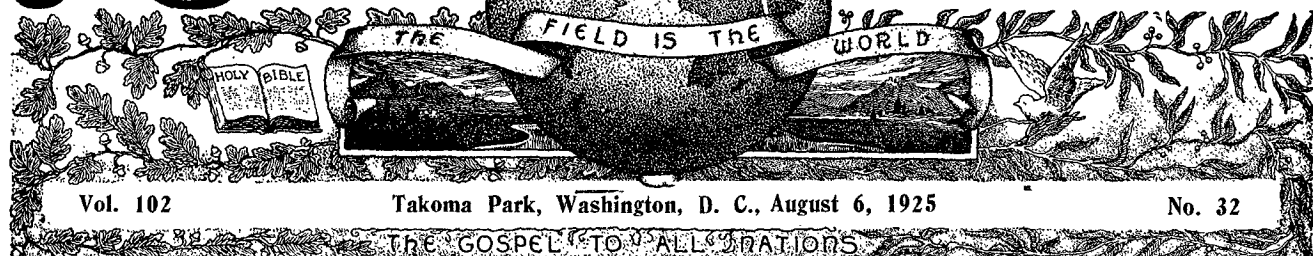


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No. 32

THE GOSPEL TO ALL NATIONS

"That Blessed Hope"

John 14:1-3; Titus 2:13.

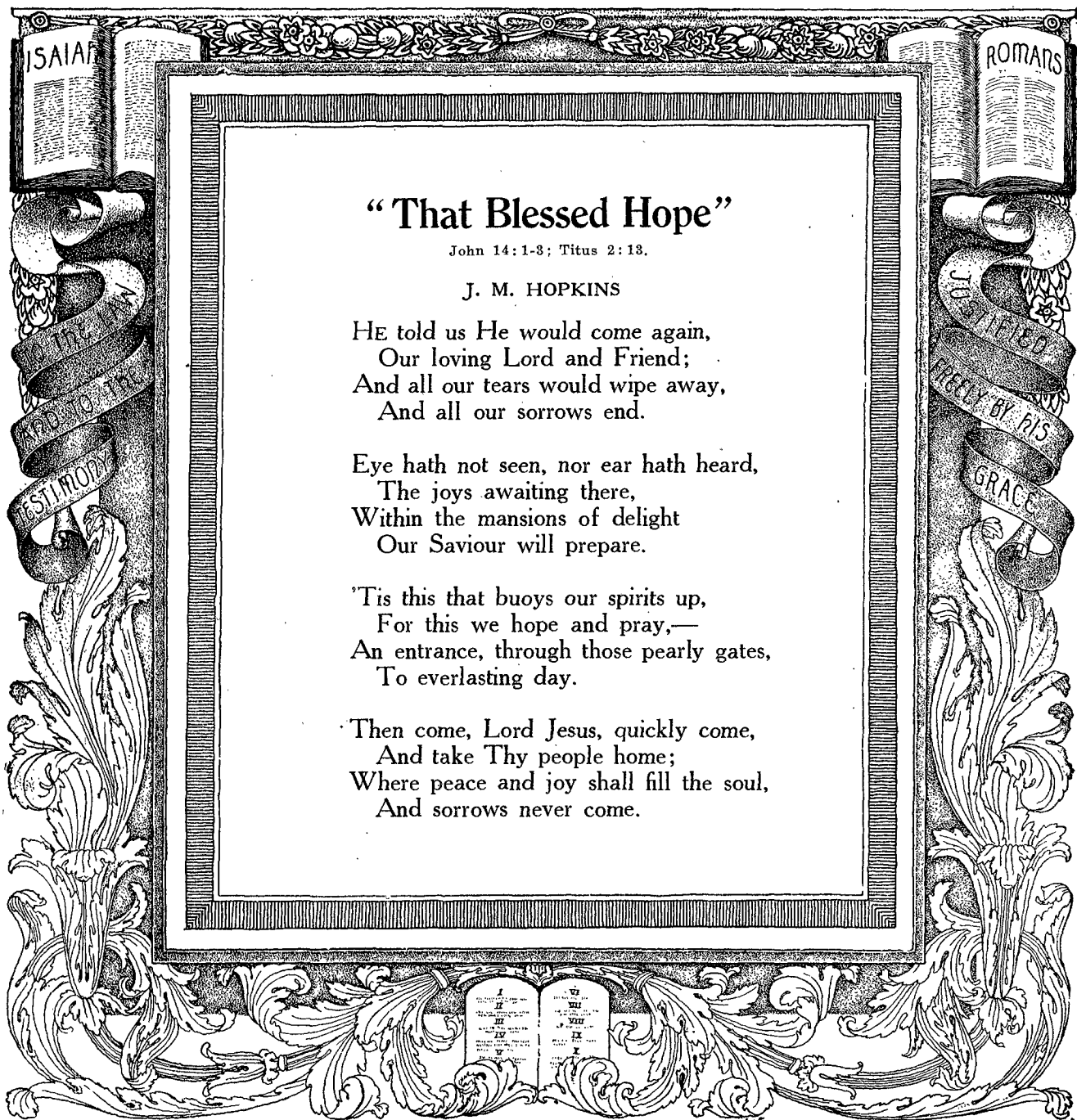
J. M. HOPKINS

HE told us He would come again,
Our loving Lord and Friend;
And all our tears would wipe away,
And all our sorrows end.

Eye hath not seen, nor ear hath heard,
The joys awaiting there,
Within the mansions of delight
Our Saviour will prepare.

'Tis this that buoys our spirits up,
For this we hope and pray,—
An entrance, through those pearly gates,
To everlasting day.

Then come, Lord Jesus, quickly come,
And take Thy people home;
Where peace and joy shall fill the soul,
And sorrows never come.



Moral Influence of Evolution

HAROLD W. CLARK

Professor Biological Science, Pacific Union College

ANY one who is in doubt as to the danger in popular teaching, has only to follow the press notices to find abundance of evidence that false science is threatening the very existence of the fundamentals of religious faith in America today. In almost any magazine or news sheet one may find the evolution viewpoint expounded, and there need be no doubt as to its influence when we understand what is involved in its acceptance.

A very common question nowadays, even among good Christians, is, "What difference does it make whether we think of the six days of Genesis as literal twenty-four-hour days or long periods of time in which God was bringing this world to perfection?"

Within the last two years, since the agitation over the question of evolution has become so intense, there have been many ardent evolutionists and modernist preachers who have made strenuous efforts to picture the rosy future which the doctrine of evolution holds out for the human race. As one of them recently said, after describing the bloody scenes of the evolutionary process, "It issues in the music of Beethoven and the life of Jesus Christ." In other words, all that is good and holy in our world is ascribed to the progressive development of latent powers which have been inherited from brute ancestry. And right here is the great point, as to why evolution is a dangerous doctrine. Probably in no phase of the subject has its influence been more subtly misleading than in the question of the origin of evil. Whether denying the personality of the devil as the agent of evil, or in denying the existence of evil itself, speculation has left the problem in an uncertain state in the popular mind, and men do not know what they do believe on this point.

The Bible has no uncertainty on the question; from Genesis to Revelation it is clear and plain. The agency of evil spirits as well as of holy angels is a fundamental premise of Bible writers; and they have no hesitation in ascribing many of the acts of men to these supernatural influences. In Job the part of Satan in the affairs of men and in the government of the universe is clearly set forth; in Isaiah and Ezekiel we have descriptions of the character and fall of Lucifer; in the Gospels we have the record of the agency of evil angels, and Christ's story of their fall. Trace the story through the whole Bible, and it is as clear as day that there were two factors in the entrance of sin into this world — the deceiver, a fallen foe who was trying to carry his rebellion into the hearts of men, and the thinking, reasoning human agent who accepted the lying words of the enemy. Sin thus has no excuse, for the human agent set up his own intuitive powers as a guide, and assumed his power of reasonable thinking as sufficient to discern the way of truth.

And the results: death, decay, trouble, sorrow, misery, want, and woe; a sorry train of circumstances followed in the wake of this wilful disobedience. Let us get the point very clear, for the advocates of evolution try to ascribe suffering to natural causes and sin to inherent traits that reach back into the dim ages, long before the animal kingdom had ever reached the position where any of its members knew such a thing as right or wrong. The Bible gives us a setting that we cannot afford to forget. There is all the

difference imaginable whether we see sin as the heritage of past ages of development or as the result of deliberate choice on the part of a free moral agent.

But what does this have to do with the question of the days of creation? It has everything to do with it; for the time of creation is the criterion of the method. By this I mean that if we allow long ages for creation, we make God the author of sin and suffering, and make death a perfectly natural biological phenomenon, as many scientists are now doing. It is evident that if we believe in long geological ages we must admit of the struggle for existence as a part of the plan for perfecting the creation. It will then be necessary to make death a part of the plan; and bloodshed and carnage, earthquake and flood, upheaval and eruption, all must be the regular order of natural forces that go to make this world a fit place for human habitation. The conclusion is inevitable.

Worse than the physical consequences is the moral effect of such a doctrine, for sin is not a transgression of divine principles of relationship; the evolution theory makes it a natural heritage from past mental experiences and habits. Instead of regarding life and chastity and human rights as sacred gifts from the Creator, the evolutionists are led to regard them as mere incidents in the course of events,—guarded it is true, by the conventions of society, but nevertheless of only a fleeting value, and perfectly amenable to change or destruction at the hands of aspiring men. The law of God loses its peculiar significance, and becomes in the eyes of the evolutionist, only a step in the developing moral life of the Hebrews. As for its meaning to Christian peoples, it has only an ethical value, and is not binding. The Sabbath meets the same fate, for the discarding of the six days of creation does away with its distinctive character as a memorial of creation. The death and resurrection of the Saviour become only ethical examples of self-abnegation, and fail to impress men with the awful character of sin; and all because they are taught to regard sin as a natural thing in the course of events.

How the erroneous basic philosophy of evolution can lead men to wrong conclusions is illustrated by recent statements made by Dr. Fosdick in which he declares that it is unreasonable to suppose that as long as God spent such a long time bringing the human race to its present state of perfection, and in developing personality in a man, He would ever destroy that personality. From this basic principle he argues for the immortality of the human soul. Here then is one of the religious leaders using the groundwork of evolution as an argument for religious dogmas. Taking for granted all the assumptions of science in regard to the origin of man, he draws conclusions which are out of harmony with the plain teaching of the Bible.

One of the greatest dangers in this modernist movement, with evolution as its foundation, is that it *takes the words and works of men and places them in the place of the truth of God*. Instead of the statement, "Thy Word is truth," there is an effort to interpret truth on the basis of human values. That is, whether a thing is true or not, is determined by its results to the majority of men. Any principle

(Concluded on page 10)



"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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Knowing the Things Which Belong Unto Our Peace

BY THE EDITOR

"WHEN He was come near, He beheld the city, and wept over it, saying: If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

Happy is the people whose God is the Lord. Blessed the believers who live continually in the light of His presence. Fortunate the church with spiritual discernment to see and understand the things which belong unto their peace. But sad indeed is it when the church fails in this recognition of the leadings of divine Providence.

The sacred record reveals many failures in this respect, and this record is left for the instruction and admonition of the church in every age. The chosen people in the days of Christ afford a notable illustration of a church that failed to know and appreciate the things which belonged unto their peace. It was not because the Jewish church had professedly rejected God or turned their back upon the truth. They made their boast of God, and prided themselves in their zeal for His service. This was their own estimate of themselves, as given by the pen of divine inspiration:

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Rom. 2:17-20.

The scribes and the Pharisees representing the Jewish church were praying men. (See Matt. 23:14.) They professed great reverence for the prophets. Verses 29, 30. They were so earnest in missionary endeavor that they compassed sea and land to make one proselyte. Verse 15. They were so scrupulous in the matter of tithe paying that they tithed even the small herbs of the field — mint, anise, and cummin. Verse 23. Wherein did their failure before God consist?

Wherein Israel Failed

In that notable chapter of woes pronounced against the Jewish leaders — Matthew 23 — the Saviour clearly points out wherein the Jewish church failed, why they knew not the things that belonged unto their peace. They made long prayers, only to cover up their

sin of devouring widows' houses and allied evils. They revered the prophets of old and built for them lofty tombs, but possessed the same spirit of the fathers who killed the prophets. They compassed sea and land to make one proselyte, but made him twofold more the child of hell than themselves. They tithed mint and anise and cummin, but "omitted the weightier matters of the law, judgment, mercy, and faith."

Ah, this was their failure! The religion of the Jewish church consisted of theory and not of heart service. It pertained to the external, and did not take hold of and change the inner currents of the life. It was a religion of form and ceremony, of beautiful ritualism, of imposing architecture, of impressive services, but it was not a religion which changed the heart and molded the life in harmony with the divine precepts. It was a religion of self-righteousness, of works without love; of cold, reasoning philosophy in the place of warm, vibrant faith.

It was this condition of the chosen people that called from the lips of the Master the sad lament recorded in the closing verses of this chapter:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23: 37-39.

Truly Israel of old knew not the things that belonged unto their peace. How many times in the history of the church of God has this been true of His disciples! How many times has their service degenerated into a mere form! How earnestly have they sought salvation by their own works rather than through the righteousness of the Lord Jesus Christ!

Losing the First Love.

This was the failure of the apostolic church. God recognized their good qualities. He always does this. If there be in His people any good, if in any measure they have been moved by high ideals and led by His Holy Spirit, He gives them full credit. He commends the church of Ephesus for their works and their labor, and their patience, for not being able to bear them that were evil, for laboring and not fainting, for bearing much for His name. But all this availed nothing so long as their hearts had turned from Him. They might still maintain the form of Christian service in their lives. They might perform many meritorious works, they might show a commendable zeal in

the spread of the gospel message, and yet this availed nothing so long as their hearts were not right before God.

After the commendation the True Witness declares: "Nevertheless I have somewhat against thee, because thou hast left thy first love." This was the failure of the church of Ephesus. The remedy for their failure was in repentance, in turning again to God with all their heart's affections, in renewing their lost experience. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:1-5.

Will We Heed the Lesson?

The lesson of these past experiences is for us who live today, and woe to the remnant church if it takes not seriously to heart the lesson which this record of the past is meant to give! Woe to us if we fail to recognize the things which belong to our peace! Speaking of the experiences of Israel of old, of their failures and mistakes, and of the manner in which God related Himself to these experiences, the apostle says: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." May God grant that we as a church shall take heed to our ways, that we as individual members of the church shall be careful that we do not fall in the path that Israel of old trod, losing our vital connection with God, failing to recognize His leadings, and the things which belong to our peace.

The Spirit of divine revelation clearly recognized that these same temptations and evils which have threatened the church in every age would threaten the church of the last generation. A definite warning is sounded in the message to the church of Laodicea, as recorded in the third chapter of Revelation. This church is charged with the same spirit of self-righteousness, with glorying in its own good works and achievements. It is charged with saying, "I am rich, and increased with goods, and have need of nothing;" but God declares of it, "Thou art wretched, and miserable, and poor, and blind, and naked."

Boasting After the Flesh

The apostle Paul declared, "If any other man thinketh that he hath whereof he might trust in the flesh, I more," and then he goes on to delineate his lineage, his zeal, his outward righteousness touching the law, etc. From that same human viewpoint those connected with this movement could boast after the flesh. We have our church organization, one of the most efficient possessed by any church in the world. We have our institutions, some of them exerting a world-wide influence. We are carrying on missionary endeavors which are the admiration and wonder of all who are acquainted with our operations. We are liberal in our gifts and offerings to Christian work, not equaled by any other church body in the world. We have a system of religious faith, beautiful and symmetrical, and so grounded in the Scriptures of Truth that it has stood every assault of error through the years. We have much of which to boast from the human viewpoint; and unfortunately, we fear this spirit of boasting, of self-righteousness, has taken possession of our hearts.

The servant of the Lord declares:

"I was shown that the testimony to the Laodiceans applies to God's people at the present time."—*Testimonies*, Vol. I, p. 186.

"The people to whom God has intrusted the sacred, solemn, testing truths for this time, are sleeping at their post. They say by their actions, We have the truth, we are 'rich, and increased with goods, and have need of nothing,' while the True Witness declares, 'Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' With what fidelity do these words portray the present condition of the church."—*Id.*, Vol. V, p. 101.

Again we are told:

"The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul."—*Id.*, Vol. IV, p. 535.

"They are more ready for active labor than for humble devotion,—more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show."—*Ibid.*

A Revival of Primitive Godliness

Sad indeed this portrayal of conditions. Has God forsaken His people? Nay, verily. Has the church whom He has brought out of the confusion of Babylon been set aside, and will another church be raised up to do the work committed to Seventh-day Adventists? The instruction of the word of God and of the writings of the spirit of prophecy strongly negative this position.

As with Zerubbabel and his work of building the temple at Jerusalem, so will it be with the closing work of God in the earth. To Zerubbabel the Lord declared, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." Zech. 4:9. We have every confidence that this movement which has been called into being for the finishing of the work of God in the earth will do its appointed work. It will not be succeeded by another.

The Laodicean church is the seventh and the last in the series. It is the church of final triumph, the church that witnesses the coming of the Lord. Some there are who will fall out by the way. We are told by the spirit of prophecy that in the closing days a large number who have gradually been separating from God and growing cold and worldly will apostatize, and even join with the opposition in persecuting the people of God. Those who fail to respond to the appeal of God, those who fail to repent in obedience to the call of the True Witness, will be sifted out. But the loyal people of God will go through to the end.

Indeed, we are told by the servant of the Lord that there will come a time in God's providence when the simplicity and godliness which once characterized the remnant church will be restored, and when that time comes the mighty power of God will attend the proclamation of the message.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming."—*The Great Controversy*, p. 464.

We Cannot Save Ourselves

But however much we have done, or however well we have done, we cannot save ourselves. The keeping of the Sabbath, even though it is attended with much inconvenience and sacrifice on our part, will not save us. Our liberality will not save us, even though we

go so far as to give all our goods to feed the poor, and our bodies to be burned. We cannot buy our way into heaven. The attainment of our church goals will fail to bring us salvation, even though we may pursue them most zealously and obtain their full realization. Our beautiful system of doctrine will not bring us salvation. Rather it will prove our condemnation in the end unless we are sanctified through the truth.

We may multiply statistics and number Israel as did David of old, but while the evidences of our growth may bring a satisfaction, and inspiration for future endeavor, there is no sanctifying power in this study. All of these works, although religious in character, have in them no element of salvation, and the one who trusts in them and who glories in them only cries out his own blindness and shame and wretchedness as stated in the message to the Laodicean church.

But the converse is equally true,—that he whose heart is moved, and whose activities are inspired by the spirit of Christ, will be fruitful in good works. He will render to God faithfully that which is His own in tithes and offerings. He will be most conscientious in the observance of the Sabbath of the Lord. Created in Christ Jesus unto good works, he will perform them as the natural fruit of the indwelling Christ. They will become to him not a means or avenue of salvation, but an expression of the new life which the Spirit of God has created in his own soul.

There is hope, not in ourselves, but in the One in whom is vested all righteousness, all power. God does not point out sin in order to taunt us with our wretched state. He does not reveal to us that we have fallen into the pit, in order to gloat over our misfortune. When He points out sin, He provides as well the remedy. There is hope even for the poor self-righteous, deluded, blind Laodicean. Here is the remedy:

The Remedy Provided

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:18, 19.

The gold tried in the fire represents the virtues of faith and love. The white raiment is Christ's righteousness. The anointing of the eyes with eyesalve is the blessed gift of the Holy Spirit, and the remedy is for every sinner in Israel. The way of escape is open before every one who longs for deliverance.

Thank God for that assurance—that He loves those whom He rebukes! This is our hope. Loving us, He points the way of escape: "Be zealous therefore, and repent." This is the remedy God provides. Our great need today is the sanctifying power of the word, quickened and applied to our hearts by the Holy Spirit.

The Line of Demarcation

Two classes are being developed today. One is falling back into unbelief and disobedience. They know not the things which belong to their peace. On the other hand, thank God, we see developing a loyal, faithful company, a class who are turning aside from all that the world has to offer, whose lives are marked by growing consecration and increasing diligence in the work and service of the Lord. Thus is the line of demarcation being drawn. It rests with every believer to determine the class to which he will belong; whether he will heed the divine warnings, whether he will believe, against his own senses and the reasoning of the natural heart, that he is poor and needy, and blind,

and naked, and needs the remedies which the True Witness provides for his necessity, or glory in his shame, to his own destruction. It is for each one to say whether he will humble himself under the mighty hand of God, that he may be exalted in due time, or whether he will exalt himself in his own self-righteousness, only to be humbled at the coming of the Son of man.

And this touch with the divine, this communion with the Source of light and life, of sanctifying grace and enabling power, will not lessen our activities or our benevolences, but rather increase them. Love will be the impelling motive of all labor, and the outward service will be but the external manifestation of the consecration of the heart. We shall make first things first, and place the emphasis upon the spiritual instead of the material. In this objective we shall meet God's plan and fulfil His high purpose as a church and as individuals.

An Individual Experience

Salvation in Christ is an individual experience. It may be secured by every soul. It will come to us as the result of our own choice and effort. It is not dependent upon the attitude of others.

"It is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. . . . Are we hoping to see the whole church revived? That time will never come."—Mrs. E. G. White, in *Review*, March 22, 1887.

Let us then individually, in God's appointed way, take the steps which will bring us the blessings He is waiting to bestow. In this experience we shall find victory over sin here, and in the world to come eternal life and fulness of joy.

* * *

Science Falsely So Called

THE Hearst papers, under the direction of Mr. Arthur Brisbane, are ardent propagandists for evolution. Almost every issue of these papers has something, generally editorial, in advocacy of the Darwinian theory. Under date of June 26, the *Washington Herald*, one of the Hearst group, published an editorial in which these statements occur, italics ours:

"The evolutionist believes that the world is growing better all the time, that evils, like maladies, are being conquered; that every evil contains within itself the seed of betterment, and that somehow *at the end of the world's great altar stairs humanity shall come to God.*"

And again we are told by this protagonist of Darwinism that—

"Evolution is not contrary to the Scriptures, but is a method of interpreting the Scriptures. It does not deny that God made the world, but it is an attempt to create a hypothesis as to how He did make it."

"The evolutionist believes that there is a righteous goal in the mind of the Creator and that all things somehow move toward that goal."

And finally the article from which we quote concludes with this paragraph:

"Evolution is about the only theory by which a right-minded man can believe in life and in a moral purpose for the universe. Otherwise he must regard it simply as a great mistake."

In his book, "Evolution: Its Nature, Its Evidences, and Its Relation to Religious Thought," the late Prof. Joseph Le Conte, for many years one of the leading evolutionists of the world, said of that philosophy as he saw it and of which he was an exponent and a teacher:

"It is the belief in a God not far away beyond our reach, . . . but a God immanent, a God resident *in* nature, at all

times and in all places directing every event and determining all phenomena. . . . In a word, according to this view, there is no real efficient force but spirit, and no real independent existence but God."—Pages 300, 301.

Again, answering the objection that "this is pure pantheism," Professor Le Conte says:

"Call it so if you like, but far different from what goes under that name, far different from the pantheism which sublimates the personality of the Deity into all-pervading unconscious force, and thereby dissipates all our hopes of personal relation with Him."—Page 302.

All this makes it perfectly plain that in the so-called science of evolution we have a religious philosophy masquerading as science, a designation to which it is not entitled. All the science there is in evolution has been stolen from the legitimate sciences; but it does not prove evolution. C. P. B.

* * *

Singing

THERE is nothing that can ever take the place in worship of good gospel singing. The writer does not understand that singing is simply a pleasant harmony of sounds. It is this, and very much more. It should contain the finest expression of sounds, and should convey to the hearers the words clearly and distinctly. It should be an offering of prayer or praise to the God of heaven. It is worship of the highest order. Many a song, coming from the lips of one who may not sing with the greatest harmony, touches the heart.

It is related that a party was one night sailing on a steamer down the Potomac River. A gentleman on board had been entertaining and delighting the party by singing many beautiful hymns. Among others was "Jesus, Lover of My Soul," which he sang with such fervor and power that a deep hush fell upon all present. When the notes of the song had died away, a gentleman approached the singer and said:

"I beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered; "I fought under General Grant."

"Well," the first speaker continued, with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was near you one bright night eighteen years ago this very month. It was such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my weapon in my hand—the shadows hid me. Your beat led you into the clear light.

"As you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night floated the words,

"Cover my defenseless head
With the shadow of Thy wing."

"Your prayer was answered. I couldn't fire after that. I felt sure when I heard you sing this evening that you were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner, and said with much emotion:

"I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that He has created came to me with peculiar force. If He cares for the sparrow, how much more for men created in His own image; and I sang the prayer of my heart, and ceased to feel alone.

"How the prayer was answered I never knew until this evening. My heavenly Father thought best to keep this knowledge from me for eighteen years. How much of His goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, Lover of My Soul,' has been a favorite hymn; now it will be inexpressibly dear."

In all our churches this should be the aim; to sing with the spirit and with the understanding also. 1 Cor. 14:15.

Choirs can be a great help in the Sabbath services, but to be a real spiritual blessing they should sing so the congregation will understand what is said. Unless the words are understood, the singing is of little spiritual value. The congregations who assemble at an outlay of time and expense do not come to listen to tones, but to the words of God.

At our camp-meetings some of the singing may be a help, and some a hindrance. We have heard both kinds. Before the speaker begins, a song of which not a word can be understood, is of little help, and may be a distinct hindrance, no matter if it is very melodious. Great oratorios may not convert or move the hearts of the hearers as may a beautiful song sung by one whose heart is in tune with the Infinite. Persons are usually selected to sing who can produce the best melody, but personally we feel that the life of the individual should be considered as well. Songs poured forth from a life which is not one of consecration and humble devotion, will not lift people as they should, in a spiritual way. G. B. T.

* * *

Sustained in Prison

IN one of our books which tells of providential deliverance, is the story of one of the Protestant believers in Queen Mary's time who was suffering hunger in prison. To tantalize him, his persecutors gave him just a morsel of bread and a tiny bit of water, prolonging his life but leaving him to starve.

The narrative, by Fox, tells how by night the vision of an angel came to him speaking a message from God, telling him that from henceforth he should not feel the pangs of hunger until he was taken out to witness for God by his death. And sure enough, this Protestant believer experienced no more pangs of hunger.

Well, here is a somewhat similar story, which was told me some years ago by one of our veteran ministers, Elijah Taylor, of Texas. The narrative concerned one of our colporteurs of years ago. It was in the earlier times of colporteur work on remote Southwestern borders. A colporteur had ordered a shipment of books, but they were delayed. His money running out, he had taken up some little household device to sell for ready money until his books should come. Brother Taylor's narrative continues:

"As the brother had not obtained a license to sell the article, he was placed under arrest. He had no money to discharge his fine, and was thrown into jail. At first the jailer treated him kindly, but when the brother was obliged to refuse to do some work on the Sabbath, the jailer became greatly angered. 'I will make it hard for you from now on,' the official said.

"At his next meal hour only a small piece of bread was given him. The brother said he put it down before him and gave thanks to the Lord, and after eating only a small amount of the bread, a feeling of fulness and satisfaction came over him. He was not hungry any more. He was about to throw the remainder of the bread aside, when the impression seemed to come to him not to do that, but to lay it up over the window. When the next mealtime came, nothing was brought to him, so he took down the piece of bread and gave thanks to God, and after eating but a few morsels of it, the same feeling of satisfaction came over him, and he laid the remainder of the bread up. When the next mealtime came, again no food was brought to him, so he took down the small piece of bread remaining, gave thanks, and ate it, this time with all the satisfaction that a full meal would have ordinarily given him. By the time his next mealtime came around he was released.

"The brother felt that without a doubt God's protection was over him in sustaining him so wonderfully at the time when the jailer had thought to punish him severely for his refusal to work upon the Sabbath."

W. A. S.

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.

Costa Rica's Needs

LINTON RASLIFORD

COSTA RICA ("rich coast"), one of the fields of Central America which we have barely touched, is in great need of Spanish and English workers. Among the West Indian immigrants who live in the small settlements along the lines leading from the Atlantic sea front over to the Pacific, little has been done. In the largest town located up on the hills, more than a hundred miles from the Atlantic Coast, one lone worker toils.

There are also many Spanish people among Costa Rica's half million, who are groping in darkness for the light of the "blessed hope." As in other Spanish republics, the predominant religion is Roman Catholicism; and it pains us deeply to see this great throng of people given up to superstition, and starving for the bread of life, though many do not sense their need.

We are sadly in need of workers. It may well be repeated that where we now have one worker, we should have twenty. We have less than one hundred members here, and with one or two exceptions, these are West Indians. Truly our needs are appealingly great; and with our meager facilities, it looks like a task too great for the human mind to contemplate, much less to bring to completion; but with God there are no impossibilities. This is His work, and He will finish it gloriously. Today He is calling laborers who will go, and who will give for its speedy finish.

* * *

Our First Annual Meeting in Mauritius

W. E. READ

MAURITIUS is a small island away off in the Indian Ocean, five hundred miles to the east of Madagascar. It is but a speck on the map of the world, but notwithstanding the fact that it is small, it supports no less than 376,000 people. The area is about 720 square miles, and the island is surrounded by a coral bank, on which the waters of the Indian Ocean are sometimes lashed into fury.

The population is cosmopolitan. There are but few Europeans, although the island is a colony of Great Britain. Here are to be found East Indians, Chinese, Africans, and also Malays, and although three-quarters of the population is of Indian extraction, everything in the island is very quiet and peaceful.

Evidences of religious life can be seen on every hand. There are some Protestant churches, some belonging to the Roman Catholic communion, but there

are also to be seen the mosques of the Moslems, the temples of the Hindus, the Brahmans, and the Buddhists, also the pagodas and joss houses of the Chinese.

It is about four centuries since the island was discovered. Prior to that time it was uninhabited. It has had varied political experiences. First of all, it came under the care of the Portuguese; then of the Dutch. For a long time the French ruled; and since the year 1810 it has been under the care of Great Britain.

Our work in this island began in the year 1914. Then it was that the Sisters Le Meme, while on a visit to Europe, became acquainted with the third angel's message. While in Switzerland they attended some of our public meetings, and gladly embraced the truth. They went back to their island home fired with a burning zeal to spread the knowledge of their new-found evangel to their neighbors and friends. Soon some people were keeping the Sabbath, and a call was made for a missionary. In response to this appeal, Brother Paul Badaut was sent down from the Latin Union. He labored there very faithfully for some years, but owing to the failing health of his wife it was necessary for him to return to Europe. In 1921 Brother M. Raspal answered the call to this island field. The work has gone forward steadily from the beginning, and today we have nearly two hundred believers in various parts of the island. Altogether there are five churches, and we are fortunate in having three good church buildings, and one very fine mission home.

The Sisters Le Meme have made a splendid contribution to the development of the work there. They have put forth self-sacrificing efforts, and have given liberally of their means in order that suitable places of worship might be built in which our brethren and sisters can worship.

It was my privilege to visit Mauritius in the month of May, and at that time we held the first general meeting that had been held in connection with our work in that field. This was the first time a representative from the General Conference had visited the believers there. We spent five days together in Rose Hill, in prayer, in counsel, and in study, and the Lord came very near and encouraged all our hearts.

Brother Colthurst, who has labored for some years in Algeria, has now joined Brother Raspal in the work



The "Universal Car" in Most Central American Countries



Elder and Mrs. M. Raspal, in Charge of Mauritius, Who We Hope Will Pioneer in Madagascar



Our Church at Rose Hill, Mauritius, Where the Annual Meeting Was Held in May, 1924

in Mauritius. He was present at the time of our annual meeting. This extra help was necessary, in view of the fact that plans are under way for Brother Raspal to foster the growing interest in Madagascar. At the time of the annual meeting, we made arrangements definitely to start work in the island of Rodriguez also. This island is about the same size as Mauritius, but about 300 miles farther east. We have had one family living there for some time, and as a result of their missionary activities, quite a number of people are interested in the truth. One of our native workers is being sent there to develop this interest. So from the small beginning in 1914 in the "Ile Maurice," the work stretches out and takes in the large island field of Madagascar, and also the small island of Rodriguez. Very soon we must branch northward and take in the Seychelles group.

The work is carried forward in Mauritius in much the same way it is in the homeland. Halls may be secured and public meetings held. Our people are active in missionary endeavor, and are doing splendidly in the Harvest Ingathering campaign. In 1922 they gathered £90. In 1923 they gathered more than £121, and this year they are planning to secure a still larger sum.

We have a strong force of young people there, who are very active in missionary lines. Almost every one possesses a missionary hen. They take a good deal of interest in gathering the eggs, and turning in the proceeds of their sales to swell the mission offerings. They raised quite a good deal in this way.

One of our greatest needs at the present time is a force of trained native workers. Here are these young people, and something should be done soon to give them a definite training for service in the cause of God. We can hope for permanent results in these fields only as we lay solid plans for our educational work. These young people should be prepared in heart and mind for giving the third angel's message. We also need consecrated and efficient colporteurs. At the present time we have hardly any one selling our literature. The efforts are somewhat spasmodic, and but very little in a regular way is being

accomplished. But there are large possibilities. If a colporteur leader could spend some time training some of the young people, much could be done in disseminating our message-filled literature among the cosmopolitan people of this island.

The prospects in this field are good. Our people love the message, and are heart and soul with us in all our plans, all our hopes, and our endeavors. Remember this island field in your prayers. Remember also Madagascar, that soon a permanent footing may be obtained in that island, and that ere long we may learn of many of the Malagasy people rejoicing in the hope of a soon-coming Saviour.

* * *

Come Over and Help Us

FRED HUTCHINSON

Our special burden in the West Caribbean Conference is for our young people. Until about four years ago we had no training school in this part of the world; hence we have not as yet a single worker who has been developed in the home field. Last year, however, we had in our training school an enrolment of ninety-three boarding students; and a number of these young people doubtless will complete the academic course within the next year, and enter the work in this field.

But aside from those who are now in training, and others who may enter soon, there are thousands of native young people, in all stages of civilization, from those enjoying the advantages of the larger cities of



Graduates at the West Caribbean Training School

the different republics and of the Canal Zone, to the wild, uncivilized Indians of Nicaragua on the north, and of the province of Darien in the republic of Panama on the Colombian border.

The flags of five distinct republics wave in the territory of the West Caribbean Conference, and our present corps of workers is entirely inadequate to meet our needs, especially since much of the work must be done in Spanish. We are anxiously hoping that the Mission Board may send us help soon.

* * *

If we neglect to exercise any talent, power, or quality, it soon falls away from us.—Henry Wood.

* * *

"THAT you have to do, do well; things done by halves are never done well."

STUDIES IN ROMANS

XVI. *A Change of Masters. Romans* 6:12-23, A. R. V.

MILTON C. WILCOX

THE acceptance of Jesus Christ means more than a change of name or profession. It is a change of masters; change of purpose; change of aims, ambitions, service; change of life. It is radical throughout. John Smith, the worldling, may still be called John Smith when a Christian. He will weigh the same, generally look the same, may follow the same business, but he is not the same man. He has a new mind, new heart, new purposes, new objects of life, a new Master. With this change our study deals.

Questioning the Text

1. With what divine injunction did our last study close?

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Verse 11.

2. What logically follows this reckoning?

"Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace." Verses 12-14. Note 1.

3. What question does the apostle again forestall?

"What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verses 15, 16. Note 2.

4. What brought thanksgiving to Paul's heart?

"Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Verses 17, 18. Note 3.

5. What earnest admonition does he press home?

"I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification." Verse 19. Note 4.

6. What is the difference in fruitage in the two ways?

"When ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life." Verses 20-22. Note 5.

7. How are the two ways summed up by the apostle?

"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Verse 23.

Notes on the Text

1. "*Let not sin . . . reign.*" You have chosen a new Master, Christ your Righteousness, who died for you. You are not to listen to sin. Your mortal body is still with you, with its laws perverted by sin.

When sin reigned, you became angry if your way was crossed. You were covetous and overreaching in deal. You indulged in various lusts and in selfish pleasure in a thousand ways. Your currents of thought, your habits of hands and feet, of tongue and eyes and ears and stomach, call for the same old pleasures as when sin was king over you. It is for faith to say to those calls, I am serving another Master. My members must not be yielded. Sin says, "Dance;" faith in the new Master says, "Speed your feet on an errand of mercy and light and love." Sin says to the tongue, "Speak foolishly, sing foolish songs, tell lewd stories, curse, use bywords, and say many other things according to occasion;" but God's good monitor tells you, "Your tongue does not belong to sin or Satan, but to God. Speak for Him." Are you merry, sing the jubilant songs of victory. God has His life-opposite for every death-suggestion that sin can make.

Take these members of yours that Satan has used in sin, and give them all to God to be used of Him and for Him in the new life. Say to it, pray it, talk it in faith as an enabling promise of God: "Sin shall not have dominion; I am no longer sin's bondsman. I am a free son of God." (See 2 Cor. 10:4.)

"*Under law.*" A greatly misunderstood term. Paul uses it ten times, as follows: Romans 6:14, 15; 1 Corinthians 9:20, three times; Galatians 3:23; 4:4, 5, 21; 5:18. "*Under law,*" in all these places comes from *hupo nomon*; *hupo*, "under;" *nomon*, "law." It always means condemned by the law under sin, even in the case of Jesus (Gal. 4:4); for He was made to be sin for us. (See Isa. 53:4-6; 2 Cor. 5:21.) If under law, the grace of God in Christ alone can save us; "for by grace are ye saved through faith."

"*Under law*" in Romans 3:19 ought to be rendered, "within the law;" the literal meaning, subject to law. So also it is "within law to Christ," not "under law," in 1 Corinthians 9:21. "*Under law*" is used by antinomians, and sometimes by others, as meaning "subject to law;" they hold that the man under grace is not subject to, or in duty bound to obey, God's law. But Romans 3:19 settles that; we are all within His law, and all condemned by it; from which condemnation grace only can free us. All therefore are amenable, subject to God's law. All have sinned, and are therefore under the law, condemned by it. All who are justified in Christ are taken from under the law, and are free, obedient to the law in Christ, the law in their hearts. Heb. 8:10. All who count themselves above the law, exalt themselves above God the Giver of the law. The candid, longing soul will choose to be *with the law* in Christ Jesus.

2. "*To whom ye present yourselves.*" Salvation and righteousness are all of grace, but grace makes men obedient. If you yield to obey sin, you are a bondsman of sin. If you yield by faith to obey God, you are a bondsman of God, and the bond is love.

3. "*Ye became obedient.*" Thus did the Roman church. Thus did the faithful members of all the early churches. Yielding all to God, He justified them from sin and gave them the life-power to walk in obedience to His law, establishing it in their hearts by faith. Rom. 3:31. Christianity is an effective change of masters, with power to serve. It rests with us as to choice.

4. "*Iniquity unto iniquity.*" There is fatal progress in sin. It is to uncleanness and to iniquity and greater iniquity, till God gives them up when the heart no longer responds. And the end is death. We learned that in chapter 1:18-32. The blessed life also has its progress, "righteousness of God from faith unto faith" (Rom. 1:17); "righteousness unto sanctification," our verse tells. From the righteousness given freely of God till the faith grows stronger and grasps the life-work of separation from all of evil to setting apart to all that is good of all the redeemed powers; for that is what sanctification is, separation from, setting apart unto. (See 2 Cor. 6:14-18.) The blessing comes to those who go on from faith to faith.

5. "*Fruit . . . death.*" Do not measure the worth of enjoyment and pleasure and sin by appearance and promise. It shows the better side. It is often beautiful and tempting in its flower and bloom. It would have us look only to the present. The wise will weigh all that pertains to life and character by the fruitage. God gives us anointed eyes to see in every beautiful temptation to evil, the loathsome death at the end. On the other hand, truth does not deceive. There is the narrow, rugged way, stony and thorn-bordered; there are crosses and burdens, there is pain, there is weariness; there are foes in the way; but the end—if we go with the Master—is life and joy everlasting. Sin has its sure wages—death. God gives to all who just believe and trust Him, the free gift of eternal life. Choose by the fruit.

Moral Influence of Evolution

(Concluded from page 2)

that does not work out for the best of the human race is denied. This might not be so bad were it not for the fact that in determining whether a principle works out good or evil, human beings are the judges, and *there is no standard higher than human judgment. The lowering of standards and principles to a human level has made it impossible to discern between right and wrong.*

The Hon. W. J. Bryan says:

"A tree is known by its fruits, and we are now gathering some of the fruits of the doctrine of evolution applied to man,—business, society, and government. A cruel and selfish doctrine, fashioned after the 'survival of the fittest,' is stifling conscience and paralyzing morals. Human life, instead of becoming more precious, is losing its value. The materialistic evolutionists know no God, and therefore recognize no responsibility to a Creator. The theist evolutionists put God so far away that He ceases to be a controlling influence; a sense of responsibility that must be strained through all the lower forms of life has no coercive power."

What the result will be when the great mass of the people accept at face value the doctrine of upward

progress by the struggle for existence, is hard to conjecture. When men reject the one power that has any saving virtue,—the personal power of Jesus in the life,—and when they deny the existence of evil powers, thinking that in their own lives is all that is necessary for progress, they destroy all the hope of salvation from any source except from the efforts of the individual himself. Jesus is made a mere moralist whose example we are to follow, and by means of the same rebellious plan that the serpent gave to Eve in the garden, we are to become as gods, capable of knowing for ourselves the difference between the good and the evil.

That this is the very attitude taken by the majority of men under the teaching of evolutionary religion is evident from the present tendency in the world to disregard the principle of divine authority and acknowledge no law except the law of necessity and desire. Dr. Joseph Taylor Britain has recently said:

"In New York City, some time ago, a Socialist parade marched through the streets. At the head of the procession was carried the banner, 'No Boss Above, No Boss Below.' That is the slogan which people automatically adopt who turn from the faith once for all delivered. Consider the recent and modern trend toward anarchy. . . . When the Bible is repudiated, destroyed, and junked, then the people are free indeed, free from all restraint save that which they see fit to impose upon themselves. In very truth they then have 'No Boss Above, No Boss Below.' This slogan is the motto of the anarchist, the nihilist, the radical revolutionist, and of the New Theologian. 'No Boss Above, No Boss Below,' is also the slogan of the radicals in theology, for their purpose and work are to destroy foundations of faith, to dethrone Christ, and make the human consciousness the final arbiter and standard of all things. When that is accomplished, there is certainly 'No Boss Above, No Boss Below.'"

The recent developments in the political world verify the statements quoted above, and give us a glimpse of what the world will be like when the restraints of God's Word are removed from the mass of the people.

A candid review of the tendencies of these teachings shows that they are leading the people of America in the same road over which the French people were led to the awful scenes of the Revolution. The contempt for all authority, human and divine, is causing men to throw off restraint. The critical spirit in regard to the Bible authority is causing them to lose faith in religion, and setting them adrift on a raging sea of social and religious anarchy. The psychological explanation of sin and human sense-impressions is doing away with the desire for a higher life and a Saviour's help, and the evolution doctrine is undermining all the fundamentals of society and religion. The human race is by its acceptance of theory instead of Bible authority, cutting itself loose from all anchorage, and in the final storm that is gathering, will find itself helpless in the hands of the raging elements of strife and passion and infidelity.

* * *

A Prayer

ARLINE PRUETTE

BLESS us, O Lord; make Thou our hearts
As are the flowers after a spring rain,—
Washed free from dust, with heads uplift,
And hearts o'erfull of blessings from Thy hand,
With life renewed and faces turned to heaven,
Showering their fragrance upon all who pass.
Refresh our thoughts, and fill our hearts with love,
That we may give to others from our store,
Cleanse us from worldly sin, guide all our ways,
And keep our eyes on Thee forevermore.

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

Live for Others

CORA ANDREWS WEBBER

LET us so live each hour that those
With whom we daily meet
May better be; and let us watch
Lest oft, with stumbling feet,
We bar from out their path the light
That should their vision greet.

Think but good thoughts; for what we think
Is graven on the soul.
Look unto Christ, like Him become;
He makes the wounded whole.
Then some one, seeing Jesus' love,
May seek, himself, the goal.

Speak but kind words; perchance despair
May lift her downcast face,
And darkened lives and wearied hearts
Come up to higher place;
And he who sees the kindly act
Seek for himself that grace.

Do but good deeds; for this our world
Is filled with ill and woe;
And need there is of helping hands,
While passing to and fro;
The Master says He will on such
Eternal life bestow.

Sweet thought, that just as many souls
As we have helped to flee
From sin and wrong, so in our crowns
As many stars shall be;
He vainly lives who from such tasks
Seeks ever to be free.

* * *

Teaching the Children to Agree

MARION BROWNFIELD

TEACHING children to agree means so much to them all through life that it should really be one of the first principles in home-making. If children are taught to be fair and courteous to one another, they have a valuable equipment for popularity and success in the world at large.

Harmony in the home, too, means a happy ideal that will be cherished through many trials, struggles, and hardships, an ideal that is an anchor as sustaining as religion.

In many homes, unfortunately, the one trial of family life, especially for the mother constantly in contact with it, is voiced in the wail, "If the children only wouldn't quarrel so!" Then sometimes it is added, "But I suppose it is natural, and they'll get over it some day!"

Whether it is natural for children to quarrel daily, really depends on the home training. If it is discouraged at the very start, a good beginning is made. Two little toddlers will often have their first quarrel over some plaything that one of them does not want to give up to the other. One will hold on tightly, while the other pleads, scolds, or even uses

little fists! The one that loses, then shrieks and yells. But even such tots can be taught fair play. "You have had it for a while, now let brother (or sister) have a turn!" said firmly whenever there is such a dispute, will soon be respected as a rule, if constantly adhered to.

Sharing is another appeal that cannot be underestimated for unselfish happiness all through life. Children, once they see the advantages of it, will make many amicable little arrangements themselves over personal belongings that avoid nerve-frazzling arguments and domestic storms. Sharing is indeed the most constructive remedy for children's quarrels.

A certain helpful, encouraging atmosphere in a home also avoids quarrels. If every child is encouraged to rejoice in each member's success, and to sympathize with defeats, the slings and slurs from petty jealousies that are almost as unendurable as violent quarrels, are avoided.

Equally lubricating for a frictionless home is sympathy, so "inexpensive," and yet so soothing to every one. The writer well remembers her first day at school, when something she did or said made the whole school laugh. Relating it almost in tears to the family at the noon meal, a younger sister immediately spoke up comfortingly, "If they laugh at you, laugh at them!" Surely practical sympathy for juvenile sensitiveness!

Children need to be taught not to laugh at one another's misfortunes, but instead to help. The golden rule is the preventive of many hard feelings and a "quarrelsome" atmosphere.

When children can share their food, their treats and amusements, and their clothes if necessary, they have very successfully assimilated the golden rule. If parents and relatives would always take particular pains to be impartial, also, this would prevent quarrels, for all children seem ready to accept "in turn." With children, justice is the essential of peaceful work and play.—*National Kindergarten Association, 8 West 40th St., New York City.*

* * *

"By Love Serve One Another"

MRS. IVA F. CADY

AN elderly lady returning home from a visit had been traveling since early morning. She reached her home town just before midnight. Having failed to notify her friends of the time of her arrival, no one came to the train to meet her. A strange young woman coming in on the same train had taken note of the circumstances. Upon inquiry, she learned that the home of the aged woman was four miles out in the country, that she planned to remain in the waiting-room until morning, and then telephone to her son of her arrival.

The young woman said, "You should not stay here. I am a teacher in the school, and would like to have you go with me to my boarding place, where you can go to bed and rest until morning." The invitation was accepted, and the remainder of the night spent

in refreshing sleep and rest in a comfortable bed. In the morning, both the teacher and the lady of the house insisted that their guest take breakfast with them before leaving.

Very naturally, the recipient of this unexpected kindness and hospitality from perfect strangers felt very happy and grateful. The young woman who acted the part of the good Samaritan may not have been a professed Christian, but she manifested true Christian courtesy, and is an example to Christians in that respect.

How many would have given a second thought to the aged stranger? Would we have cared whether she had a comfortable resting place or not? and would we have taken enough interest to go to the trouble of inviting her home with us and entertaining her? Yet, if we should be situated as she was, would we not welcome such generous hospitality?

There is much sorrow and misery in this poor old world. Perhaps we all have our share of trouble, for it comes sooner or later to every family; but it does not help matters, or make us any happier, when we simply center our thoughts and interests in ourselves and our own households, and care nothing for the happiness and welfare of others. It only tends to make us more unhappy. Rather than do this, "let every one regard the rest as being of more account than himself; each fixing his attention, not simply on his own interests, but on those of others also." Phil. 2:3, 4, Weymouth. We are also told that every one of us should "please his neighbor for his good to edification."

If we wish to cultivate unselfishness and thoughtfulness for others, we may find many opportunities. Sickness in the family makes a great deal of extra work and care, and is very taxing to an already overburdened mother, who may not herself be strong. In such a case, just a little assistance, kindly rendered by neighbor or friend, without demanding remuneration, may be very much appreciated, and be a great boon to the mother.

I shall never forget the kindness of two sister missionaries when I was once very ill in a foreign field, and my husband away on a distant island. One sister brought food to me, and laundered my soiled clothing; and the other, being busy in school work during the day, staid with me all of one night and part of the next, giving me treatments which in the providence of God checked the disease, and I believe saved my life. Such ones are laborers together with Christ, indeed, and He surely rewards every such act of kindness.

We may have an abundance of flowers. If so, we can share them with those who have none. There are always those around us who would gladly receive a gift of fresh flowers. We can lend our good papers and books to those who do not have them, but who will enjoy reading them. We can write to our absent friends, and to foreign missionaries whom we may know, and tell them things that will be interesting and profitable to them. We can invite strangers and also old acquaintances to our home at times, and entertain them. Aged people especially are often lonely and neglected, and appreciate any kindness shown them. If we own an automobile, when we have room for others and can do it without considerable inconvenience, let us invite those who have none to ride with us to church, to the market, to call on some mutual friend, or to visit some place of interest.

You may consider these simple acts as of little importance, but they gladden hearts, and make life more bright and cheerful, both for the giver and the recipient of the kindnesses. Christ Himself places value on these little things, since He says that "whoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Then, speaking particularly to those who have given food to the hungry, drink to the thirsty, taken a stranger into the home, provided clothing for the needy, and visited the sick and those in prison, He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

More than this, He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me." Perhaps we have always been ready to inconvenience ourselves to please those whom we regard as great among our brethren, but have we thought that Jesus especially appreciates the favors we do for "the least of these"?

"God has placed you in a world of suffering to prove you, to see if you will be found worthy of the gift of eternal life. There are those all around you who have woes, who need words of sympathy, love, and tenderness, and our humble, pitying prayers. Some are suffering under the iron hand of poverty, some with disease, and others with heartaches, despondency, and gloom. Like Job, you should be eyes to the blind and feet to the lame, and you should inquire into the cause which you know not, and search it out, with the object in view to relieve their necessities, and help just where they most need help."—*Testimonies*, Vol. III, p. 530.

* * *

The Influence of Example

SAID a lively little boy to his mother, "I wish you would hire Sally again; I don't like to work so much."

"And why not, my son? Work is good for us; work makes us happy."

"It does not make me happy, and it does not make you happy," was the prompt reply.

That mother saw her error. Tender and devoted as she was, she had often been grieved by the indifference which her children manifested when required to share with her those labors which her circumstances made it needful for her to perform. But the secret was now told; she had come herself with a disquieted mind to the performance of her task; and although she had not suffered her lips to utter the truth that labor was painful, the lineaments of her face, and the tones of her voice, had conveyed to their young minds this impression more deeply than any words she could have uttered.

That children are good physiognomists, is a common remark; but few realize how well they read the mother in her eyes. Her looks make a deeper impression than her words—her spirit than her precepts; and when her instructions are neglected, her example is never forgotten. When all these are at variance, the quick eye of childhood detects the inconsistency; and true to the impulse of feeling, he at once decides that truth is falsehood, or that his mother is not sincere; and thus he early learns, either to despise the truth, or to reject that authority which he cannot respect.

When mothers learn to bear the necessary toils and trials of life, not only with meekness and patience, but with cheerfulness and composure, they will meet in the bright eye and happy faces of those for whom they labor, the reward of whatever of self-denial or self-control it may have cost them.—*Advocate and Guardian*.

Ministerial Association

What Is Preaching? *

A. G. DANIELLS

IN 1877 Phillips Brooks delivered the Lyman Beecher Lecture Course to the students of the Divinity School of Yale College. In his first lecture he raised and answered the question, "What is preaching?"

His statement regarding the two essential elements in preaching is so true, so clear, and so important for every gospel worker to understand, that I am passing on a portion of it to members of the Ministerial Association. In reprinting this small part of his definition, I am calling attention to the most vital elements by the use of italics:

"What, then, is preaching, of which we are to speak? It is not hard to find a definition. *Preaching is the communication of truth by man to men.* It has in it two essential elements, *truth and personality.* Neither of those can it spare and still be preaching. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the personality of brother man to men is not preached truth. Suppose it is written on the sky, suppose it is embodied in a book which has been so long held in reverence as the direct utterance of God that the vivid personality of the men who wrote its pages has well-nigh faded out of it; in neither of these cases is there any preaching. And on the other hand, if men speak to other men that which they do not claim for truth, if they use their powers of persuasion or of entertainment to make other men listen to their speculations, or to do their will, or applaud their cleverness, that is not preaching either. The first lacks personality. The second lacks truth. And preaching is the bringing of truth through personality. It must have both elements.

"It is in the different proportion in which the two are mingled that the difference between two great classes of sermons and preaching lies. It is in the defect of one or the other element that every sermon and preacher falls short of the perfect standard. It is in the absence of one or the other element that a discourse ceases to be a sermon, and a man ceases to be a preacher altogether.

"If we go back to the beginning of the Christian ministry, we can see how distinctly and deliberately Jesus chose this method of extending the knowledge of Himself throughout the world. Other methods no doubt were open to Him, but He deliberately selected this. He taught the truth to a few men and then He said, 'Now go and tell that truth to other men.' Both elements were there, in John the Baptist who prepared the way for Him, in the seventy whom He sent out before His face, and in the little company who started from the chamber of the Pentecost to proclaim the new salvation to the world. If He gave them the power of working miracles, the miracles themselves were not the final purpose for which He gave it. The power of miracle was, as it were, a divine fire pervading the apostle's being and opening his individuality on either side; making it more open Godward by the sense of awful privilege, making it more open manward by the impressiveness and helpfulness with which it was clothed. Everything that was peculiar in Christ's treatment of those men was merely part of the process by which the Master prepared their personality to be a fit medium for the communication of His word. *When His treatment of them was complete, they stood fused like glass, and able to take God's truth in perfectly on one side and send it out perfectly on the other side of their transparent natures.*

"This was the method by which Christ chose that His gospel should be spread through the world. It was a

method that might have been applied to the dissemination of any truth, but we can see why it was especially adapted to the truth of Christianity. For that truth is pre-eminently personal. *However the gospel may be capable of statement in dogmatic form, its truest statement we know is not in dogma but in personal life. Christianity is Christ;* and we can easily understand how a truth which is of such peculiar character that a person can stand forth and say of it, 'I am the Truth,' must always be best conveyed through, must indeed be almost incapable of being perfectly conveyed except through personality. And so some form of preaching must be essential to the prevalence and spread of the knowledge of Christ among men. There seems to be some such meaning as this in the words of Jesus when He said to His disciples, 'As My Father hath sent Me, even so send I you.' It was the continuation, out to the minutest ramifications of the new system of influence, of that personal method which the Incarnation itself had involved.

"If this be true, then, it establishes the first of all principles concerning the ministry and preparation for the ministry. *Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him.*

"I think that, granting equal intelligence and study, here is the great difference which we feel between two preachers of the word. The gospel has come over one of them and reaches us tinged and flavored with his superficial characteristics, belittled with his littleness. The gospel has come through the other, and we receive it impressed and winged with all the earnestness and strength that there is in him. *In the first case the man has been but a printing machine or a trumpet. In the other case he has been a true man and a real messenger of God.*"

This statement calls for the serious consideration of our gospel workers. Of the two vital elements in preaching, truth and personality, Phillips Brooks, in this part of his lecture, places special emphasis on the personality. That is, on the right relationship of the workers to God and to man, so that they can "take God's truth in perfectly on one side and send it out perfectly on the other side of their transparent natures." If this right relationship is wanting, the worker will be but a "printing machine or a trumpet." If it is obtained and held, he will be a "real messenger of God."

The Lord has graciously blessed us with a wonderful message of gospel truth. He is ready to give us the personal fitness to receive and impart that truth in a way that will profoundly impress the minds of hearers. Oh let us show great earnestness in obtaining the personal preparation we need for this solemn hour.

* * *

"IN a recent REVIEW I read your article relative to the Ministerial Reading Course. You said that some were disappointed in Moule's book on Romans. When I began reading this book, I felt the same way; but I concluded that as the book had been recommended, I would go ahead and read it. Before I had finished the comments on the first chapter of Romans, I had become acquainted with the author, and was quite in love with him. It seems to me that his comments reveal a strong Christian experience and a keen insight into his subject. I committed the book of Romans to memory at one time, and I am having a perfect revel of pleasure in my study with Moule. I am marking my book and making an index in the back as I go along. I am a strong believer in justification, sanctification, and holiness, and find Moule a constant help in my studies of what is given us in Christ. Encourage all the brethren to study this book."

B. L. HOWE.

* This is the first of a series of articles dealing with the work of the gospel minister which are to appear in this section of the REVIEW from month to month. It will be well to follow closely the consecutive order.

The Minister of Christ for Today — No. 3

CARLYLE B. HAYNES

THE true minister of Christ for today is an *unworldly* man. Having "suffered the loss of all things" (Phil. 3:8) may well be applied to him. Being dedicated to Jesus, he has, of course, renounced this transient world with its pomp and glory. Once it enchanted him. It rose to his vision in all the fascination of brilliant promise, joyous hope, and transcendent beauty. This was his heaven,—the desire of his heart, the idol of his being. He forgot that life is a vapor, that time is only a short span, that beauty and music die, that heaven is all. But now it is different. He is transformed in the spirit of his mind. God has met him and touched him. Boundless grace has renewed him. Now he has turned away from the world,—burdened, and weary, and sick; given up his mortal interests, died to earth, and lives henceforth to heaven.

The change has been complete. His treasure is no longer on the earth, neither his affections or his hopes. Here he is a stranger and a pilgrim. He is merely passing through an enemy's country. His home is in heaven. So he meddles not with earthly riches or gain. His desires for fame are crucified. Even his hopes of renown as a Christian and a Christian minister, are dismissed. He has set himself like flint against every alluring influence by which so many wonderful lights have been quenched forever.

He receives the great grace which causes to perish out of his heart the last lingerings of worldliness. Living in the world, he yet lives above it. He treads under his feet its pleasures and its prospects. What things were gain to him, these he counts loss for Christ. Yea, doubtless, he counts all things loss for the excellency of the knowledge of Christ Jesus his Lord.

The position of the true minister of Christ for today, relative to this world and its attractions, is very much as would be that of some heavenly visitant to this planet on a mission of mercy. That celestial being would hasten to accomplish his work. While here he would feel himself abroad in a strange and stormy world. He would seek no connection with earth other than what might be necessary for the fulfilment of his mission. He would not think of becoming wedded to this scene of things. Fading and empty must such a world as ours appear to a visitant from above, and he would long to finish his work that he might hasten away to mingle in the far more lovely and desirable scenes of his heavenly home.

So is the minister of Christ for today. A great, a solemn work is committed to him. Its completion hurries on apace. The world above waits, with its exceeding rewards, for his coming.

* * *

The Entreaty of the Heavenly Bridegroom

As nature has its annual as well as its diurnal renewals, when the sun returns in springtide blessing and quickening, so has grace its special times of revival. Then it is that the heavenly Bridegroom visits the soul, by the Holy Ghost, speaking in tenderest accents: "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away."

The chill of winter has settled over the church; instead of melting penitence, the tears of other days have frozen into icicles, and are hanging about the sanctuary—cold and glittering formalities taking the place of that holy tenderness which pleads with God "with strong crying," and warns men "night and day with tears." What servant of God has not had sorrowful experience of this condition of things? Then it is that pastors and brethren should seek for a special refreshing from the Lord's presence.

The ordinary tenor of spiritual life will not answer now. The power of God must be laid hold of—special power for special weakness and need. And "blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," that He can renew what He has begotten, and restore the joy of His salvation to those who have backslidden into the joy of this world.

Christmas Evans, the fervent Welsh preacher, has left us the record of a most gracious visitation of this kind:

"I was weary of a cold heart toward Christ and His sacrifice and the work of His Spirit; of a cold heart in the pulpit, in secret prayer, and in the study. For fifteen years previously I had felt my heart burning within me, as if going to Emmaus with Jesus. On a day ever to be remembered by me, as I was going from Dolgelley to Machynlleth, and climbing up toward Cadair Idris, I considered it incumbent on me to pray, however hard I felt my heart, and however worldly the frame of my spirit was. Having begun in the name of Jesus, I soon felt as it were the fetters loosening, and the old hardness softening, and, as I thought, the mountains of frost and snow dissolving and melting within me. This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joy of His salvation, and that He would visit the churches in Anglesey that were under my care.

"I embraced in my supplications all the churches of the saints, and nearly all the ministers of the principality by their names. This struggle lasted for three hours; it rose again and again, like one wave after another, or a high-flowing tide driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body and soul, gifts and labors, all my life—every day and every hour that remained for me; and all my eares I committed to Christ. The road was mountainous and lonely, and I was wholly alone, and suffered no interruption in my wrestling with God. From this time I was led to expect the goodness of God to the churches and to myself. . . . The result was, when I returned home the first thing that arrested my attention was that the Spirit was working also in the brethren in Anglesea, inducing in them a spirit of prayer, especially in two of the deacons, who were particularly importunate that God would visit us in mercy, and render the word of His grace effectual amongst us for the conversion of sinners."

What is especially to be noticed in this experience is its relation to the church of God. When the ice was melted from his own soul, then he began to plead for all the saints and all the ministers. And, as afterward appears, at the same time that the Spirit fell on him it was falling on his brethren in distant places. So it is always. God never makes half a providence any more than man makes half a pair of shears. If He fits a preacher to declare His word, He fits a hearer to receive that word; if He moves one soul to cry, "What must I do?" He has always moved some other servant of His to direct him what to do. . . . If two harp strings are in perfect tune, you cannot smite the one without causing the other to vibrate; and if one Christian is touched and agitated by the Spirit of God, think it not strange that all who are like-minded in the church are moved by the same divine impulse.—A. J. Gordon, in "*The Two-Fold Life*."

* * *

As Michael Angelo wore a lamp on his cap to prevent his own shadow from being thrown upon the picture which he was painting, so the Christian minister and servant needs to have the candle of the Spirit always burning in his heart, lest the reflection of self and self-glorying may fall upon his work to darken and defile it.—A. J. Gordon.

* * *

I AM enjoying the Ministerial Reading Course this year more than ever before. I am just now fairly reveling in the studies in Romans, and therefore I was much surprised to read in your recent article in the Review that some had found the book by Moule dry and difficult reading. How could any one who has had any experience in the things discussed in Romans, fail to find Moule's studies of great interest? To me the passage from one chapter to another is more entrancing than any fiction plot I have ever read.

B. P. HOFFMAN.



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.)

In Debt and Out*

In Two Parts — Part Two

WILLIAM H. HAMBY

I HAD been wanting to get back into the newspaper business. I heard of a country paper that had been taken over by a real estate man who wanted very much to get rid of it. I went to see him.

"How much do you want for it?"

"A thousand dollars."

I shook my head.

"I'll tell you"—he was really anxious to unload—"I'll let you have it for nine hundred."

"I'll take it," I said. Then, as his joy soaked a minute, I added: "And pay you one hundred dollars down and a hundred dollars a year, with 8 per cent interest."

It was good psychology to let him enjoy his profits a moment before I broke to him that he had sold it on time. He accepted the terms. When I got home, I had just one dollar and forty-five cents and not the slightest notion of where I should get the hundred dollars. There was no bank in our village. But at Milton, six miles west, and at Ellery, ten miles east, were banks. I had never been in either bank. I did not know a man in either, but I sat down and wrote two letters.

I offered no explanations of what I wanted the money for. I gave them no family history to bolster up my credit. I referred them to no one. I merely wrote:

"DEAR SIR: I wish to borrow fifty dollars for ninety days.
Sincerely yours,

"JAKE ROGERS."

Nothing hurts a man's chance to get money from a bank more than to apologize for having to borrow or to enter into detailed explanations. It is the bank's business to lend money for business, but not for accommodation.

From the bank's standpoint, you could not assign a worse reason for borrowing than that you are hard up on account of a plumber's bill, or because some relatives are boarding with you. If you have business with money, they are ready to furnish it. If you merely need money, that is your own problem.

Much to my surprise, next day both banks sent me blank notes to fill out. I bought the paper and moved to that town.

The plant was a run-down affair with an old Washington hand press. I had to buy a new press and a gasoline engine. At the end of the first three months I had three mortgages on my outfit, and owed seven type and paper bills, to say nothing of our real debts, the store bills, for we found it easy to buy from my advertisers.

The Hardest Fight of All

At the end of two years I owed eighteen hundred dollars on my outfit, had borrowed three hundred dollars more, here and there, for operating expenses, and had a boycott on my hands. I am not a bit partial to boycotts. They are not American—decidedly not. That is, they are not what American methods ought to be. But, in fact, they are very American. I find them in some form in almost every town.

It looked like a hopeless case, and yet I dared not quit, with all that horde of accounts swarming at my heels! I buckled down for a fight—a fight with the boycott, a fight with the mortgages, a fight with our own buying proclivities. But the hardest fight of all was the old fight of keeping my self-respect and poise in the face of the humiliation and debt.

"No, I can't pay it today. I'll get to it pretty soon." To feel the maddening self-reproach: "You are an intelligent man of nearly thirty, and yet unable to meet your weekly obligations!" The worst of it was my printers.

Nothing can be more humiliating than to fail the people who work for you; and it is bad for their work. They do not care for your jobs; they are careless and insubordinate. There was a time when I owed my foreman thirty dollars. One morning—press day—I found on my desk a very brief farewell:

"Forget it! I got drunk trying to."

One of the hardest tasks a man ever sets himself is to convince people that he is honest when he does not pay his debts. This used to rankle with me a great deal. My intentions were perfectly good. I wanted most earnestly to pay my debts. I worked—sometimes worked all night—to try to increase my earnings, and yet because I could not pay, I was classed with the dead beats who buy with no intention of paying.

But you cannot blame the world. It is a blunt, material sort of creature, and counts only results. It wants dollars on the first of the month, not promises; and if a fellow is short on dollars and long on promises, he must take the consequences. And yet there were those who saw my purpose and appreciated my situation, and really befriended me.

One thing I had learned, which helped me,—I never dodged a creditor. If I intended to cross the street and saw a creditor coming down the walk, I changed my plan and went on to meet him. I acted toward him just as though nothing was between us. I never stopped and explained why I was not around the first of the month. Another thing: I always renewed my notes promptly the day they were due, and paid the interest.

Why the Thriftless Run Behind

Finally, after four years, I made the paper pay itself out of debt—nearly. I sold it, and cleaned up all my debts but sixty-five dollars. And I got a position at what seemed then a big salary, eighteen hundred dollars a year. But we did not pay that sixty-five dollars—not until after we had gone one hundred and twenty-three dollars more in debt fitting up our new home.

After that—for ten years—my debts went up and down. I had a constantly growing income, but I did not get out of debt. Sometimes we were near, then back we would slip. The debts were not worrying me. My credit was good. I could always pay when a creditor insisted. I had not thought much about it until one night I sat down and figured up all my bills. They came to three thousand dollars—almost four months' salary.

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"What," I asked myself, "would happen if my income suddenly stopped—as it easily might? Why, we would be right back in the grinding mill of debt, worse even than before."

Then I followed that question with:

"Why, on an income of nine thousand dollars a year, are you still in debt?"

"For exactly the same reason," I confessed to myself, "that you were in debt when you were making nine hundred dollars a year." It is the bad mental habit, the trait of the child and the savage, of wanting to pluck the fruit before it is ripe, of mortgaging a dozen tomorrows for one today.

It was then that I began on the psychology of debt. Always before I had begun with our expense account, with the dealers, with various saving devices. Some of them worked in a way. We saved money for a time, but always for some bigger purchase that usually used up the savings and added a few dollars to our charge account. This time I determined to go inside my thinking processes, and see which wheels were out of gear.

I went all the way back,—over this story as I have told it to you,—and out of it I tabulated the mental habits of debt:

1. An overestimate of income. In mild cases this consists in counting the maximum. If a man is working at three dollars a day, he multiplies twenty-six working days in the month by three, without any allowance for sickness, accident, bad weather, or nonemployment. If he is in business, he counts the next month on a par with his best month in the past; if in a profession, he figures the largest possible number of clients. In the more exaggerated type of debt mind, he expects unexpected good luck to add to his regular income.

2. An underestimate of expenses,—a tendency to think of the debts separately, and to count them as extraordinary emergencies that won't happen next month.

3. Thinking that if you can afford a thing that costs twenty dollars, you can afford a better quality: that costs only five dollars more—the elasticity of optimism.

4. Considering what we want as absolute necessities that must be supplied at once; but what our creditors want as luxuries, to be looked after in sixty or ninety days, or when we get around to it.

5. Thinking more about what we owe our station in life than what we owe our tradesmen. It is easy for the debt-making mind to convince itself that good clothes, a fine variety of food, conveniences, and a nice home are the wisest sort of investments—even off the other fellow's money.

6. A feeling—when not pushed by creditors—that debt is rather a trivial matter. "Oh, everybody runs accounts. They know I'm good for it. Why worry?" An impression that it is much better to be generous and jolly than prompt and just.

7. In thinking that living in the future means living off the future. There is as much difference between hoping for tomorrow and borrowing from tomorrow as there is between raising a crop and mortgaging the farm.

After I had made these diagrams of our mental processes, I announced to my wife:

"We are going to get out of debt!"

It is a wonder that she did not laugh. We had made resolutions of that sort so often it surely sounded like a joke.

"Yes, we must," she said seriously, but not with any furious concentration on the point. "How?" she asked after dusting a section of the piano the maid had missed.

"I am working out a plan," I said.

Just before lunch next day my wife called me up from the furniture store: "I wish you would come by and help me select a new rug for the spare bedroom."

I went. She had narrowed the choice down to two, one that cost one hundred and twenty dollars and one that cost two hundred dollars.

"This, Mrs. Rogers," urged the salesman, smoothing

the nap of the more expensive rug, "is a great bargain. It will wear much longer than the cheaper one."

Economizing in Earnest

My wife—with one of those dexterous pretexts known to women—got me isolated out of hearing of the salesman.

"Now what do you think, Jake? Of course we can get along with the one-hundred-and-twenty-dollar one. But real economy, you know, is in getting the most for your money. The two-hundred-dollar rug will last more than twice as long, and always be a pleasure. If we are to get out of debt, we must buy wisely!"

"No!" I said with the emphasis of a sudden conviction. "The way to get out of debt is not to buy at all. We have been buying wisely but too well for twenty years. We'll quit now and get out of debt first! Pass up the rug!"

"But, Jake," my wife expostulated after we got home, "we have to live. We can't get along without buying some things."

"All right," I said, "if there is anything you can truthfully say you'll die without, buy it! But otherwise we have quit—until we pay up."

"But, Jake," she still protested, "I don't see how we can run the house less expensively. We are not extravagant, and I'm a good buyer, you know."

"Yes, I know," I replied determinedly, "so good a buyer that I'm going to let you have a vacation. Don't buy anything for a while; the rest will be good for the nerves—of our creditors. And if two people can't run a seven-room house on less than six hundred dollars a month, we'll give up the house. We have tried to get out of debt before; this time we are going to get out."

That night I pinned up in the kitchen a sheet containing a list of twenty-nine names. I had put up a similar one in my office.

My wife read it: "Adams, Chas.—Burton, A. T.—Crosby, Em.," and so on.

"What does that mean?" she asked.

"I'll explain later," I answered.

Two days passed, and not a word was said about purchases. Then at dinner Mrs. Rogers remarked casually:

"I've got to get rid of my range and order one of those new six-burner gas stoves like Mrs. Collier's," adding quickly, "she says it saves half the fuel."

"You remember that list of names in the kitchen?" I asked. "Go and begin at the top. Call up Mrs. Adams and the rest, all the way down, and see if each of them has a gas stove."

"Why?" she asked, looking at me mystified.

"That list," I said, "contains the names of the twenty-nine people to whom we owe money. If there are any of them who haven't got a gas stove, we'd better give them the first chance of buying one with their own money."

My wife saw the point, and said nothing more. Two weeks later I called the house on the phone.

"Say, Mrs. Rogers," I began, "let's run off to the lake for a few days' vacation; we can go to Crescent Point tonight, and spend a week fishing and boating."

"Mr. Rogers," came back a very solemn voice, "take that list and begin at A and go on down to izzard, and see if all those twenty-nine creditors have had a vacation. If not, we'd better let them have a chance at their own money first."

"Good for you!" I exclaimed, properly squelched. "Exactly what we'll do."

Lean Weeks of Thrift

For four weeks we literally bought nothing but groceries, and less than usual of those. And at the first of the month I had four hundred and fifty dollars of my salary to turn in on debts.

"Now that is a fine start," I said, "and that is the principle we will go on. But of course we cannot continue indefinitely without some extra expenditures. Here is our permanent chart for purchases. Nothing that cannot stand this examination goes."

Month—May		Buying Chart		Cash on Hand \$250	
Purchase	Why wanted?	Can it be done without?	Could a less expensive thing be substituted?	Cost	

"Now," I said, "you tack this up on the wall, handy, and I will take one to the office. Whenever either of us wants to spend money for anything aside from groceries, fuel, lights, telephone, and water, we will put the item down in the first column, and agree not to buy it for twenty-four hours.

"A little delay in pulling the trigger would save most of the murders that are committed; and a little delay in buying will save 40 per cent of the expenditures. If you doubt it, ask clerks what per cent of the buyers who look at an article, and decide to think it over for a day or two, ever come back. Then, too, this chart, with the actual cost of the articles bought that month, will be a direct reminder of how much money is already spent."

We figured the cost of our actual necessities,—food, light, fuel, and so forth,—and we found it came to not quite one hundred and fifty dollars a month. We had two maids, costing fifty dollars a month.

"Let one go! Two people do not need two maids—when they are in debt," I suggested. And my wife agreed.

Allowing two hundred dollars for actual expenses and necessary incidentals left five hundred and fifty dollars of my salary.

I took twenty-five dollars of that and gave my wife twenty-five dollars for personal incidentals. Then we divided the rest to see which could save most for the debts during the month. In the right-hand corner of the chart we entered two hundred and fifty dollars. When we felt that we absolutely must buy a thing and had thought it over for twenty-four hours, we bought it and set the cost in the last column. A glance would then tell us how fast we were eating up our capital.

At the end of the month my wife had about two hundred and sixteen dollars of her money left, and I had about one hundred and ninety-seven dollars. This we turned in on our debts. It was a simple plan; but I have noticed the most effective things are simple.

That chart was a constant corrective of our mental habits of buying. Two conditions alone saved us several hundred dollars a month,—that of delaying the purchase twenty-four hours, and of having our previous expenditures for the month always before us. One day I noticed this list on my wife's chart:

Month—July		Buying Chart		Cash on Hand \$250	
Purchase	Why wanted?	Can it be done without?	Could a less expensive thing be substituted?	Cost	
4 pairs curtains	For front bedroom	Hardly	I'll get the less expensive	\$22.00	
1 dozen silver spoons	Old ones are worn	Yes			
1 new vacuum cleaner	Old one broken	No	No	\$26.00	
1 pair green shoes	To match green dress	No			

The green shoes I knew were just posted, waiting the twenty-four-hour limit. The next day I noticed they were scratched out. I asked the reason. "I changed my mind, and am not going to have a green dress."

Out of Debt at Last

Before, we had looked on each big purchase as an extraordinary emergency, which would not happen again. But now we saw emergencies were always arising, and we let each month take care of itself. If we could not buy a thing and have some left for the debts, we did not buy. In exactly seven months and three weeks we were out of debt, for the first time since I was fourteen years old.

I wonder if you know what that feeling was? The change in our mental attitude was almost incredible. We had not become penurious or self-sacrificing martyrs. Merely our sense of values had shifted. It seemed to us, now, far more important to pay our butcher and clothier promptly than to replace the rug with green vines by one with brown leaves. It did not seem so damaging to our self-respect, for a just-out-from-the-city neighbor to remark, "The Rogers are still using furniture ten years out of date," as it did for our grocer to say, "The Rogers are surely slow pay."

We kept right on with our charts—fresh one up every month. We file the old ones away. We each have a bank account now. Not running a race, not seeing how many dollars we can squeeze out of the month's pay roll, but just cutting out things that we can very well spare.

Of course it will seem to many readers that nine thousand dollars a year made saving easy. But the amount of income cuts surprisingly little figure in whether or not one goes into debt. I venture there are fully as many nine-thousand-dollar-a-year people in debt as there are nine-hundred-dollar-a-year.

I emphasize that it is not the amount, but the mental habit, that counts. In the long run, we all have to live on what we make. Whether we like it or not, we are going to be forced sooner or later to use only what we pay for. The man that gets behind, not only loses self-respect and peace of mind, but also has an increased load of interest added to his burdens. The one who keeps even saves interest and gets better service; and if he gains a little, there is a constant increase of interest to add to his future purchasing power. And there is a supreme satisfaction in feeling that you think straight, that your word is good, that you have paid already for every item of living you have enjoyed, and the future is free!

The chief element of sin is its wastefulness. It mortgages days and months of the future for a few hours of lurid excitement. And that mortgage must be paid in bodily suffering and mental deterioration. The greatest cause of failure is using today that which will require too great a payment tomorrow. The foundation of all intelligent living is to buy today the work and play that make life enjoyable as it passes, leaving tomorrow unmortgaged and undogged by the hounds of remorse.

For Me the Hills

For me the hills—no winding valley ways
Hemming me in and sheltering my days;
For me the effort, the vast, far-flung goal,
Great draughts of beauty for my thirsting soul.

From far above, the mists that drift below
Drown in soft azure beauty sin and woe;
And oh, the joy of conquest, looking back to say:
"My feet are bruised, but I have climbed today!"

—Helen Truesdell Koch.

"SLIGHTEST actions often meet the sorest needs,
For the world wants daily little kindly deeds;
O, what care and sorrow you may help remove
With your song and courage, sympathy and love!"

WE form ideals, and they react and form us.—
J. Le Conte.

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.

CAMP-MEETINGS IN THE NORTH PACIFIC UNION CONFERENCE

THE camp-meetings held by our people are occasions of great spiritual blessings, and it is always a source of joy to be present and to find those who have gladly laid aside the cares of business and home and have really come apart to study the Bible, to pray to God, and to seek most earnestly for a deeper spiritual life.

It was my privilege to answer the invitation of the General Conference Committee to attend four of the early camp-meetings in the North Pacific Union Conference. I was greatly encouraged to find so many of the people eager to learn more fully how to accept the blessed Lord and prepare for His soon and glorious personal coming.

From the very first, in all the meetings, the brethren manifested a desire to be taught, and a good spirit prevailed. Many hearts earnestly sought God for special help. Every department of our work at home and abroad was given attention and encouragement. To believe in the Lord Jesus as a person who only can save us from our sins, and to live a life of true godliness, was the keynote sounded. Day by day as the word was studied, the people seemed to grasp more fully what it means to put away sin and lay hold of God's word by living faith.

Earnest endeavor was made to carry out the instruction given us concerning the matter of holding the ground gained, and step by step advancing in the Christian life, giving the people opportunity to make decisions frequently. Consequently many persons obtained special help.

Alonzo Baker, associate editor of the *Signs*, was also in this field as general laborer, and his studies and valuable assistance were highly appreciated by all.

Elder Lukens and his associate workers in the union were all present, giving most satisfactory assistance. The local workers labored earnestly to make the meeting a success. A large number of persons had been baptized during the year; some new churches had been organized, and they were voted into the sisterhood of churches during the conference session. I learned that seventy-seven were baptized at the close of the camp-meeting at Walla Walla.

Some changes were made in three of the conferences. J. S. Rouse, who had been the president in Upper Columbia for a period of years, was called to Southern Oregon. E. F.

Peterson, of the General Conference Home Missionary Department, accepted an invitation to the presidency of the Upper Columbia Conference. W. A. Gosmer was elected president of Idaho. No changes were made in Montana. Elders Rhoads and Thurston, former presidents of Oregon and Idaho, are to labor in the Upper Columbia Conference.

There was a good spirit of hope, courage, and unity manifest in all the meetings. The workers expressed a desire to reach a higher life, and remove every stone of stumbling. The laity willingly responded to every call, and seemed anxious to meet the needs of the hour and make personal preparation for translation day, to be led and taught. I greatly appreciated the personal blessings obtained and the privileges enjoyed at these good meetings.

G. W. WELLS.

* * *

"EARTHQUAKES IN DIVERS PLACES"

THESE words of Christ spoken nearly two thousand years ago are now being fulfilled before our eyes. What do these things mean? We are told by some men of science that the earth is simply adjusting itself after a subterranean caving in. Dr. H. S. Pritchett, president of the Carnegie Foundation, speaking in Santa Barbara, July 4, on the recent earthquake there, gives the cause as "the cooling of the earth's crust," and asserts, "that being the work of nature, it is nothing to fear."

We who are living in Santa Barbara would have counted it a privilege to have been elsewhere during the recent disaster. The stoutest heart feared. There was no warning whatsoever. It came suddenly—in an instant—at 6:45 A. M., June 29, causing instant destruction and devastation. Many thought the end of all things had really come.

The first shock continued for eighteen or twenty seconds, followed by other severe shocks. The earth actually reeled to and fro like a drunkard. Buildings and houses swayed north and south, rocking and twisting. The mountains trembled, and in less than one hour the beautiful city of Santa Barbara was a city of ruins. Destruction everywhere.

We read in "Testimonies," Volume VII, page 83: "In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth."

These calamities should mean more than the cooling of the earth's crust, or the earth's adjusting itself. To the people of God every calamity should be a message from Him to prepare for the great and dreadful day of the Lord, which is nearer than when we first believed. And how suddenly all this will come upon us. "In such an hour as ye think not the Son of man cometh." How near we all are to that final moment no one knows.

Almost every large building in the city fell or was badly damaged. Almost every church in the town was wrecked or considered unsafe for public worship. Thank God, our church building was spared. The front of the building was moved about three inches from its original position, and the chimney fell. To look inside one would never think an earthquake of that severity had taken place. Not a thing was out of place. The police officials said it was unwise to hold any public service until conditions were fully settled. How any building could withstand such a shock is really surprising.

It might be of interest to have the following seismographic record as given in the *Morning Press*:

Shocks recorded to July 4: Monday, 90; Tuesday, 32; Wednesday, 54; Thursday, 22; Friday, 36; Saturday, 26.

Thursday was the safest day. This brought back a little confidence to the people, hundreds of whom are sleeping and living out on their lawns and vacant lots, fearing to re-enter their homes. Friday came and we ventured to breakfast indoors, when at 8:25 A. M. a violent shock shook everything again, and caused greater destruction. Shocks have continued every day since.

It is now we think of our heavenly Father's care. We need it, and we have experienced it. Not one of our dear people here perished or was harmed. Many had hairbreadth escapes. We all feel very thankful to God for His watchcare over His people.

We trust that when that great day shall come, not one will be missing. We must be ready for these things coming suddenly, and we must seek those things which are eternal. How soon these earthly things pass away. May we become more active in our labor for souls, for the night cometh when no man can work.

Our Sabbath school and service on Sabbath, July 4, were held in the open air. The location was ideal, under beautiful oaks which afforded shade

from the sun. Here we worshiped God. It was truly a Sabbath of rest. Not until we were concluding the service was the stillness broken. But while singing the last hymn, "All other ground is sinking sand," the earth again gave evidence to the truth of these words.

A. D. ARMSTRONG.

* * *

WEST MICHIGAN CAMP-MEETING

ON the Eaton County Fairgrounds at Charlotte, Mich., was held, June 18-28, one of the most successful and profitable camp-meetings that was ever experienced in this conference. The strong necessity of being prepared for the great event that is so rapidly approaching was dwelt upon continuously by the various workers, and it was most encouraging indeed to note the ready response on the part of our people. There seems to be a deepening sense that things cannot go on in this world the way they are going, and that the great crisis must soon come. With the sense of these facts in mind, our people are reaching out at every opportunity to secure the help that will prepare them to meet the supreme issue.

The attendance at the meeting was very steady and strong during the middle of the week, and on the two Sabbaths and Sundays of the meeting there were large additional numbers who came in from Battle Creek and other surrounding churches.

Representatives from the General Conference were, Elder A. G. Daniells, who was with us for one day only; Elder R. D. Quinn, who stayed throughout the meeting; and E. F. Peterson and J. C. Thompson. As usual, Brother Daniells bore a strong message in regard to the importance of being prepared for translation at the soon coming of Christ.

We were glad to see Brother Quinn again able to labor with earnestness and power. He is rallying rapidly from his illness of the last two years, and bids fair soon to be as strong as ever in the work. The people greatly enjoyed the message that he bore to them of the power that we may have through Christ in conquering sin.

The mission fields were represented by Elder O. K. Butler, on furlough from Africa, and Elder and Mrs. Reid Shepard, on furlough from Bolivia. Brother E. C. Waller was present from the South, and gave an interesting testimony in regard to the importance of the rural schools in that field.

The publishing interests were given attention by L. W. Graham of the Review and Herald and J. C. Snyder of the South Bend Branch. H. W. Shirrig was also present from the International office at Brookfield.

One of the interesting features of the meeting was the stereopticon lectures given by Elder William Guthrie, portraying his recent trip to South

America. He made a strong appeal in behalf of our mission fields, and as a result of these appeals and the other work done on the camp-ground, the Sabbath school offerings for missions amounted to \$4,189, while an additional \$1,088.65 was taken up on Sabbath afternoon in the interest of missions. Also \$852.82 was paid in on the tent and camp-meeting fund, making a total of \$6,130.52 contributed by the brethren while in camp.

We were glad to see Elder Tucker of the Oakwood Industrial school on the camp-grounds during one day.

The educational interests were strongly cared for by Prof. and Mrs. Wolfkill, Mr. and Mrs. Fred Green, and Professors Sorenson, Pearce, and Pearson from Emmanuel Missionary College. The various academies came in for due consideration under the splendid help of Prof. G. H. Simpson, Elder B. F. Williams from Cedar Lake, and Prof. B. H. Phipps from Battle Creek.

Thirty-two were baptized during the camp-meeting, while quite a number of others returned to their home churches to receive the rite there.

The business men of Charlotte furnished the fairgrounds free for the camp, including a number of commodious buildings that were used for various purposes. In addition to these buildings the conference was given free light, water, and gas, and then to add to their generosity, the business men made a cash contribution of \$200. A delegation waited on the officers of the camp, asking that the meeting be returned there next year.

One interesting and quite unique feature in connection with the camp was a supper that was given to the business men of the city. About seventy of them attended the supper. Elder Piper, the president of the conference, presented some of the leading facts in regard to our organization and the extension of our work, such facts as would be especially interesting to business men. As they were told of the progress of our work in all parts of the world, of the publications that are being distributed in one hundred fourteen languages, and all of the rest of the interesting features mentioned, there was a very manifest interest; and in response some of the leaders in the business life of Charlotte expressed their appreciation of what we are doing, and their surprise that so few of us were accomplishing such a great work in the world.

A. O. TAIT.

* * *

SIXTEEN persons were recently baptized at Hardin and Hysham, Mont.

IN the Northern California Conference thirteen were recently baptized. Six of these were baptized at Lodi, by Elder A. J. Osborne, and seven were baptized by Elder Adolph Johnson in the Stockton church.

AT THE CAMP-MEETINGS IN COLORADO

BEAUTIFUL for situation, encouraging in attendance, and gratifying in spiritual results were the annual camp-meetings of the Colorado and Inter-Mountain constituencies. The Colorado camp was pitched in the inviting Rocky Mountain Lake Park at Denver. The Inter-Mountain meeting was well located in Lincoln Park, Grand Junction.

Coming first, this eight-day meeting in western Colorado was held in the commodious auditorium of the park, and was the best attended of any gathering of this nature in the history of the conference. The evening attendance from the town was most excellent and continuous. A fine spirit prevailed, and it was good to be there. The conference now has 700 members, forty-four having been baptized during the camp. The tithe for last year passed the \$14,000 mark, and mission offerings were \$9,397, both gaining over the previous twelve months. The mission pledges and offerings during the camp were \$1,400, in addition to some \$300 in property. The year also saw a \$2,800 conference debt paid and witnessed a \$6,000 academy debt reduction, the Inter-Mountain Academy running last year without loss. J. W. Turner, the president, and his associates were re-elected for a period of two years.

In addition to Elder Wight and the secretaries of the Central Union Conference, Prof. W. W. Prescott, Elder E. F. Hackman of the General Conference Home Missionary Department, Prof. H. F. Saxton of Union College, and the writer were present to aid in a well-rounded-out presentation of the vital things of spiritual life and activity, in which God markedly blessed. Extensive plans for home missionary lines were especially prominent.

The Colorado meeting, June 4-14, was also the largest in the history of that conference, and was marked throughout with messages of spiritual power and resulted in a victorious note that was good to hear. Elders Montgomery, Prescott, Hackman, and the writer were the general workers aiding the union and local ministers. The various phases of the triumphant life were presented with a clarity and simplicity that brought victories to hundreds who had long battled in a losing fight with sin. The exaltation of Christ as Saviour, justifier, sanctifier, intercessor, and indweller, was the dominant note of the meeting.

The following items will be of interest and encouragement: Membership, 2,834; baptized during 1924, 231; tithe, \$85,088, a gain of \$15,865 over the previous year. The mission funds increased seven cents per member last year, and the Campion Academy debt was reduced \$11,000. Fifty-one were baptized during the encampment, and thirty-nine individuals were won to the truth through the efforts of lay-

Comparative Summary of Home Missionary Work in North America by Unions for 1923 and 1924

UNIONS	Year	Letters Written	Letters Received	Missionary Visits	Bible Readings	Subscriptions Periodicals	Papers Sold	Papers Given	Books Sold	Books Given	Tracts Distributed	Hours Christian Help Work	Articles Clothing	Meals	Treatments	Pledges	Offerings	Conversions
Atlantic Union	1923	26700	9782	58217	14347	9185	103309	438181	37750	16034	162099	64419	30734	17069	5772	101	\$7093.10	286
	1924	28030	12055	65215	20568	8668	111875	420905	58146	29839	437303	82257	37431	22725	8882	118	8516.92	323
Central Union	1923	26538	9706	46538	10617	5257	17941	299349	16770	18459	168245	85586	25929	25308	7222	236	5766.60	381
	1924	17493	9033	38866	10978	5414	17609	329291	17106	16551	120666	107877	24590	19699	6213	579	5445.59	338
Columbia Union	1923	31612	10740	69441	19172	9850	141520	618489	49028	21844	236343	110975	35151	25933	9412	525	11338.66	535
	1924	27675	10460	62328	21902	12769	106370	550538	38537	291619	165205	91810	32625	154269	8671	373	8780.58	578
Eastern Canadian Union	1923	1505	883	6556	799	488	10265	86497	4698	2297	20993	7647	2662	2914	509	20	565.14	23
	1924	1642	817	3734	1079	986	6753	65703	2801	1433	36544	6856	2582	2130	415	15	653.80	12
Lake Union	1923	30614	11232	78010	19692	8396	100861	629003	33991	29825	325695	129309	35791	33601	10315	123	6100.33	600
	1924	24922	10487	69815	22007	11543	86103	748912	35465	23184	317604	104436	41956	28138	7820	320	8795.83	648
Northern Union	1923	10343	5040	69815	5945	3209	21511	252738	12967	12425	143233	48711	19155	14338	3341	97	4257.28	261
	1924	10991	5067	20961	5043	2815	17955	273529	11308	9274	122813	45375	19912	14928	3534	157	3430.73	197
North Pacific Union	1923	14266	6607	35394	9772	6405	43308	392465	15716	18943	147678	65946	22264	12795	4055	332	4552.42	400
	1924	15622	5197	31988	7541	3041	25425	389295	30617	16379	136950	62264	18799	12771	7391	110	3855.85	475
Pacific Union	1923	27456	11921	73504	19072	12866	42372	829276	23591	40720	329051	161237	46840	32473	16166	20	7676.49	447
	1924	24505	11213	80228	18457	18961	34531	784711	17043	36425	321053	116329	44354	35641	11861	1450	8519.08	501
Southeastern Union	1923	30576	11369	71306	20994	5379	27374	174799	26007	14040	123471	58717	23994	28472	10146	399	8431.62	344
	1924	24888	11965	81614	26981	4656	30568	231404	27707	16515	100359	66494	24398	36742	12515	1117	14062.20	371
Southern Union	1923	11087	6052	43775	12488	3659	22753	103476	17186	5395	79646	40096	9362	11297	3217	258	3162.74	309
	1924	9987	5722	35447	12365	4733	17393	128120	16809	5233	58910	31434	12085	21551	3016	99	3479.33	152
Southwestern Union	1923	10154	4792	31224	11778	2488	13013	195803	12150	23208	144823	40628	23701	13771	4772	144	963.14	147
	1924	11866	5686	38874	12036	3812	17902	212887	17857	12956	132679	48665	14744	20448	4914	542	1221.81	121
Western Canadian Union	1923	3429	2186	5058	1694	2432	16191	49286	2877	2086	27743	8849	2725	2908	882	43	891.91	51
	1924	3376	22544	4215	1565	1066	13121	69244	2343	2263	37987	6844	3024	2390	717	78	1059.98	49
Totals	1923	224966	90310	593842	146370	69614	560418	4069362	252731	205276	1908920	82212	273303	220879	75809	2343	60799.93	3734
	1924	200997	110246	533285	160532	78464	485310	4204439	275739	466721	1988073	770641	276500	359161	75999	4958	67821.80	3765

men during the year. There were very few changes in the personnel of the conference, M. L. Rice being re-elected as president and W. F. Field as secretary-treasurer. The movement can count on the loyalty and faithful support of the Colorado and Inter-Mountain Conferences, and on an earnest forward movement toward things spiritual.

LEROY EDWIN FROOM.

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THE SASKATCHEWAN CAMP-MEETING

THE annual camp-meeting of the Saskatchewan Conference was held on the provincial exhibit grounds, Saskatoon, Saskatchewan, June 25 to July 5. This meeting was attended by our people from all parts of the province, some driving more than three hundred miles to be present. The attendance ran from about three hundred to a little more than five hundred, with a gradual increase in attendance right up to the close of the meeting. Quite a number of friends from the city of Saskatoon attended the evening preaching services. This camp-meeting is declared to be by far the best one ever held in Saskatchewan. The Lord certainly did visit His people from first to last. The meetings were made very practical. A large part of the time was given to definite Bible study and study of the "Testimonies."

Owing to the large number of nationalities that must be served, it was necessary to hold about twenty meetings daily. This made very heavy work for the limited number of workers present. Frequently one worker had to conduct from four to seven meetings daily. The faithful services rendered by Elder F. C. Gilbert, field secretary of the General Conference, were greatly appreciated by our people. His studies on the rise, development, and certainty of the advent movement were very practical and deeply spiritual. About twenty sets of the "Testimonies" were sold. A large number of the Missionary Volunteer Reading Course books, as well as much literature for missionary work, were purchased by our people. In fact, they carried it away by the armful. The spirit of revival and reformation was prominent from first to last. Spiritual meetings were held frequently throughout the ten days. All our hearts were melted, especially on the last Sabbath, when a deep spiritual work was carried on in the hearts of the people.

A little more than three thousand dollars was pledged to help carry on the world-wide work of God. This offering is very good in view of the fact that only four weeks before the time of this meeting all our churches in the entire conference were called upon to make pledges for missions, in which many acres of grain were pledged by our loyal people.

The various departments of the work received consideration. There is a large number of young people in the Saskatchewan Conference, as well as throughout the rest of the union conference, and we were very happy to see our young men and women consecrate their lives to the service of God in an unreserved manner. Naturally we were disappointed that most of the general help promised us could not be present, owing to a meeting held in Chicago at that time. However, God proved to us that His blessing to His people assembled in camp-meeting is not measured by the number of general workers that are present. Our dear Lord was with us and blessed us in a very definite way, and thus supplied our greatest need.

Elder C. L. Butterfield, president of the Saskatchewan Conference, has a loyal corps of workers, who have dedicated every ounce of their strength to the finishing of the work. A large number of colporteurs are in the field, taking the printed page to thousands in that great province. The Battleford Academy has just closed a very successful school year, with an enrolment of one hundred forty students. Prof. H. K. Martin has a very loyal corps of teachers associated with him as he endeavors to carry forward in a strong way the training of the young people, many of whom we hope to see scattered to the ends of the earth in the work of the third angel's message. We praise God for His willingness to take human agents, and use them so mightily in building up a genuine revival and reformation in our field.

S. A. RUSKJER.

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A NEW SPANISH CHURCH

SABBATH, June 20, combined English and Spanish services were held in the Oakland (Calif.) church, celebrating the first Spanish baptisms in that city.

The writer spoke in Spanish to the new believers, who were seated in the middle row. The baptism of twenty-four of the new converts followed, and then a lively social meeting was conducted by Elder H. F. Brown, who has recently been appointed leader of the miscellaneous language work in the Bay section. Many new Spanish converts gave ringing testimonies, telling of the joy that the truth had brought to them, and asking an interest in our prayers for loved ones still out of the ark of safety.

It will be a meeting long to be remembered by all present, a very important occasion in the lives of those who have been attending the effort held in Oakland for the last four months.

In the afternoon another meeting was held in the hall, and Elder G. A. Roberts welcomed the new organization, and manifested pleasure that the work so recently started had borne

fruit. He expressed the hope that the little church would grow, and that many others of foreign tongue in that large section might be brought to a knowledge of the truth.

It is encouraging to note that two of the new members were first led to know and love the message through the efforts of lay members in English-speaking churches. We believe that a great work is yet to be accomplished for the foreigners in our country, and that the lay members are to have a large part in this work.

H. D. CASEBEER.

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A BAPTISMAL service was conducted on May 30 in the Exposition Park church at Los Angeles, Calif., by Elder J. W. Rich, at which time twenty-seven were baptized. A large number of these had been brought into the truth through home missionary work on the part of the members of the different churches in Los Angeles. Some of these were from the Huntington Park church, some from the Hawthorne church, and others were from Downey, Gardena, and Willowbrook.

THE work in Louisiana and Mississippi is showing good progress. Two were recently baptized at Shreveport, La., five at Talowah, and nine at Laurel, Miss. A church of twenty-three members was also recently organized at Laurel.

At the Brockton church, Mass., five persons were recently baptized. Two were from New Bedford, two from Fall River, and one lady from North Middleboro.

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, Chautauqua Park, Gladstone Aug. 20-30

Pacific Union

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
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	
N. Texas, Dallas	July 30-Aug. 9
Texico, Roswell, N. Mex.	Aug. 6-16
Oklahoma, Oklahoma City	Aug. 13-23
Arkansas, Electric Park, Fort Smith	Aug. 20-30
Colored	
Arkansas, Little Rock	Aug. 27-Sept. 6
Eastern Canadian Union	
Quebec	Aug. 20-29
Maritime, Halifax	Sept.
Newfoundland	Sept.

WESTERN OREGON CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular annual meeting of the Western Oregon Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Chautauqua Park, Gladstone, Aug. 20-30, 1925. This meeting is called for the purpose of electing officers, and for the transaction of such other business as may properly come before this body. All regular delegates to the Western Oregon Conference are delegates to this session. The first meeting is called for 10 a. m., Aug. 24, 1925.

I. J. Woodman, Pres.
C. E. Oleott, Sec.

LOUISIANA-MISSISSIPPI CONFERENCE ASSOCIATION

Notice is hereby given that meetings of the Louisiana-Mississippi Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting of the Louisiana-Mississippi Conference, in Duncan Park, Natchez, Miss., beginning August 28. The first meeting of the session will convene at 9:15 a. m., Aug. 31, 1925, for the election of officers, and the transaction of any other business that may come before the body.

W. R. Elliott, Pres.
Joseph Ulmer, Sec.

PUBLICATIONS WANTED

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.

Mrs. Henrietta Constantine, 518 W. 12th St., Pine Bluff, Ark. Continuous supply of denominational literature for distribution.

Mrs. C. W. Hall, Station 1, Box 1, Amarillo, Tex. Continuous supply of denominational literature for use in missionary work.

REQUESTS FOR PRAYER

From Missouri comes a request for healing.

A sister in Canada desires prayer for the restoration of health to her son.

From Alabama comes a request from a sister for prayer that her health may be restored.

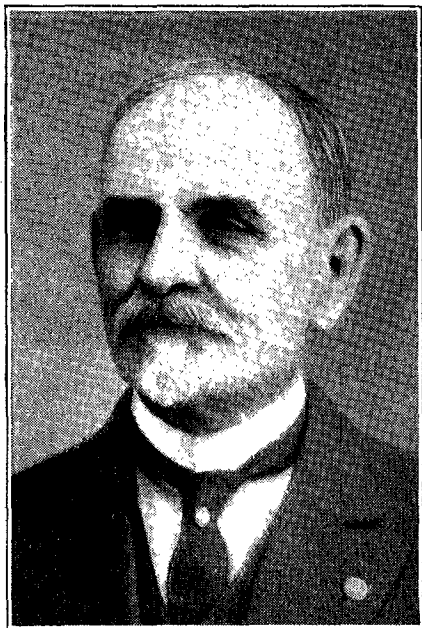
A sister in Maine requests prayer that peace and harmony may exist in the home, and that the father may have more love and patience.

A sister in Mississippi requests prayer for the conversion of her husband and children, and also that the way may be opened so that the children may attend school.

OBITUARIES

ELDER LYCURGUS MCCOY

Lycurgus McCoy was born April 30, 1835, near Greensburg, Ind., and later moved with his parents to Keokuk County, Iowa, where he married Sarah Ann Lawson in 1855. They had one daughter, Eunice Emerine (married Albert Carroll Sheridan), and two sons, Barton Sherman and Henry Clay, all surviving. Mr. McCoy served as second lieutenant in the Federal Army of the Civil War until obliged to resign on account of a disabling wound. Returning to Iowa, he became the first mayor of his home town, Sigourney. Here at a tent-meeting conducted by Elders G. I. Butler and D. M. Canright, he accepted the teaching of the Seventh-day Adventists, and joined the Sig-



Elder Lycurgus McCoy

ourney church, of which he was a member to the day of his death.

Soon after his baptism, Brother McCoy began preaching the gospel, and became a successful evangelist. In 1888 he accepted a call from the Battle Creek Sanitarium to become secretary and chaplain. For many long years he carried heavy responsibilities and gave faithful ministration to the sick and suffering. His religious services, his Bible studies, and above all his earnest, faith-inspiring prayers, brought comfort, solace, and peace to many sin-sick, discouraged, and sorrowing souls.

Prior to last February he enjoyed remarkable health in spite of his advanced age, and he was active in missionary work, lending denominational books and sending away many pamphlets and tracts to those willing to read. His missionary correspondence was a source of great joy to him, and was kept up faithfully until his final illness. His health gradually failed after an attack of influenza in February, and he passed away peacefully Sabbath morning, July 4, rejoicing in the message and confident in the redeeming power of the Son of God.

Elder McCoy was a man of faith, and it was an inspiration to hear him pray. To him death meant but a brief sleep until the Master comes to claim His children. A large audience of relatives and friends gathered in the sanitarium chapel Monday afternoon to attend the funeral service, which was conducted by the sanitarium chaplain.

A. B. Olsen, M. D.

Ward.—Mrs. Phila A. Ward, née Wilcox, was born in New York State, Sept. 15, 1842; and died at Maiden Rock, Wis., June 21, 1925. She was married to Calvin C. Ward in 1877. She is survived by her husband, daughter, and son. She had been a Sabbath-keeper for over forty years.

C. C. Ward.

Dallimore.—Mrs. Jane Dallimore, née Turnbull, was born in Edinburgh, Scotland, Nov. 5, 1839; and died in Oakland, Calif., June 13, 1925. She came to America in 1855, and accepted the truth in 1880 in Oakland. Four children survive her.

E. H. Adams.

Pickering.—David H. Pickering was born in Bervick, Pa., May 22, 1858; and died at Farmington, New Mex., June 2, 1925. He married Miss Laura Jones in 1888, and in 1889 they heard and accepted the truth. His wife, five children, and five brothers are left to mourn.

F. H. Hoxie.

Boughner.—John Wesley Boughner was born in Port Burwell, Ontario, Canada, Aug. 3, 1868; and died suddenly at his home in Joliet, Ill., July 5, 1925. He leaves his wife, one daughter, three grandchildren, three sisters, and one brother to mourn.

S. T. Shadel.

Leighton.—Samuel I. Leighton was born in Trescott County, Maine, July 7, 1847; and died at Wiley, Ga., June 26, 1925. He accepted the truth fifty-four years ago. His first wife, Abbie Sanders, died in 1912. In 1916 he married Miss Annie Emory, who with two children by his first wife, survives him.

A. B. Russell.

Park.—Thomas Clymer Park was born in Indiana, April 10, 1879; and died at Columbus, Ohio, July 10, 1925. At the age of sixteen he embraced the truth. He married Lavelle Lane Sept. 7, 1913. To this union three sons were born, who, with his wife and sister, survive him.

Charles F. Ulrich.

Hammond.—Harry C. Hammond was born at Charlotte, Mich., Oct. 22, 1879; and died in Oakland, Calif., May 3, 1925. He accepted the truth in 1897 and entered the Battle Creek College, and also worked for a time in the Review office. Later he wandered away from the truth, but he was reconverted in 1922 at the Portland, Oreg., camp-meeting. He is survived by his wife, Della Hammond.

E. H. Adams.

Ogden.—Mrs. Mary Cordelia Ogden, née Wahner, was born in Ellsworth, Wis., Aug. 17, 1876; and died at the Portland Sanitarium, Portland, Oreg., July 5, 1925. She was married to Alonzo D. Ogden March 27, 1897. At the age of fourteen she was converted and united with the Seventh-day Adventist church at Beldenville, Wis. She with her husband were charter members of the Pleasant View church of Troutdale, Oreg. Her husband, mother, two brothers, one sister, and two children for whom she was caring, mourn her death.

Mrs. A. G. Nagel.

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

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NEW ADVANCE AT THE HEADWATERS OF THE AMAZON

AN interesting cable message has just come to hand here at the General Conference office, and we are passing it on to the readers of our church paper. It reads as follows:

"Iquitos, Peru. Great prospects.
(Signed) "STAHL"

It was sent by Brother F. A. Stahl, our pioneer worker among the Indians in the Andes. Brother Stahl is well known to the readers of the REVIEW, for we have all read encouraging reports from him many times. However, this latest word indicates that this pioneer has pushed his way into the interior of Peru, and is now at Iquitos, the place from which he sent the cable. This is located on the upper reaches of the Amazon River, and is in the wild part of the country, thus leading Brother Stahl to pick up connections with savage Indians who have in no way had the opportunity of knowing any form of Christianity. Needless to say, it is absolutely virgin territory as far as any mission endeavor is concerned. As the cable indicates, the prospects are good among these wild and untouched people. This will no doubt be the crowning work of Brother Stahl's faithful and zealous missionary endeavor in South America.

Just now, when we are pleading so hard for the support of our membership on behalf of our extending work, we are glad to pass on this indication that the penetrating power of the message is reaching into such dark places as the one from which Brother Stahl sends the encouraging word that the prospects are great. However, it will be clearly seen by all that we cannot hope to garner this precious harvest of souls unless we have men and means to avail ourselves of the pressing opportunities and opening doors. God's providences are wonderfully leading. Cannot we march on with

our Leader in the satisfaction of knowing that where He leads it is safe to follow?

We are sure this news of Brother Stahl's latest enterprise will cause our people generally to remember this work, and not only Brother Stahl's work, but the work in every other part of the world, in their prayers. Pray and give for the cause of God in all the world.

CECIL K. MEYERS.

* *

THE WORK OF SEVENTH-DAY ADVENTISTS

As Viewed by a Jewish Journal

MRS. F. M. STANDISH, of New York City, who is giving her time to work among the Jews, recently sent a copy of *Liberty* to the Jewish Morning Journal published in that city. She incloses a translation of an article recently published in the *Journal* regarding our work. This *Journal*, in its issue of June 21, speaks very approvingly of the work of Seventh-day Adventists, particularly of the *Liberty* magazine, both the English edition edited by C. S. Longacre, and the Yiddish edition, with F. C. Gilbert as editor and S. A. Kaplan associate editor. The editor then says:

"Jews are much interested in the struggle for religious liberty, no matter by whom conducted. Christians who hold that Saturday is the Sabbath have our sympathetic accord, and we should know more about them; while the compliment they pay us by publishing a Yiddish section in one of their periodicals, should be received in the same friendly spirit which prompted it, with the hope that the spirit of liberality will here become so strong that intolerant laws will be stricken out of all our statute books."

In its issue of June 25 it makes fuller mention of our work in the following complimentary terms:

"Last Sunday we mentioned in this column as an agreeable novelty a Yiddish-English issue of the *Present Issues*, of Brookfield, Ill. The few cordial words in favor of that periodical and the organization back of it were all we felt we could publish at the time. Since then, however, we have secured additional information, which justifies us in referring again to the matter, and in taking an earnest attitude in regard to the periodicals and the movement of which they are an expression.

"According to the letter from Mrs. —, we learn that the Religious Liberty Association which publishes those periodicals is one of the regular departments of the religious organization of Seventh-day Adventists, a Christian sect which observes Saturday as their Sabbath. We know that these American Sabbath keepers conduct a constant fight against fanaticism in general and drastic Sunday laws in particular, and that they are called to endure even greater persecution than the Jews as a result of blue laws in several States and obscure places. Their organization is very alert and self-denying, while its representatives appear before legislative bodies and courts whenever religious liberty is infringed upon. Lately their work has considerably increased because of a stronger disposition to enact drastic Sunday laws.

The Adventists are therefore in need of outside help.

"Unquestionably they deserve the support of all liberal and liberty-loving people of this country, without distinction of race or religion. We would be disappointed if Jews who are solicited with the *Present Issues* or *Liberty* should fail to contribute to the success of those Christians who fight in behalf of our old Bible Sabbath. We never abandon, and shall never abandon, the hope of ridding ourselves of blue laws, no matter how long it may take. With this object in view we should know more about the courageous pioneers on this vast battlefield, and we ought to become more intimately acquainted with the sect which has given greater evidence of good will toward the Jews than any other group of our Christian neighbors."

* *

EDUCATIONAL DAY

SABBATH, August 8, is our annual Educational Day. Matter to be used upon this occasion has been sent to all our church elders. In churches where there is a pastor, we hope that a stirring discourse on Christian education may be presented. The regular offering for the day goes to the conference church school fund.

GENERAL CONFERENCE DEPT.

OF EDUCATION.

* *

FROM the New Hebrides, W. D. Smith writes:

"We now have three native teachers on West Malekula, occupying the territory which Brother Wiles covered while he was alive. At Matanavat, where Brother and Sister Wiles' house was first located, the people are now having the second opportunity of hearing the message. Some have responded, and are putting up a church building quite close to the place where Brother Wiles' house stood.

"At Malua Bay we are seeing our hopes fulfilled. The people are coming down from their bush villages to the mission that has just opened near the sea beach. We have some very promising people there.

"The enemy does not attack the people here on points of doctrine, as in the homeland. His method of attack is with the threat to kill. We have been greatly impressed with the fearlessness of those who have recently been, as it were, the target for the enemy. One man in another part of the island who has recently decided to accept Christianity, and has been influencing others to do the same, has literally stood before the loaded musket in his missionary endeavors. More than once his life has been threatened, but he has been wonderfully protected. The chief who gave the command to shoot two of our men, died himself the next day. Probably the Lord has permitted this in order that others may fear to do as he did. Many of the people look upon his death as a stroke from God, as he was resisting the work of the Lord.

"I asked our native brother and the Ambrymese teacher who was with him if they were afraid when the muskets were pointed at them and it seemed that their earthly career had ended. 'No, no, we not afraid,' they replied, and their faces expressed what they were unable to put into words,—that they had special help to stand the ordeal."