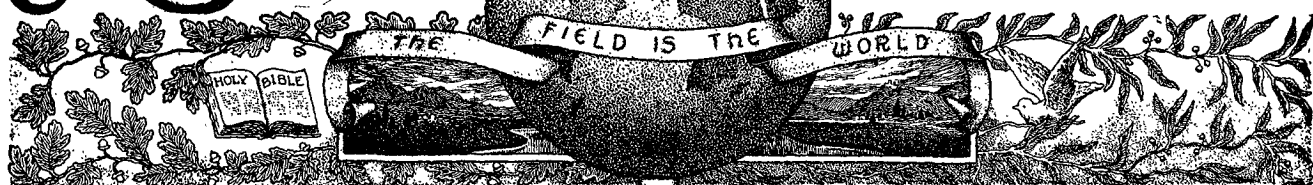


# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

## Divine Paradoxes

Its [the Bible's] very paradoxes convince me that the Bible is the word of God, for although they are often abundantly illustrated in our Father's other book of nature, they are clearly opposed to the wisdom by which men of the world regulate their lives. A Christian, however, notes them daily, rejoices in them, and continually discovers fresh ones for his guidance.

To scatter is to increase.

To withhold is to court poverty.

Believing is seeing.

He who would gain his life must lose it.

The chiefest honor is not to serve self, but others.

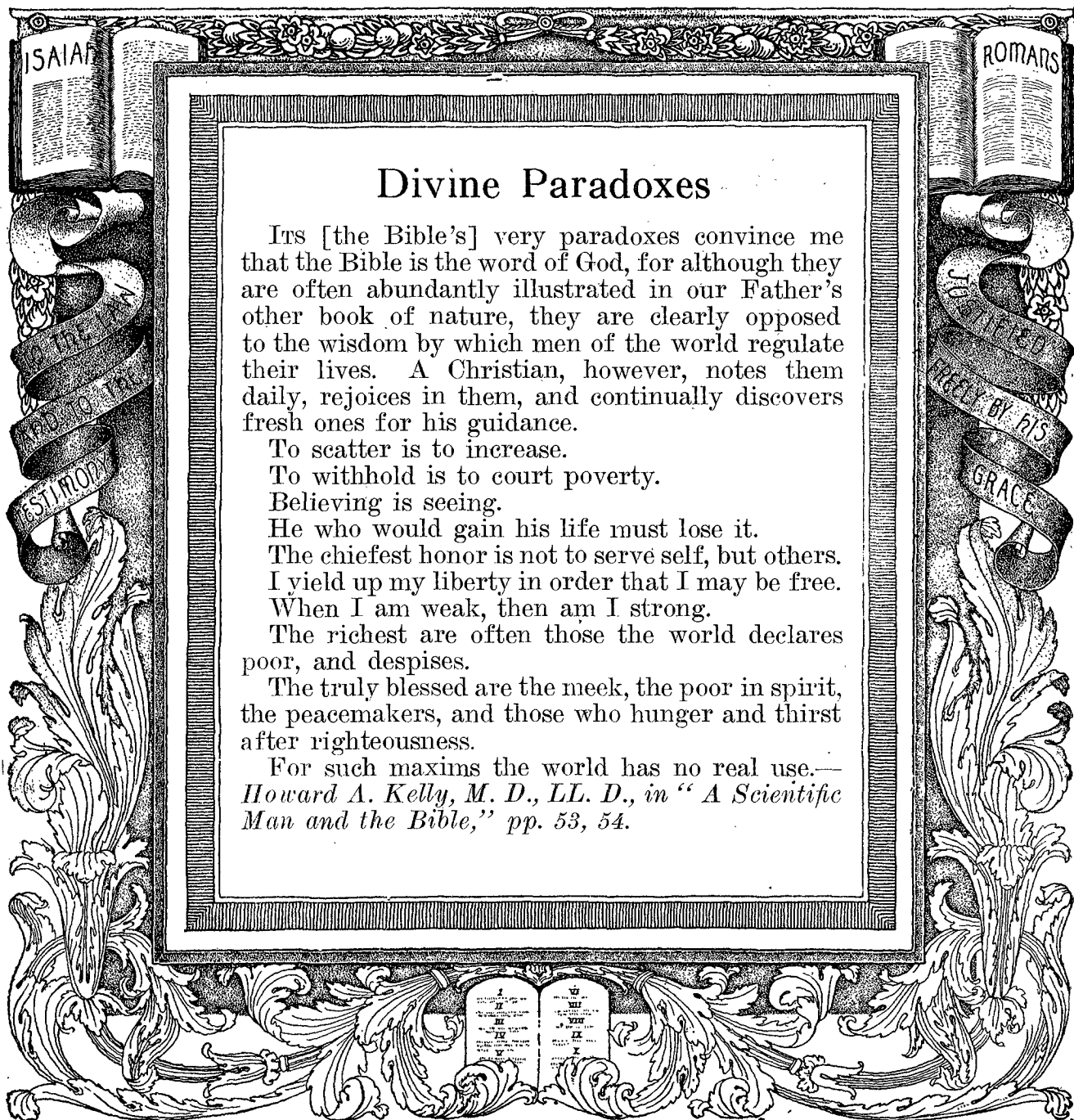
I yield up my liberty in order that I may be free.

When I am weak, then am I strong.

The richest are often those the world declares poor, and despises.

The truly blessed are the meek, the poor in spirit, the peacemakers, and those who hunger and thirst after righteousness.

For such maxims the world has no real use.—  
*Howard A. Kelly, M. D., LL. D., in "A Scientific Man and the Bible," pp. 53, 54.*



## Souls Above Goals

E. F. HACKMAN

*Assistant Home Missionary Secretary, General Conference*

THE above slogan is the one adopted for the 1925 Harvest Ingathering campaign, and it is a worthy objective. Not that we would in any way advocate the discontinuance of goals, for goals are needed; they are a means to an end, and necessary for the accomplishment of a given task. Goals reached over here, simply means souls won over there.

Some people have a very strange idea regarding the setting of goals. How far would we get if we had no objective in mind? What would we think of a ship's captain who, when asked where he was headed for, would answer, "Oh, nowhere in particular, just sailing around." Every ship that plies the deep has a goal, an objective.

Christ had an objective when He came to this earth, for He "came to seek and to save that which was lost." His great goal was the salvation of mankind. Paul, in his letter to the Philippians, set before them a high standard of achievement, saying,

During the Harvest Ingathering campaigns of 1923 and 1924 the pastor, Elder G. R. Hawkins, with his good wife and the co-operation of the church members, worked faithfully. After their personal goals were reached, they planned a strong campaign to follow up the interest created, and from this work their church grew from twenty members to more than sixty, and their Sabbath school from thirty members to nearly one hundred. The story as given by Elder Hawkins follows:

"We dedicated our papers with prayer, just as in the early days of the message our pioneer workers dedicated the good old *Present Truth*.

"Brother Vincent Carter (on the right of Elder Hawkins in the accompanying picture) went out in the Harvest Ingathering of 1923, and while going from door to door, met Sister Laura Howie (at the left of the pastor), who, eleven years before, had purchased a copy of 'Daniel and the Revelation' from a student colporteur in Arkansas. She became very much interested in the truth, but as there was no one to guide her in her study of the Scriptures, she did not take her stand. For years she searched for those who knew the truth, always feeling that some day she would run across them, while at the same time she became more dissatisfied with the popular denominations.

"Then it was that one day Brother Carter called at her



NEW BELIEVERS WON TO THE DANVILLE, ILL., CHURCH THROUGH HARVEST INGATHERING FOLLOW-UP WORK DURING 1923-24

With the exception of G. R. Hawkins (sixth from right in second row), three other adults, and two children, this entire company are the result of two years of Harvest Ingathering effort.

"Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect ["full-grown," margin], be thus minded." Phil. 3:13-15, A. R. V.

In our Harvest Ingathering work since 1908, we have distributed millions of papers every year, and with what result? There has rolled in to the mission treasury \$3,952,318.92, and quite a number of people have been won to the truth as a result of follow-up work. However, there are not so many as it is our privilege to win. Every person to whom we hand a paper is a potential candidate for the truth. We should ever keep uppermost in our mind the soul-winning possibilities of this work. We feel certain that if all our churches would make this their objective and aim, we would not only have dollars rolling in, but by the help of the Lord many converts would rejoice in the truth.

Here is one instance: In the city of Danville, Ill., we have an enterprising little church of only twenty members. They have no church building of their own, but meet in the private homes of the members.

home in the interest of the Harvest Ingathering effort. He at once sensed the situation, and called for me to give Bible studies, which I did. She accepted every point of doctrine as presented, and was baptized shortly afterward.

"Like every believer in this glorious truth, she then had a great burden to see her children accept the truth, but they thought their mother had lost her reason, and would not listen. For a year she worked and prayed, until finally her married daughter, Mrs. Archie Phillips, with her husband, accepted the message, and then things began to happen. Their home was thrown open for cottage meetings, and thus the way was opened to reach others of their family. The meetings were well attended, and in three months, forty-nine were fully instructed, and united with the church by baptism. All of these were related either by blood or by marriage. None formerly belonged to Christian homes, and the family altar was not known. The only one who owned a Bible was Sister Howie, but today they have sold their jewelry, they pay tithe, and they love the Lord, all because one day a layman, working from house to house, found a soul hungering and thirsting for the truth."

This experience is indeed a wonderful example of how all our departments work together for souls, the canvasser, the layman, the preacher, all directed by the Holy Spirit from heaven. Why cannot this experience be duplicated in every church in America during this 1925 campaign? God is anxious to pour out His Spirit upon His waiting church. Shall we not plead for that added power? Shall we not make our goal this year, SOULS?



“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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## *Discrediting the Leadership of the Church---No. 1*

BY THE EDITOR

THE tongue of slander is one of Satan's most effective weapons. He has employed it either directly or indirectly since the day when his mind became evil disposed toward his Creator. Not content with the position he occupied, he sought to advance his own interests. This he did, not by the natural law of progression or by demonstration of his loyalty to divine government, but by tearing another down. He proposed to establish a kingdom in the sides of the north, affording greater liberty than could be enjoyed under the benign rule of the great Creator. By intrigue, by misrepresentation, by false report, by slanderous charges against the high Majesty of heaven, he sought to gain adherents to his cause.

These evil principles manifested by Satan in the beginning of his career have been exercised ever since in the carrying forward of his work, and poor fallen humanity have not been slow to adopt his principles and copy his methods in the relation they have sustained to God and to their fellow men. And so slander and misrepresentation and evil report have come to be potent weapons of warfare in the conflict between truth and error through the ages. We naturally expect such weapons to be employed by the world, by men who make no profession of Christianity; but it is sad indeed to see professed Christians, members of the church of Christ, employ these same tactics in the accomplishment of their personal ends.

### **Slander in the Wilderness**

How strikingly this was illustrated in the experience of Israel of old. Moses was chosen in the providence of God to lead Israel from Egyptian bondage to the Land of Promise. His position naturally was a most difficult one, but his trials and perplexities were materially increased by the spirit of disloyalty in the ranks of the chosen people. Again and again was the servant of the Lord the subject of evil report. He was charged with seeking to make himself a king, with autocratic rule, with selfish exclusiveness, with a purpose to destroy the people in the wilderness.

There is a close relationship always existing between every movement and its leaders, and Satan well knew that if he could instill a spirit of distrust of Moses, the entire church of God would be weakened in consequence; and the extent to which it was weakened is indicated by the large following of the opposition against God's chosen servant. Korah, Dathan, and Abiram, with two hundred fifty princes, men of renown in the congregation, and even Aaron the high priest and Miriam the prophetess, were

led to take a position against Moses. The camp of Israel must indeed have been a great center of gossip and slanderous accusation.

So far as we know, Moses made no attempt to defend himself. His only appeal was to God, who had appointed him his work. He did not occupy his position from choice. God had placed him there, and would vindicate his cause in His own good time.

Had not God interposed in a miraculous way, Moses would have been absolutely set aside. His enemies accomplished their fell purpose in that they drove him almost to desperation, causing him to commit the sin which prevented him from leading the hosts of Israel over into the Land of Promise. But God recognized the loyalty and faithfulness of His servant, and soon after his death gave him a resurrection and took him to glory; while his traducers were swallowed by the desert as an indication of the displeasure of the Lord at their wicked course.

### **“I Am Doing a Great Work”**

The experience of Nehemiah affords another striking illustration of the working of this evil principle. Commissioned of God to rebuild the city of his fathers, he, with a few faithful followers, sought to accomplish this work in spite of the opposition of surrounding nations. Tobiah, Sanballat, Geshem, and other hostile leaders endeavored to hinder him in the work. Again and again they sought to turn him from his purpose. They charged him with trying to establish himself as king of Jerusalem, in rebellion against his sovereign. They hired men to lead Nehemiah into a trap, that they might make an evil report against him. They sought to lead him to compromise, to leave the work he was doing, and come down to them and arrange a basis of settlement and co-operation. Four different times they sought to bring about such a meeting. Nehemiah had one answer for every attempt: “I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?”

The Christian age afforded no exception to the rule. The Lord Jesus in His earthly ministry was the object of satanic attack from every quarter. The matter of His birth was called in question. He was charged with seeking to make Himself a king, with disloyalty against the government, with apostasy from the Jewish church, with teaching wrong doctrines. But how little do we find in the divine record of His turning aside to meet these attacks of His traducers. He recognized that God had given to Him a great mission,—the preaching of the good

news of the kingdom,—and He also recognized that it was in positive teaching that His mission could be accomplished. If by His sinless life and by the purity of His teaching men could not be convinced that the attacks upon His character were unfounded, nothing that He could say or do would meet the falsehoods in circulation regarding Him.

#### The Character Ascribed to Paul

The great apostle to the Gentiles passed through a similar experience during his life. Charles E. Jefferson, in his recent book, "The Character of Paul," summarizes as follows the evil charges made against the apostle:

"Wherever he went he was hounded by men who were afraid of him, and who did their utmost to bring his work to nothing. They were always saying that he was not an apostle at all, only a pretender and a usurper, and that Paul was conscious of this in his own heart, for otherwise he would have accepted a stipend from his converts, and not been willing to earn his living by the work of his own hands. Starting with the assumption that he was a hypocrite and liar, they found it easy to find proof that he was a demagogue and a trickster, always catching people by cunning and deceit. He was a man without principle—an opportunist, a trimmer, a cheat, ready to be all things to all men if only he could enhance his own popularity and feather his own nest. He was double-faced and double-tongued, saying one thing at one time and a contradictory thing at another time, devoid of consistency, and caring only for what would further his own selfish ends. He was a coward, for at a distance he would indulge in big talk, but when you got him face to face, he was meek as a lamb and as harmless as a dove. He was a lover of money, and liked to take up collections for the poor, because some of the cash was sure to find its way into his own pocket. He was in the philanthropic business for what he could make out of it. His zeal for poor people in Jerusalem was a camouflage for the villainess of a covetous heart.

"Furthermore, he was a weakling, a man without culture or oratorical power. As a speaker he had no ability. His speech was of no account. Some went so far as to say that his delivery was beneath contempt. These are some of the things which his critics had to say about him.

"A serious arraignment it is: Imposter—pretender—charlatan—usurper—demagogue—trickster—liar—coward—opportunist—moneygrabber—weakling. What worse things could be said? One is reminded of our Lord's words, 'If they have called the Master of the house Beelzebub, how much more them of His household?' Many of these opponents were no doubt pious and honest men. It is amazing what devout and honorable men are sometimes capable of believing and saying."

Of his own experience Paul wrote: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9. To his brethren he declares that in all things they should approve themselves as the ministers of God, even "by honor and dishonor, by evil report and good report: as deceivers, and yet true." 2 Cor. 6:8.

It is thus the servant of the Lord must labor in every age of the church's history. It was in this manner that Martin Luther carried on the great Reformation of the sixteenth century. The wicked charges made against this man of God would fill a volume.

#### Satan's Present-Day Methods

The leaders in this movement have had no exemption from this method of attack on the part of the great adversary. From the very beginning they have been the objects of baseless rumor and of evil report on the part of those who wished to discredit their influence. Usually these reports have come from envious brethren who, because their own shortcomings and failures were pointed out, sought in this way to take their revenge.

Ellen G. Harmon had to pass through this experience in the very beginning of her ministry. She declares in her printed memoirs that a secret document was circulated against her in order to destroy

her influence. She was never even afforded the privilege of reading it or of hearing it read. It was taken to the various companies of believers and read to them in her absence, thus filling their minds with prejudice against the work which God had given her to do. This brought to her great distress of mind. She says:

"I could not see why God should suffer me thus to be reproached. I had to suffer anguish of spirit for others, and now my character was attacked. For a short time I sunk in discouragement. But as I went before the Lord with this severe trial, He gave me grace to bear it. His strong arm supported me. I was not suffering as an evildoer, but for Christ's sake, and how many had suffered the same before me. Even Jesus, the Saviour of the world, was reproached and falsely accused, and these words seemed ever before me, 'Are ye able to drink of the cup?' Can 'ye be baptized with the baptism?' I felt, as I was bowed before the Lord, that I could say, Let me know the fellowship of Christ's sufferings.

"I knew what was reported as being in that document was false, and Jesus knew it, then why should I be troubled? I fully believed that Jesus was soon to come, and then my name, which was handled so maliciously here, would be justified. I there consecrated myself, my name and all, to God, and with reconciliation could say, Only let my poor name be written in the Lamb's book of life, and men may handle it just as God suffers them. Let me suffer with Christ that I may reign with Him. . . .

"I bear no ill will to those who used me thus. In a little from this the slanderer and the liar will receive their reward. That which they have sown they shall also reap. I could look up and rejoice from the depths of my heart, that there was a living God, judge over all, who is acquainted with every heart, and to Him I committed my cause."

We are glad to learn from the record that some who had a part in this wicked work saw the evil of their way, and came to Miss Harmon with humble and sincere repentance. But even though they were able by this course to save their own souls, it was not possible for them to recall the evil influences which they had set in operation and which caused others to stumble from the way of life.

Years later, after Miss Harmon had united her interests with those of Elder James White, they were called upon to go through similar experiences. Of these we shall speak later.

\* \* \*

#### Called Out

As in Bible times the Spirit spoke conviction of need to hearts, so in these closing days of the message we continually hear of persons' being led to search for truth under the direct guidance of the Holy Spirit. Here is an incident reported to us by Elder D. F. Weatherly, now laboring in Minnesota:

In one of the Minnesota cities where he was holding meetings lived a Roman Catholic woman who was exercised in soul to learn the way of God more perfectly. Somehow she got hold of a Bible, and was all the more concerned about salvation. She spoke to her priest concerning religious experience. He was very abrupt in dealing with her inquiry, and turned her away.

Now she began to pray very earnestly that she might know the right way. As she prayed, a voice spoke clearly to her: "Leave the Catholic Church."

She felt the call was from God. Both she and her husband ceased to attend the Catholic Church, and began to search for some other way in religion. They had attended fourteen places of worship in the city, searching for the right way. "Then one evening," said Elder Weatherly, "they came to our hall where we were holding public evangelistic meetings. They were impressed with what they heard, the wife especially so. She showed such interest that I invited

her to come to our Sabbath meetings at the church, explaining that Saturday was the day.

"The lady laughed and said, 'You mean Sunday.'

"'No, Saturday. That is the Sabbath.'

"'But will there be any one there?' asked the lady.

"'Yes.'

"So the lady came. She was deeply impressed with the service and the worship.

"'May I attend here?' she said, following the meeting.

"'Yes, surely,' I replied, and since then she has been baptized into the faith."

These experiences are more than interesting. They show us that all about, in city and in country, in these closing days of the message, the Lord is speaking to hearts and preparing sincere seekers after Him to give heed to the message when it comes. And it is for us to carry it. Now, above all times that ever were, we must not be slothful or indifferent. Wherever we live, souls are being aroused and awakened, for the work is finishing. The angels of God are all abroad in the world, and the Holy Spirit is speaking to hearts. With the voice and with the literature we are to speak the message so that those who are searching for the way may find it. W. A. S.

\* \* \*

### *The Refuge of Lies*

CONSIDERABLE is now being said about Moses and his record of creation. What he does say is not in tune with the recent claims of evolution.

The "mistakes" of Moses have been "exploded" a number of times, and what he said has been laughed at, and the people ridiculed who have been silly enough to believe him. One would think that Moses did not know how to write, although he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. The psalmist says that the Creator "made known His ways unto Moses, His acts unto the children of Israel." Ps. 103:7.

Now, the record that Moses left says the Lord made the world in *six days*. Of course, if what evolutionists tell us is correct, these were long periods of time, millions of years, which the Lord took to make the world, if He made it at all; and Moses was mistaken when he enters into a description of creation, and tells us what the Lord did *each day*. Why did not Moses say it in such a way that we would get an idea that it was a long period instead of a real day?

"I heard of a man traveling around the country exploding this Book, and showing up 'the mistakes of Moses,' at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is gone and cannot talk back. It would be worth something, after hearing the infidel on 'the mistakes of Moses,' to hear Moses on 'the mistakes of the infidel.' When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now it is easy to abuse Moses. But, after all, this book seems to stand abuse and thrive upon refutation.

"A few months ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors that had been made by copyists in transcribing the New Testament, at last the book was announced as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that book a little in advance of its publication; and the morning it was pub-

lished, the streets of New York were blockaded with express wagons backed up and waiting for copies of that book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that book were sold as fast as they could be delivered. They telegraphed that book, from the first of Matthew to the end of Romans, from New York to Chicago, about 118,000 words,—the longest message ever wired,—for the sake of getting it there twenty-four hours sooner than steam could carry it, to print in the Sunday newspapers.

"A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country, from here to Tophet. This old book seems to show some signs of life yet. It is like Aaron's rod that budded and blossomed, and it is being scattered all over the world.

"This book outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible; and every time it is done it has to be done over again the next day or the next year. And then, after its enemies have done their worst, some of its professed friends torture and twist and mystify and misrepresent it. Surely it is no fool of a book if it lives through all that. Infidels have been at work nearly eighteen hundred years, firing away at it, and making about as much impression on it as you would shooting boiled peas at Gibraltar.

"The fact is, this book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in between two and three hundred versions, most of which have been made in this last progressive, intellectual nineteenth century. All over the globe it goes; touch any shore, and you will find that book there before you.

"And it is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go, in a very few days, where there are no churches, Sunday schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind. There is little difficulty in getting beyond the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?"—"Will the Old Book Stand?" pp. 12-14.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28:17. G. B. T.

\* \* \*

### *He Leadeth Me*

In pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways where heavy shadows be,

Out of the warm sunshine, warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with sorrow and affright,

Only for this—I know He holds my hand!  
So, whether in the green or desert land,  
I trust, although I may not understand.

And by still waters? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storm beats loudest and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

Above the tempests wild I hear Him say,  
"Beyond this darkness lies the perfect day;  
In every path of thine I lead the way."

So whether on the hilltops high and fair,  
I dwell, or in the sunless valleys where  
The shadows lie—what matter? He is there.

So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom He hath led me so.

—Selected.



# "The Battle Is the Lord's"

R. D. QUINN

THERE is such a thing as being a successful, a really victorious, conquering Christian. There is an experience which we may have by faith in Jesus Christ, where the larger vision dawns upon us, and where life takes on victory. And that place ought to be known by all Christians, not as a mere theory to be adopted, but as a life to be lived. God brings us all to a crisis hour, as He did Jacob, David, Peter, and others, where we are clearly shown that we cannot possibly live in ourselves, in the realm of our fleshly efforts, this blessed life.

God knows the human heart in all its depths. He says that we are lost and absolutely undone, and that the heart is the most deceitful thing in all the world, and that He has no confidence whatever in it; that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

God does not expect us to do the impossible. He does not expect us to live a life of Christian perfection by our own efforts or power. As long as we feel that in ourselves we can live this life, we are always under condemnation and constantly defeated and dissatisfied. We can no more do it than a leopard can change his spots, or an Ethiopian his skin. Our prayer must always be the prayer of that other leper, "Lord, if Thou wilt, Thou canst make me clean." Thou canst make me kind, patient, unselfish, and pure.

There is only one Being that can live the successful life in us. Jesus Christ came as an absolute substitute for our poor lost life of sin, and gave Himself for us. He can completely transform us, put His own life into us, and live His victorious life over again in our flesh. But remember, it is His life, and not ours, that is triumphant. Paul describes this life as "Christ in you, the hope of glory." Col. 1:27. And again, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

## The Marvel of His Undertakings

The great message of the whole story is the revelation of Christ in man. When this salvation is real, this Person is revealed. It is not a doctrine, not a set of rules. It is a Person who died for us, who rose for us, and who ever liveth to make intercession for us; who puts His own divine Spirit in our hearts, and causes us to walk in His statutes. It is then no longer our struggle, our striving, but the marvel of His undertakings.

This Christ is infinitely more than things. He is bigger than all the old allurements, bigger than sin and lust, bigger than every subtle manifestation of the flesh life, "because greater is He that is in you, than he that is in the world." 1 John 4:4. He has a name which is above every name. Will you let this wonderful Christ, in all the fulness of His saving, sanctifying, and anointing power, come into your life and conquer in your heart?

The hardest thing in our Christian life is to abandon utterly our own efforts, and let go and let God do something — not try, but let God try. He longs to bring us to the place where we will allow Christ to be our very life; for "of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

The story of David teaches us the great lesson of how to win in the battles of life. Saul and the men of Israel were facing the Philistines in the valley of Elah. The champion Goliath was menacing the armies of Israel and defying the living God. This giant of Gath represents all that the flesh stands for at its best. He stands for the material, the external. He is towering in stature, vast in strength, and a grim monster in appearance, loaded with mechanical armor for the warfare. David represents the spiritual. He is simple, trustful, reverent. The fleshly side of his power, and his weapons of war, are reduced to the lowest possible point. He fights under the inspiration of great memories,—his deliverances through God from the lion and the bear. In a deeply religious spirit he goes forth, not for personal glory, but for the glory of the living God.

## God as Real as Goliath

Israel had slipped her moorings, and was fighting on the lower levels. Her warfare had become one of muscle against muscle, of number against number. David saw the spiritual bearing of all things. He knew that it was a contention between light and darkness, between right and wrong, between faith and works, between God and the devil. David went to the conquest in the name of the Lord of hosts. God was just as real to him as Goliath. It is as if David had said, "If I fall, it will be the fall of God. It is not a fight between thee and me, O Goliath; it is a fight between earth and heaven. The victory will not be given to the weapon, but to the God who shall hurl this stone at thee." Nothing can be plainer than the words of David himself, "This day will the Lord deliver thee into mine hand; . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for *the battle is the Lord's*."

David is the only man of whom it has been said, "The Lord hath sought Him a man after His own heart." But when the natural soil of his heart appeared, he was weak, and as any other man. What was it, then, that gave him the pre-eminence in the valley of Elah? It was that he had a heart that laid off Saul's armor and trappings, and the ordinary things that other men trust in for salvation, and took God into account, and trusted implicitly in Him, and Him alone, for deliverance. He had solved the problem that had staggered all Israel for forty days.

"To the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the *key of David*, He that openeth, and no man shutteth." Rev. 3:7. This is the great secret, and this is the key that will open to the church

of God today all the resources of heaven. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20. This scripture, and similar references throughout the New Testament ("Christ in you;" "know ye not your own selves how that Jesus Christ is in you?" "I in them, and Thou in Me," "to me to live is Christ," and many others), are not figures of speech, but are literal and actual to the child of faith.

What is the cure for all wrong-doing, for our cold and waning piety, our spiritual feebleness, our lack of deep, fervent love for one another, our strong bent to sinning, and all the brood of iniquity that clamor for the mastery over us? The one remedy is the Master, who alone can touch the malady of life. In the wondrous cross of Christ only have we hope.

One has well said: "The only way to get right outwardly is to get right inwardly. The only way to have clean hands is to have a clean heart. The only way to be holy is to have the Holy Spirit."

This, then, is the message of righteousness by faith, which lays the glory of man in the dust, and does for him what he is not able to do for himself. This is the great message written large on the pages of both the Old and the New Testament. Range before your vision the men who stand out from among their fellows with their heads raised above them,—Adam, Abel, Enoch, Noah, Abraham, Moses, David, Elijah, and others that space forbids naming. What makes the difference between them and their fellows? In every case the measure of their superiority is the measure of their implicit faith and trust, not in what they could do, but in what God could do through them.

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### **Tares in the Church**

I. A. CRANE

SUPPOSE there was a church somewhere whose members were all absolutely perfect, and who could not be deceived nor led into sin. Do you suppose Satan would be content to leave such a church alone? Surely not. If he could not tempt or deceive any member of that church, he would sow some tares there.

What are tares? They are "children of the wicked one." What will they do? "Ye are of your father the devil, and the lusts of your father ye will do." John 8: 44.

When men with corrupt hearts seek admittance to the church, that church should wake up.

"The tares represent a class who are the fruit or embodiment of error, of false principles. . . . By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled."—"Christ's Object Lessons," p. 71.

These pretended believers win their way by every possible means into the very hearts and affections of true believers who do not understand their real character. They may appear very much as others, but their hearts are not right, and they silently carry on the work of him whom they serve. They stand ready to oppose the things that are good and to encourage wrong. They can be counted on to use their influence on the wrong side, for by so doing they can greatly hinder the work of God. Of such was Judas Iscariot, a man who "professed to be a follower of Christ." We are told that he came "soliciting a place" among the twelve. And he was so fine looking, and a man

of such business ability and influence that the eager disciples could not understand why Jesus received him without enthusiasm. Jesus neither welcomed nor repulsed him.

"The after-history of Judas would show them the danger of allowing any worldly consideration to have weight in deciding the fitness of men for the work of God."—"The Desire of Ages," p. 294.

No doubt the disciples did receive a lasting impression from the life of the traitor, but in our day it seems we have lost much of the force of that lesson. How often do we today see some one who is talented and influential pushed forward by those who care only for the outward appearance. The doors of the church open entirely too easily to the merely formal professor. And if he will only keep up a good outward appearance, it may not be long until almost any office in the church will be laid at his feet. What an opportunity for the adversary! The tares take deep root while men sleep.

Surely we do well to be more in earnest in seeking counsel from Him who knows the heart, when members are received into the church or when officers are to be elected. Trouble will always result when officers are recommended by a few men and elected without earnest prayer by the whole church. Surely God's instruction for the selection of offices cannot be ignored except at great peril to the church. (Read "Testimonies," Vol. V, pp. 617-621; Acts 1: 23-26, etc.; "Gospel Workers," p. 414.)

Then again we find people who are continually and openly making trouble in the church. They speak evil of the church, of its members and leaders, and suggest doubt as to the faith; but for all this they never want to leave the church! They surely make loud protests against any attempt to expel them. Under no consideration will they allow this to be done, if they can prevent it. Why do they desire to remain members, if the people are so bad and the doctrines are all wrong? Ah, they are "tares," and they are in the church for a purpose!

Tares will be closely entwined with the wheat until the Lord of the harvest makes the separation. Open sin in the church must be rebuked, and those who persist in sin must be expelled from the church; but further than this no one but God can go. (See "Christ's Object Lessons," p. 71.) Leave the rest to God, and know that He will cleanse the church in due time.

"The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. . . . Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. . . . Those who have proved themselves unfaithful will not then be intrusted with the flock. In the last solemn work few great men will be engaged."—"Testimonies," Vol. V, p. 80.

Take courage, brother. The truth has not changed in the least. The Householder who sowed the good seed will watch over His field, and the faithful will in no wise lose their reward. The harvest time is even now at hand. If you see evil in the church, do not turn from the truth, but in a humble way let it be known where you stand. Above all, pray that God Himself may purge the church, and that no man, not even yourself, may be allowed to stand in the way of the progress of His work. And be sure to live so that you can know that your prayers will be answered. God will hear the prayers of those who seek Him in sincerity and truth.



# IN MISSION LANDS



LOOK: "Lift up your eyes and look on the fields."

PRAY: "Pray ye the Lord of the harvest."

GIVE: "Give ye them to eat."

GO: "Go ye into all the world, and preach the gospel to every creature."

## *Again Among the Indians of Ecuador*

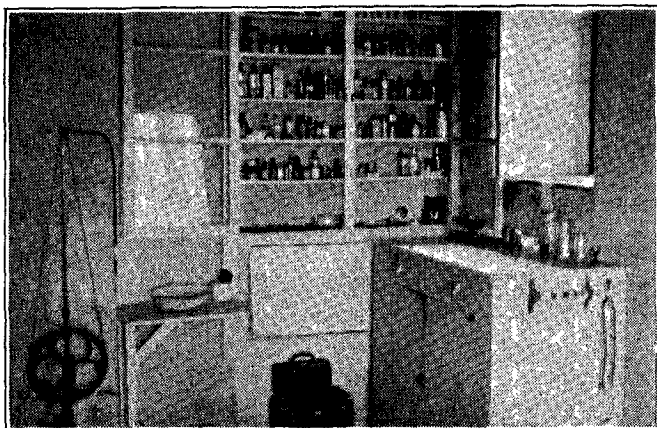
ORLEY FORD

AFTER our furlough in the homeland we were glad in October, 1924, to start back to our home in South America. October 25 our boat, the "Ucayali," dropped anchor in the river harbor of Guayaquil, Ecuador. In a few minutes my brother, John Ford, and his wife, and Brother and Sister H. D. Isaac, were aboard to welcome us. It made us feel we had not come so far away, after all, to see them thus at the end of our journey. Guayaquil, our port town, is a very hot and unhealthful place, but tropical fevers are not so prevalent as in former years.

After one day here we took the narrow-gauge railroad, operated by a half native and half American company, with American engineers and conductors, and within a few hours began to climb out of the coast lowlands, each mile taking us into cooler atmosphere. Before the middle of the afternoon we had climbed from sea level to an altitude of nearly 12,000 feet, and had gone over the continental divide of the Andes. For many miles the train could barely creep along up the gorge, with its three or four small coaches less than half the size of a coach at home. Many times one could have gotten out and ran on ahead.

From the dense tropical jungle of the coast, with its hardwoods, banana and orange orchards, rice fields, cacao plantations, etc., we were soon beyond the tree line and out upon the cold mountain plateau, with only bunch grass and stock in evidence. Winding among the big hills of the plateau, we now and then passed a little Indian mud hut thatched with grass.

About four o'clock we came out into a pretty little valley around a lake by the name of Colta. Here we found, instead of a few huts such as we had been passing, an entire Indian village of many thousands, and we knew we were almost home. Both joy and dread filled our hearts—joy to see the happiness of the Indians at our coming and for what we could do for them; dread to think of the many trials and hardships that we knew by experience await the missionary in these out-of-the-way places.



A Corner in the Colta Dispensary, Ecuador

In a few minutes the train slowed down, and stopped in the midst of a group of our Indians who were shouting and crowding to be the first to see us and help us off the train. They nearly carried us off on their shoulders. I think we were never hugged so much in our lives, despite several years among the Indians. Their joy at seeing us took away all the dread we had, and we were truly happy to be again with them after more than a year's absence.

The Indians then led the way up to the mission and to the little church my brother John had built with Indian help, where we had a short praise service with them before sending them to their homes. We tried to convey to them the reason we had returned, and how we hoped they would all accept what we had come back to give them, and be faithful. We also told them of the thousands of brethren in the homeland who were interested in them and were praying for them. The only unpleasantness of the meeting was in trying to explain to them where the teacher was that they had asked us to bring back with us. How happy they would have been if we could have presented to them a new worker as the teacher for their children. We hope they may not have long to wait.

We are now carrying on the work alone, my brother John having gone down into the valley to open up work in the city of Guayaquil, in response to an urgent need there. Our medical work—about 1,000 patients a month—and several meetings each week, more than keep us busy. Mrs. Ford is teaching a few of the most interested boys and girls in a day school, besides her housework and helping with the sick. As she has time for school only half of each day, some are so anxious that they come and sit around in the afternoon, waiting for what help we can give them.

The medical work has come to be such a large factor here that we wish we had one of the young Loma Linda doctors to take it over. Of late we have had many night calls besides the day patients. And they come from long distances. This gives us opportunity to teach the message to those beyond our locality. Each morning at eight o'clock, before opening the dispensary, we have a short meeting with the twenty or thirty who have come for treatment. Thus some who would not attend a regular meeting hear the message at least once.

During our furlough the work has gone forward, and the Indians have come to appreciate the missionary more than before, through the experiences my brother had with them. Enemies of our work who wanted to abuse the Indians threatened his life, and even tried to have him deported as a "pernicious foreigner." The government, however, arranged things satisfactorily, giving us full liberty to go on with our work. The Indians have made a road for us to the town three miles away, so now we can use our new Ford car we brought back with us.

The work is advancing, it seems but slowly, yet I believe that before long we shall see results similar



to those in other parts of Indian South America. We need another worker very much to open the training school for the young men, and prepare them to go out from here down the Amazon valley for thousands of miles

where as yet there is not a missionary of any denomination.

We are glad to return to our work, and we hope some of the fine young people who offered themselves while we were on furlough may soon come on to help us. May those who cannot come, help by taking the places of those who do, so that this gospel of the kingdom may soon reach this needy part of the great world field.



Interior of Schoolhouse Erected by John Ford at the Ecuador Indian Mission During His Brother's Furlough Home

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### *In the Land of Queen Esther*

F. F. OSTER

It seems to have been providential that we returned to Persia when we did. At the time of our arrival there were thousands of refugees in Tabriz. Within a few months the great movement to return to their villages in Urumiah and Salmas began, not, however, before the opportunity was given these people to hear the message for this time. Many hundreds availed themselves of this opportunity, and as a result scores are today rejoicing in the same hope that is ours, and the good seed has been sown in the hearts of thousands more.

Now from nearly all the villages to which these people have gone, come calls for workers to instruct them more fully in the things which they have partially heard. In the Urumiah district we have one evangelistic worker to look after the numerous villages located there. In almost every mail he sends a plea for workers to assist him in that field. From all directions come calls to open schools, but our budget allows us to answer only a few of them. The field is ripe for harvest, but the workers are few.

Perhaps never again shall we have such opportunities to work as now. How long these doors will remain open is hard to tell. It is becoming more and more difficult to go from village to village. Government permission must be secured to go to each village, and a separate permission to stay and preach. Much time is consumed in waiting for these permissions; one is put off from day to day. There seems to be great reluctance to permit itinerating even in the Christian villages. It is forbidden in the Moslem villages. Now is the time to push our work into all these places, for the time may soon come when it will be impossible.

We are glad to say that we are getting out some literature in the Persian, Armenian, and Syriac languages. As the doors close to active itinerating, we will have to depend more and more on the printed page to get the message before the people. A Moslem may fear to attend a public service, or go to the home of a Christian, but he can quietly read a leaflet or tract, and in this way get in touch with the truth without attracting the attention of his coreligionists. While the general attitude of the Moslems since the

war seems to be anti-Christian, there are doubtless many who are groping about, seeking for light.

On a recent trip to a Moslem village I had the opportunity of giving the life of Christ in word and picture to some two hundred Moslems. They showed the utmost interest in all that was said, and seemed highly pleased with the beautiful scenes thrown on the screen. It was probably the first time most of them had ever seen or heard such a presentation, and doubtless a lasting impression was left on their minds. Such work can easily be followed up with the printed page without attracting much attention.

Here, too, there is an alert and strict censorship. Everything that is to be printed must be read and passed upon by those in authority; and if there is anything that is opposed to their religious ideas, it is rejected. We ought to improve every opportunity to get as much matter published now as possible, before this avenue of approach is entirely closed.

One of the best means by which we can carry the truth to the people in this country is through education. The seed sown in the hearts of the young is sure to bring forth a harvest. Last year we had about 500 children in our schools in Persia. These children have all been instructed in the truth for this time, and it is surprising how quickly they take hold of things spiritual. Those who stay with us become rooted in the principles of the Bible, and are desirous of having a part in the work. Many of them have signified their desire to become Christians. It will be only a short time until they will be able to bear responsibilities in the work. Hundreds of children going from our schools will be sure to wield an influence in favor of the truth. We should do all we can to develop this phase of the work.

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### *Another Earthquake in Japan*

V. T. ARMSTRONG

SABBATH, May 23, a destructive earthquake occurred in the Tajima district on the west coast of Japan, about 100 miles north of Kobe. Two towns, Toyuka and Kinosaki, suffered the effects of the earthquake. Kinosaki was leveled to the ground, only a few buildings standing the shock. Fire broke out immediately, leaving nothing of the town but a heap of ashes. Toyuka was not shaken so badly, although most of the city fell. Fire burned over the larger part, but some of the city was saved. Between 300 and 400 people lost their lives and many more were injured.

We had one family of believers living in Kinosaki. The father escaped injury. The mother and three-year-old child were caught under the falling building.



A Part of Toyuka Which Did Not Burn

By the aid of a neighbor the brother tore away part of the roof and rescued his wife. Fortunately, they had opened the roof exactly where the unconscious woman was pinned, and lifted her out before the fire drove them away, but the child was not found. The sister's injuries were not fatal.

Pastor Okohira and Brother Kawase, our workers in Kobe, visited the scene of disaster the next day. The Kobe church members took immediate steps to aid in the relief work. Nurses from Dr. Noma's sanitarium and other members in the church at Kobe went to Toyuka, and put up a small shed where the injured could be treated. Many people availed themselves of this opportunity, and received help. Tracts and literature were given those coming for treatment, and each evening a meeting was held. We believe much good was accomplished.

Our churches throughout the field have given to defray the expenses of this relief work. Had the earthquake been more extended, including the large cities of Osaka and Kobe 100 miles south, the history of the great disaster of Sept. 1, 1923, might have had a parallel.

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### *Progress in Pare, Tanganyika*

S. G. MAXWELL

SOME years ago there used to appear regularly in our various periodicals reports from the Pare Mission. These, however, ceased with the great upheaval of 1914. During the period of the war the four mission stations in Pare were left without white supervision; but when the European missionaries were withdrawn, some faithful and loyal native teachers cared for the flock. During the period of occupation all the schools were closed, and the teachers were gathered together at the local government center, because of the fear that they might incite rebellion among the natives. Some time later they were released, but were forbidden to teach or to hold public meetings. All this time the churches met in little companies till fuller liberty was granted. Men with a burden for the work then began to rebuild their schools, first getting the children of the Christians in, and later those of the heathen. Those who began work were helped from the local tithe, receiving about five shillings a month when possible.

Finally, in 1921, permission was granted to the British Union Conference to carry on the work of the German brethren. The writer was transferred from Kenya Colony to look after the interests in Tanganyika. We were given a royal reception, equal to that of any general who relieved a beleaguered fortress. It was not long before most of the schools were in operation again. The following year the arrival of Brother A. F. Bull further strengthened the work. Our schools now have an enrolment of 2,500 children. They embrace the Mohammedans of the plains and the heathen in the mountains. The Wapare tribe is deeply steeped in heathendom, and has the unenviable reputation of being the sole remaining tribe in the territory that still practises infanticide.

The New Testament has been translated by the efforts of Elder E. Kotz and other former missionaries. This has been printed by the Hamburg Publishing House for the British and Foreign Bible Society. We are trying to begin the canvassing work, but local conditions and a very small reading popula-

tion, together with the opposition of surrounding missions, make it difficult.

We are glad to see many of the Christians making spiritual advancement. The testimony meeting reveals victories gained. One teacher spoke of having learned to value his wife, not as a drudge, but as a companion. Another felt ashamed to be seen visiting with his wife (husband and wife are never seen out together or in any way as belonging to each other), but having persevered, found his work much benefited by her presence.

The native members have been very liberal in making offerings to the work. During the Week of Prayer most of the teachers gave a month's wage. The offering was over 1,000 shillings, of which the



Home of Brother S. G. Maxwell, Pare, Tanganyika

natives gave more than half. Their tithes and offerings for 1923 were 2,771 shillings (£127). We quote shillings because it is the standard coin here, and also to the native it is what one pound is to an Englishman. We thank God for so loyal a body of believers, and ask you to remember them in your prayers, that they may overcome the many temptations of the flesh so common in Africa.

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### *Life's Influence*

JAMES E. LIPPART

My life will touch a hundred lives today,  
As we mingle together on the great highway.  
Lives touched by mine will then reach others —  
All judgment-bound, blood-bought sisters, brothers.

As a small pebble cast into a pond  
Disappears out of sight, yet waves move on  
Till they reach the farthest shore,  
So each life is an influence — and more.

Each word has its weight for weal or woe,  
Each deed will react on others so  
'Twill drive them on to the shore of despair,  
Or speed them on to eternity fair.

Lord, help me each day to live for Thee.  
Grant, Father, that my life may always be  
A savor of life — O hear my request!  
Forbid that it savor of death unto death.

\* \* \*

A GENTLE straightforwardness of action, a kind sincerity of speech,—these are the marks of the simple life which is within.—*Henry Van Dyke.*

# STUDIES IN ROMANS

## *XXI. The Life-Unity of All Creation.*

### *Romans 8:18-25, A. R. V.*

MILTON C. WILCOX

#### **The Text**

"I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it."

This is one of the most remarkable passages in the Bible. It reveals as no other the life-unity of the creation, the sympathetic chords which intertwine with all the fibers of God's creative work.

For "in the beginning God created" no *dead* universe, no *dead* worlds. God is the great life-giver; and to every order of creation has He given life, from the highest of the angels, the covering cherubim, to the lowest animalculæ; from the mighty towering tree to the yeast plant that lives its life for a little while and passes, each different organization receives that life according to the law of its being. Sometimes the product of God's creation reproduces itself through generation, as in man and animal, sometimes through seed replanted and sown, sometimes through spores, each according to the law of its existence, or as expressed in Genesis 1, "after its kind."

Even inanimate nature is organized in harmony with this same law. This is graphically shown in the crystallization of various salts. Place the liquid salt solution on the object glass in the stereopticon, wait a little for the evaporation of the water, and then behold a wonder. The salt recrystallizes before your eyes, sometimes with all the regularity of city streets, with a great avenue crossing these symmetrical streets, as Girard Avenue crosses Philadelphia. Sometimes the crystals fall into fern-shaped figures, sometimes into mighty masses of rock or mountain.

Every different salt has its own forms. Dissolve the crystals a thousand times, and the same forms are repeated, each after its kind, till the crystals are disintegrated.

It is a "living" universe still; sin has demonstrated the mighty fact. Its beauty is marred; its life and energy are weakened. It is a sick and ailing world and universe, but still alive.

#### **The Glory to Be Revealed**

In our last study we were told that we who believe are joint heirs with Christ in the glory that awaits, if so be that we suffer with Him. Paul longed to know the fellowship of Christ's sufferings. Phil 3:10. (See also 1 Peter 4:1-4; Heb. 12:3-13, and other

scriptures.) It means suffering, this crucifixion of the flesh with its lusts and tendencies; but in it all we have Christ; and the fellowship of the sufferings must precede the fellowship, heirship, in glory.

But let the sufferings for His sake in His blessed process of justification and character development be what they may, and all that they have been or may be in God's noble witnesses, they are not worthy to be compared with the glory. Perhaps we do not like the suffering in the form it comes. Our selfish hearts would prefer something more spectacular or sensational; but the Father knows best what the suffering should be in order to perfect, establish, and strengthen us by His grace. 1 Peter 5:10. The suffering is short at the longest; it is one of God's means of fitting characters for the eternal glory of the sons of God.

For *now* we are His sons, if we have yielded the sin and received Jesus. John 1:12. "Beloved, now are we children of God." 1 John 3:2. Claim the sonship, the daughtership, through Christ, rejoice in it, and go forward even in the suffering. The glory of Christ is in your heart, and the sin melts and passes before the glory of His presence. But the world does not know it. You are physically men and women like other men and women. But when He shall appear in His glory, we shall be like Him; and all the children of God, many of whom went to their death under obloquy and reproach and suffering as heretics, shall all come home, glorified forevermore. There is not space to tell it. There is no language adequate to describe it.

#### **The Suffering Universe**

All creation earnestly waits for that revealing of the sons of God. When sin entered God's fair universe of life, the pain was felt everywhere. The "instantaneous throe" of agony and indefinable dread we may well believe passed throughout the living, throbbing, sensitive creation of God. God's goodness and wisdom and love were challenged. His character was assailed. One third of His millions of shining servants, the angels, joined the revolt. And creation paused. No more suns and systems could be called forth till the awful problem of sin was settled, the character of God vindicated to all eternity. The perfection was marred.

A strong, mighty giant of a man may be afflicted in as small a thing as a nail of a little toe, but its pain is sufficient to rack and writhe his whole frame. The difficulty is local, but the suffering and its effects are general. And so when sin broke into God's heaven and into the earth He had created for His last of creatures, man, all the universe of God was affected.

#### **Subjected to Vanity**

The text tells us this. The very creation was subjected to vanity, trouble, emptiness. It did not come by creation's choice. It does not seem to us that God

subjected it. The subjection came in consequence of that first rebel Lucifer, who brought sin and death and all our woe.

"For the earnest expectation of the creation waiteth for the revealing of the sons of God . . . in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Verses 19-21.

Satan and sin brought the corruption; the God of all grace gives the hope.

#### Groaning and Travailing in Pain

The result of subjection to vanity is given in verse 22:

"We know that the whole creation groaneth and travaileth in pain together until now."

Would that our astronomers and evolutionists had simple faith in God's word. They would then *know* that the dark, changing, shifting fog of sin hangs on God's universe; that they were looking through perverted media upon an imperfect, waiting, longing creation, groaning, travailing, in pangs of travail centuries old, longing for deliverance, the deliverance into the liberty of the glory promised the sons of God.

And the longing and groaning affect the hearts of those to whom has come with the freshness of regenerated life the blessed promises of God through Jesus Christ our Lord and the earnest of the fulness of glory in the overcoming power of the Holy Spirit.

#### Waiting for the Adoption

Our adoption is now by faith. The Spirit witnesses with us that we are God's children; "and because ye are sons, God sent forth the Spirit of His Son into our heart, crying, Abba, Father." Gal. 4:6. But the adoption is not complete till we receive the bodies of sons, like "His glorious body," "like Him," when the heaven shall disclose Him in all His eternal glory. For that God's true children hope. They do not see it yet; hope waits its fruition in the glad time when through eyes immortal we shall behold the glory of Him who suffered and died to make us children of glory forever.

For that fulness of time God also is waiting. For that fulness of time the marred and troubled and agonized creation is waiting in expectancy of deliverance. And when that time comes, the infinitely glorious diapason of eternal victory and liberty shall be heard and re-echoed through all the vast universe of God.

Then will the sons of God from this glorified earth, purged of its sin and disease, witness in the whole universe of God the mighty workings of the power which has wrought redemption and regeneration in their own lives. And as they with the visions of sin forever past, behold the wonders of His works, their sweet and glorious song shall ring through all the vastness of space: "Great and marvelous are Thy works, O Lord God, the Almighty; just and true are Thy ways, Thou King of the Ages."

\* \* \*

WHAT we do is transacted on a stage of which all the universe are spectators. What we say is transmitted in echoes that will never cease. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. Living, we act; and dead, we speak; and the whole universe is the mighty company forever looking, forever listening, and all nature the tablets, forever recording the words, the deeds, the thoughts, the passions of mankind.—*John Cumming*.

### "And Thou Shalt Be a Blessing"

T. E. BOWEN

WHILE Abram was in Haran, before he had separated from his home environment, when God called him to a larger service in a wider field of usefulness, He said, "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2, 3.

God sought for a man, yes, *a whole family*, on earth, through whom He might bless others in need. Abram was called to be that visible instrumentality, that channel through which heavenly blessings, rich in their infinite fulness, might flow out into the parched desert of sin, resulting in fruitful harvests of souls for God.

"In blessing I will bless thee" (Gen. 22:17), and "in thee shall all families of the earth be blessed." Gen. 12:3. What more could one ask? How may one conceive of a higher object for attainment in life than this? What greater tribute of praise can be found for one than this: "He was a blessing in our community;" or, "Her life was spent in ministering blessings to those about her"?

God's purpose has not changed since the call of Abraham. He sows His people today as the seed of the kingdom, throughout the lands, for a blessing to the nations of earth. His word is, "Go," and "I will bless thee, . . . and thou shalt be a blessing."

How great is our responsibility, therefore, wherever God in His providence may have placed us. Every Seventh-day Adventist family are called to be missionaries. And this includes the children. How are they being trained? Are they also made to understand they are to be a blessing to others, or are they trained into thinking that others are to serve them? Untold are the possibilities for good in a well-ordered family, given over, not to the purpose of making money, but to that of loving, helpful, unselfish service for those about them. Opportunities for doing great deeds may not often be presented, but there will be many, very many, given along the way whereby God will shower smaller blessings upon others through His chosen people.

Shall we constitute channels for God to dispense these? How carefully we should guard against allowing selfishness in any manner to come into our hearts and lives, to close any of these channels God purposes to use in blessing those in need of our ministrations!

"In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master." "He will bequeath the most in the future life to those who do the most faithful, willing service in the present life. . . . Each day under different circumstances He gives them a trial in His plan of operation, . . . not because they are perfect, but because, through a connection with Him, they may *gain* perfection."—*"Christ's Object Lessons,"* p. 330.

"In blessing I will bless thee." Accordingly as you minister to those in need about you,—it may be temporal blessings, or in the blessings of light and truth,—He will minister unto you. In your hand shall the little loaves and fishes increase.

Notice this promise is one ever present: "In blessing I will bless." And what are our resources? Is this promise based upon our meager supply? Ah! no. Listen! "My God shall supply all your need according to *His riches* in glory by Christ Jesus." Phil. 4:19. It is on this basis our heavenly Father promises, "Thou shalt be a blessing."

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"A CHRISTIAN'S life is the world's Bible."

# 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

## Jesus Knows

I do not think that I could bear  
My daily weight of woman's care  
If it were not for this:  
That Jesus seemeth always near,  
Unseen, but whispering in my ear  
Some tender word of love and cheer  
To fill my soul with bliss.

There are so many trivial cares  
That no one knows and no one shares,  
Too small for me to tell;  
Things e'en my husband cannot see,  
Nor his dear love uplift from me,—  
Each hour's unnamed perplexity,  
That mothers know so well;

The failure of some household scheme,  
The ending of some pleasant dream  
Deep hidden in my breast;  
The weariness of children's noise,  
The yearning for that subtle poise  
That turneth duties into joys,  
And giveth inner rest.

These secret things, however small,  
Are known to Jesus, each and all,  
And this thought brings me peace.  
I do not need to say one word,  
He knows what thought my heart hath stirred,  
And by divine caress my Lord  
Makes all its throbbings cease.

— Selected.

\* \* \*

## The Divided Home

G. L. STERLING

THOSE who live in congenial Christian homes know not from experience the trials that many of our people meet who are so unfortunate as to be in divided homes. The instruction of the apostle to avoid being unequally yoked with unbelievers would, if followed, save many unhappy after-experiences. Yet often the divided home situation develops after marriage, when one of the parties accepts the truth and begins to keep the commandments of God.

The following case came under my observation recently here in the island mission field:

A sister with a Catholic husband is endeavoring to the best of her ability to bring up a family of girls to keep the commandments of God. In spite of determined resistance on the part of her husband, she has in large measure succeeded. Two of the daughters have married Adventist young men. The husband of this sister is a vanilla planter, and during the flowering season the wife and remaining adult daughter labor day after day in the vanilla fields, inoculating the flowers. Each flower blooms but one day, and unless inoculated that day, it produces no fruit.

To avoid the necessity of having to work in the vanilla fields on the Sabbath, mother and daughter were in the habit of secretly plucking off, on Friday's rounds, all buds that might open on the Sabbath. Learning of this, one of our native workers advised

them not to practise this deception, but to let the husband and father know that they would not work on the Sabbath because it was God's commanded rest day.

A few Sabbaths later, after breakfast, the husband and father ordered, "Off to the vanilla fields to inoculate flowers." Seeing that they were not preparing to go, he began to storm vehemently, as he had often done on previous occasions when our sister's religion interfered with his plans, but neither of them inoculated vanilla that day. The next Sabbath morning came the order again, "Off to the vanilla fields today." But neither of them went. This was repeated each Sabbath morning for several Sabbaths. At last, seeing that his command was not obeyed upon that day, he has not again asked them to inoculate vanilla flowers upon the Sabbath.

\* \* \*

## The Lesson of the Pendulum

It was a dismal day. With monotonous regularity the raindrops fell from the eaves, and the discouraged sun had not dared to show his face. Mrs. Blake sat sewing by the window. The depressed state of the outdoor world seemed to have communicated itself to her mind; for she never once smiled at the three children, wandering uneasily about the room, nor suggested any way in which they might amuse themselves.

Suddenly their conversation arrested her attention. They had seated themselves upon the floor, in front of a long, old-fashioned clock which stood in the corner. As they watched the heavy pendulum swing back and forth, little Gracie cried, "It sounds as if it talked. Let's all listen, and then tell what it says." So they hushed their busy prattle, and for a minute or two the raindrops and the pendulum had it all their own way.

"Oh, pshaw!" said Johnnie, who had fretted all day because he could not play outdoors, "the stupid old thing just keeps saying, 'It rains;' and we all know that."

Then little Gracie shook her curls, and laughed, saying, "Why, no, Johnnie! It says, 'Play dolls,' just as plain as anything. Don't you hear?"

Edith stood several moments as if wrapped in thought. Finally she said, gently, "I think it says, 'Praise God! Praise God!' It sounds like a song they sing at church."

"Ah," thought the mother, "what the pendulum says is but an echo of that which is in the mind of the child who hears. Does that admit of a wider application?" she mused. "Is the aspect which things wear for us largely dependent on that which is in our own minds and hearts? This day has seemed to me very gloomy, and I fear I have acted like a spoiled child—much like Johnnie. Is there anything I can bear in mind that will make things seem different?"

After a few moments' thought, she arose, and went to her room. As she opened her Bible, her eyes fell upon the words, "All things work together for good to them that love God." "Ah, that will do," she



said, softly, and kneeling, prayed that she might realize that this is indeed true.

She then took several old picture books to the children, asking them if they did not wish to cut some pictures from them. Immediately every face was bright and eager; for if mamma was going to help amuse them, they could not be dull any longer. Soon they were seated round the table, each with a tiny pair of scissors, busily engaged.

"How foolish I was to mourn because it rains!" thought the mother, "just because I could not go out as I had wished. The thirsty ground is drinking the moisture. We must have rainy days, or we should have no harvests. God knows best." Over and over again she repeated her verse, until even the raindrops beating against the window seemed to sing a new song, and to say, "All things work together for good—together for good."

By and by her husband came home. "Nothing but mud and water everywhere!" he exclaimed impatiently. "But you look happy, wife. Have you heard some good news?"

"No, I was only thinking of something pleasant," and she repeated to him her text. He made no reply, but his thoughts took a different channel, and he soon found himself taking a more cheerful view of things. When finally the sun came out, and a beautiful rainbow spanned the eastern sky, Mrs. Blake thought, as she gazed upon the brilliant scene, "Even thus shall all our trials end, if we only trust God." — *Viola E. Smith.*

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### *The Cockroach*

PRACTICALLY every insect has been accused from time to time of some part in the transmission of disease. One of the earliest insects to be associated familiarly with man was the cockroach.

Paleontological studies indicate, as pointed out by Dr. E. S. Goodwin, that the cockroach has followed man ever since he first went down to the sea in ships. The first published description, apparently, was that in a book on insects printed in 1634, in which it was related that Sir Francis Drake found, on capturing the "San Felipe" in 1587, that there were large numbers of this particular pest on board.

Heretofore, the cockroach has not been seriously indicted for any part in disease transmission, and even this most recent survey of its habits including its diet and other physiologic functions, is unable to do more than to mention some of the facts that are still unknown.

The cockroach does not reach adult size until after two or three years, so that Dr. Goodwin characterizes it as the Methuselah among insects. The age at which it becomes sexually mature is apparently unknown. It secretes constantly an unmistakable, foul-smelling secretion.

A cockroach eats anything and has no sanitary sense, since it disposes of its excretions everywhere. It is plentifully supplied with parasites, which live not only on its body, but also within its intestinal tract. Therefore, while this pest has not been directly incriminated in the transmission of any single disease, it is clear that it has unrivaled opportunities for the dissemination of disease-producing germs.

Long before it became evident that various types of insects might have some part in spreading disease, attempts were made to eradicate the cockroach because

of its obvious lack of esthetic value. Such methods included traps, heat, and both liquid and vaporous poisons. There appears to be no doubt that the proper use of hydrocyanic gas, as is used for destroying rats on ships; is equally efficient in destroying insects of various types, but so far as is known, nothing short of this is sufficient for destroying the ova as well as the adult cockroach.

It is clear that many factors concerning the life and habits of this widely disseminated and exceedingly common insect are unknown, and, as Dr. Goodwin points out, these facts must be supplied if we are to govern properly its activities. Here is a field of research in which the entomologist and bacteriologist may work in unison.—*M. F., in Hygeia for January.*

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### *Controlling Children*

THE adage that a man is not fit to command others until he can command himself, is never more true than in the training of children. A mother who has acquired self-control has more than half won the struggle of controlling her children.

In the course of a conversation the other day a mother remarked to me: "I don't see why Charles has to pick just the time when I am busiest to be the most exasperating." What a picture that gave me of the mother!

I could see her in the afternoon sitting quietly with her mending basket, answering Charles' interminable questions with tact and patience, entering into his "pretends," and making the child feel that his mother was a real pal and playmate.

Then I could see her a little while later, bustling about the kitchen, getting supper, Charles still asking questions. After a few half-hearted replies mother turns on Charles with an impatient, "Charles, if you don't stop asking me questions I'll send you to bed; you drive me wild." There is a moment of silence, and then another question. "What did I tell you? Now not another word." Another moment and then a hesitant, "Say, mother?" "Charles! Go right upstairs, take your clothes off, and go to bed."

Now, where was the fault? Was Charles being "most exasperating," or was it just that mother was not in the mood and lost her patience?

That mother was expecting too much of her child. She wanted him to appreciate the strain that getting supper put upon her mind, body, and nerves. Since cooking was outside his experience, he could not put himself in her position. Even if she had quietly told him that she could not play with him any more, giving the reason, he would not have been able to change his play without her help. He was so filled with one idea that a new suggestion was necessary.

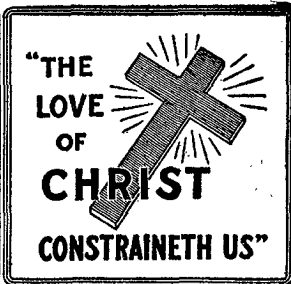
How easy it would have been, when she could not work with his chatter going on, to have suggested that he go to the front window and count the number of automobiles going by while she was getting supper, and tell how many windows he could see in the houses across the street; or that he show her how nice a house he could build with his blocks.

Because the mother expected the child to have the self-control which she herself lacked, displeasure and resentment replaced the sympathetic friendliness of the afternoon, and Charles was unjustly punished.

Let us remember that children are very much like rivers, it is impossible to stop them, but comparatively easy to change their course.—*Margaret Wright North, in the Western Watchman.*



# 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.)

## *The Morning Watch*

BESSIE N. WELLS

DID you keep your Watch this morning,  
As you rose up from your bed;  
Or did you, as many others,  
Start the day crosswise instead?

DID you stop and thank your Saviour  
For His kind care through the night;  
Or did you, as many others,  
Start the day in your own might?

Oh, the day will be far brighter  
If you start it the right way;  
Read a verse or two of Scripture,  
Think on it; take time to pray.

\* \* \*

## *Leaving the University*

HARRIET MAXSON HOLT

I AM indeed grateful that my eyes were opened. It was at camp-meeting that the awakening came. I do not remember any particular meeting, I only know that eternal values became very real to me, and that I beheld with dismay the limitations of my previous ideals of service. When I came to see the love of Jesus and the wonderful plan of redemption whereby God was reconciling the lost world unto Himself, how narrow and unutterably selfish seemed my ambitions! I realized that my spiritual life had been repressed and starved, and the association of those of like precious faith became dearer to me than the gayety of my school friends. The conviction became clearer and clearer that I was losing out in the Christian way by my connection with the university and its students, and my thoughts were turned toward attending our own school.

But this was more easily planned than done. In the first place, my parents had felt satisfied with my progress in the State institution. It is sometimes very difficult to make others realize mental and spiritual states. I had shown no outward signs of backsliding, and I think my father had an overdose of forgivable confidence in me. He urged very strongly that I take my new experience right back with me into the school in which I had started, and go through triumphantly. My convictions had enough weight with him, however, to make him arrange to move the rest of the family to our denominational college, so that the other members of the family could have the benefit of a Christian training. As for me, I was left alone to attend the school which I now distrusted.

My fears were not unfounded. I swung back into the old life with zest, determined to keep fresh the

experience of the summer by Bible study and prayer. As I entered the upper classes of my course, the associations between professors and students became more personal, the classes were smaller, and the students had an opportunity for closer acquaintance than they did in the larger classes of the first two years. Personal opinions were more openly discussed. In one class, especially,—and by the way, it was taught by the professor who had been so considerate of my religious principles,—higher criticism of the Word of God was indulged in openly. In fact, the teacher had announced that he did not wish to injure the faith of any member of the class who had settled convictions, and stated that the class was primarily for those who wished to delve into the reason for facts and conditions. Down in my heart I wondered if he had remembered the conversation we had had the previous term, and if the remark was meant for me. But I needed the credit of that particular class, and I felt confident that I could ignore the errors which I felt sure would be put forth.

And yet I had not realized the power of atmosphere. Practically every student agreed with the scholars who, with the wisdom of human sages, reasoned away the very foundations of faith. A few times I tried to show friends of mine how dangerous were the precepts that were being presented. But I soon discovered that the easiest way was simply to drift and say nothing. A terror seized me. I felt that I should soon lose the vision that had become so real and precious to me, and it seemed to me that if I did so, knowing what I knew and sensing the situation as I did, I should be deliberately choosing my way, and I wondered what more could be required for the unpardonable sin. Many an afternoon after the lectures and the associations of the day were over, I went to my room to plead earnestly with God that He would keep me from the awful fate that seemed to be inclosing me. Sometimes it seemed to me that I was actually being bound, and I found my only relief in prayer and reading the assurances of God.

Gradually the conviction became clear. How could I, a babe in Christ, hope to withstand the pressure? I was taking unwarranted chances in staying in a place where every phase of my daily life was enveloped in an atmosphere which was thoroughly worldly and unbelieving. I must leave.

And so, one day with a lump in my throat that I could not swallow, because after all I was leaving all that I knew and loved, I took out my leave of absence and told my professors good-by.

One conversation of that day stands out above everything else. When I came to say good-by to the professor of philosophy, to whom I have previously referred, he recognized me as the girl who had refused to take an examination because of religious scruple,

and inquired as to my future plans. I told him that I expected to attend a small denominational school, whose equipment and advantages were limited but which I felt would better fit me for the life I had chosen. I think he sensed my real reasons better than I realized, for before I knew it he had drawn from me a hint of the struggle which had driven me to my decision. I shall never forget his reply.

"Miss Maxson," he said, "I hope you will never tamper with such convictions. Your faith is worth all the advantages we might offer you. I, too, advise you to go, but could you stay and keep what you have, we should be the richer for it." I was amazed at such a statement from a man whose own faith had become so broken as to reach no higher than the "divine" which he believed to be in every man. My convictions were strengthened. The happiness of being sure that I was right came to me. With a song in my heart I severed remaining ties and packed my trunk. Within a day my back was turned upon the life that had been mine from babyhood, and I was eagerly awaiting what God had for me in the path I knew He had chosen for me.

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### As to Fiction

BY A PUBLIC LIBRARIAN

WHAT is fiction? There is a large amount of truth in books designated as fiction, and a very large amount of untruth in books designated as nonfiction. Writers write things to sell. Readers insist on reading matter that will thrill them, and they hug to themselves old superstitions and conceptions and impressions, preferring them to truth, if truth be less sensational and will thrill them less.

We have thought ourselves on rather safe ground when we were reading books of history. But there are "freak histories" written by novelists who are seeking to cater to the public taste for sensation, or who wish to commercialize their writings. They take any glamorous hypothesis they have at hand, and place it indiscriminately with established facts, and pass it all off on a willingly credulous because indolent minded public, as unmixt history. They place a materialistic background to great and sacred events of Providence which have helped to mold the minds of many for years and years, and subtly introduce agnosticism and skepticism into the minds of the readers. It is also true that some good old standard histories are being revised to satisfy a popular demand, or more often the demand of some interested organization which is jealous of popular favor.

Some of the most widely read biographies and autobiographies are redundant with unbelief in God, and boastfully proud of the severance in maturity from childhood ideas of right and wrong. Religious writers whose early works were rich in the love of God and faith in Him, are putting out books permeated with agnosticism and materialism. Much new poetry is vile stuff—the unrestrained expression of lust and passion, and crying out against restraint.

And fiction is not exempt. Much of it is a violent protest against fine old customs and ideals of morality and chastity. The family ties, the marriage bond, self-control, are brought into the limelight and minimized if not severely ridiculed. Things both too sacred and too vile to be discussed are talked about openly. Self-indulgence is condoned, and piety is made a subject matter for jest and humorous situa-

tions. If there are weak characters, they are the religious ones. Morality and decency are clothed in different garb from what they were in other days.

The greatest harm I see in reading fiction is that it tends to form the fiction-reading habit and the fiction-thinking habit. It is a habit that saps time and sleep and energy; it lessens the brain power and weakens the character. In the ultra romantic environment into which it draws one, the real and important issues are put aside, and calls to service are silenced. The environment in which the Lord has placed one because He wants him there and needs him there, comes to seem humdrum, undesirable, and prosaic. One takes to analyzing his best friends and diagnosing the faults of his dear ones. Just recently I have seen the life of a splendid man handicapped by the weight of a brainless wife,—brainless because she wills to be brainless. She has adopted the standards of erstwhile brainless, impulsive types of cheap fiction heroines about whom she has been reading, and she will not rise, nor appreciate her husband's desire to rise.

I should not want to leave this subject without coupling with the fiction-reading habit the habit of reading only the newspaper, which is at least as bad. "Who can believe their report?"—and they purport to be true. I know some who, strong in their opposition to all that is called fiction, pounce eagerly on anything nice and sensational which is passed off as true.

There is a class of cheap fiction which has a certain value, in that it is not irreligious, and the heroes and heroines are decent and clean. Their great harm is in the cheap, unbalanced, untrue-to-life sentimentality which they portray. The heroines are either "fading (very beautiful) flowers," or passionate, impulsive (always beautiful) ladies. I read, at one period of my life, many books of that type. And I have felt myself struggling, often hopelessly, against the impress they left on my mind,—the daydreaming, disproportioned tendencies.

The deeper my experience goes in life, and in seeking to know the things that God wills, the more I feel that the fiction-reading habit is unhealthy and a misfortune. I realize that my own relation to life would have been far more satisfactory had I not started with the sentimentalized brain of a fiction reader. I don't mean that I was terribly addicted,—I was even less than moderately addicted; but that little was too much.

I should say the principal advice in regard to reading would be, "Consider what you have read after you have read it. Don't think everything you read is true. There never was but One who was all-wise and all-true. Think for yourself."

It is good mental and moral discipline for one to get a hard book and stick to it to the end, even though it may be dry in spots.

Don't be one who reads *not at all*. He is the most uninteresting person, and usually the most narrow-minded.

\* \* \*

If a man is going to amount to anything in any vocation, he must know it through and through. He must be master of it. The world does not dictate what a youth shall do, . . . but it does demand, in return for any great measure of success, that, whatever he does, he become a master of it. He must be an authority in it, he must carry weight.—*Orison Swett Marsden.*

# 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.

## EARLY STRUGGLES IN BOLIVIA

It was my privilege to be director of the colporteur work in Bolivia for a number of years. For some time we reached only the better class of people, who comprise about 20 per cent of the population. However, our hearts often turned toward the 80 per cent, the Cholos and Indians, with a desire to help them also. Finally the Lord answered our prayers by sending us some young Indians who were merchants. They went out as colporteurs, taking the Bible, a song book, and other books, which they sold in sets. The Indians could not read, and you might think it strange to sell books to them. But there is nothing better for one of those Indians than to place a book in his hands, show him the pictures, and tell him in his own language that the Lord loves him and came to save him. The desire to learn to read has been aroused in the hearts of hundreds of these Indians for the first time in this way.

Where there was an interest, the colporteurs would start a Sabbath school. They taught the people to worship God, and not images; to confess their sins to God, and not to a man; and that their bodies belong to God, and that it is wrong to abuse them in drunken feasts. The whole country became filled with gospel literature, and the people were stirred to such an extent that the priests and authorities made plans to do away with us. They sent out policemen to search for the books of the evangelists. Some of the good Indians hid their books in the walls of their houses and plastered them over with mud; some gave the policemen all their books but the Bible. One of the Indian brethren had four houses leveled to the ground, his goods stolen, and his family beaten and driven away. The priest announced that the raid had been successful and that the evangelists would never come back; but the Indians thought that if we were of God, we would come again.

### Reviled and Imprisoned

We knew that if we were driven out of this place, we should have difficulty in carrying on our colporteur work in other places, and in answering the many calls for help that were coming in. We asked for some one to go to Hirpachica and take charge of the work, but there was no one to send, so Mrs. Beans and I moved there. We began to build, but in a few days Brother Oswald and I were accused of destroying images and were put in jail. The Lord, through the American minister, helped us, and

after eight hours in one of the dirtiest places I have ever seen, we were set free. This stopped their bothering us for a time.

Our enemies made nearly all the believers swear that they would not go to see us, and told them they would be fined 100 bolivianos if they did. One moonlight night a mob gathered and built little fires all around. There were over 100 Indians, and it looked bad for us; but we prayed, and the Lord filled their hearts with fear, so that they only came within a short distance of the mission and then left. For six months after this our Indian brethren would come to see us only at night, and if we went to see them, they would run away for fear of being reported. Those were trying experiences. Some began to think we had made a mistake in going there. Some of the nights seemed like years.

### More Favorable Conditions

Finally conditions began to change. The man who put us in jail was discharged, and the one who took his place, although just as bad, contracted typhus fever and died. Then a good man was put in charge. Next the priest died. The Indians thought God had changed things, and they began to come to the mission, but it was still rumored that the evangelists did not have any guaranty of protection, and that their enemies could come and destroy their homes, as they had done before.

Mrs. Beans started a school, which was very successful. The priest also started schools, but as the children did not learn, some of them left and came to ours. Calls came from the sick, and we never missed an opportunity to help them. At one place the people became so interested that from twenty to thirty would come more than fifteen miles to attend our Sabbath school, and I visited them every time I could. This was the beginning of our work at Collana. Finally we made plans to establish the work there, and as there was no one else available, we sent our translator. This left us without a helper.

Last year, with the help of the brethren, we built two churches. One is at Hirpachica, where we first started the work. The members have it nearly all paid for. The other is at Collana, where our central station is located, and is large enough to accommodate a thousand. The Indians are planning to pay for it.

### Loyal Believers

The devil was busy at Collana also, for he was losing some good followers. The priest first objected because the

people were leaving his church. Then he thought he would try something new, so he appeared dressed in civilian clothes and said, "It is all right if you want to be evangelists. They are right and are honest—not thieves, as we are. I am going to stop being a priest and be an evangelist." But the people did not have any more confidence in him than before.

Champani and his companions were the leaders at Collana, and they wanted to find out the truth about everything. They heard that the bishop in La Paz had a Catholic Bible, so they went to him and asked to see it. He brought it out, and then they asked to see Exodus 20. Well, he did not seem to know where to look for it, but the boys soon found it. Then they asked the bishop why he did not keep the Sabbath. He said, "You don't know anything. The Bible is just for the priests to read. Besides, Sunday is the Catholic feast day. You don't want to listen to those masons [Protestants]; they are demons."

The boys went away determined to keep the Bible Sabbath. They were afterward taken out of their homes at night, put in jail, and left for three days with nothing to eat. "Give up the gospel or starve," was the ultimatum of their persecutors. "We will starve then," was their reply, but Elder Oswald secured their release.

### Mob Violence

Every Sabbath morning I would hold a meeting at Hirpachica, and then go to Collana in the afternoon. The country for the first five miles was hilly, with many houses along the way; but for the next five miles it was level and without habitation. One day as I was on my way there, a big, husky Indian stopped me and demanded that I give him a paper showing that I had a right to travel. I saw that he was drunk, so I started on. Just then he hit my horse with his rawhide whip, and began to call me "mason," "devil." I turned my horse and rode up to his side, and he drew back as if to hit me. I told him to be careful. When he saw that I was not afraid of him, he let me pass. It was after dark when I left Collana to return home. I had made it a habit to pray when I started to pass through this lonely place, and I was impressed this time to take a side road. I learned afterward that there were twenty Indians waiting for me that night.

One Sabbath while at Collana I was invited to visit a place about three miles away, called Machacamarca, to

hold a meeting and treat the sick. The priest had his spies at work all that night, and sent out supplies of alcohol, so that when my translator and I arrived the next morning, they had over half the town organized against us. We were stopped a half mile from town, and people came running toward us from all directions. They were all around us. I never before saw such fighting. Finally we got hold of the leader, and I tried to impress on his mind that he might get into trouble for what he was doing. At last he promised not to fight any more, but his promise lasted only until we left. Then they attacked the believers again, almost killing some, destroying their homes, and stealing their goods.

#### Protected by the Government

I went to La Paz to get guaranties for our people. The minister of government was friendly, and gave us a good order; but the under officer threw it in the waste basket, and nothing was accomplished by it. Our enemies said they could destroy us, and no one would say a word. Finally they became so bold they went to the church at Collana, beat the mission boy and some of the believers, tore down the house we had started to build and threw it in the well, and broke some of the windows of the church. Those were trying times for the Indians. We had taught them that they should not fight, and how could they protect themselves without fighting? Still, most of them said they were willing to give up all for the truth.

As soon as our property was touched, I telephoned to the American minister; and he immediately took our case to the president, who sent twenty-two soldiers out, and they surely did good work. A great victory was won for our work in Bolivia. The Bible says, "He beareth not the sword in vain." The leader got thirty stripes; and the others had to pay for what they had destroyed. It was surely help sent from above. After struggling along for three years, God had given us liberty.

Shortly after this we were forced by ill health to give up the work we loved. Four missionaries are needed now to fill the vacancies, besides workers to answer the hundreds of new calls for teachers. We earnestly pray that our people will give on this thirteenth Sabbath as never before, that our work in Bolivia may go forward while we have liberty.

L. G. BEANS.

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#### EFFORT AT EAST RIVERSIDE, CALIFORNIA

THE first tent effort held for the colored people in East Riverside, Calif., closed last Sunday night, after a very fine program of music participated in by members of six different nations, which showed the high re-

spect the people had for us. The message had been preached to them by Elder W. H. Green, secretary of the Negro Department, and the meetings had been continued four weeks longer by Brother T. C. Brodie, of Watts, Calif., and the writer. A few have at this writing accepted the message. We thank God for six dear young people who are preparing to follow their Lord in baptism very soon. Another baptismal class has been formed, and they will be helped in their preparation.

Sabbath, July 4, we "perfected an organization known as the Berean Mission of Riverside, to carry forward the work at this place. We have a neat cottage seating thirty-five, with living quarters in the rear for workers. Our membership is fourteen to start with, and we hope to have at least twenty before the end of the year. Pray for us that the work may grow and be a mighty factor in preparing the colored people of Riverside to meet the soon-coming Saviour in the clouds of glory.

J. E. JOHNSON.

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#### OUR MAGAZINES IN THE PHILIPPINES

OUR magazines in the dialects are selling in the Philippines. People not only buy them, but they like them after they have bought and read them. We publish three regular monthly magazines in three dialects. Every quarter we put out these magazines as sixteen-page, two-color specials. In addition to these, we are publishing undated magazines in several dialects. These specials have had a circulation of as high as 90,000 copies in a quarter. We are glad that we see some results in souls won to the truth through these papers.

#### One magazine seller reports:

"A woman said to me (after she learned who I was), 'Adventists are the best people there are. My home is always open to their agents of literature. I am always glad to welcome their agents so that I may obtain their literature. Please put me down as a regular subscriber.' I made out her receipt and handed it to her. But she refused to receive it, saying, 'Your word is sufficient.' With considerable difficulty I persuaded her to accept the receipt."

This colporteur went next to the president of a society, who bought several copies and subscribed for a year. The president then accompanied the colporteur to various members whom he induced to subscribe also. He then went to another president of a Catholic society. This president subscribed, and also bought some of the magazines. The wife of this president became so enthusiastic over the magazines that she wanted to go out for the colporteur and obtain subscriptions from her friends because she thought they all ought to have the paper.

In the same town he went to the Catholic convent, and sold some

papers to the clerk of the convent and to the priest himself. A little later this colporteur was walking down the street, and a man hailed him and inquired if he was the agent for the *Ang Tanglaw* (the name of our paper). Upon receiving the answer that he was, the man said that his wife had read the magazine that the clerk of the convent had bought, and she had sent him (her husband) out in search of the agent of the paper. The man led the colporteur back to his home, where he sold five papers and received the subscription of the woman.

Of course our colporteurs are not everywhere received so gladly. Yet on the whole they are welcome. There are many who cannot afford to buy our larger literature, but who buy our magazines. Since many of these, undoubtedly, will never hear the living preacher, the magazine is about the only means left by which to reach them.

In a recent book written by a leader of the Methodist Mission here in the Philippines, our literature work is spoken of and the remarkable success that has attended it. The writer gives figures showing the amount of our sales for a period of years. Then he says:

"These tremendous results were attained by intensive use of the most modern journalistic methods. Every effort was made to produce attractive . . . literature, so that the Adventist doctrines might sell and be read by the largest possible number of people. They avoid prejudice by so camouflaging their publications that the reader does not suspect that he is reading propaganda until he has become interested, after which he continues reading despite his prejudice. The books on health and home remedies are scientific, and are doubtless performing a service in many homes."

May we ask your prayers for the literature work in the Philippines?

R. R. FIGUEROA.

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#### GROWTH AT WIRE HILL, KENYA

THERE has been a gratifying increase in the attendance at the day school at Wire Hill Mission and at the outschools connected with it, as the following comparisons will show. This has been partly due to the increase in the number of outschools. When we came to this mission station in 1920, we found the people very indifferent; in fact, they could scarcely be "dragged" to school. Our hearts were greatly burdened because of this state of things, and we, together with the native teachers, made it a special matter of prayer. The Lord has surely answered our prayers, for from one outschool with an attendance of forty-five in 1919, we now have thirteen outschools and a daily attendance of 385.

Also the Sabbath school attendance, which was formerly less than 100, has now increased to between 300 and 500; so we hold the Sabbath school for the



mission readers in the church building, and the raw natives and children gather in the shade of the trees a little distance away.

Our greatest difficulty is in finding a sufficient number of earnest Christian native teachers. "The harvest truly is plenteous, but the laborers are few."

T. G. BELTON.

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## BIENNIAL REPORT OF THE AUSTRAL UNION, SOUTH AMERICA

### Our Force of Workers

At the close of 1924 we had fifty-one workers on our list. If we were to divide the population by the number of workers in the field, each worker would have an equivalent of a city of 352,941 inhabitants for whom he must be responsible. But it gives us pleasure to remember that in addition to the force of workers who receive salaries, we have forty-four missionary colporteurs who are sustaining themselves and are working on the firing line in the thick of the battle. These men and women are worthy to be classified as workers, because they are doing much in carrying the message of salvation to perishing souls.

### Number of Members

We have prosecuted our work by conducting public efforts in the great cities and special efforts in the small towns and in the remote districts of the field, and by means of personal work done by the church members. Some of our workers have seen much fruit from their efforts, and have baptized as high as thirty-five and forty-six persons each year. We are grateful for the 649 precious souls who have responded to the message and have been baptized during the last biennial period. In 1922 the total membership of the union was 2,648; in 1923, 2,872; and at the end of 1924 we had 3,131 members.

### Tithes and Offerings

The total tithes received during the biennial period, reached the sum of \$235,984.84.

Total offerings of the Sabbath schools during the biennial period were \$83,541.47.

The amount of Harvest Ingathering was \$32,436.10.

The total offerings for missions, including Annual Offering, Young People's offerings, and Big Week, reach the sum of \$197,702.28 during the biennial period.

### Young People's Department

Our young people are organized into societies for the purpose of carrying forward this great movement of Missionary Volunteers, and we are seeing good results. The department has made progress, in spite of the fact that the secretary was called to the college, where he had to remain part of the year as preceptor. They have given through their societies, missionary offerings to the sum of \$3,511.85.

### Publishing Department

As has already been stated, we have forty-four colporteurs, but if we could multiply them by ten, it would still be difficult for us to reach the most densely populated sections. In 1924 quite a number of students entered the colporteur field for the purpose of earning their scholarships. Twenty-five of them had success, and returned to the college to continue their educations. Our regular colporteurs have worked under great difficulties, and in some cases have fought against poor health, but the work has gone constantly forward.

The sales during the last two years have gone far beyond our expectations. In 1922, at the time of our last session, we were unable to give complete reports, but the sales for that year reached 195,752.20 pesos. During 1923 the amount of sales was 232,922.60 pesos, and during 1924 they reached the splendid sum of 239,106.41 pesos. We have confidence that with the help obtained in the publishing convention which has recently been held in Buenos Aires, we shall be able to reach a higher sum in this branch of missionary effort.

### Home Missionary Department

As the secretary of the home missionary work lays on my desk, month after month, the chart which registers the missionary pulse of the church, I have felt greatly encouraged as I have seen the increasing activity of the church members in helping to win souls for Christ. Special meetings have been held in the churches, in which special instruction has been given to the members in the giving of Bible studies, simple treatments to the sick, and also in the circulation of our literature and tracts. The clubs of our missionary magazine, *El Atalaya*, have been taken by the missionary societies of the church, and all this has contributed greatly to the good missionary spirit which we see among our people.

We have passed our goal of 50 per cent of the members of the church becoming reporting members. We have tried to put in practice the motto of the General Conference: "Let each member work and persevere."

The department of home missionary work has done a great work in the Harvest Ingathering campaign and in the Big Week effort. Through these efforts thousands of pesos have been obtained for foreign missions and also for the construction of the new publishing house in Florida. The Big Week in the four years it has operated has resulted in the sum of 17,648.96 pesos.

### Medical Missionary Work

Our medical missionary work in the Austral Union has been largely limited to the work and influence of our River Plate Sanitarium, where nurses are trained. As these young people go out prepared to do medical mission-

ary work, they find many opportunities to give the message to a class of people that we could not reach in any other way. After graduating from the nurses' course, many of these young people take the state examinations, and become recognized nurses. Their influence is a benefit to the country. Dr. Carlos Westphal, our medical secretary, has not been able to leave the sanitarium, but his lectures in the annual conferences and other public meetings have brought many good results.

We are trying to plan for the establishment of the medical work in other centers of our field. In many places we have nurses who are engaged in the work, and they let the light of our medical missionary work shine. They find many persons who are anxious to know more of our work and to meet with those in whom they have confidence. This opens the way for missionary work of the highest order.

Our sanitarium needs better equipment in order to do more efficient work. We have urgent need of a better X-ray and other equipment for electrical treatments. We also need a new engine and boiler for the power house. This means a heavy financial investment. We urge that these necessities be provided as soon as possible, in order that the institution may be placed in a more advantageous situation.

Dr. Herman is working faithfully to revalidate his diploma in Buenos Aires. His heart is in this work, and he is putting forth efforts to finish this course in order to unite with us in the strengthening of the work which will exercise much influence in reaching the better class of people in the great cities.

### The River Plate Junior College

A year ago the board of directors of the college met for the purpose of studying the question of increasing the course of study, and as the needs of the field were presented, it was thought best to raise the course of study to that of a junior college, and this year we are trying to operate it as such. We are in need of more teachers to strengthen the work, and are hoping to receive this help soon. The administration building is too small, and we shall soon be obliged to provide a more appropriate building. The chapel is altogether too small for the needs of the institution. The number of matriculated students greatly exceeds the facilities we have for caring for them as we should. One of our great needs is laboratory equipment for the teaching of the sciences. Something definite should be done for this department of the college. We shall be obliged to enlarge the boys' home another year, because this year it is more than full.

After all these urgent needs have been supplied, we shall find it much more economical to maintain a good missionary college in our own field,

where workers can be prepared, than to bring workers from other fields, who would have to spend much time in learning a strange language. Prof. J. S. Marshall and his faculty have worked faithfully to improve the intellectual and spiritual features of the new college, and this exerts an influence in the experience of the young people who go out during the vacation to earn their scholarships. They are spiritually inclined, and exercise a good influence in behalf of our work in the fields where they work.

The River Plate Junior College has recently come to the attention of the government officials, and they have been profoundly impressed. The Minister of Agriculture was so favorably impressed with the work of our college, that he offered machinery, trees, and seeds as a contribution from the national government. The Lord is in this work, and we feel grateful to Him for the help which He gives in going before us.

#### Churches and Evangelists

As we look over our great field, we see many urgent needs. As soon as we begin the evangelization of the cities, we are at once confronted with the lack of church buildings for our members. The renting of halls for our Sabbath meetings is a grave problem in our large centers. Many times meetings cannot be held during the week in a rented hall, and it is almost impossible for our brethren to meet in private homes. Thus our members lose much spiritual help that they could obtain if they had a suitable meeting place. We are making some progress in this respect, but the needs are still very pressing.

Another crying need is that of more evangelists of experience to enter the large cities. We also need directors in several conferences and missions that have been for some time without leaders. The union and local fields need offices and more suitable homes for their workers, in order to avoid paying exorbitant rents. We also

need a greater vision to see what should be done at the right time and sufficient courage to do it, and also a more intense working of divine grace in our hearts, to the end that we may be channels through which the light and blessing of God may flow to perishing souls around it, for whom Christ died.

#### Conclusion

In conclusion, I do not wish to forget the generous help that the Austral Union has received from the General Conference in the form of men and means. We are conscious of the fact that these brethren, who are overburdened with the many calls that come from all parts of the world, cannot do more, so we accept with gratitude their good will, and we shall put forth a strong effort to reach the place as soon as possible where we shall be able to go forward without receiving so much help. This is the goal of every field in this union. This is possible if we can increase the number of members and these all receive the baptism of the Holy Spirit.

We also wish to add that we have received the sympathy and valuable help of our brethren of the division who have frequently met with us in our councils when we have had very difficult problems to consider. We also feel grateful for the self-sacrificing efforts that our brethren in this field have made. It would be hard to find a more loyal group of workers than those in this field. They have taken part courageously in the different branches of the work, and this has contributed to the uplift in the different departments.

The spiritual help which we have received here during the ministerial institute has been very profitable and much appreciated. The help of our leading brethren has been a great stimulus to our workers. We are grateful for the visits of Elders Town, MacGuire, and Guthrie, who have been among us as counselors and teachers of spiritual things. I hope

that the results already obtained may bear fruit in our lives. We see before us much to be accomplished, and without doubt shall have a grave conflict with the enemy of our work, in order to take this great field for Christ; but with the armor on and with power-filled and self-sacrificing lives, we shall triumph with the message that will bring the end of the strife.

ROSCOE T. BAER.

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#### MISSIONARY VOLUNTEER SUMMARY

We take pleasure in presenting this annual world report of the Missionary Volunteer Department. Each division of the world field comes in with a good representation of the activities of their youth. Our plan of organized missionary effort by the young people seems to meet the needs of the Adventist youth in every land.

Each sum in this report represents so many units of activity, and each act represents the voluntary response to the work of the Holy Spirit. Is not this the prophecy of Joel 2:28 in process of fulfilment? We do rejoice in the progress which we note in the lower line of figures, showing in most of the items a substantial increase over 1923. May God bless this ministry of our youth.

MISSIONARY VOLUNTEER DEPT.

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#### HEALED TO SERVE

It is written of Peter's wife's mother that when she had been healed, she arose and ministered to Jesus and His disciples. We have just had an interesting letter from one of our Fireside students, in which she relates an experience that has meant much to her, and may be a source of encouragement to others.

Some years ago, while in frail health, this sister had her heart drawn out to pray for healing. She says, "I promised the Lord that if He

### Summary of General Conference Missionary Volunteer Work for Year Ending Dec. 31, 1924

Division	Number Societies	Total Membership	Number Reporting Members	Total Number Conversions	Missionary Visits	Bible Readings or Gospel Meetings Held	Hours of Christian Help Work	Treatments Given	Articles of Clothing Given	Subscriptions Taken	Periodicals Distributed	Books Distributed	Tracts Distributed	Missionary Letters Written	Replies Received
North America	1107	23289	11425	2664	120676	26694	254422	19485	56692	14620	1215508	91486	422725	54118	22199
European	652	10689	4290	630	67268	90609	11060	3192	141	2830	690029	14488	67081	14765	7552
Far Eastern	111	3644	1408	398	16481	18095	16563	2889	2116	1175	58941	10046	75534	6095	3739
Southern Asia	18	630	176	35	6903	2172	3046	1020	307	52	10973	1333	29748	1215	750
South American	82	1892	785	224	11871	8090	6920	4215	1581	2786	43470	4122	50820	3301	1468
African	28	589	306	8	2491	495	8571	1116	910	88	31738	1194	8794	1421	307
Australasian	178	4170	3248	238	47743	4589	77613	2789	729	704	303114	7406	104947	9687	5496
Inter-American	13	2419	1227	292	45547	19762	57870	5220	2556	1094	28488	8877	50695	7064	5229
Totals	2304	47822	22865	4489	318480	170506	486065	39876	65032	23849	2382254	138899	810294	97661	46710
Increase over 1923	335	12890	7249	569	64590	57673	15196	1894	----	----	689803	10803	----	1099	4275

In addition to these items, it is interesting to note that \$160,458.45 was provided for foreign missions, and \$13,591.47 for home missions by the Missionary Volunteers in 1924.

would raise me up and make me strong and well again, all the rest of my life should be devoted to His cause." The prayer was graciously answered, and vigorous health took the place of sickness, and so continued for a time: "as long as I was working for Him, I was well."

Later, conditions were changed, secular duties pressed heavily, and this sister, like many other busy Marthas, occupied herself almost exclusively with her secular duties. The result was a return of the old sickness, and along with it a feeling of discouragement. Our sister has now renewed her dedication to the Master's work, and in answer to believing prayer has been raised up to health once more.

She is pushing forward with her Fireside course in the making and giving of Bible readings, and expects shortly to take the correspondence course in practical nursing, in order that she may be able to minister more intelligently to the needs of her fellow men. She writes that she has learned her lesson, and hopes never again to be so occupied with household duties that she cannot find some time to work for sinners.

Are there not others who need to learn the same lesson? The health God mercifully bestows on us is not to be used selfishly, but it is to reach out in beneficent ministry to those who need the knowledge of a living Saviour. Why should not all fathers and mothers be receiving a thorough training in the care of the sick, and in the making and giving of Bible readings? The evenings are getting longer, and the need of workers is also growing. Who is willing to study earnestly and faithfully in order to become a workman that needeth not to be ashamed?

The Fireside Correspondence School, of Takoma Park, Washington, D. C., is conducted by the General Conference Educational Department for the express purpose of lending a helping hand to all willing students. Our school carries on its work all through the year. Our students are having many glorious experiences both in adding to their knowledge of the truth and in sharing that knowledge with others. There is room for many more. Who will respond? M. E. OLSEN.

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### HONOLULU CHURCH

SABBATH, July 25, was a good day for the Honolulu church. The occasion was the launching of the Harvest Ingathering campaign. Elder L. L. Hutchinson led out in a stirring missionary sermon based on Revelation 14. He stated that it would not be long before all calls for money and workers would cease.

We then proceeded to set our church goal for the Harvest Ingathering work. This was determined by differ-

ent goals set by individuals. Within a very few minutes these amounts totaled \$4,000.

Last year we raised in all the islands \$10,000. The same spirit of zeal and earnestness is manifest this year as in the past, and with the blessing of the Lord, Hawaii will endeavor to do its part in assisting to reach the world goal.

Elder Hutchinson stated that the Hawaiian mission board was planning definitely on placing a worker on Maui and one on Kauai this year. These islands are two of the largest and most important of the group.

R. J. McKEAGUE.

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### GLEANINGS FROM THE FIELD

As a result of a tent-meeting in Mystic, Iowa, twenty persons have expressed their determination to accept the truth.

TWENTY-FIVE were recently baptized by Elder C. S. Joyce in the La Crosse district, Wisconsin. This makes forty-three that have been baptized since the last camp-meeting, while forty-seven have been added to the Eau Claire, La Crosse, and Hylandale churches.

## Appointments and Notices

### CAMP-MEETINGS FOR 1925

#### Pacific Union

Arizona, Phoenix ----- Sept. 4-12

#### Southeastern Union

Florida, ----- Oct. 29-Nov. 8

#### Colored

Florida, Orlando ----- Oct. 29-Nov. 8

#### Eastern Canadian Union

Maritime, Halifax, Nova Scotia, Sept. 22-27  
Newfoundland ----- Sept.

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### LITERATURE WANTED

J. H. Klomph, Duncan, Oklahoma, desires a continuous supply of literature for a reading rack.

G. W. Smith, McCallsburg, Iowa, desires a continuous supply of Signs of the Times, Watchman, and Present Truth.

Harold Pearsall, Box 67, Brooks, Alberta, Canada, desires back numbers of the Review and Youth's Instructor, beginning with May, 1924, of the Watchman from November, 1924, and of the Signs from October, 1924.

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### REQUESTS FOR PRAYER

A sister in Texas requests prayer for her cousin that she may be restored to health and may be led to accept the truth.

A brother in California requests prayer for his brother, who was reared in the truth, but who has left it and is living a sinful life, that he may return to Christ before it is too late.

A sister in Virginia requests prayer for her mother, who is quite deaf and can walk very little, that her health may be improved and that she may be able to hear and walk better.

A sister in Michigan requests prayers for herself, her husband, and two sons, that they may be truly converted to the truth, and for one son that God may help him to overcome his taste for strong drink.

A sister in Michigan requests prayer for her husband and two sons, that they may be converted; for a daughter, that she may

be healed from an illness; and that they may obtain money to send their children to church school. She also desires prayer for herself, that she may have a Christian spirit and live a consistent Christian life before her loved ones and friends.

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### ADDRESS WANTED

Mrs. S. A. Thompson, Westerdale, Alberta, Canada, desires to know the address of Mrs. E. V. Hilliard.

## OBITUARIES

### MRS. MARY N. WALLER

Mrs. Mary N. Wilcox-Waller was born in Rensselaer, Jasper Co., Ind., Feb. 19, 1851; and died in Glendale, Calif., July 15, 1925. In 1867 she was united in marriage with Thomas D. Waller, in Victory, Wis., and in 1870 they accepted present truth under the labors of Elder I. Sanborn, and became charter members of the Seventh-day Adventist church at Victory. Shortly afterward they entered the work of the message, and labored untiringly for its advancement as long as health permitted, in the Bible work and the ministry. In 1887 they came to California, settling in Fresno. On May 12, 1917, at the home of their daughter, Mrs. E. W. Alsberge, at St. Helena, they celebrated the fiftieth anniversary of their marriage, and the following year Brother Waller was laid away to rest. Sister Waller has lived with Dr. and Mrs. Alsberge in Glendale for the last five years, where Sister Waller's earnest Christian life has been an inspiration to many of the members of the Glendale church. Rarely during this time did she fail to occupy her accustomed place in the house of God, and not an opportunity to testify to His saving grace did she allow to pass unimproved. On May 10 of this year she finished reading her Bible through for the eleventh time. Truly a mother in Israel has fallen asleep, and we are sure she rests in hope. She is survived by one daughter, Mrs. Edward W. Alsberge, of Glendale, and one son, Ernest H. Waller, of Santa Cruz, Calif., several grandchildren, and other relatives. Funeral services were conducted by Elders E. W. Farnsworth, F. W. Paap, and the writer, and she was laid to rest beside her husband in St. Helena. R. W. Parmelee.

### ELIZABETH CROSS-CLARK

Elizabeth Cross-Clark was born at Potton, Quebec, June 18, 1847; and died in Takoma Park, July 17, 1925. Her father, John Howlett, was of English descent, born at Watford, England, and came to America in 1834, settling in Quebec. When William Miller began this work in northern Vermont, John Howlett espoused the cause of the advent movement. Being formerly a Methodist minister, he entered heartily upon the work of the new movement, and gave freely of his means and devoted his time to its proclamation. Later, when the Sabbath message was brought to his home by Elder Stephen Pierce, he readily accepted its testing truth, and began keeping it the following Sabbath. This was when his daughter Elizabeth was only a small child; so she was reared under the influence and teachings of this message, and continued steadfast in full harmony and close connection therewith, for a period of over seventy years.

In 1865 Miss Howlett was married to Merrill N. Cross, with whom she lived and labored until his death in South Lancaster, Mass., thirteen years ago. Their four children are now living. She and her husband devoted themselves untiringly, in the days of their strength and vigor, to this cause in the early days of its struggle in the State of Vermont. Many a worker in this message in those days was cared for at their home, and helped on his way to carry the light to others. They were also able to give liberally in a financial way in establishing institutions in Battle Creek, Mich., to which place, on account of failing health, they removed in 1878.

Elizabeth Cross and Mary Andrews, daughter of Elder J. N. Andrews, were the first patients in the new institution in Bat-

tle Creek, which later developed into the Battle Creek Sanitarium.

Brother and Sister Cross remained in Battle Creek, bearing their share of burdens incident to that time and place, until 1901, when they removed to South Lancaster, Mass., where Brother Cross was connected with the academy as teacher until his death in 1912.

Dec. 4, 1917, Elizabeth Cross was married to Seymour Clark, who died nearly two years ago.

The sickness which culminated in her death began early in April. She had many precious seasons of seeking the Lord, and felt the presence of His power and sustaining grace, being fully resigned to His will. Thus ended the life of one who for over a span of seventy years stood loyally for her Master, ready always to do His bidding, and gladly at life's close laying down the burden at His call. After brief services in Takoma Park, the body was taken to South Lancaster, Mass., for final services and interment.

O. Montgomery.

#### MRS. ELEANOR HOLSER SAXBY

Eleanor Holser Saxby was born near St. Albans, Maine, June 12, 1855. Two years later her parents, Randall and Sarah M. Steward, moved to Iowa. Here Eleanor grew to womanhood, receiving her education in the public schools, in which she became a teacher and continued for four years.

It was in the year 1876 that Elder T. M. Steward, a brother of Eleanor's father, made the family a visit in Iowa, and used the occasion to place before them the three-fold message of Revelation 14. As a result of this missionary endeavor, the entire family embraced the message and have remained staunch and loyal these many years. What a testimony to personal soul-winning effort and the value of hand-picked fruit!

Being isolated from others of like faith, the family in 1878 moved to Battle Creek,

Elder Holser. By his untimely death in 1901 Sister Holser, with her two daughters, was left to toil on. She was soon called to act as preceptress of Emmanuel Missionary College, where she continued to serve for three years, when recalled to Switzerland to be matron of the Gland Sanitarium.

Owing to the failing health of her daughter Olive, she deemed it necessary once more to return to the homeland. Again death robbed her of a precious member of her family.

After the death of Olive in 1908, Sister Holser connected with the St. Helena Sanitarium as assistant to that noble veteran worker in our cause, Sister William Ings. Later she became matron, and remained with the sanitarium until a few months ago, when serious illness compelled her to discontinue work.

In 1913 she was united in marriage to Elder Willard H. Saxby. This union was broken by the death of Elder Saxby in 1921.

When Sister Saxby was obliged to retire from active work, she decided to come to her daughter, Sister E. C. Wood, of Takoma Park, to spend the closing days of her life on earth. She knew the serious nature of her illness, and understood that only the Great Physician could heal her. She was calmly and beautifully resigned to her Master's will. She talked of her departure freely to her intimate friends, and made personal requests and arrangements regarding matters of special interest.

Thus closes the noble life and valued labors of another of the Lord's dear saints. Of her it can truly be said, "She hath done what she could." We think of her, from the earliest days of our acquaintance until the close, as pouring out her life for others. She was a tireless worker in this message. But by giving her life she saved it for eternity, and now she awaits the coming of the Life-giver, when she will awake in His likeness.

A. G. Daniells.

#### A. R. STARR

Ard R. Starr was born in Minnesota in 1865. He united with the Seventh-day Adventist Church while only a boy. He was a friend of the cause when friends were few, and remained a faithful member until his death, which occurred Aug. 3, 1925. He attended the Battle Creek College for several years, and will be well remembered by many of the old members of the faculty. In 1889 he was married to Miss Lillian Devereaux, and with her he again went to Battle Creek, where they both finished the Missionary Nurses' Course.

After working in the Detroit branch of the Battle Creek Sanitarium, in the health food department, for several years, Brother and Sister Starr came to Yakima, Wash., and started the Yakima Sanitarium, located at Stanley Park. While the sanitarium prospered for several years, Sister Starr's health gave way, and they were forced to discontinue the work. Brother and Sister Starr were interested in home missionary as well as medical missionary work. They began caring for orphan children. Eight, in all, have been cared for wholly or in part. Two of these were adopted by Brother and Sister Starr, as their own children, the younger of whom died Aug. 20, 1923. The remaining adopted son survives, and is a faithful member of the Seventh-day Adventist Church.

Brother Starr leaves to mourn his faithful wife, one adopted son, four brothers, and a large number of friends. He sleeps awaiting the call of the One who was the chief object of his life. \* \* \*

#### ELDER JOHN W. NORWOOD

John W. Norwood was born at Bedford, Iowa, in November, 1874, and at the age of three years, with his parents, moved to Kansas; thence to Arkansas at thirteen years of age. He was born and brought up by Seventh-day Adventist parents, and was converted and joined the Seventh-day Adventist Church when a boy. Early in life he went to Union College to acquire an education and training for the work of the gospel ministry. He was united in marriage to Eufaula Harkrider in 1897, to which union were born three children, Bernice (now deceased), George Edwin, and William Fred, the widow and sons surviving.

Brother Norwood entered the ministry as a licentiate at the age of twenty, in the

State of Arkansas, where he labored four years, then moved to the Kansas Conference, where he labored seven years, and was ordained while there in 1901. He labored a short time with the church in St. Louis, and then went to the Colorado Conference. From here he was called to the presidency of the Arkansas Conference, where he served four years. He later served in like



Elder John W. Norwood

official capacity in the Tennessee River, Idaho, and Western Oregon Conferences. While laboring in the latter conference, carrying heavy responsibilities, his health failed, and he was obliged to retire from public work. He passed peacefully away the morning of August 8, at his home in Portland, Ore.

Elder Norwood knew that his sins were forgiven, and that the perfection of Christ was accounted to him. The funeral was conducted at the Central church, which was crowded almost to its capacity. He leaves to mourn their loss besides the widow and sons, a father, brother, and sister. He rests. Words of comfort were spoken by the writer, assisted by Elders I. J. Woodman, J. T. Jacobs, and J. L. McConaughy.

H. W. Cottrell.

## The Advent Review and Sabbath Herald

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

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Mrs. Eleanor Holser Saxby

Mich., for school, sanitarium, and church privileges. Here the entire family became members of the church.

Besides Eleanor, the family included Dr. Anna H. Platt, for many years a physician in the Battle Creek Sanitarium, now at Angwin, California; Mrs. Ulyssa Merrell, of Washington; Dr. Maria H. Edwards, who died in California in 1910; and Mrs. Effie W. Field, for some years a missionary to Japan, now in Ooltewah, Tenn.

On Feb. 6, 1883, Eleanor was married to Henry Philip Holser, a licensed minister who was at the time laboring with Elder A. G. Daniells in Iowa. They immediately joined Elder and Mrs. Daniells, with whom they continued in close association and labor for more than a year.

When her husband was called to Switzerland in 1887, Sister Holser accompanied him, and during the seventeen years of their residence in that foreign field she took a very active part in the advancement of the cause.

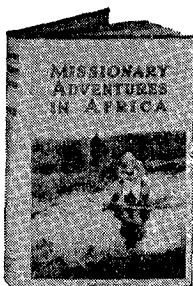
In 1900, with much sorrow to their own hearts and great loss to the cause in Europe, they were obliged to return to the homeland on account of the failing health of

# Missionary Volunteer

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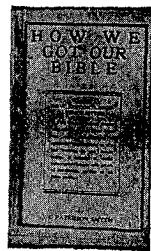
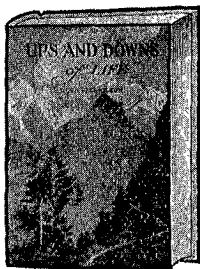
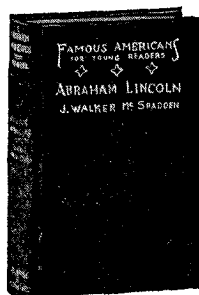
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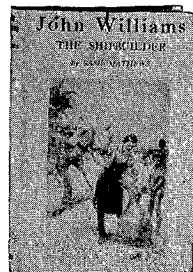
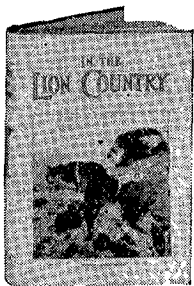
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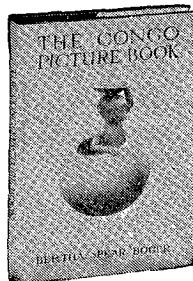
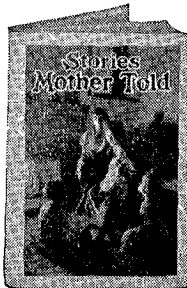
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This paper does not pay for articles, and because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles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

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

ARTHUR HANHARDT, of Walla Walla College, having accepted the position of English teacher in the Neandertal school, Germany, sailed from New York for Europe on the S. S. "Volendam," August 29.

\* \*

ELDER O. MONTGOMERY sailed from Los Angeles, August 15, for Australia. He will spend about six months visiting in the Australasian field, and assisting in their general meetings, returning to America a little time before the General Conference session.

\* \*

As previously announced, the editor of the REVIEW is attending camp-meetings in the Pacific Union Conference. A letter to the office from Glendale, Calif., dated August 25, contains the following cheering item:

"We are here now in an educational convention. The camp-meeting begins Thursday. It will probably be the largest camp-meeting we have ever held. The big tent is 150 x 250, and it is estimated that from five to ten thousand people will attend. Six hundred family tents are pitched. We have had excellent meetings, and it seems good to meet so many Review readers."

\* \*

UNDER date of August 17, Elder L. R. Conradi writes from Hamburg:

"Tomorrow I shall leave for the Far East via Siberia, expecting to stop at Moscow and Harbin, and reach Shanghai about September 10, in time for the general meeting."

The work in Russia has made truly wonderful progress in the midst of great difficulties. Until recently not a sheet of our literature was obtainable in Russia. The work had to be done without the aid of the silent preacher. It is only within recent months that this situation has been changed by the issuing of a paper,

and the reappearance of our literature meant so much to the believers that it is said they wept for joy over the first copies. The Russian believers have also felt keenly their isolation from their brethren in other lands. It is encouraging to know that this situation is gradually improving, and that such a trip as Elder Conradi's can now draw the fields closer together.

\* \*

### LOSS OF A VETERAN WORKER

THE following cable from Hamburg, Germany, brings word that the cause has lost a veteran worker:

"Late manager Hartkop died on a journey to Budapest, August 26. Further information by post."

For many years, since its founding, Brother H. Hartkop was manager of the Hamburg Publishing House, and a counselor in all the affairs of our work in Europe. He has been identified with the growth of the multiplying interests there, and by the blessing of God has contributed much to this growth by his labors and devotion. With increasing age and increasing duties, he was released from the publishing house management a year or two ago, and has since had charge of the work of the legal association and the general business interests connected with the Hamburg institutions and their branches. It was doubtless while on a visit to the branch publishing house in Budapest, that our brother was stricken down. The sympathy of all, we know, will be with the family and with our brethren in Europe.

W. A. SPICER.

\* \*

### SANG THEIR WAY OUT OF PRISON

WE are meeting active opposition in one of the European countries where our Big Week fund has helped us publish several books and develop a group of colporteurs. Brother E. Kotz, division home missionary secretary, sends in the following experience of two of these colporteurs, which recalls the days of Paul and Silas:

"Two of our members went into a village to sell literature. The priests saw them, and immediately informed the police that these men were communists, and should be arrested at once; so they were cast into a damp prison cell. While some people are always anxious and thinking what effect this or that may have upon their precious health, these brethren began to pray and sing the songs of Zion.

"It so happened that some educated people passed by the prison, and were astonished to hear songs of praise and prayer issuing from the prison window, instead of the blasphemies and curses which they were wont to hear. So they went to the chief of police to make inquiries, and were informed that these men were communists; whereupon the gentlemen in question strongly protested, stating that dangerous communists were not in the habit of singing hymns and praying, and insisted that they be set free. This the chief of police at length con-

sented to do, knowing himself that it was simply the intrigue of the priests that had caused their imprisonment. The gentlemen then invited our brethren to a splendid supper and a good, clean, comfortable bed for the night. The next morning they left, feeling very much encouraged and full of joy in the Master's service."

It is good to know that in the land from which this experience comes a depository for our growing publishing work is being erected from Big Week funds.

H. H. HALL.

\* \*

### THE SPIRIT SPEAKING TO HEARTS

THE following experience is told by one of Ohio's evangelistic colporteurs:

"Wednesday I went out into the country, and had a hard day, but it ended well. There is always sunshine after the storm. It was late when I found a place to stay. The lady said she never kept strangers overnight, but at the same time she said, 'I do not want to turn you away if you are worthy.' I told her that I did not want her to keep me unless she felt satisfied in her own heart that I was worthy. Now it was my business to cause her to believe that I was worthy, so I explained the book to her and her husband, told them many of my experiences, and read from the Bible; and as I told them what the Lord had done for me, tears trickled down their cheeks, and they both said, 'You can stay with us.'

"The next morning the lady asked me, 'Do you know why I did not turn you away last night?' I answered that I didn't, and she tried to swallow a lump in her throat as she said, 'This text came boldly before me, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."' How could I help but think of that wonderful promise, 'Lo, I am with you always,' and with renewed courage I started out at 6:30 A. M. with a light heart."

\* \*

### PROGRESS IN CHINA

FROM Brother C. C. Crisler, secretary of the Far Eastern Division, comes this word, reporting a recent visit to western Chekiang:

"For a week during this trip we have been in territory visited only once before by foreigners. Five years ago, two surveyors passed through these valleys afoot; they were the first foreigners seen here, and they were passers-by. Now when we enter we find some ready for baptism.

"We have been treated very kindly wherever we have gone. Chinese people are a good people. They have good hearts. On this trip forty-nine have been baptized already, with two places yet to visit. We are now in a rowboat, and have set up our office in the usual fashion."

Here is another instance of a heretofore unentered field having candidates ready for baptism. Only once before had foreigners ever been in the country, and they were surveyors just passing through. But the message keeps reaching on ahead of the worker. When the worker follows, he finds converts. Surely God is leading us onward.

B. E. BENNETT.