

# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

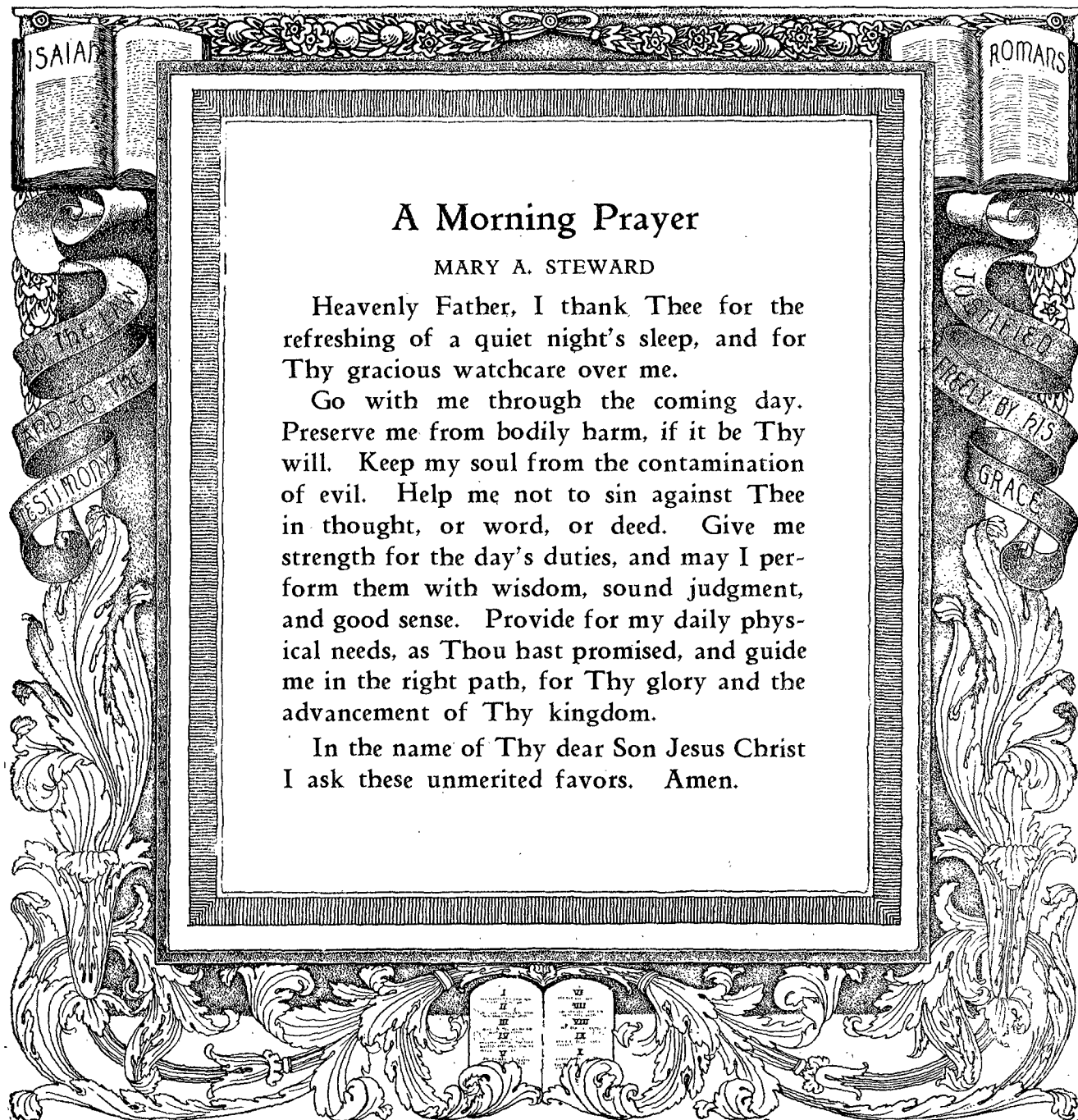
## A Morning Prayer

MARY A. STEWARD

Heavenly Father, I thank Thee for the refreshing of a quiet night's sleep, and for Thy gracious watchcare over me.

Go with me through the coming day. Preserve me from bodily harm, if it be Thy will. Keep my soul from the contamination of evil. Help me not to sin against Thee in thought, or word, or deed. Give me strength for the day's duties, and may I perform them with wisdom, sound judgment, and good sense. Provide for my daily physical needs, as Thou hast promised, and guide me in the right path, for Thy glory and the advancement of Thy kingdom.

In the name of Thy dear Son Jesus Christ I ask these unmerited favors. Amen.



## Memory's Book

INA WHITE BOTSFORD

ANOTHER day is closing  
As evening shadows fall,  
Another placed on record  
Forever past recall.

Its many pains and pleasures  
Are writ in memory's book,  
A book that's ever with us,  
In which we oft must look.

Then let us fill its pages  
With what we'll love to read;  
And gladden each tomorrow  
By taking daily heed.

For well we know we're filling  
The hours of each today  
With memories which, tomorrow,  
Will meet us all the way.

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### A Hallelujah Message

DURING the recent conference at Cape Town I received a cable from Washington, reading: "Overflow Africa etzarnopto." When the cable-code word was deciphered, the message was read to the conference on Sabbath afternoon. Deciphered, it reads:

"Overflow Africa will be in excess of \$20,000."

That meant that the Thirteenth Sabbath Offering for the last quarter of 1924, which was for Africa, went at least \$20,000 over the goal; and this \$20,000 is an actual surprise gift, in excess of all appropriations to the African Division.

Imagine the joy that this message brought to the brethren here. When the message was read to the congregation in the old Roeland Street church, everybody stood up and sang, "Praise God, from whom all blessings flow." Then the congregation made up an offering for missions, the largest, some said, ever made up in a Cape Conference session. Brother W. B. Commin, the secretary and treasurer of the division, has returned answer to the brethren and sisters abroad in a cable message to the General Conference, reading as follows:

"Thirteenth Sabbath school overflow set twenty-five languages singing Hallelujah."

Elder Mace and I on this visit will be listening to some of these hallelujahs as we make the circuit of some of the fields. This splendid gift of the Sabbath schools will be kindling lights in the darkness for many a year to come. What a splendid thing this work is, brethren and sisters, and wondrously God does bless in the changing of hearts and the transforming of communities.

Only the other day Brother Davy was telling the conference how one of the government residents up in Nyasaland told him that he often found the vice and the filth of heathendom slowly giving way as he marched from village to village, the squalor being less and less in evidence, until he came to a village really transformed by one of our schools; and then he found what it was that was shedding the light down into the darkness. This man of the world said he wished we could push the schools until there would be a chain of them penetrating the whole dark mass of heathendom.

And the other day Brother French told us of a trip he made in the northern Congo of forty-one days' journey, I believe, never meeting a Christian or a missionary. And he said that in practically all the

villages en route the people were asking for schools as they understood the possibility of getting these agencies of light. God is letting His light shine through darkest Africa.

Again from this South African field we send a word of greeting to our brethren and sisters in all the world. Stand by the work, brethren; send the men and the means, and God will surely take the responsibility of finishing the work even in this darkest of lands.

W. A. S.

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### What the Bible Has Done for the World

YEARS ago, Mr. H. L. Hastings relates, an English earl visited the Fijian Islands, and began to upbraid the chief because he had been so foolish as to embrace the religion of the missionaries, which had been brought to the island. He told them that the only reason the missionaries had come into their midst was for money.

The eyes of the aged chief flashed, and he said to the infidel:

"Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! YOU!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! *you would never leave this spot!* You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"

Truly the gospel has wrought great things for the world. It has not only changed the earth and made it safe for a man to live upon, as the Fijian chief said, but it has done much more than this. The greatest miracle of Christianity is the change in men from a life of sin to a life of holiness. Through the aid of the Holy Spirit, the desire to curse and swear has been taken from the hearts of men, and the love of God has been placed there.

Where the Bible is regarded as the Word of God and read, life is safe. No doubt you have heard of the two men traveling over our Western prairies in an early day when methods of travel were very primitive. One of these men was an infidel, the other was a Christian. When evening came, they found themselves on the frontier, and lodged at the humble home of a stranger.

The infidel was convinced that the proprietor was a bandit, and that their lives and treasures would not be safe through the night. So he determined to remain up for some hours while his companion slept. The Christian retired, and the infidel put his eye to a crack in the door and began to watch the old man. Soon he saw him get up and take down a book from over the door. Then he sat down, and began to read. His reading finished, he knelt down and prayed to his Father in heaven.

The young infidel who had been watching began to undress and prepare for sleep. When asked why he did not watch longer, he said, "It is no use to watch; the old man believes the Bible." He knew this made everything safe.

Believing the Bible transforms the life. It takes the savagery out of life, and transforms the nature like that of the meek and lowly Jesus. It makes men over into His image.

G. B. T.

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A GOOD word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.  
—Tillotson.



<sup>66</sup> 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. 25

## Let Us Look at It Sensibly

ARTHUR W. SPALDING

*Secretary General Conference Home Commission*

THERE is no question in the minds of observant people but that the children and youth of today are under dangerous and difficult conditions, and that these conditions are having a very damaging effect upon their characters and conduct. Personally, I deprecate the over-emphasis of this fact, because I believe in looking upon the bright side—and there is a bright side; but on the other hand it would be foolish and disastrous to shut our eyes to the facts, and continue to drift where the tides would take us. And just for once I am going to mention distressing facts, in the hope of awakening parents to the critical danger of their children and to their own duty.

The fact that the youth are in special danger is remarked by all sorts of people and in all kinds of publications. As illustrative of the current comment in newspaper and magazine, let me cite three representative statements:

A correspondent sends me an editorial from the Minneapolis *Morning Tribune*, which, after noting that the great majority of the 1,107 male prisoners in the Minnesota State Penitentiary are mere boys, that besides these there are 761 boys in one State reformatory and 400 in another, and 700 girls in the State home for girls, quotes the state prison warden as saying: "The real reason for the appalling increase in juvenile crime is lack of proper home training," and then puts the question up to parents as to whether they are each one attending to their own problem of the home. That situation, as every one knows, and as newspapers everywhere are emphasizing, is not at all peculiar to one State, but is universal in these United States.

In *Collier's* for Sept. 20, 1924, William G. Shepherd, a well-known investigator and writer, said:

"There is something wrong with our children. It cannot be denied. Who is this fellow we are afraid of on dark streets at night? He is a schoolboy in his teens. Ninety per cent of the desperate crimes of today—the new crimes of violence and death that amaze even the hardened police—are committed by boys under the age of twenty-one. The criminal of today is a boy just out of school. He wasn't in the army; he sat in a grade school during the war. Instead of turning toward work when school days were over, he turned toward crime. He seems to leave the schoolroom, diploma in hand, looking about anxiously to see what the world has to offer him, and where he can fit in. And he finds crime—and a jail cell. I don't believe you could find a sadder figure in all the world than his. Others may say that there is nothing wrong with our children, but fathers and mothers know different."

Gene Stratton Porter, a writer who by the sincerity and depth of her experience and the sanity of her teachings may rather be called an educator, just

before her death wrote in *McCall's Magazine* for January, 1925:

"During the past six months my mail has been filled with letters from fathers and mothers all over the country, demanding frantically to know what they are going to do to save their children. One sickening story after another fills my mail or is poured into my ears, and a demand put in that I do something about it. . . .

"I am quite aware that there have been calamity howlers in every period of the world's history, but the letters I am receiving today, the accounts that are being carried to me by preachers and college professors and the people who are coming in contact with our young folks, will bear me out in the statement that in all God's world there never has been a bunch of youngsters in such absolute and appalling peril as confronts the young people today. And if something is not done and done quickly, right now in the year of our Lord 1925, we are going to experience the same fate that came to the people of Babylon. It is utterly impossible for boys and girls in our high schools and colleges to carry on their studies, to educate themselves, to grow the bodies physically that they should, and at the same time to be breaking the laws of God by casual sex relations."

Now, probably the observations of each one of us will in some degree corroborate the statements which I have quoted. But if any think that these conditions are "only in the world," and do not touch Seventh-day Adventist youth, I am under the obligation of enlightening them. I do believe that we have a larger proportion than the average, of healthy-minded, serious-purposed, right-living young people. But—I weigh my words—that does not mean a majority of the young people connected with Seventh-day Adventists. Our schools are not getting a majority of them, and not all in our schools have the highest ideals. Thousands are living under conditions, in our cities and elsewhere, which without special help they will be unable successfully to endure.

We are mightily mistaken if we think that because we observe the seventh-day Sabbath and have a speaking acquaintance with the sanctuary question, our children are therefore sanctified and saved. A right relation to the work of our great High Priest in the sanctuary above does indeed mean salvation, and in the fulness of the Sabbath truth there is indeed sanctification; but such an experience involves more than many of us comprehend. It means a work in our homes and for our children which is far more than a theological concept. The right environment, and the right teaching, and the right living with our children are demanded for their salvation no less than for the salvation of other children. I thank God for the thousands of high-minded, noble young people we have; but I say to you, parents, that thousands of our children and youth are drifting where you do not know they are going. I am not a pes-

simist in this matter, but I have to face the revelation of facts, and I want you parents to face it, for in you rests our chief hope for rescue and salvation and training of our children and youth.

But it does little good to stand up and thunder denunciations. The very people who do the thundering often have their thunder interrupted by some unexpected catastrophe in their own family; and then, if not before, they enter into the sorrow of the millions of parents who are helplessly questioning, "What shall we do?" It is pathetic to see, as Gene Stratton Porter saw, thousands upon thousands of parents wringing their hands, and to hear them cry to the prophets of their race: "What can be done, what will you do, to save our children?" The trouble in most of these cases is that the parents begin to cry too late. In the infancy of their children they settled back, and said, "Our dear, innocent children are all right: we have nothing to worry about." And then suddenly, after the time of seed sowing and culture had almost passed, they awoke to a situation they were utterly incapable of handling. But it does no good to blame them. We must do what we can to salvage something from the wreck, and the more earnestly call to parents who have their children's lives yet before them, to awake.

"The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. Oh, where are the fathers and mothers in Israel?"—"Testimonies," Vol. VI, p. 196.

"God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work He would have done for the children and youth."—"Counsels to Teachers," p. 42.

And that they may do this work, parents themselves must be trained.

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—"Education," p. 276.

It is time for us, parents, teachers, ministers, laity and clergy, to turn from the negative side of the problem and apply ourselves to the positive side. It

is time for us to quit exclaiming how wicked and lawless and ungoverned the children and youth of this generation are, and to set ourselves "with kindness, patience, and tenderness" to train them to be self-controlled, and law-abiding, and filled with the spirit of virtue and service. We may let our professional people do all they can of this in institution and church, but the main work must be done by parents in the home. And that we may do that, it is time for us to be definitely and diligently applying ourselves to a study of the principles of home education and child training.

You cannot make a garden by merely cutting out the weeds: you have to plant seeds of the vegetables and flowers you want to grow, and then you have to tend them, and cultivate them, and nourish them to maturity. You cannot make children of God by correcting bad habits merely: you have to implant virtues by story, and precept, and example, and discipline; and then you have with intelligence and farseeing wisdom to cultivate those good habits of body, mind, and soul until you reap the fruits in the good characters of your sons and daughters.

Men and women of the church, parents and parents-to-be, let us look sensibly at this matter. Are we content to remark the great wickedness in the world, breaking down the virtues and right habits of the children and youth of this generation, and do no more than condemn it, and even possibly to share in it because of the neglect of our children in our own homes? Or are we to study our work as parents, and receive a training for the right upbringing of those children? The salvation of our children is not the matter of a moment, of some special influence at some certain place and time, as a camp-meeting or a revival. It is a matter of daily and yearly Christian culture. The life of our children must be trained up in Jesus Christ day by day. And that experience has to do with every phase of life, physical, mental, and moral. May God help us to sense our responsibility and work for the souls of our children with Christlike earnestness.

Takoma Park, D. C.

## Reconciled by His Death, Saved by His Life

O. MONTGOMERY

"If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10.

The words "much more," found in the very bosom of this text, clearly indicate that the forgiveness of sin is not enough. There is "much more" for the child of God. Forgiveness has to do with the past life, with sins already committed. God is concerned about the natural tendencies to sin, the disposition to evil that is within us.

"The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit."—"Christ's Object Lessons," pp. 419, 420.

"Reconciled to God by the death of His Son." Yes, it was through the death of the Son of God that there was "a fountain opened to the house of David . . . for sin and for uncleanness." It is to this fountain of blood that the guilty sinner comes. With a consciousness of the guilt of sin, and crying for mercy and pardon, he plunges into the crimson flood,

and is washed, and made clean in the blood of the Lamb.

Though his sins be as scarlet, they are made as white as snow; though they be red like crimson, they are made as wool.

Coming forth from the cleansing fountain, the redeemed one stands before God reconciled, at peace with his Maker. He has found forgiveness and cleansing. He has accepted the death of the Son of God on Calvary as his death to sin.

With joy unspeakable and a heart overflowing with love, with his redeemed life laid upon the altar of devotion, he is now ready to live; yes, ready to live—not the old life of sin, not the former life of bondage, not a life controlled and dominated by lust, appetite, passion, love of the world, and all the natural tendencies to evil, oh, no—"but now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22.

But where will he find the power and strength to live this new life? He stands beside the fountain in

which he has found cleansing. It was in its depths that he found the joy and peace of reconciling love. Shall he now look into this fountain for power to live? Shall he gaze into its depths for divine life? Ah, no. The blood has purged his guilt, the death of the Son of God has paid the penalty of his sin. The blood represents the death of Jesus. Shall he look to a dead Saviour? Shall he go to Joseph's new tomb? Being now "reconciled to God by the death of His Son, *much more*, being reconciled, we shall be saved by His life." Rom. 5:10.

Saved by His life! Think of it. Saved in our daily living by the life of Jesus; saved from sinning, saved from the power and control of sin each hour by the resurrected, divine, eternal life of the Son of God! This is the "much more" that is so bountifully provided for us.

But His life is a divine life. His is a divine nature. When He was here, His divine nature was clothed with human flesh. It is this divine nature that He gives to us in exchange for our sinful nature. By the great and precious promises given unto us, we become "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. He gives us, then, another nature, a new nature, a nature very different from that we had in our sinful state. He gives us His own divine nature, and so the apostle says, "To me to live is Christ." Phil. 1:21. For "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Christ in you is the mystery of godliness. This is the miracle: not that He can forgive sin, but that He can change the human heart, change the nature, and make a man a new creature; change his disposition, his purposes, his desires,—in a word, make him all over new, so that he is not the same man at all.

This miracle of grace was beautifully illustrated in the experience of Peter.

"Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to overthrow him. . . . Before his fall, Peter was always speaking unadvisedly from the impulse of the moment. He was always ready to correct others and to express his mind before he had a clear comprehension of himself or what he had to say. But the converted Peter was very different. . . . He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable."—*"The Desire of Ages,"* p. 812.

What a wondrous change! What a transformation of nature! from an impulsive, impetuous disposition to a calm, teachable, patient, considerate man of God. The change was a change of nature. Jesus had given him His own nature.

"Christ reaches us where we are. He took our nature, and overcame that we through taking His nature might overcome. . . . He bids us by faith in Him attain to the glory of the character of God."—*Id.*, p. 312.

Jesus said, "I am in the Father, and ye in Me, and I in you." John 14:20.

"If a man love Me," Christ said, "he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. The spell of a stronger, a perfect mind will be over us; for we have a living connection with the source of all-enduring strength. In our divine life we shall be brought into captivity to Jesus Christ. We shall no longer live the common life of selfishness, but Christ will live in us. His character will be reproduced in our nature. Thus shall we bring forth the fruits of the Holy Spirit—"some thirty, and some sixty, and some a hundred."—*"Christ's Object Lessons,"* p. 61.

Notice the expression, "in our *divine life*." The life that we receive by the indwelling of Christ in

the soul is truly a divine life. Then "we shall no longer live the common life of selfishness" (sin), but "His character will be reproduced in our nature." "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Jesus said, "He that believeth on the Son hath eternal life." John 3:36. This eternal life is not our natural life endlessly prolonged. It is the divine life imparted to us—the very life of God communicated to the human soul and bringing forth its own fruit.

\* \* \*

### *It's Different There*

G. CLARENCE HOSKIN

THERE'LL be no place for sorrow, sickness, death, and crying,  
Over there.

Oh, blessed thought! Oh, happy day!  
In that fair land for aye and aye  
We'll live with Jesus, dearest friend,  
A joy for years that never end.  
It's different there.

There'll be no place for bitter words and looks so cruel,  
Over there.

Oh, prospect sweet! Those days are o'er!  
Hearts that were bruised and bleeding sore,  
While here below, His word will heal,  
Ne'er more the piercing dart to feel.  
It's different there.

There'll be no place for apologies or seeking pardons,  
Over there.

Consolation false! Treacherous delay!  
Sad, sad, the hour if thou dost say  
Within thine heart, "It matters not,"  
And then dost hope to hide that blot.  
It's different there.

There'll be no place for shadowy nights or darkened valleys,  
Over there.

Oh, wondrous light! Brightness serene!  
Earth's nights of grief will ne'er be seen.  
All will be cheer and joy and gladness,  
With not one note of woe or sadness.  
It's different there.

There'll be no place for sad farewells and tearful partings,  
Over there.

Comforting hope! Oh, solace sweet!  
The loved of earth will ever meet  
In gladsome greeting on that strand,  
To part no more in that blest land.  
It's different there.

There's only room for all that's good and kind and gracious,  
Over there.

Forethought sublime! Oh, matchless love!  
We fain would claim that home above,  
And be with Him, Saviour divine;  
But we must wait until the time.  
'Twill be different there.

\* \* \*

"To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift nor lie at anchor."

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He who works and feels he works, he who prays and knows he prays, has the secret of transforming failure into victory.—*Robertson*.

# STUDIES IN ROMANS

## IX. God's Marvelous Grace. Chapter 3:21-24, A. R. V.

MILTON C. WILCOX

RECALL in our last study the proof of man's sinfulness, and, without God, his utter hopelessness. Recall that all are subject to God's law (literally, *in* the law), and that the law condemns all, stops every mouth from plea of "not guilty," and summons all condemned to God's judgment bar. Therefore by no works of the law, by no efforts that man can put forth to obey the law, or to come into harmony with its obligations and character, can any soul be justified before God. To sinful man the law reveals his sinfulness. Men have a general sense of sinfulness apart from what God's Word reveals, but the law gives clear, definite knowledge.

### Questioning the Text

1. In man's utter need, what has God revealed to him apart from the law?

"But now apart from the law a righteousness of God hath been manifested." Verse 21.

2. What witnesses to the genuineness of that righteousness?

"Being witnessed by the law and the prophets." Verse 21. Note 1.

3. How is that righteousness revealed to men?

"Even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction." Verse 22. Note 2.

4. In what respect is there no distinction?

"For all have sinned, and fall short of the glory of God." Verse 23. Note 3.

5. What does grace do for the believer through this revelation?

"Being justified freely by His grace through the redemption that is in Christ Jesus." Verse 24. Note 4.

### Notes on the Text

1. "*A righteousness of God.*"—It is not a different righteousness. God has not two or more righteousnesses. Ever keep in mind in the study of God's Word that God's character is unchangeable, "with whom can be no variation, neither shadow that is cast by turning." James 1:17. (See Mal. 3:6.) That is why God's righteousness is ever the same. He did not—could not—have one standard for one age and another for another; one moral law for the Jew and another for the Gentile. His perfection and unchangeableness make Him the *dependable* God. It is the same righteousness, but manifested, revealed, in a different way. The law of God is an expression of His righteousness. Ps. 119:172. But the transgressor finds only condemnation in the law. Yet that law bears witness to the righteousness brought to us by the gospel.

2. "*Through faith.*"—That righteousness is revealed through faith in Jesus Christ unto all who believe. The righteousness of God is wrought out in His character and life, and when faith receives Him, Christ's character is appropriated by the be-

liever. This word is the message of the gospel; "for therein is revealed a righteousness of God from faith unto faith." Rom. 1:17. It does not come by works. We can do nothing to merit it; we cannot work it out. By no sacrifice can we buy it. By no penance or good works can we win a scintilla of it. It has all been wrought out by Jesus upon all who believe. God can do no more for us.

3. "*Sinned, and fall short of the glory of God.*"—The usual definition of sin is transgression of the law; from *anomos*,—*nomos*, law, and *a*, against,—violation of law, lawlessness, iniquity. 1 John 3:4; Matt. 7:23. Somehow we think of it as the overt act, the bald transgression, such as the worship of idols, profaning God's name, stealing, etc. But sin comes closer home in Romans 3:23. The Greek word is *amartia*, from its verb, "to miss the mark," a principle or cause of sin, sinful propensity, to turn from the path of duty. O, in how many things we are prone to excuse ourselves! Our sinning is popular. They all do it. Conscience one time said, That is not right; God's spiritual law condemned us, but we went on. Other good people do it; let it go. But it is "missing the mark," the mark of God's glory. If it is vital to hit the mark, it is fatal to miss it.

A skilled doctor visits a certain island and finds a leper; the disease, a type incurable, is rapidly eating him up. He knows it; all who see him know it. A beautiful girl, with rosy cheeks and sparkling eyes, is examined. Her skilled diagnostician sees the beginning of the same dread malady. She is as truly doomed as the fearfully afflicted man. The difference is only a matter of time.

"All have sinned," all have "missed the mark." There is no remedy, no help, no salvation, apart from the mighty, miraculous power revealed in the gospel.

4. "*Justified freely.*"—Justification means more than pardon. Vincent, in his "Word Studies," tells us that to justify is "the act or process by which a man is brought into a right state as related to God." There is character in it; it is more than a legal term. Change in the character of the justified is essential. Justification's object is character change. It aims to make the man himself right and true with God.

Justification is a *free* gift. "Justified gratuitously" (Hinds renders it) is the soul who wants to be right with God and believes. It is not pardon, that we may go back to sin; it is cleansing, that we may go on in righteousness from faith to faith.

God has emphasized our sinfulness. He would not deceive us. He wants us to know, not by experience, but by His Word, the awful evils of sin, its corrosive, disintegrating, deceptive, debasing, destructive, death-bringing nature.

On the other hand, by every term He can use, He wants us to know that its one sure remedy, ever-

(Concluded on page 9)



# 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 Hupeh and Shantung*

M. E. KERN

### **Riding Third Class**

BROTHER O. A. HALL and I could buy only third-class tickets from Yencheng to Hankow. The train consisted of one old coach, a trainmen's car, and several box cars. The coach was full and running over. The platforms and aisle were so crowded it was impossible to get in. The trainmen's car, supposed to be for the conductor and his helpers, baggage, etc., was likewise crowded. The box cars were full, and there were many passengers with their baggage, chickens, etc., on top of the cars. The two rear box cars contained soldiers to guard the train. We finally got permission to ride in the conductor's compartment, and we sat on our luggage for seventeen hours. In this little room, about ten by twelve feet, there were as many as twenty men part of the time, with plenty of tobacco smoke. Elder Hall says that conditions are worse than they have been in all his fifteen years in China.

### **In Hankow**

The Hankow Intermediate School is not so large at present as that in Honan. Elder C. C. Crisler had gone ahead and begun a series of meetings with the students, and I continued the meetings for several days. We were thankful at the close to have every one surrender to the Lord, except two boys from heathen homes who had been in school but one month. And these boys expressed deep interest, and asked us to pray for them.

While in Hankow I visited the chapel in the Chinese city where Elder O. B. Kuhn and his Chinese assistants are holding meetings every night. There is also a primary school in connection with the chapel. The interested parents beg us to take their children, that they may be taught the same things that are taught in the chapel.

### **Meetings in Tsinan**

In contrast with the railway journey from Yencheng to Hankow was the two days' steamship trip down the Yangtze to Nanking, which was a very comfortable voyage. From Nanking we went north to Tsinan, capital of the Shantung Province, to hold a series of meetings with the students in the school there. This trip was made on the "Blue Express," the finest train in China. It is modern in every way.

In the Shantung Province was the home of Confucius and here he is buried. Here also is the most sacred mountain in China, Taishan, still the Mecca for all Chinese. Our work in Shantung is small as yet, there being a membership of only ninety-two. But there has been built up a school at Tsinan which conducts work in the primary and lower middle school grades (grades one to eight, at present). There are about 120 students in attendance this year. Half of them are primary day-school students who live in the city, many of them in heathen homes.

Ninety-three per cent of the nonresident students earn their way in school by work in the towel factory, and, in the case of the girls, in lace and cut work. About half of these are from non-Christian homes. There are twelve from Seventh-day Adventist homes. We found the hearts of most of these young people open to the reception of the truth. They are all studying Bible in the school. At the close of our meetings, thirty-five signified that they had made definite decisions for Christ, and joined a baptismal class. We confidently look forward to seeing some of these young people, who were reared in heathenism, becoming workers in the cause of the advent message.

\* \* \*

## **Bolivia**

WILLIAM GUTHRIE

THE mountain scenery in Bolivia, South America, as you approach the city of La Paz over the Antofagasta and Bolivia Railway, is very beautiful. Looking out over this vast expanse of mountains and snow-capped peaks, you are overcome with the grandeur and nakedness of the region over which you are passing; but almost before you can contemplate it you have passed the brow of the hill, and are looking down nine hundred feet on a beautiful city, with trees and shrubs bordering the stream that flows through the valley.

As you enter the city, you meet such a scene as is shown in the picture below. The images carried in this procession are so small they can hardly be



A Procession Carrying Images of the Virgin Mary, in La Paz, Bolivia

seen here, but are intended to represent the Virgin Mary. If you will note carefully, you will see that the people are carrying something in their hands. What is visible is mostly the burning incense. To these Indian cholos this rite means a great deal. They have been taught it since the days of the Incas, and have great reverence for and confidence in the leaders who have given them their instruction. Though they might be turned into an infuriated mob by liquor and a few suggestions from their leaders, that would not be an indication of the wickedness of their hearts, but only a token of the submission and faithfulness with which they follow

those whom they respect as their guides; and whatever their teachers have taught them to do, they do believing it to be the will of God.

After a brief stay in La Paz, I will take you a few miles to the southwest, where one of our mission stations is located. We will go by train, for it is a ride of about two hours and a half. Then we may walk or ride horseback six miles across the plain to the Collana Mission. It was at this place that the religious leaders of the Indians endeavored to manifest their influence to stop our work. A number of the Indian believers were beaten by their fellow Indians, and two years ago one youth was killed. One of our brethren was twice beaten very severely, yet he remained faithful to the truth.

It seemed impossible to do anything to prevent this abuse of our people until the enemy gained courage to attack our property. This they did, throwing some of the adobes into the well, and tearing out some of the wall of an unfinished building. Then our brethren called for soldiers, who, when they came to the scene, caught the leaders and made them clean out the well. Then they threatened them very strictly that if any more such work was done, they would be held responsible. Since that time our mission at Collana has begun to grow.

The accompanying picture shows the size of the congregation present the Sabbath I visited this mission. Brother Isaac Schneider, who is now in charge, is very much encouraged, and seems to hold the confidence of the Indians. Our greatest need in this section is more consecrated young men and women who will go to live among these Indians, and will make it a point to learn to speak the Indian language. After accomplishing this and treating the Indians with fairness, any one will find a devoted following and good returns in souls saved.

\* \* \*

### *Among the Indians in Ecuador*

SHORTLY before his brother Orley returned to Ecuador, Brother John Ford, carrying on the mission among the Indians in the vicinity of Cajabamba, sent the Mission Board the following very interesting report:

"Although we thought for some time that we would return to the States when my brother came back to take up the work here, we have now fully decided to remain in the field. It has been quite a problem for us to decide just where the Lord would have us work. To give you the exact facts, we are in a field where as yet very little, if any, visible fruit has appeared. To be removed from a work in which we saw hundreds taking their stand for the truth in a year, and where with very small effort it seemed people would give their hearts to God, and be dropped down in a field where for over a year and a half all the workers combined, giving their very best service, could not bring one person into the truth, I must confess has been a little discouraging. Under these conditions we thought many times that we probably had mistaken God's call, and were in a place where He could not use us.

"But we are going to stay, not because of any thrill that the work presents, or that we hope it may present, but because, the work being so slow, here may be just the point where it needs the most help to get it started. We feel strongly that God wants this message to go *to all the world*; and really we are not responsible for seeing that people accept it, but only that they have a chance to *hear*.

"It was voted recently that when my brother returns, my wife and I should go to Guayaquil to take up evangelistic work. There seems to be some desire for our truth there,

how much I cannot say. We know that the field has been thoroughly canvassed with many of our books, and there may be a number who are waiting for more light. Anyway, we shall go, and by the help of God do the best we can, giving them at least a chance.

"I will try to give you a brief report of what

has been done here at the mission since we came. The medical work still claims the larger part of our time. Last year we treated about twelve thousand persons, with a small financial gain. Our work is known over a great part of the nation, patients coming a four-day journey by mule. Patients have come to us when they had failed to find relief in other places, and the Lord has blessed them and healed them. We have to deal with diseases of practically every kind and be ready for any emergency. We treat tropical diseases in addition to those known to temperate climates.

"I have not tried to do any major operations. My surgical work has not gone beyond opening the abdomen of a dropsical patient and taking out ten quarts of water, cutting off a finger, performing an obstetrical operation, which is very serious from the point of possibility of infection, but not from the point of difficulty. Then there are always wounds which these people get in fighting with clubs and knives, and many of them are gored by bulls. I can say that the Lord has given us unusual success with all patients who have come to us early.

The school has been started. We could not put it off any longer. As we had no place to hold a school until recently, some Indian boys have been coming to the carpenter shop every day to study. Every fifteen or twenty minutes they would come and read their lessons to us. It was surprising what progress they made. And the number grew until twelve were coming quite regularly. So we were forced to provide some way for them to have a real school.

"We had some rock cut and adobes made ready to put up an arch at the gateway of the mission grounds. We had left about fifteen sueres of the building fund, which we were planning to pay the mason for putting up the arch. But I decided that the money and materials intended for that arch would do more good in the schoolhouse. So we laid out a building 20 x 35 feet. There was enough cut rock to lay the foundation, and the fifteen sueres paid for the making of enough adobes to put up the walls.

"Then Brother H. D. Isaac, the superintendent of our field, Brother Sanchez, the interpreter, and I went to work. By the help of a few Indians we had



At the Collana Mission, Bolivia



the walls up in just six days. Then our big problem was the roof. It would cost 350 sucres for the zinc roofing, and we did not have a penny. Even thatch roofs cost something in this country, and do not last long, so it does not pay to put that kind of roof on a building. So we went to some of the Ecuadorians who are friendly, and explained the situation to them. They were very glad to help, and we soon had our roof paid for and on the building.

"Then we applied to the government for permission to hold a school. By presenting my wife's normal certificate from one of our colleges in the States, permission was secured without question. Soon our school was opened with Mrs. Ford in charge. We could hold only a two months' session, but in that time fifteen were enrolled, practically all of whom came to Sabbath school also, and three finished the first grade in the two months. The Indians are telling us that the building will not be large enough to hold the students that will come when school opens this fall. The building will accommodate fifty students.

"Many of the Indians here have a good knowledge of the truth, but it seems very hard for them to break away from their customs. They could not be more friendly. They come to visit us, attend our meetings, and work for us, bringing many presents.

"There has been such a great change in liquor drinking that the man who has charge of the distribution in this province told me recently that our work had caused a great drop in sales. As soon as the work gets started, I am sure it will grow. Pray that God may give these Indians courage to act out their convictions of duty."

\* \* \*

### **Ramasami, Now Called Abraham**

E. D. THOMAS

RAMASAMI is a boy belonging to a poor Hindu family of Vakanankundoo in the Ramnad district of South India. He attended our night school at Kariananthal regularly for some months. It is only half a mile from his village. While he was thus receiving instruction, he became interested in the truth and was determined to obey it. When he came to school, he did not know how to read and write, but his progress was so rapid that within a few months he was able to read and study the Bible by himself.

As he made the Word of God his study, it strengthened his faith in God. He began to see everything in a new light. A marvelous change came over him. A complete conversion took place in him. He became an object of wonder to all those who had seen him before. Things which he once loved much were now hated. He would not now bow down to their so-called "god of hunting." This made his parents and brothers feel very hard toward him, and as days passed on their bitterness against him increased. They resolved to chase him out of their community until he would go and confess that he would hereafter worship only their god, the god of hunting. They told him plainly what they were

going to do to him if he continued to do as he pleased. They gave him some time to consider the matter at his leisure, and thus they sought to threaten him.

But the boy was able to maintain his faith in God. The more he was threatened and oppressed, the more firm was his hope in God. Their resolution was put into practice, and they began to chase him out wherever he was found sheltered. Many a time his life was in danger. Yet the boy's faith was not shattered. His people became so enraged that they actually hunted for his life.

As we came to know of his many trials and difficulties, we thought to get him over here to our mission headquarters at Prakasapuram, Nazareth, as it was no longer safe for him to stay in his native village. Now he has been sent over here by our church people in that place, and admitted in our mission boarding school. He seems to be quite happy, and to feel very grateful that God has been so good to him. It is ever his prayer, "God have mercy upon my parents and brothers. Get them to know Thee and serve Thee aright. Pardon them for all that they have done unto me, for Christ's sake." He is now working his way through our school, and will soon be ready to give the message to his own people.

\* \* \*

"Tis not for reward we labor,  
'Tis not for success we toil,  
Nor for joy, renown, or pleasure,  
Nor to win the victor's spoil.  
'Tis the love of Christ constrains us,  
This the motive that leads us on,  
Love for Him alone sustains us;  
Let us labor and be strong."

\* \* \*

WHEN God lives in us, how easily the Lord's tenth will be given for His glory, and the freewill offerings will come easy.—S. A. Perry.

### **IX — God's Marvelous Grace. Chapter 3: 21-31, A. R. V.**

(Concluded from page 6)

lastingly effective, offered and open to all, is in Jesus Christ the sin-bearer, the healer, the life-giver, our righteousness. He is the manifestation of God's glory in character. John 1:14; 2:11; 1 Cor. 1:30, 31; 2 Cor. 3:18. He outrays, irradiates, the glory of the Father. Heb. 1:3. He bought us, and paid the awful ransom price; but He redeemed us that we might be brought back and made anew in God's image.

He makes no distinction. We may be like the leper, "full of leprosy," of sin, or the mere good man who knows little of its evil. All have come short; in Him all are made full. Let Him be to you all that He is. Let Him make you all He wants you to be.

#### **Ramasami. (God Ram), Now Called Abraham**

He is one of the shepherd boys who has taken his stand for Christ. Since he accepted Christ as his Saviour, he has been beaten and driven away from his home. Today he is in our school at Prakasapuram, working his way through, and will soon be ready to give the message to his own people.



# Our Lord's Great Prophecy

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

## Thoughts on Matthew 24:45-51

CALVIN P. BOLLMAN

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

The burden of verses 40-44, as we learned in our study last week, is the coming of the Lord and the necessity of being prepared for that great event, which comes with startling suddenness upon a world knowing not because they believe not.

Of course, in a sense, each individual is responsible for his unreadiness, if perchance he shall be found in that sad condition when our returning Lord is revealed from heaven. But the shepherds of the flock have likewise a responsibility, and to them especially are the words of verses 45-51 addressed.

The wise householder sees to it that his family are provided with food and clothing appropriate to the season of the year. In like manner the shepherd, in the season of growth, leads his flock to pastures green. So, too, the shepherd of souls should see to it that his flock has spiritual food appropriate to the times in which they live.

There are certain spiritual truths which are always seasonable, such as the being and nature of God, the nature of man, his fallen condition, the plan of salvation, and the invitation of the gospel; these are always in place, and have always been stressed by our Lord's messengers, and must be thus stressed while human probation lasts. But we find that all down through the ages God has had special messages for certain seasons or eras in the work of grace, and each of these messages has been meat in due season at the time it was given to the world.

The warning of a coming flood, coupled with exhortation to repentance, was meat in due season in the days of Noah. The call of Abraham was present truth to him and to his family. So was the warning of the angels meat in due season to Lot and his family. The call to leave Egypt was the special message for Israel in the time of Moses, as was the return from Babylon in the time of Ezra and Nehemiah.

John's message, "Repent ye: for the kingdom of heaven is at hand," was meat in due season at that time, and Jesus said that those who did not receive it "rejected the counsel of God against themselves." Luke 7:30.

From time to time, all the way down since the fall, the Lord has raised up men to do a special work, to deliver for Him a message appropriate to the day in which it was given. John in his day, and the chosen twelve in their day, had a special message. With Paul, the burden of his preaching was "Jesus

Christ and Him crucified." Indeed, the work of all the apostles was to present Christ as the Saviour of all them that believe. Luther's message was justification by faith. John Wesley preached a reformation from dead works, a revival of true godliness in the everyday life of the individual believer. To William Miller, and many others at about the same time, was it given to call the world back to the neglected doctrine of the second advent of our Lord. And this message is still going to the world, and must continue to go until it shall reach every kindred, nation, tongue, and people, and then shall the end come.

Men may oppose the truth of God; unfaithful servants, rejecting the special message the Lord would have them give, may preach smooth things and prophesy deceits, may deny the fundamentals of the Christian religion, turning the hearts of God's people away from the truth, and giving them fables instead; but the truth of God standeth fast. He cannot deny Himself. Since God is God, His word will not fail, yea, it cannot fail; for concerning this very subject of the second advent our divine Saviour Himself said, "Heaven and earth shall pass away: but My words shall not pass away."

Rich reward is promised to such as are faithful in giving meat in due season to perishing souls, while on the other hand, those who in their hearts say, "My Lord delayeth His coming," "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9.

Today we face stern realities. The conflict of the ages is drawing to a close. There are but two parties to that contest. It is the great controversy between Christ and Satan, and there are, and can be, no neutrals; said the Saviour, "He that is not with Me is against Me; and He that gathereth not with Me scattereth abroad." Matt. 12:30.

Now as never before the time of decision has come to the world. It is the supreme moment "in the strife of truth with falsehood, for the good or evil side," and in this strife our own choice "parts the goats upon the left hand, and the sheep upon the right;" and the choice is made forever. The present moment and the great question it brings to us is one —

"Of those crises, God's stern winnowers, from whose feet earth's chaff must fly;"

and the solemn thought is that it —

"Never shows the choice momentous till the judgment hath passed by."

The way in which we relate ourselves to God's truth today may decide upon which side we shall stand, whether on the left with the goats, or on the right with the sheep, in that day when our Lord shall make up His jewels.

# 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

## Hold My Hand

JESSIE F. SANDERS

TAKE hold of my hand, dear Jesus, I pray,  
Clasp it so tightly it can't slip away;  
Then teach me to walk in the pathway so bright  
That leads to the heavenly mansions of light.  
Jesus, I love Thee, and long to be free  
From all taint of sin — to be like unto Thee.  
How can I attain to love such as Thine?  
I am all weakness, but Thou art divine.

I know Thou art pure, art good and all-wise;  
My rags I deplore, my life I despise.  
My faith is in Thee; Thy promises free  
Will help me to conquer; I come unto Thee  
For courage and strength, so why should I fear  
Though man be unkind and evil be near?  
I can't hold Thy hand, so Thou must hold mine,  
With gladness of heart I place it in Thine.

I sing as I'm working here all alone,  
My Saviour is mine! His death did atone  
For all of my sins, O praise His dear name!  
Forever and ever He's always the same.  
I'll trust Thee and love Thee and praise Thee alway,  
I'll never give up, for each hour I'll pray,  
And Thou wilt uphold me and help me to win,  
And victory give over all of my sin.

\* \* \*

## My Picture and Its Lesson

VIOLA SCOTT

I HAVE a little picture framed and hanging where I can see it often as I go about my work. It is not a Corot, a Vandyke, or even a copy of any of the old masters. It is just a house, brilliantly colored, surrounded by a board fence, and topped out with a slightly tilting chimney, whose volume of smoke would do credit to a smelter stack. From the front gate a path winds up and up to the very edge of the paper, to another wee house with chimney smoke veering off in an opposite direction.

Not a bad house as houses go. It might not be given a prominent position in an art gallery, yet it has an honored place on my wall, and it shares my kisses with a battered straw hat and sundry other tokens of a boy's presence; for written across in a bold, seven-year-old hand I can read, "Grandma — Feb. 27 — 1924. Happy birthday."

While looking at the little drawing one day, and noting how painstakingly he had worked, I said, "Keith's picture has no perspective. Some day, before his cherished dreams of college all come true, he will have learned that a real picture must show the shadows falling from one light, must represent size and distance in their correct relationship, and other rules as fixed as the laws of vision itself."

And then I thought of some friends of mine who have been very kind to me, who are honest and square, who respect the laws of their country, who would scorn to do a low or dishonorable thing, and who, as they say, are "as good as any church member." Yet

somehow they have missed that sweetest of all blessings, an acquaintance with our loving heavenly Father, and a hold on the anchor of His Word.

And with the thought there came a longing that for them the view might broaden, that on their canvas the light from the sanctuary above might shine, until, as under the hand of a master artist, the picture showed true in every detail.

For after all, we are eternity-bound creatures, and it is only in the light of eternity that we may obtain a proper perspective of life; only as our actions measure up to demands of the commandments of God can our lives fit into the complete picture, and be a part of the harmonious whole.

\* \* \*

## In Vacation Time

"WHAT are you going to do while you're on your vacation?" one girl asked another. Bright, pretty, sensible-looking girls they were, both of them, chatting in the street car on their way downtown.

"What am I going to do?" laughed the other in reply. "Why, just nothing at all but rest. I'm going to lie around in hammocks, and sit in big, sleepy-hollow chairs — literally, I'm going to loaf. That's what vacation is for, isn't it? and not to keep right on doing things."

"Of course not the very same things," responded the first speaker, gently, "because then we should not get any change at all, and vacation really does mean, you know, 'cessation of ordinary routine duties for a stated period.' But —"

The car rumbled into the subway just then, and the remainder of the sentence was lost. But somehow I couldn't help wondering what it would have been, and I have thought many times since about the girl who believed in doing things and the girl who didn't. And now it occurs to me that a great many other girls may like to hear a true little story about the two ways of taking a vacation, and the two girls who followed them.

Two weeks was the limit of the time allotted them, and they both wanted and meant to crowd into that fortnight all the rest and pleasure and change they possibly could — enough to last them for fifty more weeks of work. There must be memories of happy days, of sunshine and bird song, of green fields and big trees, perhaps of mountains and ocean; and the more of happiness radiated to others during the time, the greater the store for oneself. We all know that, do we not?

One of these girls took her camera along, and some bits of needle work, and a pair of stout tramping shoes, and two or three sensible gingham frocks, and a big apron or two, ready for any possible emergency. And she ranged through the woods and fields, took snapshots of the birds and squirrels, the brook and the meadow, and every bit of pretty scenery to be found, and gathered wild flowers, and there wasn't a day that some sort of offering did not reach one or another of the girls who were still in the office, to tell

them she was thinking of them, and wanted them to share her good time. Very often she washed the supper dishes so that the tired "mother" at the farmhouse where she was boarding might take a trip to the village—just here, you see, the big apron came in play. And often, too, she sat on the piazza and plied her needle, every minute full and happy. There couldn't have been a more perfect and restful two weeks. I know, for she told me so when I saw her, bright and smiling, and brown as a berry.

"It was such a perfectly delightful time!" she said. "And I'm so rested that it's a joy to go to work again—just like a different kind of vacation." Which is exactly the way one who takes an outing in the right way should feel, it seems to me.

The other girl did not feel so. You see, she made up her mind before she started away that she would not bother with anything; vacation meant rest to her, and rest meant hammocks, and veranda chairs, and "not lifting a finger" for herself or anybody else. And so it happened that she came back with a puckered forehead and drooping mouth corners.

"Did I have a good time?" she said, in response to a question from the girl across the aisle. "Indeed, I didn't. It was perfectly stupid, and I was glad to take the train home. Oh, yes, it was a nice place, with hammocks and lawn swings, and lovely shade trees, and I didn't do anything but sit around and rest. But I'm more tired now than when I went away, and I wish I hadn't gone."

So it would seem that whether a vacation is worth while or not depends on the way it is taken, or the girl who takes it. I know another girl who went into the home of an overworked mother, sent her away for a two weeks' sojourn at the old homestead among the hills, and kept her house and little brood in perfect order while she was absent. And she told me, this bright-eyed, smiling girl, when I saw her back at work again, that it was the nicest vacation she ever spent in her whole life. She meant it, too.

Take your choice. Only remember that the greatest comfort and rest and happiness come to us when we seek to share these blessings with others.—*Adapted from A. G. F., in Needlecraft.*

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### **Thorns or Roses**

VERNA BOTSFORD VOTAW

MANY a woman has felt discouraged, and perhaps some one is discouraged right now, and feels that her pathway is full of thorns. She thinks of the work that must be done; perhaps something has brought sorrow into her life; perhaps some one has spoken unkindly; the duties of the day ahead look hard and wearisome; and countless other things come up to bring despair to the heart.

Sister White, in a talk at South Lancaster in 1889, gave the following experience, which may help each one of us to dispel that gloom which we may feel:

"When I was in Europe, a sister wrote to me in the deepest distress. She was in despair, and she wrote, 'Can't you say a word of encouragement to me? Can't you tell me of anything I could do to be relieved of my burden?'"

"The night after I had read her letter, I dreamed that I was in a garden, and a stately personage was conducting me through its paths. I was picking the flowers and enjoying the fragrance, when this sister, who was walking by my side, called my attention to some unsightly thistles that were impeding her way. There she was, mourning and grieving. She was not walking in the pathway, fol-

lowing the guide, but was walking among the briars and thorns. 'Oh,' she mourned, 'is it not a pity that this beautiful garden is spoiled with thorns?'"

"Then the guide turned, and said, 'Let the thistles alone, for they will only wound you. Gather the roses, and the lilies, and the pinks;' and now she is doing this. Why not have something pleasant to think about? 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' . . ."

"The precious Bible is the garden of God, and His promises are the lilies, and the roses, and the pinks. Why do you not gather the fragrant flowers, and leave the thistles alone? Why do you not dwell on the love of Jesus? Why do you not bring gratitude into your life for all the benefits you have received from your heavenly Father? The more thankfulness you express, the more you will have to express."—*Review and Herald, March 19, 1889.*

When we think of the many blessings which we do receive from day to day, and especially the gift of God's dear Son, who died for us, we will no longer look at the dark side, but we will lift up our hearts in thankfulness to God, and see the silver lining to the cloud.

\* \* \*

### **When Youth Must Tarry**

ESTHER WILSON SORNBERGER

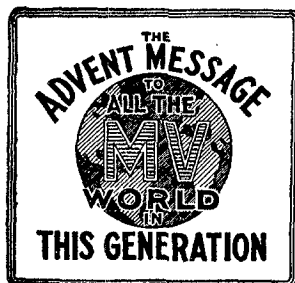
YOUNG friend, have you come to the waiting time in your experience? For years you have been growing in mind and body. You have set a goal for yourself, chosen a wonderful work to do in the exalted sphere of Christian service. You have struggled manfully toward this goal. Many barriers have loomed in your pathway, but with the strength of inspired youth you have surmounted them all. Each obstacle you have overcome has added to your strength and determination. You have toiled up the steep way, and now you are almost within reach of your goal. You are at the door, and—the door is closed! Upon it is written in big letters, "WAIT!"

This is a hard time in your experience. But, dear friend, remember, "All things work together for good to them that love God." Do you love Him? This is the only question. If you do, fear not, all will be well. The Lord will open the door in His own good time. It may be that others in His service have hindered His work by mistakes, weakness, or slowness, so that the door must be closed to you for a time; but if you love the Lord, it matters not why the door is closed, so far as your own experience is concerned. It will open when God sees it is best for you.

In the meantime, do not become careless and fall down any of that steep pathway you have so laboriously climbed. Look about you, and you will see you are not the only one waiting outside the door. No place lacks its opportunities for service, and every experience has its own needful lesson. Be alert and ready for each opportunity, look for the lesson in each experience, and do not forget to be watching and waiting for the door to open.

Remember Moses' tarrying time with the sheep. Such a humble occupation, so different from his chosen work! However, it was not so much different as it might seem, for he afterward became shepherd of the great flock of Israel.

And so the tarrying time has often been a necessary part of preparation in the lives of great men. Wait, then, dear friend, with courage and confidence. "Commit thy way unto the Lord, . . . and He shall bring it to pass."



# 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.)

## Little Sketches of Every Day

MINNIE ROSILLA STEVENS

THE Little Green House was not modern in any respect, so of course was not connected with any water system. It had not even a cistern to call its own, its source of all water supply being a well in an adjoining yard. The water of the well was so hard as to be quite unfit for any purpose but drinking and cooking. When soap was dissolved in it, instead of forming a lather, it formed a thick, curd-like substance, which grew thicker and more abundant as the addition of soap was continued, until finally the contents of the containing vessel resembled nothing on sea or land more than a mass of dingy cottage cheese afloat in more dingy whey.

Thus it is easy to understand the trials and tribulations of the inmates of the Little Green House in connection with the water problem. In our attempts to obtain adequate washing and bathing facilities, vast quantities of borax, ammonia, soap powders, washing compounds, and anything recommended for "breaking" hard water, were used, not excluding concentrated lye. Occasionally, a visit to the cistern of an accommodating neighbor resulted in the acquisition of a goodly bucketful of soft water, which was doled out in small but precious quantities, as need required, and was appreciated to the utmost, so long as it could be made to last. The greater part of the time, however, our needs were supplied by a row of tubs and other utensils ranged under the eaves at the rear of the house, where they served to catch the surplus of frequent showers, and greatly relieved our distress caused by the lack of a suitable medium by which to obtain a clean countenance and fresh linen.

One trouble removed only gave room for another. Soft water supplied us, our next anxiety was to protect it from pollution, which required unceasing vigilance on the part of every inmate of the Little Green House. Verily, it was a desperate struggle we were forced to maintain in order to retain possession of the contents of our tubs in perfect cleanliness. On windy days, leaves, papers, and dust from the street blew into the water, bugs and grasshoppers committed suicide in it, soot from surrounding chimneys discolored it, and thirsty fowls swallowed unnumbered beakfuls on the sly. Various dogs, notorious among them a certain long, black dog, with a collar around his neck, made frequent surreptitious raids for a drink, even plunging bodily into a tub, at times when the way was clear. Such were some of the dangers which threatened our water tubs in their uncovered moments.

Sometimes we laughed, and again we were moved almost to tears amid the emotional disturbances prompted by the various phases of this mimic warfare. And like most, even the trivial phases of human life, our experiences with the water tubs sometimes

held a touch of tragedy. One morning, having occasion to visit a water tub as usual, we found there, floating upon the water, a drowned sparrow. It had evidently been seeking a drink from the edge of the tub, had lost its balance, and fallen into the water. We took the bird up tenderly, shook it gently, and tried our best to discover some sign of life within the drabbed feathers; but though its head appeared to be untouched by the water, the little body was cold and lifeless. It puzzled us to understand how the bird could have drowned with its head above water, and after a time, we laid it down in a cool place, still with a faint hope that the summer breeze would eventually revive it. But with all our efforts the sparrow proved undoubtedly dead, and was finally tossed reluctantly into the tall grass bordering the alley way, while the mystery as to the exact cause of its demise remained unsolved.

All of us at the Little Green House loved the birds. They were the one thing which we did not drive away from our rain water, and to which we did not grudge a portion of the contents of our tubs. The day the sparrow was drowned had been so very warm that the birds had flitted from grass to fence and from fence to tree, with open beaks and panting throats. It seemed cruel, we agreed, that the poor sparrow should lose his life in the mere effort to quench his thirst and thus gain a measure of refreshment from the burning heat. It was long, indeed, before we ceased to regret the tiny tragedy of our rain-water tubs.

Water and water only, its indispensability, its blessedness, its beauty, its wondrous symbolism, was the burden of the message from the Lord which we read from our experience with the tubs under the eaves. In fancy we saw the wells which the patriarchs dug, and near which they dwelt, and which made possible the raising and increase of their flocks. We saw lake and stream, Jordan, Jabbok, Galilee, Cherith, sacred for the one-time presence of our Lord and His chosen people. We recalled how the first perfect home of man was watered by lovely rivers, and that today "there is a river, the streams whereof shall make glad the city of God" (Ps. 46:4); "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1, 2. We remembered that the Lord, by the vivifying power of water, symbolizes the blessedness of righteousness: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green." Jer. 17:7, 8, R. V.

When we considered how precious our small supply of clean water became to us at the Little Green House, we were led to dwell more thoughtfully on the preciousness of the "water of life," while the voice of



the Lord spoke again and again, showing the way to that living stream.

"Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink." John 7:37.

"Ho, every one that thirsteth, come ye to the waters." Isa. 55:1.

"Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

"Now ye are clean through the word which I have spoken unto you." John 15:3.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

"Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3.

But since the water which we prized so highly had come down from heaven, we saw mirrored, more than anything else, upon its sparkling surface, the promises of the Holy Spirit, which have ever been to the people of God like refreshing showers, and which are pledged in special measure to us in these last days:

"I will cause the shower to come down in his season; there shall be showers of blessing." Eze. 34: 26.

"My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:2.

"He shall come down like rain upon the mown grass; as showers that water the earth." Ps. 72:6.

"He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

"The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass." Micah 5:7.

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### *Stand by Our Colors*

P. L. THOMPSON

IN one of our large cities some years ago my wife and I attended meeting at a noted slum mission. The speaker was a famous mission worker. I have rarely heard what seemed to me to be so cheap a presentation of the gospel as I heard that night. Part of the time his rough-and-ready way of stating the great truths of the Bible and life well-nigh made me gasp, and I felt, as I drew my spiritual robes about me, a sort of sympathetic contempt for the speaker and his whole manner and message. How could there be any gospel in such a sermon? It wasn't my style of preaching and my sermon. The people with whom I work and associate don't do it that way.

At the close of the sermon the preacher asked all those who wanted to give their hearts to Jesus, and who wanted to study more about the Christian life, to meet in the little anteroom. We attended this meeting also. This room, seating possibly one hundred people, was full of men from the streets,—the kind of men we commonly describe as bums, thugs, and down-and-outs. The preacher opened the meeting with a short prayer. He didn't use the sacred diction commonly used in our pulpits. He addressed the Lord as "you." He said "are" for "art." More than that, even in his prayer he used many phrases with which I have rarely come in contact.

Presently he said, "Now, boys, I am going to let you that are not Christians hear some of the boys who

have given their hearts to Jesus, tell what they think about Him." And he turned the meeting into what is commonly called a testimony meeting.

A man whose face had the scars of sin, but in whose eyes was the light of the joy of Jesus, lost no time in standing on his feet and giving a testimony about like this: "Three years, two months, and three days ago tonight in this room the Lord Jesus found me, and lifted me up out of the ditch, and set my feet on solid ground; and now I have a job and make an honest living. My children are going to school, and my wife is happy in her home, and my heart is full of praise to God." And with words of thanksgiving he sat down. One after another, men who had plumbed the depths of sin and despair arose to testify to the glory of God.

Presently the speaker wanted to bring the men to a decision, and he made a move against which I, in my mind, usually protest. Said he, "I want everybody in this room who is a Christian to stand."

My wife and I didn't stand. It wasn't our kind of religion; we were just onlookers. This was the kind of religion for cheap men, men of the streets.

No sooner had the Christians in the room stood than we were immediately and earnestly invited to come up forward and give our hearts to Jesus.

"But," said I to the good man talking to me, "I am a Christian."

He looked at me in amazement. I had been to college, and he hadn't, but he clearly had something I didn't have. In a kind, yet fearless way he said, "You a Christian and don't stand! If you are a Christian, why don't you stand up for Jesus? These boys from the street would be helped by your standing. Why don't you show your colors?"

This was a lesson to me. First, I made up my mind that it is not for me to judge who is doing God's work and who isn't. Said Jesus, "Other sheep I have, which are not of this fold." That is one lesson, but the biggest lesson was in the humiliating experience of having to be urged to stand up for Jesus. Those people who are experienced in working for fallen men, realized that it was an encouragement and help to those besotted men to see other men willing to stand up and identify themselves as Christians.

From that day to this I have made it a point, as best I can, to identify myself with God and His truth. It pays to stand for our colors. The world respects a man who openly and frankly, like Paul, glories in the cross of Christ.

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### *I Have but Thee*

I HAVE but Thee, my Father! let Thy spirit  
Be with me, then, to comfort and uphold;  
No gate of pearl, no branch of palm I merit,  
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,  
And both forgiven through Thy abounding grace—  
I find myself by hands familiar beckoned  
Unto my fitting place.

Some humble door among Thy many mansions,  
Some sheltering shade where sin and striving cease,  
And flows forever through heaven's green expansions  
The river of Thy peace.

There, from the music round about me stealing,  
I fain would learn the new and holy song,  
And find at last, beneath Thy trees of healing,  
The life for which I long.

—Whittier.

# Justified or Condemned by Our Words

## A Bible and Testimony Study

M. G. CONGER

1. WHAT relation do our words have to our eternal destiny?

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37.

"Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Prov. 18: 21.

2. Against what does the Bible distinctly warn us?

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. 20: 7.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

"In praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking." Matt. 6: 7, R. V.

3. In what language do the Scriptures condemn evil-speaking, destructive criticism, rash judgment, and fault-finding?

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15: 1-3.

"Speak not evil one of another, brethren." James 4: 11.

"Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord." Lev. 19: 16. (See Matt. 7: 1-6; 1 Cor. 10: 10, 11.) Read "Christ's Object Lessons," pp. 43-46, 340, 341; "Education," pp. 235, 236.

4. Is it necessary to be talking always, or is silence sometimes appropriate?

"Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Prov. 17: 28.

Christ opened not His mouth, when accused. (See Isa. 53: 7.)

5. What admonitions do the apostles Peter and James give professed Christians?

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3: 10.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26.

6. In view of these things what admonitions regarding our words are very appropriate?

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Eccl. 5: 2.

"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 37.

NOTE.—If this instruction were put to a practical application in our daily conversation, it would eliminate quibbling and subterfuge (2 Tim. 2: 14), and would lead us to speak in a straightforward, frank, honest, yet modest and dignified manner.

7. For what Bible reason should we refrain our lips, and be more ready to hear than to speak?

"Be more ready to hear, than to give the sacrifice of fools." Eccl. 5: 1.

"In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10: 19.

8. Do these Scriptural injunctions forbid true joy and good cheer?

"Rejoice in the Lord alway: and again I say, Rejoice." Phil. 4: 4.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15: 11.

NOTE.—Solomon observed that there is a proper time to laugh (Eccl. 3: 4), and that "a merry heart doeth good like a medicine." Prov. 17: 22.

The merry heart is the innocent heart. True joy is more than a sound made with the lips. Solomon tried another kind. He tried "mirth" and "pleasure," and he concluded, "This also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?" Eccl. 2: 1, 2. (Cf. Luke 6: 25, 21.)

Happiness may be expressed otherwise than in laughter. James says, "Is any merry? let him sing psalms." James 5: 13. Jesus, in the parable of the prodigal son, tells us of a time when it is "meet that we should make merry." Luke 15: 32. (See verse 10.) This is true "joy;" "against such there is no law." Gal. 5: 22, 23.

9. Will the sincere Christian indulge in jesting, joking, and foolish talking?

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you." Eph. 4: 29-31.

Paul, in speaking of the things that should not be named among the followers of Christ, says in Ephesians 5: 4, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient."

Read "Christ's Object Lessons," page 337.

The following quotations from the "Testimonies" are to the point. Sister White was addressing a company of our people at a gathering for recreation, which gathering she approved, and among other things, said:

"We have not come here to indulge in jesting and joking, in foolish talk and senseless laughter."—*Vol. II, p. 589.*

"Those who profess to believe the third angel's message often wound the cause of God by lightness, joking, and trifling. I was shown that this evil was all through our ranks."—*Id., Vol. I, p. 133.*

"Women professing godliness indulge in much jesting, joking, and laughing. This is unbecoming, and grieves the Spirit of God. These exhibitions reveal a lack of true Christian refinement."—*Id., Vol. II, p. 455.*

"I saw that the young profess, but do not enjoy, the saving power of God. They lack religion, lack salvation. And oh, the idle, unprofitable words they speak! There is a faithful, fearful record kept of them, and mortals will be judged according to the deeds done in the body."—*Id., Vol. I, pp. 157, 158.*

"The true Christian cannot, while with unbelieving friends, be light, and trifling. The value of the souls for whom Christ died, is too great."—*Id., Vol. V, p. 83.*

"All frivolous words, all lightness and trifling, are enticements of the enemy to deprive you of spiritual strength. Brace yourselves against this evil, in the name of the God of Israel."—*Id., Vol. IX, p. 133.*

10. What example did Jesus leave us regarding His words?

"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Luke 4: 22.

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul."—*"Steps to Christ," p. 13.*

11. Because of thus exercising care in regard to His words, was Christ's life joyless, or devoid of warmth and sunniness?

"There are many who have an erroneous idea of the life and character of Christ. They think that He was devoid of warmth and sunniness, that He was stern, severe, and joyless. In many cases the whole religious experience is colored by these gloomy views. . . .

"His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. His heart

was a wellspring of life; and wherever He went, He carried rest and peace, joy and gladness."—*Id.*, p. 125.

12. What will characterize the life of those who imitate Him? and what will be their attitude toward levity, boisterous merriment, rude jesting?

"Our Saviour was deeply serious and intensely in earnest, but never gloomy or morose. The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Christ came not to be ministered unto, but to minister; and when His love reigns in the heart, we shall follow His example."—*Id.*, pp. 125, 126.

13. What kind of words are Christians to speak? What influence have such words?

"Heaviness in the heart of man maketh it stoop: but a good word maketh it glad." Prov. 12: 25.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness." Prov. 31: 26.

"A soft answer turneth away wrath." Prov. 15: 1.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

14. How is it possible to speak such words?

"A good man out of the good treasure of the heart bringeth forth good things." Matt. 12: 35.

"I will be with thy mouth, and teach thee what thou shalt say." Ex. 4: 12.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to Him that is weary." Isa. 50: 4.

15. In view of the fact that one must have a good heart to appreciate and talk only good words, for what should each seek?

"Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36: 26, 27.

16. After real conversion of heart, what should still be the Christian's constant endeavor and daily prayer?

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Ps. 19: 14.

### ***The Lord Suffers With His People***

MRS. IVA F. CADY

WHEN trouble comes, as it does sooner or later to all, some are inclined to murmur and accuse God of being hard and unfeeling. We are told, however, that "He doth not afflict willingly ["from His heart," margin] nor grieve the children of men." Lam. 3: 33.

When He sees that we need to be chastened a bit, in order that we may be led to search our hearts and put away sin, then He permits some trial to come. We may be unconscious of the fact that we are cherishing selfishness, pride, self-confidence, criticism, evil-speaking, or something else that is contrary to the principles of true godliness, and so need to examine ourselves.

The Father loves us even as He loves His Son, and we have the assurance that He is prompted by love in all His dealings with us. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." When He was leading the children of Israel through the wilderness, it is written that "in all their affliction He was afflicted."

A wise and loving parent punishes his child, not because he enjoys doing it, but for the future good

of the child. It usually wounds the heart of the parent more than it hurts the child, for he loves his offspring as he loves his own life, and delights in seeing him well and happy. So in all our afflictions, our gracious heavenly Father suffers with us.

If it were left to the child, he in his inexperience and immature judgment would probably choose to have his own way, not realizing that it would bring only regret and loss to him in the future. So we would naturally choose the pleasant experiences of life, and shrink from suffering and sorrow. But for our eternal good, trials must come.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," so the Lord dealt with Israel, and so He deals with us.

The young eagle clings to the nest, fearing to try his wings and venture out over the chasm below. But only by trying can he learn to fly and gain strength, so the mother eagle crowds him out of the nest. In fright, he frantically brings his wings into action, and struggles to keep himself up. When the mother sees him give up and begin to fall, then she flies under, catches him on her wings, and carries him safely back to the nest. This is repeated until he learns to fly.

"Just as the eagle, in teaching to fly,  
Forceth her young from their covert so high;  
Then if strength faileth, beneath them she flies,  
On her wings beareth them safe to the skies;  
So will the arm of Jehovah uphold:  
In each affliction His mercies unfold;  
Murmur then not that He stirreth thy nest.  
Ever remember—'tis all for the best.

"Never of Providence dare to complain;  
Sunshine and storm both must ripen the grain;  
Tried is the gold that the purest will shine,  
Crushed is the vintage that yieldeth the wine.  
He who the end from beginning can tell,  
Works for thy good, for He doeth all well;  
This that prepares for the mansions of rest,  
Ever remember—'tis all for the best."

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### ***The Direct Call of God***

As Sister O. E. Reinke, returning from Russia, passed through Washington, she gave to me copies of several letters from one of our workers in Siberia. The worker had just moved when the first letter was written, and had reached the new location with a little money, but almost nothing else, "without furniture," he said, "without beds, without one chair." But he was busy at the work. He added that no one was to think he and his family were having only hard experiences. The blessing of God made their hearts glad as they were working in the "vineyard of the Lord." He added:

"We rejoice under the freedom that we have, and in various places success attends the work. Men turn from darkness to the light of the gospel. Our power is weak, so the Lord works wonderfully by His power. I will tell of an experience or two:

"In one village several people had remarkable dreams. All alike were impressed by their dreams with the nearness of the second coming of Christ. They heard His voice. They were so startled that they began to seek God. They found our meeting place, and now there is a group of people prepared to follow the truth in that place.

"In another place the Lord Jesus appeared to a preacher in a dream, and commanded him to turn about and be converted. As the man awoke and reflected upon the vividness of the message, he wondered what the experience could mean. Soon afterward he came in contact with one of our brethren, and as he heard of the present truth, he understood clearly the meaning of the dream he had had. Today this former preacher is a brother in the faith."

W. A. S.

# 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.

## SOUTHERN JUNIOR COLLEGE

It was my privilege, during the recent school commencement season, to visit the Southern Junior College at Ooltewah, Tenn., for the first time. I have heard much about the school through the years, but was surprised to find the institution located under such favorable auspices, and so well equipped for the work it is appointed to do.

Ooltewah is a little country railway station about twenty miles from Chattanooga. It is at a junction point, and is therefore afforded excellent facilities in passenger service, nearly all the trains stopping at this station. Traversing a winding road through the hills for three miles, we were brought to the school buildings located on the side of a valley in the midst of a farm of six hundred acres. A beautiful rolling country stretches out around it in every direction. Of 590 acres of the farm, approximately 300 have been brought under cultivation, the balance affording excellent pastureage for the herd of thirty cows which supply the school with milk.

One of the purposes in moving the school to its present location in 1916 was to secure facilities for carrying on intensive industrial work, and this ideal is being realized in its location at Collegedale. Work is carried on in the following industrial departments: farming, dairying, orchard care, gardening, culinary, laundry, building, blacksmithing, auto mechanics, basket making, canning, broom making, woodworking, general repairs, and poultry raising.

Approximately two fifths of the student body defray all their expenses by labor. The rest of the students work out varying portions of their school expenses. It is the purpose of the institution to make the student body as nearly as possible self-supporting. This of course makes it impracticable to employ a large amount

of help outside of student labor. Besides the general farm manager and one or two assistants the students do all of the farm work and the general mechanical work. To make this possible, and to keep the institutional work moving rapidly, the school session is divided into two parts, about half the students taking their school work in the morning and working in the afternoon, the other half taking their school work in the afternoon and devoting the morning hours to labor.

The building equipment consists of a boys' dormitory, a girls' dormitory, and a new administration building which has just been completed. This cost approximately \$48,000. All the work on the building was done by students under the supervision of the faculty members, with the exception of the plumbing and plastering. This lowered the cost of erection about \$6,000 under contractor's price.

The enrolment of the college this year was 288. Of this number sixty were college students. The graduating class consisted of thirty-six members, four from the Junior Theological Course, three from the Junior Collegiate Course, four from the Advanced Normal Course, one from the Printing Arts Course, and one from the Collegiate Musical Course. Twenty-three graduates completed the Academic Course. Of these graduates every one is planning on entering the work or being in school the coming year. About forty young men and women are going out from the institution during the summer months to engage in selling our literature.

I found here in this school an earnest faculty of Christian men and women who are doing their best to hold up the standard of Christian education.

Prof. L. F. Thiel, who has been with the school for several years, has been called to the presidency of Union Col-

lege. Prof. H. H. Hamilton, of the Western Washington Academy, Auburn, Wash., has been called to succeed Professor Thiel as president of the school.

I was especially pleased with the bright, earnest young men and women I found in this institution. Years ago, before the establishment of this school, it was argued that one of the great needs of the Southland was a school for the education of their own youth. We believe the experience of this institution has fully justified this claim. Many have already gone out from Ooltewah, and are doing faithful labor for God in both home and foreign fields. Others will go out in years to come. We pray that God may make this school a rallying place for the young men and women of the South, and a center of world-wide influence as it sends out workers to carry the gospel message to earth's remotest bounds. F. M. WILCOX.

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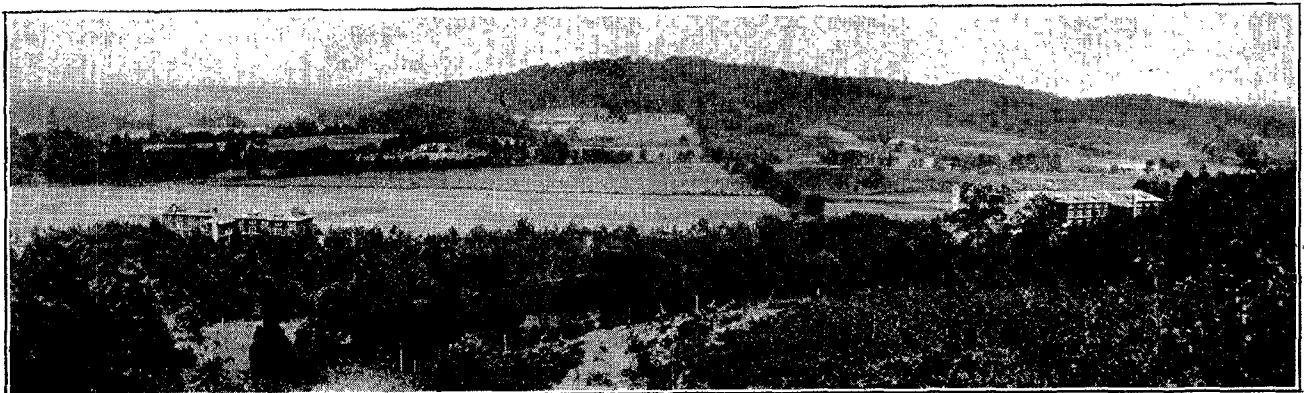
## SOUTH NEW ZEALAND CONFERENCE

[Compiled from a report sent in by A. G. Minchin, treasurer of the South New Zealand Conference.]

THE year 1924 terminated the first decade of the South New Zealand Conference, which was organized Jan. 21, 1915. A perusal of the records of the intervening years reveals many causes for expressing gratitude to our heavenly Father for His loving-kindness, tender mercies, and providential care bestowed upon His church in South New Zealand.

A comparison of the tithe received and of the membership of the first year with those of the tenth year, shows a good increase. The tithe for the first year amounted to approximately \$4,400, and for the tenth it was a little short of \$16,119, while the membership increased from 209 to 352.

During the year 1924 the Lord greatly blessed the labors of the min-



Southern Junior College, Ooltewah, Tennessee

isters and Bible workers, and as a result of their combined efforts ninety-one persons were received into the church. This greatly increased the membership of the conference.

A church building was erected at Papanui, and a building was also secured at Sydenham. The offerings received for these enterprises, together with funds for other local church work, amounted to about \$5,500. The offerings for foreign missions in round numbers amounted to \$7,060; for tithe, \$16,110; and for the evangelical worker fund, \$2,150. In their appeal for missions effort they raised nearly \$5,700. Money was also raised for the instalment of X-ray apparatus for the sanitarium, amounting to \$250. The total amount received by the conference treasury from these funds and other smaller ones was practically \$36,920, which represents a per capita contribution of about \$128.

The Big Week campaign was a splendid success, as was also the sale of the books and periodicals during the year, in comparison with the year before, but the book work needs the serious consideration of the conference during this year in order to bring it up to where it should be.

From time to time interesting incidents come under the notice of a treasurer, and the spirit of liberality and self-sacrifice manifested by many who have contributed to the various funds which have been reported, teaches many a lesson and serves to strengthen our conviction that the message which we believe is indeed a controlling factor in the lives of the members of the remnant church.

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### CAMP-MEETINGS IN SOUTH AFRICA

My visit of ten years ago helps me to visualize the changes of ten years in the South African field. I see cheering growth in the European work here.

#### Natal-Transvaal Conference

The Natal-Transvaal Conference was held in Johannesburg, the center of the gold industry of the world. There I found more than twice as many believers as I met in this conference ten years ago, and there has been yet greater growth than that of numbers. A solid body of believers is growing up, who understand this message, and who are standing loyally by all its varied interests.

Elder B. M. Heald recently arrived from America to take the presidency of the conference. He is of good courage at the outlook, and plans to join his little staff of workers in aggressive evangelistic campaigns. Nearly four hundred people were present on Sabbath, and the offering was about \$3,700. There is a good revival spirit among the people, and Brother Heald, with his little band of

workers, dedicated themselves to lead the brethren and sisters in soul-winning activity.

#### Orange River Conference

This meeting was held in Bloemfontein. The attendance was not quite so large as at Johannesburg, but this time the meeting was held in a tent pitched in a beautiful park. The brethren and sisters came in with the love of the truth in their hearts, and we had the same kind of blessed meeting as at Johannesburg. The offering for missions is estimated at about the same as that of the Natal-Transvaal meeting, though most of the offering was in the way of acres of corn and fields of wheat, in horses and cattle, difficult to estimate. The constituency of this conference is composed largely of country churches, and these farming brethren are dedicating their fields to God. Elder J. N. de Beer, the president, is best known to us abroad for his pioneer service in the Rhodesian missions.

I stopped off for a Sunday night at Kimberley. Ten years ago there seemed absolutely no interest in Kimberley and Beaconsfield, the latter suburb being the place where our work in Africa began in 1887. But this time, as the result of efforts which Elders J. W. MacNeil, S. G. Hiten, and W. H. Hurlow had been holding, there was a most encouraging and lively interest in Kimberley. The large hall where I met these friends on Sunday evening had standing room only, and the doorkeepers said that nearly one hundred people must have been turned away. Really it is cheering to hear in Africa the testimony of the evangelists that a new time has come, and the public has been aroused to listen to the message as it has not for years.

#### The Cape Conference

This conference was held in Cape Town, with but small attendance from the eastern part of the province. Distances are great in Africa. Elder J. F. Wright has just arrived from America to take the presidency of this conference. He was given hearty support in the conference. It was another blessed meeting, with courage filling all hearts. One of the most significant things of the conference consisted of the reports by three of the workers who have been in evangelistic service, all young men of South Africa, including Brethren W. L. Hyatt, son of our veteran, Elder W. S. Hyatt, A. W. Staples, Jr., and F. C. Clifford. For some years Brother Hyatt has been in the evangelistic work, but has seen special awakenings in recent times round Cape Town. The reports of these brethren of interests and of Sabbath keepers show again that a new time has come for evangelistic effort in South Africa.

The European work looks good to me as I view it after ten years. Elder MacNeil, president of the union, is

giving a strong lead in evangelistic activity.

Brother G. S. Joseph leads a small band of colporteurs, who are just now in convention, seeking to find a way of spreading yet more literature in Africa. Brethren Joseph and Mace are leading us in the convention. The brethren are of good courage concerning the printing house in charge of Brother J. G. Slate. Brother E. M. Howard, whose name has long been known in the South African mission reports, has just been appointed educational and young people's secretary for this union. There are tokens of blessings being showered upon this European part of the field, and we may well be of good courage concerning the prospects for growth and progress in South Africa.

W. A. SPICER.

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### CONVERSION OF A DRUNKARD

FORTY-THREE years ago this last February, my father was standing in a saloon with a number of other young men. He happened to glance at the calendar, when he noticed that Saturday was the seventh day, and suddenly he remembered reading in the Bible, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

The more he looked at the calendar, the deeper it was impressed upon his mind. Leaving the saloon, he went home. From that time he has kept the Sabbath, and has been a faithful Seventh-day Adventist.

ALICE CARDEY.

Sutton, Nebr.

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### GLEANINGS FROM THE FIELD

ELDER H. A. Vandeman reports that he has been broadcasting the message every Sunday evening for more than six months over the radio station WCBA, Allentown, Pa. Thousands are being appealed to, and many are interested. Plans are being laid to enlarge the station and strengthen this work. Prof. T. H. Barritt, singing evangelist of the Columbia Union, recently furnished the music for the Sunday evening service. Over eighty phone calls were received, registering approval and requests from those listening in.

THIRTEEN new members have been added to the Fort Smith, Ark., church through the labors of Elder and Mrs. O. J. Corwin.

On April 18 a German church of fourteen members was organized at Greeley, Colo.

ELDER M. A. HOLLISTER baptized seven persons recently at Topeka, Kans.



## OUR COLPORTEURS' SUMMARY

THE accompanying colporteurs' summary shows only in figures the amount of books and magazines sold by our colporteurs throughout the world field. Figures are interesting if carefully studied. It will be noticed that out of the 2,398 colporteurs reporting for April, more than two thirds are outside of North America, and that the amount of literature distributed in other lands is much larger than in the home field. It should also be observed that while a loss is reported in sales in North America compared with April a year ago, a splendid gain is shown in foreign fields. While we regret the loss at

home, we rejoice for the gain abroad.

Is there not in this report a suggestion to the believers in North America to arouse and give themselves to this heaven-appointed work, lest others take their place, and eventually wear the crowns they might have worn?

Let us heed the Master's voice saying to all, "Work while it is day, for the night cometh, when no man can work." We invite our people everywhere to pray for the colporteur and his work, and while praying for others, keep the ear open to hear a voice saying, "Whom shall we send?" with a willingness to respond, "Lord, send me." W. W. EASTMAN.

## THE SOUTH BRAZIL UNION CONFERENCE

THE story of the onward march of the cause of God cannot very well be given in figures and cold statistics, for it is a living message, and we are dealing with blood-bought souls; but still figures and statistics are interesting, for they mark the progress of the cause. These may form the skeleton of progress, but it takes the living experiences and the providences of God in connection with the figures to clothe the skeleton with flesh and life. Many interesting experiences in connection with the progress of the work in South Brazil during the past year could be given which

## Colporteurs' Summary for April, 1925

NORTH AMERICAN DIVISION									
Atlantic					Georgia				
	Agents	Hours	Value, 1925	Value, 1924		Agents	Hours	Value, 1925	Value, 1924
Greater New York	15	---	\$2167.35	\$8493.70		12	1454	\$3266.60	\$2323.75
Massachusetts	20	1981	2120.19	5124.10		56	7751	13657.24	11283.15
New York	16	1111	1784.91	2897.37	<b>Southern</b>				
New England	12	1064	2236.25	2588.65	Alabama	14	1580	2404.90	4613.55
S. New England	17	1260	2308.28	1643.40	Kentucky	16	813	2233.25	3107.65
	80	5406	10616.98	20687.22	La.-Mississippi	30	2776	9095.00	4736.50
<b>Columbia</b>					Tennessee River	12	1189	1630.70	3054.35
Chesapeake	10	1003	1835.10	3254.90		72	6358	15863.85	15512.05
E. Pennsylvania	15	1351	2536.20	2831.45	<b>Southwestern</b>				
New Jersey	11	540	854.85	3105.55	Arkansas	10	1461	3349.35	4010.80
Ohio	30	4260	6795.57	7190.65	N. Texas	10	607	1578.95	1457.02
Potomac	21	2157	3794.55	3620.49	Oklahoma	15	1805	5238.55	3009.92
W. Pennsylvania	16	738	1451.85	1125.72	S. Texas	11	832	3170.43	1012.65
West Virginia	10	812	2425.95	3686.00	Texico	8	1417	1866.25	1664.60
	113	10861	19694.07	24814.76		54	6122	15253.53	11154.99
<b>Lake</b>					N. A. totals	709	57723	\$114002.73	\$128515.13
Chicago	22	1081	1919.88	5575.69	FOREIGN UNION CONFERENCES AND MISSIONS				
E. Michigan	12	1108	1274.75	5188.50	<b>African Division</b>	24	1058	\$2301.64	\$8291.57
Illinois	13	846	2118.65	1881.15	<b>Australasia</b>	---	---	---	25206.14
Indiana	10	757	1495.25	3735.45	<b>European Division *</b>				
N. Michigan	5	284	555.25	943.40	Baltic	39	6685	1310.84	---
N. Wisconsin	7	626	946.45	1677.82	British	62	13280	5765.74	3825.33
S. Wisconsin	32	1310	2351.75	2140.75	Bulgarian	20	2557	300.10	83.10
W. Michigan	16	1355	1327.95	1287.60	Central Europe	166	45624	21917.85	6986.54
	117	7366	11999.93	22380.36	Czecho-Slovakia	65	16510	3200.38	942.69
<b>Central</b>					East German	255	52164	17847.99	7351.72
Colorado	12	525	549.20	470.30	Greece	8	411	187.55	---
Inter-Mountain	5	125	223.05	122.95	Hungarian	68	11619	3096.51	816.10
Kansas	5	359	276.75	690.00	Iceland	1	426	284.34	---
Missouri	28	1740	2247.70	591.25	Jugo-Slavia	48	7216	2435.63	---
Nebraska	14	1651	2573.75	745.55	Latin	73	13173	6336.74	1899.13
Wyoming	2	12	26.50	388.00	Poland	43	7019	1288.20	406.95
	66	4412	5896.95	3008.05	Rumania	74	9269	1428.33	466.82
<b>Northern</b>					Scandinavia	101	21782	21068.89	18695.80
Iowa	7	605	862.90	1430.00	West German	351	90461	27898.85	12277.72
Minnesota	6	552	1327.37	598.50	<b>Far Eastern Division</b>				
North Dakota	---	---	---	---	Central China	---	---	---	486.85
South Dakota	3	285	366.20	270.50	Chosen	23	2173	2270.80	149.69
	16	1442	2556.47	2299.00	Japan *	15	2175	893.15	---
<b>North Pacific</b>					Malaysia	44	11317	11468.53	1114.57
Montana	3	321	663.00	262.75	Manchuria	2	---	283.66	570.60
S. Idaho	3	177	804.75	326.00	North China	---	---	14.34	---
S. Oregon	3	358	303.30	804.16	Philippines	39	3475	4189.29	---
Upper Columbia	3	320	967.25	698.45	South China *	13	---	432.58	654.16
W. Oregon	12	481	631.50	1663.35	<b>Inter-American Division</b>				
W. Washington	10	153	394.95	940.05	Antillian	---	---	---	9138.41
	34	1810	3814.75	4694.76	Aztec	---	---	---	6151.10
<b>Pacific</b>					Caribbean	---	---	---	3162.14
Arizona	2	67	152.50	---	<b>South American Division</b>				
California	11	505	1239.50	1247.68	Austral	78	5980	7316.76	9107.51
Can. California	---	---	---	112.70	East Brazil *	23	4415	3034.68	---
N. California	18	645	1441.05	---	Inca	---	---	---	1009.92
Nevada	---	---	---	---	South Brazil *	54	10072	17667.48	6469.69
S. California	9	680	2393.10	3025.00					
S. E. California	6	134	561.05	744.75	Foreign totals	1689	329870	\$164240.85	\$125364.25
Utah	1	57	102.00	537.50	N. A. totals	709	57723	114002.73	128515.13
	47	2088	5889.20	5667.63	Grand totals	2398	387593	\$278243.57	\$253879.38
<b>Eastern Canada</b>					* Two months' report.				
Maritime	2	---	700.20	894.86	COMPARATIVE BOOK SUMMARY				
Newfoundland	1	120	140.00	---		1922	1923	1924	1925
Ontario	6	567	2289.86	2080.85	January	\$ 64723.42	\$192016.17	\$221656.70	\$169780.29
Quebec	2	88	303.15	450.00	February	269480.88	177248.98	149211.28	90097.97
	11	775	3433.21	3425.71	March	335216.82	201354.25	191862.72	169379.40
<b>Western Canada</b>					April	253342.04	185969.41	253379.38	278243.57
Alberta	9	834	423.80	1512.45	May	241475.39	229885.40	220738.80	---
British Columbia	10	807	1685.90	1128.10	June	515302.10	318742.88	256677.35	---
Manitoba	10	744	2047.10	134.00	July	321879.95	334362.50	353030.08	---
Saskatchewan	14	947	1669.75	767.90	August	229762.18	334473.11	285565.46	---
	43	3332	5826.55	3587.45	September	225721.42	187464.07	181605.55	---
<b>Southeastern</b>					October	112044.39	167667.41	193057.24	---
Carolina	20	2468	5285.41	3622.00	November	209852.79	127137.84	178579.97	---
Cumberland	8	1603	1456.50	3616.30	December	145672.59	86424.62	206241.28	---
Florida	16	2226	3648.73	1721.10		\$2724473.97	\$2542746.64	\$2692100.81	\$707501.23

the mere mention of facts and figures will never reveal, for we are indeed connected with a wonderful, living movement.

During the past year 252 baptisms were reported in our field. More would doubtless have been baptized if our workers could have found time to answer the calls that came to them from the different sections where persons are awaiting baptism. Some of these have been waiting for a long time, and we sometimes wonder how much longer they must be compelled to wait. At the close of 1923 our membership was 2,789; and at the close of 1924 it was 2,994, or a net increase of 205. Going back ten years, to the close of 1914, we find that the membership at that time was 1,377. Since then there has been a net increase of 1,617. Thus it will be seen that our membership has more than doubled during these ten years.

But still more marked is the increase in tithes and offerings. They have nearly doubled during the last two years. Looking back over the last ten years, we find that our Sabbath school offerings were more than five times as large in 1924 as they were in 1914. Our tithes for the year 1924 were more than six times as large as they were for 1914; while the mission offerings were almost thirteen times as large as they were ten years ago. This is indeed encouraging. To the Lord be all the glory! It indicates that the work of God is moving forward, but it does not tell the whole story.

We thank God for the souls that have been born into the message, for after all, the winning of souls is the great work before us. One soul saved is worth more than all the riches of the world. It is necessary for us to consider financial matters, for we are stewards of the Lord's goods; it may be necessary for us to form resolutions, to shape policies, and to plan ways for carrying forward the work unitedly; but all these things should be only a means toward the giving of the message of warning to all the world, and of rescuing perishing souls from the impending doom. The saving of souls is our work. O that the Lord would roll upon us a greater burden for the lost!

So, while we are indeed very thankful for the wonderful financial increase that has been made in our union conference, we must still encourage our people to press forward to still greater advance and sacrifice for the cause we love. God gave the greatest gift that could be given to save the lost. Christ gave up all to redeem us. We must be willing to give up all to gain the prize. But it is worth while. When we are finally saved in the celestial city, we shall exclaim in the language of Sister White, "Heaven is cheap enough."

We would reconsecrate ourselves to

God for service. We would endeavor to be more faithful to our sacred calling. We are weak, but He is strong, and in His strength we would go forward to victory. We can but look into the future with bright hopes, for though perplexities beset us on every hand, we know that our God is able to finish the work in this generation. Our God still lives and reigns. We crave the prayers of God's people, that we may perform our duty to the glory of God and the salvation of souls.

N. P. NEILSEN.

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#### FOX RIVER ACADEMY

THIS Illinois Conference academy is beautifully situated in a fine farming country near the Fox River, and reasonably near to good markets, where there is a ready sale for the fine garden truck and berries grown in the well-tilled gardens. The enrollment the past year was eighty-six, and very creditable work was done at this young and promising institution.

Having been asked to conduct a short revival during the last few days of the term, it was a real privilege to be associated with the principal, Prof. H. O. Butler, and his united faculty of consecrated, faithful teachers and colaborers. The "chummy" spirit mutually manifested by both faculty and student body makes it so homelike, while the good discipline revealed proper recognition by the students of Christian dignity and respectful regard for the management and faculty.

From May 13-16, both morning and evening services were held in the chapel, and practical studies were given on the secret and power of a clean, industrious, economical, happy, victorious daily life. The Lord came preciously near in conviction and blessing, and Friday evening, under the quiet influence of the Holy Spirit, twelve earnest students gave their hearts to Jesus. Elder W. A. Westworth publicly and impressively examined them before baptism, and Sabbath afternoon, in the near-by creek, he baptized them before a large circle of students, parents, and friends. Elder W. C. Hankins also baptized four candidates who with other brethren had toured over from Ottawa.

Elder Westworth, president of the Illinois Conference, delivered the baccalaureate sermon Sabbath morning, and using Proverbs 4:18 as his text for the topic "Dawn," which was the class motto, he pressed home many encouraging lessons.

Prof. E. M. Christenson, of the music department, assisted by thirty students, gave an interesting and entertaining musical and reading program on Saturday night.

Sunday evening seven consecrated young students were graduated, and the following day the annual school

outing was held at Starve Rock, a historic beauty spot in one of the Illinois State park reserves. On Monday night the commencement address was delivered by Elder J. W. Davis, chaplain of the Hinsdale Sanitarium. Tuesday was a day of good-bys, as the students departed, some for home, some to the colporteur field, some to other activities, but all with tenderest memories of F. R. A. Thirty-five have already signed application blanks for the next year.

Having been called to the ministry, Prof. H. O. Butler will be succeeded by Prof. E. P. Weaver, who will be principal of the school the coming year. The three girl graduates made their own graduation dresses. In personal appearance, school decorations, and general appearance, Christian modesty, neatness, economy, and worth-while practical service characterized the school. Illinois may well be pleased to recommend her academy and strengthen it as a training station and recruiting center for God.

STEMPLE WHITE.

## Medical Missionary Department

### QUESTIONS AND ANSWERS ABOUT HOME NURSING

1. *What is this Home Nursing Course?*

It is a brief series of twenty lessons, including two review drills in Home Hygiene and Care of the Sick, prepared by the General Conference Medical Department.

2. *Who should take this series of lessons?*

a. All those who desire organized instruction in how to care for the body the Creator has given them.

b. Those who wish to give more intelligent care to the family to prevent illness.

c. Those who wish to be prepared to meet emergencies in the home or give intelligent Christian assistance to neighbors and friends in time of need.

3. *How may those who take the course be assured they are receiving standard instruction which qualifies them to receive a certificate?*

By securing a teacher who has been authorized by the General Conference Medical Department.

4. *What qualifications are necessary to receive this teaching authorization?*

The teacher should be a graduate nurse from a nursing school approved by the denomination. In addition, each instructor must give evidence of sound Christian principles harmonizing with the truths we represent.

### 5. How can a nurse secure this authorization card?

By sending the information as to church relationship and professional qualifications to the union medical secretary, or to the General Conference Medical Department where there is not an active secretary, requesting an authorization card.

### 6. What does this authorization card signify?

This card signifies that those taught by her are eligible for the certificate issued by the Medical Department of the General Conference.

### 7. What other helps does this authorization bring the individual home nurse instructor?

Suggestive helps on how to teach home nursing in a practical and effective way adapted to the needs of varied classes will be sent each instructor from time to time.

### 8. Who gives the examinations?

The authorized teacher gives the examinations.

### 9. Are graduation exercises given at the close of this course?

"Graduation" is not in keeping with this short course. It is well, however, to give a church program at the completion of the series of lessons, at which time the certificates can be given each member.

### 10. What should such a program include?

Demonstrations and drills, emphasizing the value of health and disease prevention, should be the major part of the program. The opportunity for true missionary service in time of need may be visualized.

An instructive program adapted to home needs should be indicative of the practical nature of classroom teaching.

### 11. Does this course qualify a Seventh-day Adventist to earn a livelihood through nursing?

It does not. Without much more extensive theoretical and supervised education than can be given in these classes, no one is warranted to care for acute illness for remuneration. To care intelligently for the intricate human mechanism when seriously out of repair, requires years of study. It is false representation to offer this limited preparation for remuneration to the public when skilled help is available.

### 12. In what lines of remunerative nursing work can this limited training be used honorably?

As nursemaids in the care of well children, as attendants for chronic invalids or the aged. The remuneration would be that paid any intelligent person rendering similar acceptable service.

For further information, write for free descriptive Home Nursing pamphlet outlining in detail this course of study for our church membership.

Address Kathryn L. Jensen, R. N., Director Home Nursing, Medical Department General Conference, Takoma Park, D. C.

## Appointments and Notices

### CAMP-MEETINGS FOR 1925

#### Atlantic Union

Massachusetts, South Lancaster June 11-21  
New England, Rochester, N. H. June 18-28  
S. New England, Hartford, Conn.-----  
June 25-July 5  
New York, Union Springs----- June 25-July 5

#### Central Union

Nebraska, Hastings ----- Aug. 13-23  
Kansas ----- Aug. 20-30

#### Columbia Union

E. Pennsylvania, Allentown ----- June 18-28  
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 18-28  
S. Wisconsin, Portage ----- June 18-28  
W. Michigan, Charlotte ----- June 18-28  
N. Michigan, Cedar Lake ----- June 25-July 5  
Chicago -----  
N. Wisconsin, Prentice ----- Aug. 20-30

#### Northern Union

Minnesota, Anoka ----- June 11-21  
North Dakota, Devils Lake ----- June 19-28  
Iowa, Nevada ----- Aug. 20-31

#### North Pacific Union

S. Idaho, Caldwell ----- June 11-21  
Montana, Livingston ----- June 18-28  
W. Washington, Puyallup ----- Aug. 13-23  
W. Oregon, Portland ----- Aug. 20-30

#### Pacific Union

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. 27-Sept. 6  
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

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. 6  
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

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#### ALBERTA CONFERENCE ASSOCIATION

A special meeting of the Alberta Conference Association will be held in connection with the camp-meeting at Lacombe, July 9, at 9:30 a. m. The purpose of this meeting is to consider matters relative to the Association charter. Each church is entitled to one delegate for its organization and one additional delegate for each ten members.

J. J. Reiswig, Pres.  
E. A. Emery, Sec.

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#### 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.

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#### 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.

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#### NORTHERN ILLINOIS MEDICAL MISSIONARY AND SANITARIUM ASSOCIATION

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. E. Moon, Sec.

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#### PUBLICATIONS WANTED

F. C. A. Meyer, Pewee Valley, Ky. A set of the "Testimonies," and copies of the Signs of the Times.

Gertrude R. Holmes, Morganton, N. C. Signs of the Times, Watchman, Youth's Instructor, Our Little Friend, Review, and other denominational papers.

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

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#### ADDRESSES WANTED

The North Wisconsin Conference, Box 482, Ashland, Wis., desires to get the addresses of the following persons, who are members of the conference church: Mrs. Anna F. Anderson, Mrs. Edward Anderson, Magnhild Benson, Olga Brindos, Russell Foreman, Alice Grinnell, Mrs. Olive Ives, Mrs. Gertrude Johnson, Mrs. Josephine McClean, John Sydness, Mrs. Running (formerly of Superior, Wis.), and Alex Wallstrom.

## REQUEST FOR PRAYER

A sister in Rhode Island desires prayer for the conversion of her grandchildren.

## OBITUARIES

## ELDER L. A. HOOPES

At Westland, Ohio, April 20, 1859, to Isaac and Mercy (King) Hoopes were born twins named Mercy Maria and Lewis Azariah. The early life of the latter was spent in agricultural pursuits. He was educated at the State University of Nebraska, at Lincoln. He engaged in teaching at the university and other schools for several years, during which time he was converted, accepting the seventh-day Sabbath in 1882. The following year, he was baptized. He immediately engaged in the selling of Seventh-day Adventist denominational literature and in tent-meeting work. He was married Sept. 4, 1883, to Emma A. Snyder, who has faithfully stood by his side all these years. To this union were born one son and three daughters, who are all living.

Elder Hoopes was ordained to the sacred work of the gospel ministry in 1885, and engaged in this work for a number of years. In 1889 he was elected president of the Nebraska Conference, when he held the distinction of being the youngest president (30 years) in all the sisterhood of conferences. During this time he assisted in the founding of Union College, at College View, Nebr. In 1890 the conference, recognizing his ability as a teacher and Bible student, asked him to take the responsibility of educating their workers. He was soon called upon to be the Bible instructor at Union College, and today students who have attended his classes may be found in every corner of the world.

After several years of Bible teaching, he was elected to the secretaryship of the General Conference, which position he held for four years. For another four years he was president of Union College, when he was requested to connect with our educational work in Australasia, where he spent almost nine years. Upon returning to America, he connected with the Graysville Academy in Tennessee, as Bible teacher; and from there he went to Nevada, Iowa, where he was principal and Bible teacher in Oak Park Academy for several years.

In 1920 he moved to Hinsdale, Ill., where he faithfully served as chaplain of the Hinsdale Sanitarium until his death, which ended nearly half a century of ceaseless activity for the cause he loved so dearly.

While connected with the Hinsdale Sanitarium, he had some of the most joyous experiences of his life, and yet some of the most sorrowful; and he also experienced some of the severest trials of his life and the greatest victories.

After two months' illness he passed away, May 14, 1925, leaving to mourn, his wife, one son, three daughters, one sister, and two brothers, besides a son-in-law, a daughter-in-law, and six grandchildren, and his wife's niece, who has made her home with him during the last six years.

He was a loving and affectionate husband and father. His motto was, "Jesus Only." His aim was "Others."

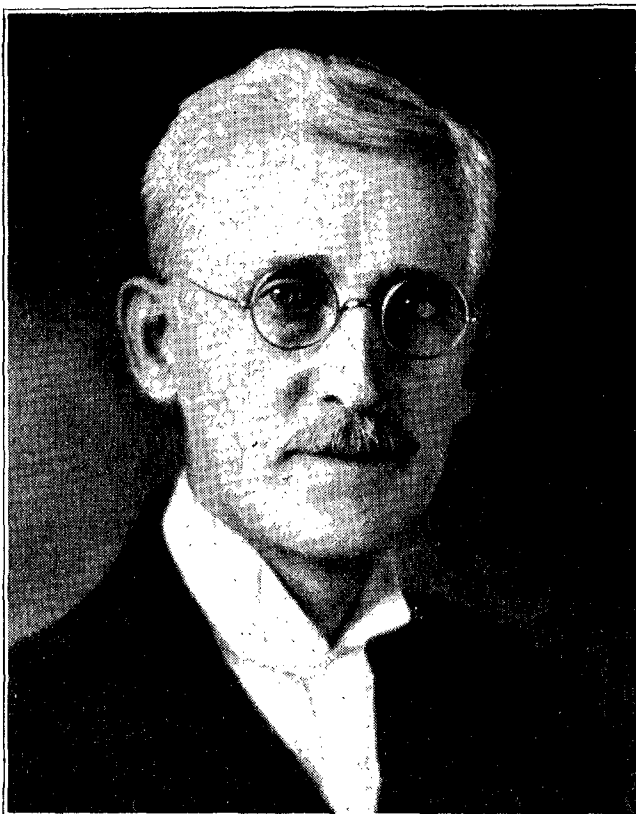
During all the years, worldly pleasure, worldly ambition, the seeking of popularity and of this world's goods, were made to take second place, or no place at all. God's message of love and salvation to the world came first in every case.

The funeral was held in the union church at Hinsdale, and was largely attended. He was laid to rest in the beautiful Hinsdale cemetery to await the call of the Life-giver.

By the special request of Brother Hoopes the theme of the funeral service was "Life and Redemption in Christ Jesus," 1 Peter 1:21 being used as a text. Elder J. W. Christian, president of the Chicago Conference, and Prof. Frederick Griggs, of Emmanuel Missionary College, assisted in the services.

After a long, active life of godly living and earnest service, this tried and loyal soldier of the cross rests. We confidently believe that he will have a part in the first resurrection and a triumphal entry with the redeemed into the city of God.

O. Montgomery.



Elder L. A. Hoopes

Genung.—Mercy Genung died March 6, 1925, aged ninety-three, at the home of her niece. The burial took place at Shongo, N. Y. Mrs. Eva Morley.

Shepard.—Amos A. Shepard was born in the State of New York, May 2, 1845; and died at Omro, Wis., May 14, 1925. For eighteen months during the Civil War he served his country as a volunteer. In 1870 Brother Shepard accepted the truth, and remained a faithful soldier of the cross until his death. He is survived by two sons, one brother, and two sisters.

W. H. Westermeyer.

## ELDER CHARLES F. WISE

Charles F. Wise was born in Germany, Feb. 13, 1845; and died at his home near Lena, Wis., May 12, 1925. He is survived by his companion, one daughter, four sons, one sister, twenty grandchildren, and eleven great-grandchildren.

Elder Wise accepted the truth under the labors of Elder O. A. Olsen. Shortly afterward he entered the colporteur work, and for several years spread the printed pages. He then entered the gospel ministry, where he remained active for about eight years. Through his efforts the German Underhill church came into existence. In Shawano and Oconto counties much fruit of his labors can yet be found. It can truthfully be said of Elder Wise, "His works do follow him."

W. H. Westermeyer.

Butcher.—John J. Butcher was born in the State of Wisconsin, July 31, 1861; and died at Tacoma, Wash., May 20, 1925. Brother Butcher accepted the truth in 1890. He leaves to mourn, his wife, two daughters, and one son.

F. M. Oliver.

Johnson.—Ole Peter Johnson was born in Norway, Nov. 16, 1848; and died at Modesto, Calif., April 19, 1925. He was married to Jennie Engen, who died in 1913. The third angel's message came to them in 1886. Of their seven children three sons and two daughters, with four grandchildren, survive.

G. A. Grauer.

H. S. Shaw.

Johnson.—Randall Asa Johnson was born at Montgomery, Vt., Dec. 15, 1858; and died at Claremont, N. H., May 22, 1925. For about forty years he rejoiced in the third angel's message. He is survived by his wife, three sisters, two sons, and three daughters, one of whom, Mrs. John Worden, is with her husband in the South American mission field.

A. R. P. Johnson.

Whisler.—Mrs. Mary Whisler died at the home of her daughter, Mrs. Charles Smouse, at Mount Pleasant, Iowa, March 29, 1925, at the age of eighty-two years. She accepted the third angel's message under the labors of Elders George I. Butler and M. E. Cornell in Brighton, Iowa, about the year 1868, and faithfully lived the truths all these years.

Mrs. Leila Smouse.

Brown.—Mrs. Olive A. Brown was born in Ontario, Canada, March 23, 1846; and died at the home of her daughter, Mrs. E. M. Nulk, at Flint, Mich., May 12, 1925. She was married to Francis E. Brown Dec. 23, 1869, who preceded her in death some eighteen years. About forty-one years ago she accepted the truth under the labors of Elder Eugene Leland. Her daughter, two sons, and three grandchildren survive.

S. B. Horton.

Dysert.—Mrs. Margaret Dysert, née Ott, was born in Green Village, Pa., Sept. 23, 1861; and passed away at her home in Reading, Pa., May 21, 1925. She was united in marriage to William Dysert in February, 1880. Brother and Sister Dysert accepted the third angel's message about twenty years ago, and became members of the Seventh-day Adventist Church in Reading, where they were still members at the time of her death. She is survived by her husband, two daughters, two sons, one sister, and ten grandchildren. These sorrowing ones are comforted with the knowledge that their loved one died in full confidence that she will come forth in the first resurrection, clothed with immortality.

A. A. Cone.

## The Advent Review and Sabbath Herald

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

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

MR. AND MRS. FRED BROWER, of Pacific Union College, sailed from San Francisco, May 28, for Balboa, Canal Zone, whence they will proceed to Colombia, South America. Brother Brower has been appointed field missionary secretary for the Colombia Mission.

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THE president of the Louisiana-Mississippi Conference, W. R. Elliott, writes that in counsel with mission and conference committees it has been decided not to hold the Negro camp-meeting appointed for that conference July 30 to August 9. Those concerned will therefore please take note of the withdrawal of this appointment.

\* \*

J. C. THOMPSON, formerly secretary of the Educational and Missionary Volunteer Departments of the Southern Union Conference, has accepted the invitation of the General Conference Committee to connect with the Sabbath School Department as assistant secretary. Brother Thompson arrived in Washington May 31, and has now entered upon his duties.

\* \*

A PERSONAL letter from Elder J. C. Raft, field secretary of the European Division, under date of May 13, says:

"Lately I have been attending conferences in Germany, and in a day or two I leave for the Baltic Union, to attend the conferences there. From there I go to Iceland and the Faroe Islands, and then to Scandinavia to attend three workers' institutes. I do not expect to be back here in Berne before October.

"I am glad to be able to tell you that the Lord is greatly blessing the work in Germany. He is working mightily for us. Our German brethren are of good courage, and it was a great privilege to me to meet with them in the different places. We have many perplexities here in Europe, but by the help of the Lord we over-

come them. It is now as it was with Israel when they stood by the Red Sea,—where there is no way, the Lord helps us to make one."

\* \*

## HOME AFTER LONG SERVICE

ON May 27, three families arrived in New York from Africa: Elder and Mrs. W. S. Hyatt and two daughters; Elder and Mrs. F. B. Armitage and two daughters; Elder and Mrs. O. K. Butler and two daughters.

Elder Hyatt went to South Africa from America twenty-seven years ago. Elder Armitage entered the African mission fields one year earlier, in September, 1897. During the more than a quarter of a century of their stay in the Dark Continent, they have seen the development of our mission work from its small beginnings. When they went out, there was only a handful of believers among the natives. Today there are about fifteen thousand believers scattered among the hundreds of native tribes and nations south of the equator in Africa.

Brother Hyatt is attending camp-meetings in America this summer. The older daughter, Miss Helen, has been a teacher in our South African College for a number of years, and is here on furlough. Elder Butler has been in Africa twelve years, and is here on furlough. B. E. BENDOE.

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## AGGRESSIVE EVANGELISM AT THE HOME BASE

NOTHING cheers our missionaries out at the farther outposts more than to get the good word that strong evangelistic work is being carried on at the home base, hand in hand with energetic effort in providing mission funds. The two always are found traveling together. Such an encouraging word comes in to the Mission Board office from W. C. Moffett, president of the Massachusetts Conference, under date of May 24, and we are pleased to pass it on, although not intended for publication:

"It may be of interest to you to know that in the old Bay State we shall add four new churches at our coming conference session. We shall doubtless have at least two more new churches before the end of the year.

"We are putting out six tent companies and another open-air effort, seven in all this summer.

"I think that the status of our mission funds from year to year will indicate that we are keeping up all departments of the work. In fact, the strong evangelistic lead, with faithful spiritual help in the churches, is what will build up every department in every conference.

"We are listed third in the Review and Herald territory in our book work. The work is being accomplished by humble, ordinary workers, with the co-operation of the laity and the rich blessing of the Lord.

"We are endeavoring to get all our churches strongly active in the systematic distribution of *Present Truth*, and the sending out of clubs of *Signs*,

following up the *Present Truth*; then we step in and conduct efforts where the interest warrants. Churches are established as a result.

"We are definitely arranging to organize a church on Martha's Vineyard Island as a result of following up the Big Week campaign of last year."

Thus it is that the "ropes" at home are being held firmly by loyal and loving hands. T. E. BOWEN.

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## A SPECIAL ISSUE OF PRESENT TRUTH

On the Darwin-Huxley Drama of Dayton, Tenn.

THE eye of the world is now on the little town of Dayton, Tenn., where, in 1893, the great, never-to-be-forgotten wave of persecution of Seventh-day Adventists in the South began. Ten of our Southern workers were jailed in that town until public sentiment was turned in their favor through the circulation of our religious liberty literature all over that county. Today it is the storm center of a world struggle between evolution and the teachings of the Bible.

Last March the Tennessee Legislature passed a law prohibiting the teaching of evolution in the public schools of that State. Prof. J. T. Scopes, teacher of science in the Dayton high school, disregarded this law, and continued to teach evolution. He was arrested, and his trial is set for July 10 in Dayton.

The greatest lawyers of the country, and the most renowned religious and scientific teachers, are taking a great interest in the coming trial, and are planning to attend it, with thousands of the rank and file of the people from all sections of the United States. The great question centers in the principles of religious liberty—the right of Christian people to defend their children from the attacks of the anti-biblical teaching of evolution in the public schools.

This special number of *Present Truth* will deal with these principles, and make a strong defense against the teaching of religion or religious philosophy of any kind in the public schools. While the people are interested in this question, this issue of *Present Truth* will be welcome in their homes. It will be eagerly read; the foundation principles of our special message will be planted under most favorable conditions, and again Dayton, Tenn., will be providentially made a far greater center from which the principles constituting a part of the third angel's message will shine far beyond the confines of the Southern States.

This special issue will be dated July 1, will be No. 123, and will be ready to mail June 15. A million copies of this special issue ought to be donated to Elder W. H. Heckman, in whose union the trial is to be held, for free distribution in the South.