

THE FIELD IS THE WORLD

HOLY BIBLE

Vol. 102 Takoma Park, Washington, D. C., July 23, 1925 No. 30

THE GOSPEL TO ALL NATIONS

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THE GOSPEL TO ALL NATIONS

FRANCIS M. WILCOX

He knoweth all my frame,
And with a Father's heart
He pities me.
He reaches forth His arm,
Calm grows the soul's deep strife.
The might of His great name,
As He doth take my part,
My foe shall see.
His grace shall sin disarm;
His power shall guard my life.

He knows both dark and light,
To Him all times are plain,
Like open day.
Each arrow from His bow
Shall meet at last His will.
I need not trust to sight;
Earth's sorrow, woe, and pain,
And rugged way —
E'en these, well do I know,
His purpose shall fulfill.

He knoweth all my need,
And knowing that He knows,
I trust His love.
I safe may place my all
Within His gentle hand.
Yea, hath His word decreed
That even threat'ning woes
No scourge shall prove,
And I shall never fall,
If in His strength I stand.

It Pays to Obey

F. C. GILBERT

How much misery and sorrow might have been avoided if strict obedience to God's requirements had always been maintained. There would have been no pain, no death, no tears, no anguish. The history of this world would have been vastly different from the records which have been published.

All of God's commandments are given in unselfishness. Man is ever the beneficiary if he obeys what is asked of him. The Lord never made a single request but that it was a great blessing to those who were obedient. We often find that men are greatly benefited if they follow implicitly the leadings of divine Providence.

In the *Chicago Tribune* appeared an article illustrating this very thought, and it reminds one of the statement uttered by the Saviour, that "the children of this world are in their generation wiser than the children of light." The article tells this story:

"Samuel M. Vauclain, president of the Baldwin Locomotive Works, has signed a contract with a physician to keep him in physically perfect condition for ten years. Mr. Vauclain went to the physician several months ago, and said,

"'I've been sick, and I haven't liked it. I don't want it to happen again. Is it possible to prevent it?'

"'I believe it is,' the physician replied.

"'Very well, then,' Mr. Vauclain said. 'I'll make a contract with you. Keep me well for ten years, and I'll pay you a flat sum every year, the amount to be increased each year on the assumption that the older I grow the more difficult it will be for you to keep me well.

"'On my side, I will agree to do everything as you wish, follow any diet you prescribe, work as many hours as you say, refrain from work when you advise—I'll put myself entirely in your hands for ten years. But if I fall sick, I shall make deductions from your annual retainer according to the length of time I am sick. Will you enter into such an agreement with me? A real contract in legal form, binding and actionable at law?'

"The physician accepted.

"'Since the inception of this contract,' Mr. Vauclain said today, 'I have kept my part of it, and my doctor has kept his. I have been examined every two weeks, and have guided myself entirely by the doctor's instructions. I have not lost a day from business, nor have I been ill in any way. What I am doing is nothing more than utilizing in the care of my body the same principles that I have been using for years in the care of my business.'"

To me this is an interesting testimony. There is a most impressive lesson to be gathered from this experience for the people of God. How many there are and have been who, when they accepted this truth, were in poor health, in body as well as in soul. If the light of the gospel, as expounded in the threefold message, is obeyed, what remarkable results follow! There are thousands living now who can testify that they would, without doubt, have been beneath the sod, or suffering from an incurable disease, if the light of this truth had not come to them. They have reaped what they sowed. They accepted the heavenly Physician's prescription, and have benefited by accurate and permanent results.

Many there are who, like that business man, are sick and do not like it, yet are unwilling to follow the instruction given by the Master Specialist, the Lord Jesus. They admit that His diagnosis is correct, still they refuse to accept the counsel He gives that would bring them health and happiness. Such often complain that they do not see the results they desire. They are not so strong as they think they should be; they are not able to do the work they wish to do; they have not the vitality nor the energy they wish for; yet they do not follow strictly the instructions given.

God's Promise to Israel Verified

When the Lord brought His people out of Egypt, He assured them:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, . . . and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26.

There is no record that Israel was weak or diseased, physically or morally, as long as they obeyed the voice of God and followed His counsel. Moses said:

"The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day." Deut. 6:24.

We are admonished, "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5.

Mr. Vauclain said he was examined every two weeks. He was after results. He wanted to be in the best state of health and preservation. What blessings and benefits would come to God's people if we would periodically take an examination, and make a real test to ascertain whether we are following the instruction given to us in the Bible and through the spirit of prophecy! If we did so, would not our spiritual standard always be on vantage ground? Would we not keep out of that sickly Laodicean state? Would not our health be better if we lived in harmony with the principles of the truth? Would there be any spiritual disease in or among us? Would not the rich blessings of grace and power accompany us if we followed closely the admonitions given by the True Witness?

Why not apply in our lives the principles of the truth as this business man applies the principles of health recommended to him by his physician?

It surely pays to obey. It is ever to our advantage to follow Heaven's instructions. If we would do so, we should not backslide nor depart from the path of integrity. We should rejoice more in the keeping power of the Spirit of God, as we placed ourselves entirely in His hands. This is the thing the Lord desires. He wants a fully surrendered life, even as this man of affairs placed himself fully in the hands of his doctor.

Are we not under a contract similar to the one this man describes? God has promised to write His law in our hearts. When we allow Him to do this, He will give us the spirit of obedience. We shall surely receive all the results which accompany strict obedience to God's requirements. The Healer of all our diseases has promised us life everlasting, if we do what He asks of us. The counsel of our Physician is given without money and without price. Let us give good heed to what we have been taught. It pays to obey.

* * *

Father's Prayer

"He asked for strength, that he might achieve; he was made weak, that he might obey.

"He asked for all things, that he might enjoy life; he was given life, that he might enjoy all things.

"He asked for riches, that he might be happy; he was given poverty, that he might be wise.

"He asked for power, that he might have the praise of men; he was given weakness, that he might feel the need of God.

"He asked for health, that he might do greater things; he was given infirmity, that he might do better things.

"He has received nothing that he asked for, all that he hoped for. His prayer was answered."



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

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TAKOMA PARK, WASHINGTON, D. C., JULY 23, 1925

No. 30

No Other Name

MRS. L. D. AVERY-STUTTLE

"My heart is sad; the old world sighs
With sin and sorrow, woe and strife;
I long for joys of Paradise,—
My spirit yearns for endless life!"
'Twas thus I spake, when quick there came
A mighty impulse, deep and wide;
I felt ambition's burning flame,—
"Lo, I will save myself!" I cried.

Then quick, with feverish haste I flew
Good deeds to do in many lands,
And duties old, and duties new,
I piled upon my burdened hands.
With pious zeal I fasted oft,
And heaps of shining gold I gave.
I cared not though the worldling scoffed,
I only cared my soul to save.

The mint and anise, counted all,
The cummin tithed with careful hand,
I courted nothing great or small,
I cared for nothing rich or grand,
If only by my utmost deed,
The joys of heaven I might win.
I knew and felt my desperate need,
And sensed the awful power of sin.

And so from weary morn till night,
My virtuous deeds piled mountain high;
With sin I waged a desperate fight,
In hopes the smiles of Heaven to buy.
I fed the hungry, clothed the poor,
I sought the prisoner in his cell,
Nor turned the beggar from my door,
Hoping to 'scape the pangs of hell.

All this, all this I did, and more.
And daily every sin confessed;
And yet my heart was sick and sore.
I knew no peace, I knew no rest.
And daily still I sought to earn
My passport free to heaven, and yet
This heaven-born truth I failed to learn.—
"Man cannot pay sin's monstrous debt!"

And then, praise God forevermore!
I saw the cross of Calvary;
My sins, the Godlike Sufferer bore.
And paid the awful debt for me.
O shout aloud that one sweet name.
Till o'er the earth the tidings roll.
Forevermore the same—the same,
"The Christ of Calvary saves my soul!"

San Diego, Calif.

* * *

God made each of us to be a radiating center, constantly shining outward toward others in a spirit of ministry and giving.—H. E. Cady.

The Ministry of the Word

Preaching and Practising the Gospel

G. W. WELLS

THERE is no higher calling than the gospel ministry. The work of the minister is the most sacred, most important, and most vital of any work in the world. This is so because of the message he bears. The purpose and object of his message is to prepare lost men for heaven.

The work of the minister of Christ is most vital and important, for it has to do with eternal realities. It relates to the moral character, to the heart and life. It has to do with redemption. It does not pertain to this life and the present world, except in so far as it relates itself to the future life and the world to come.

If we keep in mind that the gospel ministry is the agency chosen by God to make known His saving message to a lost world, we shall be profoundly impressed with its exalted position. As this fact settles down on the heart of the minister, he grows more and more serious under the tremendously solemn responsibility.

The preacher is not here to tell people how to get on in a social way. His business is not to lead men in commercial affairs. He is not called to deal in real estate, in governmental or political affairs. His one business is to proclaim God's gospel message to a lost world. The lives of men and women in sin are placed in the hands of the ministers. They are Heaven's ambassadors. God's saving message comes through them to a perishing world.

They are not to be leaders in society, but they have a message that will transform hearts. They are not to mix with the social ills, but their message will cure. They have a remedy for the troubled world. Sin is the worm that gnaws at the heart of the world until the tree of life withers and rots to its roots. It is not bad laws or poor government that is the trouble, but sin. To the minister God has committed a sure remedy. He is therefore commissioned to preach the gospel, the only remedy for sin in a sick and dying world.

The minister who lives and proclaims God's message need not grow nervous about the result. It will take care of itself. The message is all right. It is dynamic, potential; it produces results. It is "the power of God unto salvation." All it needs is a man to proclaim it.

If the ministry is merely engaged in entertaining people, the theater can easily put it out of business. If the ambassadors for God go out with a muckrake, and hold up to their audience the putrid filth of city or country life, or endeavor to give the current news, the press can outdistance them any time. If their burden is for social reform, civic righteousness, and

betterment of mankind, the clubs, secret orders, and various organizations are far in the lead. But when they give due heed to their commission, and go out with God's message to show a lost soul the way to Christ, they stand without a competitor.

God has a message. All that it needs is to be told. But how can God reach the lost world without a messenger? John the Baptist was just a "voice crying in the wilderness." The early church was told to go and preach the gospel to every creature. What more is asked today? Back there, two thousand years ago, that small group of men, ordained of God to preach the gospel, had a message. They knew their message. They were living witnesses of the saving grace of Christ, and they went out against the hostile world "fair as the moon, clear as the sun, and terrible as an army with banners."

All the church has today with which to meet the cold, unfriendly world, is her message. If that be silenced, she is out of business. But what can a church hope for with a spiritless ministry, or men who are not clean and do not ring true? The man must be behind his message. No matter how sound his doctrine, if he himself is untrue and corrupt, he cannot bring salvation to others. The minister of Christ is not measured by his titles, his degrees, nor his alma mater; not by what he appears to be in the pulpit in the blazing sunlight before an audience, but perhaps in some obscure place without an audience. The true measure is found in the heart. The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the work.

The unregenerate soul will never be saved by forms and ceremonies; neither civic righteousness nor human devising can change the heart. The awful tide of sin sweeping over the human race can never be held in check by subscribing to a creed or assenting to a doctrine, sound though it may be. The minister of God is in the business of salvation; and when men are saved, it is because some way, somehow, they have been brought in touch with the gospel.

"The everlasting gospel," "the gospel of God, . . . concerning His Son Jesus Christ our Lord," is the only remedy for sin. It is declared to be "the power of God unto salvation to every one that believeth." This blessed gospel has "revealed" therein "the righteousness of God from faith to faith." Rev. 14:6; Rom. 1:1, 3, 16, 17.

Paul was sent "to preach the gospel: not with wisdom of words, lest the cross of Christ be made of none effect."

"To Paul, the cross was the one object of supreme interest. . . . He knew by personal experience that when a sinner once beholds the love of the Father, as seen in the sacrifice of His Son, and yields to the divine influence, a change of heart takes place, and henceforth Christ is all and in all."—*The Acts of the Apostles*, pp. 245, 246.

After the apostle obtained the clear view of the living, personal Christ, whom he was to preach, he uttered these words: "For His sake I have lost everything." Phil. 3:8, Moffatt's translation. This was not an expression of sadness, but a shout of victory. It was not an announcement of failure, but a declaration of success. He was not bankrupt, but advertising his investment. Remember, too, he had invested, not in a creed, a theory, or merely a doctrine, but in a *Person*, a glorious investment that brought him returns, and would pay large dividends, not only in this life, but in the world to come. He was not seek-

ing for sympathy because he had "suffered the loss of all things," but was inviting congratulations. He would not convey the idea that the service of Christ was joyless or unattractive.

O that there might be such a ministry today! Many more souls would be reached. Hearts that are hard, downcast, and discouraged would be led to look earnestly at the cross, and beholding the personal Christ and the unfathomable love of the infinite God, would find salvation; and then, too, the churches that are sickly and ready to die would have brought to them the life-giving message of the gospel of Christ.

"O that men would fear the Lord! . . . O that the messengers of God would feel the burden of perishing souls! Then they would not merely speechify; but they would have the power of God vitalizing their souls, and their hearts would glow with the fire of God's love."—*Testimonies to Ministers and Gospel Workers*, p. 143.

"When ministers realize the necessity of thorough reformation in themselves, when they feel that they must reach a higher standard, their influence upon the churches will be uplifting and refining."—*Id.*, p. 145.

* * *

Law and Gospel

Sin and Pardon; Disease and Cure

R. F. COTTRELL

"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. 8:22.

Condemnation is the moral disease of mankind, a disease which, if not cured, will end in death. Sin, which is the transgression of the law of God, is the cause of this disease. In order to cure the disease, the cause must be removed. It is of no use to treat the symptoms while the cause is left unremoved. Jesus Christ is the only physician that can cure it, and the only remedy is the gospel. "He shall save His people from their sins."

Had not our race transgressed the law of God, there would have been no moral disease, no guilt, no woe, and consequently no need of a physician nor a remedy. Man's moral and physical health would have remained sound, and the result would have been everlasting life. But the violation of the laws of moral health has made a remedy necessary. The transgression of the law has brought condemnation; and to save man from condemnation, and consequently from death, the gospel of pardon has become necessary.

A return to the laws of moral health can aid in our restoration by putting us in a favorable condition for a cure. This, indeed, is absolutely necessary; but this alone cannot remove the disease. The remedy must be applied to cleanse us from the deep-seated, mortal disease already contracted and preying upon our vitals. Future obedience cannot justify us from our past sins, which by the law demand our death. "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin."

But the great Physician is not like the quacks of our times, who, to sell their worthless nostrums, tell us that no change of diet is required, that we may still continue the pernicious habits which induced our disease, and yet expect a cure. He, on the contrary, demands an entire change in our habits of life, a return to the laws of health and life. His language is:

"Wash you, make you clean [good advice to most patients, in a literal sense]; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

No cure is promised but on condition of a return to the violated laws of health. We must not continue our wrong habits of living in order to demonstrate the sovereign power of the remedy. We must not continue in sin that grace may abound. The laws of health are precisely what they were before. The violation of them is as sure to bring disease as ever. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" and life. The transgression of the law still is sin, and the wages of sin is death.

But some invalids insanely imagine, being so taught by their quack advisers, that the work of the physician is not only to cure the sick, but to abolish the laws of health; so that the same acts which brought disease may now be repeated with impunity. They think that medicine has now taken the place of the laws of health; that the gospel has superseded the law. This took place, as they affirm, when the great Physician made His advent into our world to confirm the glad tidings, before revealed, that a remedy had been found; that the sin disease could be cured. They seem to think that before that event all was disease, and there was no remedy; but that now all is remedy, and no disease; that before the cross all was law and no gospel, but since that all has been gospel and no law; that the laws of health, the violation of which was formerly sure to bring disease, have been superseded by medicine.

They tell us that the learned Dr. Paul teaches that sickness is cured by medicine taken in faith, and not by the laws of health, and that therefore those laws are abolished, and the convalescent need not heed them at all. Now we do not believe that Paul was such a quack as that would make him. We admit that the premise is his; but the conclusion is their own. He comes to a very different conclusion. Anticipating that some, whose perverted appetites had impaired their intellects, would try to force the above conclusion upon him, in order that they might claim his sanction to their self-indulgence, he proceeds to draw his own conclusion, as follows: Do we then abolish the laws of health by the use of medicine? God forbid! Yea, we establish those laws. The restored must keep them if they would preserve health and life. (See Rom. 3:20-31.)

Again, he uses language similar to this: There is, therefore, now no sickness to those who have accepted of the great Physician, who walk not after their perverted appetites, but according to the laws of health. For the principle of life and health, administered by this Physician, hath made me free from the unnatural principle established in us by disobedience to those laws, tending to transgression and death. For what the laws of health alone could not do, being made weak and inefficient through transgression of them, our Physician has supplied, not by justifying our transgression of them, but by condemning it, that the righteousness of those laws might be exemplified in us, who walk not in transgression, but in obedience. (See Rom. 8:1-4.)

Modern quacks and devotees to depraved appetites would do better to let Paul draw his own conclusions, than to undertake to force upon him a conclusion so at variance with common sense, and derogatory to the Heaven-established laws of health, to say nothing of the slanderous imputation against this justly celebrated and inspired teacher of moral medical science and dietetics.

Peter, another physician, and evidently of the same

school with Paul, since he calls him his "beloved brother," cautions all invalids against the deceptive practice of some, perhaps professing themselves to be learned physicians, who would wrest Paul's words to their own destruction. 2 Peter 3:15, 16.

Beware, therefore, oh! beware, my brother, my sister invalid, that you be not deceived by the specious pretensions of quacks and counterfeiters, and join with them in forcing the words of Paul, making him teach the abolition of the laws of moral health, established from the beginning, and for the sake of gratifying a depraved appetite, pursue your wild career of transgression till your disease shall become absolutely incurable, and carry you down to death. Oh! how many, when it shall be too late to recall it, will mourn in fruitless despair that they did not take Paul's own conclusions to his arguments, instead of those of his opposers and enemies.

James, another new-school physician (if we call those of the present dispensation new school), teaches us that if we fulfil each precept of the original royal law of health, we shall do well—we shall recover. He will not indulge the patient in the violation of that law in one particular, reasoning that each precept is instituted by one and the same Lawgiver, and that they are all alike right and indispensable to moral health. Isa. 2:8-13.

Our law-abolishing medical pretenders may learn, if they will, that the sin disease is just what it ever has been in all dispensations, always discovering itself by precisely the same symptoms. The laws of health alone never cured one individual patient afflicted with this dreadful malady. The ancients could avail themselves of the only remedy,—faith in the skill and ability of the great Physician,—as well as we. It was not all law with them, and no gospel; neither is it all gospel with us, and no law. They had the sin disease; so have we. They had the gospel remedy set before them; so have we. Their acceptance of the remedy did not abolish the law, the violation of which brought the disease upon them; neither will ours. They, being healed, were under obligation strictly to observe that law to preserve their health; so are we.

Take Abraham for an example. The gospel was preached to him (Gal. 3:8), but it did not abolish the law. He obeyed God's voice, and kept His charge, His commandments, His statutes, and His laws. Gen. 26:5. He had both the moral law, which pointed out and condemned sin, and the gospel, which pointed him to the only remedy that can save a soul. He obeyed them both. He walked in the faith; he believed and obeyed the gospel, and thus became the father of the faithful to all future ages. His faith did not abolish the law; neither did Paul's, neither can ours, though unbelief may choose to have it abolished by a pretended faith. But if we "walk in the steps of that faith" which Abraham had, we may be his children, and the heirs with him of the same promises. Rom. 4:12; Gal. 3:6-9.

Abraham's faith in the gospel did not abolish the law. If we are his children, having the same gospel faith, we shall not abolish it, nor wish it abolished. The gospel ceremonies, church ordinances, or ceremonial laws, by which he and ourselves exhibit our faith in Christ, are different; because he lived before the great offering for sin was made, and we since; but the moral law, which convicts of sin, and the plan of salvation through faith in Christ, repentance, and obedience, or a return to moral rectitude, are precisely the

(Concluded on page 14)

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.

A Worshipful Spirit

THERE is nothing more restful or soul-satisfying than true devotion, and this should be especially true in this tense age. The language of the psalmist describes the attitude of the true worshiper: "I was glad when they said unto me, Let us go into the house of the Lord."

In order that one may be heartily glad when the hour comes to go to the house of the Lord, he should cultivate a devotional spirit, and a lively personal interest in the service of the Lord's house. Men manifest an interest, yea, even a pleasure, in their work, their business, their profession. They are happy in the activity afforded, in the rewards in prospect. Should not the activities of the service of God, and the anticipation of the reward promised, give immeasurably greater pleasure than any secular pursuit?

Then, too, there is the obligation to worship, and the joy that comes from a consciousness of duty done. But the duty of divine worship can never be discharged unless the heart is enlisted in it. There must be a devotional frame of mind. Prayer and praise must well up from grateful, longing hearts. There must be hungering and thirsting after righteousness before the soul can be filled with the heavenly manna, before the worshiper can drink of the life-giving fountain.

Sabbath church-going is a good habit, but it must be more than a habit or custom to be a source of real spiritual strength. "I went with them to the house of God," says the psalmist, "with the voice of joy and praise, with a multitude that kept holyday." "He satisfieth the longing soul, and filleth the hungry soul with goodness."

There is another reason why attendance upon the services of the Lord's house ought to be prized; namely, for the opportunity it affords to encourage others in the divine life. Even if the day could otherwise be spent with just as much spiritual profit in the seclusion of one's own home, or walking in the woods or fields, or seated with a good book or other appropriate reading matter beside some purling stream, what about the obligation to contribute by our presence and testimony to the promotion of public worship? Have we as individuals no duty to assist in maintaining congregational worship of God? Does not the exhortation of the apostle speak to us: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"?

We cannot absent ourselves from the Sabbath meeting or the prayer service without robbing our fellows of that to which they are justly entitled. But first of all we rob ourselves of the spiritual uplift that comes to the sincere worshiper. Then because we have nothing ourselves, we are unable to give to others their due. We must have, before we can communicate.

Unlike the search after temporal things, no man is enriched spiritually at another's expense. In the church of God the benefits are open to all, and he who receives most, is so much the more a blessing to his fellows.

C. P. B.

* * *

"Though the Earth Be Removed"

LONG before the psalmist wrote that 46th psalm, children of God in times of trouble had learned the lesson of trust in a living God who is ever present to sustain and help. Ever since the psalmist's time, trusting hearts have echoed the words:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Here is the story of one of our workers who found God indeed a present help; the message came some years ago out of Central America:

A severe earthquake visited the city of San Salvador. The story of the need, and of the deliverance that came to our mission family there, has never been put into print. Sister Laura Bodle, wife of the secretary-treasurer, wrote about it as follows:

"It seemed last year that God took care of us in a wonderful way. None of our members were injured. I had such a feeling come over me about nine o'clock in the evening. I was alone with my boy, and another little boy about twelve years old. I could not shake off the impression of danger; so I awoke the boys and had them dress, got food out, bedding ready, and we waited indoors ready to run to the back yard. I asked the Lord to give me some help, and picked up the Review. On the back page was an article, 'Present Help in Trouble.' It was so encouraging. One expression was, 'Whatever comes this night, know that God is a present help.' So we prayed and committed ourselves into God's hand.

"We sat there until 12:30, midnight, and nothing happened; so I pulled the cot up by the door, and told the boys to lie down. We were all ready, and only a few feet from safety in the back yard. They had just fallen asleep, when at a quarter of one, came the crash. No words can describe the terrible roar underground, buildings falling, and screams of those buried under them. It was pitch dark, and we sat in our back yard until morning, glad we had our bedding, as it was cold. The ground shook almost constantly until ten o'clock next morning. But some way I was most wonderfully sustained all night.

"I was so thankful that we were ready. A great mass of mud came down where the boy had slept before, and he might have been killed if we had not gotten up beforehand."

Is it not a comforting message? Here was our sister alone that night with the little children, no one having the slightest idea of an earthquake. But God knew that one of His servants was there, and wonderfully, as our sister has told us, He forewarned her, so that she might be fully prepared when the crisis came.

God knows the way we take. His angels are round about every one of His children for good. In His love and mercy He does desire to make us know that He is the living God, a present help in trouble.

W. A. S.

* * *

God and human nature are linked together, and every one can be saved who will.—Bishop Joyce.

"Sunday or Sabbath?"

UNDER this heading, Robert R. Hull contributes an interesting article to the Catholic weekly *America* of July 4. The inspiration of his article appears to be a lively controversy which was being waged in the "correspondence" columns of one of the daily newspapers of Indiana, between Seventh-day Adventists on the one side and the members of "some other Protestant church" representing the Sunday side of the controversy. The argument of Seventh-day Adventists, this writer says, "is, to Catholics, a novel one. They charge that their Protestant brethren, while professing to take 'the Bible and the Bible alone' as their guide, have been thoughtlessly following the Catholic Church in their observance of Sunday, when they should have been registering a healthy protest against 'Babylon' and all her abominations."

Mr. Hull then endeavors to prove Seventh-day Adventists wrong in some of their convictions regarding the origin of Sunday in the Christian church, arguing that the day was observed by many of the early Fathers, before Constantine, quoting several testimonies in support of his claim. As to the outcome of the Sabbath controversy between Sabbatarians and Sunday keepers, he says:

"I believe that Catholics must realize something of the sense which one who finds himself caught between the fires of the two opposing Sabbatarian parties, must experience. The Adventists intend to compel such a one to be true to his Protestant claims that he lives according to the Bible alone. It is true that there is not to be found a single word in the Bible which commands that Sunday be observed as the Sabbath day. The Calvinistic Sabbatarians are trying to compel every one to observe Sunday, which they propose to enforce with all the rigors of the Mosaic law. The second party has the majority, and will be able to sway the most of those who are caught in the enfilade; but the Adventists will catch all the conscientious Protestants who are determined to live consistently with the Protestant premise that the Bible alone should be the rule of their faith and practice."

We come now, however, to the really interesting objective in his discussion of the question, namely, the admission he makes, the same as has been made by other Catholic writers, that the observance of Sunday is supported wholly by the tradition of the Roman Catholic Church, and has no authority for its observance in the sacred record. He says:

"It is clear that our Lord left His church free from the obligation to observe the Sabbath on Saturday. St. Paul says, 'Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths, which are a shadow of things to come; but the body is Christ's.' Col. 2: 16, 17 [Douay Version]. The church, upon which Christ had conferred the power of applying specifically as it might see fit His generic commandments (Matt. 18: 17, 18), chose to observe Sunday as the Sabbath of the new dispensation, but not with the rigor of the Jewish age. The Catholic Church has a tradition, which comes down from the earliest times, to the effect that the apostles of Christ transferred the Sabbath from Saturday to Sunday. In the New Testament itself there is not a word about this transfer. The disciples did meet on the first day of the week to break bread; and St. Paul appointed the offering on this day. Acts 10: 40, 41; 20: 7; 1 Cor. 14: 1, 2. But it is upon the authority of the Catholic Church alone that the Christian world depends for the observance of Sunday as more than a day for worship. *Sunday, as a Christian Sabbath, cannot be supported except by the tradition of the Catholic Church*" (italics his).

Mr. Hull at one time was a Protestant minister, and according to his admission, fared ill in his controversy with Seventh-day Adventists over the question of the perpetuity of the law of ten commandments. It was not, he says, until he found a home in the Catholic Church that he was able to see the whole truth on the Sabbath controversy; and when he

reached this happy state, he discovered that the ten commandments were moral and existed in the natural order of things until the giving of the law on Sinai. Here a ceremonial element was introduced into the Sabbath commandment. This ceremonial element continued until the cross of Christ, which abolished the Sabbath commandment, leaving the other nine intact. Interesting indeed, and most elucidating, if it were only true.

He invites his former Protestant brethren to the peace and glorious light he has received within the folds of the Catholic Church. He concludes:

I found, upon entering the Catholic Church, that another serious problem had already been solved beforehand for me. As a Protestant minister I had proclaimed the doctrine (peculiar to my church) that all the ten commandments were abolished on the death of Christ. This was my answer to the Adventists. The reproach they leveled at me, in refutation of this false contention, struck home. 'What?' they asked, 'will you, like Herod, seek to destroy all the infants of Bethlehem in order that you may kill the one child?' It did seem that I was attempting to kill all the commandments in order that I might destroy the third [fourth]. Then the Adventist would refer me to Romans 3: 31, where is to be found the following: 'Do we, then, destroy the law through faith? God forbid: but we establish the law.' I was left floundering, and victory perched on the banners of the Adventists. The Catholic Church solved this problem for me, just as she has shown me and will show me all her other truths. It is the Jewish ceremonial law, and not the moral law, which was abolished; and the Sabbath day was made for man, not man for the Sabbath.

"The same answer is awaiting thousands who yet remain outside the fold of the Catholic Church. The church speaks peace, because she has the whole truth; and there is an end of strife."

These specious claims have been answered too many times in our literature to require further discussion here. They demonstrate the side-stepping which Catholics as well as Protestants do in evading the plain, definite requirements of the law of God and of the Scriptures of Truth.

We must admit, however, that the Catholic position is more logical than the Protestant. The latter class profess to take the Bible and the Bible alone as their rule of faith. Every intelligent Bible student must admit that the Bible gives no authority whatsoever for Sunday observance; that just as truly as the other nine commandments of the law are holy and perpetual in their obligation, so is the fourth commandment. On the other hand, the Catholic Church professes to be guided by the Bible and tradition, and while admitting that the Sunday Sabbath has no just claim for observance in the Holy Scriptures, they argue that tradition warrants its observance.

Let both of these classes, however, remember that it is by this law which they thus seek to discredit that they must be judged at the last great day. Then specious reasoning and human sophistry will prove of no avail. Man must answer to One who is truth itself, who gave His only begotten Son to die for the vindication of His just and righteous requirements. It is better now to make peace with Him and find joy in believing His word and practising its holy precepts, than to have that counterfeit rest which this writer professes to have found within the pale of the Roman Catholic Church.

F. M. W.

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THE heavenly intelligences look upon the human agents, and estimate their value according to the respect and reverence they manifest toward the great moral standard of righteousness—the holy law of God.—*Mrs. E. G. White, in the Review and Herald, March 21, 1893.*

By the Spoken Voice

HAVING read of an experience in which one was called to the obedience of the truth by the direct voice of the Holy Spirit, arresting the hearer in his course, one of our old-time believers, J. T. Roberson, now of California, bears testimony to a similar experience.

It was in 1880, in Michigan. He had been listening to lectures from one of our evangelists. He had felt drawn to them. However, as members of his family rather twitted him about attending the Adventist meetings, suggesting he would be an Adventist himself if he continued to frequent their meetings, he had replied, "No, I am too good a Methodist for that." Our brother adds:

"Still I told them that if I should be convinced that Saturday was the true Sabbath, I would not hesitate a moment.

"The next night I went to the meeting. The subject was the Sabbath. After the meeting closed, I was walking to my home along the roadway. All along I was thinking of the topic that I had heard. The exposition of Revelation 13, bringing out the Sunday law issue and the final efforts to enforce the observance of Sunday, had made a deep impression upon my mind. As I walked along, I talked to myself about the issue. Turning through the gate toward my house, a few hundred yards distant, I remember halting for a moment and stamping my foot upon the ground, declaring to myself, 'Well, if any such thing comes to pass as the enactment of laws compelling people to keep Sunday under penalty, I will know the Adventists have the true Sabbath, and then I will keep it.'

"I had no sooner uttered the words than a strong, clear voice spoke in my very ear as though over my left shoulder, 'If you wait until then, it will be too late.' I whirled on my heels to see who had spoken, and though I could see clearly all about me, no human being was in sight.

"Then and there I said, 'It is enough. I will keep the Sabbath.' So at the very next meeting I went forward to speak to the minister, and declared my purpose. Then I signed the covenant to yield myself to obey God. It was Sunday evening, Feb. 29, 1880, and never have I regretted that I did it."

Again it recalls to us that word of the Lord in Isaiah 30:21: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

W. A. S.

* * *

Of Pagan Origin

THE question is sometimes asked, "Why are the dead buried with their feet to the sunrise?" This custom, no longer general, arose very long ago, probably with sun worshipers. It has come down to us largely through Roman Catholic channels, as when the altar was placed at the east end of the church to remind worshipers of "Christ, the dayspring, and the resurrection." Again it has been said that men were buried with the feet eastward, that they might rise from the grave facing the coming Lord.

The thought that the east holds some object of worship is suggested by an old writer, quoted by the "Catholic Encyclopedia," art. "Burial," in these words:

"A man ought so to be buried that while his head lies to the west his feet are turned to the east, for thus he prays as it were by his very position."

This would seem at least to hark back to the days when, as upon Mt. Carmel, men prayed to the sun, saying, "O Baal, hear us."

It seems probable that, like the rising sun, the Lord will appear to come from the east. This is understood by some to be suggested by Matthew 24:27:

"As the lightning [or, as some understand it, "the light"] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

But this text is evidently not the foundation of the now decadent custom of burying the dead with their feet toward the east. The custom appears to be older than the text referred to, and doubtless had its origin in that form of paganism which centered in the sun, whose worship is one of the most ancient phases of idolatry. It was into this form of paganism that Israel so frequently fell. The "high places" mentioned in the Old Testament, were hilltops or other elevations from which the orb of day could be seen at the moment of its rising.

"Baal," a name familiar to readers of the Old Testament, was only another designation for our great luminary which was worshiped "toward the east." In contradistinction to this practice of worshiping toward the east, the tabernacle in the wilderness, and later the temple in Jerusalem, were made the center toward which God's people turned their faces. Both the tabernacle and the temple faced the east, and every worshiper who brought his gift to the Lord's altar, of necessity turned his back to the east and upon the worship for which the east stood.

The Reason and the Result

As recorded in the eighth chapter of Ezekiel, the prophet was shown a number of abominations, each one greater than the previous one, but the last and greatest of all was "about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

Perhaps there is in our day no special harm in burying the dead facing the east, since people have long since ceased so to bury their dead in honor of the sun; but unquestionably the custom, once common, had its origin, not in Christianity, but in paganism.

Nor is this the only pagan custom that reposes even today in the bosom of Christianity. Christmas, Easter, Sunday, and many saints' days were originally pagan festivals, the Sunday being especially sacred with the Mithraists. The reason for bringing into the Christian church these festivals, and many other observances and customs unknown to the apostles, is thus stated by Gibbon:

"The most respectable bishops [in the fourth century] had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity."—Gibbon's "Decline and Fall of the Roman Empire," edited by Milman, chap. 28, last par.

The same historian tells the sequel in these words:

"The religion of Constantine achieved, in less than a century, the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."—*Ibid.*

In other words, while Christianity gained wonderfully in the number of its adherents, it lost beyond estimation in purity and power. Indeed, the religion of the era of Constantine was more pagan than Christian, except in name.

C. P. B.

* * *

THE most beautiful thing that this world ever saw is the Christlike character.—T. E. Sharp.

* * *

CARRY religion into common life, and your life will be rendered useful as well as noble.—John Baird.

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.

South China Union Mission

C. H. WATSON

ON March 12 the session of the South China Union Mission convened at Canton. Notwithstanding our misgivings of a good attendance, the largest number of believers and the fullest representation of the six missions which make up the South China Union, assembled at the opening meeting. This we all felt was in the mercy of the Lord. War and revolution had created unusual conditions. Four large armies were engaged in fierce fighting in different parts of the field, and travel had become difficult and dangerous.



Pagodas for Transmission of Spirits of the Dead, China

We met, therefore, with feelings of unusual pleasure in the midst of all the unrest in the land.

Elder F. H. DeVinney, the superintendent of the union, expressed the gratitude of all present when, in the first moments of the session, he addressed the delegates, and recounted the mercies of God, saying:

"In the midst of all the unrest of these troublous times, when the worst passions of evil men seem to be let loose, unrestrained by any responsible government in China; when murder, robbery, and kidnaping have been of almost daily occurrence, the Lord has protected His own, and blessed in basket and store, and in all spiritual things. While there has been serious illness, and from day to day we feared that the enemy would destroy some of our laborers, yet under the mercy and goodness of God, not one death has occurred during the last two years, nor has there been serious loss of health by any adult member of our foreign working force."

While four families had been lost from the field (two by transfer to other parts of China, and two by return to the homeland), four other families have been received from America to fill the gaps. These earnest workers have each taken up a full burden of service, but the field remains pitifully undermanned. In two different missions there is but one foreign family to carry all the work of the mission. In still another case the mission director is the only foreign teacher in a school of two hundred students, and he is responsible for all other mission activities. Out here where devoted men and women are facing such

a situation alone, our most earnest prayer is constantly that the Lord of the harvest will raise up laborers and send them into the harvest.

During the biennial term, 276 persons were baptized, and the church membership has been increased by almost 200. The publishing department has reached its goal for 1924, and during the term sold books, papers, and tracts to the value of \$22,519.28, a gain over the previous term of more than \$6,500. The largest order for books in south China was taken by Brother D. S. Williams at his dispensary in Nanning. A general of the army who had spent some time at the hospital and appreciated the treatment he had received there, ordered fifty copies of one book and influenced his friend to take fifty copies.

The results reported in this department have been obtained in times of very great difficulty and danger, and many times our men have barely escaped death. One brother who canvassed in Macao was returning on the steamship "Sui On" when it was boarded by pirates. When the shooting began, he quickly cut the shoulder strap of his satchel, in which was his money in bills, and jumping down into the dark cargo hold, tied his satchel high up on a post. The pirates later removed the cargo and searched the hold with flashlights, but did not observe the satchel. The brother was robbed of only his watch, coat, shoes, and a few ten-cent pieces.

Last year one young colporteur was returning in a steam launch from a city near Canton with \$100 in his shoes. A pirates' boat suddenly appeared and opened fire on them, but the captain succeeded in turning the launch around and escaping.

A great many evidences of God's care over the workers in this department were given us, and we rejoice in the fine results reached in face of great difficulties. We hope for a large increase in the number of literature workers in south China, and thus a larger ingathering of souls.

The educational department reported forty-nine primary schools in operation, with an enrolment of 2,126; and three intermediate and middle schools, with 297 students enrolled. In these fifty-two schools, 114 teachers are employed, of whom only eleven are foreigners. Earnest efforts are being made in these schools to save the youth and train them for lives of usefulness in the Lord's work.

The youth in China are rapidly acquiring a thirst for Western ways, and there is a nation-wide demand for Western education. This makes China a very wide and fruitful field for the development of our educational work on lines that will more rapidly advance. We must enter it with clear vision and earnest purpose, knowing that the time for the foreigner to work for the Chinese in China may not long continue.

The training of our Chinese youth to bear successfully the responsibilities of the work in every possible emergency, must be permitted to become an increasingly important feature of our work in China; for in the changing conditions which are coming in we

should read the signs of a rapidly approaching time which may make it necessary for us to place responsibilities upon Chinese workers which are now borne wholly by our foreign missionaries. May the Lord give us wisdom and ability to make the most of present opportunities to prepare for such an emergency!

In all departments our brethren and sisters are laboring with much earnestness for the success of the work. In far-distant Kwangsi, in Canton, Swatow, Amoy, in Foochow, and Waichow, the work is going forward. The workers are facing difficulties and dangers with strong courage and firm faith. With one mind they have united to be yet more sincere in service and more thankful for the daily mercies and unfailing help of God.

Pledged anew to greater efforts and larger results, they have returned to their lonely stations, but will need our prayerful support as they labor in their war-torn and lawless field. Shall we not all pray for the work in south China? and shall we not ask for each of the workers love, faith, patience, and grace to work, endure, and in spite of difficulty, gather a bountiful harvest to the glory of God, and thus finish the work?

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Notes by the Way

F. H. ROBBINS

In the Balkans

On March 9 and 10 I was with Elder L. H. Christian at Budapest, Hungary, where we had a very good meeting, there being about 200 believers present. The work is progressing nicely, and our people are of good courage. At the last evening meeting we could hardly get away from the building on account of the brethren and sisters wanting us to write our names in their Bibles. It would have taken us till nearly midnight if we had stayed.

March 11-14 we attended a conference meeting in Jugo-Slavia. Our brethren and sisters there, although persecuted by priests and other enemies, are of good courage. They meet in a basement, and keep the windows closed during their services for fear an enemy will hear them speaking and stop their meeting. God is blessing the work in this Catholic country, and believers are being added to the church in the face of persecution. We had a very spiritual meeting at this place, Elders L. H. Christian, H. F. Schuberth, and the union and local workers being present.

On March 17-23 we had a most excellent conference and meeting at Bukharest, Rumania. Brother P. P. Paulini and his staff of workers are of good courage, and pushing the work forward in fine shape. Five years ago the Rumanian Union Conference had only 2,000 members, now there are 5,400.

Turkey and Egypt

At the meeting in Constantinople, Turkey, March 26-31, there were about 100 in attendance. Although our people have been persecuted, and 136 were killed in the provinces of Turkey, the believers in Constantinople are of good courage, and they think the time is near when the provinces will be opened, and our people will be permitted to preach the message to the Mohammedan people. Our believers feel perfectly safe in Constantinople, but they do not dare go into the country yet to give the truth, because of adverse conditions.

Every one seemed to be glad for the meeting which was held there. Elder L. H. Christian, Prof.

W. M. Landeen, and others were in attendance at this meeting.

I had the pleasure of attending a meeting at Tetaliah, Egypt, April 16-18. This is right out on the front, where you see real mission work. Elder George Keough, the superintendent of the field, and Brother E. G. Essery were there. Brethren and sisters came from different parts of the country, and joined with those in the villages, and we had a good meeting.

When one sees these people, he surely feels like doing much more than is now being done to send workers and means to those who are so much in need of the truth. Brother Keough is working hard, but the task is too great for him; he should have more help. He has Palestine, Syria, and Egypt in his territory.

The Italian Peninsula

My boat from Alexandria landed at Naples, April 26. Elder A. V. Olson and two of his ministers met me there. We held a meeting with the Naples church that evening, and the Lord touched the hearts of those present. There are twelve persons there who have been studying the truth for several years, but have not had the courage to take their stand for the commandments of God. At the close of the meeting, an invitation was given to any who wished to be baptized and join the church to raise their hands. There were twelve who signified that they desired baptism, and also wanted to join the church. God is working on the hearts of the people in these countries.

We also had some good meetings at Florence. Here the believers are of good courage, and the work is progressing nicely.

A Great and Difficult Field

The Latin Union is a large field, with a population of 125,000,000. The religions are Catholicism and Mohammedanism, and the worst of all, atheism. A large per cent of the people are atheists. Our colporteurs are arrested over and over again. When one goes out in the Harvest Ingathering work, he is liable to be arrested and thrown into jail. In some sections our people are fined because they do not send their children to school on the Sabbath.

One great difficulty over here is to get a hall in which to hold public meetings. If our people own their buildings, they can hold meetings, but it is almost impossible to rent meeting places. The Catholics will not rent their halls or buildings to us. But with all the obstacles in the way, good progress is being made.

Elder A. V. Olson said that five years ago they had twelve colporteurs in the Latin Union Conference, and now they have more than sixty. Five years ago they had no school in operation; now they have a junior college. This school has been built from the very foundation up. Five years ago they had no tract societies; now they have one in each conference. Five years ago they had no colporteur leader in the union; now they have one in each conference and mission field, and these have all been trained in the field, with the exception of one man.

While progress is being made in this union conference, there is still great need of more workers. Italy, with a population greater than that of the United States west of the Mississippi River, has only eight ministers. There are about 4,000,000 people on the island of Sicily, and there is not a single worker there. Northern France, with more than 20,000,000, has only four ministers. Last year ten students from

the Latin Union school went into the work. Others are planning to enter this year from the graduating class. The hope of manning this field is to draw workers from their school. There are hundreds of cities in this union conference that do not have a Seventh-day Adventist worker.

Elder A. V. Olson has been president of this union conference for five years, and the work has grown steadily, with a good gain in tithes and offerings.

In Germany

The East German Union is the third largest in the world, having nearly 14,000 believers. There are two conferences in Saxony, with a total population of 4,500,000 people, 3,000,000 of whom are in the Northeast Saxon Conference.

The Northeast Saxon Conference held its annual conference in Dresden, May 13-17. The year 1924 showed good results in this conference. At the beginning of the year there were 1,778 believers. After apostasies, transfers by letters, and deaths were subtracted, the conference showed a net increase in membership of 120 persons. The finances also showed an encouraging increase over the previous year. The tithe for 1924 was about \$26,000; Sabbath school offerings were more than \$3,000; and other mission offerings, including the Week of Sacrifice, amounted to \$7,000. There are twenty-eight regular colporteurs, and twenty-three who work part time. Last year they sold 12,099 books, and 266,636 papers. The conference showed a gain in its operation of \$1,900. This amount was turned over to the union conference.

The meetings were well attended, there being about 1,500 present at the Sabbath service. On the last Sabbath afternoon of the meeting, two young men were ordained to the gospel ministry. One had brought 96 persons into the truth, and the other 110. Elder Miller, formerly president of the Friedensau school, was elected president of the conference. The people in this conference are of good courage, and the work is progressing in a very encouraging way.

The Silesian Conference was held in Breslau, May 20-24. This is the largest conference in the East German Union. It has almost 2,400 members. Last year the net increase in membership was 235. The finances of this conference show a good increase, although the membership as a whole is not so well off financially as those of the Northeast Saxony Conference. The tithe for 1924 lacked but little of reaching \$27,000. There was a steady increase in tithe during the entire year, the fourth quarter being 70 per cent more than the first quarter. The Sabbath school offerings were practically \$5,500, and the Harvest Ingathering was \$5,000. The other mission offerings amounted to \$7,000, including \$1,800 which was received from the Week of Sacrifice.

The colporteur work shows good results. The leader pointed out that the colporteurs must take the truth to 90 per cent of the population. As there were so many churches in this conference that the president could not visit them all in one year, it was decided to divide the conference. The Upper Silesian Conference, with a population of nearly 3,000,000, began its new life July 1. Its membership is about 1,200. The Lower Silesian Conference, with a population of 1,005,000, starts with a constituency of a little less than 1,200. The attendance at this annual meeting was good. There were about 1,000 people at the Sabbath meetings. During this meeting a young worker was ordained to the gospel ministry. The ranks of the workers are being filled, and yet there

is need of many more workers in this field. Elder L. R. Conradi was present, also Elder H. F. Schuberth and Prof. L. L. Caviness of the division workers, Elder J. H. Schilling, and the regular union and local conference workers.

Elder Schilling and his collaborators are doing faithful service, and as a result the work is making rapid progress in this union conference.

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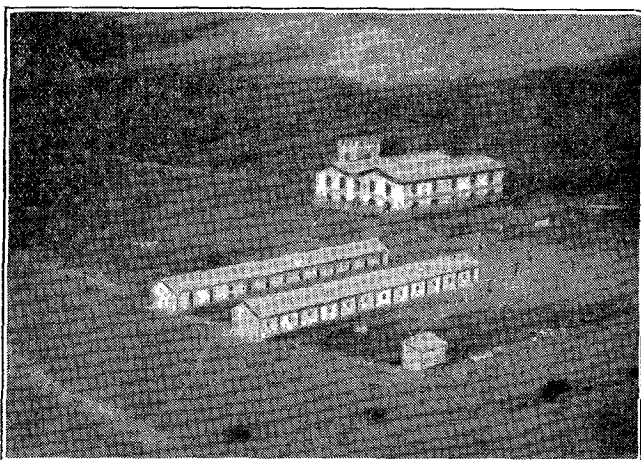
Training Indian Evangelist-Teachers

H. M. COLBURN

WE have just finished a first-class summer school for our Inca Indian young men and women. The attendance for this part of the school was more than 175, and was nearly double that of other years. The sixth of May begins the next session of the school.

Brother and Sister F. A. Stahl came down to our commencement, and stayed through our native workers' meeting. He rendered good help all through. I went to the train yesterday morning and said good-by to them. They had spent the Sabbath at Plateria, where they lived so many years. Brother Stahl reports a good interest for the school there. He stated that if all came who were looking this way, we should have no place to put them. With our present facilities we can take care of a goodly number, however.

I will send with this a picture of our large building and a view of two of our dormitories. On the other side of the large building we have two more dormitories which do not show in this picture. These buildings (the four dormitories) are a result of the



Rear View of Our Titicaca Normal School at Juliaca, Where Indian Teachers and Evangelists Are in Training

Two other dormitories, like those in the foreground, are located opposite, but are not shown in the picture.

overflow of the Thirteenth Sabbath Offering which came to us the last quarter of 1923. We surely had great need for these dormitories, and we desire to express our thanks to the dear friends all around the globe who helped us to erect them. We have forty-eight small rooms in these dormitories; that is, that many distinct houses. We either put a family in this little house, or four to six boys or girls, according to the need. We housed 200 people in these at one time this year. A few were not ready for use.

You will find the native worker more than ready to give to help the work in other places. Here, during the last quarter, we took a special offering for China. We had what was called "sol day." We have in our money here the sol, which is about the same size as the silver dollar in the States. I do not know of one

of our boys who did not give. I have never seen an offering taken with less effort. Altogether we received about \$75 gold, in our Sabbath school here. About sixty cards of honor were given out in our own school, which is more than we have ever given out in the whole mission before. We are doing our best to instill into these boys right principles which will go with them to their schools and mission stations. They can then set the example for others.

One of our boys was sent to a place called Viluta, at an altitude of more than fifteen thousand feet, to teach school.



Martin Velasquez and Luciano Chambe

The former, at left, is in charge of our highest mission station in the world, at Oco Pampa; the other is carrying on the Broken Stone Mission.

He went to his school and began work, taking full charge, even though it was his first year. This school is near the Chile border, and it takes the Indians about six days to make the trip from Puno. Being so far away, it was impossible for any of the foreign workers to visit the place during the year. But at the end of the school year this boy came to Puno with a number

of the Indians from his district. He was certainly the head of the company, for the others looked to him as leader. When he gave his report, we were greatly surprised, for he had brought with him enough money as tithes and offerings to pay his salary for all the time he had been absent conducting this school. Other boys have done well, but Juan Ninaja has surpassed them in this respect. There are wonderful possibilities in many of these out places, if we can only send good, consecrated boys to answer the calls for help.

As you know, our boys get but little salary. It is hard for them to make their money cover expenses, but as a rule we find them uncomplaining. Here at the school we are trying to help the boys get better clothing and some of the things they need, by buying in quantities, so as to bring the prices down. You have never seen shoes so worn out as some of these boys wear. It is very hard for them to save \$5 or \$6, gold, to buy shoes. This year Brother G. E. Mann bought for us in Arequipa at one time fifty-five pairs. These filled two gunny sacks, and they went like proverbial "hot cakes." Afterward I sold four dozen shirts in about thirty minutes, and took orders for about five dozen more. I also have orders for sixty pairs of shoes to buy when I go to Arequipa. It is hard for these people to find what they really need, so it seems like real missionary work to spend some time in providing these things for them.

The picture of the two men shown with this article is a photograph of two of our native pastors. The

one with leggings has been at our Oco Pampa station this summer, where Brother and Sister Ellis Howard were; and the other, Luciano Chambe, has been at our Broken Stone station in the absence of a director. This is one of our most responsible places. Luciano lived with Brother Stahl for some time, and speaks English. He is one of our most faithful workers, and carries a ministerial license. We do not as yet have any ordained natives except as local pastors. We have some very faithful Indian workers, and the success of the work here, under foreign supervision, is largely dependent upon them. We hope to be able to train many more at the normal school to fill posts of responsibility.

Pray for the work here, where, through the special providences of God, so much has already been accomplished to the glory of His name.

Worth a Million

THE greed for gold is on every hand. Men are continually striving for money, yet only a comparatively few ever attain unto the ownership of a million dollars. But the god of mammon is the god which the most of the people worship. We read some time ago of a man who was talking with a friend, and in his conversation thrust his hands into the armholes of his coat and boastfully said, "Man, look at me. I am worth a good million of dollars." The neighbor to whom he was talking said, "Yes, and I know that is all you are worth." In the struggle he had bent all his energies to the making of gold, and had neglected the weightier matters of the law. He had not acquired the gold of a holy and pure character, and so all he was worth was the paltry dollars he had gained. The gold of a pure character was absent; he was worth only "a million."

It is worth while to take an inventory of stock, and find out if possible what you are worth. If your heart is on money, you may have been able to accumulate much, many broad acres and a good bank account, but how much are you worth? What is your hope?

One soul won for Christ in some benighted land is worth more than the gold we may gain in the world. The night before Moffat left his home in England for his distant sphere of labor in Africa, he was present at a social gathering. During the evening a lady asked Mr. Moffat for his autograph, and he wrote the following lines:

"My album is the savage breast
Where darkness reigns and tempests wrest,
Without one ray of light:
To write the name of Jesus there,
And point to worlds both bright and fair,
And see the native bow in prayer,
Is my supreme delight."

When his sun set, he could not say he was worth "a million," but he was worth far more than that in the souls he had won for Christ. When we find our work and can count souls won for God, we have indeed made life a success.

G. B. T.

* * *

HEART union with Christ makes believers heirs of God, and laborers together with Him. At home, at church, and in the world, the believer is to show forth the praises of Him who has called him out of darkness into His marvelous light.—*Mrs. E. G. White, in the Review and Herald, March 14, 1893.*

STUDIES IN ROMANS

XIV. From Sons of Adam to Sons of Christ Romans 5:12-21, A. R. V.

MILTON C. WILCOX

Questioning the Text

1. WHAT conclusion from previous considerations (Rom. 3:19-23, perhaps) is stated by the apostle?

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Verse 12. Note 1.

2. What further explanation is given?

"Until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come." Verses 13, 14. Note 2.

3. What contrast lies between the fruitage of these two heads?

"But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one Man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification." Verses 15, 16. Note 3.

4. What change of rulership is stated?

"For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the One, even Jesus Christ." Verse 17. Note 4.

5. What therefore is the conclusion?

"So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous." Verses 18, 19.

6. What is the relationship of the law to this?

"The law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Verses 20, 21. Note 5.

Notes on the Text

1. *A wonderful contrast — two heads of the race.* All the race of man has one head, Adam. Through him came sin and sinfulness upon all. Through him came condemnation and death upon all. Through him, if no change had come, death would have reigned forever.

Another Head to the race has arisen, He too one Man, divine, yet human. He is the new Head of a new race of men. Instead of bringing to us sin and death, He brings righteousness and life. For condemnation He brings justification. Instead of punishment, He brings abounding grace. We cannot escape any of the evils of the first head save only as they are met by the second. Under the first head we can know a race of disobedience, sin, crime, and death. Under the second Head we have a gladly obedient race, and life forevermore.

It is not a welcome fact to know we are sinful not by act of our own, but because the primal head of

humanity sinned. We declare that it was not our fault, and that we ought not to suffer the consequences. But from Adam we sprang; we inherit his nature, and we know it. In our awakened moments we hold ourselves to be sinners, and with low human standards condemn many of our own deeds; and if a brother man does us wrong, we condemn him. We are of the race, the children of Adam; but we need not remain in the state where consciousness and knowledge revealed we were.

2. *Sin and law* (verses 13, 14). How clearly the apostle proves that the law of God has been regnant with the race! "Until the law" means until it was given in its written form to Israel. But that it existed before, is evident from the universal fact of death in the world; for death is the result of sin, and sin is the transgression of the law. If there is no law, there is no sin. This is clearly stated in Romans 4:15. Therefore from Adam to Moses, when God's law was given to Israel, the law existed, as stated in Romans 2:14, 15.

When man came from the hand of his Maker, God's law was written on heart and conscience; but his constant sinning marred the record, or as with the wicked antediluvians, blotted it out at last. Gen. 6:5. But until the choice of sin on man's part, and the turning away from God's teachers hardened the heart, men were convicted and condemned; and death was a constant and awful revelation of transgressed law.

Adam was a figure of the Coming One in the one feature that he was the head of the human race.

3. *"Much more"* (verses 15, 16). Does the "much more" refer to the comparative *quality* of what we received from Adam, and what we are given by Christ? If so, it is surely much more. For the end of Adam's inheritance by itself is oblivion forever, while the gift of Christ is the basis of a glorious future. Does the "much more" refer to the matter of certainty? Christ is certain, and in Him we have a basis of belief and hope that nothing human can touch. It is as certain as God.

Out of the trespass of Adam "the many" died; but out of the awful need of man in his many trespasses the free gift came to bring justification in Jesus Christ.

Adam's whole-souled yielding to sin is called the one trespass; for that one step involved all. So the absolute giving of Himself on the part of Christ is summed up in "one act of righteousness;" for He gave all for all eternity.

4. *Change of rulership* (verse 17). This study scripture has been called the Universalist chapter. It is said that the gift of Christ is as broad as the consequences of the sin of Adam, and therefore all will be saved. But this is but a half truth. The grace of God through Christ, His offering for sin,

is broad enough to take in every son and daughter of Adam. The love of God is sufficient; His power is sufficient; His willingness and appeal are sufficient. But He cannot force man to accept salvation and avail himself of the universal provisions of grace. Only those who love God can serve Him, and love cannot be coerced. Christ's rule can persist, continue, only with obedient subjects, but obedience must be free, willing, loyal. And the choice rests with man. God has placed around every soul a second circle into which even Deity will not enter to control the will, the personal individual power of choice. That rests with man, and the history of the race and common observation proves, sad as it is, that many do not want God's way.

By Adam's trespass death reigned over all; but those who "receive the abundance of grace and the gift of righteousness shall reign in life through the One, even Jesus Christ." And those who receive from "the many" are enriched in the grace of Christ. We must not lose sight of this distinction so clearly revealed in verse 17. It is the very key verse, and "receive" is the key word. Adam's contribution to his posterity was sinfulness, condemnation, and death to all. God's grace through Jesus Christ took in the all,—forgiveness, justification, righteousness, life to all, as broad as Adam's sin, in its effective provisions to save. But God does not compel men to receive, and many will not. The love and power of God are rejected.

5. *Law and grace* (verses 20, 21). "The law entered," reads our common version, "that the offense might abound;" that is the written law. (See note 2.) Israel, just out of the idolatry of Egypt, must have a definite law to come home to their own conscience, and that they could teach to the nations. It came in that sin might be seen to be "exceeding sinful" (Rom. 7:13), to bring to the understanding and conscience of men a clearer, keener sense of sin and its awful results, and a higher idea of the holiness of God. And that is the effect of the law upon the truly seeking heart. But however deep or broad or cancerous the sin abounds, God's superabounding grace "more exceedingly" abounds, that the sin may be taken away, and forever destroyed. And the sinner, saved by grace, may reign through righteousness unto eternal life through Jesus Christ our Lord.

There is an expression in verse 19 which lifts the law to its honored place. Through sin,—disobedience to God's law,—man lost all. Through the obedience of the One, shall the many who are saved be made righteous. We are not saved through our works of the law, because we cannot keep it; but we are saved by *His* works of the law. And when His righteousness is placed upon us, it will be the righteousness of God wrought into the character of Jesus Christ through His obedience to the law of God. The law in His life is our gospel.

* * *

"You may not be able to change the temperature or regulate storm and sunshine, but you can adjust your mind concerning these things, and thus determine your pleasure or pain."

* * *

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—*Samuel Johnson.*

Law and Gospel

(Concluded from page 5)

same in both cases. Otherwise he and ourselves, being converted to different standards of moral rectitude, or right-doing, must have separate heavens in which to dwell; for our characters would not agree. But if we have the same faith and repentance which he had, they will lead us to obey the same moral law that he obeyed. Our moral characters being formed by the same standard, we can dwell together in the same inheritance.

Abraham was rich; he had both the law and the gospel. Are we rich with the gospel alone, and that "another gospel," a gospel that makes void the law of God and leaves us without a rule of right-doing? without a law by which to form a character for that judgment where all are to be judged by law (not gospel), according to the deeds done in the body?

O ye law-abolishers! wherein do your boasted gospel privileges exalt you above our father Abraham? Is it that you are at liberty to break that holy, just, and good law which his faith in Christ and the gospel led him to obey? Is this what you call the law of liberty? Better call it a law of license and licentiousness.—*Review and Herald, Oct. 20, 1868.*

* * *

The Two Laws Contrasted

THE MORAL LAW

Is called the "royal law."
James 2:8.

Was spoken by God. Deut. 4:12, 13.

Was written by God on tables of stone. Ex. 24:12.

Was written "with the finger of God." Ex. 31:18.

Was placed in the ark. Ex. 40:20; 1 Kings 8:9; Heb. 9:4.

Is "perfect." Ps. 19:7.

Is to "stand fast forever and ever." Ps. 111:7, 8.

Was not destroyed by Christ. Matt 5:17.

Was to be magnified by Christ. Isa. 42:21.

Gives knowledge of sin. Rom. 3:20; 7:7.

THE CEREMONIAL LAW

Is called "the law . . . contained in ordinances."
Eph. 2:15.

Was spoken by Moses. Lev. 1:1-3.

Was "the handwriting of ordinances." Col. 2:14.

Was written by Moses in a book. 2 Chron. 35:12.

Was placed in the side of the ark. Deut. 31:24-26.

"Made nothing perfect." Heb. 7:19.

Was nailed to the cross. Col. 2:14.

Was abolished by Christ. Eph. 2:15.

Was taken out of the way by Christ. Col. 2:14.

Was instituted in consequence of sin. Leviticus 3-7.

—*"Bible Readings," p. 396.*

* * *

SINCERITY is the essential necessity of prayer. This with uncouth language and imperfect utterance is far more acceptable to God, if it is the best that the suppliant can offer, than the perfectly worded, elegantly uttered prayer that is offered from a self-sufficient, self-important, Pharisaical heart.—*Mrs. E. G. White, in the Review and Herald, Feb. 28, 1893.*

* * *

THE world's Redeemer was treated as we deserve to be treated, in order that we might be treated as He deserved to be treated. . . . He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share.—*Mrs. E. G. White, in the Review and Herald, March 21, 1893.*

* * *

WHAT a man is inwardly, that to him will the world be outwardly.—*B. Torrey.*

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

Are We Honest With the Children?

EDITH HOFFMAN JAMES

THIS is a pert question for a church school teacher to ask, for I am sure we all mean to be honest. But I have wondered whether we all think as carefully as we should of our example before the children.

They are such wonderful imitators, these boys and girls; and when in the schoolroom or on the playgrounds a least little spirit of dishonesty creeps in, one can but wonder where the lesson has been learned. Was it in the home?

Have you ever heard a mother say, "Mary, if you do so and so, I will spank you"? And wise little Mary does so and so, for she has been told this before, and she is quite sure that the spanking will not follow.

Poor mother! yes, and poor little Mary! Such a forceful lesson, not only in disobedience, but also in disrespect for mother's promises, has been repeated, and stowed away in that curly head for future reference.

The "I'll spank" method of punishment may be a poor one, but once promised, it must be fulfilled. The time to decide whether or not it should be executed is before it is threatened, not after.

The child knows better than any one else in the world whether or not his parents are honest, and knowing, follows their example. How many children are nagged and threatened all day long, day after day, and they keep on being naughty, and mother keeps on nagging, and that is all that happens.

Boys and girls are very quick in sensing one's attitude toward them. They soon know whether one means exactly what he says or not, and whether they can "work" him.

What satisfaction a teacher feels when she overhears a conversation something like this, "There is no use coaxing her. She has said 'No,' and that settles it." Or, "Miss Smith promised us a surprise, so we can be sure it will come."

Breaking promises is such an effective way to plant tares in little hearts. Promises are sacred, doubly so with those in the impressionable age of childhood. Children are naturally trustful. How cruel to teach them to be otherwise through deception! How sweet to foster this trust in us; for it is a lesson in trusting the heavenly Father as well. At first we stand in the place of God to the very little child, and later they comprehend His attributes by our example. Let us try to make it easy for them to repose complete trust in Him.

Little Elsie is sitting at the window playing with her doll.

"Mother, here comes Mrs. Wilson to see us."

"Oh, dear! Why did she have to come today? I did want to finish my ironing and plant the rest of my garden," and mother smooths her dress and pushes back her hair on the way to the door.

"Well, well, I am so glad to see you, Mrs. Wilson. I thought you never would get over to see me."

Remember, mother, you are sowing some seeds in-

initely more important than those you will plant in your garden. And some day they will bring forth fruit.

There are other motives that will make a child dishonest. With the very little tot, the imagination is sometimes so vivid as to be confused with reality. Here wisdom and careful training are needed.

What a wonderful thing it would be for the children if the mothers could take some subject in child training from our own Fireside Correspondence School. Mothers are such very busy people, and yet many times one can pick up something like this when resting for a few minutes. I am now taking psychology this way myself, and have found it of much help in dealing with little people. Such studies help us to get out of grown folks' ruts and see with the little folks' eyes.

But I am getting off the subject. Other children are tempted to exaggerate, because of their desire to "shine" in the eyes of their companions.

But there is another motive that has led many a child to be dishonest, especially one who is timid and sensitive. If his parents are too severe, or lack wisdom as to how to deal with his peculiar temperament, he fears to face the consequences of wrongdoing, or even some accident in which he is innocent. It is not the necessary punishment given in the right spirit that he fears, but the unnecessary and, as he considers it, the unjust and unsympathetic harshness that accompany it.

Surely our hearts are drawn out toward such a child. One young woman whom I knew intimately, told me that by far the strongest emotion her father ever occasioned during her childhood was fear. She tried to avoid him in the day, and was afraid of him in her dreams at night. How pathetic! He meant to be a good father, and thought he was. But how little he knew his little daughter, and how little he realized the withering influence of his extreme harshness. How amazed he would have been could the heart's curtain have been pushed back, and he could have seen into her inmost soul.

Isn't it worth while to become acquainted with the children, to understand the needs of their individual temperaments? Each little plant is different, and requires different culture. The very opposite treatment is required in some cases, but it is just as important to understand them.

Children do not resent a firmness that is prompted by love. In fact, they respect you for it. But they do like to feel that you truly understand and sympathize. It is not overdemonstration that they want, but some one to whom they can confide their mistakes as well as their joys, one who will help, not blame and censure.

Do not we find courage and comfort in going to our heavenly Father when we have made mistakes? Do we give our children an opportunity to feel the same toward us? If you thus have your child's confidence, he will not fear to tell you all the truth. He will not hide his real self from you.

We hear so much about overindulged children these days, which of course is as sad in its consequences, but there is yet a surprising number of homes where the opposite is true. I have one such home in mind. How my heart has ached for the children! They are nagged and scolded whenever in sight, and of course are elsewhere as much as possible. The mother seems to consider it her prime duty to scold. This is her idea of bringing them up "in the way that they should go." And of course she is not one of those who spend their spare moments in trying to improve in child-training methods. She has never even read the wonderful instruction given in the "Testimonies" on this subject, and perhaps the saddest part of all is that she means so well.

At one time her little girl was attending some children's meetings we were holding. At one of these meetings we were endeavoring to make God's love real to the children by comparison with their mother's love.

This little girl interrupted us by saying, "My mamma doesn't love me." That sounds like exaggerated fiction, but it is the sad conviction of a little Adventist girl I know. And her mother would be the last one in the world to imagine such a thing.

Do you really know your child? It takes time and patience to know a child's heart. What does your child think of you? Of course he will not tell you in so many words. And I fear for this little girl's future. Will she confide in her mother during the trying years of youth? If we will only try to understand, perhaps we may shut out many a temptation to deceive.

* * *

D. L. Moody's Conversion

G. B. THOMPSON

THE real conversion of D. L. Moody and his call to the ministry of the word is thus given by himself:

"The way God led me out of business into Christian work was as follows:

"I had never lost sight of Jesus Christ since the first night I met Him in the store at Boston; but for years I was only a nominal Christian, really believing that I could not work for God. No one had ever asked me to do anything.

"When I went to Chicago, I hired five pews in a church, and used to go out on the street and pick up young men and fill these pews. I never spoke to those young men about their souls; that was the work of the elders, I thought. After working for some time like that, I started a mission Sunday school. I thought numbers were everything, and so I worked for numbers. When the attendance ran below one thousand, it troubled me; and when it ran to twelve or fifteen hundred, I was elated. Still none were converted; there was no harvest. Then God opened my eyes.

"There was a class of young ladies in the school, who were without exception the most frivolous set of girls I ever met. One Sunday the teacher was ill, and I took that class. They laughed in my face, and I felt like opening the door and telling them all to get out and never come back.

"That week the teacher of the class came into the store where I worked. He was pale and looked very ill.

"What is the trouble?" I asked.

"I have had another hemorrhage of my lungs. The doctor says I cannot live on Lake Michigan, so I am going to New York State. I suppose I am going home to die."

"He seemed greatly troubled, and when I asked him the reason, he replied:

"Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good."

"I had never heard any one talk like that before, and it set me thinking. After a while I said: 'Suppose you go and tell them how you feel. I will go with you in a carriage, if you want me to go.'

"He consented, and we started out together. It was one of the best journeys I ever had on earth. We went

to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then! Tears stood in her eyes before long. After he had explained the way of life, he suggested that we have prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to convert a young lady there and then. But we prayed, and God answered our prayer.

"We went to other houses. He would go up the steps, and be all out of breath, and he would tell the girls what he had come for. It wasn't long before they broke down and sought salvation. When his strength gave out, I took him back to his lodgings. The next day we went out again. At the end of ten days he came to the store with his face literally shining.

"Mr. Moody," he said, 'the last one of my class has yielded herself to Christ.'

"I tell you we had a time of rejoicing. He had to leave the next night, so I called his class together that night for a prayer meeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me, I might not have gone. But how many times I have thanked God since for that meeting!

"The dying teacher sat in the midst of his class, and talked with them, and read the fourteenth chapter of John. We tried to sing, 'Blest be the tie that binds,' after which we knelt down to pray. I was just rising from my knees, when one of the class began to pray for her dying teacher. Another prayed, and another, and before we rose the whole class had prayed. As I went out I said to myself, 'O God, let me die rather than lose the blessing I have received tonight!'

"The next evening I went to the depot to say good-by to that teacher. Just before the train started, one of the class came, and before long, without prearrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of that dying teacher, he was standing on the platform of the car, his finger pointing upward, telling that class to meet him in heaven.

"I didn't know what this was going to cost me. I was disqualified for business; it had become distasteful to me. I had got a good taste of another world, and cared no more for making money. For some days after, the greatest struggle of my life took place. Should I give up business and give myself to Christian work, or should I not? I have never regretted my choice. O the luxury of leading some one out of the darkness of this world into the glorious light of liberty of the gospel!"

How little we know of the tremendous possibilities that may be wrapped up in a decision we may make. We have no idea that Mr. Moody was aware of what was in the decision he made to leave his line of secular work and give himself to the work of God. Thousands were influenced by him. The converting power of his ministry is still felt.

What is needed today is many such men. Every minister of the word should have the spiritual power Moody had. He was not a great scholar, graduated from some college. He gave himself to God to preach, and God made him a powerful evangelist. With all the great truths of this message, every minister among us should be a Moody.

* * *

"A JUDICIOUS silence is always better than truth spoken without charity."

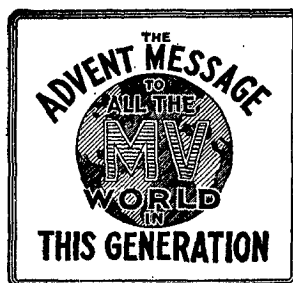
* * *

NONE live so easily, so pleasantly, as those who live by faith.—*Matthew Henry.*

* * *

BUILD a little fence of trust
Around today;
Fill the space with loving work,
And therein stay;
Look not between the sheltring bars
Upon tomorrow,
But take whatever comes to thee,
Of joy or sorrow.

—*Mary F. Butts.*



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.)

Tired of Sinning

"How I Maintain My Christian Experience"

You may be glad to know that the Lord has greatly blessed in our general meetings [in South America]. Everywhere our people seem hungry for simple teaching on the truth of righteousness by faith. They are tired of sinning, and long to know the way of victory.

Meade MacGuire.

It is encouraging to hear words like these. They are true of the field outside of South America also. Our situation would be most depressing if they were not. The most encouraging thing in our outlook is the fact that the people are hungry.

But there is an accusation in this too, one that will certainly rise up against us in the judgment unless we repent. Some of us have been following wandering fires, with scarcely a glimmer of the true light. Still more have been taking too much for granted, and have not given patient, painstaking instruction in the one thing needful in the Christian life,—acquaintance with and faith in Jesus. We are under constant temptation to cry out against sin, without properly crying out for Christ. It seems easier for us to deal with sin than with Jesus, to spend much time on the disease, and little on the remedy.

That program means certain defeat. Thousands of people know it too well. They have their eyes on their sins, and not on Christ. They are fighting sin instead of pressing close to Jesus. Their failures and besetments cover their whole horizon.

How futile all this is, how barren! There is more triumph in one thought of what Jesus is, than in a lifetime of meditation upon what we are, or of struggle to be different. To know Him is life, and not to know Him is death, no matter what else we know.

Here is a letter which must be passed on to the author of "How I Maintain My Christian Experience," which appeared in the issue of July 9. With this must go the acknowledgment that the article was wrongly credited. Those initials, C. A. H., did not belong there. They were not there through any intention. The real author should be glad to know that his letter to one friend has helped many unknown friends, and that one has been so thoughtful as to write and tell him so.

"I just read your article, 'How I Maintain My Christian Experience,' and thought I'd tell you how much I enjoyed reading it. I am sure you have not the slightest idea of the measure of good such articles will accomplish, but they certainly are 'personal' little talks with young people, and we like them.

"I want to take this opportunity to tell you that I have personally been helped by the efforts to show that a real Christian experience is real,—that the Source is real, and that we can be awake and alive to our strength in Him only as we live our profession in a real way, and not simply in theory. What you listed as the six things that have helped you in your everyday life, I have found are the exact points I would mention if I were to define the structure of my fortress against failure. I'm ashamed to admit that all too often there are weak spots, and failure comes in; but the trouble is always with me, and I know just why I am weak and when. It isn't that I don't know—it's because I lie down on the job of keeping on guard continually; and while I go to sleep, the enemy sows tares, and then I have a whole crop of new weeds and horrible things to hoe out, all because I wasn't awake.

B. T."

Does not this letter encourage others to write of their acquaintance with Jesus and of their personal experience with Him? We are told to set before others what our "own experience has taught" us of the "preciousness of Christ."

CHESTER A. HOLT.

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The Saving Name

To do Thy will is more than praise,
As words are less than deeds,
And simple trust can find Thy ways
We miss with chart of creeds.

No pride of self Thy service hath,
No place for me and mine;
Our human strength is weakness, death
Our life, apart from Thine.

Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven!

—From "Our Master," by Whittier.

* * *

The Young Wife and Her Pocketbook

A STUDY of household budgets and the intelligent handling of money ought to be included in all our high school courses. Every girl who goes into business and every girl who goes into marriage, ought to know that the size of her salary, or the size of her husband's income, has nothing to do with her financial trouble.

The solution of that problem lies in four words—*live under your income*. Not on it, not above it, but comfortably under it. Have a wide margin for the only thing you may surely expect in business or married life—and that is the unexpected.

Easier to say than to do? Of course it is. Achievements of all sorts are easy to talk about, and this is an achievement. But it is possible. And when it is achieved, it means that the poorest woman who has mastered it is richer than nine tenths of her rich friends.

Edging Over the Safe Margin

When you marry on \$30 a week, you pay a rent of about \$40. House-hunting, of course, you see exactly the sort of apartment you want, at \$55, but that's too much! Your highest estimate for rent is \$35, and eventually you pay \$40 rent a month. Not \$100 dresses, but you "begin looking" at \$20, and buy an adorable frock for \$40—too much, but one can wear it forever.

So the month's budget runs, rent, \$40; food, \$60; George, for pocket money and lunches, about \$20. Now where is the extravagance there? you demand pathetically, and yet we are at the income line now, with telephone, gas, electric light, laundry, drug store, dry goods, taxes still unmentioned. Well, it simply can't be done on \$30 a week, but next year, if George is getting \$35 — why, it will be child's play!

Maddening, broods the young wife, moping over her little house in an eternal misery of money tightness; maddening to think that Elsie's father sends her a check every month bigger than our whole income! Maddening that one can't even go downtown and look in the windows with any comfort, with the bills what they are!

"I tell you we're running into ruin!" shouts the young husband. "We can't keep it up! You've got to cut down somewhere!"

"Less than \$2 a day for our meals," his wife says hotly. "Nobody in the world could do it for less!"

And there is a fight. But if he gets his raise, she immediately begins to look at more expensive apartments; ridiculous to live in that horrid little place.

A young couple of my acquaintance were married a few years ago on an income of \$175 a month. The apartment they took rented at \$200 a month. "But we have an open fireplace and casement windows," said the wife, contentedly. "And Billy will have tons of commissions!"

Billy, attempting to carry out this program, unfortunately was interrupted by the flu, and presently died, muttering about expenses as he did so. But there are lots of other Billies not dead yet.

What If They Took Another Start

One wonders what one of the prematurely gray, prematurely wrinkled Billies would think if the wife said enthusiastically, some evening at dinner:

"Darling, we're paying \$45 rent — it seems too much. I've found a dear old-fashioned place for \$22. Let's move there!"

If she said, "Do you know, this dress cost \$12, and I got my hat from a window marked 'All hats, \$5'?"

If she said, "This purée of dried peas, the muffins, and the apple pudding are your entire dinner, dear, and the table this week cost me exactly \$4.10."

Houses, clothing, and hats are to be found for \$22, for \$12, for \$5, if you care to look for them. Dinner tables for two are to be managed on \$5 a week — if you care to try.

And then the budget looks more like this: Rent, \$22; food, \$20; gas, light, service, all in proportion. Billy's salary, \$130; expenses, actually well under \$100!

The wife who handles her problem in this fashion thinks of money indeed, but with what a soaring sense of freedom, lightness, satisfaction! Problem! It is a game, for her.

One more hint. If you are on the sunny side of thirty, you look prettier in a \$5 dress than some of us can by any artifices, or in any light, look in a \$500 one. Don't forget that! A \$3 hat, mashed down over a bright little head, with firm, rosy cheeks and sparkling eyes beneath it, completes an effect rarely accomplished at an Avenue milliner's.

Look Your Income in the Eye

Once she sees that her desires are going to keep steady pace with her income, and remain where they are now — well ahead of it — the housekeeper has

grasped a valuable lesson. If you are associating with women who buy \$50 hats, \$20 does not seem much to you. But if your friends are among the wonderful women who rarely buy hats at all, then even the simplest blue straw makes you feel that spring is here.

So begin by looking the income in the eye. It is only one husband in a thousand who objects to simplifying the housekeeping. You'll not have any trouble with George. He'll enjoy you and your contrivances and your bankbook; he'll be genuinely amazed at what you manage to do, and in about a year he'll be — smug.

Yes, he'll be one of those husbands so comfortable, so sure of his financial footing, so well fed and unworried, that a dreamy look of peace will creep into his eyes when the other men in the office swap worries. "My wife" — he will begin, and when he has finished, the other men will say wistfully, "She must be a wonder!" — *Adapted.*

* * *

"And Let Your Soul Bloom"

EDNA M. HARTZELL

Down in the basement, over in the dusty corner, the box of geraniums and other plants, pale, scraggly, and unlovely, reached long, thin arms out toward the one little spring sunbeam straying in through the gloom.

"You poor things! You want to be bright green and grow and blossom, don't you? You're just reaching out for the sunshine as far as you can, and if you could talk, you'd say, 'Take me out quick, and don't let anything come between me and the sun again.' Now that's just what I'm going to do, and you shall grow bright green, and bud and blossom, too."

So chatted my little friend to herself, all unconscious of my presence in the storeroom on the other side of the partition. She had stored her plants in our basement for the winter, and now, gathering up all she could carry, she skipped away singing, "Come out in the sunshine, and let your soul bloom," leaving as she went a lingering echo of her words and song.

And so it was I fell to wondering. Was my life full of bright blossoms and sweet fragrance? "Don't let anything come between me and the sun." Is that not the reason for the lack if we are not lovely and growing? Something between us and the Sun? The plants can't help themselves if some one puts up a hindrance to the sun's rays, but we — why, we can "come out in the sunshine," into "the true Light, which lighteth every man that cometh into the world" (John 1:9), into the bright beams from "the Sun of righteousness" (Mal. 4:2), where "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from" the Sun of Righteousness, if we do not choose to let them, or do not erect some barrier ourselves. Surely the deficiency in blooming beauty and fragrant fruitfulness in our so-called Christian lives, is because of some obstruction to those beams.

"He is not far from every one of us." Acts 17:27, A. R. V. He is nearer to us even than the sunshine was to the houseplants — only a step. Let us take Him, and "taste and see" (Ps. 34:8) for ourselves what a satisfaction our Sun of Righteousness is.

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.

LET US PAY OUR DEBTS

WHEREVER they are known, Seventh-day Adventists have the reputation of being honest debt payers, for they are, with few exceptions, living up to that admonition of the apostle Paul, "Owe no man anything." Rom. 13: 8.

But hold! Are we really free from debt, and are we all willing to pay our debts in the broadest sense of the term?

Perhaps some of my readers will say, "Why these questions?"

It is evident that an honest Adventist pays his debts, but is it not possible that you have debts of which you are not aware? Listen to what the apostle Paul says: "I am debtor both to the Greeks, and the barbarians; both to the wise and to the unwise." So Paul acknowledged that he was in debt, and he went about bending all his powers and God-given energy to cancel those debts. This conviction gave him no rest day nor night, and enabled him to face all difficulties and make the greatest sacrifices, so that he could at least conscientiously say, "Through mighty signs and wonders, by the power of the Spirit of God, . . . from Jerusalem, and round about into Illyricum, I have fully preached the gospel of Christ."

Paul worked under great difficulties. His work progressed very slowly, on account of the lack of facilities as we know them in our modern days; and still there was scarcely a country that had not heard the joyful tidings. He owed the truth to his own brethren and also to the stranger. He met his debt and canceled it.

We Seventh-day Adventists owe this truth to the stranger within our gates. The spirit of prophecy says:

"Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."

We desire the conversion of the foreigner—in the mission fields; we wish him light—at a distance. We are ready to help send missionaries to the Chinese in China; how about the Chinaman in America? How about the Poles, Rumanians, Hungarians, Italians, and Russians in our neighborhood? We owe them the light God has given us. Shall we cancel our obligations to them?

"God's people are to labor faithfully in distant lands as His providence opens the way, and they are

also to fulfil their duty toward the foreigners of various nationalities in the cities close by."

Jesus said: "I must be about My Father's business."

"It is the business of every believer of this truth to get the printed page of truth in the hands of all peoples and nationalities. The world is to receive the light of truth through the evangelizing ministry of the word in our books and periodicals."

Note the suggestion as to how this, our honest obligation, can be met: "The world is to receive the light of truth through the evangelizing ministry of the word in our books and periodicals." Here lies the possibility of getting rid of our honest debts. How encouraging it is to know that books and tracts are now available in many of the leading foreign languages.

Since the work has been systematically organized, the literature especially prepared in foreign languages has increased. Most of our larger books, including Bibles, pamphlets, tracts, and papers, can be had in the languages of the 37,000,000 foreign-language-speaking people who have come to our shores. Such books as "Steps to Christ," "Helps to Bible Study," "His Glorious Appearing," and "The World's Hope" are translated into about thirty of these foreign tongues. Eight numbers of the *Present Truth* are also issued in eleven languages, but this is only a modest beginning. Much more must be done, and that speedily.

At present not even 5 per cent of our tithe is spent on workers for the foreigners, when they number one third of the population of this country. Not even fifty workers are working among the foreigners in the United States. This work is naturally very difficult, and we often ask ourselves, "How can this work be done?" Our only hope lies in the spread of our literature. Our publishing house at Brookfield, Ill., is fully equipped to prepare this literature, but every soul that loves this truth can and must do something toward supplying the foreign neighbor with literature in whatever language he can read, and as a matter of fact, our foreigners not only read publications in their own language, but many have been brought into this truth by the printed page in some other language.

Since the Fall Council held in Indianapolis, our churches in America have taken an offering once a year, known as the Foreign Translation Fund. Half of this fund is to be used by the local church for the purchase

and circulation of foreign literature. The other half is to be passed on through the local and union conferences to the General Conference treasury, to be held in trust for the expense of translation and preparation of literature.

The first Sabbath in August is the date for this offering this year. We hope that all our churches in the United States will send a liberal offering in behalf of the Foreign Translation Fund, in order that God's work may be carried forward and finished in our home-foreign mission field. Remember that whatever we do for this work, we are paying our debt to both the Greeks and the strangers, to both the wise and the unwise.

J. F. HUENERGARDT.

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TAKING A DAY OFF

RECENTLY, with two brethren, I took a day off to go among our Slovakian people with a prospectus. I made them understand, of course, that visiting people with a prospectus is different from just distributing literature. It means business—working for the Lord, saving souls, but making it pay, getting out of it as much as one puts in. The Lord blessed our efforts with eleven orders, amounting to \$41.50, and \$4.10 worth of helps, which were used when we failed to get an order for the large book. Thus we closed the day, having called on and visited about twenty homes, and not one was left without some of our literature—not given away, but sold.

We met a few families that had already bought one of our books. They showed the book to us, and it was the good old "Bible Readings." One old colored lady living in the Slovak section had two of them, an old one and a new one. I asked her how she happened to have two, and she said, "Oh, I bought this," pointing to the old one, about worn out, "years ago; but when another man came around with the same book some time ago, I gave him my order."

I asked her if she knew she had the other when she ordered the new one. "O yes," she said, "but I wanted this for my daughter, for I would not part with mine."

I turned to the daughter, for she was present, saying, "What do you do with your book? I notice it shows use."

"Well, I study my Bible with it, and use it in giving Bible readings in our Sunday school." She is a member of a colored Methodist church, and a Sunday school teacher.

We had prayer with this dear family, the son being present also, besides the mother and daughter. Upon leaving, the daughter surprised us by placing her order for "Our Day," which she had refused to do before, excusing herself by calling our attention to "Bible Readings."

Brethren and sisters, the best and the only way to get souls is on our knees, and it works in getting orders too.

At another home of Pennsylvania Dutch, in the Slovak section, we also found a copy of "Bible Readings." After showing them "Our Day" and receiving a testimony similar to that of the colored woman, we were again surprised by receiving an order. The mother said, "I see this book ["Our Day"] is more on the order of a story, so I guess I better have it also, since it is published by the same people."

O brethren and sisters, thank God for those silent messengers of His! How they speak and testify for Him and His truth! And one book recommends another.

We often hear new recruits in colporteur work say, "Well, I'll try it." Brethren, this work was tried out and proved a success long ago. All we need is to have faith in it. Its origin is of God, and it must be a success. The Lord is demonstrating to us that the same success can be attained in the purely foreign sections as among Americans, yes, even better in some places. The idea that colporteur work among the foreigners cannot be made a success is already in the past. We have a bright future before us in placing truth-filled literature among the Slovakian people, and what is true of one nationality is true of all others. This gospel of the kingdom must be not only preached but published, through the printed page, among all nations, kindreds, tongues, and peoples.

Brethren and sisters, those foreign books stacked up by the thousand on the shelves at our publishing house at Brookfield, will do no good there. They must be transferred to the homes of the people. Who is going to do it? Where are the modern Isaiahs? Who will say, "Here am I, Lord, send me"? The ammunition is ready; soldiers of the cross are now wanted to take it to the front and place it where it belongs,—in the homes of the people.

The above is at the same time a defense and a proof. The writer once overheard the remark that the success attained during Big Week was due to the work done in the mining district, where people always have lots of money and work is plentiful. So I was impressed to try it where some of the people were out of work, and others working but a few days a week. The Lord has convinced me, and crowned my faith with the same kind of success at Phoenixville that I

had at Pottsville. Besides, I was doing double work,—working myself and showing two others how to do this kind of service.

Brethren and sisters, it makes no difference where it is done, it is bound to be a success if it is done in the right way. Just because the people are not working is not going to stop the Lord's work. His work has got to go, whether anything else in this old world goes or not, and nothing can stop it until it is finished.

ANDREW D. HAYNAL.

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WEST CARIBBEAN TRAINING SCHOOL

THE West Caribbean Training School has but recently celebrated its fourth anniversary, yet the sugar season just closed has netted us 9,000 pounds of sugar. The banana season is open the year round, and the farm supplies the boarding department with bananas. Many other fruits as well as vegetables grow with remarkable rapidity on the school farm, with the abundant moisture from daily downpours, and the excessive heat of the tropical sun.

The school cannot yet boast that her graduates are scattered over the distant fields, but there is good prospect of soon offering the first graduating class to the conferences in this field. Earnest work is being done by all the students as they finish the work of the first semester.

Recently a ministerial band was organized, with a membership of young men in the advance grades. This group meets regularly for prayer and study and instruction. They also make reports of the progress of the meetings being held in different places by the members of the band. The local conference encourages the mature young men who look forward to the ministry, by assuring them that a limited monthly sum may be depended on when necessary to meet the expenses of these efforts. A prophetic chart has been secured, and studies on the prophecies are given regularly. Calls come in also from small companies who seldom see our workers, for Sabbath visits from members of this band.

All the spiritual activities that usually fill the hours of the Sabbath are carried forward by the students and faculty of the school. Special programs are frequently rendered for visiting groups. These bring unstinted expression of appreciation. At such a program recently given, one of the young men, after making an exhaustive explanation of the various industries carried on by the school, asked the supposed visitor, "Did you ever see a broom made?" The visitor replied, "No." "Would you like to see one made?" was the next query. "Yes," was the answer. At this the broom machinery which had stood near at hand, concealed by drapery,

was brought out, and there in the presence of all the spectators a perfect broom was produced.

Wonderful transformations have taken place in lives within the short period of one semester, and evidence is increasing that those qualities of character which require longer, more gradual development are becoming well rooted for an early, bountiful fruitage.

Baptismal classes are conducted in both English and Spanish, furnishing evidence that God is giving spiritual as well as physical and intellectual results.

C. L. STONE, *Principal.*

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CENTRAL CALIFORNIA CONFERENCE CAMP-MEETING

WITHIN the beautiful, shady county fairgrounds of Hanford, Calif., the Central California Conference pitched its camp. The meeting was held from May 28 to June 7, and during these ten days the people entered heartily into the blessings of the occasion. The attendance was large, and on the Sabbaths it seemed that every member in the conference was there. During the week the regular attendance and the attention of the large number of campers were a source of encouragement to those who led out in the services. This support by the people was given to the hours of spiritual instruction as well as to the time devoted to the consideration of the work of the various departments of church activity.

The brethren and sisters were there to get a blessing, and this determination was in itself a source of spiritual uplift. The workers of the conference united in an earnest effort to help those who needed special help, and I do not think I ever attended a camp-meeting where there were more personal victories gained, and many of them were realized through this quiet working. When the people realized that any calls for visits or prayer would be welcome, the general, union, and local workers were kept busy responding to these calls for help. This method is especially helpful to a general worker, for it gives him an opportunity of personal acquaintance with the people. I know I have come away with happy recollections of pleasant association with many in the experience of prayer and study.

The instruction throughout aimed at placing before the people the simple yet effective means of grace whereby we may attain to Christian perfection. Often in the hour of instruction, after a practical study, the meeting broke up into small groups, each group led by a worker. In these groups time was given to each person to express his real desire or need. In this way a good, helpful, steady advancement toward victory was maintained.

The two Sabbaths afforded special opportunity to seek expression from the entire camp, old and young, as to their relationship to God. Both these days were days of many surrenders and victories.

The last Sabbath's revival brought a great blessing. After a whole-hearted surrender of themselves to the Lord on the part of the congregation, they consecrated their means to His service, and in all more than \$8,000 was given in cash and pledges for foreign missions.

This was in every sense an enjoyable meeting, and Brother C. S. Longacre and the writer, who were representing the General Conference, were glad to associate with Brother J. L. McElhany and the union conference departmental workers, and Brother E. L. Neff and his local conference associates, in ministering to the people.

We trust that God has strengthened the brethren and sisters in the Central California Conference through the helpful associations of the camp-meeting for another year of greater service and more notable achievements in their own personal living for Him. C. K. MEYERS.

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SOUTH CARIBBEAN CONFERENCE

BECAUSE of local crop conditions and consequently more free circulation of money than at other times of the year, it had been thought best by those preceding me in administrative work to place the Harvest Ingathering, Week of Sacrifice, and Big Week in the period of time intervening between February and May. Arriving in the field February 18, I found the first campaign already begun on its six weeks' course. Being aware of this, I had endeavored to get warmed up to action by making the collection of a goodly sum on the boat which was taking us to the field. This experience prepared me to join the local forces with enthusiasm.

Hardly was this campaign over before it was necessary to prepare the Week of Sacrifice matter for publication in our local monthly paper, the *Field Gleaning*, the medium by which we endeavor to reach our constituency of more than 1,700 members, consisting of thirty-three churches and thirteen companies. Then in the same month came the Big Week, in which the South Caribbean Conference had an especial interest, inasmuch as all the funds raised by the efforts in the union have been dedicated to an industrial training school in our conference.

I am not prepared to give reports of these campaigns, for before the third was finished it was necessary for me to leave for Panama to attend the meeting of the Caribbean Union Conference committee.

D. D. FITCH.

EAST MICHIGAN CAMP-MEETING

THE East Michigan Conference held its camp-meeting at Holly, June 11-21. The daily program was so arranged that the entire forenoon of each day was given to deep spiritual work. Elders O. Montgomery, W. R. French, and the writer conducted most of these meetings. Nothing was allowed to come in to take the time of these devotional services. The servant of God has said, "A revival of true godliness among us is the greatest and most urgent of all our needs," and that we should make this the "first work" at all our camp-meetings. In harmony with this instruction, studies were conducted through the entire meeting on this all-important theme.

We feel sure that if the many people who attended this meeting were writing this report, they would say that God gave His servants clear and definite messages of warning and reproof, and also a remedy for our ills and failures in the Christian life. The remedy is found alone in Jesus Christ and His righteousness; for "the battle is the Lord's." The lessons conducted by Elder O. Montgomery on Galatians 2: 20 were greatly appreciated. It was clearly pointed out that there is to be a very sharp contrast between the old life we once lived in the flesh, and the new life we now live in the spirit, which we live by the faith of the Son of God.

Revival meetings were conducted from beginning to end, many giving their hearts to God for the first time, and still others, whose love for the truth had cooled, gladly giving their hearts to God anew. Again and again the whole congregation arose on the call to give their hearts to God in unreserved surrender for a victorious life in Christ and the finishing of the work.

The preaching was plain, practical, and powerful, and it resulted in a great awakening and reformation among the people. May the good work so well begun be carried back to all our people in this great conference. We are glad to report that the president of the conference, Elder W. H. Holden, and his staff of workers had done much to prepare the way for this splendid meeting. Under the labors of Elder Holden and Elder and Mrs. W. B. White, who are laboring among the churches in a spiritual way, much had been done to make it possible to lift the people onto a still higher spiritual plane.

On every hand there is felt the need of a great spiritual quickening such as this generation has not seen. Nothing short of this will meet the demands of the hour, and nothing but this will ever satisfy the longing in the hearts of all those who have a clear vision of the work that is to be done.

But even while we are praying for a revival, may we not ask ourselves the question, Why is a revival needed?

Can we think that when the Lord went away, He intended His church to have alternate seasons of depression and revival; to be at times on the high table-lands of purity and power, and again in the lowlands of doubt and discouragement?

Let us answer the question by a reference to Israel. When God brought forth His people out of Egypt, did He intend that sometimes they should overcome their enemies, and sometimes their enemies should overcome them? Was it any part of His plan that at certain seasons they should be mightily oppressed by Midianites or Moabites, Philistines or Assyrians? Certainly not.

Whenever those nations came against them and oppressed them, the fault was their own. The children of Israel had done evil in the sight of the Lord; and yet they generally threw the responsibility back upon God, and mournfully asked, "If the Lord be with us, why then is all this befallen us?" If they were seemingly forsaken for a time, it was because of their disobedience.

Ancient Israel had to learn what the church needs to learn today,—that God's very present help depends upon moral and spiritual conditions which we must set ourselves to understand and fulfil.

On the last Sabbath of the meeting a liberal offering for missions was received. The brethren gave out of the fulness of the blessing that had come to them during the week that was past. We bespeak for this important conference a splendid future and a developing and glowing future.

R. D. QUINN.

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GLEANINGS FROM THE FIELD

At Fountain Head, Tenn., three young people were baptized by Elder H. R. Gay on May 30.

THIRTEEN were recently baptized in Michigan, two at Hudson, one at Adrian, and ten at Grand Rapids.

FIFTEEN were baptized at the church in Portland, Maine, recently. A number of others will be baptized after the camp-meeting.

On May 16 a baptismal service was held in the Huntington, W. Va., church by Elder T. W. Thirlwell, at which time two were baptized and accepted into the church.

A CHURCH of thirteen members was organized June 6 at Oak Bluffs, on the island of Martha's Vineyard, Mass. Seven of the members were baptized on the day the church was organized.

In March a tent effort was started in Pensacola, Fla., by Elder Allen Walker. A short time ago a baptism was conducted, thirty-five being baptized. Forty-two new members were accepted into the church at that time.

Appointments and Notices

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, Spencer ----- Aug. 27-Sept. 6

Lake Union

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

Northern Union

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

North Pacific Union

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

Pacific Union

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

Colored

Kentucky, Frankfort ----- Aug. 20-30

Southeastern Union

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

Colored

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

Southwestern Union

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

Eastern Canadian Union

Quebec ----- Aug. 20-29
Maritime, Halifax ----- Sept.
Newfoundland ----- Sept.



A GOLDEN OPPORTUNITY

Evolution, Fundamentalism, and Modernism are three of the burning and most widely discussed questions of the day. W. J. Bryan refers to the Tennessee trial as a "duel to death" against evolution, which he characterizes as "the destruction that wasteth at noonday."

With the attention of all the Christian world directed toward these struggles, waged without as well as within the churches, should we not consider this a time of golden opportunity to present to the world our unshaken belief in the Christian faith as taught in the Bible?

"Arise and shine; for thy light is come, and the glory of God is risen upon thee." This is our God-given privilege with the splendid periodicals and books at our command.

In addition to the English periodicals, weeklies are available in Danish-Norwegian, German, and Swedish as follows:

Danish-Norwegian, *Evangeliet* Sendebud, 16 pages, subscription price, \$2.50.
German, *Christlicher Hausfreund*, 8 pages, subscription price, \$1.75.

Swedish, *Sions Vaktare*, 8 pages, subscription price, \$1.75.

Our editors are planning to feature strongly the above-named subjects during the coming months, with many others of vital interest and importance to the Christian world.

Do you not have neighbors of these nationalities who do not know the message? A six months' subscription to any of these periodicals may be the connecting link to fasten their trembling faith upon Christ. Is not a dollar thus expended worth the value of a soul? Magazines and other literature are available in all the leading languages.

August 1 is designated as Home Foreign Day. On this Sabbath there will be opportunity in our churches to give—and give liberally—that our foreign-language-speaking neighbors may have the truth. No one can estimate the value of a club of five copies to either one of the above-named periodicals for six months, sent to individual addresses. Eternity alone will tell.

What will your answer be on August 1.
H. W. Scherrig.



TENNESSEE RIVER CONFERENCE

The regular thirty-eighth annual session of the Tennessee River Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Paris, Tenn., Aug. 13-23, 1925, for the purpose of electing officers for the ensuing year, and for the transaction of any other business that may properly come before the constituency. The first meeting will be held Friday, August 14, at 2:30 p. m.

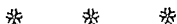
H. E. Lysinger, Pres.
C. Burnell Caldwell, Sec.



TENNESSEE RIVER CONFERENCE ASSOCIATION

Notice is hereby given that the regular meeting of the constituents of the Tennessee River Conference Association of Seventh-day Adventists is called to meet at the camp-ground at Paris, Tenn., Tuesday, Aug. 18, 1925, at 2:30 p. m., for the election of officers and the transaction of any other business that may come before the body.

H. E. Lysinger, Pres.
C. Burnell Caldwell, Sec.



PUBLICATIONS WANTED

Eugene A. Brown, Box 354, Ukiah, Calif. Back numbers of the Review containing portraits of missionaries, for use in Missionary Volunteer work.

J. D. Briston, R. F. D. 1, Doland, S. Dak. Continuous supply of Signs of the Times, Present Truth, Watchman, Youth's Instructor, Little Friend, and tracts.

Mrs. Alice Bradeen, Silvers Mills, Maine. Continuous supply of Present Truth, Signs of the Times, Youth's Instructor, and all other denominational papers, to use for missionary work.

John R. Guenero, P. O. Box 86, Port of Spain, Trinidad, British West Indies. Continuous supply of Signs of the Times, Watchman, Liberty, and Life and Health.

J. H. Downes, Y. M. C. A., 186 Aldersgate St., London, E. C. 1, England. Continuous supply of Seventh-day Adventist tracts and leaflets on health reform, Life and Health, Signs of the Times, Watchman, Youth's Instructor, Our Little Friend, and any of Mrs. E. G. White's books and writings.

OBITUARIES

Williams.—Mrs. Sophia Elizabeth Williams was born at Haskins, Ohio, June 7, 1871; and died at Bowling Green, Ohio, June 22, 1925. She was a member of the Seventh-day Adventist Church for thirty-one years. Her husband, one son, one daughter, her father, and one sister survive.
E. C. Townsend.

Newton.—Eva Jane Newton was born in Mitchell County, Iowa, March 10, 1861; and died at her home in Minneapolis, Minn., May 30, 1925. Her trust and confidence were in the Lord.

Walter H. Schacht.

Pybus.—Mrs. M. A. Pybus, of Ashford, Ala., was born Nov. 18, 1849; and died May 27, 1925. She accepted the truth in 1894 under the labors of B. L. Dieffenbacher, at Headland, Ala.
P. L. Pybus.

Eckenroth.—Calvin Coolidge Eckenroth, infant son of Harry H. and Emma Florence Eckenroth, of Shillington, Pa., died June 26, 1925, of pneumonia. His father and mother, three brothers, and four sisters mourn his death.
A. A. Cone.

Burgess.—John L. Burgess was born near Parker, S. Dak., Dec. 22, 1880; and died March 10, 1925. He was converted at an early age, and lived a consistent Christian life until his death. His wife and daughter survive him.

Mrs. May Burgess.

Sapp.—Thomas Sapp was born in Ohio, Feb. 23, 1844; and died at the St. Helena Sanitarium April 30, 1925. He married Henrietta Proctor in 1872. His wife, three daughters, two sons, twelve grandchildren, and one great-grandchild survive him.

Mrs. Ethel Eden.

Nokes.—Mrs. Jennie Nokes, née Sudarth, was born in Louisville, Ky., July 25, 1860; and died in Kansas City, Mo., June 29, 1925. Sister Nokes accepted the truth thirty years ago. Her husband, Samuel Nokes, two sons, and one daughter survive.
Bryan D. Robison.

(Central Union Outlook, please copy.)

Hanson.—Mrs. Polly Chambers Hanson was born at Brevard, N. C., May 20, 1844; and died at the home of her granddaughter, Mrs. M. W. Ferguson, at Hardin, Mont., June 26, 1925. She was married to Jasper Hanson in 1867, who died in 1902. Sister Hanson was a faithful Seventh-day Adventist for more than twenty years. She is survived by two daughters and four sons.

A. W. Wennerberg.

Lease.—Florence Edna Lease, daughter of Edwin J. and Carrie R. Lease, of Shillington, Pa., was born in Reading, Pa., May 11, 1897; and died at the Homeopathic Hospital in Reading, Pa., June 25, 1925. Her death came as the result of complications after a major operation. She accepted the truth and was baptized by her uncle, Elder Charles S. Wiest, at the age of fourteen. She received her nurse's training in the Nebraska Sanitarium, and for the last three years has been engaged in public health work in Reading. Her father, mother, two brothers, one sister, and a large circle of relatives and friends mourn their loss.

A. A. Cone.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 102 JULY 23, 1925 NO. 30

Issued every Thursday by the
Review & Herald Publishing Assn.
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year ---\$2.75 Three Years ---\$7.75
Two Years --- 5.25 Six Months --- 1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

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This is the new Denominational History which has been in preparation for several years. It is the most

COMPLETE

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SCHOLARLY

style is everything that one would expect who is acquainted with the work of Prof. M. E. Olsen, who has borne the responsibility of writing this history. The Educational Department has adopted it as the textbook for the Denominational History Course in the eleventh grade of our schools. The text is made much more

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

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

MR. AND MRS. F. L. HARRISON and two children, of Nashville, Tenn., sailed from New York, June 16, for Balboa, Canal Zone. Brother Harrison has been appointed secretary-treasurer of the Inter-American Division.

* *

ELDER AND MRS. D. D. EHRLHARDT and their little daughter, of Pennsylvania, sailed from New York, June 27, for Hamburg. Brother Ehrhardt has been invited to the European Division, to connect with the work in the Baltic Union Conference.

* *

RECENT EARTHQUAKES

A SERIES of destructive earthquakes have occurred during the last few weeks in various sections of the world, bringing a toll of death and property destruction. The most recent one had its center at Santa Barbara, Calif. A letter from Elder J. L. McElhany, the president of the Pacific Union Conference, to Elder O. Montgomery, under date of July 6, speaks of his visit to this affected area as follows:

"You may be interested in knowing something of the effects of the recent earthquake at Santa Barbara. It occurred one week ago today. As soon as I got the news, I endeavored to telephone to my brother, but was unable to get in touch with him. I immediately organized a relief expedition, taking Elder O. O. Bernstein, Dr. A. W. Truman, B. M. Emerson, and Prof. W. W. Ruble with me. We had no knowledge as to the extent of the loss of life.

"We carried a letter from the chief of police at Glendale, and that greatly assisted us in getting through the guard lines. When we arrived at Santa Barbara, we found the building in which my brother maintained his office terribly wrecked. We hurried on to his home to find that they were safe, all encamped in the back yard.

"The only one of our people that I have been able to learn who was

injured was one of our young doctors, an interne at the St. Francis Hospital. He jumped out of the second story window, and sustained a broken ankle and other injuries. Our own church was not badly damaged, beyond having a chimney thrown down.

"The Seventh-day Adventist and Christian churches are the only church edifices left in the city. All the others were either completely demolished or so badly wrecked that they will have to be reconstructed. We secured police passes the next morning, and made a trip up and down the main business street. The town presents a scene of terrible devastation. We felt the shocks very distinctly in Glendale, although the damage was confined to Santa Barbara and immediate vicinity. So far as we know, the loss of life has reached about fifteen."

The property loss, we understand, amounts to about \$20,000,000. These disturbances will increase more and more as we near the end of time. In this earthquake, as in others which have gone before it, scientists have assigned reasons of various sorts, but we are constrained to believe from the Word of God that the earth is growing old, and that these are the signs of its coming dissolution.

We are entering upon the perils of the last days. We know not what a day may bring forth. Our hope is in God. We must find in Him a shelter from the storm, and we must carry to others a knowledge of His peace.

* *

OUR WORK AND WORKERS IN CHINA

So far as the General Conference has learned at this present writing, our work and workers in China have suffered no serious disaster as the result of the recent uprising. Their lives many times have been in imminent danger, but according to last accounts God had interposed to deliver them.

A letter written under date of May 10 by Dr. John N. Andrews from his mission station, says:

"Things here in China are getting worse and worse; fighting all over the great province of Szechwan, and famine is going over the province. The soldiers are grabbing all the food supply to carry on their useless and eternal fighting. China will get a lot worse before it ever gets better, and it is very doubtful if it will ever get better. In the centers where rich mission bodies have spent the most money in education, hospitals, etc., there is the strongest anti-foreign feeling,—anti-Christian and anti-foreign in every way. This is not marked among the laboring classes, farmers, etc., but is very strong among the organized student bodies in all the large centers, and these have great influence over the rest of the population."

Let us pray God to protect our workers in this and in every other disturbed area of the world at the present time. We are in the perils of the last

days, and it is only by His constant protection that we can be saved from the power of evil.

* *

COLLECTION TO AID FOREIGN LITERATURE

AUGUST 1, 1925

ONCE more an invitation comes to our people to grant some assistance to the fund for helping translate and publish literature to be used among the foreigners of North America. The number of these people is surprising. At present they constitute one third the population of the United States, counting those born abroad and their immediate children—thirty-seven million.

In the ten years from 1904 to 1913, nearly ten million foreigners came to this country. The war slowed up the inflow, and the recent restrictive immigration laws aim to regulate the number who are allowed to land. Yet they are still arriving at the rate of a third of a million each year.

The problem confronting us is a bewildering one, in view of the many languages represented; but we are taking hold of it in the fear of God, and are sure He will grant special help in solving the problem. For the last seven years they have come to us at the rate of 1,100 each year.

Literature has played an important part in bringing this to pass. Our International Press at Brookfield is issuing literature in thirty languages, and both the foreign and English churches are using it among their foreign neighbors. Colporteurs are meeting with exceptional success in selling foreign subscription books among these people.

It costs considerably more to issue this foreign literature than it does the English, because of the expense of translating, and the fact that it is issued in very much smaller editions. To enable this printed matter to be sold at the same price as the English, it is necessary to subsidize the Brookfield house to some extent, and the offering to be taken August 1 is for this purpose. Churches which are interested in securing literature for the foreigners living near by them, may retain half of the collection, to be used to aid in purchasing that literature. The other half is to be sent to the conference treasurer under the heading, "Collection for Foreign Translation Fund."

The evangelization of the strangers within our gates is of sufficient importance to be worthy of our prayerful consideration, for eternal consequences are at stake. Many of them are longing for light, and a tract or paper may be the means of turning their feet into the path of righteousness. Will you, dear brother and sister, lend a hand at this time, and give with liberality to this fund?

M. N. CAMPBELL, Sec.
 Bureau of Home Missions.