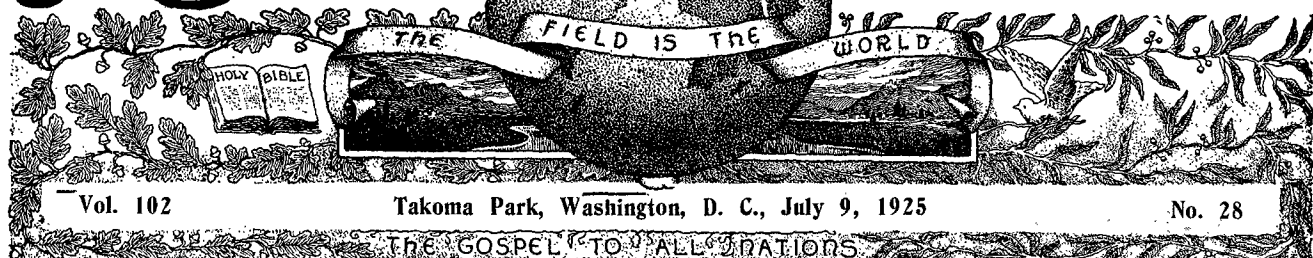


The Advent Review and Sabbath Herald



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No. 28

THE GOSPEL TO ALL NATIONS

ISAIAH

TO THE
WORLD TO
ESTABLISH
THE
KINGDOM OF
GLORY

ROMANS

TO BE
JUSTIFIED
FREELY BY HIS
GRACE

How Much Shall I Give This Year to Missions?

A Little Argument With Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields.
2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All His soldiers are under marching orders always. They are commanded to "Go!"
4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.

— Selected.

Remember the Midsummer Offering to Missions, July 18.

ISAIAH

TO THE
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IN MISSION LANDS

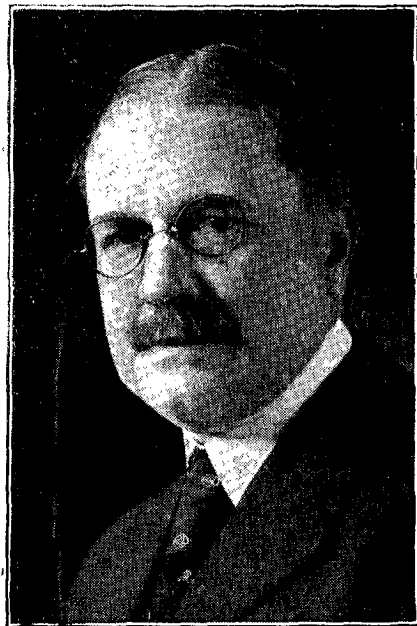
"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa.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

1925 Advance Into Mission Fields

(Continued)

B. E. BEDDOE

ORDINARY literary propriety would require one to use the word "concluded" in the above caption. While this article does conclude this survey of the



Professor Frederick Griggs

present situation, our advance into all the world can never be "concluded" till in heaven it is said, "It is done." Even within a few months an entirely new story can be told of the movement of missionaries who are going to the ends of the earth to herald the message.

Let us thank God that it is a continued story of advance. In

the week since preparing the survey which appeared in last week's issue we have received calls for eight more families. It means that even now we must hurry our search for fifteen or twenty additional families to meet unfilled calls.

This ever-advancing work in foreign lands requires men, mission homes, small publishing houses, schools, dispensaries, hospitals. All these require funds for support. Nothing but the spirit of this message would stir men and women to give of their means in so wonderful a way.

Now comes the Midsummer Offering to be taken Sabbath, July 18. As our readers peruse the following paragraphs, they must be impressed at



Mrs. Frederick Griggs



Frederick Lee and Family

workers are making for the cause of foreign missions.

Last week we told of advance workers going to South America, Europe, and Africa. This week we are attempting to visualize efforts made since the last Fall Council to supply additional help for the Far East, Inter-America, and Southern Asia.

Far East

Population: 625,677,132.

Believers: 13,421.

Workers (native included): 1,402.

In the Far Eastern field, which includes China, Malaysia, Korea, Japan, and the Philippine Islands, there are hundreds of millions of people. Our leaders have long recognized that we should be obliged to do an extraordinary work for that field. So following the Fall Council a forward movement for the Far East began.

Mr. and Mrs. F. L. Bunch were the first to leave, sailing from Vancouver, Nov. 20, 1924, to connect with the Singapore school. The Idaho Conference made the gift.

On the same date Miss Lulu Osborn sailed by the same boat. Miss Osborn is from the Lake Union Conference office, and went out to connect with the Far Eastern Division office in Shanghai.

Also by the same boat sailed Dr. Leslie Butka and family, going out for self-supporting medical missionary work in China.



Dr. and Mrs. Donald Griggs

Mr. and Mrs. W. B. Riffel

sailed Jan. 15, 1925, from Vancouver. Brother Riffel is from the Montana Conference, and went to the Philippines for evangelistic work.

Mr. and Mrs. B. C. Clark, of Manitoba, sailed February 20 from Vancouver, he to take the principalship of the Hankow school.

Mr. and Mrs. L. H. Davies, from Oshawa Missionary College, sailed March 6 for school work in China.

Mr. and Mrs. Glenn H. Hamp, of Florida, also

sailed March 6 to connect with the work in central China.

Elder and Mrs. W. P. Barto, having spent a term of years in Malaysia, sailed March 20, going back again to Battakland.

By the same boat, Dr. and Mrs. C. A. Haysmer went forward for medical missionary work in Korea. Dr. Haysmer is a graduate of our medical college, and had spent a short time practising at the Portland (Oreg.) Sanitarium, and now takes charge of the Soonan Dispensary in Korea.

Mr. and Mrs. Ernest Bahr, of the East German Union, sailed from Europe, April 4, to labor in Korea.

By the same boat sailed Miss Elfriede Ihlenfeld, who went to join her fiancé, Brother W. Pudewell, in Korea.

On May 1 two families sailed from Vancouver. Prof. and Mrs. D. E. Rebok, who have been home on furlough, returned to China to carry the responsibility of the Shanghai Missionary College. Traveling with them were Mr. and Mrs. C. A. Woolsey, of North Carolina, going out for work in China.

Nils Dahlsten, of Sweden, sailed May 30 from Europe for work in Manchuria. While we do not have definite information, we understand that Brother Dahlsten's wife sailed with him.



Mr. and Mrs. Ernest Hurd and daughter Vina

Twenty - two other workers have so far completed preparatory arrangements that sailing dates have been set, and they will soon be joining workers in the Far East. These are:

Mr. and Mrs. H. Eelsing, of the Netherland Conference, will be sailing from Europe about August for evangelistic work in Malaysia.

Mr. and Mrs. H. Effenberg, of the West Saxon Conference, will also leave Europe about August, going to west China.

The following are booked to sail on the "Empress of Russia" from Vancouver, B. C., August 20:

Dr. H. W. Miller, for years superintendent of the Washington Sanitarium, is going back for further service in China, as General Conference field secretary for the Far Eastern Division. His family will follow him.

Prof. and Mrs. Frederick Griggs, of Emmanuel Missionary College. Professor Griggs also goes as a General Conference field secretary of the Far Eastern Division.

Elder and Mrs. Frederick Lee, having served a term of years in China, are now returning after a period of rest in America. Brother Lee returns to be superintendent of the Central China Union Mission.

Elder and Mrs. G. L. Wilkinson, who have also labored several years in China, are returning for further service, connecting with the Shanghai Missionary College.

Dr. and Mrs. Donald Griggs, of the College of Medical Evangelists, for medical missionary work in China.

Mr. and Mrs. Ernest Hurd, of Emmanuel Missionary College, for educational work in China.

Mr. and Mrs. H. P. Evens, of North Michigan, for evangelistic work in the east China field.

Mr. and Mrs. O. G. Erich and Mr. and Mrs. Malcolm Knowles, nurses from the Washington Sanitarium, for medical missionary work in China.

Miss Dorothy Wheeler, who has already spent a term of years in China, will return in September.

Inter-America

Population: 40,405,387.

Believers: 8,889.

Workers (natives included): 356.

Since the Fall Council the following workers have gone to connect with the work in the Inter-American mission field:

Mr. and Mrs. Paul E. Shakespeare, of Pennsylvania, sailed Nov. 6, 1924, to labor in the South Caribbean Conference.

L. H. Connolly, of North Carolina, sailed November 11, to labor in the Bay Islands.

Elder and Mrs. R. E. Stewart left Iowa in December to labor in Cuba.

Elder and Mrs. E. J. Lorntz, of Iowa, also left in December to connect with the Honduras Mission.

G. W. Lawrence, of West Virginia, went in December to the Bahama Islands.

Elder and Mrs. D. D. Fitch left early in the year to reconnect with the work in the Inter-American field, where Brother Fitch is now the president of the South Caribbean Conference. They had spent a number of years in that field, and had just completed their furlough in America. Elder Fitch's mother, Mrs. D. A. Fitch, accompanies them.



Mr. and Mrs. Malcolm Knowles, Mr. and Mrs. O. G. Erich

Elder and Mrs. H. J. Winter, of central California, early in the year went to connect with the work in Mexico.

Mr. and Mrs. H. V. Clymer, of Emmanuel Missionary College, sailed January 21 from New York for San Salvador.

Elder W. E. Bidwell, of the Potomac Conference,



Miss Helene Suche

Canadian Junior College in Western Canada, and takes the principalship of the West Caribbean Training School.

Mr. and Mrs. F. L. Harrison, of the Southern Union Conference, have connected with the Inter-American Division office. They left Nashville about May 1.

Mr. and Mrs. John De Caenel, of France, will probably sail during July to connect with the work in Haiti.

Prof. and Mrs. F. O. Rathbun, of the Pacific Union College, are going to the West Indian Training School in Jamaica.

Miss Helene Suche, of South Texas, goes to Porto Rico.

Mr. and Mrs. Ishmael Sanchez, of central California, are connecting with the work in Mexico.

Southern Asia

Population: 325,000,000.

Believers: 1,764.

Workers (native included): 418.

We are glad that a few families have gone on to Southern Asia. We wish that more could have gone to India. Those who went are:



Mr. and Mrs. R. A. Andrews

another term of service in a foreign land.

Mr. and Mrs. Christian Larsen, of Hutchinson Theological Seminary, sailed April 1 for India.

Mr. and Mrs. Balle Nielsen, of Denmark, left Europe April 3 for secretary-treasurer work in India.

Christian Jensen, of Scandinavia, also sailed April 3 from Europe for India.

Mr. and Mrs. R. A. Andrews, nurses from the Boulder-Colorado Sanitarium, sailed from New York

has just recently gone to the Bahama Islands.

Mr. and Mrs. C. H. Carter, of Ohio, have gone to the Guiana mission field.

Mr. and Mrs. Fred Brower sailed May 28 for book work in Colombia.

In January Prof. and Mrs. C. L. Stone went to the Canal Zone. Brother Stone is from the

on April 22 for medical missionary work in India.

Mr. and Mrs. H. W. Carter and Mr. and Mrs. M. G. Champion, of the Northern California Conference, will be sailing in a few weeks for evangelistic work in India.

Probably about the same time Dr. Ollie Oberholzer-Tornblad will be returning to India, after having been in America for a period of rest.

Summary

Listed in this report, including the section published in the last REVIEW, are 160 missionaries. These



Mr. and Mrs. M. G. Champion

recruits to foreign ranks have been made possible because of an additional \$300,000 voted to mission fields for 1925. They come from England, Denmark, Germany, Scandinavia, East and West Canada, and almost every part of the United States. They scatter to many lands — north, east, south, and west. There are many of them. It seems

like an army. But when scattered among the millions, millions, millions, this small army of recruits seems pitifully few. We must keep them going forward.

This foreign mission work has come to be a great feature of our message. It is being borne by so small a people, it would surely fail if our Father were not really responsible. What a privilege it is to be a coworker with the great God. He will surely finish His work. There's money enough.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full,—He has riches untold."

Then, besides foreign missions there are other responsibilities — the home, the local church, the education of our children. But these come to us all. There will always be a financial burden nearer home which must not be neglected. This is true of leaders, workers and laymen alike. The missionary far out at the ends of the earth must constantly carry



Dr. Ollie Oberholzer-Tornblad

"nearer home" responsibilities. God's children will never shrink from their responsibilities either at home or far out in the more needy parts of earth.

But we will all continue to give. We love to do it. All the while it is pressing the work toward the finish. What a wonderful thing it will be when it is finished! Then when the harvest of all lands comes in review, when we see what our sacrifice has helped to accomplish, all that we have done will seem small indeed.

* * *

Why I Accepted the Call to the Mission Field

D. E. REBOK

[EDITORIAL NOTE.—Prof. D. E. Rebok, the writer of the following article, was a member of the East Pennsylvania Conference. He spent several years at the Washington Missionary College, receiving his degree of A. B. in the spring of 1917. Following his graduation he was married to Miss Florence Kneeland, also a student in Washington Missionary College. Together Brother and Sister Rebok went out to the mission field in August, 1917. God has signally blessed their labors since their entrance into China. Since learning the language, Professor Rebok has had charge of various activities, occupying at the present time the position of principal and business manager of the Shanghai Missionary College. Our young men and women throughout the field will appreciate the reasons he gives as to why he answered the call to the mission field, and the appeal he makes to them to dedicate their lives to foreign missionary service.]

The foreign mission band in the Washington Missionary College created my interest in foreign service, while Elders I. H. Evans and W. A. Spicer directed that interest to China. The decision to actually go was largely determined by the intense desire to live out the motto of the 1917 Class,—“To Meet the World's Need.” This has been my aim from the day of our consecration service.

The world has need of many things. America offers many opportunities for advancement to the professional man well-trained in medicine, law, education, and business. There is no doubt of the need in these lines for well-qualified, Christian leaders in this country. For years I had my mind set upon such service, and prepared to that end.

But over and above these needs appeared one of supreme importance even in America,—the need of Jesus Christ in the human heart. We as Christians have “one thing” to do in this life at this time. To reveal Christ in our lives is our business. To be sure, we have to do other things to pay expenses. Once this need was appreciated and I had determined to live that life, it was but a natural step to study the question of where the need for such a service was most apparent. Eddy's book, “The Supreme Decision,” impressed upon me the thought that the burden of proof was not on the side of “Why should I go to the foreign field?” but rather, “Why should I not go?” Four hundred million people buried in heathenism, helpless in ignorance, and hopeless in idolatry, with only one trained doctor for about four hundred thousand; one Christian teacher where a thousand are needed; where only seven per cent of the children of school age have educational advantages; where one missionary evangelist has an average of seventy-five thousand to influence by his life—here is the need for doctors, for teachers, for ministers. These are the facts for all Christian missions in China. When you bring to mind our own denominational work for that great country, the tremendousness of the task is indeed challenging.

The young people of our church should count it a privilege to go into such a needy field. The task

demands the most talented, and is great enough for the biggest leaders in America to undertake. Christ will not come until the work in China is completed. Young men and women in our colleges and conferences are turning to meet the problems of that field, and to receive the reward for the sacrifice it demands.

I felt that call some eight years ago, and in spite of tempting offers to accept money to pay for a course in dentistry in order to continue the practice of a successful doctor for whom I had worked a number of years, I am glad I chose China. The Lord has blessed us with health and strength. My wife and I have been just as well as we ever were in the homeland. We are confident that amid perils and trials the Lord can protect us until our work is finished.

Dear young people and fellow workers, there are hard places to be filled, there are new fields to be



(Right) Prof. and Mrs. D. E. Rebok and Two Children
(Left) Mr. and Mrs. C. A. Woolsey and Child

entered, there are new heights to be reached, in the advancement of this last message. Will you not today volunteer to come over and join us in pushing the battle against the powers of darkness? Do not wait to be conscripted, but break loose from the ties of the homeland, and volunteer for the great mission fields where the world's needs are still to be met.

* * *

“Do thy little; do it well;
Do what right and reason tell;
Do what wrong and sorrow claim:
Conquer sin and cover shame.

“Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made
Gathered fragments when He bade.”

* * *

“A LITTLE talk with Jesus,
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort
Like a little talk with Him.”

Why I Answered the Call to the Mission Field

H. W. MILLER, M. D.

[EDITORIAL NOTE.—Several weeks ago we addressed a letter to several of our missionaries who are already in the foreign field, and to others who are under appointment, asking them to tell the readers of the REVIEW what motive moved their hearts in dedicating their lives to foreign service. The first to respond to this invitation was Dr. H. W. Miller, the medical superintendent of the Washington, D. C., Sanitarium. As has already been announced in the columns of the REVIEW, at the General Conference Council in Des Moines, Iowa, last autumn, Dr. Miller was placed under appointment as a field secretary of the Far Eastern Division.

When a young man, Dr. Miller, just graduated from medical college, accepted, with his devoted wife, likewise a physician, appointment to the great China mission field. Here he labored for eight years. His wife, and likewise a younger brother who followed him to the field, fell victims to disease and died in China, and Dr. Miller himself was compelled to return home because of ill health, making his later return to the Orient a serious question. But these great sorrows and reverses could not efface from his memory the needs of a perishing world as he saw it pictured in the Christless millions of heathenism. He has cherished the hope that sometime he could take up the work which ill health forced him to relinquish.

It is a great sacrifice on the part of the home field to release Dr. Miller the second time. His work as superintendent of the Washington Sanitarium has been blessed to a remarkable degree. The institution has been greatly enlarged, its equipment perfected, its medical faculty strengthened, and the nurses' training course placed upon an efficient and recognized basis. From an unstable and uncertain support on the part of the general public, a substantial constituency has been developed to the extent that the institution has been taxed to its utmost capacity to accommodate the sick who desire to avail themselves of its advantages.

The General Conference brethren recognized the value of Dr. Miller's continued connection with the institution; but in the scales of reckoning, they felt that the Washington Sanitarium was balanced against the great interests of our work in the Far East. This recognition led them to a willingness to release Dr. Miller in response to his burden of heart for the work in the Orient.

But not alone has the institution itself and the work in America sacrificed in Dr. Miller's release. Both Dr. and Mrs. Miller share liberally in this sacrifice. They leave a pleasant home, with congenial environments, associations which have grown dear through years of loving service with fellow workers. They go into a new world, into a trying climate, into strange and unusual environments.

In this country their growing family of children have had excellent educational advantages. They will be largely deprived of these in the Far East.

Dr. Miller, in going to the mission field, leaves an aged mother, now in her seventieth year, who for seven years, since the death of her husband, has lived beside Dr. Miller, looking to him for comfort and assistance, as a mother looks to a son, and giving to him such encouragement as only a mother can give to her son. This family tie must be broken. The same relationship must be broken between Sister Miller and her aged father, whose wife died some months ago. And yet this mother and father say to their children, "Go forward," even as they have said in past years to other members of their families who have gone to the mission field, where they have laid down their lives for the Master.



Dr. H. W. Miller

Under the blessing of God, Dr. Miller has attained to a position of high esteem in the medical profession. It is a sacrifice for him to leave this association of the medical world of America, and go to the Far East, where he must labor alone, and without the great advantages for advancement in his chosen profession which work in this country affords. And yet he is willing to cast all these considerations into the balance, feeling that they are more than outweighed by the reasons which prompt him to leave home and native land, and to devote his life to work in a heathen country. Of his convictions Dr. Miller speaks in the following message.]

You asked me why we volunteered for work in the Far East. When a young man in our schools, I came to feel a burden to be of service to humanity in the most needy field. I wanted to see Jesus come in my day, and desired to do just that which would contribute most effectively to the early accomplishment of that end. I decided upon the study of medicine because of the increased opportunities it would give me for Christian service. I was initiated into this truth in a community where Adventists were despised and hated, and I felt that as a medical man I could break down this hatred, at least of us personally, and with such a training more easily obtain access to the hearts of men.

When I finished my course, my burden was to go to China, for I thought it was the most neglected field, and the neediest place in the world. We went, and stayed there until forced to leave through poor health, spending eight years there; long enough to see some of the fruitage of this message. A printing plant was established, a training school was organized, and a beginning made in nine of the eighteen provinces of China in teaching the people this message. Two years ago, when I again visited China, the peoples of those lands and many of our workers pleaded with me to return; their pleadings have been stirring my heart.

The vision that I gather of what must be done throughout these great heathen lands before Christ can appear, is a work comprehensive in its scope and far-reaching in its soul-saving results; but O, what a contrast in facilities, workers, and plans is presented by America and the Far East! I appreciate the opportunities I have had in my work here, and some of the plausible reasons given why I should stay after eleven years' acquaintance with the situation; but some way I cannot make it balance up with the needs and opportunities in the Far East, where two thirds of the population of the earth live in heathen darkness. We have nothing in the way of institutions or facilities to go to. We are empty handed in the mission fields, but that is all the more reason why we should go.

The basis for my change of work must rest largely on where I can accomplish most in developing Christian character and lifting the burden and reproach of sin through the power of Christ in the lives of men. The contrast of work, I admit, between here and the Orient, is great. The call comes to us to go; the burden is upon us; and praying for divine guidance and heavenly discernment, we go in response to the call.

I appreciate the training I have had the last twelve years in this land, and hope it will make me a better worker in the Far East, and perhaps now God may use me to do what I could not have done years ago. There is just one thought in my heart, and that is, "Where does God want me to work in this great world vineyard?" I shall feel content only when I know that I am in the place He wants me.

We have today five doctors scattered throughout that Far Eastern Division, and we should have one

hundred at least, and an equal if not larger number of nurses. The people of these lands and their needs appeal to me mightily. This land of ours has become highly prosperous; a land of wealth and pleasure, where the poorest of men live in a style that a few years ago would have been classed as luxurious. Many consume their income upon themselves, having lost sight of the spirit of sacrifice.

As much as anything else, this condition that obtains more or less among the people expecting Christ's soon return, has made me with my family desire to give ourselves for service in the mission fields. Such a time of prosperity and selfishness as this, is destructive to spirituality. I am convinced that a sum of money could be turned in to God's struggling cause in the earth by our brethren in America equal to what they are now giving if they would purchase less of the merchandise of this old world for their pleasure, which they could get along without, and which proves to them a worry and an injury, and brings upon the church a lethargy and dearth of spirituality. I say I fear these conditions and their influence upon me and also upon my family, and prefer to take a place with the humble, self-sacrificing missionary, trying to carry on his work with meager facilities and in poverty if necessary, knowing that the living God of heaven is with me.

World unrest is another reason why I want to go now. We are in the little time of peace, and the message that came to the people of Jerusalem keeps ringing in my ears: "Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matt. 24:16-18. Now, while we can, is the time to enter these field where there is a great harvest ready, fully ripened, to be reaped. We know that some are going to wait too long. Shall you? Shall I?

Our going was a voluntary offer of our services to go wherever God could use us best. His we want to be, and for Him we want to work as long as there is work to do for suffering and unsaved humanity. Because we believe with all our hearts in this message, and that God wants it to go to peoples of the Far East, we cannot do otherwise than respond. I have stood up many times with others when called upon to consecrate my life to God and His work in the earth, and when I did, I meant it. What I understood by such a response was that we stood ready to go wherever God wanted us to go, to give to His cause all that we had, without reserve, if His cause needed it, and we are willing to trust God for results.

The Lord has given my family and me health, for which we are very thankful, and we earnestly pray He will sustain us in the mission field. Health is a primary requisite for service in the foreign field, and every young man and woman, it seems to me, who is possessed of physical vigor, should seriously consider if he ought not to be a volunteer for the front lines of God's army of foreign missionaries.

We look forward with joy and gladness to labor in behalf of what we know to be the neediest countries in all the earth, to a living Christian experience as workers for God, to share the trials of those who must

labor in the hard places, and finally share the reward of those that God will claim as His own, and to whom He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

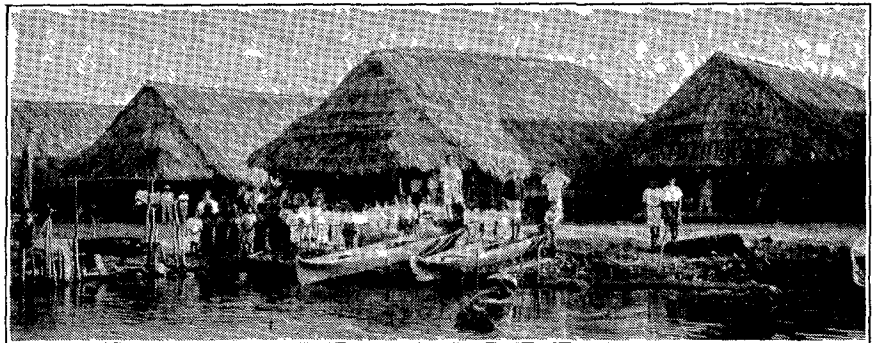
* * *

Thousands Waiting in Central America

W. R. POHLE

THE condition of the 1,400,000 people in the five nations that make up the West Caribbean Conference, appeals to us to send them the third angel's message. The Panama Canal, which has made our field the "crossroads" of the world, brings to this part of the tropics many peoples from distant lands. While walking along the streets of the cities, one may see hundreds of people,—East Indian, Chinese, American, Spanish, French, Greek, Negro, and the native Indians of these countries, together with representatives of still other countries.

The prosperity of the construction days of the canal brought seekers for United States gold. They came, bringing with them their vices and their sins. Those prosperous days of construction have gone, and many of those who came have gone also; but the canal, that great monument of modern enterprise, remains a blessing to all nations; and along with it remain also vice, superstition, degradation, and poverty. Against these common enemies the West Caribbean



Indian Village, San Blas, Mexico

Conference is making a strong campaign. We have ministers, medical workers, teachers, and Bible workers engaged in benevolent and philanthropic work in all these countries.

A training school at Las Cascadas, Canal Zone, has been established, and is preparing the native young people for service. During the past years most of the class work has been carried on in the English language, but we are now opening a Spanish department so that the Spanish-speaking young people may also have an opportunity of being trained for service.

Remember in your prayers and gifts this needy mission field lying so near your doors in the homeland.

* * *

"FATHER, take not away
The burden of the day,
But help me that I bear it
As Christ His burden bore
When cross and thorn He wore
And none with Him could share it;
In His name help I pray!"

* * *

EVERY failure teaches a man something, if he will learn.—*Dickens.*

Philippine Union Conference

C. H. WATSON

ABOUT 350 believers gathered at Pasay to take part in this session of the Philippine Union Conference, Dec. 18-28, 1924. Of these, 100 were delegates. The work in a number of the islands of the group, and in at least seven of the important languages of the Philippines, was represented by these brethren and sisters, and it was a real joy to meet with them. Day by day we came together in the chapel of the Philippine Academy with a determination to seek God, beseeching Him to revive and quicken us, that we might receive a fresh infilling of the Holy Spirit. And God put a new song in our mouths, filling us with joy in the Holy Ghost.

The need of simplicity and reiteration in presenting the word of God to the Philippine people brought home to our own hearts with forcible clearness the obligation and blessed possibilities of a Spirit-filled life. Our souls were deeply stirred, and as we yielded our lives afresh, the presence of God was wonderfully felt in our gathering. In words of simple testimony one of our Philippine workers expressed it, "We have a great privilege of being in this meeting, which the Lord also has attended."

Great indeed have been the triumphs of the truth in these islands. The membership has increased during the last four years to more than twice what it was at the end of the previous sixteen years. In 1920 it stood at 2,177, but in 1924 it numbered 5,279. This marvelous growth has been due largely to the faithful and untiring efforts of both foreign and Philippine workers, of those who are now in the field, and in no smaller degree of those who have labored in the past.

The gathering of these more than five thousand believers into the church has been accomplished by much prayer and sacrifice and physical endurance on the part of all, and surely all will share in the reward.

During these twenty years, tent efforts have been conducted, millions of pages of literature have been distributed, countless miles have been wearily trodden, bridgeless rivers and streams have been forded. Alike in tropical downpour or under the torrid sun, God's workers have wrought in faith and love, and we rejoice with them in the glorious results of their labor.

In the volume of work done during the last two years, it is noticeable that the home missionary department has acted a very important part. An effort has been made to engage the active interest of each church member in soul-winning work, and the results have been very gratifying. In the matter of reporting work done, good results have also been obtained. In some of the churches 100 per cent of the members have reported weekly. Indeed, two of the local missions were able to report a full 100 per cent of the church members engaged in active home missionary effort for the last quarter of the term, while the entire union has set us a world record of 89.6 per cent of the church members actively engaged in home missionary activity, and reporting to the mission. Churches have been raised up as a result of the work thus done, and the church members themselves have been greatly blessed and strengthened.

The circulation of a monthly magazine in the various dialects has been a decided help to our efforts for the Filipinos. The distribution of this magazine is now an important feature of our work in the Philip-

pines. At the beginning of 1924 the brethren decided to make each quarterly issue of this monthly magazine a colored number. This plan has met with remarkable success. From just a few thousand, the circulation has increased to more than a hundred thousand each issue, and God is graciously blessing it as a soul-winning agency. The sale of literature in these islands is nothing less than marvelous, both in volume and effectiveness. The colporteurs during the last twenty-three months have sold nearly a quarter of a million pesos' worth (\$125,000) of literature. This is about half as much as the total sales for the preceding fifteen years. A very strong work is being developed in this department. The colporteurs are happy in their successes, and the fruitage of their labors is to be seen throughout the islands in churches and companies won to the truth.

The workers, both native and foreign, in this interesting field face the future with great confidence, and have returned to their places in the field with new inspiration and greater zeal to accomplish still greater things for God. Already news has come that the tent efforts begun in the various missions are more than usually well attended, and the preaching of the word is with power. But we must not feel that all is being done that should be done at the present time in the Philippine Union. To properly meet the really wonderful opportunities to greatly increase our membership there, we should have many more laborers in the field. The Philippine Union Academy is training a large number of the young men and women of the land for service among their own people. The workers in the field who have been graduated from the training courses of this institution are having fine success. The foreign families, however, are altogether too few. There really should be a much larger force of both native and foreign workers; for opportunity beckons us to every part of the field. May the Lord of the harvest raise up the needed laborers and send them forth into the harvest!

The courage of the workers is good. They rejoice in the evidences of God's power in the work, and press on with eager hope for a still greater ingathering of souls in this new biennial period that they have just entered. Their faith reaches across the next two years to a doubled membership at the next union session, and we who were so richly blessed with them at their recent union meeting, firmly believe that in the goodness of God the church membership in the Philippines will number ten thousand in 1927. May it indeed be so. More recent reports tell of active interests. Crowded meetings, and large baptismal classes everywhere indicate that successful efforts are being conducted, while in one local mission ninety new members were baptized during the first week of March. God is doing a great work with the means being employed in this interesting field, and the workers are all of good courage. But present opportunities demand that more men and more means be employed in the Philippines as quickly as they can be turned in that direction. It has been a real inspiration to visit this group of islands, and witness the growth and vitality of the work. May the good Lord give largely of His Spirit for the gathering of a bountiful harvest from this part of His world field.

Shanghai, China, April 20, 1925.

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TRIFLES make perfection, but perfection is no trifle.
—*Michael Angelo.*

EDITORIAL

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

Evolution and Christianity

It is asserted by some evolutionists that so far as their experience and observation go, the study of their theory does not make students any less Christian than before.

Probably that is the case so far as concerns the experience of those who thus testify, but it is nevertheless true that the theory of evolution has been making serious inroads into real faith, not into the faith of the popular Christianity of the day, but into the faith of the Christianity of Christ and of the Bible.

The Christianity of Christ and of the Gospels and Epistles, is a highly spiritual religion, supernatural in its origin, character, and effects. Popular Christianity is only evolution applied in the moral and spiritual spheres, but lacking the power of the divine Spirit.

The doctrine of Christ as declared to Nicodemus was and is: "Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:3, 6, 7.

The same doctrine was clearly taught by the apostles. In 2 Corinthians 5:17 Paul declares: "If any man be in Christ, he is a new creature;" or as in the Revised Version, margin, "There is a new creation." To the same intent, in 1 Peter 1:23 we read of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Again we are told in 1 John 5:1 and 4: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him." "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

But as before remarked, the popular Christianity of the day is evolution as applied not only to material things, but to things spiritual. The Christianity of the evolutionist is not transformation, wrought by the divine power that in the beginning caused "light to shine out of darkness," as declared in 2 Corinthians 4:6, but is the theory that the race is able to save itself by the same slow process by which man is thought by some to have been evolved from the lower forms of life, without the intervention of a supreme intelligent power.

The religion of the Bible is supernatural and of heaven. That of the evolutionist is "of the earth, earthy." There is in it nothing whatever of the supernatural. It knows no creation, no miracle, no divine revelation, no virgin birth, no vicarious atonement, no resurrection from the dead, no ascension into heaven, and no visible, personal return of our Lord from heaven, as promised in Acts 1:10, 11.

The god of the consistent evolutionist is only nature deified. His Christ is only a human teacher of high moral principles. His faith does not rest in the merit of the Son of God made flesh, dying for man's re-

demption, but in his own ability to rise by his own power to a higher plane of existence and of service, to lift himself, so to speak, by his own spiritual bootstraps!

And yet even the evolutionist must admit that for thousands of years, humanity as a whole has been retrograding rather than advancing morally, spiritually, and intellectually. Discoveries and inventions there have been, but as compared with some of the great intellects of past millenniums, the best minds of today are only pygmies. This fact is no more strongly emphasized than by Mr. Arthur Brisbane, the most highly paid editor in the world, and a tireless protagonist of evolution. But even advocates of that theory must admit that evolution is not working now, nor has it worked within historic times.

True, under favorable conditions, the egg is transformed into a chicken, but it is a chicken, and nothing else. The divine rule declared in Genesis has never been successfully impeached; every seed, whether of plant or animal, produces after its own kind, and after its own kind only. Hybrids and freaks there have been and are, but no new species. C. P. B.

* * *

Ordination to the Gospel Ministry

"Lay Hands Suddenly on No Man"

"If I were only ordained, it would greatly increase my power for good. Others with no more experience than I, have been ordained. They evidently had a 'pull,' some friend to speak for them. I do not have any such influence to work in my behalf, and so my case is passed over from year to year."

It was a young man engaged in conference work who uttered these words to us in a confidential conversation some years ago. As we have never betrayed his confidence, nor shall we do so, we do him no injury in using his words as our text.

We have thought of his statement many times. We have wondered if it is true, as he charged, that young men are ordained in the Seventh-day Adventist Church to the gospel ministry simply because they have a "pull" in the committee, some influential friend who urges their claims; and we have wondered if young men were being ordained to the gospel ministry of the Seventh-day Adventist Church who used influences of this sort to accomplish their purpose.

We cannot believe it is true in either case to any appreciable extent. We believe this young man with whom we were talking looked at the question from purely sensitive considerations, and that his viewpoint was colored by his own disappointment. We have served on conference committees, and on committees on credentials and licenses many times, and so far as our observation extends these committees have always been exceedingly careful to weigh in the fear of God the evidences pointing to ordination to the Christian ministry. And we believe that this should always be done most conscientiously. Personal likes or dislikes should not count in the equation, nor should friends of candidates be permitted to influence to unwise decisions.

Qualifications for Ordination

The Scriptures of Truth are not silent as to the qualifications which one should possess in entering upon the gospel ministry. These qualifications are given in considerable detail in the instruction which the apostle Paul gave to Timothy. We read them as follows:

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3:1-7.

These qualifications apply particularly to the character to be possessed by those who are set apart to this sacred work. Both of the epistles addressed by the apostle to Timothy contain much instruction as to the spirit of study, of application to labor, of earnestness in prayer, of exemplary life before the believers, of the exercise of good judgment, which should be possessed by the Christian minister. These epistles can be often read with much profit, not only by young ministers, but even by those who have grown gray in service. They place before the Christian minister high ideals, the realization of which he can never attain except in Christ Jesus, because they reach even unto perfection. Possessing this character and imbued with this spirit of which the apostle speaks, no young man will endeavor to set in operation influences to bring about his ordination as a gospel minister.

Why Ordination Is Sometimes Delayed

It is proper that the young preacher should desire the full realization of his ideal. We do not believe it is sin for him to cherish the hope that sometime he may receive recognition and be accorded all the privileges which belong to a fully accredited minister of Christ. But if God has truly called him to His work, and if the spirit of the Master actuates his life and labors, he will await patiently God's own time in obtaining this acknowledgment on the part of his brethren.

It has been truly said that when one is called to preach, his brethren will know it as well as the one called. We believe this is true, as a rule. The young preacher may feel that he has given full proof of his ministry, but he may not be the best judge of his own qualifications. His brethren may not feel this same conviction. They may see that there is needed in him the acquisition of certain traits which he does not possess; that possibly he needs to develop stability and steadfastness; that he needs to take life more seriously; that he needs to cultivate the traits of economy, or to develop a spirit of sacrifice, or in some other way measure up to the standard required in one entering upon this work.

The apostle Paul was not willing to connect Mark with his work of evangelism because of the young man's instability. He had not learned to stand under trial and difficulty. We are glad the record reveals, however, that he made up his lack, because the apostle Paul directed in after-years that Mark should be sent to him, because he was "profitable" to him "for the ministry."

Counsel to Young Preachers

And so let us say in conclusion to the young men connected with this movement, who have held for one or more years a license to preach, and who are looking forward to the time when they will receive ordination, Give full proof of your ministry. In the words of the apostle:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:12-16.

"But thou, O man of God, . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:11, 12.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. . . . Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 2:15-24.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

Trust God for the Outcome and Bide His Time

Commit your way unto God. Let Him shape your experience. Leave it to Him to impress the minds of your brethren. Do not use any human influence to bring about your ordination. Do not agitate the question. Labor patiently and faithfully in the fear of God, fulfilling the holy commission with which He has called you. By pursuing this course you will have the satisfaction of knowing finally, when you are ordained, that it has been the confirmation of a true call to the gospel ministry. God has shaped it about in His own way, and in this you will find blessed satisfaction.

In the meantime, while you are patiently waiting, God will take care of your influence. He will enable you to do just as great a work for Him as if you had received ordination.

How blessed it is in our experience to be able to realize that God leads at every step! Our times are in His hands. He will shape the destiny of our lives if we will permit. We do not have to plead our own case nor look out for our own interests. He regards our cause as the cause of His own children, and if we will but trust Him with all the heart, He will lead us over the path that is best for us to go, and enlarge our field of usefulness and our opportunities for service according to His infinite wisdom and our ultimate good.

F. M. W.

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"HAWTHORNE compares Christianity to windows. Viewed from without, it is impossible to gain the slightest conception of the beautiful forms and radiant colors manifest to those who look at them from within."

STUDIES IN ROMANS

XII. "For Our Sake Also." Romans 4:13-25, A. R. V.

MILTON C. WILCOX

Questioning the Text

1. THROUGH what did the promise of the heirship of the world come to Abraham?

"Not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith." Rom. 4:13. Note 1.

2. What would be the effect of heirship through law?

"If they that are of the law are heirs, faith is made void, and the promise is made of none effect." Verse 14.

3. What only can sinful man receive through the law?

"The law worketh wrath; but where there is no law, neither is there transgression." Verse 15. Note 2.

4. Therefore of what must be the promise?

"For this cause it [the promise, the heirship] is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also, which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before Him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were." Verses 16, 17. Note 3.

5. What is said of Abraham's experience?

"Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be." Verse 18. Note 4.

6. How did seemingly adverse conditions affect his faith?

"Without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform." Verses 19-21. Note 5.

7. How did God regard such faith?

"Wherefore also it was reckoned unto him for righteousness." Verse 22.

8. What was in God's purpose in passing on this recognition of his faith?

"Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead." Verses 23, 24. Note 6.

9. What has Christ accomplished for us?

"Who was delivered up for our trespasses, and was raised for our justification." Verse 25. Note 7.

Notes on the Text

1. "Not through the law." That is, not through the works of the law, what man can get out of the law. (See chapter 3:28; 4:2.) It cannot be too clearly seen that all *our works* for salvation are vain. God's promise is for faith.

Abraham and his seed. Abraham's seed included One who was "before Abraham," and it is pre-eminently through Him — Jesus — that the heirship comes. This is foretold in the oath of promise to Abraham: "Thy Seed shall possess the gate [place

of power and authority] of His enemies." Gen. 22:17. "And to thy Seed, which is Christ." Gal. 3:16. This is not a fleshly seed of one nation, or the fleshly seed of any nation; but the spiritual seed of "many nations," the "sons of God, through faith, in Jesus Christ." Gal. 3:26.

"*Heir of the world.*" How much does it include? The ancient promise said, "Look now toward heaven, and number the stars, if thou be able. . . . So shall thy seed be." Gen. 15:5. The oath of promise said: "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore." Gen. 22:17.

2. "*Worketh wrath,*" always and forever, to the transgressor. What a rebuke to the antinomians in the last clause, "Where there is no law, neither is there transgression," and hence no Saviour is needed. But the whole world teems with transgression, sin, and death, and therefore God's law stands. If you wish it to continue to condemn, let the Saviour go. If you wish it to be a blessed witness of the genuineness of the righteousness of God by faith, believe. Rom. 3:22.

3. "*That the promise may be sure.*" No one can win the divine by works. In God's plan it is open to all by faith; for all may yield to God if they will, and all may believe.

"*The father of us all before Him.*" Read, leaving out the parenthesis, Abraham is not the father of all believers from a human point of view, but he is before God. Abraham is the great type whose implicit faith all must follow, and through him came Jesus Christ, "the everlasting Father" of all reborn, regenerated men. Isa. 9:6.

"*Calleth the things that are not, as though they were.*" "*Calleth*" is used in the sense of *nameth*. To all human evidence a thing may not be, yet in God's purpose it is; for it will be.

4. "*In hope believed against hope.*" Abraham saw no natural evidence on which to base a hope for a son of his own. First, therefore, he thought Eliezer his servant would be his heir. He evidently hoped in that. But God's word said Abraham's own seed would be his heir. Abraham believed that. Then his hope centered in Ishmael; but God set that aside; the true heir must be of the lawful, free wife. He believed God and hoped against all his hopes of the past, on the naked word of God. And through God's promise of a son not seen as yet, was to come the star-numbered multitude.

5. "*Without being weakened in faith.*" He considered all the difficulties. One's faith might have no reason to weaken if the difficulties were not considered. But Abraham faced them all, considered all, — his own age, the age of Sarah, — how could a son be born? For such a purpose they were as good as

(Concluded on page 13)

History Repeating Itself

G. W. MORSE

WHEN we consider the large and strong array of prophetic evidences pertaining to the first advent of the Messiah to this earth, we are perplexed to understand why He was not received by the Hebrew people.

A study of the Jewish Targums helps to solve the mystery. The Targums, as we know, were dissertations by the rabbis, extending over a long period of time. The nature of these dissertations was, quite largely, by way of pretended interpretations of the Old Testament Scriptures, especially of the prophecies. The word "Targum" is of Chaldean origin, and signifies "interpretation."

At first they were given as oral, extemporaneous instruction. In the course of time they were committed to writing, and constituted important and regular studies by the people, very much as modern Bible commentaries and expositions are studied at the present time.

As we now read the Targums, we are forcibly impressed with their fanciful character. The authors evidently allowed their imaginations to run wild, and all sorts of strange vagaries appear.

As an example of the characteristic that has been mentioned, I quote herewith an extract from what was called the "Jerusalem Targum," in which the writer gives his ideas regarding the events that would occur in connection with the coming of the promised Messiah:

"How beautiful is the King Messiah, who springs from the house of Judah! He girds His loins, and descends, and orders the battle against His enemies, and slays their kings and their chief captains; there is no one so mighty as to stand before Him. He makes the mountains red with the blood of His slaughtered foes; His robes, dyed in their blood, are like the skins of the purple grapes." "The beasts of the field will feed for twelve months on the flesh of the slain, and the birds of the air will feed on them for seven years." "The Lord will revenge us on the hands of Gog. At that hour will the power of the nations be broken; they will be like a ship whose tackling is torn away, and whose mast is sprung, so that the sail can no longer be set on it. Then will Israel divide the treasures of the nations among them—a great store of booty and riches, so that, if there be the lame and blind among them, even they will have their share."—*Quoted by Cunningham Geikie, in his "Life and Words of Christ," pp. 57, 58, "Signs" edition.*

In numerous instances in the Targums the idea was

advanced that the remarkable manifestations of the Messiah would result in the conversion of the heathen, and that all nations of the earth would eventually become His adherents.

The long-continued teaching of the Hebrew people of these and similar errors was responsible for their refusal to accept of Jesus as the Messiah when He came into the world as He did. The conditions and circumstances of His advent and subsequent life and activities, were so materially different from their preconceived ideas that they were completely blinded to the evidences of His divinity. And so they rejected Him.

The Repetition of History

At the present time the world is full of "Targums"—ecclesiastical dissertations regarding the events connected with the second advent of the Saviour to this earth. It is really astonishing to note the extensive array of theories, interpretations, and programs that exist at the present day and the great multitude of publications concerning this all-important subject.

It is manifest that they cannot all be true. It is possible that all may have some truth, be it ever so little. Perhaps we are not warranted in saying that any of them are wholly free from defects. The testimony of the Scriptures must be the test of accuracy.

A somewhat numerous class of people maintain that the Jews are to gather in the land of Palestine, that the Messiah will appear there to them, and that they will accept Him as their leader, and a great evangelizing campaign will be inaugurated that will ultimately result in the conversion of the unbelieving and sinful world.

There is certainly a very strong resemblance between this theory and that of the Jewish people before referred to, concerning the developments that were to succeed Christ's first advent. History is thus repeating itself.

These considerations very strongly emphasize the importance of accuracy in any proposition pertaining to the second advent of Jesus Christ. As never before, the world is being flooded with error upon all features of the plan of salvation, with a view of deceiving, if possible, the very elect.

De Land, Fla.,

"Preach the Word"

G. A. ROBERTS

"In Season, Out of Season"

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: *Preach the word: be instant in season, out of season.*" 2 Tim. 4:1, 2.

"Preach the word." Be instant to preach the word "out of season." Why are we admonished to be instant in preaching the word out of season as well as in season? This naturally brings to our minds the question, When is it "out of season" to preach the word? It also raises the question, If there is a time that is "out of season" to preach the word, why did Jesus inspire Paul to tell us to be instant to do it at that time? The answer to these questions is obvious,—there is no real time when it is out of season to preach the word. That time only *seems* to exist and that in the minds of timid or uninformed

or unfaithful persons, and the dear Lord, anticipating such a possibility, has told such that if perchance they should find such a time, they should at that very time be instant to preach the word. 2 Tim. 4:1, 2. Jesus thus employed the force of the paradoxical in His teaching.

Holy Writ is replete with examples of those who preached the word at times that seemed "out of season." Witness the night meeting of Nicodemus with Jesus. Nicodemus could have heard the words of life any day, but was too proud to be seen in the congregations of Jesus, so took the precious hours that Jesus rightfully should have had for rest, to seek from Him information. He sought Jesus truly at an "out of season" time, and Jesus did not disappoint him.

Witness the word of Jesus to the fishermen as they brought in their nets full of fish,—seemingly the worst possible time to leave their work. Jesus calls men today in much the same way. And many put the matter off for a more convenient season, as did Festus, saying, "I cannot heed the call just now, it is out of season." The calls are *not* "out of season;" men only consider them so.

Witness the scene when Jesus said, "Father, forgive them." Surely His enemies had had many opportunities to know the way of eternal life, and yet at the very time when (to human judgment) they had filled up their cup in putting to death the Son of God,—seemingly a time as far "out of season" as one could conceive of,—He prayed, "Father, forgive them," and in that prayer preached the spirit of the word.

But why multiply instances? There is Stephen's "Lay not this sin to their charge;" the angel pausing to deliver the loving message, "Tell His disciples and Peter," though He had not yet ascended to His Father, and the heavenly hosts were waiting to welcome Him home; Daniel's three prayers a day, in the face of the king's prohibition; and a multitude of other "out of season" instances that could be mentioned.

This "out of season" way in addition to the "in season" way is the only way we can ever really measure up to the commission, "Go ye . . . and preach the gospel to every creature," for this Heaven-appointed commission of sacred responsibility demands of us, in no uncertain terms, the very best there is of us at all times and under all circumstances. When thus, under God, we throw ourselves into the breach of the world's great need, we shall rejoicingly join with Paul in saying, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2 Cor. 2:14.

The example of Jesus in preaching the gospel at midnight to a lone, proud, doubting stranger; of effectively preaching the word to a miserable thief while hanging on the cruel cross; of sending the cheering word of gospel greeting and invitation to Peter when, in our eyes, Peter deserved censure and severe, drastic disciplinary treatment, should convince us that, under any circumstances, however forbidding, we, His ministers, are to be instant to preach the word. A tent in the summer, possibly a hall, a church, or a cottage in the winter, but, brethren, let us be instant to preach the word.

Wesley, Moody, and others of the early gospel preachers averaged from one to three sermons a day during the time of their active labor. Is our message less important? Do we have more time, more years, to do our work than they? or has Satan stolen a march upon us, and filled our time and our hearts with other less important things? If preachers would preach, they would soon become better preachers. There are too many *seventh-day* preachers hovering over the churches, and not nearly enough *seven-day* preachers, preaching daily to those who know not the truths of the Bible. If preachers would adopt Christ's methods, they would be able to attract and hold large congregations in this, our day, as He did in His day. He went about preaching the word, not only on the seventh day, but every day.

O that our army of men might be "instant in season, out of season," to preach the word. The work would quickly be finished. *Where are the volunteers?*

Led Into the Sabbath Truth

At a meeting in Budapest, Hungary, one of the brethren told the story of an aged sister, over eighty, to whom the blessed hope is very precious. The first year of our Week of Sacrifice for missions, she heard of the shortage of funds and the danger that some of the missionaries might have to return from the fields, and she said:

"That must never be. That will mean that the spread of the gospel will be delayed, and Christ's coming will be delayed. I am feeble; I need only my bed. All else of my furniture will I sell to keep the missionaries in the field."

So she had her friends sell her other furniture, and gave the money—7,000 crowns—as her Week of Sacrifice gift to hold the missionaries at their soul-winning work.

As we at the Budapest meeting were thanking God for her soul-inspiring faith, one of the brethren told me her story as follows:

"This good old sister of ours began to keep the Sabbath before ever she knew of Seventh-day Adventists. She had been a Baptist, and evidently was a godly woman in that experience. About thirty years ago in a dream she was powerfully impressed with the necessity of a deeper experience on the part of Christian people. She was impressed that they ought to confess their sins and wrongs in the church, and seek God for forgiveness, and for His grace for deeper consecration.

"She talked of this burden of her heart, confessing her sins and urging others to do likewise. Her Baptist associates held that women should keep silence in the church, and finally asked her to withdraw from church communion. She sought God in this experience, and studied her Bible more earnestly. As she prayed for light and studied the Scriptures, she found the Sabbath truth. To find it was to follow it, and when Elder J. F. Huenergardt went into that part of Hungary, years ago, he found an earnest Sabbath keeper who gladly accepted the advent truths which go with the message of Sabbath reform in these last days."

W. A. S.

XII. "For Our Sake Also." Romans 4:13-25, A. R. V.

(Concluded from page 11)

dead. But God had said the son would come, and God was infinite in knowledge, wisdom, and power. He wavered not as the high walls rose before him. God had promised: God was able to perform. What wonder God reckoned it unto him for righteousness? He was in harmony with God.

6. "*For our sake also.*" Sinful souls, bound and held by the cords of your iniquities, this is written for your sake. God will reckon your faith for righteousness. Brother, you may have often failed, habits stronger than steel may hold you, there may be no human help in your surroundings, and to human eyes the way may be dark and destruction certain. Do not despair. God wants to save you. He gave His only begotten Son that He might save you. Jesus died for you. You can do nothing yourself. Then believe on Him who justifies and saves. Your faith will be reckoned for righteousness, and His life power will enter into your soul. Our Father in heaven raised Jesus from the dead; He can also give life to those who are dead in trespasses and sins, and He will give it to you in response to your faith.

7. "*Delivered . . . raised.*" He died for our sins. He was raised for our justification—more than pardon. Justification means making righteous, imparting His own life to us. What more can God do for us? Cannot we in fullest confidence yield all to Him?

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

At the Crossroads

AN old man sat at the crossroads
On a stone by the village street.
He was weary and worn and travel-stained
And faint from the dust and heat,
And his gray head drooped as he sat there
With hunger and travel spent,
While the noonday throng went hurrying by,
On their homeward journey bent.
And I passed by with the others
In that heedless current caught
That recked nor cares for the stranger poor,
Nor the homeless wanderer's lot.

But the picture left its image;
I could not drive it away,
And I thought of One who would surely have
paused
Had He been in the crowd that day.
How His eye sought out the outcast,
Who was barred from his fellow's door,
How He gave His hand to the woman shamed,
And bade her sin no more.
I saw Him kneel by the leper,
As he shuddered and cried, "Unclean!"
And health and joy and manhood came
At the touch of the Nazarene.

They are sitting there at the crossroads,
Weary and faint — alone,
There are many bowed with a sinner's shame,
Or a shame that is not their own.
It may be a friendless orphan,
Or a slave in the thrall of drink —
Your path may lead to a happy home,
And his to the river's brink.
The wretched, the weak, the burdened,
The pilgrim with wayworn feet,
They are sitting there as the old man sat
At the place where the crossroads meet.

Oh, linger a bit at the wayside,
And let your heart be heard,
As it bids you pause by your brother man
And give him a cheering word.
For the life that loves is lovely
And the soul that gives expands,
And the heart that warms to a brother's need
Is like to the Son of man's.
And the meed will be right royal,
When He says to you and me,
"Inasmuch as ye did for the least of these,
Ye have done it unto Me."

—F. C. Wellman, in the Christian Herald.

Our Words and Manners

EDWARD ERTEL

"PLEASANT words are as a honeycomb, sweet to the soul, and health to the bones." Prov. 16: 24. Here is a promise which God is pleased to fulfil to those who will comply with His Word. We are not to understand that pleasant words alone will produce health in those who do not regard the laws of health in other lines, but they contribute to health.

Just think of the good that is being done by the people who are pleasant in their manners, and who speak pleasant words. Just think of the mighty influence they exert for righteousness and truth.

"A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15: 1.

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

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25: 11.

"A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it." Prov. 15: 23.

But there are times when it is right to reprove or rebuke our brother, because of some wrong deed or fault. This should be done in the spirit of meekness according to Galatians 6: 1. In James 3: 6 we are told that "the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

Many of us look back over our past lives with sorrow and regret because we have spoken words which stirred up anger, and which proved that we were not true representatives of our Lord. So it

behooves us to be careful concerning our words. It is often better to be silent than to speak. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10: 19.

It is often considered right to have fun and a good time, but we should heed the admonition given in Ephesians 5: 4, and refrain from foolish talking and jesting. And let us remember the solemn words of our Lord in Matthew 12: 36, 37: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

* * *

A Christian Home

G. B. THOMPSON

THERE is nothing more beautiful than a Christian home, where words of kindness and love are spoken. Impatience is found in so many homes. The story is told of a little girl who, when dying, artlessly said, "Mother, will there be room among the angels? You know I have always been in your way." The poor child had been told, and felt, that she was in her mother's way in the home. What a sad condition this reveals, and it exists in many homes where love does not dwell, the place above all others where it should be found.

It was Josh Billings, I believe, who said, "I am resolved that nobody shall beat me in kindness, so long as it remains as cheap as it is." This is surely a grand resolution. A kind word does not cost any-

thing. It is as easy to speak as a cross, unkind one.

A loving wife, looking at her dying husband, said to the brother who was holding his hand, "Those lips never spoke an unkind word to me." What a testimony this was. She might have testified that from her husband she had received a house and land, but to have the testimony borne, "He never spoke an unkind word to me," is worth more than houses and land. The scolding, fretting, nagging, grumbling, teasing, faultfinding, have changed many a home which should have been a paradise, into a den of trouble.

Christianity is love; and if love is not manifested in the home, as revealed in patience, kindness, serenity, humility, courtesy, unselfishness, good temper, and loving sincerity, that home is not a Christian home. Where there is love in the home, all these things will be seen in the life. "Have fervent love among yourselves," is the injunction of the inspired writer, and in no place should this be manifested more than in the home.

We should seek to draw forth the love of wife, sons, daughters, and other loved ones. We should express our affection in loving words while father, mother, and other loved ones are living. Don't have a kind of silent love.

A young man standing by his dying mother said, "She has been a good mother to me." Opening her eyes, she asked, "Why did you not tell me that before?" Why, indeed? Through all the years she had helped her son, cooling his fever when he was sick, but he never told her he loved her.

Love comes from God. He is love. It is not attained by efforts of our own, but is obtained from the Lord. It is shed abroad in the heart through the Holy Spirit. "If ye keep My commandments," says Christ, "ye shall abide in My love." John 15:10.

* * *

The Butterfly's Wings

BUTTERFLIES are often compared to flowers, because of their wonderful and beautiful coloring, and because they are both summer products.

But there is a still better reason than similarity in color. It may be news to some of you who have not examined these tiny creatures, that the male butterfly has a faint, though distinct scent. If you brush your finger over the wing of a common white butterfly, you will find it covered with a fine white dust which gives off a delicate perfume of lemon or balsam. As a rule, the duller a butterfly's color, the stronger his scent—perhaps a compensation from nature. Some of the dull-colored night butterflies or moths have a quite strong odor.

Removal of the dust leaves a noticeable bald spot on the wing; and when we come to examine the dust under a microscope, we find it of more substantial composition than we ever could have suspected with the unaided eye. In fact, it is made up of countless scales,—the real coloring of the wings,—for without the scales the wing is as transparent as that of a wasp or bluebottle.

The scales are laid on the wing in much the same way as the slates on a roof. But in spite of the exquisite shape and coloring, they are so tiny that the scales on the wings of a single butterfly would outnumber all the slates on the roofs of the houses of a good-sized town. When you consider that each must be arranged according to its color, in order to give the wonderful patterns that the wings display, you

will obtain some idea of the wonders of workmanship in a butterfly's wings.—*L. E. Eubanks, in Our Dumb Animals.*

* * *

Economy for Jesus' Sake

MRS. D. A. FITCH

"We should be a plain people," is a quotation from the "Testimonies." Therefore any article of attire which detracts from this plainness should be discarded. This may consist of rings, pins, or other jewelry. It may be conspicuous ribbons, ruffles, embroidery, laces, and even neckties. Hat ornaments come in for their share of condemnation.

Scores of homes are overly furnished, thus not only incurring unnecessary expense, but requiring constant care. Brethren, sisters, before purchasing more, please count the cost in the light of the need of missions, and think well as to the possibility of foregoing the purchase.

No doubt hundreds of dollars are spent by Seventh-day Adventists for cosmetics, face powders, and the like. Instead of being beneficial, they are frequently harmful. Better, much better, improve the complexion from the inside by the practice of health principles. What these cost, if invested in Bibles and other good literature, would cheer hearts and brighten faces in dark lands where souls are waiting for the help you can give. Why not?

Are you sure you are conferring a real favor on the bride and groom by the costly presents you make them? The moral may be pointed if I repeat a conversation I heard some years ago.

"If you owed a newly married couple a grudge, what present would you make them?"

"I don't know. What would you do?"

"I would present them with the best and most expensive table I could find."

"It does not seem that would be paying off a grudge."

"Certainly it would. It would keep them always in debt trying to have things to match."

It might be well to think of this phase of wedding, holiday, and birthday presents, and let missions come in for the larger share of what you might spend were you not a Seventh-day Adventist.

I should like to quote the "Testimonies" in regard to the multiplication of pictures of these mortal bodies. To be sure, many are not very expensive, but recall the story of how a penny tract was once the means of 1,500 persons' becoming acquainted with the gospel.

In many families, time is used in the unnecessary preparation of food, which might be spent in doing missionary work. Too expensive materials, too great a quantity, too great a variety, and in many ways much unnecessary time and money are used.

Are you able to tell how much money would find its way into the treasury of the Lord were all who are looking for His return to pay in an honest tithe of *all* their increase? Do I not owe to the treasury of God a tithe of all values that are an increase to me? The amounts may be small, but remember that God can use little things, else He would have no use for us.

Are we in any haste to see Jesus come? Are we in any haste for the resurrection to occur, when our loved ones who, by the exercise of faith in Jesus, are entitled to a part in the first coming forth, shall arise from their graves to meet Jesus and *us*? Shall we not be characterized by our simplicity of life and our economy for the sake of the cause we love?



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.)

Then What Can We Do?

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." 1 Cor. 9:26.

Last week we were still talking about dancing. As I think about it now, it seems to me I can almost hear a chorus of voices saying, "Then what can we do? Must we always be solemn and sad? Must we act as we would have acted on the day Jesus was crucified? Can't we ever have any fun?"

Now, no one may ask these questions, but for any who may, I want to add this further word.

It is not necessary to be sad. Neither is it necessary to be happy. No emotional state is necessary. Emotion is a by-product. The necessary thing is the new life which springs from the presence of the Holy Spirit in the soul.

But as a fruit of the new life a Christian will be happy. He will rejoice and be at peace in the knowledge of sins forgiven. He will be filled with an inner warmth which the word "joy" is too weak and narrow to express, and which is more than an indefinite tenderness of spirit. It springs from a sense of the preciousness of Jesus and the sweet, abounding life that is ours in Him.

But a Christian is sad, too. Under the softening spirit of Christ his heart is made sensitive to the wounds of the world. He cannot go into his own garden and find pleasure among its "sheltered flowers," and be unmindful that "the wild grass, to the horizon, is torn up by the agony of men, and beat level by the drift of their lifeblood." Neither can he look upon Jesus, his Beloved, dedicated to the agonizing work of recovering the lost, and have much disposition to eat, drink, and be merry. Here is the source of the compulsion which drives men through the earth and brings them to their knees in mighty cries to God for the winning of sinners from destruction.

At bottom, the question is one of spiritual perception. A blind man can jest and revel in the presence of the dead. A deaf man can sing a frivolous song while behind him a friend is being torn to pieces by wild beasts. You cannot imagine a man in possession of his sanity and his senses doing that.

We are not in position to consider the question of pleasure reasonably until we have our eyes anointed and our ears unstopped. Not until then can we have sufficient appreciation of values to act with good sense. We are getting at the matter wrong end to, unless we begin with a genuine experience in spiritual things.

Paul had the right order of things when he said:

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:10.

Unless we know Him and the power of a new life, what is the use of talking about the fellowship of self-denial and crucifixion for the sake of souls whom we cannot bear to see lost? How can we know anything about the larger battles of the kingdom and the burdens which press the heart of Jesus—what can we feel of the closer intimacy of those dedicated souls who drink His cup and are baptized with His baptism, except as we are admitted to the

high and terrible hill of sacrifice through the gate of personal acquaintance with Jesus and rebirth into the life that is in Him and in Him only?

It is this that gives the life of the Christian definiteness and direction, and makes it something more than a race without a goal, and a fight with no certain objective.

The Christian life is not an appropriation of all that is good and a rejection of all that is wrong. A life-saving crew has no business listening to a symphony orchestra while a vessel is on the rocks. Neither has a Christian any business to seek his own pleasure at any time, while he faces the perpetual emergency of this present life.

There can be but one justification of any entertainment or diversion, and that is that at the moment there is nothing which will contribute more to the salvation of souls or the hastening of the kingdom of Christ.

It does not follow that we must be continually keyed up to high tension or running about in frenzied activity. We may best serve the kingdom by occasional heavy blows with breathing space between. We may accomplish most by spending whole days in study and meditation, and occasional times of relaxation and recuperation of nerve force. The kingdom may be hastened by putting ourselves for a while in a position where the mind will be shifted from its stress and relieved of its strain. In all this we must be reasonable, sensible, and wise. We must fight a calculating, well-considered fight, not beating the air, not wearying ourselves for naught.

But we must bring ourselves to realize that everything we do must be a part of the fight. We are never on leave of absence. We are not spending part of our time under arms, and part under a flag of truce with the devil. There is no truce. There is no laying down of arms until Jesus leads us home from the last campaign, and we join the battle-scarred legions of all the wars under the flag of victory before the throne of God.

The hastening of that day is our business here. We have no other business. The supreme test of any use of time or energy is the bearing it has on that one objective.

We are fighting the last engagements of the war. It is no time now for poor marksmanship or fraternizing with the enemy.

CHESTER A. HOLT.

* * *

Renewed Daily

ROBERT COWDRICK

DESPITE the cold, the rain, the snows, and the wintry winds, the evergreen pine not only retains its foliage, but flourishes right through the winter. The Christian should be like that. God has made it possible for every child of His to appropriate just that strength and life-giving power that enable the Christian to retain his experience in spite of the coldness of those in whose environment he is, and in spite of all the storms of life.

Under the pine, however, may be seen an abundance of cast-off needles. Notwithstanding the fact that the tree remains green, it does not content itself

to be perpetually clothed with the same garments. Gradually these old needles are released, and new ones take their place. But at no time is the tree barren.

Thus does the Christian "die daily." However bright and successful may have been our experience yesterday, God does not intend that we shall depend on that for a victorious life today. Each day we must relinquish our hold on yesterday's experience, and accept the new life God has promised with the daily consecration. God has made ample provision for a new experience to be obtained without the sad experience of growing cold and indifferent.

* * *

How I Maintain My Christian Experience

I AM not perfect — far from it — but the victorious life is my aim and goal, and I am striving to make each day a little better than the one before. Before I decided this, I had drifted till I was in a very dangerous state. I realized it, but somehow I didn't know how to make the start. I needed some one to teach me, but no one did. Finally I found it myself, and very simple it is. It is all contained in a few paragraphs in "Steps to Christ:"

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair.

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

"Desires for goodness and holiness are right as far as they go; but if they stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians.

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—Pages 47, 48, *pocket edition*.

"In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact, you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. Do not wait to *feel* that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'—Page 51.

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because *He has promised*."—Pages 49, 50.

"It is so if you believe it." I just took this, and believed it. Well, after gaining this experience, the next thing to do was to keep it. I found the best way to do this was to take an hour in the morning to study the Bible, read from some good book, and have

prayer by myself. I sincerely believe that if this were done faithfully every day, we should have an experience far beyond any we dream possible. I confess that I have not been so faithful as I should. But I found this out — when I did, I was strong; when I didn't, I was weak. Some of the books I have read that have been a great help to me are, first of all, "Steps to Christ" and the Bible. Then I read "The Life of Victory," "The Life That Wins," "Thoughts From the Mount of Blessing," and now I am beginning "The Desire of Ages."

Here is a list of six things which have helped me in my everyday life:

1. Bible study — morning watch.
2. Meditation.
3. Secret prayer.
4. Active warfare against sin — a moment-by-moment surrender to Christ.
5. Right associations.
6. Active for Christ.

C. A. H.

* * *

It Must Be Real

"Who are these people?" I asked of the man next to me in the scattered and not too select crowd on the street corner.

"I don't know," he answered. "That man in gray is a Moody man, I think. I don't know the fellow preaching. That woman standing by the Moody man used to be a dope fiend. She was an actress. How's that? No, I don't know her. She comes down here on the street and preaches Sundays. I've heard her tell about the dope and how she got over it. There must be some reality about it, or she wouldn't come down here on the street and talk."

I looked at the man curiously. The remark came as a surprise. He was not very prepossessing — a regular bum, you might say. But that was the way a personal testimony of the saving power of Christ appealed to him. I wouldn't want a better testimonial for any man's preaching.

"Well," I said, as I prepared to move on, "they are good people."

"Sure," he said.

As I worked my way out of the crowd and passed down the street, I thought of the statements:

"It will revive faith and encourage hope in the hearts of God's people to recount His past dealings with them. . . . This is the testimony we want to bear, and it is an uplifting testimony. It is the testimony the people need everywhere."—Mrs. E. G. White, in *Review and Herald*, March 19, 1895.

"We meet together to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our aspirations, our hopes, and gathering strength, and light, and courage from one another."—*Ibid.*, May 30, 1871.

"All have not the same experience, and the same exercises in their religious life. But those of diverse experiences come together, and with simplicity and humbleness of mind talk out their experience. . . . A simple relation of such experiences gives light, strength, and knowledge that will aid others in their advancement in the divine life."—*Ibid.*

"Eternal life is a matter of tremendous moment; and if those professing Christ can testify by words and actions to the love of Christ, and can have the divine witness of the Spirit to their testimonies, sinners will be convicted."—*Id.*, Aug. 28, 1879.

There evidently are some very good reasons why we should speak for Jesus at every opportunity, aside from the victory and blessing we hope to gain for ourselves. And when we hold back, we may have more than our own personal loss to account for.

C. A. H.

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.

PROVIDENCES OF THE COLPORTEUR WORK

Just as "they that go down to the sea in ships, that do business in great waters," see the works and wonders of the Lord, so do our colporteurs witness the providences of God on behalf of our literature ministry. If our faith has grown weak, and we fail to see God working in behalf of His cause, the canvassing field will provide us with substantial evidence that God still cares for His work in the earth, and is daily revealing Himself to the faithful colporteur.

Here are three simple experiences which show clearly how God cares for—

1. The personal welfare of the colporteur.
2. The successful presentation of our books and the overcoming of prejudice.
3. The seed sown.

In the first instance, one of our colporteurs had been experiencing difficulty over the tithing question. On receiving the gift of a wallet recently sent out to our "regulars" by the publishing house, he solemnly promised to set aside the Lord's tithe in the pocket provided for this purpose. The first lady he canvassed ordered a book, and in paying a five-shilling deposit gave him eight threepenny pieces! That day our brother took just eight orders, on which deposits of half a crown were paid, the tithe of which was three pence on each deposit. Each time he received the deposit, Brother — put his threepenny piece into the Lord's pocket, and by the time he had used up all his threepenny pieces, he had learned a lesson that will doubtless stand by him for life.

On the way the Lord stands by the side of our colporteurs, and influences the prospect. Brother Rowland (one of our leading colporteurs) reports an incident this week that has considerable significance. He had sold a copy of "Daniel and the Revelation" to a man on whom he called again with "Bible Readings." Asking how he enjoyed his book, Brother Rowland was surprised to hear the man say that, on the contrary, he had already burned it.

Realizing that this was a case needing special treatment, Brother Rowland took a little extra time to give the man a brief study on the prophecies of the Bible and their purpose. At the end of the study, the man was ready to order a copy of "Bible Readings," and before the interview con-

cluded, Brother Rowland had a promise that he would order another copy of "Daniel and the Revelation" to replace the one he had burned. This was convincing evidence to Brother Rowland of God's power to overcome prejudice.

The third experience which came to our notice this week was an illustration of how God watches over the seed sown by our colporteurs. Last summer a colporteur sold a copy of "Our Day in the Light of Prophecy" to a young man. Entirely unaided, and prompted by no one, this young man kept his first Sabbath on March 7 of this year. We had noticed that he was sending for further literature, but knew nothing of the circumstances.

Filled with a desire to tell of his new-found light, the young man lent the book to a neighbor, who is also reported to be keeping the Sabbath, and rejoicing in the truth so far as she knows it. The young man is now applying to us for permission to sell our periodicals in his spare time.

Not until we reach the kingdom shall we know the extent of the good done by the circulation of our literature, but now and then God graciously draws aside the curtain to give us a glimpse for our encouragement. Our colporteurs here in the British Isles are full of hope and courage, and we are expecting one of the best summers in the history of the publishing work. E. M. MARSH.

* * *

LOUISIANA-MISSISSIPPI CONFERENCE

ONE year ago this spring the conference committee voted for Elder M. L. Wilson to begin an effort in the city of Laurel, Miss. In harmony with this recommendation, he went over there and pitched his tent and began work. He was assisted by Miss Elta Smith as Bible worker, and Brother Odom as tent master. Brother Odom is now laboring in a foreign field. At the close of the tent effort, Elder Wilson and Miss Smith remained and continued their work from house to house, holding meetings sometimes in homes, sometimes in the court house, and wherever they could find a place. During the last few months he has held meetings in his own home.

While the work has gone slowly, and he has faced many difficulties and trying experiences, several have accepted the truth, and others are interested. On Sabbath, May 30, we

organized a church at Laurel with twenty-three members, fully officered. On the following afternoon, Elder Wilson and the believers went down to a beautiful stream about two miles beyond the city limits, and there he buried nine persons with their Lord in baptism.

The believers raised the money and paid cash for a lot in a good location on a well-paved street in the northern part of the city, and are now erecting a church building in which to worship. They have incurred no debts, and do not plan to incur any in the erection of this building. The roof is on, the floor is laid, and it is almost ready for use. We are glad for this memorial to the truth in the city of Laurel.

This is the second new church organized in the conference this year. I had previously organized one, May 2, at Baton Rouge, the capital of Louisiana, with nineteen members, fully officered. The work at both these places is very encouraging.

On May 17 I baptized five in the waters of a beautiful stream at Talawah, Miss. W. R. ELLIOTT.

* * *

CHILDLIKE FAITH

WHILE on my way back to Canada, in answer to a call from Ontario, I had the privilege of meeting some friends in the New England States. At one home the following interesting incident took place:

We had just finished breakfast, and the father, after reading a portion from the Bible, asked me to lead in prayer. After I had prayed, he offered up a petition to the throne of grace, then his wife prayed. When she had finished, the little boy, not yet six years old, began to pray. He prayed for papa and mamma and for the visitor, for his little baby sister, that God would help him be good to her; and then in the most earnest, simple way pleaded that God would help him conquer his temper and live for Jesus. Indeed, we were brought close to the throne of grace in that worship hour. As we arose, the mother with tears of joy quickly embraced him, and with motherly pride kissed the lips that uttered that wonderful prayer.

As I thought of that scene, the words of Jesus came to mind, "Except ye become as little children." O for the faith of a child, to be drawn closer to God! Was it not thus that Enoch walked and talked with God? Can we not each as truly become a "friend of

God" as was Abraham? He is holding out His hands to us, beckoning us to come, but we often lack faith. Well might we pray with the disciple, "Lord, increase our faith." If there ever was a time when the world was without faith in God, it is today. Are we going to be among those who "keep the commandments of God, and the faith of Jesus"?

DONALD MACKINTOSH.

* * *

OUR GERMAN SANITARIUM

A REPORT of the work of our sanitarium at Zehlendorf, near Berlin, has been issued in the form of a neat, well-illustrated booklet. A very full statement is made as to the establishment of the institution, the nature of its work, and the classes of patients it has cared for during the five years of its existence. The report is such as to impress the public favorably, as well as to interest and encourage our own people.

The sanitarium is well located, both for attractiveness and convenience. With new additions of land, the site now comprises about eight acres. The equipment is quite complete for all kinds of modern treatment of the sick. The staff of physicians has been enlarged to meet the growing need, and a good corps of nurses and other helpers adds to the efficient service.

The training school for nurses is recognized by the state as an authorized training school. All its candidates for state examinations have passed creditably. A class of twenty student nurses is now in training.

The sanitarium is recognized by the state as a charitable institution, and does not have to pay taxes. In spite of the hard financial conditions of post-war times, the institution has been able to do a considerable amount of charity work. During the past year 125 of our own people have been cared for on this basis.

A brief statistical summary is given us in a letter by Dr. L. E. Conradi, the superintendent of the sanitarium. The summary covers the years from 1920-24, showing the following facts:

The total number of patients reported for the two years has increased from 196 to 1,025; the average number of patients, from 25 to 89; the number of charity cases, from 34 to 126; the total number of operations, from 112 to 485; the total number of bathroom treatments, from 5,058 to 18,425; total number of obstetrical cases, from 2 to 33.

Thus an institution growing out of the war period conditions has survived all the handicaps of the war and post-war experiences, and has made for itself a definite place in the representative medical work in a good suburb of Berlin. From its earliest beginning its capacity has been taxed to the utmost, and while improvements and additions have been made from time to time, the institution is still working in crowded quarters.

L. A. HANSEN.

BROADVIEW COLLEGE

ANOTHER successful school year in Broadview College is in the past. The enrolment reached 290, about forty more than the previous year. The Lord has mercifully kept us from harm, and blessed the work of the school. Through revival efforts, souls were turned away from the ways of sin and backsliders reclaimed, and all, we believe, have been touched by a deeper work of grace and led to consecrate themselves more fully to the service of God. Twelve were buried with Christ in baptism by President H. O. Olson in the creek that runs through the beautiful forest preserve adjoining our farm.

As ever before, the students of this college have distinguished themselves in exceeding their quota in missionary goals. In the Harvest Ingathering campaign more than \$2,500 were received. About \$300 of this was credited to home churches. The mission offerings reached a total of \$1.04 a week for each member.

The various bands have been active and have accomplished a great deal. Through the skilful planning and missionary zeal of Brother Crawford, now on his way to Italy, the literature band has distributed an extremely large amount of literature. Truckloads of foreign literature were hauled out from the Pacific Press at Brookfield. The periodicals have been wrapped, addressed, and mailed to individuals in all parts of the land. The books have been sold in the foreign sections of the city and its suburbs.

Several of our students have engaged in ministerial efforts in some of the suburbs of Chicago, thus developing themselves along this line for active service in the future.

An unusually large number of students have earned their way through school by work in the industrial building, or by work in private homes in La Grange and other near-by towns, and most of the rest have partially done so. Through the efficient management of Ivar Carlson, our industrial plant is steadily gaining prestige. The very hour we were collecting items for this article, a representative from some large dealer dropped into the office, and in a few minutes placed a \$3,000 order for some article manufactured in our plant.

The closing exercises of the school were impressive and inspiring. In the baccalaureate sermon by J. W. Christian, and in the commencement address by O. Montgomery, so full of uplifting ideals and practical incentives for success in Christian life and service, special emphasis was laid on spiritual development and education in the fundamentals of Christian truth pertaining especially to our time and work. The Bible, with its precious truths, especially those comprised in the everlasting gospel of salvation from sin through divine mercy and grace, should be the foremost and

uppermost in our school work and in all our efforts to gain the needed preparation for life's activities. To get hold quickly of the grand and saving truths in the great threefold message of Revelation 14, is what we need more than worldly wisdom and attainments. With this thought agrees the excellent motto of the class of 1925, "Character, not Fame."

In this day and age of ever-increasing tendencies to discredit the Bible and get away from its teaching, it is fondly hoped that Broadview College may ever give the Scriptures their right place in the curriculum of the school, and that its chief aim may constantly be to prepare students quickly to engage in the closing work of the everlasting gospel, for all omens prove that time is exceedingly short.

Among the graduates, who altogether numbered forty-six, were many stanch and earnest young people who doubtless will make their life and scholastic attainments a great blessing in the cause of present truth. Forty students are entering various lines of denominational endeavor this spring.

A. SWEDBERG.

* * *

GILA MONSTERS AND RATTLE-SNAKES

A LETTER from the Sabbath school secretary in Arizona shows the resourcefulness of those who are seeking a way to have a part in the Investment Fund plan now being promoted by the General Conference Sabbath School Department. The letter is rich in suggestions:

"I have been having a delightful time with our 'orphan.' [The Investment plan is affectionately called 'the orphan' because no general department was in charge of it until the committee at the Spring Council gave the Sabbath School Department 'adoption papers' in the form of a vote authorizing the department to take charge of it.] In the church at Phoenix we appointed a secretary to look after the new plan, and we have been visiting the homes, and interesting all, including little children and the aged, to have some part in it.

"One brother has eight cows, and he will give the cream each Sabbath until November. Several are giving the eggs laid on Sabbath. One family are to give their watermelon patch. Several ladies in the city are sewing and crocheting things to sell. A nurse will give one week's wage. One man gave us a \$95 saddle to sell, and we can have half. Many hens and chickens are given.

"Sister W. A. Sweany and her daughter are here on the desert, and they have been wondering what they could do. One day they caught a gila monster [a poisonous lizard], and sold it for \$1.50. That gave them a new idea, so they have watched for more of them and for rattlesnakes, and have caught several of each. One day the Lord sent a big gila monster right up to the back of their cabin. They caught it and took it to town, and got \$1.50 for it, and the man told them if no darker ones came in, this one would take the prize. And sure enough, it did, and she got \$10 more.

Altogether they have \$17.50 for the Investment Fund, and they are happy. "Yesterday while we were there visiting, we saw a snake run across the road, and Sister Sweany caught it. Her methods are primitive, but effective. She has a long stick with a string attached and a slipknot on the end. She holds the string down, and the snake sticks its head in, and she raises it up dangling, and then puts it in a box. The one she caught yesterday was a gopher snake. We took it to the Reptile Garden, and got 50 cents. This much more goes into the Investment Fund.

"Mrs. C. D. Stone."

If those who are living in cabins in the deserts of Arizona can find a way to take so splendid a part in the work of raising additional money for missions, it would seem that all who are more favorably situated would be without excuse.

We are promoting this new plan in a most economical way. No expense has been incurred in providing special containers, as every household may easily provide receptacles for the Investment money. A pint glass can or jar will serve very well. Other kinds of cans may be used. You may obtain, free of charge, the "Can Your Money" stickers from your conference-Sabbath school secretary. Choose your container, attach the sticker, and your bank is ready for your money.

The third Sabbath in October is the time appointed for opening the cans, and turning the "fruit" missionward via the Sabbath school route.

Mrs. L. FLORA PLUMMER.

* * *

OTHER MINISTERS APPRECIATE OUR COLPORTEURS

WHILE it is true that ministers of other denominations sometimes oppose our colporteurs in their work, yet it is quite common these days, where our work has become better known, to find among the popular churches ministers who very much appreciate the work we are endeavoring to do in the circulation of our literature through the consecrated colporteur. The following experience, as told by one of our lady colporteurs, affords a good illustration of this class:

"I fulfilled my promise today in calling on a Baptist minister to whom I had sold a copy of 'Bible Readings' some time ago. His wife purchased a copy of 'Satan' when I called at their home a few weeks after delivering 'Bible Readings,' and told me to call again when her husband was home, as he wished to buy some more books of me. I arranged to call Sunday afternoon, and he took 'Steps,' 'Spiritualism,' 'The Other Side of Death,' 'What Is Coming?' and 'The Christian Sabbath.' When I thanked him for his purchases, he said, 'I want to thank you, too, for bringing me these good books. I feel that God sent you to me with these books, from which I might obtain some fresh messages for my people. I do trust that God will spare you to do this good work as long as you live.' I then told him about 'The Desire of Ages,'

and he asked me to return sometime with it and let him see it. Later I called with 'Desire,' and he took it at once, and will probably take 'The Great Controversy' next."

Let us go into the "highways" as well as the "hedges" with our message-filled literature, thus inviting everybody to the marriage supper of the Lamb.

W. W. EASTMAN.

* * *

A NEW ERA FOR LONDON

In February of last year the writer of this report opened a large campaign in London, England. The attendance often reached 2,600, and sometimes many were turned away. Before the close of the year, eighty-five people were brought into the church, and collections amounted to approximately £400 (\$2,000). Had we followed custom, we should have moved on to pastures new, but our union president, Elder J. E. Jayne, persuaded us that the London people would respond to the message, just as the New York people do; so instead of running away, we stayed by the campaign, and opened up again in February of this year in the same theater. It was a new experience, and we went to work carefully on the lines suggested, and tried out some new ideas.

From the opening night the Lord rewarded our faith. The theater was full, and for several weeks as many as six or seven hundred people could be seen waiting for the doors to be opened. When we presented the change of the Sabbath, it was necessary to issue nearly 2,000 tickets for reserved seats to our regular people.

The tenth night brought our collection up to more than £300 (\$1,500). Our hall rent for the same period was £20 (\$100) per night, so that we gained £100 (\$500). We had learned some new ideas from Elder Jayne about the raising of funds, and when he suggested that we might get some one to donate \$100 for one night's hall rent, it sounded strange for conservative old England, but we made the venture, and the Lord put it into the heart of an anonymous donor to give us £20 (\$100) with a note wishing God's blessing on the preaching of the word. Then followed another £20, and other sums week by week. On Easter Sunday we called for a special donation, and received more than £76 (\$380). A normal collection for 2,300 people (our attendance that night) would be about £20, so it can readily be seen that we are learning some new methods of work. A new Sabbath keeper sent in £25 (\$125) as a special gift to help the campaign.

Our second year in the same hall has taught us many things. We have broken down the barriers of prejudice, and the newspapers report us very favorably. The people receive us kindly, and are sympathetic toward the message we are preaching. We have obtained a good standing in

the eyes of thousands of people, which would have been impossible had we left here last year.

On the occasion of Pastor L. R. Conradi's recent visit we told of his pioneer work in Europe, and of the great progress of the advent movement on the Continent. The people punctuated nearly every sentence with loud applause. The day has come when more than 2,000 people not of our faith clap their hands as we tell of the triumphs of the message, and this in the largest Sunday evening's service in London.

We are now gathering the fruit for the second year. About eighty are keeping the Sabbath, and many more are investigating. In addition to the encouragement received from the union president, and Elder F. A. Spearing (our South British president), we have received loyal and faithful support in the work from Brother S. G. Joyce, our business manager and assistant preacher, and Sisters M. Living, M. Anderson, B. Clarke, I. M. Baldwin, and Brother T. Timpany as Bible workers. Pray that a large, representative church may bring glory to God as the result of the work of these faithful laborers.

LIONEL W. BARRAS.

* * *

A REMINISCENCE

It has been my privilege to spend some time in the little village where from sixty-five to seventy years ago I ran the streets a barefoot boy. Twice I have spoken in the Baptist church on the seven essentials to life and health, to the successors of those who were the business men and citizens in my boyhood. In that early day there were many boys and girls, and the population was not far from seven hundred. At present there are about half as many people, and there is a great scarcity of young people. Only two of the old citizens remain. One has died since my arrival.

The names of the young people and many of the older ones have clung in my memory, and I have been asking about them. "Your fathers, where are they?" has been sounding in my ears. My quest has been in large part a painful one. Many of them have made what the world calls a financial success, but the old quatrain has been true in most cases:

"Many a man for love of pelf
To stuff his coffers starves himself;
Labors, accumulates, and spares,
To lay up ruin for his heirs."

The real spirit of true success, the future moral and spiritual welfare of mankind, was not woven into their web of life. In many cases that gave as good promise of success as the average of young human lives, the lack of self-denial and self-control left them an easy prey to the wiles of the destroyer. Oh, how sad to listen to the tales of ruin and degradation, all for want of a little self-

discipline! What giants for God these men could have become, and the young women, what stars of righteousness, had their parents only listened to that message which changed our lives, and taught their little ones the way of life! It was preached in this very place, and a humble few accepted the glad tidings and built the second Seventh-day Adventist church ever put up by this people. It is still standing, and in a good state of repair, and services are held in it in fair weather by the few scattered ones who still live and have remained faithful.

It was in the schoolhouse in this village in 1857 or 1858 that I saw that honored servant of God in vision. I well remember the consternation of those who had come to mock when they heard the words which came from her lips, "Glory, glory!" and, "Hide it from me! hide it from me!" Oh, if there had been more of a disposition to love the good and hate the evil, to suffer reproach for Christ's sake, on the part of the people of this little hamlet at that time, how different the local history and their biographies would have read!

In the great day of God, when men face the record of their lives, what an agony of regret will seize upon many souls as they see just where they stifled the voice of conscience, and realize their fearful loss. How I am stirred to appeal to all who read this, to grasp joyfully the privileges of self-denial and cross-bearing for Christ's sake and for the sake of your own future. The pains of self-denial and self-discipline are but for a moment, the joys are eternal. The pleasures of selfish indulgence are too brief for the agony of sorrow and disappointment and regret that is sure to overtake the careless one at last.

During that last thousand years of earth's painful history, in which the woes and agonies of time and sense are being healed among the saved ones in the heavenly city, what sorrows will distress the soul as the records of heaven reveal the characters of those we loved, but who have suffered themselves to be lost. But if we have sowed in tears here on the shores of time, we shall also reap in joy as we associate with those whom we have helped to save out of the wreck and ruin of earth.

Never has the folly of having one's own way stood out in my mind as it has since I have seen the painful disasters that have overtaken so many whom I knew in childhood, just because they chose to have their own way. Elder J. N. Andrews used often to say, "It is a terrible thing for a man to have his own way." Let us encourage the youth, and all with whom we come in touch, by precept as well as example, to let the Lord have His way with them.

G. D. BALLOU.

HE FOUND IT IN THE STREET

"I FOUND a page of *O Atalaia* [Brazilian *Watchman*] on the street the other day. I liked very much the nature of the reading, so I am writing to ask if it is possible to subscribe for the paper. Please let me know the terms."

Thus read the message on a postal mailed to us from Santos, one of our busiest seaport cities. Information was at once sent to the writer, and a short time afterward we received his subscription for a year.

Within a few weeks from that time he wrote us again:

"Some of my friends who have asked me to lend them my papers to read, like the paper so well they wish to subscribe, and they wish to know if it is possible to get the back numbers since the first of the year."

The message of our publications reaches its goal; and wherever it falls, whether in the homes of the high or in the hovels of the lowly, even in the streets of our cities, it carries its appeal to hearts. "My word . . . shall not return unto Me void," is the assertion of our God, and we are testifying to the striking fulfilment of it here in the Brazilian field. May God give His people a vision of the possibilities wrapped up in our literature.

J. BERGER JOHNSON.

THE COST OF "NIXIES"

A LETTER, postcard, parcel, or newspaper entering the mails is simply a piece of mail.

If, because of inadequate or incorrect address, and in the case of the package, improper wrapping, a piece of mail must be taken out of the regular postal machinery for "directory service" or "hospital service," it becomes a "nixie."

If the postal sleuths are able to correct the address or return to sender for a better one, it again becomes a piece of mail, though "delayed mail" is the better sobriquet.

If, after an exhaustive effort, the postal "detective" must give up the puzzle, and there is no return address, the piece of mail is consigned to the dead letter office, where it again changes its name to "dead letter" or "dead parcel," as the case may be.

Its period of existence as a "nixie" is the most expensive one. It demands special attention from the very best clerks. Valuable time is spent in its behalf, time which also may prove costly to the mailer or intended recipient through the attendant delay.

But in the long run, the postal service loses most. In Chicago 400 workers do nothing but handle "nixies." In New York the service costs \$500 daily. In all, the "nixie" costs the Government about \$1,740,000 a year. — *Information Service, U. S. A. Post Office Dept.*

GLEANINGS FROM THE FIELD

MEETINGS were held during last winter in Denver, Colo., and as a result, on May 23, forty-nine persons were baptized in the West Denver church by Elder George R. West. At Greeley, Colo., seven persons were recently baptized.

A BAPTISMAL service was conducted at Riverside, Calif., where Elder J. J. Nethery baptized twenty-two. These had learned of the truth in various ways, some in Panama and others in the West Indies. Another church has been organized in California. On May 2 the company at Elsinore, composed of thirteen members, was organized into a church. Last October Elder J. W. McComas and Brother Paul O. Campbell located in the Southern California Conference, and began holding an effort in the Pasadena church. This effort closed about the last of February, and as a result sixty-three persons were baptized. They then opened a similar series of meetings at Eagle Rock, which closed May 10, and as a result of these meetings, seventy were baptized. Elder E. H. Adams recently baptized ten persons in the Oakland, Calif., church.

Appointments and Notices

NO COLORED CAMP-MEETING IN ALABAMA

All should make note that, contrary to previous announcement, no colored camp-meeting will be held this year in Alabama.

CAMP-MEETINGS FOR 1925

Central Union

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

Columbia Union

Ohio ----- Aug. 13-23
Chesapeake, Catonsville, Md. Aug. 20-30
W. Pennsylvania, Greensburg -- Aug. 20-30
West Virginia ----- Aug. 27-Sept. 6

Lake Union

N. Wisconsin, Prentice ----- Aug. 20-30
Chicago -----

Northern Union

Iowa, Nevada ----- Aug. 20-31

North Pacific Union

W. Washington, Puyallup ----- Aug. 13-23
W. Oregon, Gladstone ----- Aug. 20-30

Pacific Union

Utah, Salt Lake City ----- July 15-19
Nevada, Reno ----- July 21-26
S. E. California, San Bernardino ----- July 30-Aug. 9
California, Oakland ----- Aug. 6-16
S. California, Glendale ----- Aug. 27-Sept. 7
Arizona, Phoenix ----- Sept. 4-12

Southern Union

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

Colored

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

Eastern Canadian Union

Maritime, St. John ----- July 7-12
 Quebec ----- Aug. 20-23
 Maritime, Halifax ----- Sept.
 Newfoundland ----- Sept.

Western Canadian Union

Manitoba, Winnipeg ----- July 2-12
 Alberta, Lacombe ----- July 2-12



PUBLICATIONS WANTED

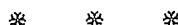
Della Power, 717 North Rock St., Minneapolis, Kans. Denominational literature for distribution.

Will C. Wales, Marietta, Ga. Review, Youth's Instructor, Life and Health, Signs of the Times, Little Friend, Liberty, and Watchman.

C. O. Bolton, 1918 Bellefontaine St., Indianapolis, Ind. Continuous supply of Review, Signs of the Times, Watchman, Present Truth, Youth's Instructor, and tracts.

D. A. Piper, Northwood Ridge, N. H. Continuous supply of Review, Signs of the Times, Youth's Instructor, Little Friend, Life and Health, Watchman, and other publications.

Mrs. Cliff Britt, Antlers Hotel, Monmouth, Ill. Continuous supply of Review and Herald, Signs of the Times, Watchman, Life and Health, Present Truth, Little Friend, and Liberty.



REQUESTS FOR PRAYERS

A sister in the Lake Union desires prayer that her health may be restored, that she may take an active part in the finishing work. She also desires prayer that her father may be converted, and that she and her mother and sisters may live a victorious life.

A brother in Tennessee wishes the prayers of his brethren and sisters that the Lord may guide him and his wife in the severe trials through which they are passing, and that they may submit themselves fully to the Lord in this time when Satan is tempting them so severely.

OBITUARIES

SPENCER N. CURTISS

Spencer Nelson Curtiss was born at Holland Patent, N. Y., April 10, 1862; and died at his home in Mountain View, Calif., May 23, 1925. His mother was left a widow before he was two years old. His childhood days were therefore spent in the homes of relatives and grandparents. In 1879, at the age of seventeen, he went to Battle Creek to attend the college, graduating in 1882 from the classical course. He worked his own way through college. In November, 1880, he was baptized and united with the Battle Creek church.

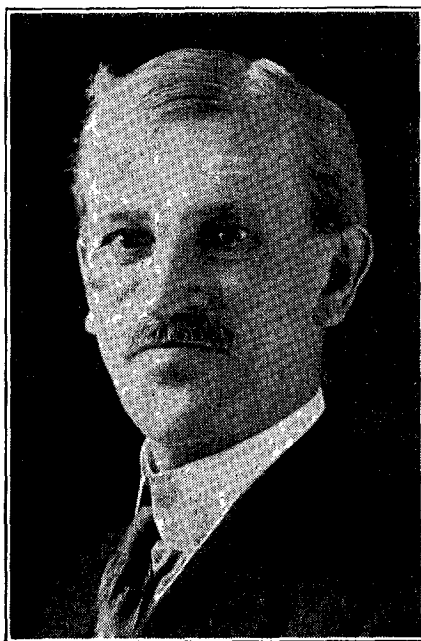
In 1881 he began serving an apprenticeship at the Review and Herald Publishing office, working Sundays, evenings, and holidays.

On May 2, 1883, he was married to Della E. Wright at Jackson, Mich. To this union one son, Spencer Wilbur Curtiss, was born.

Brother Curtiss was almost constantly in the employ of the Review and Herald from the time of beginning his apprenticeship until 1887, at which time he connected with the Pacific Press at Oakland. For a time he served as manager of the book department, and then as superintendent of the factory.

In 1898 he established the first Pacific Press Branch at Kansas City. After acting as manager of this branch for a number of years, he was transferred to the New York Branch. While manager of this branch, he accepted a call to become the manager of the Review and Herald at Washington, D. C. After filling this responsible position for nine years, he connected again with the Pacific Press, as manager of the new International Branch that was just being opened at Brookfield, Ill., in 1916. He served in this capacity until November, 1922, when he returned to the home office at Mountain View to act as superintendent of the factory.

Shortly after his return here he was taken ill. Skilled care at various medical institutions seemed to avail for a time. On returning home from one visit to the White Memorial Hospital, about two years ago,



S. N. Curtiss

he sank to the point of death, but God graciously heard our prayers, and he rallied again for a short period.

From the time he entered the work in 1881 until called to lay down his burden, he labored unremittingly and loyally for the advancement of this great movement. He never spared himself. He was always willing to take hold of a new and difficult task. His was the gift and the courage of a pioneer. The guiding principle of his life was service, his motto, "This one thing I do."

Of his immediate family he leaves to mourn, his wife, one son, and a sister, Clara E. Curtiss, of New York State.

A devoted husband, a loving father, and a faithful friend and fellow laborer has passed away, but he leaves behind the stirring memory of a life of consecrated service. He rests from his labors, and his works do follow him. Weary from the more than two score years of service in the Master's vineyard, he has laid him down to rest a little while, to be awakened by the Life-giver's rich and melodious voice, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." Funeral services were conducted by Elder A. O. Tait.

C. H. Jones.

Bliss.—Mrs. Mary A. Bliss, née Jones, was born at Frankfort, N. Y., Dec. 2, 1855; and died at Willett, N. Y., June 11, 1925. In 1874 she accepted present truth under the labors of Elder S. B. Whitney. She is survived by her husband, G. W. Bliss, two stepsons, Ralph and Ray Bliss, two sisters, Mrs. Gilbert Hadley and Miss Emma Jones, and two brothers, Dr. O. E. Jones and Dr. J. H. Jones. Claude E. Eldridge.

Gray.—David Gray died in Chicago, Ill., June 14, 1925, at the age of forty-nine years. He was baptized in 1924, and united with the North Shore Church. Services were conducted by the writer, and the body was taken to Ohio for burial.

Stemple White.

Pines.—John Wesley Pines was born in Perry County, Pennsylvania, July 9, 1840; and died at Nevada, Iowa, April 30, 1925. He accepted present truth in 1885 under the labors of Elder J. D. Pegg, and remained faithful to the end. T. H. Jeys.

Young.—Charles Austin Young, while on his way to the St. Helena Sanitarium, St. Helena, Calif., on June 12, 1925, met with an accident which resulted in his death. He is survived by a sister in Australia and a cousin in Oakland, Calif.

S. D. Hartwell.

French.—Father died at Mt. Pleasant, Iowa, Feb. 18, 1925, at the age of ninety-seven years. He accepted the truth about 1863. Before this time he had been earnestly looking for the truth in various denominations with which he united.

C. M. French.

Olson.—Christian Olson was born in Denmark, Nov. 5, 1850; and died at his home near Burlington, Iowa, Aug. 20, 1924. He was married in 1872, and came to Iowa that same year. He and his wife were the first in Des Moines County to accept the truth, and Brother Olson was a charter member of the Burlington church. Two sons, and one daughter, Caroline Olson, survive. Mrs. Flora V. Dorcas.

Sill.—Isadora L. Townsend Sill was born in Monroe, Wis., in 1855; and died May 17, 1925. She was married to Leander Sill at Clarion, Iowa, in 1871, and went to California in 1876, and to Oregon in 1888. To this union ten children were born, of whom six are living, and were at their mother's bedside in her last illness. Mrs. Sill joined the Seventh-day Adventist church in 1886, and continued faithful to the end.

T. L. Thuemler.

Howell.—Mrs. Hattie Bushnell Howell, née Kinner, was born in Toledo, Ohio, Feb. 22, 1876; and died in New York City, May 18, 1925. She was the only daughter of John M. and Sophia B. Kinner. She gave her heart to the Lord and began the observance of present truth at a tender age. After attending Battle Creek College for a number of years, she was married to W. E. Howell, and faithfully shared his labors in two foreign fields and in the homeland, never sparing herself to serve others all her lifetime. There remain to suffer deeply their loss, her husband, and their only daughter, Felicie W. Howell, and Mrs. Howell's mother. These are comforted with the blessed hope of meeting soon a devoted wife, mother, and daughter, in the morning of the first resurrection.

J. L. Shaw.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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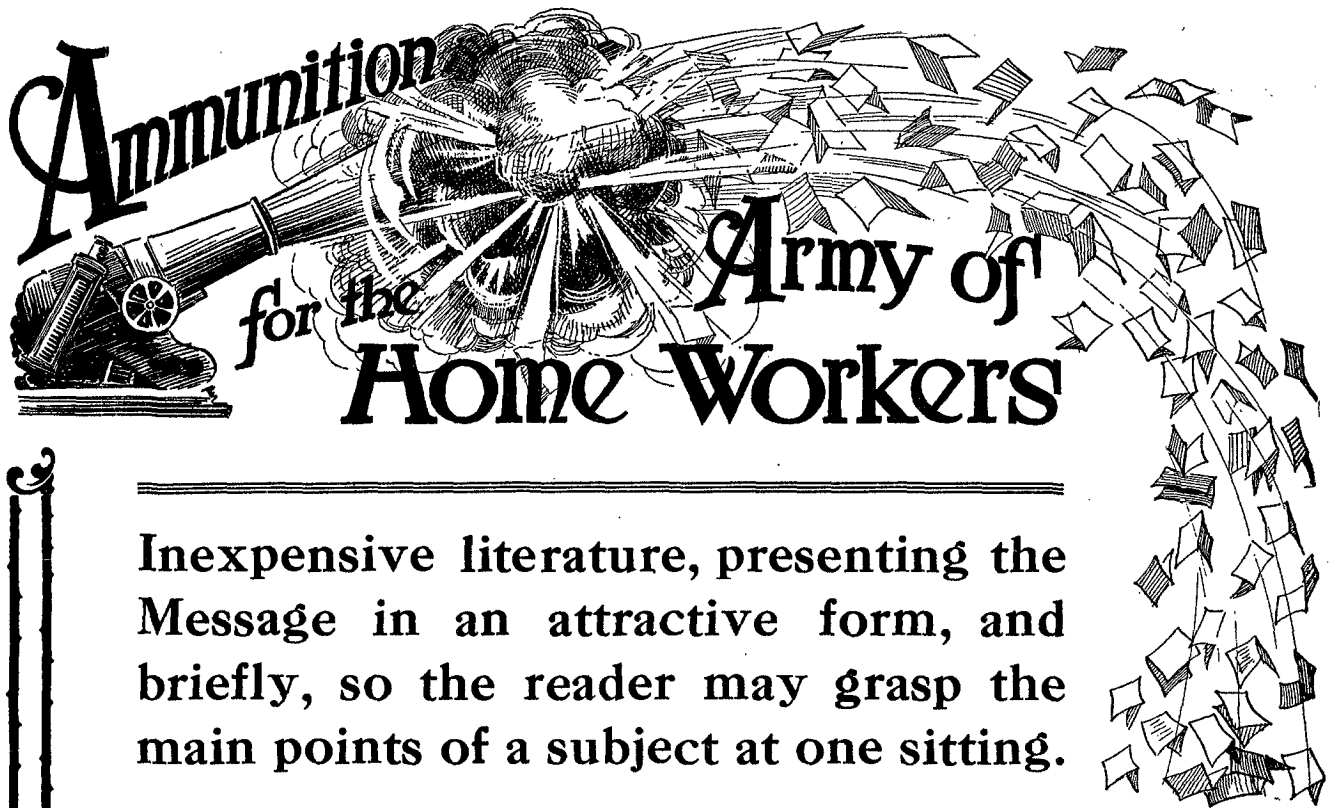
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All communications relating to the Editorial Department and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

\$7.50 A MINUTE

WORKED down to minutes, the sum our Foreign Mission Board must supply is \$7.50 a minute to finance our mission work in the world. That means that \$7.50 will support 3,500 missionaries, and carry all other expenses of mission operation and building for one minute.

That counts every minute in the twenty-four hours, for night and day the work keeps on going. There is not a minute but somewhere about twelve hundred missionaries are at work. While we sleep at night, just around the other side of the earth there is an army of workers preaching, teaching, ministering to the sick in heathen lands. And \$7.50 will support this entire program for one minute.

It is better to think of it in minutes. When one multiplies \$7.50 by all the minutes in the round of a year, the sum in dollars is staggering—about four million. It is easier for us to think of it in bits. Anyway, there are many of us who carry this expense unitedly. Week by week we each give a dollar, more or less, to missions. When all these gifts are consolidated, they make up a total of \$40,000 to \$120,000 a week.

Our people are wonderfully faithful in the regular support given our world mission work. Just now, however, there is a situation with which our people should be made acquainted. The amount voted to mission fields this year exceeds that of 1924 by \$300,000. But the mission offerings, so far, are just about the same as they totaled at this time last year. The

present rate of giving leaves an entire month's mission support unprovided for. But when our people know how it stands, this will be made up.

On Sabbath, July 18, we are all joining in another Midsummer Offering. On this day thousands of believers will, in addition to what they give regularly, gladly take up the Mission Board's expense, and carry it for at least a minute. Many will count it a privilege to bear this responsibility for several minutes. There are nearly 45,000 minutes in that month uncared for by the present rate of giving.

It is the conviction of the leaders throughout North America that we should ask our people to join our workers in offering to God on July 18 possibly the largest offering ever consecrated by this people on a single day. At one time it required many, many months to raise a special offering of \$100,000. In more recent years this has repeatedly been accomplished in a single offering. This Midsummer Offering should be nothing less than \$100,000. It may be much more.

B. E. BEDDOE.

* *

MIDSUMMER OFFERING, JULY 18

We wish to call the attention of all our people to the Midsummer Offering, to be taken up in our churches Sabbath, July 18. This is the third Mis-

mands, the rate of giving is not in proportion to the amount appropriated for this year, and we wish to explain why.

Last year, because of lack of funds, small additional appropriations were made. As a result our mission interests in all fields were not well maintained. Needed increases in salaries were not made, furloughs were postponed, and new workers to hold new interests and to take the place of workers returning home for health reasons, were not sent forward.

It seems very evident to the leaders both at home and in foreign fields that the situation should be fully placed before our people, and earnest request made for sufficient funds to meet these most pressing demands. The Autumn Council in Des Moines, therefore, voted to ask our people to increase their gifts this year sufficient to allow an increased appropriation to the foreign fields of 15 per cent, or approximately \$300,000.

The Lord has helped this people in a remarkable way during these years since the war, in caring for the financial needs of the cause.

To meet in part this added appropriation, the General Conference Committee at its Spring Council passed the following action:

"That as an aid toward meeting these appropriations promised the mission fields, we earnestly request our people at the time of the Midsummer Offering to square up on their pledges to missions, and in addition to squaring up on the regular weekly offering, each church make a Midsummer Offering of an amount in dollars equal to the church membership."

If each church would give as many dollars as there are church members, a splendid beginning would be made. A large part of this added expense is for new workers. Already 147 have been placed under appointment. You will see in this paper the names and in some instances photographs of the workers being sent. As we look at these names and faces and learn the fields to which they are going, should we not thank God for this splendid relief force leaving their homes over here to answer some of the most pressing calls in the regions beyond?

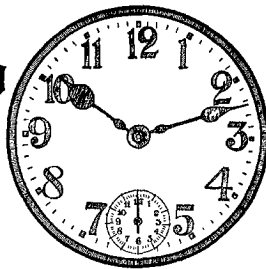
Should it not lead us, on this day appointed for missions, to reconsecrate our hearts and our means to the finishing of the work? The Lord wants our means, but much more than that He wants our hearts. As we dedicate these anew to Him, in some way He will help us meet our added financial task for 1925.

J. L. SHAW.

Mid-Summer Offering JULY 18

\$7.50 A MINUTE

Required
to
Finance



our
Mission
Work

**ON BASIS OF PRESENT GIVING
ONE MONTH'S WORK FOR 1925
IS UNPROVIDED—**

Requiring \$300,000

sions Rally Sabbath of the year, and the time when it is earnestly hoped especial attention will be given to the needs of the mission fields.

We wish you to know that the mission receipts of the Mission Board thus far this year are about the same as for the same period last year. While deeply grateful for this, especially so in view of other pressing de-