense of their danger, and to a sense also of their great responsibility, and their blessed opportunity in getting back into the channel of God's providence and leading.

A great work is before us, and it will require the united efforts of ministers and people to accomplish it. May God help us to stand together, shoulder to shoulder, each faithful in the work committed to him, faithful at the post where God has placed him, knowing that in the end we shall reap if we faint not.

F. M. W.

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Kindness

KINDNESS is one of the greatest things in the human life. And it is within the reach of us all. A kind word or look is available by us all. It does not cost anything, and blesses all who receive it. J. R. Miller, in his little book, "The Beauty of Kindness," says:

"A sailor boy brought home a fuchsia to his mother from some foreign cruise. She put it in a window box and it grew, and by its beauty drew attention to itself. Soon there were fuchsias in other neighboring windows and in countless gardens. Thus the one little plant which the boy brought overseas multiplied itself and spread everywhere. If on the judgment day the Master shows this boy fuchsias growing in gardens, in window boxes, in conservatories in many lands, and says, 'You planted all these; all this beauty is from your hand,' the boy will be overwhelmed with surprise. He never saw these thousands of blooming plants. 'Lord, when did I plant all these?' But we understand it. His hand brought one little plant, in love, from a foreign land, and the one has multiplied into all this vast harvest of loveliness.

"So it is also with the little kindnesses we do. They may be very small in themselves, but they are the beginnings of long successions of good or beautiful things. No one can tell what the end will be of any least act of love, any smallest good thing done in the name of Christ. It will be an astonishment to many a lowly believer in Christ when, at the end of time, he is shown the full and final results of all that he did during his life. He will not recognize the splendid records of good deeds for which he receives commendation and reward, as truly his. 'When did I do these fine and great things?' he will say. Yet all this widespread good is really the harvest from his sowing. If he had not done the one little thing, none of this would ever have had existence."

How much we miss by being unkind! We bring sorrow to those with whom we come in contact. How many homes are made unhappy by unkind words. Many an otherwise happy wife has been rendered unhappy by unkind words. Why should we not be kind and happy in our words and actions? The tone of the voice and the way we speak make a wonderful difference in their effect on the personal attitude of all. How many unkind words we would be glad to recall, words of criticism. Perhaps the circulation of damaging reports has left its mark upon many. Of the Saviour it is said that He left us an example, and that we should walk in His steps; and that He did no sin, and no guile was found in His mouth. 1 Peter 2: 21, 22.

No matter what the provocation, He did not sin with His mouth. The law of kindness was in Him. Speaking of a godly wife, the author of the Proverbs says, "Her children arise up, and call her blessed; her husband also, and he praiseth her." Prov. 31: 28.

Why should this not be true in every home? Surely it should be so in every Christian home. While we are exalting the law of God, let us have the law of kindness in our lives.

G. B. T.

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THERE are two freedoms: the false—where a man is free to do what he likes; the true—where a man is free to do what he ought.—*Kingsley*.

Our Lord's Great Prophecy

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

Thoughts on Matthew 24:37-39

CALVIN P. BOLLMAN

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

In considering this scripture, it is evident that the emphasis is placed upon the facts that in "the days of Noe" they "knew not until the flood came, and took them all away;" and that "so shall the coming of the Son of man be."

But why this unpreparedness? Why did they not know? Had not Noah been preaching to them for a hundred and twenty years? Yes, verily, by both precept and example, that godly man had been testifying to all men that a flood was coming, surely coming. They knew not because they believed not.

The antediluvians had no time to give to serious thought. "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark," and had little or no concern for the judgments of God hanging over their very heads.

Some of the things they were doing were in the order of the Lord, and so not wrong in themselves. Our Lord attended a marriage in Cana of Galilee, on which occasion He performed His first miracle. Surely marriage is a divine institution. And so also is it right to eat and to drink, but it is not in the divine order that such things should be made the chief objects of living. Said the Saviour, "Seek ye first the kingdom of God, and His righteousness," and all these needful, temporal things, He said, should be added, but they were not to be first.

The trouble with the antediluvians was that they had not given the first place to the first things. They had put sensuous things ahead of the spiritual; yea, with them the sensuous had been allowed to entirely eclipse the spiritual. The temporalities had become the chief end of existence, with the result that they had no relish for Noah's message warning them of a coming flood, and calling them to repentance. There was abundant reason for concern, but they could not see it.

Noah had been preaching to them of a flood for a long time. Many had grown old and had passed away, and the flood had not come. Children, born after Noah began to preach, had grown up and married and had children and grandchildren of their own, and still the flood did not come; and they had grown to believe that it never would come. Instead of reasoning that, as Noah had been long preaching, the flood must be very near, they persuaded themselves that, as it had not come, it never would come, and so, hardened in their rebellious course because judgment against them was not speedily executed, they went deeper into sin, gave themselves over more and still more to sensuous gratification, and knew not until the flood was actually upon them.

And "as it was in the days of Noe, so shall also the coming of the Son of man be." A message of warning of the coming of the Lord has been going to the world for nearly a century. It made quite an impression at first, but now it is treated by very many as an idle tale. There are too many other things to attract attention. People are so busy seeking pleasure that they have no time to consider spiritual truths. Their cars and their radio receiving sets, their parties, their golf, their tennis, their card parties, their moving-picture shows, their magazines, and the "best sellers" among novels leave no time for serious thought, for consideration of the disturbing question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

"As it was in the days of Noe," said our Saviour, "even thus shall it be in the day when the Son of man is revealed;" and on every hand we see evidences that such is our condition today. Bible truth is discounted in high circles, and moral restraints are being thrown off more and more. Look at the statistics of crime and vice and immorality of all sorts. Look at our divorce courts. Consider the increased number of murders, the crowded condition of our prisons. Let the reader couple with what he sees around him the statement of the apostle Paul in 2 Timothy 3:1-5, and then ask himself if the picture is not true to life as we see it today. Read what the apostle says:

"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, trucebreakers, 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."

It should be noted in this connection that this forbidding word-picture painted by the apostle is not a description of the great wicked world, making no profession of religion, but is a picture of the church of the last days, that is, of those who at least make a profession of loyalty to the gospel, for they have "a form of godliness," but deny the power thereof.

Of course not many of these, or even of those in a position to know the inside facts concerning the low spiritual condition of the professed church of God in the world today, have the courage to confess the truth, but some have. Read this from the *Cumberland Presbyterian*, Nashville, Tenn., Nov. 27, 1919:

"The world today is politically and socially and industrially in turmoil, because the church of the Son of God has practically ceased evangelizing in the power of its 'first love.' It has cut loose its moorings, and is being 'carried about with every wind of doctrine, by the sleight of men' who 'lie in wait to deceive,' by stealthily substituting social service panaceas for personal salvation from sin. What wonder that 'the whole head is sick, and the whole heart faint'?"

(Concluded on page 10)

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.

In Northern China

M. E. KERN

Chinese Work in Manchuria

FIFTEEN hours by train from Soonan [Seoul], Chosen, brought us to Mukden, Manchuria. We found a third-class sleeper on this Japanese train to be really very comfortable, though we had to furnish our own bedding. Here we found ourselves in China. (Manchuria is spoken of in China as the three northern provinces.) The people and the customs are quite different from either Japan or Chosen. We were glad to greet Elder Bernhard Petersen, the union superintendent. He and his wife were the pioneers here. We had the privilege of rendering some assistance to a lively colporteurs' institute of thirteen members, in progress in Mukden, and also of speaking one evening in the city church. We have a fine memorial for the truth in this great northern Chinese city. The church has a commodious audience room, a prayer meeting room, two Sabbath school rooms, and a reading room, where people may come and study the Bible with the resident evangelist. There is also a church school room and living quarters for the evangelist at the back.

Another night on the Japanese railway brought us to Changchun, our second station in Manchuria. Here we found a primary school and also a small school of academic grade, held in rooms of a compound which had been purchased for a chapel and evangelistic headquarters. The brethren are now looking for a permanent location in the country for this school. It will probably be near Mukden. The hope of our cause in all these fields lies very largely in the schools, where native young people can receive a Christian training and a preparation for the Lord's work. Some will go from these academic schools directly into the colporteur and some other lines of work, and others will pass on to the college now being located at Chiao-t'eo-djen, near Nanking.

Russian Work in Manchuria

From Changchun to Harbin we rode on the Chinese Eastern Railway, built by Russia, but now operated by a joint Chinese-Russian commission. It was one of the finest trains I have seen in the Far East. This visit was like stepping overnight from China into Europe, for our work at Harbin is entirely among the 35,000 Russians there. We have no work among the large Chinese population of this city, and never a stroke has been made in Fuchiadien, a city of 150,000, immediately adjoining Harbin. But one soon becomes accustomed to such facts in the populous East. We have spent many thousands of dollars over here, and have sent hundreds of missionaries, but one is constantly constrained to ask, "What are these among so many?"

The Russian work is very encouraging. In the five years Elder T. T. Babienco has been here, he has held five big hall efforts, besides several smaller ones. By this and several visitations to all the Russian

homes with literature, the truth has been brought within reach of all the Russians in Harbin. Besides this, the Russians in the railway towns east and west and south have been visited once or twice. A hall effort was in progress while we were there, and I had the privilege of speaking to a Sunday afternoon audience of 350 or more, in a crowded hall. There were eighty-eight nonmembers at the Friday evening prayer meeting. They hope to add at least sixty new members this year to the church, which now numbers 206.

We found a Bible school of forty members in progress, nearly all of whom are anxious to get into some line of Christian work. Some young men walked as far as 250 miles to come to this school. A number of the so-called white Russians at Harbin have accepted the truth. They have lost all their political ambitions, and have one purpose only,—to carry the gospel of Jesus Christ to their people.

There is also a church school of seven grades and three teachers, conducted in the basement of the new church building.

It has been necessary to carry forward printing work at Harbin. They have printed the Sabbath school lessons, Morning Watch Calendar, the Junior Standard of Attainment Manual, Johnson's "Bible Textbook," as well as tracts and periodicals, all on a very small hand press. Thus, as it was in the early days of the message, "where there's a will there's a way." They have printed a tract in the Mongolian language, translated by a young man who is very anxious to open work in that unentered land.

Peking

It took us about two days to go from Harbin to Peking. The last part of the journey was quite uncomfortable, because the coach was crowded with the soldiers of Chang Tso Lin, the war lord of Manchuria. There seem to be no restrictions on smoking on any of the trains in the Orient, and a cold night in a closed car of soldiers compels one to breathe an atmosphere that is anything but healthful.

Peking is the headquarters of the North China Union, and we have here a church, a church school, and three preaching chapels. It was my privilege to speak in two of these chapels concerning the saving power of the true God, and concerning the advancement of the advent message in many lands.

* * *

"OUR words have power only when they accord with our thoughts; and our thoughts have reality and depth when accompanied by a life in harmony with them."

* * *

"OFTENTIME when your feet grow weary,
While walking the narrow way,
Don't give up, or faint, or falter,
But go, and in secret, pray."

* * *

God's love will leak out of our hearts if we are not watchful unto prayer.—*John Norberry.*

Urgent Need of Medical Workers in India

L. G. MOOKERJEE

OF the total population of Bengal (which is 47,549,350) every one and one-half minutes one person dies of malaria, every three minutes one of pneumonia, every four minutes one of cholera and one of dysentery, every five minutes one of tuberculosis, every six minutes one of typhoid, every twelve minutes one of bowel complaints, every fifteen minutes one of tetanus, while every thirty minutes one person dies of kala azar.

Think of forty persons dying of malaria every hour in Bengal; that is, 350,400 die each year from this disease alone. Yet in Bengal there is only one doctor to each 42,000 inhabitants; while in England, which has nearly two million inhabitants less than the province of Bengal, there is one doctor to each 1,200 inhabitants.

In the whole of India, with its 319,075,132 population, there are only 159 lady physicians, and only one physician of either sex to each 45,000 inhabitants.

"Come over and help us," cry the three hundred nineteen millions of India. India needs physicians.

Gopalganj, Faridpur, Bengal, India.

* * *

Faithful After Many Years

F. E. CAREY

It was my privilege, not long ago, to visit an isolated Sabbath keeper living from twenty to twenty-five miles up old Belize River. We went up in a little motor boat belonging to the Wesleyan Mission. The river has a considerable current at this time of the year, due to heavy rainfalls, so we were more than three hours reaching our destination.

We were happily met at a place known as "Garden's Bank" by an old gentleman named James Garden. He took us to his house, and we heard him telling his neighbor, "The Sabbath people have come, the Sabbath people have come." He invited to his house his neighbor as well as our party, and we had the privilege of holding a service with them, using the large prophetic chart, which was seen for the first time by them.

We questioned the old gentleman, and found that he had heard the truth thirty years ago. Reading papers and books (which were probably distributed by Elder F. J. Hutchins about that time) gave him a fair understanding of the truth, and he readily obeyed it. Although isolated so many years and keeping the Sabbath by himself, he was of good courage, rejoicing in the hope of the soon coming of the Saviour.

When the subject of baptism was presented, although nearly eighty-one years old, he requested to be baptized. The river is turbulent and dangerous at this time of the year, yet by the help of the neighbor a place was found not far from his house where, by using caution, we could stand while administering this sacred rite. I was pleased to see his happy face as he was buried with his Lord in baptism, and rose to walk in newness of life. He gave us some fruit and some tithe, and we left feeling that it was a profitable visit.

We arrived home about eight-thirty, having passed several large mahogany rafts floating down the stream with the strong current and several river schooners, loaded with passengers and freight, puffing

out their black smoke as they stemmed the current, headed for interior towns.

"He that shall endure unto the end, the same shall be saved." While church privileges are a blessing these isolated ones cannot enjoy, I am confident that many of them will come from the north and south, the east and west, and sit down at the marriage feast of the Lamb.

Belize, British Honduras.

* * *

A Second Visit to Efogi, New Guinea

W. N. LOCK

ON Wednesday, Sept. 17, 1924, we bade farewell to the mission family at Bisiatabu, and turned our faces toward our new mission at Efogi. Our company was comprised of Brother Bateman, eight carriers, and the writer. We spent Sabbath at Narau on the way, and reached Efogi on Sunday the twenty-first.

We had hoped that the roof would be completed by the time we arrived, but found there was a good deal yet to be done; so while the natives continued to cut grass and put it on the roof, we directed our attention to the floor. Our first job was to get gum piles for our floor to rest on. Taking several boys, a crosscut saw, maul, and wedges, we were soon sawing and splitting piles and getting suitable timber for floor joists.

The next day was spent in carrying these in, digging the holes, and putting the piles in place. We felt satisfied with the progress we were making, and while a good crowd of boys went into the bush to hew out the boards for the floor, we got busy on the walls, putting up the studs, etc. Soon the boards began to come in. It is said that "variety is the spice of life," so we were getting variety in watching the boys come in with their loads, some with bundles of grass, some with long sticks that we were to use for our uprights, window and door sills, etc., and others with boards for the floor and the ends.

By the time the building is finished it will be cozy, and should His Excellency, the governor, come this way, he will be pleased to take shelter under our roof. The natives took a keen interest in the building, and when we had completed two of the rooms, they stood with mouth and eyes open as they came to the door and looked in. We had been using our double wire mattress without legs up at the rest house, and when Brother Bateman put legs on it, some of the natives crawled under the bed to see what kept it up.

We did not work union hours up there; we were working against time, and had to make the very best use of every hour. The wet season is likely to break at any time, and we must try to finish our mission house before it begins.

The native women are keenly interested in Sinabuda's coming up, and many of the women are coming down to help take her up. This is an unusual thing, as very few of the women ever come down from the mountains.

A visit was made to Kagi and Narduri during my stay, for the purpose of encouraging them to cooperate with us in the task which lies before us.

The village policeman has been taking care of slates and pencils, etc., that Pastor Jones took up two years ago. When our house was sufficiently ready to care for them, I had them brought down, and we spent a little time the day they arrived in

doing some work on the blackboards. Both old and young took a very keen interest, and said, "School, school," and seemed most anxious to have their school started.

A call was made for volunteers to come down with me to carry things up, and thirty-two responded. They are now on their way back with some of our goods. One cannot help but admire these boys, for the work of a carrier up the Efogi road is not to be envied by any one. I have never counted the rivers that have to be crossed, but should judge that there must be close to forty of them. Of course sometimes one crosses the same river several times. We are now getting much rain, and as I write this, a thunderstorm is on, and heavy rain is falling.

In a few weeks we plan to move our goods from Bisiatabu up to Efogi, and it will be a big move, too. With goats, dog, cat, fowls, beds and bedding, and a host of sundries, it will be a real exodus. We expect, with the blessing of the Lord, to get through in five days, and before you read this we should be settled at our new home in Efogi.

Our house is on the main government road from Port Moresby to Kokoda, which is on the other side of the main Owen Stanley Range. The government sends mail carriers every month to Kokoda, and they have very kindly consented to carry our mail for us. So we shall have a regular mail service, which is something for which to be very thankful. I should judge that we are about midway between the seas, that is, Port Moresby on the south coast and Buna Bay on the north.

Some day in the near future I plan to visit Kokoda, and hope to see a mission station established there, thus holding the line of communication from sea to sea.

We believe that the future will reveal events of a most encouraging nature. We shall be about eighty miles inland from Port Moresby. Our nearest neighbors will be at Bisiatabu, about fifty miles south, and Kokoda, a government police station, about forty miles to the north.

We ask a deep interest in your prayers, that the Lord will use us in winning many precious souls. In closing, I wish to place on record my appreciation and admiration of Elder G. F. Jones,—to think that a man at his age in life pioneered the way over these mountains to Efogi, and thus prepared the way for us to become established among this loving and lovable people.

* * *

Our New Mission Hospital in Kenya Colony, East Africa

GEORGE A. S. MADGWICK, M. D.

Just before I left Kenya Colony on furlough, I had much pleasure in seeing operations started for the building of the mission hospital in South Kavirondo, Kenya Colony. The exact site for the hospital and mission home for the doctor had been selected, and the various formalities gone through with with the natives and the government.

This big proposition of erecting a building of two wards, another building consisting of an operating room and several other rooms, and the doctor's house, is being bravely undertaken by Brother Frank Salway and his band of natives who, but for a few semi-skilled workmen, are all unskilled. It is the biggest task that Brother Salway has grappled with so far,

but he says that, God preserving his health and strength, he hopes to complete the building by the middle of 1925.

When I left, Brother Salway was erecting a shed in which to make his own brick, of which many thousands will be required. The latest news I heard was that this work was well under way, and he was preparing to start burning the brick. The land had been cleared of bush, and the foundation for the hospital was being dug and laid.

I asked one of our native teachers what was the attitude of the natives in the surrounding districts in regard to the new hospital. He said that all who hear of our plans are overjoyed at the news. I might say that the news had spread rapidly to North Kavirondo, even across the gulf, and for many miles in other directions. Many are the natives bound by sin and sickness who need physical and spiritual healing.

Tonight my wife and I start on our visit to our sanitariums on the continent that have so nobly promised to support our medical missionary work in Kenya Colony. May God's blessing rest upon this enterprise, so that it may become an institution truly worthy to be called a mission hospital.

Ilford, Essex, England.

Thoughts on Matthew 24: 37-39

(Concluded from page 7)

"'Tis true 'tis pity, and pity 'tis 'tis true." Sin is never a cause of rejoicing, but of sorrow, and especially so when it is seen in the church; for then is Christ wounded in the house of His friends; then is He crucified afresh, and put to open shame.

Paine and Ingersoll are dead, and their influence died out for the most part with them; but the work of discrediting the Scriptures, which they tried to do in the open, scores of men calling themselves Christians, occupying Christian pulpits, standing forth as ministers of Christ, are doing today, and doing it more effectually because of their profession of loyalty, even while surrendering the most fundamental truths of the gospel they profess to teach.

The *Cumberland Presbyterian* is right, wholly right, when it applies to such men and their methods the words of Scripture which describe them as lying "in wait to deceive." Truly, whatever even of apparent good they do is to substitute "social service" "for personal salvation from sin."

And as they in effect deny the name of Christ by denying His deity, as they challenge His power to save from sin by denying that He is the Creator, their "gospel" is only paganism. Like the heathen of whom the apostle wrote to the Romans, they have "changed the truth of God into a lie," and the tendency of their teaching is to turn men away from the worship of the Creator to the service of the creature, even of their own evil hearts.

In the days of Noah they knew not, and this not because they might not have known, but because they would not know. "And as the days of Noe were, so shall also the coming of the Son of man be." We are today in the world, but if Christians, not of the world. God calls upon us to make a choice between His service and the service of the world and of self. We may not believe, but our unbelief will make no difference with the truth of God. His word abideth faithful. He cannot deny Himself.

STUDIES IN ROMANS

VII. *The Unchangeable Law and the True Jew* *Romans 2:17-29, A. R. V.*

MILTON C. WILCOX

"If thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest His will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written.

"For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." Rom. 2:17-29, A. R. V.

Notes

It is a tremendous fivefold question that the apostle presses home upon the Jewish would-be judge, and there is a tremendous backing to the multiple question. Ten different particulars are named as belonging to the Jew. There is not a suggestion or supposition among the ten particulars that is not intrinsically true of itself, and all were claimed by the Jews, and formed the basis of their racial pride. Let us study them a little in detail.

It was an honorable thing to bear the name of Jew, coming through the princely tribe of Judah. It was a wonderful law on which to rest, wonderful in its giving, spoken and written by the great Jehovah; wonderful in its scope and character. (See Deut. 4:32, 33; 5:22; 6:4-9, 24, 25.) Resting upon the law was resting upon the very heart of God. Truly He is a God in whom to glory. The Jew approved the things excellent, for the law was his instructor.

God called Abraham and his seed to be a light to the world, the priest of the nations, a corrector, a teacher, a guide. The Jew had in God's holy law "the form of knowledge and of the truth." Its letter was correct. All it required was the life of God. The great memorial of creation, embodied in the law, was of the form of knowledge and of the truth. There could be no change of day or precept in the Sabbath commandment. All these things in which the Jew gloried, or ought to glory, were great, and true, and heaven-born.

But all these did not make him judge of the world. Held in the letter alone, they filled the natural heart with pride, while he stood before God condemned. And the questions of the apostle must to the responsive heart hurt like the piercing of the sword. Their own history and the words of God's

messengers to them were in evidence. (See Micah 3:9-11; Isa. 48:1-8; Jer. 7:3-11.) The implied charges in the question of the apostle were all true, and the holy name of Jehovah, their covenant God, was blasphemed because of their conduct. The truth of God held only in theory will not save from sin him who holds it. It will foster hypocrisy, and make of man a critic and judge of his fellow men.

God gave Abraham the covenant of circumcision, not as a self-righteous ordinance for Abraham, but because Abraham was made righteous through God by faith. Circumcision would separate him from the world, if he was faithful to God; but if he was unfaithful, circumcision would profit nothing. No outward ordinance or sign profits, if the life is not right with God. 1 Cor. 7:19.

If therefore the Gentile whom the Jew condemned followed with all his heart the light which God gave, his uncircumcision did not cut him off from God. And that very faithfulness before God on the part of the Gentile condemned the Jew who was punctilious in all outward observance.

The apostle's message carries us back to the beginnings. The very origin of the name "Jew" was spiritual. It rested on God's promise to Judah: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto Him shall the obedience of the people be." (See Gen. 49:8-12.) The promise of the seed came through Judah; and therefore the words of Jesus, "Salvation is from the Jews." John 4:22. The true Jew is from the holy Seed. Some scholars contend that the term "Jew" comes from Jahve, another spelling of the covenant name of God, the Jahves, or Jews, God's true people.

These are the true Jews, and every soul who has faith is one of the spiritual seed, a son of Jehovah, and of the circumcision which is of the heart, which God called for in the very beginning of Israel's nationhood (Deut. 10:16), and in her awful backsliding. Jer. 4:4. Let God be all in all, and judgment will be left to Him.

* * *

THROUGHOUT the world there are numberless men and women who are sensible of the being and love of God. They know God, not by what they think of Him or conjecture about Him, but by their own consciousness of His presence, His power, and His goodness. This consciousness is as distinct and real as their consciousness of the presence and love of father, or brother, or child. He comforts them in trouble, gives them strength in weakness, inspires them with resolution to plan and courage to achieve the most difficult undertakings—even the conquest of selfishness, which is the hardest of all.—*Everett P. Wheeler.*

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.

Conducted by Verna Botsford Votaw

Look Up, God Lives

ELMER E. FARNSWORTH

WHEN by your friends you seem forsaken,
Though you need their words of cheer;
And they pass you by in silence,
And seem not your call to hear,
Look up, God lives.

When the road seems long and dreary,
Rough and stony is the way;
Bruised your feet, your heart a-weary,
And unending seems the day,
Look up, God lives.

When the sun beats down upon you
And you swelter in the heat;
When you falter in your journey,
Slowly move your tired feet,
Look up, God lives.

When the cold creeps in upon you,
And you shiver with its chill;
When no fire is there to warm you
And it seems that you are ill,
Look up, God lives.

When there's darkness all about you,
And the stars withhold their light,
And the gloom creeps in upon you
With the blackness of the night,
Look up, God lives.

When you've sunshine, light, and glory,
When you've friends and love and joy;
When you've heat and rest and comfort,
And no ill does you annoy,
Look up, God lives.

* * *

A Profitable Vacation for the Children

MRS. A. SHRYOCK

DURING the school year the child has a definite program to follow, and whether he is in the grades or the academy, his time is quite fully occupied with school and home duties, so that a considerable restraint is constantly upon him, and ordinarily he has little time to get into mischief. As soon as vacation comes, however, he naturally feels a letting down, a relaxation, a desire for amusement and to rid himself of all restraint, since a part of it has already gone with the closing day of school. He will seek something to do, and if left to choose for himself, will probably choose some form of recreation or amusement which may lead to excess, to association with bad company, and finally to the formation of evil habits. Idleness is dangerous, in fact, the healthy child will not be idle. If the parent does not find employment or recreation for the child, he will find it himself. That "Satan always finds some work for idle hands to do," is as true now as when we parents were boys and girls.

Another important consideration is, that during the school year the responsibility of seeing that the child's time is properly employed, rests on both teacher and parents. During the vacation period this

responsibility rests entirely with the parents, and unless they exert a much closer supervision of the child during vacation time than during the school session, in other words, unless they cover the time usually covered by both teacher and parents, from early morning until retiring time, they necessarily fail to keep the child properly employed, and will thus allow an opportunity for improper associations, waste of time, and possibly the undoing of the work of the entire school year.

Vacation periods should be times of relaxation for the child. He should recuperate, and lay up a store of energy that will serve him well for the succeeding school year. Mental work should largely give place to physical. But right here comes a difficulty which many parents fail to surmount. They say they haven't time to plan work for Mary and John, so they let them find some one else to do this for them. The mother is so busy cooking and baking, and washing and sewing that she hasn't time to teach Mary and John to cook and bake, and wash and sew; so while mother and father are busy about their daily work, the child is running the streets. Further, these same parents think children were created to play and not to work,—which is true,—but play is work, so why shouldn't work be play?

Did you ever see a child at play? Does he work? Why, yes, he perspires and gets tired, but, oh! it is such fun! Why not make the work fun? If parents would put in as much time working *with* the children as they put in working *for* them, they would teach the children to love to work, and it would be a valuable accomplishment for many children who now look upon work as degrading. Education is not for the purpose of learning how to escape work, but to learn how to work more efficiently and easily.

I would not be understood as saying, or thinking, that the child should work all the vacation and not play at all. Play has its place, but the child does not need to play all the time during vacation. And again I say, if the parents give study to the matter, work can be made so interesting and attractive that the children will enjoy it as much as play, in fact, it is play. Does Edison look upon his work as drudgery? The successful men and women in this world are those who love work, and are wrapped up in their everyday employment. They would rather work than spend the time in foolish amusement.

The child should be especially helpful about the home during vacation. He or she should be taught to take pride in helping mother in the house, and father in the garden or on the lawn. If old enough, the youth may seek remunerative employment in work in fruit picking or on the farm.

If children are taught to bear their share of home duties and responsibilities from their earliest years, they learn to accept them as a part of life; and if taught in the right way, they will learn to love work. Stated times should be set apart for play as such, and an occasional outing in the mountains, or at the beach, will be enjoyed, but should never be held

before the child as the principal thing in life. Preparation for responsibility is the principal thing in life, and a child who is taught to look upon play and amusement as the most desirable thing, seldom takes his share of life's duties in a graceful or efficient way later on.

I believe that outings may be productive of harm unless closely supervised. Small companies of two or three families, or simply the one family, are better in my estimation than a whole host. I believe that if my boy and girl associate with me the most of the time, and I study to make that association pleasant and agreeable, they would rather spend their time at home than seek amusement and recreation away from home. I am just selfish enough to feel that I would rather keep my boy at home with me than have him finding his pleasure in some other home or running the streets, and I venture to say that he is just as happy and making much better use of his time than if he were permitted to go at liberty.

The mother should not have all the work of planning vacation work for the children. No true father is too busy to assign tasks for the child, and as often as possible, to work with him in the garden, at the workbench, and in many ways that could be mentioned. With a few tools and fewer hints, a boy can make many useful articles for the home; and if all boys had parents who would help them, they wouldn't be interrupted by from four to ten boys who haven't anything to do. John can raise a few hens, and supply you with all the eggs you need, and sell enough eggs to buy their feed. He can irrigate the garden and lawn, and maybe take music lessons during the summer.

The nine months in school do not make the sum total of the child's education. Vacation periods are simply the summer term in which the parents are the teachers, and this is their golden opportunity to influence the lives of their children in such a strong way that they can go through an entire nine months in school with other children of all sorts, and not lower their standard.

* * *

The Story of Miriam

G. A. ELLINGWORTH

ABOUT fifteen years ago Miriam first heard of the love of Christ and of His power to save from sin. She accepted Him, and came to live at one of our missions in Africa. As she heard more and learned more, she became more deeply convicted of sin, and more thankful for saving grace. She entered school, and learned to read the Bible in her own language; and as she grew in wisdom, she came to sense her responsibility to her neighbors. Thus her conversation became pure, her house and surroundings were swept and clean, and her garments were always clean and tidy. Her children grew up, and two daughters were married and settled beside her. Many a trip she made to near-by villages to preach the gospel of Christ to those who knew Him not.

One day I found her waiting to see me. She said one of her sons-in-law had given her ten shillings to buy clothing, and she wanted to give me the tithe, one shilling. Later she was taken into the hospital as assistant, and for this she was paid three shillings, or less than a dollar, a month. She regularly paid her tithe on this, and twice she handed over the remainder as a special mission offering, to help carry the gospel to her people in other parts of Africa.

In 1922 there came a call for trained native teachers to go to the Congo, and the husband of one of her daughters was invited to go. It was left to Miriam to consent to her daughter's going. It was a time of struggle for the poor woman. To leave home is harder for these unenlightened people than for any one else, for it seems that those who go just disappear. She felt that she could not give up her daughter to go into the great unknown, but on the other hand she felt that the call was from God, and was she, who had so often talked of our duty to the heathen, to refuse her child? She did not hesitate long, but gave her up willingly, with tears and prayers.

Last July she was seen to be ill, just tottering about her work. She was put to bed, and before long it



Mother's Helper

was seen that she had pneumonia in a severe form, with malarial complications. In spite of all that was done, she passed away. When she knew her end was near, she called her children around her and begged them to be faithful, to be pure. Then in her own language she repeated, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Though we miss her sorely in many of our mission activities, yet we rejoice that her death was a triumph for the cross. Her daily life proved the promise, "My grace is sufficient for thee."

* * *

Judgment

ARTHUR W. SPALDING

SAY not your brother has not built with God,
Because his humble structure fails to rise,
As yours does, up and up, and fairly broad;
Some men must dig while others scale the skies,
Deep down through treacherous quicksands sink their piles.
Because some evil chance gave them no rock.
Weary and soiled, they labor. Yet God smiles
Upon them all the more whom fortunes mock;
And sometime, in far ages, He will build
Upon their final rock what He has willed.

* * *

NOTHING humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that He knows all, and notwithstanding, loves us still.—*J. Hudson Taylor.*

* * *

THINK prayerfully before deciding. You can only see a little way: Christ can see the whole way. He cares for you. Consult Him, and He will guide you.—*James M. Barrie.*

Ministerial Association

The Minister at the Camp-Meeting

A. G. DANIELLS

THE camp-meeting season of 1925 is about to open. According to the announcements already published in the REVIEW, about seventy camp-meetings are to be held between June 1 and October 30. It would be of interest to know just how many of our people will attend these meetings. Very likely twenty or twenty-five thousand of our members and their children will attend these gatherings a part or all of the time.

What an opportunity this will give the ministers in North America to convey to these thousands of souls the messages of instruction and the spiritual help they need. It is an opportunity to be coveted.

And now, in view of the tremendous responsibility this opportunity brings to the leaders,—the ministry to these judgment-bound souls,—it is in my heart to bear a message to every minister and conference worker who may attend these camp-meetings.

First of all, may I urge you to read with real care the instruction given us in "Testimonies," Vol. VI, pp. 31-71? This is the most comprehensive and explicit counsel regarding camp-meetings to be found in the writings of the spirit of prophecy. As the Lord sent this instruction to His people, surely it should be clearly understood and carried out as best we can. Naturally, the ministers should be the first to seek to know what the Lord wants these meetings to be, and what the leaders are to do to make them all that they should be to those who attend them.

May I here direct attention to some of the most striking and important statements to be found in this message?

1. "The camp-meeting is one of the most important agencies in our work."—Page 31.

2. "They are to promote spiritual life among our own people."—Page 32.

3. There we are to "receive the divine touch that we may understand our work in the home."—Pages 32, 33.

4. They "should be so conducted as to accomplish the greatest possible amount of good."—Page 34.

5. "Every camp-meeting should be an object lesson of neatness, order, and good taste."—Page 34.

6. "The members of our churches should attend our camp-meetings."—Page 38.

7. "At these gatherings we must ever remember that two forces are at work. A battle unseen by human eyes is being waged."—Page 41.

8. "The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth should pray."—Page 42.

9. "As far as possible, our camp-meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business."—Page 44.

10. "The presidents of conferences and the ministers should give themselves to the spiritual interests of the people."—Page 45.

11. "There must be time for heart-searching, for soul-culture. . . . Personal piety, true faith, and heart holiness must be kept before the mind until the people realize their importance."—Page 45.

12. "Those who gather at camp-meetings must be impressed with the fact that the object of the meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will to us be fruitless."—Pages 45, 46.

13. "The people . . . should be encouraged to find in Christ deliverance from the power of sin."—Page 53.

14. "Everywhere there are hearts crying out for the living God. Discourses unsatisfying to the hungry soul have been given in the churches."—Page 53.

15. "The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour."—Page 54.

16. "At our camp-meetings there are far too few revival efforts made. There is too little seeking of the Lord. Revival services should be carried from the beginning to

the close of the meeting. The most determined efforts should be made to arouse the people."—Page 64.

17. "Let all see that you are in earnest because you have a wonderful message from heaven."—Page 64.

18. "The Lord's servants must not only preach the word from the pulpit, but must come in personal contact with the people."—Page 68.

19. "A great work is to be accomplished by our camp-meetings. The Lord has specially honored these gatherings, which He has called holy convocations."—Page 70.

What an amount of valuable instruction! How clear and definite it all is! How reasonable! How possible of execution! And how diligently every minister of Christ should study this message and carry it out. How reprehensible it must be for those who have accepted any position of leadership in this great cause of God to pass this all by, whether by indifference or neglect.

In the quotation listed as No. 10, we are told that "the presidents of conferences and the ministers should give themselves to the spiritual interests of the people." And in No. 18 we are admonished to "come in personal contact with the people."

This is necessary in order to make effective all the rest of the instruction. Should not ministers and workers spend a part of each day going from tent to tent, visiting with the brethren and sisters, in an effort to learn how they are getting hold of the spiritual help they need? Short conversations, Bible studies on the victorious life, and earnest prayer with our dear people in their tents will be a great help to them. We can also hold short conversations with them as we meet while crossing the grounds. In a hundred ways we can let them know we are deeply in earnest about getting ready for translation. This personal touch will help us so much to make the revival efforts a success. Should it not be our aim to help every believer on the camp-ground to obtain a deeper, fuller, spiritual experience before leaving the camp-ground?

My brethren, we have had this message so full of counsel from the Lord for years, but we have not given it the sincere and whole-hearted obedience we should have given it in the conduct of our camp-meetings in the past. Personally, I have entered into sacred, joyful covenant with my Lord to be obedient to this heavenly vision in the camp-meetings I shall attend. Will not every worker join me in this covenant with God?

None should be satisfied with reading the nineteen points I have brought together in this article. Let all read all that is given between these statements. It is found in Volume VI, pp. 31-71 of "Testimonies for the Church." May the Lord awaken and arouse us all to great diligence and faithfulness in His service.

* * *

The Minister of Christ for Today — No. I

CARLYLE B. HAYNES

THE true minister of Christ for today is a *pardoned* man. He has seen himself an utter sinner. He has beheld his moral nakedness. He has compared himself with the law of God, and clearly seen his native character to have been that of a transgressor. By that law he has seen himself condemned, utterly and irretrievably. He has felt the profound conviction that he is lost.

Under this conviction he has fled to Another. He has looked away from himself to Christ, just as the Israelites looked upon the brazen serpent. He has repented of his sins, and forsaken them. He has sought the mercy of God, and obtained it. He knows what it is to have the weight of his sins removed. He has entered into the tremendous transaction of believing God and having that belief, or faith, counted to him for righteousness. "Being justified"

(Rom. 5:1) is an experience which he can claim for himself.

He has looked to the righteousness of Another—the “righteousness of God,” perfect, sublime, infinite. This righteousness he has seen offered to himself, with which, as a garment of beauty, he may clothe his nakedness. This garment he has ventured to receive, and tremblingly put on. He has received the great and mysterious grace of justification by faith.

To his complete astonishment he has understood that Christ, who knew no sin, has been made sin for him, that he might be made the righteousness of God in Christ. The infinitely righteous Saviour has come to him, has exchanged robes with him, taking upon Himself the garment spotted with sin, and throwing upon him His own heavenly adorning. And Infinite Justice looked upon this, and was satisfied.

The dark catalogue of sins has sunk into oblivion. They are not imputed more. They have become as though they never had existed. And he who committed them is counted innocent. More than this, he is counted righteous, too. Thus, he is pardoned; he is counted righteous through Christ by faith; he knows the grace of Him who, though rich, became poor, that he, through His poverty, might be rich.

Yes, he is *pardoned*. He does not now live and act in dark uncertainty regarding his gracious state. He has sought and obtained a faith amounting to a blessed assurance that God is reconciled. He knows in whom he has believed. He reckons himself justified. He never removes his eye from the righteousness of God, from the almighty grace of Christ, which abounds toward him. He looks—he sees—he believes. Under this persuasion he acts; and every act is governed and controlled by this assurance.

* * *

A Personal Experience

“I HAVE just finished reading the four books for 1923 and 1924, and have lent them to two other Adventists here, who are reading and finding great inspiration in them. I shall try to persuade them to finish the books for 1925 as well. What a leavening influence it would bring into our ranks if all our people would read these good volumes!

“The following is a brief report on the four books which I have read. If satisfactory, would be pleased to receive the official Credit Card.

“*Will the Old Book Stand?*—This book is the most excellent answer to the many objections to the Bible which skeptics make that I have ever read. Especially good is the chapter on ‘That Wonderful Law.’ In my own mind I have been satisfied as to the justice and reasonability of all the Levitical statutes, and recognized the distinction between the ones that were applicable to us today and those that were not, because of changed circumstances; but I had never been able to put the distinguishing principles into words that would give a satisfying explanation to an unbeliever, until since reading that book.

“*Testimonies for the Church, Vol. II.*—Only the Spirit of God could have coined such finely turned phrases, such hairbreadth distinctions, as this volume contains. I could not find words to express my gratitude to God for the insight into my own weaknesses, and defects of character which these testimonies have given me. I love these personal testimonies, for they deal with many specific conditions that could not be covered by a general rule; and we can always choose the portions that fit our case. The parts that fit other people also help us to a more sympathetic understanding of their cases. This morning, as I have been looking through the pages of the volume again, re-reading the portions I underlined, I find many statements that have since saved me from error. I find, too, several statements that would have kept me from mistakes if I had remembered them to get them fixed in my heart and experience. The conviction is growing on me that we need to read our ‘Testimonies’ through each year, the same as we do our Bible, to stir up our minds and keep us in remembrance. We need this two-edged sword that brings us down to the minutiae of life.

“*Testimonies to Ministers and Gospel Workers.*—If this book has impressed me with one thing more than all others, it is that ‘the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard.’ Therefore, in order to

be the recipient of that regard, one must stand with the organization, regardless of private judgment, preference, or prejudice, and put absolute loyalty to the denomination ahead of every personal consideration. If the time ever comes when I am tempted to feel, as Elijah, that ‘I, even I only, am left’ faithful, I believe the words of this book will come back to me to rebuke the thought, and remind me of the ‘Yet I have left Me seven thousand in Israel,’ upon whom Christ bestows His supreme regard. There have already been times when I have felt discouraged about the prospect for this people, as I see how very few are prizing or obeying the light God has given for the special purpose of leading out this people and fitting them for the stormy times ahead. But this book has greatly raised my courage and faith in the final triumph of this very people who now seem so unpromising. All God requires is that each individual clear the highway of his own heart, and let his own light shine with all its might, and leave the rest with God. In this same volume there are many points of specific instruction that have already answered several perplexing questions for me in the conduct of church work. I thank God for the help of this book.

“*Deeper Experiences of Famous Christians.*—Lives of great men inspire and encourage us most if we can view the struggles by which they attained, as well as the ultimate achievement. Tears of thankfulness came into my eyes over the last paragraph on page 199, describing the struggle of so saintly a man as John Fletcher. If he could become so saintly, in spite of the turbulent, passionate nature with which he was endowed, there is the same hope for me. I also rejoiced in Frances Ridley Havergal’s description of the greatly increased, but somehow different watchfulness—not a distressed sort but a happy sort, that came to her with the deeper experience. I am beginning to taste something of that variety of watchfulness myself. This whole book has been like a breath of new life to me. But the portion of greatest value to me is on pages 111-114, Fénelon’s recapitulation of Madame Guyon’s six steps necessary for the entire crucifixion of the life of self. I have practically memorized this ‘code,’ and do not mean to relax my effort until, like Fénelon, I have laid hold of these truths with my heart and soul as well as intellect, and have the witness of the Spirit that my character is transformed.”

Note

Credit Card for the Ministerial Reading Course of 1923 and 1924 has been forwarded to the writer of the paragraphs quoted above, and to fifty other members of the Reading Course Circle. We desire to hear from all who are completing the combined two-year course. Do not wait until you have finished the course for 1925. The Reading Course Certificate to be granted in 1926 covers the four-year period of 1923 to 1926 inclusive, and all registrants for the 1925 Reading Course should endeavor to make up the back reading before the close of the present year.

MINISTERIAL ASSOCIATION.

* * *

Vital Questions Answered

1. What is Christianity?
2. What is heathenism?
3. What is the great controversy, and between whom?
4. What is the gospel?
5. In what way did Christ gain the victory in the great controversy?
6. What is the beast?
7. What is the image to the beast?
8. What is Protestantism?
9. What is Modernism?
10. What is our message?

The answer to these questions is furnished by Prof. W. W. Prescott in a leaflet entitled, “OUR PERIL AND THE REMEDY,” which is just off the press. This is the first number of the Ministerial Association Leaflets, and all members of the Association should make sure of receiving it, and also succeeding numbers of the series. All whose names are on file as members of the Ministerial Reading Course Circle will be furnished a copy of the leaflet immediately. Conference workers who have not yet registered as Reading Course members, should do so at once, or send written request for Ministerial Association Leaflet No. 1 to the office of

THE MINISTERIAL ASSOCIATION,
Takoma Park, Washington, D. C.



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.)

A Mighty Warrior of the Cross

One Story Told by Many Writers

(From Material Collected by C. K. Meyers for a Forthcoming Book on Heroes of the Message)

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Paul.

From an Armenian Paper Published in America

"Diran Tchrakian was a most interesting personality among the Armenian authors. From his youth he showed a profound inspiration of mysticism which was most impressive and vibrating in his first literary-philosophical production 'Nerashcar' (Inner World). He also published a collection of wonderful poems, 'Nodjasdan' (Cypress Forest).

"But unfortunately, this great and interesting man, who was at the same time one of the best teachers in Constantinople, gradually gave up his literary activity, and devoted himself to preaching religion. He began to consider art and literature as too earthly compared with the preaching of the living Word. After having worked a few years in Constantinople as a Seventh-day Adventist preacher, he went to Iconium with the same purpose. There he was accused and exiled for having preached a new religion."

Introduction to This Gospel of the Kingdom

[Diran Tchrakian, professor in the Armenian University at Constantinople, poet, philosopher, astronomer, wealthy and influential, here writes his first impression of Seventh-day Adventists and the living gospel of Christ. He writes from Constantinople to his friend, E. Ashod, in military service in Thrace, where mobilization for the Great War is under way. Ashod, now secretary-treasurer of the Turkish Mission, at this time knew nothing about Seventh-day Adventists.—Ed.]

"CONSTANTINOPLE, Sept. 27, 1914.

"Your father is very glad that according to his advice and also your desire, you are a faithful soldier obeying all the rules of the government. Do not forget the commandments of God. ('Servants, be obedient to them that are your masters.' 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' 'Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. . . . Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.' Eph. 6:5; Matt. 22:21; Rom. 13:1-3.)

"Can you imagine, I wonder, under what circumstances I have learned that the apostle Paul has a whole chapter against anarchy and revoltings? I knew vaguely that there are laws in the Bible for all the things and conditions of man, but a whole chapter against anarchy! and this by Paul! This I did not know, together with many other things.

"But let me tell you how I learned these things. It is for the second time that I have been to the meeting place of the Seventh-day Adventists, and have attended their Sabbath prayers and their sermons. The preacher is a Swiss missionary named Mr. Frauchiger.

"How did it happen that I went there? An old canvasser invited me. You may know that they have canvassers as able as preachers, who go from house to house and sell cheap tracts and books. The canvasser who came

to me is a Turkish-speaking Greek from Caesarea, called Trifonides. He has the appearance of a priest as well as of a king, though he tries to be humble and unimportant. When he visited our house two weeks ago, we had a long talk together, and he was surprised that I already own many of the publications he wanted to sell to me. He told me that there is a group of Seventh-day Adventists here in the city of Constantinople, and invited me to their meetings.

"Now, my dear Ashod, twice I have been among these people, . . . these saints. . . . May God take them to His kingdom according to their faith, hope, and preparation. I too came on my knees and prayed with them, and listened with tears to the humble prayers of these true Christians as each one prayed in turn.

"Mr. Frauchiger preaches in English. At his side stands a Greek young lady, Miss D. Keanides, who translates the sermon into Turkish, and they sing in Turkish. What a fulfilment of the vision of Peter! What a mixture of all kinds of living things as shown in the sheet! My God! all that I did not love! Greeks, Germans, Jews, Turkish, with whom I am already united with the bonds of brotherhood, and love them like my own soul. I may mention here that the majority of their members are Armenians.

"The second Sabbath, that is, yesterday, I was present in the Sabbath school class. The subject of the lesson was obedience to the authorities. Here I learned that the apostle in his all-sufficient pages has a special chapter concerning obedience to the authorities. It is as if written for our times, and it is from this study that I have written you the foregoing statements recommending submission to your superiors.

"Finally, my friend, the news that I want to give you is this, that without consulting any human being and almost imperceptibly I am becoming an Adventist Sabbath keeper, for I acknowledge the truthfulness of their teachings. What a difference between this and our church! [He means the Armenian Orthodox Church.] Last Sunday I went to St. Mary's church to listen to the bishop's sermon. But what a disappointment! He is not the true disciple of the Word. . . . And today I went to St. Cross' church of our quarter, where we passed our childhood. But strange! Everything looks so different now! Our church is splendid as far as the enthusiastic form of worship and singing is concerned, but it is a pity that nothing can be understood and nothing is taught. This rôle is exclusively given to the last church, that is, the Seventh-day Adventist Church, which works with an apostolic simplicity and love."

In Military Service

[The following three letters were written while Professor Tchrakian was himself in the army. The World War was now raging at white heat. Turkey was in, having declared war on Russia Oct. 29, 1914, and received Russia's declaration November 5. England and other Allied Powers fell in line at shortly subsequent dates.

During the interval between the former letter and these, Professor Tchrakian preached strongly to all his friends and pupils, even reading our tracts and books to his classes in the university, and confessing his faith in Jesus in the most open and emphatic manner. He was planning to be baptized, but was called to service Dec. 16, 1914, without having had the opportunity.

The letters from here on are written to Miss D. Keanides, the young woman who later became Mrs. Ashod. She was at this time the voice and pen of the church, and in addition Professor Tchrakian made his home with her people while in Constantinople, his own family having cast him out after his conversion.—Ed.]

"KIRK KILISSEH, THRACE, Dec. 28, 1914.

"There are open fields by the side of our battalion, where I go often to have communion with my heavenly Father.

"We belong here to the labor corps, and my companions are taken every morning to work. Some of these soldiers are good tradesmen, as carpenters, joiners, masons, etc. That I am found among these soldiers has surprised many, and none of the officers sent me to work, and for the first week I was altogether free. Several times I proposed that I also be sent to work, but it looked as if none of the officers dared to assign any work to me. When I urged that I be allowed to work with the rest, they sent me with a Jew carpenter, though I do not know anything about this trade. I enjoy this work very much, for it helps me to think much about the youth of Jesus. We are good friends, the Jew and I, having at least one point in which we agree, the Sabbath.

"We have no beds; we sleep on straw mattresses on the ground. We have many fleas and bugs, but not so many lice, yet. We have very scanty food, and I am obliged to buy from outside.

"There are many rough and uncivilized men who blaspheme and curse much. This is what really torments me. It is at such moments, when I hear bad, immoral talk, that I pray God to deliver me from this place. But to all other things and conditions I am by the help of God trying to adapt myself, and am bearing all patiently. May God help me to surrender myself perfectly to His will, and be useful here among so many poor, miserable, and ignorant people.

"I thank the Lord for already teaching me to praise His name in times of affliction, instead of murmuring and complaining. I thank you, my little sister, for the copy of Brother Baharian's sermon. It was very appropriate for my condition here. I read it to my companions also. My greatest joy here is to find people who like to hear the Word of God. Please send me soon Greek, Armenian, Turkish, and French tracts."

"Jan. 25, 1915.

"I am glad that my brethren and sisters in the Lord pray for me. I am sure God hears their earnest prayers, and He protects me from all evil. . . . But, my sister, how extravagant you are in your comparisons. You compare my present military pilgrimage with the life of Paul in Arabia, and you hope to see me one day a devoted preacher, as Paul was. You make me think of my unworthiness, and you make me feel ashamed, and it would ever be a ridiculous pretension on my part to try to resemble Paul. I believe, however, you will see me quite changed when God permits and I return from my military service. Would that I might return more humble, more patient, more God-fearing, and more loving. Would that I might be able to show in my life all that I am teaching to my companions here."

"March 3, 1915.

"My sister, I want to give you good news today. I had wanted to delay it, but I am so happy about it that I cannot keep it any longer. It is more than two months that I have been in this place, and many times I have had opportunity to hold Bible lessons with my soldier companions, and have also written to those far away, with whom I have correspondence. I have done this having in mind the parable of the sower, nevertheless some have been led to the way of truth. Two among these have accepted and keep the Sabbath. And whenever we find opportunity, we go to the woods to pray."

Released and Again Imprisoned

[A month and a half after writing this letter of March 3, Professor Tchrakian was released from the army on the payment of a required sum. By chance he and his friend Ashod arrived in Constantinople the same day. They took up their abode in the same quarter, and as they were going down town the day after their return, Professor Tchrakian began to speak about the truth. Gradually the debate got so hot that each forgot his errand, and Sister Ashod is authority for the statement that "conversing and disputing they traversed the town and found themselves in the open fields." She adds, "This long discussion ended with the promise of Brother Ashod to read the Bible through. He was thinking to find some verse against this new religion." But on Friday night, a few weeks later, he came to Professor Tchrakian's room and said,

"I have not yet read the Bible through, I am only to the 119th psalm, but I have decided to keep the Sabbath holy, and have now come to begin my first Sabbath with you."

Professor Tchrakian preached until August, 1916, when he was arrested, with other influential persons, and placed under examination as to loyalty in the war.

Released after a month in prison and before the courts, Professor Tchrakian resumed his Spirit-filled preaching and teaching in Constantinople. In the spring of 1917, however, the war still continuing, he was again impressed into the army, this time being sent to an officers' training camp in the suburbs of Constantinople. His firm stand against bearing arms and Sabbath labor brought him before numerous courts-martial and military authorities from the lowest to the highest. The state of his mind as he faced his first examination, is shown by the following note.—Ed.]

In Military Service in the Suburbs of Constantinople in the Spring of 1917

"Today I will appear before the court-martial for wanting to keep the Sabbath and to serve without arms. Be happy for this, my dear sister, be happy with a joy pertaining to the kingdom of God. For I will witness before the court, and the Lord will make me speak according to His promise in Matthew 10:18, 19. If it is His will to test me with the severest means, I am ready for it; because while He tests me with one hand, with the other He will strengthen me."

Prison Life

Then comes this:

"Aug. 2, 1917.

"Yesterday in the evening I was brought here to the prison. The rules are very strict. No privileges are allowed. Reading and writing are forbidden. However, by the help of God, as a special favor I was allowed to have my Bible and my pencil. There are four other soldiers in the same prison, but they are here for other reasons than mine. We are fed with only bread and water.

"Last night toward midnight they woke me from my sleep, and called me to the office of the captain, and they gave me—what? The olives and grapes you had sent, saying, 'Sit down here [in the office in their presence], and eat all.' They did not give me bread, so I had to eat my olives without bread. But as I was not able to eat all, they told me to keep the rest for the morning, but not show it to any one. I passed the night quite well.

"There are many mosquitoes and fleas, but there is not the kind of beast that mother dreads. [He means lice.] I think I am happy, happy with my Bible, my repenting thoughts, my rest, and my peace. Be happy also with the Lord, my sister. Rom. 8:18; Phil. 4:4-7. Wait for my deliverance after fifteen days. Do not write me and do not send me any food; all is forbidden. I will send this note with one of my fellow prisoners who is going to be released tomorrow."

Sent to Iconium

[With the Armistice in 1918 came release, but in 1919 he was asked to visit Iconium to revive the work that had been disorganized by the war. It was expected that he would be away from Constantinople less than a year, but in his parting sermon he told his church that the Spirit was strongly testifying in him that he would never return—that he would never see them again in this earth, but that he was happy in the thought of seeing them in the earth made new.

The next letter is from Iconium.—Ed.]

"ICONIUM, Jan. 22, 1920.

"Last night I visited Sister Kayanne, our only member here. She is so glad to see a fellow believer after so many years of loneliness.

"I have arranged for meetings on Monday, Wednesday, and Friday evenings. It is almost a month that I have been here now, and yet there is no positive result. It is indeed hard to be content with the work of sowing only, and not be able to reap. I am in great need of humble patience. On one hand I want to declare to many the message, and on the other hand I want to concentrate my efforts for the conversion of a few, and not to disperse my time and strength in vain.

"Do you sometimes see our neighbor? Is he more God-fearing now? Please go visit him, and give him my greetings. Read to him the 97th and 98th psalms, Revelation 11:15-19 and 14:6, 7, and explain to him what you read. You will do a good work by rendering this visit, and try to awaken in him the desire to come to our meetings."

Imprisoned and Exiled

[From here on the fragmentary glimpses of the man grow brief. There was a letter in March, 1920, and a few scattering notes and cards reached the believers in Constantinople after that, indicating the increasing difficulties of movement and communication. The last of these arrived in April, 1921, and told of his imprisonment with others on suspicion of disloyalty. But in the collection here presented we hear him speak only once more with his own voice; and that we may get the full effect of his message, we shall hold it till the last.

We should remember the setting of this part of the story. The great Armenian deportations are looming like a black cloud over a doomed people. These are well enough known to need no explanation. We merely keep them in mind as we listen to the last five witnesses who give us a glimpse of this man who knew God, as he passes down into silence.—Ed.]

From an Editor in Iconium

"When all other missionaries and teachers were running away, Tchrakian was asked by his friends why he did not hurry to leave. His answer was, 'And what about the little flock which cannot flee? No, I stay with my flock.'"

From a Woman of Iconium

"Tchrakian was having a series of meetings in a school-room, which meeting was attended by many. He was arrested in the last of these meetings, his hands were put in chains, and he was thus taken through the main market place to the prison. This tall man was walking like a king in spite of his chains."

From a Brother, One of Tchrakian's Converts

"Every time Tchrakian was brought from the prison to the court for trial, he would not let the judges begin to examine him before he would pray. The court used to be full, and the judges used to wait respectfully while Brother Tchrakian prayed. With Bible in hand, he used to defend his cause. The local papers have written about his imprisonment and trial. After a whole month's imprisonment and trial, he was considered innocent of any guilt against the government, but as he was found guilty of having preached a new religion and forming a church, on this basis he was sent to exile."

From a Brother in Nigde, Near Iconium

"I happened to go one day to the station, where to my great surprise I saw Brother Tchrakian in heavy chains. The train had only a short stop, and in that short time, to my anxious inquiry about himself, he did not answer anything, but right away asked me how my spiritual condition was, and admonished me to be firm in the truth and obedient to the Lord's precepts. The train soon left, and I saw him no more, but his words still ring in my ears." [This brother had gone from Iconium to Nigde, and Brother Tchrakian knew that he was weak.]

Extracts From an Armenian Paper, as Reported by One of the Exile Companions of Tchrakian

"Tchrakian was condemned to exile, and on the 14th of April, 1921, he was brought to Nigde bound in chains. Thence he was sent to Parsama with other persons who had the same fate. In this place they were brought to an isolated place, and robbed of all their money and precious things. After that they had to travel by walking. In nine days they arrived at Kaisarieh, and again after ten days at Sivas. After several days they arrived at Hekim Khan, where they were badly tortured. Here Tchrakian, by an encouraging sermon, urged faith and patience upon his fellow sufferers, who in their extreme rage screamed to his face: 'Where is then your Jesus whom you trust, and who sees our sufferings and allows all these things?'"

"Before entering Malatia they met a little Armenian boy to whom Tchrakian gave a letter addressed to the Armenians of that town. After a short time several women approached the iron bars of the prison in order to see the prisoners, but being driven off by the guards, they turned away. The women, nevertheless, did not despair; they went to the chief of police, and got permission to see the exiles and bring them food. So they brought them a great quantity of pilau (a rice dish), cheese, bread, and onions, and fed them all. During their stay in Malatia—24 hours—everybody brought them food to the prison. Armenian boys came to the bars of the prison, and made them presents of small silver money, calling, 'Brother, brother.' Some women took Tchrakian's laundry to wash and brought it wet the next morning."

"Pilau being brought again the next morning, and put in the handkerchiefs, the group went on traveling. . . ."

"Having crossed the river Euphrates, they arrived at night at Toutlou-Han, where each of them was obliged to give one piece of their clothing to obtain some bread in exchange. . . . Here some of them became ill, but the guards were not willing to leave these behind, because they were particular about delivering the full number of persons placed in their trust, to the next station! Therefore those who were not sick were obliged to carry the sick ones on their backs."

"By torments and whippings, at last they approached Khârpüt. The Armenians of this place, learning beforehand of the coming of these exiles, placed a young man near the city to wait for them. The young man approached and asked questions. Tchrakian delivered him a note addressed to the Armenian bishop. The next day a man came to the prison, and gave Tchrakian ten Turkish lire to distribute to all."

"Then they walked as far as Diarbekir. This trip was extremely painful and full of troubles. . . . In Diarbekir they bought a few loaves of black bread, being obliged to pay for it all the money they had. Here Tchrakian fell

sick with high fever, and was absolutely unable to walk, but he was forced to go on. His companions carried Tchrakian in turn on their backs as far as the river Tigris, which they crossed in a rowboat. . . ."

"In the evening they arrived at a farm named Angla, belonging to a Kurdish bey (lord). The wife of this man, being an Armenian exile from the environs of Constantinople, gave them shelter and abundant food. . . ."

"After traveling like this for days, that is, carrying Tchrakian sometimes on their backs and sometimes on a wooden sedan they had made for this purpose, they arrived at a village named Markeli. The following day they had again to travel. Feeling that they could no longer carry Tchrakian, either on their backs or in the sedan, they begged one of the guards to put him on his horse. After a long bargain, the guard agreed for two Turkish gold lire. . . . But where could they find this sum? Again beseechings, again bargains! They agreed to give Tchrakian's clothes. So they pulled off his coat and waist, and gave them to the guard. The sick man was so weak that he was unable to ride the horse, so his companions laid him on his abdomen and bound him to the saddle. In this position they traveled three hours, and arrived at the bank of a river. There some rest was granted. Tchrakian was dismounted and placed on the grass. After a short rest, Tchrakian turned his agonizing eyes to his companions, and advising them to love each other and have faith in God, he gave up the ghost, July 8, Friday, 1921."

"They in vain implored to be allowed to bury their deceased companion in that place. The guards were not willing to diminish 'the number' which was delivered to them, no matter if they were dead ones. And so they put Tchrakian's body again on the horse. Toward evening they arrived at the end of the bridge of Sylvan, and after his companions had signed a paper that Tchrakian had died by natural death, the body was dismounted and buried."

"The survivors were imprisoned that night in a place from which they could see their dear companion's tomb. . . . Now Tchrakian's body lies at the right bank of the bridge of Sylvan in a corner of a cornfield. . . ."

"During the whole journey, Tchrakian was inspired by the words of God. He was against any fanatical feelings and spirit of revenge. He showed a spirit of forgiveness to all his persecutors. His faith was not shaken, and he never let the Bible from his hands."

On the Eve of Exile

[And now we turn back for a moment to the last words of this man about whom the threads of tragic circumstance were gathering. Face to face with his cruel fate, he opens his heart to us, in words that are reminiscent of Paul's "I am now ready to be offered." As we read, may it be with something more than curiosity or even interest. May we find a testimony here that will turn us to God for cleansing from our selfishness, our spiritual sloth, and our shameful, life-destroying lethargy.]

These documents are printed in the hope that they may do this for us, in the belief that some one may clasp Brother Tchrakian's hand in heaven and say, "Your sacrifice and your burning testimony down on earth, helped me to get here."—Ed.]

"ICONIUM, Jan. 30, 1920."

"My only place where I often take a walk, is the hill of Alæddin. It takes me seven minutes to go there. The view from this place, with the mountain chains surrounding the field of Iconium and bordering the limits of my place of banishment, go far beyond, especially to the southeastern side. . . . I want to mention that many times I came at night to this hill, standing on the frozen ground to search on the clear sky the dear constellations, especially to search Canopus and Achernar on the southern horizon; both stars unseen from Iconium, though in the beginning I thought I could see them from here. At present I must consent to see them only with the eyes of Ashod, as I have already written to him in Egypt. I am impatiently waiting his report about it. But if the Lord wills and allows me to go more to the south, I will see these stars with my eyes. . . ."

"But I did not come here to search stars on the sky, but to search souls surrounded with darkness, souls who long for light and thirst for righteousness, souls who one day will be stars on our crowns and will shine forever. Dan. 12:3. But where are these stars? Where must I go up to find them? Yes, there is a hill, on the top of which I can find them without failure (and this you had foretold me, my sister); it is the hill which we can climb with our cross on our back, and where our Lord was crucified. 'Let us go forth therefore unto Him without the camp, bearing His reproach.' Heb. 13: 13."

"May God grant that we may not only professedly, but truly take our cross upon us for the salvation of souls. . . . The work of the preacher in Iconium, where Paul was persecuted but where he bravely returned again, must surely not be to watch the beauties of the twilight nor to stand and admire the glories of the firmament, but to walk in the narrow path of our great Teacher and of the apostle to the heathen."

THE WORLD-WIDE FIELD

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

THE FRENCH WORK IN NEW ORLEANS

RECENTLY the writer had an opportunity to visit New Orleans and several other towns in Louisiana, and met Elder I. C. Pound, who has labored earnestly in New Orleans and whom the Lord has greatly blessed. He has quite a number in the baptismal class awaiting baptism. The writer also greatly enjoyed meeting with a large congregation on the Sabbath in their new church building, which they had been able to secure at a very reasonable figure. I met with and addressed a large congregation of colored brethren and sisters. The elder has been blessed in his labor, and souls are being added to the church.

New Orleans has a large French population, and while some speak both English and French, there are a large number who speak only the French language. There are several French Roman Catholic churches. The writer called on the bishop of the French Roman Catholic church, and through him was able to obtain valuable information. There are several countries in Louisiana where the population is entirely French, and our English colporteurs have been unable to do any work in those localities. We believe that colporteurs speaking the French language would here find a fruitful field. There are several French churches, schools, clubs, and newspapers in this territory. The secretary of the American Bible Society told me that in one of the towns he visited, he could find only two persons who understood English.

One night I went to the French market, and in a few minutes disposed of several French "Steps to Christ;" people seemed eager to get the literature. We are told that a Protestant missionary started five years ago to distribute Bibles and hold cottage meetings among the French Roman Catholics, and as a result twenty Protestant churches were organized, with more than a thousand members. The day I called at the American Bible Depot in New Orleans, I was told that 100 French Bibles had been sent that day to one of those French villages.

Surely the Lord must have some sincere souls among these people, and plans are being made to place colporteurs and other workers in New Orleans and vicinity, to give them the message. Our great problem, however, is to find French colporteurs, men and women who, having the French work at heart and speaking

at least some words of the language, would be willing to sacrifice and devote their time to the sale of French literature. If interested, please correspond with the undersigned.

L. F. PASSEBOIS.

Sterling Junction, Mass.

* * *

MY WEEKLY VISIT WITH THE "REVIEW"

THE Sabbath evening has come again. It is the quiet hour. Taking that precious messenger of light, the REVIEW AND HERALD, I sit down by the fireside for my weekly feast of good things.

I read eagerly each article, while swiftly the moments fly. The things around me are forgotten,—more real are the mission lands. As I read of South America's great harvest field, I can see those hills and valleys, streams and rivers, forests and fields. I see men and women and little children, strangers to me, with reddish-brown skins, straight, dark hair, hard, cruel-looking faces, haunted with suspicion and fear, short, sturdy bodies, with ill-fitting clothes.

Moving among them, I see one lone white man ministering to their needs with love and tenderness, telling them of One who once lived upon earth and helped men just as he is helping them now. He tells them that this man Jesus, Son of the true God, is in heaven now, preparing a happy home for them; that He sent a letter to tell them about it, and that Jesus is soon coming back again, and He wants them to get ready to live with Him and be always happy.

The beautiful story he tells them, made real by his loving ministry, brings a light upon those dark faces, the hardness softens, and trust and joy take the place of fear. The sins they have loved, now seem worthless trash, and they drop them, reaching out eager hands for the bread of life. Then they go quickly to those around them, repeating in childlike simplicity and eagerness this wonderful message of life. Jesus, the dearest name in earth or heaven, becomes as dear to their hearts as to ours, and we become brethren, not strangers any more.

I love them, too. My heart is filled with joy. But soon a great sadness comes, for I see weary travelers come to the white man. Pointing to their distant lands, they beg with tears that teachers may come to them too. I hear them say, "We have waited long—so long—in darkness. How much longer must we wait for the light?" I see the look of deepest pain in the white man's face as he says,

"I cannot send you a teacher. I will as soon as I can. Hold on a little longer."

When the travelers have turned back on their way, weary and disappointed, the night shadows have fallen, and at last the weary missionary is alone. It seems to me I see again Gethsemane. The picture wrings my heart. The missionary cries, "O God, how long, how long will the means be withheld?"

I pass on to another mission field, then to another, and another, and find the same wonderful, thrilling story of the transforming power of light, and the sad longing of those left in darkness.

Here and there I read of schools in the homeland. I see eager, happy young people hastening their work of preparation to fill these crying needs, pausing often to drink deeply at the fountain of the water of life. Soon they will be ready for the mission fields. Shall our Mission Board have to hold them back, when the heathen are reaching with pleading arms—halt them with the words, "No funds"? Will it be my fault, if they do? God forbid! By prayer, and by all the strength of my being, and by sacrifice, will I do my utmost to help the mission fields.

ESTHER W. SORNBERGER.

Broomfield, Colo.

* * *

GOD'S SEED SOWING

WHILE I was groping in the darkness of the world during my boyhood and youth, previous to 1874, the year when heaven's light broke into my mind and soul, God was in various ways planting seeds of truth in my heart.

When but a boy, probably not more than eight years of age, a neighbor boy and I were playing together, when, for some reason unknown to me, the question of Sunday observance came up. My companion could not understand why we called Sunday the first day of the week, when the fourth commandment said, "The seventh day is the Sabbath."

Of course I was no wiser than he, but in my supposed profundity of wisdom I answered rather loftily, "Oh, Sunday is the first day and the seventh day too." That, of course, settled the matter, and nothing more was said or even thought of on my part for many years.

Several years later, when I was probably fourteen or fifteen years old, I was passing through a stubble-field, and picked up a torn piece of paper, which must have been a fragment of one of our tracts or periodicals. On

it was a picture of one of Daniel's prophetic symbols. As there were no Seventh-day Adventists living within miles of us, I have since believed that the angels of God placed this torn scrap of paper on the wings of the wind, and caused it to drop in my pathway. I read the matter on the scrap and threw it away, but this was a seed which afterward germinated; for when a few years later I studied the prophecies, the remembrance of this incident impressed me with all the certainty of a demonstration that these prophecies were God's eternal truth.

About 1872 I received what I believe was a solemn warning from God. While engaged in chopping wood alone in the woods, half a mile from any house, I cut my foot, severing the large artery, and narrowly escaped bleeding to death. This made an impression on my mind, but did not seem to be lasting. Later another warning came. One night I dreamed that the dreadful judgment day had come, and that I was lost. This seemed more impressive than the former one.

Again, another ray of light reached me, this time more clearly pointing out the Sabbath truth. In the summer of 1873, while staying with my uncle, who was a Disciple minister, I chanced, while walking home from church one Sunday, to hear two men who were walking ahead of me, speaking of Sunday keeping. One of them said, in substance, referring to Sunday observance, "I believe we are all mistaken about Sunday's being the right day to keep for the Sabbath."

I heard no more of the conversation, and gave no further consideration to the matter till the next year, when the beautiful system of present truth flooded my soul like a burst of sunshine after the darkness of night. Then, in 1874, fifty-one years ago, the seed sown involuntarily, sprang up into life, and as I read the passages of Scripture setting forth the truth of Sabbath keeping, I believed them as firmly as I do today.

As I realized that I could now trust in God's love, and that at last I had solid rock beneath my feet, I felt so happy that I seemed to be walking on air. As I thought of the glorious prospect before the believers in present truth, I desired to read everything bearing on these subjects.

My aunt, a godly Seventh-day Adventist believer, had a set of the old "Spiritual Gifts," which she offered to lend me. The day I borrowed the books I was overwhelmed with my farm and garden work, but thought I would spare a few seconds to look over the first page. As I began to read what is now on pages 145-295 of "Early Writings" (new edition), I could not stop at the bottom of the first page, and thought I would just

take a peep at the next page; but it was so intensely interesting that I turned another page, then another, and still another, till an hour or two had passed in this way in the very busiest part of the day. Never did any other book grip me as this one did.

Now I wanted to hear preaching on these subjects. Learning from my aunt that Elder H. A. St. John was preaching in the western part of the State, I begged her to request him to come and conduct a series of meetings in our town. A favorable answer to our request for the use of the town hall was received from the authorities; but for some reason Elder St. John never came to our town. Not till the next spring, when I became a student at the Battle Creek College, did I hear a sermon on these glorious themes.

E. H. GATES.

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A NYASALAND NATIVE BELIEVER'S TESTIMONY TRANSLATED INTO ENGLISH

TONIGHT I want to give special thanks to the Lord because He has made it possible for me to learn to read. When false teachers come around and say, "Why look ye for the Lord? the Lord has already come." I should be led astray as many others are, were it not that I can open my Bible and read for myself what the Lord says about His second coming. Then I am firm, and I know in whom I have believed. I do thank the Lord for giving me the opportunity and power to read His Word.

* * *

A PERSONAL TESTIMONY

THE REVIEW has been a constant visitor to my home for forty years. I could not do without it. It grows better each week. Dear brethren and sisters, if you feel you are losing your hold upon God, don't delay to send your subscription for the REVIEW AND HERALD. I am sure it has been one of the means that have kept me from falling. I never saw one give up the truth that was a constant reader of the REVIEW.

I think we have reached the time when those who are going through the time of trouble will be healed of their diseases. It has been my privilege to pray for a number of persons who have been raised to health. The Lord has healed me, and given me strength and courage to help finish the work.

This summer it has also been my privilege to bury seventeen persons in the watery grave. The most of these were brought out through personal labor. As a whole, this has been the best year of my life in the message. I have been able through God's help to raise much money for the finishing of the work. Truly the Lord can use any one if he will consecrate himself to

God. I am convinced that more can be accomplished in going from house to house, handing out the literature and praying with the people, than can be done in any other way. My prayers are that the Lord will arouse our people to go out and finish the work.

B. HAGLE.

Mendon, Mich.

* * *

A DEFINITE ANSWER TO PRAYER

SEVERAL years ago, while director of the colporteur work in New Jersey, I had an experience while delivering books in the western part of the State, near the village of High Bridge.

To save time, the colporteur asked me to deliver one book for him while he went in another direction with another book. As I went up to the door of this home, the man met me, and it was evident he had been weeping. Clinging to him were two small children. After delivering the book, "Bible Readings for the Home Circle," I asked him of his trouble, and he informed me that his wife had been given up to die by several of the best doctors, as she had a serious leakage of the heart. They had given her but a few days at the most to live.

My heart went out to those little children who would be left motherless, and I asked the man if he was a Christian and believed in prayer. He said he was not a Christian, but that he would like to have me pray for his wife.

We entered the room where she lay, and I asked her if she believed that Jesus could still heal diseases the same as when He walked upon the earth. She said she believed.

We all kneeled down at her bedside while I offered a simple prayer that if it were God's will and His name could be glorified, she might be restored to her family. Then I went away.

A year later another colporteur was working this same territory. One Sabbath he was relating in my presence, at a gathering of our believers at High Bridge, how a certain woman had been miraculously healed. A few days later we called on this family, and found it to be the same one I had visited a year before. She had words of praise for her Saviour. She said that only a few hours after the prayer in her behalf was offered, she had got up and gone about her work. The doctors said that all symptoms of the heart disease were gone.

Upon leaving, I impressed upon her that God had healed her for a purpose, and that the entire family should devote their lives to Him. Also, that they should read and obey all the light they would find in the book "Bible Readings," and they agreed to do this.

E. P. MANSSELL.

Rio de Janeiro, Brazil.

REAL PIONEERING

UNDER date of April 1, the Shanghai office acknowledges a report from the almost inaccessible portion of West China, giving literature sales for 1924 amounting to \$632.69. This does not look like a large sum, but note the conditions under which the work was done:

"A report reached us from West China of the acquisitions, attainments, and defeats of the bookman company in that vast interior territory, a month's journey from headquarters, where few wheels roll, and the weary traveler ascends steep roads as he journeys afoot over the mountains. For three quarters of the year we have had no definite report from this little band of workmen. But throughout all this time the director of the field, whose faith in bookmen is high, has encouraged them to fight on. What they have done helps to swell our division total."

Consider the influence and the sacrifice of these men toiling among the mountain passes for nine months without coming back to headquarters. Surely they are, doing the work described by the prophet, "Behold, I will send for many . . . hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

H. H. HALL.

* * *

GLEANINGS FROM THE FIELD

As a result of an effort at Miami, Fla., fifteen were recently baptized.

ON April 3, twenty-four persons were baptized at Lodi, Calif. Six of the number baptized were to unite with the German church, and sixteen with the English church, in that place.

Appointments and Notices

CAMP-MEETINGS FOR 1925

- Atlantic Union**
 - Massachusetts, South Lancaster June 11-21
 - New England, Rochester, N. H. June 18-23
 - S. New England June 25-July 5
 - New York, Union Springs June 25-July 5
- Central Union**
 - Inter-Mountain, Grand Junction June 1-8
 - Colorado June 4-14
 - Nebraska Aug. 13-23
 - Kansas Aug. 20-30
- Columbia Union**
 - Potomac, Takoma Park, Md. May 28-June 7
 - E. Pennsylvania, Cressona June 18-23
 - New Jersey, Trenton June 25-July 5
 - Ohio Aug. 13-23
 - Chesapeake, Catonsville, Md. Aug. 20-30
 - W. Pennsylvania, Greensburg Aug. 20-30
 - West Virginia Aug. 27-Sept. 6
- Lake Union**
 - Illinois, Springfield June 11-21
 - E. Michigan, Holly June 11-21
 - Indiana, Bethany Park June 18-23
 - S. Wisconsin, Portage June 18-23
 - W. Michigan, Charlotte June 18-23
 - N. Michigan, Cedar Lake June 25-July 5
 - Chicago June 25-July 5
 - N. Wisconsin, Prentice Aug. 20-30
- Northern Union**
 - South Dakota, Huron June 4-14
 - Minnesota, Anoka June 11-21
 - North Dakota, Devil's Lake June 19-23
 - Iowa, Nevada Aug. 20-31

North Pacific Union

- S. Oregon, Sutherlin May 28-June 7
- Upper Columbia, Walla Walla, Wash. June 4-14
- S. Idaho, Caldwell June 11-21
- Montana, Livingston June 18-23
- W. Washington, Puyallup Aug. 13-23
- W. Oregon, Portland Aug. 20-30

Pacific Union

- C. California, Hanford May 28-June 7
- N. California, Stockton June 11-21
- Utah July 15-19
- Nevada July 21-26
- S. E. California, San Bernardino July 30-Aug. 9
- California Aug. 6-16
- S. California, Glendale Aug. 20-30
- Arizona Sept. 4-12

Southern Union

- Kentucky Aug. 6-16
- Tennessee River, Paris, Tenn. Aug. 13-23
- Alabama Aug. 20-30
- Louisiana-Mississippi Aug. 27-Sept. 6

Colored

- Louisiana-Mississippi July 30-Aug. 9
- Alabama, Clanton Aug. 20-30
- Kentucky Sept. 3-13

Southeastern Union

- Georgia, Atlanta Aug. 13-23
- Carolina, Charlotte, N. C. Aug. 20-30
- Cumberland, Knoxville, Tenn. Aug. 27-Sept. 6
- Florida, Orlando Oct. 29-Nov. 8

Colored

- Georgia, Atlanta Aug. 13-23
- Carolina, Charlotte, N. C. Aug. 20-30
- Cumberland, Knoxville, Tenn. Aug. 27-Sept. 5
- Florida, Tampa Oct. 29-Nov. 8

Southwestern Union

- S. Texas, San Antonio July 23-Aug. 2
- N. Texas, Dallas July 30-Aug. 9
- Texico, Roswell, N. Mex. Aug. 6-16
- Oklahoma, Oklahoma City Aug. 13-23
- Arkansas Aug. 20-30

Eastern Canadian Union

- Ontario, Oshawa June 25-July 5
- Maritime, St. John July 7-12
- Quebec Aug. 20-29
- Maritime, Halifax Sept.
- Newfoundland Sept.

Western Canadian Union

- British Columbia, Vernon June 11-21
- Saskatchewan, Saskatoon June 25-July 5
- Manitoba, Winnipeg July 2-12
- Alberta, Lacombe July 2-12

* * *

THE JULY "WATCHMAN"

In harmony with the editorial policy to make the *Watchman* a full-message magazine, the July number has been very appropriately devoted to the principles of religious liberty. From beginning to end it breathes forth these principles in a positive, appealing way; and since this number



is being made up very attractively, it will unquestionably have a ready sale. Scores of student workers in several conferences are selling it to earn scholarships, and there should also be some one from practically every church engaged in this pleasant and profitable home missionary work. There is no better way to give the truth to the people of your community, and at

the same time earn money for personal needs, church or mission funds. The *Watchman* is a ready seller, and special effort having been made to make the July number more than ordinarily interesting and attractive, it would seem certain to be an especially good seller.

Some of the article headings are: "Country Mine, Is It Days or Rights?" "Why Is This the Greatest Age?" "The Flag Rides High," "The Real Menace to Civilization," and "The Papal Jubilee." Another good article is based on the facts of a speech made on religious liberty before the House Committee on Public Morals in a Central Western State. It reveals facts and information with which all should be thoroughly acquainted. In addition to these, there are many more articles of equal import and interest. Magazines are obtainable through your Book and Bible House in lots of ten or more at only 10 cents each. Arrange today for your magazines and territory.

R. F. Woods, Circulation Manager.

* * *

TRAINING FOR NURSES

The next class in the Florida Sanitarium and Hospital Training School will begin September 1. Please write for information regarding the course to the Director of Training School, Florida Sanitarium and Hospital, Drawer 1100, Orlando, Fla.

* * *

NORTHERN NEW ENGLAND CONFERENCE ASSOCIATION

Notice is hereby given of the semiannual meeting of the Northern New England Conference Association of Seventh-day Adventists, Incorporated, at Rochester, N. H., on June 22, 1925, at 9 a. m., for the election of trustees, and for the transaction of such other business as may properly come before the Association.

D. U. Hale, Pres.
C. F. Ball, Clerk.

* * *

ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

A special meeting of the Illinois Conference Association of Seventh-day Adventists, a corporation, is hereby called to be held in connection with the annual camp-meeting of the Illinois Conference of Seventh-day Adventists at Douglas Park, Springfield, Ill., June 11-21, 1925. The first meeting will be called to order at 9:30 a. m., June 15, 1925. Any business that may be properly brought before the Association will be transacted.

W. A. Westworth, Pres.
H. E. Moon, Sec.

* * *

ILLINOIS CONFERENCE OF SEVENTH-DAY ADVENTISTS

A special meeting of the Illinois Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting of this organization at Douglas Park, Springfield, Ill., June 11-21, 1925. Any business of the Conference needing attention may properly be presented at the meetings of this special session of the Conference.

W. A. Westworth, Pres.
H. E. Moon, Sec.

* * *

NORTHERN ILLINOIS MEDICAL MIS- SIONARY AND SANITARIUM ASSO- CIATION

Notice is hereby given of a special meeting of the Northern Illinois Medical Missionary and Sanitarium Association, a corporation, to be held in connection with the annual camp-meeting of the Illinois Conference of Seventh-day Adventists at Douglas Park, Springfield, Ill., June 11-21, 1925, the first meeting convening at 9:30 a. m., June 15, 1925. All accredited delegates to the special session of the Illinois Conference Association of Seventh-day Adventists are members of this corporation. At this meeting important changes will be made in the by-laws, in addition to the regular business of the corporation.

W. A. Westworth, Pres.
H. O. Butler, Sec.

PUBLICATIONS WANTED

Mrs. E. A. Goss, 434 Grand Ave., Riverside, Calif. Clean copies of *Life and Health* and *Watchman* for missionary work.

H. Hunt, Michigan Farm Colony for Epileptics, Wahjamega, Mich. Denominational literature for distribution, especially *Liberty* magazine and tracts on the third angel's message.

Mr. Frank Hayes, *Review and Herald*, Takoma Park, D. C., desires to secure a copy of the *General Conference Bulletin* for 1893. Any one having this volume who is willing to dispose of it, write to Mr. Hayes.

* * *

REQUEST FOR PRAYER

Two sisters in Ohio desire prayers that they may be restored to health, and that they may be delivered from their afflictions.

OBITUARIES

Warner.—A. Warner died at Kennewick, Wash., April 11, 1925, at the age of seventy years. He was a consistent Christian, and rests in hope. W. A. Gosmer.

Gibbs.—Mrs. W. W. Gibbs, formerly Maria Potter, was born in Iowa, in 1884; and died at Nine Mile Falls, Wash., May 5, 1925. She leaves her husband and two daughters to mourn. W. A. Schebo.

Pedersen.—Mrs. Johanna Pedersen died April 23, 1925, at the age of eighty-four years. Her hope in a soon-coming Saviour was very bright. She is survived by eight sons and two daughters. W. A. Schebo.

Hall.—Bernard Winslow Hall was born in Clay County, West Virginia, June 30, 1910; and died at Vernonia, Oreg., April 28, 1925. He came to Oregon with his parents in 1919. It was his ambition to become a missionary. F. B. Jensen.

Metcalf.—The seven-year-old daughter of Brother and Sister G. W. Metcalf of Akron, Ohio, died recently of scarlet fever. The funeral services were conducted by the writer in the Seventh-day Adventist church in that city. L. O. Gordon.

Barnes.—John S. Barnes was born July 23, 1849; and died at his home in Wilmington, N. C., May 10, 1925. He joined the Seventh-day Adventist Church about six years ago. He is survived by two sons and three daughters. H. Pannkoke.

Odlund.—Miss Alma Odlund was born in Stockholm, Sweden, Jan. 14, 1867; and died in San Francisco, Calif., April 30, 1925. Sister Odlund was for many years a member of the Laguna Street Seventh-day Adventist church. One brother in America and a sister in Sweden survive. S. D. Hartwell.

Best.—Mrs. John Best was born in Boone County, Illinois, Dec. 5, 1859; and died in the hospital at Watertown, S. Dak., May 11, 1925. She accepted the truth in girlhood, and for many years was a faithful member of the Seventh-day Adventist Church. Her husband and three daughters mourn their loss. E. H. Oswald.

Vincent.—G. E. Vincent was born in Scranton, Pa., Nov. 8, 1861; and died near Springfield, Tenn., April 30, 1925, as the result of an automobile accident. In 1889 Brother Vincent became a resident of Sanford, Fla. He was a charter member of the Sanford Seventh-day Adventist church, which was organized in 1917. L. T. Crisler.

Teesdale.—Mrs. Elizabeth Teesdale, née Hoxworth, was born near Columbus, Ohio, Sept. 11, 1850; and died at her home in Colusa, Ill., March 31, 1925. She was married to Hugh Teesdale, who died twenty-five years ago. In 1905 she and her children joined the Seventh-day Adventist Church. Seven daughters, two sons, seventeen grandchildren, and other relatives are left to mourn.

Lewis H. Proctor

Lewis H. Proctor was born in Climax, Mich., Nov. 18, 1863; and died at Riverside, Calif., March 19, 1925. He accepted present truth in 1886, and entered Battle Creek College in preparation for work. On leaving the school, he was employed as a canvasser for a time, but soon entered the ministry. In 1897 he was married to Ida Nelson, of Hartley, Iowa. Together they labored in Dakota, Colorado, New York City, and California.

Elder Proctor's last efforts were in assisting in the work of erecting in Riverside a beautiful and commodious church. The second public service held in this building was his funeral, conducted by the writer, assisted by Elders J. J. Nethery and C. H. Edwards. The church was filled with friends from the various parts of the field where he had labored.

Elder Proctor sleeps in Jesus beside his companion in Riverside, while his aged father and mother, two sisters, and two brothers survive. R. S. Owen.

Coleman.—Nellie Mae Coleman was born at St. Clairsville, Ohio, March 5, 1882; and died at the home of her parents, at Mount Vernon, Ohio, April 29, 1925. At the age of twelve years she became a member of the Seventh-day Adventist Church. She had a deep desire to become a foreign missionary and attended the school at Mount Vernon for a number of years; but after a major operation her health gradually declined, and for the last eight years of her life she was an invalid. She left to mourn their loss, her father and mother, two sisters, and one brother. N. S. Ashton.

Combs.—Edwin Porter Combs was born March 26, 1861; and died at the home of his daughter, Mrs. Hollingsworth, at Berrien Springs, Mich. He was married to Philipina Gensman in 1874, and in 1895 he accepted the truth. His companion, three of their four children, thirteen grandchildren, and one great-grandchild survive him. The funeral services were conducted at the Hollingsworth home by the writer, and the burial took place at Minneapolis, Minn. John V. Maas.

Pefley.—Ora Samuel Pefley was born in Jackson County, Missouri, Jan. 18, 1880; and died at Medford, Oreg., May 9, 1925. In 1901 he was married to Mary Adelaide Hollon. To this union were born two daughters. In 1918 he married Mildred May Ackley in Kansas, to which union one son was born. Brother Pefley accepted the truth in 1921. He is survived by his wife, two daughters, one son, five sisters, and three brothers. T. L. Thuemler.

Anderson.—Mrs. Erik Anderson was born near Herman, Minn., Feb. 6, 1880; and died at Fairview Hospital in Minneapolis, Minn., May 8, 1925. Sister Anderson accepted the message in 1910. She was held in high esteem by her neighbors and friends, and many expressions testified of her helpfulness to others. Her husband, three sons, her aged mother, and other relatives and friends mourn their loss. Anol Grundset.

Ramey.—Mrs. Sarah M. Ramey was born in Oswego County, New York, Aug. 27, 1849; and died in Ransom, Mich., April 17, 1925. When sixteen years of age she was converted and joined the Baptist Church, later uniting with the Seventh-day Adventist Church. Her husband, one brother, two sons, three daughters, nineteen grandchildren, and twenty-four great-grandchildren survive. L. F. Westfall.

Hermanson.—Mrs. Anna Hermanson, née Johnson, was born in Sweden, Aug. 3, 1873; and died at the Walla Walla Sanitarium in College Place, Wash., May 6, 1925. Sister Hermanson was a nurse, and her home was in Montana. She was a Seventh-day Adventist for many years. One sister, Mrs. Frank Erlanson, of Coleraine, Minn., survives. G. E. Langdon.

Hardy.—J. B. Hardy was born in Noxubee County, Mississippi; and died at Winnsboro, La., March 8, 1925, at the age of seventy-six years. Twenty-eight years ago he embraced the third angel's message through reading. For a number of years he did faithful work as a colporteur, and remained active until four years ago.

Watson.—William Watson died of diphtheria at Atlanta, Ga., in May, 1925. Words of comfort were spoken by the writer. H. B. McConnell.

Johnson.—James Lewis Johnson was born near Rockford, Ind., March 25, 1858; and died near Kennewick, Wash., May 10, 1925. He leaves one son and other relatives to mourn. W. A. Gosmer.

Johnson.—Mrs. Margrethe Johnson was born in Sandby, Denmark, Oct. 8, 1867; and died at Tyler, Minn., April 22, 1925. Sister Johnson had been a faithful member of the Seventh-day Adventist Church since 1909. N. R. Nelson.

Evans.—Mrs. Rose F. Evans was born Aug. 16, 1853; and died in McAlester, Okla., March 18, 1925. She became a Seventh-day Adventist thirty years ago. She leaves two daughters, one son, and two sisters to mourn their loss. D. F. Sturgeon.

Smith.—Julia Phoebe Brewer Smith was born in Elmira, N. Y., Sept. 22, 1893; and died at Sherburne, N. Y., May 2, 1925. About a year ago she united with the Seventh-day Adventist Church, and remained a faithful member till her death. Claude E. Eldridge.

Osterhout.—Mrs. Emma Osterhout was born in Illinois, Oct. 13, 1863; and died at Palo Alto, Calif., April 8, 1925. She joined the Palo Alto church when it was organized about a year ago. Four sons, three daughters, and a sister, survive her. Andrew Nelson.

Raines.—Elizabeth Raines was born at Winchester, Ind., Feb. 18, 1839; and died at her home in Altoona, Kans., May 3, 1925. Sister Raines accepted the truth in 1890, through the preaching of Elder G. W. Page. Two sisters and a number of other relatives mourn their loss. W. F. Surber.

Hurlbut.—Mrs. Catherine Hurlbut, née Miller, was born in Germany, Sept. 8, 1849; and died at Lafayette, Oreg., May 9, 1925. A few years ago Sister Hurlbut, with her husband, accepted the truth, and joined the church in McMinnville, Oreg. Her nine children and other relatives mourn their loss. William T. Hilgert.

Andrus.—Mortimer L. Andrus was born in Steuben County, New York, Dec. 16, 1844; and died at Chetek, Wis., April 29, 1925. He was married to Miss Helen M. Gilbert at Marion, Ill., Sept. 15, 1865. In 1888 Brother Andrus accepted the truth. One son, H. M. Andrus, of Chetek; and one daughter, Mrs. Nellie Good, of Canton, survive. J. J. Irwin.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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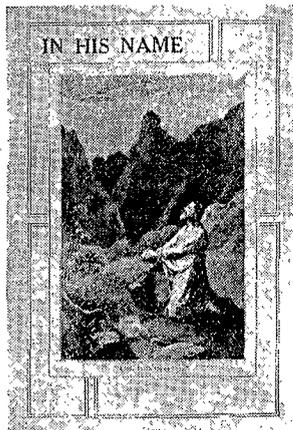
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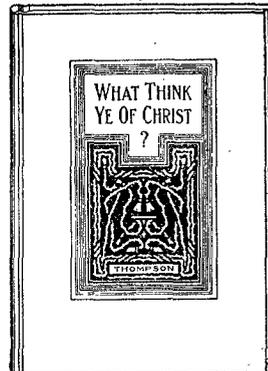


BOOKS

by

ELDER G. B. THOMPSON

We recommend to our people the following books, all by Elder Thompson. His books abound in practical illustrations of the possibilities of the overcoming life. His years of experience ably fit him to greatly assist the reader in gaining and maintaining victory over sin, so essential in these closing days. You will enjoy and profit by his books.



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REVIEW & HERALD PUB. ASSN.



WASHINGTON, D. C., JUNE 4, 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.

ELDER AND MRS. F. E. BRESEE, of Iowa, sailed from San Francisco, May 12, for Peru, South America, Brother Bresee having been appointed to take the superintendency of the Lake Titicaca Mission.

* *

MR. AND MRS. O. R. SHREVE, and their two children, Oliver and Betty Jean, sailed from New York on the S. S. "Aquitania," May 20, for Southampton, en route to connect with the work in South Africa.

* *

ELDER W. E. BIDWELL, of Virginia, having accepted the invitation from the Inter-American Division to take the superintendency of our mission work in the Bahama Islands, sailed from Key West for Nassau, May 22.

* *

MR. AND MRS. RALPH E. CRAWFORD, of the Broadview Theological Seminary, sailed from New York on the S. S. "Mauretania," May 13, for Europe. Brother and Sister Crawford have been invited by the European Division to connect with the work in Italy.

* *

A SHELTER IN TIME OF STORM

LESS than a year ago Mr. and Mrs. Ernest Pohle passed on to the mission field of Guatemala. But they have been there long enough to have some experiences that come to missionaries in every land. Missionaries are beset with danger in many ways. Sooner or later they come to know there are times when none but God can be looked to for shelter and protection. In most providential ways the God of Israel is caring for the workers who labor in this movement.

Under date of May 7 Brother Pohle tells of a tornado tearing its way through the city of Guatemala:

"We are enjoying the work here in Guatemala more and more each day. We often have experiences which draw us closer to the Lord. Just the day before yesterday, while eating dinner, we heard a crashing roar, which grew louder and louder. On looking out, we saw a tornado about two blocks away, coming straight toward our home. There was not a moment for anything, but to drop on our knees near the door and call on God. We had hardly uttered the first words when it turned at right angles, and we were left in safety. On going out, we saw the tin roofs from many homes flying in the air, at least a mile away."

B. E. BEDDOE.

* *

DEATH OF SPENCER N. CURTISS

WE regret to announce the death at Mountain View, Calif., May 23, of Spencer N. Curtiss, for many years prominently connected with our denominational publishing work. He was for a number of years the manager of the Review and Herald. Further notice of his life, work, and decease will appear in these columns later.

* *

SIXTY SABBATH KEEPERS

THE Lord is speaking to hearts through the books He has moved upon His servants to write. A single evidence of this comes in this morning from the Philippines:

"In one town near Antique the justice of the peace and sixty people are regularly keeping the Sabbath and waiting for the coming of the Lord, all through a Spanish 'Great Controversy,' which one of our colporteurs sold to the justice. We have not a single baptized member in that town. And we have not one in all the Antique Province to send. The calls are entirely beyond us."

It is because of many such experiences as these that our leaders in the Philippines give so much attention to the literature work. Their sales last year were \$68,841.68 (gold), a gain over the former year of \$8,000.

H. H. HALL.

* *

N. P. NELSEN, president of the South Brazil Union Conference, writes:

"We are of good courage in the work in our field. We have our problems and perplexities the same as in other fields, and especially so in this field because of the lack of workers to answer the calls which come to us for help. If we could only have a few more workers and the necessary means to support them, it seems we could greatly advance the work. We shall hope and pray that in some way additional workers may be given us. These calls will not cease until the work of the Lord is finished. His providences go before us, opening doors and hearts faster than we are able to respond. I have come to the

conclusion that this is a part of God's great program to urge us on continually to do our best."

* *

THE following interesting paragraphs are taken from a letter by L. L. Caviness, dated Warsaw, May 4, 1925:

"Here I am in Warsaw. The third Sabbath school convention in Poland is over, and Wednesday night we leave for Wolhynia on the Russian frontier of Poland, where the fourth convention is to be held. The first was at Bydgoszcz, the second at Bielsk, the third at Lódz. They were all well attended, and I never saw people more appreciative. They never had anything like it before, they say.

"In all the meetings here I have to speak in German, otherwise my talks would have to be translated twice, as part of our believers are German-speaking and part Polish-speaking."

* *

A GENEROUS GIFT

FROM South India the good word is received at the Mission Board office, from Brother T. R. Flaiz, superintendent of the Telugu Mission, stating that the rajah there, who some years ago became interested in medical work and undertook the building of the Nuzvid Hospital, but for some reason was compelled to abandon the project, had a few hours before signed the document which makes this property legally ours.

Besides turning over this hospital site, the rajah gave in cash 10,000 rupees to assist in the completion of the building and providing for its equipment. Dr. and Mrs. A. E. Coyne, who are to have charge of the medical work here, are already in the field, studying the language, and will be prepared about August 1 to enter upon their work. It is hoped the building will be completed by that time.

This is truly a very providential opening the Lord has provided for advancement into this populous and needy section in South India. Brother Flaiz adds:

"We surely do feel grateful to the people at home for their liberality in providing for the work out here, and hope this feeling of responsibility in the matter of foreign missions may continue to increase."

He also mentions how glad they were to greet the new missionaries who had just arrived, Brother and Sister Cecil Schutt. They are likewise hard at work studying the language, and "will soon be able to enter upon work in sections hundreds of miles square which have scarcely seen a Christian missionary. These sections stand as a challenge to us."

* *

"Live near to God, and so all things will appear to you little in comparison with eternal realities. Be as much as you can with God."