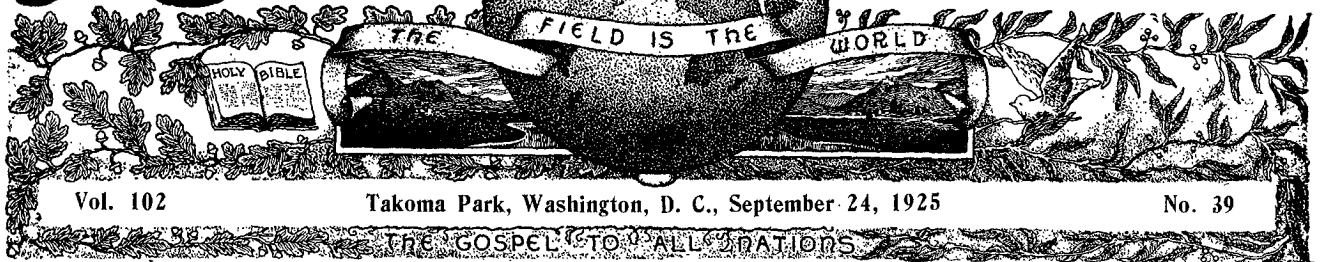


The Advent Review and Sabbath Herald



Vol. 102

Takoma Park, Washington, D. C., September 24, 1925

No. 39

THE GOSPEL TO ALL NATIONS

I Love His Name

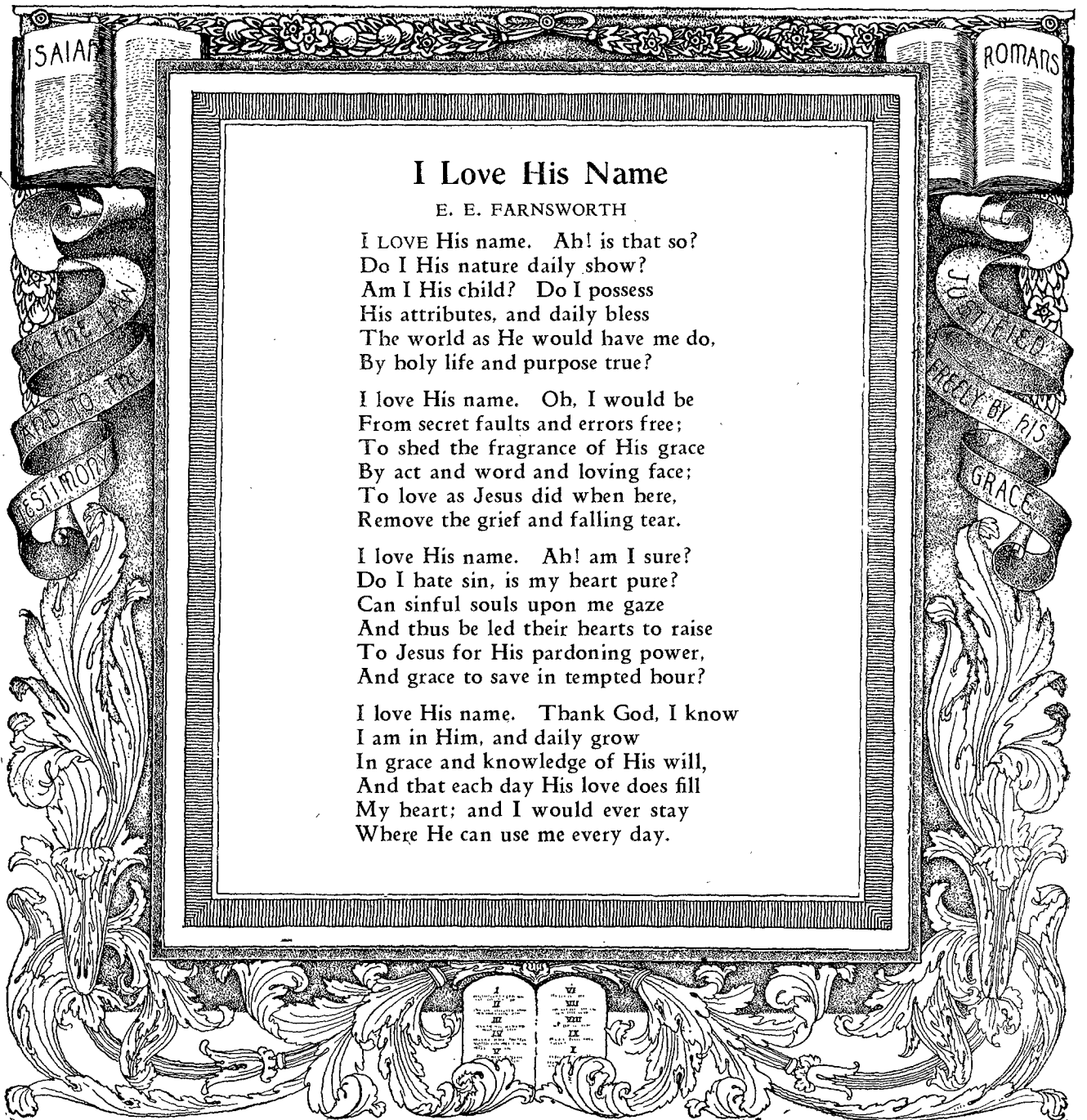
E. E. FARNSWORTH

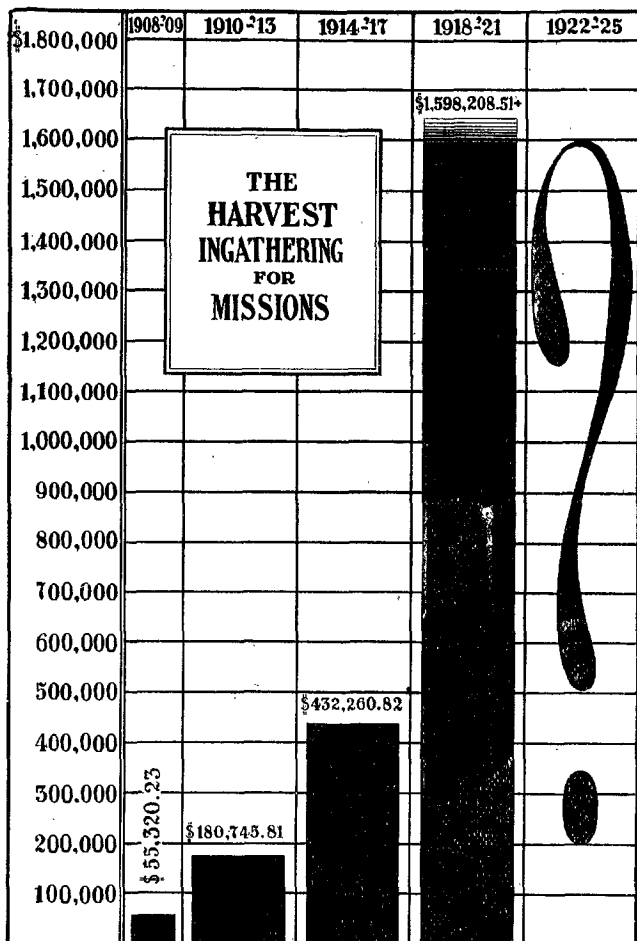
I LOVE His name. Ah! is that so?
Do I His nature daily show?
Am I His child? Do I possess
His attributes, and daily bless
The world as He would have me do,
By holy life and purpose true?

I love His name. Oh, I would be
From secret faults and errors free;
To shed the fragrance of His grace
By act and word and loving face;
To love as Jesus did when here,
Remove the grief and falling tear.

I love His name. Ah! am I sure?
Do I hate sin, is my heart pure?
Can sinful souls upon me gaze
And thus be led their hearts to raise
To Jesus for His pardoning power,
And grace to save in tempted hour?

I love His name. Thank God, I know
I am in Him, and daily grow
In grace and knowledge of His will,
And that each day His love does fill
My heart; and I would ever stay
Where He can use me every day.





An Inspired Plan

J. J. STRAHLE

THE fullest success of any plan does not necessarily indicate that prosperity has come because of God's blessing. The fruits of success that bear the impress of divine approval are decisive. Thus it is in the case of our Harvest Ingathering plan, which is an outgrowth of our world-wide endeavor to provide funds for extending our foreign mission work. It is increasingly successful year by year, and has grown to be one of the chief agencies we have for sustaining our foreign mission enterprise.

The fruits of the Ingathering have demonstrated again and again that it is an inspired plan. Outstanding evidence is seen in the many hundreds of people who rejoice in the truth,—people who received their first knowledge of our work and message through the visit of some faithful Ingathering worker. Through the circulation of millions of Harvest Ingathering papers the public has gained a general understanding of our mission program. This, in turn, has greatly lessened prejudice in all parts of the world. The mission program has been aided to a great extent by the millions of dollars provided through this annual campaign, and many thousands of our church members who have become successful soul-winners learned their first lesson in missionary work during a Harvest Ingathering campaign.

The pen of Sister E. G. White wrote unhesitatingly in approval of this work. In 1914 she said:

"In the providence of God, those who are bearing the burden of His work have been endeavoring to put new life into old methods of labor, and also to invent new plans and new methods of awakening the interest of church members in a united effort to reach the world. One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places, during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission

treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified."—From MS. dated June 5, 1914.

The call to Harvest Ingathering service is again sounding in the ears of every believer, calling to another sacrifice of time and strength, that the message may reach the homes of unsaved millions. Surely the members of the church will respond to this call "as one man," and a little while from now be among those who will respond to the final call, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

* * *

Among the Afflicted in India

ILLUSTRATING the common need of the people in India for the services of the medical missionary because of the lack of trained physicians and nurses to minister to them, is the following excerpt from a recent letter written by Mrs. A. E. Clark, of Mussoorie:

"I must tell you about the trip Mrs. A. J. Olson, Mrs. G. E. Jones, and I took this last week-end. We went down to see Brother and Sister E. R. Reynolds, missionaries working sixty miles from here, on the plains. We walked down the hill, eight miles, instead of riding in a dandy (a hammock carried by four men), and then we took a motor seven miles, and the train the rest of the way. We left Friday, and reached there at 2 A. M. Sabbath morning. This was the only time we could go.

"Sabbath afternoon at five, when it was a bit cooler, we went out into the villages to help the people. We treated twenty-five or thirty sick people, some of whom were in a terrible condition. First a little service was held, and the people were told about the love of God and the importance of our keeping His commandments. Then they brought their sick to us. I thought there would be no end. They provided two beds for us; and there by lantern light Mr. Reynolds and I examined the sick. It was quite warm, and two little boys stood behind us fanning us. When we were through here, we rode out in a cow cart to two other villages about two miles away.

"Poor people, they have no one to help them, for there are no doctors. One afflicted man came to the dispensary Sabbath morning with an infected leg that was rotten to the bone, and we did what we could for him. He had been injured twenty days before, and all they had done for him was to put cow manure and leaves on the sore. It was in a very filthy condition. We took off the skin that was hanging with half an inch of pus clinging to it, and cleansed and bandaged the leg. Mr. Reynolds is to write to us how the man gets along. Surely there is very great need for medical missionary work on the plains."

* * *

Persecuted for Christ's Sake

L. G. MOOKERJEE

DHOIRJYA (Patience) is our Bible worker in Gopalganj, East Bengal. She also teaches the girls who attend our day school. Her son Santosh (Satisfaction) is one of our schoolboys.

About six years ago, Dhoirjya received such inhuman treatment from her wicked husband on account of her devotion to the truth, that one night she ran away and took shelter in our mission. While she was living with her husband in Chourkhuli village, about twenty miles from our mission, my wife and I visited this village during the Week of Prayer season. On the last day of our services, when the annual offering was to be taken, Sister Dhoirjya came to the chapel with her small cane stool, which was valued at about thirty-two cents, and gave it as her annual offering, her husband not allowing her money as a gift to missions.

This is only one of a number of similar cases we have at the present time in East Bengal.

Faridpur, Bengal.

The Advent Review And Sabbath Herald

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

VOL. 102

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 24, 1925

No. 39

One Look at Europe

W. A. SPICER

SOMEHOW, as I listened to the workers at the Hamburg European Division Council, in July, the words of 2 Corinthians 2: 14, in the Revised Version, kept sounding in my ears: "Thanks be unto God, which always leadeth us in triumph in Christ."

It is conflict all the time, but victory. The power of this blessed truth wins out.

Elder P. P. Paulini was there from Rumania, and, O, joyful news! he tells that at last freedom has come in Rumania. The government has formally recognized the right of Seventh-day Adventists to go forward with their work and worship! It means that 6,000 believers are free from the constant threat of persecution for living the truth and promoting the message of the Word.

While the Rumanian believers come out into the light of religious liberty, over in Jugo-Slavia they go into the shadows of repressive intolerance. That new government has decided to deny us the rights of religious worship. No public meetings can be held. "But we have so much to do," Elder A. Mocnik told us, "that we have no time to be sad." The believers are working in small groups.

Old Montenegro is included in Jugo-Slavia. We had never had a work there, but a brother from Belgrad moved to Montenegro and bought land, so as to help plant the seeds of truth. The fruitage of souls has begun, and believers were recently baptized at the midnight hour, singing softly, "Gott ist die Liebe" (God is love), in that secluded place of our beginning in Montenegro. Thus another first record has been made, another country taken off our unentered list.

It is hard to keep pace with the message these times. On my way to South Africa a few months ago, I think I wrote a note for the REVIEW, listing Morocco, in Africa, as a country untouched. Now, at the Hamburg Council rises Elder S. Badaut, of the Latin Union, and tells of a sister from Algeria, Africa, recently moved to Morocco. She had won three to the truth, and these were baptized by Elder A. Meyers, of Algeria, on a recent visit, and a company of ten was organized in Sabbath school and Missionary Volunteer work. So this land comes off our diminishing unentered list.

Our mission funds are short. We have to hold back at every post. Yet the Lord's own hand here plants the standard in two new countries. It is His signal to His people to come on! Work for the mission funds, brethren. Pray for the mission funds. We cannot draw back, can we, when the Lord Himself so moves the lines forward?

Figures from two fields must cheer all hearts. "We have three times as many members in Russia,"

said Elder L. H. Christian, "as we had when the Great War began!"

"We have three times as many in Rumania," he continued, "as we had when the Great War ended."

Rejoice with our believers in Europe, brethren! With conditions favorable or unfavorable, there is One who has set His hand to the work, and He "always leadeth us in triumph" as we follow the lead. Our brethren in Europe are with us, heart and soul, to press on with the winning of converts to this blessed truth of God.

As visiting workers at this meeting were Elder F. H. Robbins, of the Columbia Union, whose work in their many conferences has been warmly appreciated by the brethren; Elders J. A. Stevens and H. T. Elliott, of the General Conference departments; while Elder J. W. Mace and I ran in on our way back from Africa.

* * *

Finishing the Work

"Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work." John 4: 34.

A characteristic remark of the Master during His earthly ministry was that He came not to do His own will, but the will of the Father who sent Him. He came into this world, not to represent Himself, but the character of God. He came as the ambassador of heaven. Our text declares that His meat was to do the will of Him that sent Him, and to finish His work. What was the will of the heavenly Father? This is plainly stated by the Lord Himself, as recorded in John 6: 40:

"This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

The will of the Father was for the salvation of the human family, and in seeking the salvation of His fellow men, Christ was doing the Father's will in finishing His work.

The work committed to us is the same as the work committed to the Lord. In His notable prayer as recorded in the seventeenth chapter of John, the Saviour says, "As Thou hast sent Me into the world, even so have I also sent them into the world." He came into the world to do the Father's will and to finish His work. He has placed us, His disciples, in the world for the accomplishment of the very same work, for the carrying on of the work which He Himself came to initiate and to establish.

To the church of Christ living in the closing days of earth's history, the finishing of God's work appeals with peculiar interest. Not alone spiritually, but prophetically and historically, so far as the history of this world is concerned, the work of God is to be finished in this generation. Indeed, the Master gives

as one of the signs of His coming the preaching of the gospel of the kingdom to every nation, kindred, tongue, and people. Matt. 24:14. In this triumph of the gospel message we may well rejoice, because we see in it not alone the accomplishment of His grand objective in the salvation of the human family, but a sign of the consummation of the Christian's hope, namely, the coming of our blessed Saviour.

But in considering this question of finishing the work we need to deal with it, not theoretically, but concretely, not alone as applied to the great world field, but as applied to our lives in their everyday environment. Where is the work of God to be finished before Christ comes?

The work of grace must be finished in our own hearts and lives.

We individually must know Christ for ourselves. We must know Him as a Saviour from sin, One who saves us from the sins of the past by justification through His own blood; One who saves us from the continued commission of sin through the power of His indwelling life. Sad it is that many professed Christians are strangers to this experience. They know Christ only in a theoretical manner, as a great historical character. They believe that He once lived on this earth, that He wrought miracles, that He died on the cross, that He arose from the dead, and ascended to heaven. And they believe that in doing this He became the Saviour of the human family.

But they fail to grasp this great truth as applied to themselves in their own individual life and experience. This truth must be realized in all its effectiveness and preciousness, by the one who is saved eternally in the kingdom of God.

Christ cannot save us throughout the eternal ages unless He saves us in this world, here, today, unless He saves us from our besetments. Not alone must He save us from sins which might be considered great in enormity and influence, but He must save us from those sins which affect the purity of the heart, from those habits and practices which constitute a part of our daily living.

We must obtain an experience of being in heart what we profess to be outwardly in our lives. There are too many religious hypocrites in the world. These may pass human muster, but they cannot pass the inscrutable judgment of the great God. We must live such lives of purity that we shall carry in our hearts the consciousness that we are as honest with ourselves as with our fellows, that we are what we profess to be. Only in this individual relationship to the Lord can we lead others to Him. Otherwise we shall be seeking to lead our fellow men over strange roads which we ourselves have never traveled.

The work of God must be finished in our own homes.

In the home relationship as well as in the individual relationship is the great test of religion. Here within the four walls of our own domiciles we act out our own natural selves. Family pride prevents our husbands, our wives, our parents, our children, from telling our neighbors what we are. The family secrets are safeguarded, but our families know what we are; and above all, God knows; and if we are not Christians in our homes, we are not Christians anywhere. A good question for us to put to ourselves frequently is whether our loved ones, who know us best, have confidence in our Christianity. Our neighbors, the members of the church, may believe that we are true and noble and pure, but do our families believe this?

We were impressed with this some time ago when we were asked to pray for a sick woman. In arranging for those to be present, she made request that her husband be among the number, for, she said, "I have faith in my husband's religion." That was a great compliment which this sister paid her husband. Do the members of our family have confidence in our religion? Are we seeking to finish the work of God in our own lives and in our own homes? Are the lives we are living in our homes commending to our relatives the religion which we profess? Small need to endeavor to enlist our relatives' interest in the truth for this day unless they see it exemplified in us. But if they can see in our lives a practical demonstration of that which we preach, it will make our message effective under God in the salvation of their souls.

The work of God must be finished in the church.

Heaven has associated us together in church relationship for a wise purpose. We are brought into close association with different natures, with men and women of varied temperaments and dispositions. We are to learn in the church to do team work, to bear burdens, to labor for others. There are many men and women who can work alone, they can follow their own independent ways; but in the church relationship they must learn the lesson of submission, to be subject to others, to give and take, to share in mutual responsibilities.

If saved in the kingdom of God, we shall be associated throughout eternity with some whom we have known in this world. This is a wonderful thought. The test of this eternal association is found in the association of time in this world. If I cannot learn to live in peace for a few short years with my brethren and sisters in this world, how can I hope to live in peace with them through the endless ages of eternity? Then, too, if I can carry with me the consciousness that with the men and women with whom I associate daily I may live through eternity, how it ennobles the association! It will serve to take cheapness out of our lives, it will help us to maintain our self-respect.

The work of God must be finished in our neighborhoods.

The Master declared to His disciples:

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

We must do the work in Jerusalem, in Judea, in Samaria, before we are prepared to go out as witnesses to earth's remotest bounds. A strange spirit possesses some who desire to be foreign missionaries before they have learned the lesson of being home missionaries.

We well remember a striking lesson of this which occurred several years ago. Our missionary ship "Pitcairn" was about to start on its second cruise to the islands of the Pacific. The Mission Board received a letter from a young man connected as a worker with the Haskell Home for Orphans in Battle Creek, Mich. He stated that he had never found opportunity of doing missionary work at the orphans' home, but he had had a great burden all his life to be a missionary. He wanted to go as cabin boy on the "Pitcairn," believing that the South Sea Islands would afford him the opportunity for which he had longed for years. We replied to this young man, that if he had never found opportunity to do mis-

sionary work in Battle Creek, or among the orphans in the institution where he worked, he would find no opportunities even among the heathen islanders.

God wants us to do the duty nearest at hand first of all. Let us live and labor in our communities and in our neighborhoods as true Christian men and women. Let us be kind and neighborly. Let us visit the sick, and stand ready always to help those in need. Let us be Christians first, and when men take knowledge of us that we have been with Jesus and learned of Him, that will afford opportunity for an entrance to their hearts of the peculiar views which we hold as a people. Our lives of nobility and neighborly kindness will have opened the way for the presentation of the truth which we profess.

The work of God must be finished in all the world.

"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. The gospel of the kingdom embraces the good news of the establishment of the kingdom at the second coming of Christ. This gospel message is more particularly brought to view in the fourteenth chapter of Revelation, where it is represented by three angels flying in the midst of heaven with a message for all nations, kindreds, tongues, and peoples. That message Seventh-day Adventists profess to be giving to the world. It is incumbent upon us to prove true to our profession, true to the holy heritage which has been committed to us.

By God's grace we have been made debtors to all men. While it is true that the work of God's grace must be finished in our own hearts, in our own homes, in our own churches, in our own neighborhoods, it must be finished also in the great world field. And all can have a part in this world-wide proclamation. Many who read this article have given their sons and daughters. Some of these have died on the field of service. Others have given and are giving continually of the means of which God has made them His stewards, and all ought to unite in the service of prayer which should ascend from every heart and from every family circle for our work in mission lands.

Let us continue to give,—our lives if God shall call us to a foreign field, our means as we are intrusted with this world's wealth, our prayers for our brethren and sisters who have gone out from us to carry the message in our place. If we are faithful in this service, we shall find in the day of glad harvest that some of the thousands won from heathen lands have been won as the result of our toil and sacrifice and prayer.

F. M. W.

* * *

Literal Days or Long Periods of Time

At the recent trial at Dayton, Tenn., an effort was made to show that evolution and the Bible are in perfect accord. The evolutionists did not want to have it appear that they had discarded the Bible. So whenever any one claimed not to believe the Bible, it was explained that that did not mean that God's Word was rejected, but that with some explanations it was in harmony with their speculations.

One noted evolutionist said that in the creating of the world the Creator took something like 150,000,000 years; that the Bible did not say how long the Lord took, only that He made things in the beginning, whenever that was. What follows? In the Lord's Book we are told it was done "in six days." Now a

day is not a long, unknown period of time,—just a day composed of an evening and a morning. Read the fourth commandment:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

If creation week was not composed of literal days, the significance of this law handed down from Sinai's burning summit is unintelligible.

When the Lord made all things, we are told that He simply "spake, and it was done; He commanded, and it stood fast." Ps. 33:9. Nothing here indicates that there was a long period of time consumed in the work of creation. The Bible was written so that the common people can and do understand it. Of course, creating a system of worlds is a very wonderful and complex undertaking.

In speaking of the sun's standing still at the command of Joshua, the late H. L. Hastings said if some one would explain to him how the sun keeps going, he would explain how it stopped. G. B. T.

Can You Endure Insinuations?

M. M. MARTINSON, M. D.

Most of us realize that Satan is especially directing his power against God's chosen people; but many times, when the physical forces are low, the nerves shattered, and the mind is overwhelmed with gloom, Satan uses some loose-tongued person to insinuate that we have done so and so, or that we are not what we pretend to be; and by this method he is able to cause friction between church members. This was his manner of attack on Christ. When Christ's physical forces were low, Satan came and made a bold insinuation, "If Thou be the Son of God." It was a struggle for Christ not to reply. We read:

"Not without a struggle could Jesus listen in silence to the archdeceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation."—*The Desire of Ages*, p. 119.

It is not the easiest thing to face a strong insinuation when we are battling with physical weakness and the mind is oversensitive and irritated. It is then that we take an assumptive attitude, and the evil one gets in his work. If we would follow Christ's example of silence, we might gain many victories. Many seem incompetent to refrain from an insinulative, presumptive, imaginative mental attitude. Let us not take too seriously everything that is said, if we must associate with such people.

It is well for us not to give vent to our feelings. Many times we give Satan too much information. Sister White has left us this instruction:

"We have altogether too much familiar intercourse with Satan. We argue with him. We enter right into conversation with him. . . . It is in this way that he presents the faults of our brethren to us, and magnifies them until we can see nothing good in their characters. Some imagine that they have a wonderful zeal for God, that they are inspired to set things in order, that they have a spirit of discernment, when it is really an inspiration that Satan has imparted to them."—*Review and Herald*, May 28, 1889.

Let us remember that when Christ was here on earth, He lived amid all kinds of insinuations, and overcame them all. It is well for us not to be too sensitive to insinuations, but to consider their source, that they are from the evil one.

MONTHLY BIBLE STUDY

The Seven Last Plagues, Armageddon, the Millennium, and the Home of the Saved

T. B. WESTBROOK

JOHN is on the isle of Patmos "for the word of God, and for the testimony of Jesus Christ"—blessed reason for being anywhere. His feet are on the silver sands of the Ægean Sea. The sun is casting the long shadows of the headland on the ocean, and John in his exile is taking a walk with his God in the cool of the evening. His thoughts take flight to

of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Seven Great Judgments

The wrath of God, which will be such a scourge and punishment to those who reject Christ as their Saviour, and accept a counterfeit religion, is filled up

in what is termed in Revelation 15:1 "the seven last plagues." Always in the past, when the Lord has punished sinful men or nations, mercy has been mingled with His judgments, but this text tells of a time when His wrath will be "poured out without mixture" of mercy, and will make the world desolate, turn it upside down, and consume its inhabitants.

The seven last plagues, in which "is filled up the wrath of God," will not be poured out while the door of mercy is open; but as soon as Christ, our high priest, finishes His work of intercession for repentant sinners, the seven angels will pour the

vials of the wrath of God upon the earth.

Worshippers of the Beast Punished

In describing their work, the apostle John says:

"The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16: 2.

The beast, his image, his mark, and the number of his name are all brought to view in the thirteenth chapter of Revelation. A careful study of this chapter reveals the fact that the beast represents the papacy, a counterfeit system of religion, embracing a union of church and state. This papal system has a "man of sin" at its head, who claims to be judge in the place of God and vicegerent of the Most High. The image of the beast is a union of church and state under apostate Protestantism, enforcing the dogmas of the Roman Church upon the consciences of the people. The mark of the beast is the sign of Rome's authority in religious matters,—the Sunday institution, which was adopted in the place of God's Sabbath day.

With the facts of the deity of Christ, His eternal sonship to the Father, His sacrifice for sin, His mediation for the repentant sinner; the facts regarding the true Sabbath as a memorial of creation and a sign of sanctification; the truth about the counterfeit system of religion, with a man usurping the place of God; with Romanism and apostate Protestantism



"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Ephesus, where his flock is; and from Ephesus to heaven, where his Saviour is. Once again he is reminded that Jesus died for us, and has washed us from our sins in His precious blood because He loved us.

The Wrath of God Threatened

Thus engaged, he is carried in vision away from his lonely island, and given a view of the conflict between light and darkness to the close of time. He is told that a "man of sin" is attempting to take the Master's place in the temple of God, to draw away disciples after him. He is given a vision of the work of this usurper, and it is explained that all the world will worship him except those whose names are recorded in the Lamb's book of life. He watches events until many centuries pass by, during which an extended effort is made to destroy the Word of God, and he then sees a great reformation taking place, and all the people of earth called to worship Him that made heaven and earth, the sea, and the fountains of waters. He hears, as recorded in the fourteenth chapter of Revelation, verses 9-11, the most terrible denunciation of God's wrath against apostasy and sin that can be found in all the Bible. The message is:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence

keeping, exalting, and enforcing the observance of Sunday, a spurious rest day, in the place of the rest day of Jehovah,—with these facts before him, any man who takes his stand with the great rebel against the truth of God will surely be visited and punished with these most awful of all scourges ever known to mortals.

By reading Exodus, chapters seven to eleven inclusive, we can obtain some idea of what these scourges will be like, the plagues visited upon Egypt being similar in some respects to these more terrible and extensive judgments which are still to fall upon the world. We can escape these plagues if we will. John saw those who had gotten the victory over the beast, his image, his mark, and the number of his name, standing on the sea of glass, which is before the throne of God. Rev. 15:2. The psalmist says,

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:1, 7, 10.

With Christ dwelling in our hearts by faith, living in us the law of God, imputing to us His own righteousness, faith, and power, we shall be protected.

Waters Turned to Blood, Men Scorched With Heat

"The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. . . .

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give Him glory." Rev. 16: 3-9.

By studying Joel 1:10-12, 17-20; Amos 8:3; and Revelation 18, we can obtain a faint idea of the desolate conditions which will prevail under these awful judgments. Generally, anticipation is greater than realization, but no human mind can begin to anticipate what conditions will prevail while the judgments of God are being poured out.

The Beast Stricken

"The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev. 16:10, 11.

These plagues are evidently not all universal, or the inhabitants of the earth would be wholly cut off. And here we find some of those who received

the first plague still afflicted with those noisome and grievous sores, and gnawing their tongues for pain, during the agonizing hours of darkness. They are experiencing, no doubt, to some degree, the agony which Jesus suffered while hanging on the cross, enshrouded in darkness, tasting death for every man, when the horror was so terrible that He cried out, "My God, My God, why hast Thou forsaken Me?" but these, instead of calling for mercy, blaspheme the name of God.

Armageddon

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keeping his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 12-16.

Armageddon is a plain in Palestine, about sixty miles north of Jerusalem. It is famous because of the battles fought there. The Lord fought for His



"The day of the Lord is great and very terrible; and who can abide it?" Joel 2: 11.

people on this same plain in the days of Joshua. The preparation for the reception of the sixth plague, which is now going on in the mighty marshaling for war engaging the attention of all nations, is a sure evidence that probation is about to end, and that soon all the plagues will be falling. The dark war clouds are fast hurrying up the sky, and we can begin to hear the dull rumblings of Armageddon.

The Drying Up of the Euphrates

"Water" in prophecy stands for "peoples, and multitudes, and nations, and tongues," as will be found from reading Revelation 17:15 and Isaiah 8:7. The drying up of the river Euphrates, then, would signify the wasting away of the Turkish power, the historic master of the territory where that river flows.

According to the predictions set forth in the eleventh chapter of Daniel, and the eighth and ninth chapters of Revelation, the Turks were to reign in the territory of the river Euphrates for hundreds of years, and be a menace and a scourge to the countries round about. These predictions they have fulfilled. But it was likewise prophesied that this dominion would weaken and waste away, and it is equally true that for many years their territory has been actually drying up or shrinking through conquests, until Constantinople and the territory about the Dardanelles and a small strip in Asia are all they control. Since 1840 the Turks have been allowed to remain in Constantinople merely to preserve the equilibrium of Europe and of the world. Lord Salisbury, when Prime Minister of England, in his Mansion House speech, Nov. 9, 1895, voiced the real situation in the following language:

"Turkey is in that remarkable position that it has now stood for half a century, mainly because the great powers have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fell, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."

John describes the same situation as follows:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

The prophet Jeremiah, also looking down to this day, saw the conflict of the nations in the great battle of Armageddon, and said:

"This is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." Jer. 46:10.

The "north country" is "by the river Euphrates." In connection with the drying up of the nation occupying that territory, the battle of Armageddon will be fought. In other words, the disposition of Turkish territory is the bone of contention around which the nations of earth will gather for the last great conflict. Speaking of this time, the prophet Daniel says:

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come

to his end, and none shall help him. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 11:45; 12:1.

Peace Conferences — War Preparations

Preparations are now being made, no doubt ignorantly, for the last great crisis. In Micah 4:1-3 it is written that many nations will assemble in the last days, feigning the abolition of war. These peace conferences will come at a time, conceivably in the wake of a great world war, when many nations will be involved, having many implements of warfare on hand. They are sick of war, and talk disarmament.

At the same time the prophet Joel says the heathen will be awakened, and all nations will be preparing for war. All the mighty men will be employed in devising means of destruction, and wickedness will be great in the earth. The time of the judgment will have come, when God Himself will be the judge. Joel 3:9-13. Joel saw the nations waking up and preparing for war; John saw them marshaling on the field of battle. The peace-and-safety cry in the face of the great preparations for war is a striking indication of the nearness of the close of probation, the outpouring of the seven last plagues, and the time of trouble such as never was.

The Armies of Heaven Enter the Conflict

While the battle rages, the seventh plague is added to those already given:

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of hail; for the plague thereof was exceeding great." Rev. 16:17-21.

"I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Rev. 19:11-21.

The Millennium Begins When Christ Returns

With the second coming of Christ in the clouds of heaven, the millennium will begin.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

There are two classes of the dead—the dead in Christ, or the righteous; and the dead out of Christ, or the wicked. The first resurrection takes place at the second coming of Christ, when all the saved will be brought up from their dusty beds; "but the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

That the millennium, or the one thousand years, begins at the second coming of Christ and the first resurrection, is evident from the following verse, for it says,

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

Jesus is now in heaven, preparing a place for His people. When He comes, the living righteous will be caught up together with the resurrected ones to meet Him in the air, and all will go home to the many-mansioned house. 1 Thess. 4:16-18; John 14:1-3.

The Wicked Slain

The great glory and power which clothes the Son of God will smite the wicked, and the dead will lie on the face of the earth unburied and unlamented.

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

"Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

With the wicked all dead and the righteous all in heaven, there will be no one to lament over the slain or to bury them.

No Second Chance

We have heard much about a second chance, or future probation, but these scriptures show plainly that only vengeance follows the second coming of Christ. There will be no repentance or forgiveness of sin after the resurrection which takes place when the Lord descends, for it is written:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." Hosea 13:14.

We have the history of one future probationer in the Bible, and he is lost forever. God says, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. But when God's judgments were falling on Pharaoh, and he said to Moses, "Entreat the Lord, that He may take away the frogs from me," and Moses said, "When shall I entreat for thee?" and he said, "Tomorrow," he lost his soul, for tomorrow never came. When God says, Today is the day of salvation, it will be disastrous for any man to say, Tomorrow.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: . . . there shall be weeping and gnashing of teeth." Luke 13:25-28.

Satan Bound

The prophet Jeremiah was given a view of the earth in its chaotic condition during the millennium:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities

thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

This earth in its dark, desolate condition, like a bottomless pit, will become the prison house of Satan. John says:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

This chain is a chain of circumstances which prevents Satan's further work of deception. The righteous will all have been taken to heaven, the wicked will all be dead, and he will be confined here in more than midnight darkness. During this time the redeemed will have part in investigating the cases of the wicked, and determining the degree of punishment to be placed upon them. (See Rev. 20:4; Ps. 149:9; 1 Cor. 6:2, 3.)

Events at the Close of the Millennium

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8.

The loosing of Satan will be just the opposite of that which bound him, i. e., the return of the saints to the earth and the resurrection of the wicked dead. At that same time the holy city will descend "from God out of heaven, prepared

as a bride adorned for her husband." Rev. 21:2. Christ, accompanied by angels and the redeemed, will come in advance of the city, to prepare a place for it, as described by the prophet Zechariah:

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And the Lord my God shall come, and all the saints with Thee." Zech. 14:4, 5.

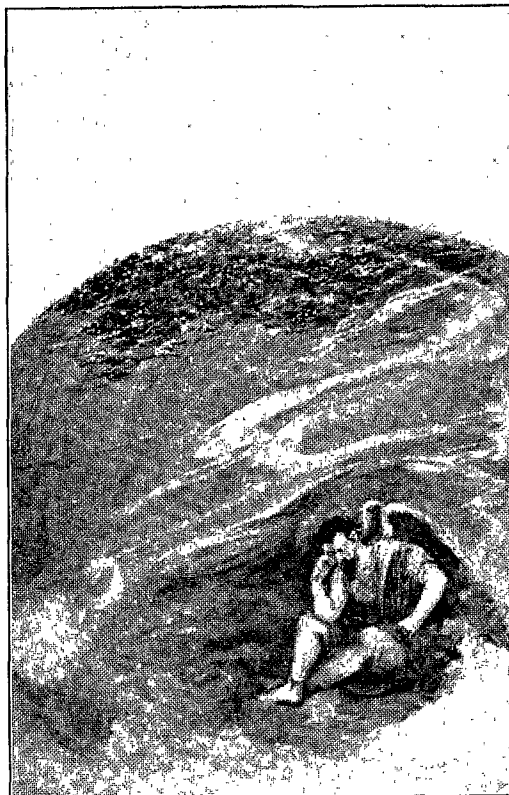
As the culminating act of his rebellion, Satan will marshal the resurrected hosts of the wicked, which far outnumber the redeemed (Matt. 7:13, 14), and lead them into the last great conflict.

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.

God Loath to Punish the Wicked

To our merciful God this act of punishment is a "strange act." Isaiah the prophet, speaking of it, says:

"The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your



"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years." Rev. 20:1, 2.

bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28:21, 22.

Then lest some one should get the idea that God delights in punishing the transgressors of His law, He sends the following message:

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11.

The Purified Earth to Be Man's Future Home

The fire that consumes the wicked will purify the earth, as stated in 2 Peter 3:10-14, and become the home of the redeemed. The earth was made to be inhabited, and over and over again the Lord has promised to give it to the redeemed for an eternal inheritance. In 2 Samuel 7:10 it is written:

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more."

How precious is this promise! In this present world men move north, south, east, and west, some on account of health, many to better their condition financially, others for selfish pleasure, and others because called of God to work in various parts of His vineyard. The place of His own appointment for His people is the land promised to Abraham, when told to look north, south, east, and west, and all the land he could see would be given to him and to his seed for an everlasting possession. Gen. 13:14, 15.

According to God's own divine commentary on this text, the promise included the whole world. Rom. 4:11. The seed mentioned in the promise refers primarily to Christ, but includes all the believers in Christ. Gal. 3:16, 29.

In the Saviour's great prophecy of the final separation, when the wicked shall go into everlasting punishment and the righteous into life eternal, He will say to the redeemed,

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The kingdom referred to in this text was the first dominion given to Adam, with the garden of Eden as his place of abode. This dominion was lost through sin, but bought back by the blood of the Son of God; and after purifying the earth and making it over new, it will be given to us for an everlasting possession. We shall then "build houses, and inhabit them;" "plant vineyards, and eat the fruit of them." (See Isa. 65:17-23.)

The New Birth Necessary

In the beginning, before sin entered, God said to our first parents:

"Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

Every child born would be an heir to the kingdom, and if obedient, would live forever. Through the natural, physical birth the earth was to be peopled; but sin came in, and death by sin, which is now the

inheritance of the natural birth. Christ came to seek and to save that which was lost, and since the flesh-and-blood birth cannot inherit the kingdom of God (1 Cor. 15:50), the only logical message He could give was, "Ye must be born again." John 3:7. So what failed of accomplishment through the natural birth, because man sinned, will be accomplished through the new, or spiritual, birth.

John was given a view of the new earth with its capital city, the New Jerusalem, with its inhabitants, and said:

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

In the resurrection we shall have real bodies, as will be found from a study of Ezekiel 37:1-14.

We Shall Know Each Other There

Some have wondered if we would know our loved ones there. Why not? We know each other here, and we will surely be as intelligent then as now. The disciples knew Jesus after the resurrection. He had the same body, with its scars and earth-marks from His conflict with the powers of darkness. We shall be like Him, and see Him as He is.

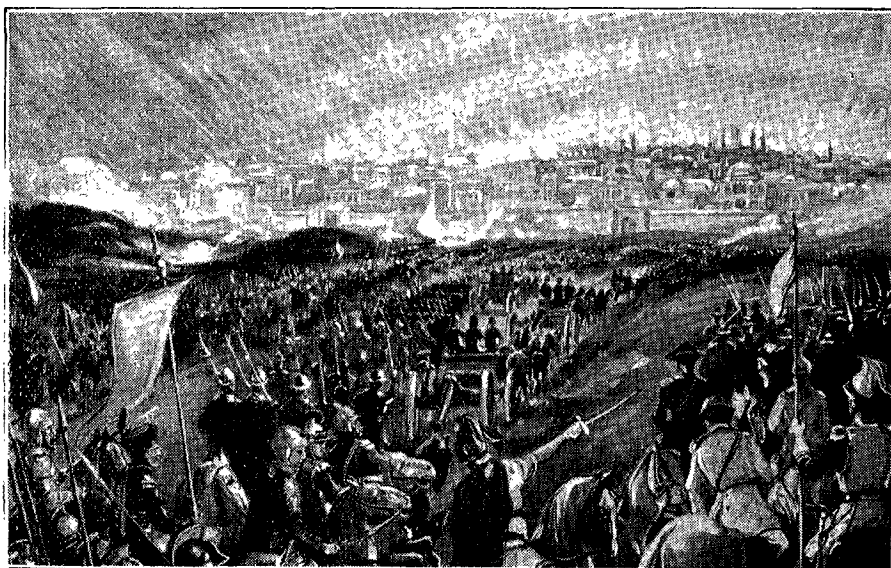
We shall know each other as verily as Martha and Mary knew Lazarus after his resurrection, or the widow of Nain knew her son when restored to life while on the way to the cemetery.

What a glorious reunion it will be at that wonderful meeting in the air, then to spend a thousand years in heaven with the Master! After this we shall all return to earth for its purification and reorganization. With the tabernacle of God among us, and God Himself dwelling with us, we shall come to worship before His great white throne from Sabbath to Sabbath, and to eat the fruit of the tree of life from one month to another. But best of all, we shall see His blessed face, and know that we are saved, eternally saved, with an everlasting salvation, through the precious blood of the Lamb.

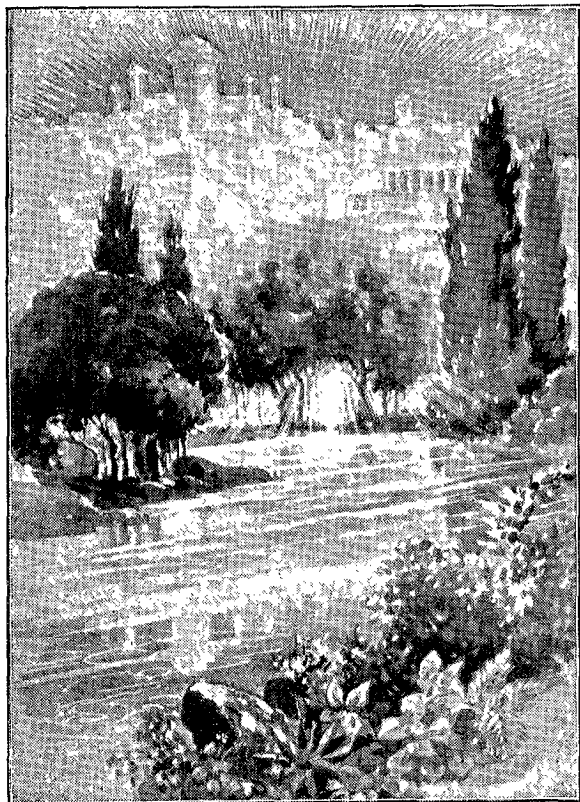
Brother, sister, take courage, and hold on a little longer, for soon the conflict will be over, and "He that shall come will come, and will not tarry."

* * *

"THE Christian ideal has not been tried and found wanting. It has been thought difficult, and left untried."



"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.



"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. 21: 1.

The Prophet and His Vision

BAXTER L. HOWE

"CONSIDER what I say; and the Lord give thee understanding in all things." 2 Tim. 2: 7.

We lose much in the study of both the Bible and the "Testimonies," by giving place to our imaginations and reasonings instead of considering, studying, thinking, meditating upon, and believing what is said. To get the right understanding of a passage in the "Testimonies," we should compare it with other passages, the same as we compare scripture with scripture, to arrive at a correct understanding of the Bible. When we follow this rule, we shall teach, not in the words of man's wisdom, but in the words which the Holy Ghost teaches. 1 Cor. 2: 13. The weapons of our warfare will be mighty through God to the "casting down" of reasonings, and "bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5.

The angel who is especially associated with Christ (Dan. 10: 21) conveys the messages to the prophet. Rev. 1: 1. When the prophet has received the message, he has no power to deliver it to the people, except as the Holy Ghost gives him utterance. The prophet, in giving the message he has received in vision, can speak only as he is moved by the Holy Ghost. 2 Peter 1: 21. Thus God removes the possibility of having His message marred by the humanity of the one He has chosen to be a prophet. The prophecy comes not by the will of men.

Many instances are recorded in the history of our work, of visions given Sister White regarding places and people, and messages for individuals and churches, when these messages would not be spoken until, in her travels, she came to the person or church for whom the testimony had been given, and then the Holy Ghost would move her to speak. In other cases the message was delivered as soon as she came out of vision. Some of these prophecies were for

many days, and yet were spoken as for the time then present. We often wrest the Testimonies, as we do some scriptures, to our own destruction. 2 Peter 3: 16.

God sometimes calls things that are not as though they were. Rom. 4: 17. We must not forget this great truth in our application of prophecy according to the knowledge which man's wisdom teaches. In Jeremiah 31: 15 the recorded vision of the prophet reads, "A voice was heard in Ramah." But every student of the Bible knows that this voice was not heard, except by the prophet, until six hundred years later, when Herod supplied the conditions that literally fulfilled this prophecy. Matt. 2: 18.

In "Early Writings," under the heading, "Mark of the Beast," beginning on page 64, is recorded a vision given June 27, 1850. In the first few lines of this vision are quoted the following words direct from the mouth of the angel:

"Time is almost finished. Do you reflect the lovely image of Jesus as you should?" And again, "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died." These words were spoken to the prophet seventy-four years ago, six years after the experiences of 1844. Shall we apply these words of the angel to the time they were spoken, and look at no other passages by the same author on the subject of the mark of the beast? No, indeed.

On page 604 of "The Great Controversy" the author refers to the angel of Revelation 18: 1. This angel announces the sins of Babylon, and sounds the cry, "Come out of her, My people." Then we read, "These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of earth." Then will come the command that all must "conform to the customs of the church by the observance of the false sabbath. . . . On the other hand, the law of God enjoining the Creator's rest day demands obedience, and threatens wrath against all who transgress its precepts." These events locate the time when the "mark of the beast" will be received. We read:

"With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God."

On page 605 note these words:

"He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged on the people blindly. Every one is to have sufficient light to make his decision intelligently. The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted."

The testimony of the angel in the vision of June 27, 1850, certainly must come to every believer with telling force today. If there lives a Seventh-day Adventist who does not believe that God is finishing His work and cutting it short in righteousness, he must be one who is blind and deaf to what is happening in the world.

Concerning the Jewish people at the time Herod slew the children, we are told:

"This calamity the Jews had brought upon themselves. If they had been walking in faithfulness and humility before God, He would in a signal manner have made the wrath of the king harmless to them."—"The Desire of Ages," p. 65.

If we learn our lesson, and walk in faithfulness and humility before God now in the time of our crisis, what may we not expect of Him? 2 Tim. 2: 15.



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."

To a Careless Friend

TONIGHT, as I sit here by my desk alone, with my loved ones miles and miles away, I have let my thoughts wander. I have carefully reviewed the past, and have tried to picture the future. I have asked myself various questions, and have come to the conclusion that what I have done I would do again, unless it should be that I might have taken the step earlier. I know you are wondering what I am driving at, but I shall not keep you long in suspense. I shall not go into my early history, but will briefly outline what I so often have called my second life.

You well remember that in 1912 I left father and mother with the definite promise that I would return within three years. Surely you remember how we had schemed on circumscribing the earth in that time, and I am wondering if you ever knew how it was that I landed in Canada instead of in Galveston, Texas, as we had planned. Father was afraid that you and I had some scheme up our sleeves, so he sent me to Canada instead of to the States. Well, it was in Canada that I was first thrown in with the Seventh-day Adventists, a people we had never heard of before. You may say what you please, but I know that this was providential. I was distant to the people, but could not help noticing their way of doing things. And when I think of the colporteur who made his headquarters where I worked, I am tempted to believe that he was an angel. I can see him yet kneeling by my bed before retiring. That picture has never left me.

We laughed at these people, and teased each other about joining them, but they—they prayed for us, and, thank God, He heard their prayers in our behalf. I cannot take time to mention how God led me and others, so that during times of weakness I was strengthened and cared for. I well remember my early days at Lacombe, and the impression teachers and students left on me. Those who then were careless and indifferent are now outside the fold entirely. I sincerely hope that our young people in school may remember the words of the poet:

"You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true,
Say! what is your gospel
According to you?"

There were boys in my early school days who did not write the best kind of gospel, but there were enough good scribes there in school to help me along on the newly found road.

I am writing these things to you now, for I fear that you and many of our young people are not writ-

ing the right kind of gospel. Instead of bending all your energies toward getting a training that will fit you to be God's ambassador, you are hankering after a university degree, or a place in the social circle, a beautiful house, and an automobile. You are ignoring the fact that we are living in the very last days of this world's history, and that soon we shall have to hand in the account to the eternal Judge.

You know what I had to give up. You have seen me as an incessant smoker. You have seen me on the social ladder toward worldly success. You know how God gave me strength to cut loose from the tobacco habit after I had been a slave to the cigarette for fifteen years straight. It seemed hard at first for me to give up all those things that the world looks upon as essential to a happy life, but I am glad the Lord opened my eyes to see that it was nothing but chaff. I have often had young people tell me that they want to know and experience the things of the world so that they may better meet the tempter and



The Malayalam Workers at the South India Meeting, 1924

Taken at our new church at Pulickottokonum. This church was dedicated at this meeting. Brother R. L. Wilson is to have charge of our new school at Kottarakara.

his temptation. You would laugh at a doctor for drinking poison that he might know better how to overcome it.

Why is it that you do not cut loose from the world and join the army of Immanuel? Can you not see what the end will be if you persist in seeking company in the enemy's camp? Give up your narrow idea, and buckle on the armor of Christ. We are living in an age of great speed, and the message is going with leaps and bounds, and soon it will be too late for you to have a hand in the harvest.

It isn't a big salary or a high social standing that brings satisfaction. I know, for I have tried both. When did you give up a job where you could make your \$14 a day, or where did you give up a position that started you out with a salary of \$1 an hour and 10 per cent on all sales made through you? The manager thought me mad when I left, but I wasn't; no, I had a higher call. I was to be a laborer together with heavenly angels in presenting Jesus to the world. You see, I have always tried to remember that, "however imperfect and sinful we may be, the Lord holds

out to us the offer of *partnership* with Himself, of apprenticeship to Christ."—*"The Desire of Ages,"* p. 297. And I am sure that this thought has helped me to resist the tempter when he has held out to me the things of the world.

I will now try to answer your question, "Why did you accept the call to the mission field?"

Ever since I joined the foreign mission band in the college I have had a burning desire to join the forces

"But then," he said, "you are sick. It is only two months ago that you lay as dead for an hour and twenty minutes. Don't you remember what the doctor said, that this would come back, and that it was serious?"

"Yes," said I, "but God performed a miracle at that time, and I know that He must have something for me to do, since He called me back to life again."

And thus it happened that we found ourselves on the way to far-off India. And O, how happy we are in being here! We feel that the sacrifices we made melt away to nothing when we think of the work here and what Christ sacrificed for suffering humanity.

I have been amply repaid for first accepting the truth, and later on for going to a foreign field. The Lord is paying us off every day in permitting us to see these poor, miserable, sin-cursed people transformed into clean, lovable Christians. Surely it pays to work for the Master. Now I have brothers and sisters all over the world, while before I accepted the truth I did not have a single brother or sister, for I was the

only child in my earthly parents' home.

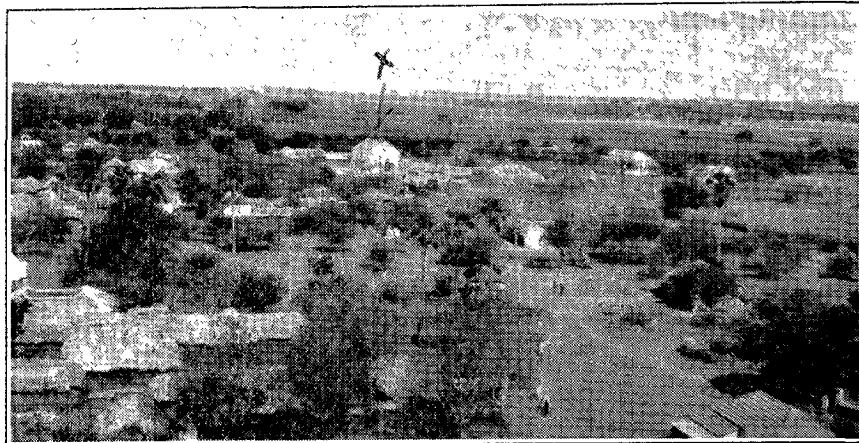
I am anxious about our young people at home. I fear that they are being led away by Satan, and that they are seeking for earthly things. What good is a fine house if it is not a home? What can you do with all your fine automobiles and your money when the Life-giver comes? Won't you step out from the ranks of Satan, and join Immanuel's army? Let Christ be the great dynamic force in your life in saving lost humanity. Think of the millions who are dying in their sins! Oh! if you could but for a moment see the sufferings of these people, then I know you would change your course, and do your utmost to secure a training that would fit you for soul-rescue work. Are you not afraid you will be left out if you persist in doing your own pleasure? Can you not see what the end will be? Remember that India with her 315,000,000 people more than equals Africa with her 200,000,000, Great Britain with her 42,000,000, Canada with her 10,000,000, South America with her 37,000,000.

There is only one regret that I have, and that is that I did not find God sooner, so that I could have been out in India years ago. My heart aches when I see all this misery, and am not able to do more. I am convinced that something will happen soon; things cannot go on this way very much longer. The Lord will come, and will not tarry. My constant prayer is that I may constantly be guided by the Saviour, and that I may be a willing instrument in His hand in saving these dear people.

Our school is in the midst of 10,000,000 Kanarese people, and we have not a single worker among them—yes, I believe we have not even a single believer. Did not Christ die for the Kanarese people also? O that our people at home might see! We are too few to carry on the work, and at the same time struggle with a difficult language. The days are too short for us.

May God bless and help you to a greater consecration.

O. A. SKAU.



Our North Tamil Mission Compound in the Distance

The large white building is our church. The other buildings inside the wall are the boys' and girls' schools and living quarters. The large building in the back is Pastor E. D. Thomas' living quarters.

out in the front. It seemed that after I slighted the call to Manchuria in 1920, I drifted away from the longing which I had had while studying the needs of the fields. It seems now as if Satan was quietly rocking me to sleep as far as missions were concerned. I suppose he thought that if he could get my thoughts away from the vast beyond, he might also succeed in getting me back into the world.

Once in a while the fire was rekindled when some of our missionaries back from active service pictured to us the conditions in far-away countries, but it was not until my wife and I attended the Minnesota camp-meeting that we definitely accepted the call for help. At this time we felt, perhaps, the least inclined to go, seeing that I had promised to work at Emmanuel Missionary College.

We were taken by surprise, for we had no more than reached the ground before we were asked to go. I am glad I said Yes as quickly as I did, for a multitude of questions and objections were later presented to me. Satan was busy, and he said, "How can you go now, when you have just given your word to go to Berrien Springs? And there is your mother-in-law; she is looking to you for help. And what about your own old father and mother? You must think about them, too. Remember, true missionary work begins at home."

"Yes," I said, "that is all true; but don't you know that—

'Our lives we cut on a curious plan,
Shaping them, as it were, for man;
But God, with better art than we,
Shapes them for eternity'?"

And so, you see, the Lord is shaping me at this time, and I know He'll help us over these difficulties. I know it will be hard to give up going to Berrien, but then the Lord needs me out in India. I am not clear on what will happen to my mother-in-law, but I know God is able to care for her as He did for the widow of old. My own father and mother I will see sooner than I had expected, so it will be all right."

STUDIES IN ROMANS

XXIII. *His Infinite Love for Us. Romans* 8: 31-39, A. R. V.

MILTON C. WILCOX

The Text

"WHAT then shall we say to these things? If God be for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For Thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Our Mighty Saviour

Why should the Christian be discouraged or cast down? Why should he turn back to the weak and beggarly elements of the world? Has the soul given himself to God through Jesus Christ? Then he is on God's side; God is *for* him. Who can contend with the Infinite? Who can overthrow Him who marshals the storm clouds and sendeth forth the lightning of the thunder? Who made and hung in the heavens Orion and the Pleiades, and Antares, and the Great Bear, and the glorious shining Sirius, yea, peopled the vault of heaven with suns and systems? He is our God. He is for us in all His infinite power. He stoops to the minima of nature. "He careth for the sparrow, and I know He cares for me." "He careth for you," dear soul. He is *for* you. There is naught in all the universe that can harm you.

The Proof of His Love

He spared not His own Son, the dearest that heaven could give. He delivered Him up to shameful, disgraceful death and eternal sacrifice for all. The father's love therefore delivered Him up, yielded Him, the holy, the innocent, for me; for I am one of the all. He has purchased me, called me, chosen me, elected me; I have yielded the purchase, and He has clothed me with His righteousness. He is mine; I am His.

Therefore who can lay anything to my charge, anything that will hold? It is God. The Word does not pause there. The infinite God could lay a thousand things to my charge, and all would hold; but praise to His name, He who can do this justifies me. He is not an accuser; He does not appear as a judge. He is my Saviour. He justifies, makes me righteous.

In Him, who can condemn me? No one save Jesus Christ. He passed over the whole road that I travel, and failed not. He could condemn me as a hopeless wreck; but, thank God, He pleads His death for me. He arose to be my Advocate, Intercessor. He pleads death and life for me.

He is no disqualified advocate at the divine bar; He occupies the highest position in divine favor; He is at God's right hand. He cannot forget me, for He has graven my name on the palm of His hand. He cannot forget us—us His own. Why should we fail or be discouraged?

His Outreaching Love

"Who can separate us from the love of Christ?" not our love for Him, but His for us. The strength of the bond is not born of us, but of Him. We may fail, have failed; He cannot fail. Were our love strong and steadfast, we might die, and our every emotion and affection would perish with the love. But His love abides.

Not many friends would continue with us through tribulation and persecution. In famine and anguish and nakedness they would forget us. They would flee the peril and the sword, till we would feel, like the psalmist of old, that God had forgotten, and that we were slaughtered as sheep for His sake. Friends could not see the end. The fierce trials hid from us His plan for our future. But faith rises above all the visible and present, and finds more than victory, "more than conquerors," in Christ Jesus.

Let death come; death does not separate us from His power and love. No combination of powers, nothing present, nothing to come, no height of heaven, no depth of death, can separate us from His love. Nothing in all the universe can separate us from His love. Even sin moved His great heart to give all to save us. It is only when we identify ourselves with sin, not till we choose sin instead of God, in preference to God, that the separation comes.

And when at last that infinite love bursts in glory unsurpassable, sin cannot endure, but will, with all identified with it, perish in His presence. Shall not His infinite, measureless love persuade us to separate forever from sin, and find ourselves purified, redeemed, regenerated, restored in the matchless love of Christ Jesus our Lord? Well may we say, "What love, O my God, what love!"

* * *

If one should give me a dish of sand and tell me there were particles of iron in it, I might look with my eyes for them and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing: only, in God's sand the iron is gold.—O. W. Holmes.

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 Bolsford Votaw

Mother

The silvery hairs are weaving
A crown above her brow,
But surely mother never seemed
One half so sweet as now!

The love-light beams from out her eyes
As clear, as sweet and true,
As when, with youthful beauty crowned,
Life bloomed for her all new.

No thought of self doth ever cast
A cloudlet o'er the light
That shines afar from out her soul,
So steadfast, pure, and bright.

Her love illumines the darkest hour,
Smooths all the rugged way,
Makes lighter every burden,
Cheers through each weary day.

More precious than the rarest gem
In all the world could be,
More sweet than honor, fame, and praise,
Is mother's love to me.

— Selected.

* * *

Music in the Home

LEONA SEIBOLD

It is a well-established principle that the character of the music permitted in the home, and that which is heard and sung by the boys and girls as they grow up, has a distinct influence on their lives. It not only directly influences character, but determines their appreciation of music throughout life.

In my experience as a teacher and as a student of music I wish to suggest the following tests of music as safe for use by all our parents and young people:

First, let us give consideration to what is termed classical music. I know many of you wince at the very word "classical," because it means to you, sonatas, overtures, or something which is very vague and far beyond you. Classical music is music which you can play or hear a thousand times, and yet find something new and deep and inspiring at each repetition. Take, for example, the "Melody in F," by Rubinstein, or the "Minuet in G," by Beethoven. I am sure you will not find yourself tiring of these, yet they are within the reach of the average pianist.

Modern music is that of our present-day composers, and may or may not be classical. If it stands two tests; i. e., the test of playing and the test of time, it is classical. One class of modern music is known as "standard." To this type much of our modern music belongs. It is quite playable, but is objectionable from its inaccuracy of harmony rather than from its dominant idea.

Another class, known as "rag time," or "jazz," is easily distinguished from standard music. Instead of having plain covers with the name of the composition and the composer, with a list of other good selections, there is a front page cover of many colors

in very crude combinations, sometimes supplemented by jazzy appearing specimens of humanity. On the back cover one finds advertisements of similar music. Could you expect anything wonderful, beautiful, or artistic between such covers? These compositions cannot be well written, because one is barely off the press when it is dead and useless, and another must take its place. So-called popular music speaks for itself. Those who know it are less fortunate than those who do not. Time should not be wasted upon it, since there is so much pure, beautiful, inspiring music to be studied.

We may thoroughly enjoy music produced by others, yet no music is so satisfying as that produced by ourselves. We play according to our moods, and thus express our feelings. Playing is much like reading a book. Some play without expression, and arouse no interest by their meaningless jumble of sounds. No wonder they and others soon tire of it.

In music there are subjects, phrases, clauses, sentences, paragraphs, and entire stories. By raising the hand or a finger, by making a pause, a crescendo, or a diminuendo, questions are asked and answered. Every variety of human experience may be expressed in music, and the one who feels the most deeply will express his pleasure in his tone-pictures.

The question naturally arises, Why do we study music, or why do our children study it? Some take music because they wish to be in line with their associates and friends. Others take it that they may be popular. Some study music as a profession, to earn money. These put music on the same basis as entering the real estate or insurance business. They are ready to teach, or to play at any kind of entertainment, so long as it brings in easy money. There is still another class who love music and study it because they enjoy it. It meets a longing in their souls, and they continually look forward to the time when they will be able to help others appreciate it. They sing or whistle at their work. The world moves about them, but they are in a world of their own — a musical world.

Appreciation of music has been thus aptly expressed by one:

"The highest type of music does not arouse in the mind simple emotional states, such as anger, nervous excitement, sensuality, or fear. It presents to the imagination some extraordinarily satisfying, but wholly inexplicable and indefinable beauty. We only know that it is the most satisfying experience in human life, and it must, we feel instinctively, represent some immortal truth."

Parents, do you find it hard to keep the children at home? If so, try to have a musical home, and make it so interesting that they will not want to be away from it. Play and sing, read musical stories and biographies of great musicians, play musical games, and work out musical puzzles. Have the neighbor's children in, and let them help. Learn simple compositions with a history or other points of interest about them.

Do you teach your children or your little brothers and sisters, "I washed my hands this morning," "Tis love that makes us happy," "He loves me,

too"? Or do you leave it to the Sabbath school; or worse, do you not care whether they learn these songs or not?

Did you ever think of the religion in —

"God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds,
I know He loves me too?"

Would not this stanza impress the same truth as "Consider the fowls of the air," but with much greater force to little minds?

The story is told of a little boy who sang, "When the roll is called up yonder, I'll be there." A man passing was impressed by his baby language, and remembered the song as his own mother sang it. He said to himself, "No, I will not be there unless I change." The next week found him in church, and the years following bore the fruits of his change.

In the Bible we read, "By their fruits ye shall know them." Fruits are the results of one's labors. If music is your fruit, and this text read, "By their music ye shall know them," how would you be known? Would you be known as the girl who always goes to parties with an armful of popular music, or the boy who can jazz anything? Or do you play a few pieces, and play them so well that people exclaim, "She is pure, high, and noble. Her music is that of a born musician, the very soul of holiness"?

Think — how are you known?



Blessed to Be Needed

"No, I can't go this vacation," said the young teacher. "I'm the eldest daughter, you know; and when I'm out of school, there are endless things to be done at home. Mother isn't very strong, help is hard to get and unreliable, and the children are always needing something."

Was there a touch of impatience in her tone? Her friend, older by many years, watched the healthy, capable girl as she turned from one task to another, ready to help father with the gathering up and arranging of his papers, deftly tying bows and managing refractory buttons for the little ones, then donning a big apron for the kitchen and "the gingerbread that nobody makes like Mollie." The whole household turned to her.

"O you fortunate girl!" said the friend between a smile and a sigh. "I wonder if you realize that the most blessed thing in all this world is to be needed and be able to supply the need."

There are many who could understand the full meaning of her words better than Mollie did. It is not the busy days, the many demands, love's incessant calls, that bring the heartache, but the lonely days that come later. We often look forward to the thought of being "free to live our own life," and long for leisure; but it is only when years or changes have brought the coveted gift, that we fully realize how blessed it was to be needed, to have eager eyes turn to us, trusting hearts depend on us, trembling hands seek ours for support. Life's busiest time is the very time of our human life that Christ chose for His own in this world; and there can be no greater mission than that on which He came, "not to be ministered unto, but to minister."—*Forward.*

"CHARITY begins at home, but it degenerates into selfishness if it does not include all homes."

Form Good Habits in Youth

ARE you teaching your children to form good habits while they are young? Nothing is more important.

It is a bromide to say that we are all victims of our habits, but it is one of the eternal truths whose importance we cannot overestimate. For we don't often really reason out our course of action in life. We are mostly guided by our impulses, and these are simply the sum of our habits.

We are courteous and polite and considerate to those about us, or we are rude and brusque and overbearing, according to whether we acquired the habits of good manners or the habits of a boor in our youth. The right habit is a guaranty of success.

Once I asked a very famous man the secret of his achievements.

"I owe everything that I am to the habit I acquired in childhood of sticking to a thing until it was done. My father instilled that into me from the cradle," he replied. "If it was a game, I had to play it out to the end. If I began a book, I had to read it through. If I started to a place, I had to go to it. No matter how trivial the matter I undertook, I had to see it through. That habit became so ingrained in me that I can't break it. I have got to finish what I start. I can't give up. And so I hold on, and work on, after other people get discouraged and quit, and nine times out of ten just that last final spurt of effort is the one thing needed to carry me on to the goal."

And what is laziness but a bad habit? What is industry but a good habit?

Teach your child to work while he is young, fill in his days with some useful employment, and he will form a habit of industry that is unbreakable, and makes idleness intolerable.

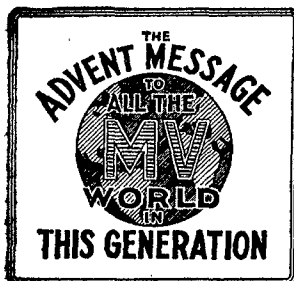
You have to cultivate the habit of thrift in children while they are young. Wasting money is a bad habit, just as saving is a good habit. The one means poverty, and the other riches. Teach children to take care of their pennies, and they will know enough not to throw away their dollars.

It takes just as much labor to cook a mean dinner as a good one. The girl who spells every other word wrong, and makes a failure of her letters, pounds the typewriter just as many hours a day as the private secretary does. So the people who never learn to do anything well escape nothing but the reward that goes to the accuracy that can be depended upon.

Doing things any old way is nothing but a bad habit, just as doing them properly is a good habit. Cultivate in children the pride of craftsmanship, and the love of turning out a good job for the job's sake, and you have put the guide to success in their hands.

For the whole world is on a still hunt for efficient people whose work can be relied upon — dressmakers who can fit, stenographers who can spell, carpenters whose work holds together, doctors who don't guess about what ails you, lawyers whose advice is sound; and when we find them, we pay them joyfully whatever they ask, and sing their praises in the market place.

Teach children habits of order and promptness. Teach them the habit of self-control. Teach them the habit of smiling instead of whining, and you will have given them an armor that will be proof against the slings and arrows of outrageous fortune, and that will enable them to win out in the battle of life.—*Dorothy Dix.*



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.)

It Still Waits

THE world is waiting for you, young man,
If your purpose is strong and true;
If out of your treasures of mind and heart,
You can bring things old and new.

If you know the truth that makes men free,
And with skill can bring it to view,
The world is waiting for you, young man,
The world is waiting for you.

— S. S. Calkins.

* * *

No Missionary Volunteers in Nyasaland

W. A. SPICER

"THERE is no word in our language for 'volunteer,'" explained Superintendent G. A. Ellingworth, of the Nyasaland Mission field. "Nobody volunteers to do anything in the old Nyasa country, and we have no way of saying such a thing."

They call the society the Christian Helpers. The students from the schools learn how to be helpers in the villages, teaching, and caring for the sick.

"They will heat a pack of dampened banana leaves," said Elder Ellingworth, "for use in giving fomentations. Is there some one in pain, on goes a hot leaf, then another, and another; and the hot leaves surely do relieve pain. Some of these young people know how to open and treat the pustules of smallpox, so as to prevent the scarring of the face."

This sort of thing in the villages is something new. "Look!" the people say, "here are these boys. See what they do for us!"

* * *

Eighteen — and a Failure

For months I have longed to talk with some one about my Christian experience and troubles, but something has held me back. Lately this longing has become so intense that I can think of nothing else. I want some one older, some one who has been over the road, to counsel and guide me and to help me live the life that wins. I'm so bewildered and lost in this hurried life that I can't see things clearly. Will you help me?

It's difficult for me to write this. I naturally shrink from expressing my real feelings; and were it not for the fact that I feel my need of help so deeply, I should never write. I must.

To be brief, I am eighteen years old, a freshman nurse, — a failure. Not exactly a failure when it comes to the actual care of the patients, for I love people, like to see them well, and am only too willing to do all I can to help them. This someway goes quite a way, but I mean a failure so far as my life as a whole is concerned. I have many friends, the majority unbelievers (I am a graduate of a public high school), but I'm not working for their salvation. There are my parents back home, who are praying and working for their daughter's success; and then there are all these here who look to me to do my best and — I can't! I just can't!

I love Christ. Have you seen (of course you have) the painting of Christ by Hofmann? I have a copy of one, and how I treasure it! Nights when I'm lonely I look into those beautiful, compassionate eyes, and contemplate that serene countenance. If I could live a life like that! I know that you will ask, "Do you read your Bible daily, and pray?" No, I don't, at least I usually

do, but lately I have felt I just couldn't till some one helped me to win. If I knew exactly where to begin, just how to redeem the time, I should be the happiest girl in the world. I'm willing to go all the way if I only know just how. D. A.

Oh, no, you are not a failure, D. A. You couldn't be — at eighteen. Life is all ahead of you. This is the sowing time. The husbandman has long patience for the fruit, you know. "In the morning sow thy seed, and in the evening withhold not thine hand," and you will have sheaves to count in the glad time of the harvest. "In the bright lexicon of youth there is no such word as fail."

Now as to your personal experience, do you mind if I speak plainly?

Your trouble is that Jesus loves you, He has accepted you, He has covered all your mistakes with His perfection, you are counted perfect, and a success, and a righteous person in heaven — and you do not know it. You do not really believe that Jesus loves you. You believe that He loves other people, you love Him, but you think something is wrong with you so that He does not accept you, that you must make yourself over before you can rest in His assurance.

That is not true. You are His right now. If He came today, you would be taken to heaven. You are worried and troubled because you do not believe this. You have His word that if you confess your sins, He is faithful and just to forgive your sins. You have His Word that "Him that cometh to Me I will in no wise cast out." You have His word that "now are we the sons of God." But you have a feeling inside that this is not true with regard to yourself, and you believe the feeling instead of Christ.

Did it ever occur to you that you may be listening to the devil when you listen to this feeling? He is a liar from the beginning. The thing for you to do is to start in reading what Jesus says about His own attitude toward you. Read the chapters on "God's Love for Man," "Consecration," "Faith and Acceptance," "The Test of Discipleship," "Growing Up Into Christ," "A Knowledge of God," and "Rejoicing in the Lord," in "Steps to Christ." Study them over and over. Mark such beautiful passages as this:

"You could not yourself atone for your sins or change your heart; but having given yourself to God, you believed that He for Christ's sake did all this for you. By FAITH you became Christ's, and by faith you are to grow up in Him, — by giving and taking. You are to GIVE all, — your heart, your will, your service, — give yourself to Him to obey all His requirements; and you must TAKE all, — Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper, — to give you power to obey. . . .

"A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. . . . So you are not to look to yourself, not to let the mind dwell on self, but look to Christ. . . .

"When the mind dwells upon self, it is turned away from Christ, the source of strength and life. . . . Many who are really conscientious, and who desire to live for God, he [Satan] too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the center, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to

God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears."

These words are taken from the chapter "Growing Up Into Christ." The little copy from which I am reading is all marked with my own pen. If you haven't a "Steps to Christ," get one of your own. Do not read it hastily, but study it. Make it your mental diet every day for a month. Mark it all up, and write notes in the margin. Do not do this as a kind of penance, to make yourself better and more acceptable to God. Do it as a remedy for your own ignorance of God, of His love, and of the eternal surety of His promises.

Instead of thinking about yourself and your failings as you go about your work, let your mind dwell on the love and faithfulness and perfection of Jesus. Then remember that all this is counted as yours in heaven. You are not going to be saved because you are good, but because He is good. So think about Him. Pray to God earnestly as you study, and then write again, and let us know how you are getting along.

We Wrestle Not Against Flesh and Blood

What is the difference between temptation and sin? To illustrate: Something happens, and my first impulse is to be impatient; perhaps my first words are harsh, or a wrong thought comes into mind. Are these temptations or sins? I get so discouraged after such instances,—for they are many,—and feel that I might as well finish the deed, especially when some one says, "Why don't you finish as you started out?" Is it a victory when I do change my manner? It seems to me that if Christ had entire control, He could keep one from even wanting to be impatient, and wrong thoughts from entering our minds.

E. L.

He HAS kept you from "wanting" to be impatient, E. L. If He hadn't, you would never have sent that letter. You wouldn't be disturbed about it. You wouldn't care.

That is a great thing in itself. You haven't signed any truce with your sins. You are fighting, and it is a good fight. Now you want to know how to be a more successful soldier. Isn't that it?

All right. First thank the Lord for what He has already done in enlisting you on His side in the battle. Isn't it wonderful that He has won your heart, and put in you the purpose to fight? You have already come a long way.

To let you see how much better it is to be at war with Satan than at peace, I am going to let a man who yielded for a while tell his experience. He is a Mr. Kruse, who allowed himself to be drawn into open communication with evil spirits. The story is given in the Sunday School Times for September 5:

"Feeling a peculiar compulsion in his hand one day, he began writing. The being which announced itself showed such kindness of spirit that a friendship was soon established between the two. The visitor came both day and night, comforted him when he felt depressed, urged him to remove from his life all that hindered his walk in God's way. 'It was a friendship more ideal than I could ever have imagined.' . . . 'No angel could have been purer and more joyous.' But one day, without any cause, as a flash from a clear sky, it disclosed itself in a way and under circumstances of such a degenerate nature as would have been difficult for a human person to imagine. Then it vanished.

"At another time a spirit, with impudent frankness, closed a séance with the words, 'The session is over. What have you gotten out of it? You stand before an open grave and the great darkness.'

The disillusion was terrible. Mr. Kruse determined to abandon automatic writing altogether; but one day, feeling the pressure strongly, he gave way, curious to see what spirit might announce itself. The pencil began to write. Hardly was the first word on paper (and it was the name of the spirit that had deceived him) when he had the terrible feeling of something from without pressing upon him and attempting to force an entrance. It was literally as if another was pushing him out of his body. Seized with fear, he rose to run. The outsider continued to press and work itself in, cold waves passed over his body, the legs were as if paralyzed, and so heavy that he could scarcely walk. But the worst was the fear, rather the horror, which accompanied it. With this dreadful condition he struggled all day. Then it slowly disappeared.

"I did not tell my wife what had happened, fearing to arouse in her a revulsion from spiritism; but some days after, the same experience befell her. She was alone in the house, and while waiting for automatic writing, was also attacked. When I reached home, she described with terror the paralysis of the limbs, the

sudden fear, the feeling as if some one were trying to force an entrance to the body. This continued for half a day. From that time on she feared to have anything more to do with the cult.' . . .

"Kruse's condition became now more and more painful. 'I felt myself altogether given over to influences from the world of spirits. I felt myself defenseless, hunted as a wild creature, exposed to unlooked-for and dangerous accidents. I could not free myself from spiritism. I was now a medium, exposed to the attacks of these beings, abandoned.

"Then in my utmost need something happened. In desperation, I cried to God for help, and, to my unspeakable astonishment, it came in a moment. In a flash all fear vanished. There was sunshine, and all was still.

"A new power had suddenly shown itself and made clear to me that it was on my side, that its power was unchallengeable. Jesus Christ I did not altogether understand. God seemed to overshadow Him, but the day came when I met Jesus, and then I understood."

Now, E. L., there is a picture of the fight magnified so we can see it. Satan exerts a constant pressure against the door of the soul. But for the mercy of God we should all be overpowered, for it is not in us to withstand him. We walk in the enjoyment of our freedom because God has guaranteed our right of choice and put restraints upon the devil. He does not let him crash in the door, but He does let him press, and if we open the door, God does not violently wrest us from the master we have chosen.

Now his knocking and pushing is temptation; our letting him in is sin. The wicked desires you have, and the evil thoughts, are the sound and pressure of his hand at the door. If you welcome them or weakly yield, they become sin, and Satan is your master. At the point where you arise and close the door, you are victor and he is defeated. It does not matter how great the pressure is, you are never defeated until you surrender and give the enemy undisputed passage to the citadel.

But no man has ever been able to match strength with Satan at the door of his soul, and remain always victor. There is a better way. Instead of dealing with Satan, you deal with Jesus, and let Him deal with Satan. Fill your mind with His Word. Arm yourself in advance of temptation, by thinking of Jesus and heaven and the host of angels, and of the power and faithfulness of these exalted beings who have invited you to be one of them, and associate with them now while you are on this earth. Then when Satan knocks, say to him, "Meet my friends." He doesn't feel at home in that company.

"Faith is the victory," and that is what faith is,—living with eyes open to the hills of life covered with horsemen and chariots that are for you and more than they that are against you. It is the sense of aloneness in the fight that terrifies and disheartens. But you are not alone. Jesus is with you, and the mighty God is with you, and victory in the fullest sense becomes yours as you develop in your thoughts the reality of their presence and ministry in your behalf.

If Jesus were visibly with you, would you get impatient and lose your temper? Of course not. Even some earthly friends put you on your good behavior, and make you sweet and lovable. What would the presence of Christ do if you could see Him?

See Him, then, with the eye of faith. Take refuge in His presence by grasping its reality, and see what becomes of temptation.

CHESTER A. HOLT.

* * *

THE first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and His glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. —Mrs. E. G. White, in Review, Oct. 9, 1894.

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.

TEXICO CAMP-MEETING

THE good camp-meeting of the Texico Conference held at Roswell, N. Mex., August 6-16, had the largest attendance of any meeting in that conference for many years. A large number of the brethren and sisters came from long distances. Some of them had not had the privilege of attending a camp-meeting before in years.

A marked feature of this meeting was the deep interest that all took in spiritual matters. The meeting was well advertised, and there was a large attendance by the public, a number of whom became deeply interested in the message for this time. Twenty-one were baptized toward the close of the meeting.

The young people's work, in charge of Elder Taylor and Prof. L. Thompson

is in a very prosperous, harmonious condition. It was good to be among the workers, and to note the harmony and earnestness that prevailed. They have plans under way for visiting all the churches as well as the isolated, Sabbath keepers during this fall, to encourage them in all lines of endeavor, including the Harvest Ingathering.

It was affirmed on all sides that this was one of the best meetings that the people of this conference had ever enjoyed. A. O. TAIT.

* * *

FIJIAN ANNUAL COUNCIL

THE Fijian council was held this year in the large native village of Naolia, situated on the Wainibuka River, a branch of the upper Rewa, among the beautiful hills of inland Fiji.



New Church Building in Fiji, in Which the Annual Council Was Held

of Southwestern Junior College, A. W. Spalding, E. A. Pohle, G. F. Eichman, and H. R. Prenier, was unusually interesting, and gives excellent promise of good results. As at the other camp-meetings in this union, the young people as well as the older ones showed a deep interest in the message.

The camp-meeting left a good interest among the people of the community in which it was held, and many came to the ground who did not take their stand with us, but who expressed an interest, and a determination to join us in the great work for this time.

The tithe for the first six months, as well as the offerings to foreign missions, showed a commendable increase. This conference, as well as the South Texas Conference, had been very hard hit by the drouth, but notwithstanding this, \$800 was raised during the camp-meeting for our foreign missions.

The work in this conference, under the leadership of Elder R. L. Benton,

The council, which began the evening of June 16 and closed on the morning of the 22d, was largely attended by our people from every district in Fiji, and is recorded as one of the best meetings of its kind ever held in Fiji.

The Australasian Union Conference was represented in the person of Pastor H. C. White, whose services were very much appreciated. Having spent several years in Fiji some time ago, his knowledge of the Fijian language proved of valuable service, and made his visit a profitable one both for the field and for the union conference.

Pastor R. W. Smith, superintendent of the Tongan Mission field, with his wife and one daughter, was also present, and partook of the labors and blessings of the council. The local staff of workers were almost all present, and labored earnestly for the success of the meeting.

During the first day of the council the large new church building shown in the illustration was dedicated, and though capable of accommodating 400

people, proved too small on this occasion. The building, about 60 x 28, is the largest church we have in Fiji, and is a credit to the cause.

More than 500 of our own people were present at the council and a number of others attended some of the meetings, and contributed food for those in attendance.

Sixty delegates were duly appointed to participate in the discussions of the council. The standing committees were composed of about equal numbers of European and native members.

The various reports presented showed steady progress during the past year. Thirty-seven were baptized, not including nine who received this rite at the time of the council. The financial report showed that the best increase for the year was in the Sabbath school offerings, which amounted to over £230, being an increase of £52 over the amount received last year.

The educational work of the mission is steadily improving, and the presence of the advanced students from the Buresara Training School, and from the Wainibuka Intermediate School, who contributed musical and physical drill items during the council, was inspiring. We still have, however, a number of young people in the church in Fiji who should be in our schools, and the executive committee is planning to open another intermediate school in the eastern section of the group as soon as financial provision can be made for such a school.

The consecration services held during the early morning and Sabbath meetings were freely participated in by almost all present. A full consecration was the keynote of these good meetings. A. G. STEWART.

* * *

WORLD LITERATURE SALES FOR 1924

It gives us pleasure to present to the readers of the REVIEW the following report of literature sales from each of our world publishing houses. We regret that we cannot report the number of families who have received the printed page during the year, and also the number who have accepted the truth through this literature ministry; but from reports that have appeared in the REVIEW from time to time, we know that never before in our history have so many people been brought into this truth through reading our literature. Our missionaries are realizing as never before that only through the circulation of literature

will they be able to reach the many millions in the mission fields.

North America

Canadian Watchman Press	143,711.33
Christian Record	20,000.00
Pacific Press Publishing Assn.	744,907.47
Review and Herald Pub. Assn.	860,484.57
Southern Publishing Assn.	680,734.56
College printing plants and miscellaneous	82,524.05

Total 2,532,362.48

Europe

Barcelona Publishing House	10,892.90
British Publishing House	113,115.50
Bulgaria Publishing House	1,210.95
Czecho-Slovakia Pub. House	15,001.32
Denmark Publishing House	45,314.33
Egypt Depository	799.00
Estonia Publishing House	8,052.00
Finland Publishing House	29,130.00
French Publishing House	38,330.75
Hamburg Publishing House	637,809.85
Italian Publishing House	5,265.18
Jugo-Slavia Publishing House	10,460.00
Latvian Publishing House	20,743.00
Iceland Depository	1,291.00
Polish Publishing House	13,914.65
Portuguese Publishing House	754.88
Rumanian Publishing House	8,239.00
Scandinavian Pub. House	49,769.00
Stockholm Publishing House	37,697.00
Turkey Depository	508.07

Total 1,049,299.00

Far East

Signs Press, Korea	11,229.06
Japan Publishing House	16,176.42
Philippine Publishing House	69,185.12
Signs Press, Malaysia	40,114.58
Signs of Times Press, Shanghai	51,962.28
Total	188,667.46

South America

Brazil Publishing House	90,460.36
Buenos Aires Pub. House	106,951.30

Total 197,411.66

Sentinel Pub. House, Africa	41,224.29
Signs Pub. House, Australia	180,624.80
India Publishing House	16,406.68
Polynesian Mission	123.72
Miscellaneous periodicals	30,000.00

Grand total \$4,236,120.09

The total sales for 1923 amounted to \$4,067,419.45, showing a gain during 1924 of \$168,700.64. We are hoping that this is the beginning of a steady yearly gain in our world literature sales.

N. Z. TOWN.

EARLY HARVEST INGATHERING REPORTS

THE Harvest Ingathering campaign is once more in full swing from the arctic circle to the Gulf of Mexico and from the Atlantic to the Pacific. It is indeed inspiring to think of an army 100,000 strong going from house to house gathering in funds for the Lord's work. Already the letters are coming into the office, telling of unusual success attending the efforts of our people this year. It cheers our hearts to see the ready response on the part of our brethren and sisters as this important campaign opens. Somehow we cannot help believing that we shall receive greater blessings from the Lord this year in the Harvest Ingathering than at any time in the past.

The following extracts from letters will give an idea of the progress to date:

E. M. Oberg, of the North Pacific Union, writes that they have everything in readiness for the campaign, and hope to raise fully \$48,400 this year. He also states that they have ordered 100,000 copies of Tract No. 9, "Prophecy, the Bible's Acid Test," for distribution in the homes where a paper is not left.

S. T. Shadel, home missionary secretary of the Chicago Conference, writes: "At our workers' meeting yesterday, we found that something over \$3,000 had already been raised" (first week). Again he says: "We had our workers' meeting today, and there was a very enthusiastic spirit manifested regarding the Harvest Ingathering. One Italian sister, seventy-six years old, has more than \$40. The Danish-Norwegian church has \$200, and the Swedish church has \$200 or more."

David Voth, home missionary secretary of the Pacific Union, writes: "I believe we shall have the most successful campaign that has ever been conducted in the Pacific Union Conference."

W. H. Hanhardt, secretary of South Texas, writes encouragingly of the campaign there: "I have talked with our president regarding the Harvest Ingathering plans, and we have set our goal at \$1,000 higher than was suggested by the General Conference. The enthusiasm is very high, and in spite of the drouth I think that we shall be able to accomplish great things for the Lord."

F. G. Lane, president of the Quebec Conference, sends in an interesting experience: "I am sure you will be interested in learning of the little church at Rivière aux Pins, Quebec, the church farthest north in our conference. These believers have not only raised their Harvest Ingathering goal for 1925, having turned in about \$15 per capita, but as the result of home missionary activities, eleven adults have been added to the church. On a recent visit there I had the privilege of baptizing these new converts. Since there were before only eleven members in the church, this means a 100-per-cent increase."

George Butler, home missionary secretary of the South Wisconsin Conference, writes that they have gathered \$500 more than during the same period last year. One church has already averaged \$18 per member. One individual reports having raised \$300 to date. South Wisconsin hopes to be "over the top" by September 30. (\$5,000 was reported at the close of the second week.)

E. L. Neff, president of the Central California Conference, sends a word of cheer in spite of the fact that conditions are not at their best in his field: "As seen from a human viewpoint, the outlook in our conference is not very favorable, due to the condition of the fruit market. However,

we are not at all discouraged, and are lining up our forces for the strongest campaign we have ever launched."

W. H. Hanhardt sends in further word of a church in the extreme southern end of the South Texas Conference, where the farmer left his plow, the cook her household duties, the business man his work, and the church, 100 per cent, went out in a Harvest Ingathering field day, and in a short time gathered in \$152.

Joseph Schnetzler, home missionary secretary of the Massachusetts Conference, and his good wife, have gathered in \$700 to date. They also report that in a recent workers' meeting goals were set totaling \$4,000.

F. D. Wells, home missionary secretary of the Atlantic Union, sends us this encouraging word: "Just a few lines this morning to assure you that we are looking forward to success this year. I received a letter from Elder L. H. King, in Albany, in which he states that they had \$1,200 last Sabbath, which was August 22. They have a church membership of only eighty-five. Encouraging reports are coming in from every direction. . . . My own personal solicitations have amounted to about \$250. (Brother Wells set his goal at \$1,000.)

These good reports should encourage our hearts to expect great things from God as we attempt great things in His name.

E. F. HACKMAN.

Experience Corner

PRAYING WITH HEATHEN PUBLIC MEN

THE work of the colporteurs in China is of a nature that leaves a spiritual impress. In several instances they have prayed with leading officials and merchants. And the men for whom prayer is offered are often very appreciative, and desire to have the Spirit of Christ in their lives.

It has been said that for colporteurs in China to pray with the men they meet is an impossibility, because China is a heathen land. However, this rests entirely with the colporteur. When he emphasizes the spiritual side of his work, either by word or act, the people are impressed to investigate the literature brought by the colporteur, and learn for themselves what it contains. And when shown the need of help from God, they readily respond to the suggestion that prayer be offered in their behalf.

A few weeks ago, while speaking with a group of Chinese colporteurs, I was happy to hear them make this statement:

"Since we spiritualized our work, we have lost the commercial motive, and are now having a rich experience in the things of God, and He for whom

we are laboring has steadily increased our means."

And so our hearts rejoice, for we see the colporteurs in China throwing themselves into the cause of God with might and main to win men to Christ. Is this not an evidence that they believe that "the gospel is the power of God unto salvation"?

J. J. STRAHLER.

* * *

THE BATTLE BETWEEN THE SONG BOOKS

SEVERAL years ago, when the truth was first preached among the people of the Utila Quays, Spanish Honduras, our missionary introduced the song book, "Christ in Song." The people were much pleased with the sweet, inspiring hymns, and this annoyed one of the other religious workers on the island. He visited the quays, and denounced "Christ in Song," introducing another song book. The battle raged between the two books for many years, but today the good old "Christ in Song" has won the hearts of the people, and although they are not of our faith, yet these songs are their favorites.

I met four times a week with many of the young people to practise the songs in our book. I have never met any people who surpass these in singing. They are gifted with musical talent, and I trust that some day their talents will be dedicated wholly to the Master, to sing the advent songs in reality.

L. H. CONNOLLY.

* * *

A VISIT THAT RESULTED IN TWO CHURCHES

THE following experience, sent in by a conference president, tells of his acceptance of the message and how he became a worker for this cause:

"As the result of placing a copy of 'Bible Readings for the Home Circle' in the home of Dr. Clements, who lived in Bartow, Fla., Elder G. I. Butler responded to an invitation, pitched his tent in that city, and delivered a course of lectures in the fall of 1894. A church was organized.

"I was engaged in the railroad service at that place, as agent and telegraph operator. Mrs. Stephenson and I embraced the truth, and the railroad company gave me the privilege of keeping the Sabbath. We remained with the company for seven years. After one year we moved to Punta Gorda, Fla., where I was continued as telegraph operator. We were thirty miles from the nearest Sabbath keeper.

"Two years were spent in earnest study of the message. One bright Sabbath forenoon, while sitting in my parlor reading and meditating, I was definitely impressed to take my Bible and go out and seek for lost men. Without training such as we have today, I immediately obeyed the call,

took my Bible, and started down the street, not knowing where I would find an audience. I walked two blocks north, three blocks west, and one block south, which brought me to the home of a lady who was sitting on her porch. I was impressed to draw near and speak to her. She invited me in, and soon our conversation drifted to a Bible study. In about twenty minutes she was in tears, and said, 'God sent you here.' After a short prayer and an urgent invitation from her to return, I departed.

"The next Wednesday night, when Mrs. Stephenson and I arrived at her home, we found the room filled with people ready to hear the word. Two weeks later this sister kept her first Sabbath.

"A remarkable interest sprang up, and we appealed to the conference president to send a minister to follow up the interest. Elder M. G. Huffman came, pitched his tent on the lot next to our house, and developed two churches in one series of lectures, one white and one colored. Two church buildings were erected. I was chosen elder of the white church, and continued in the office four years, at which time Elder Butler urged me to leave the railroad employ and enter the gospel ministry, to send messages from Christ to the hearts of lost men. I obeyed. My first tent effort developed a large church.

"I have been in the work now more than twenty-five years, and I look back to that first Bible reading with the lady on her porch as the 'burning bush' where I received my commission to Jesus for Christ. This sister sleeps in Jesus now, awaiting His call to life eternal. I often wonder what would have been the result of neglecting to obey the call of God that Sabbath morning. It was a turning-point in my own life, and has meant salvation to many others.

"I know by personal experience that God is in the home missionary work, and that it is the privilege of the layman to go and do likewise. There are Ethiopians on the highways, and Samaritan women at the well. It is our privilege to find them and bring them to Christ."

E. F. HACKMAN.

* * *

LITERATURE TO SHIPS IN NEW ORLEANS

ABOUT the middle of last January I came to New Orleans with my family, and after getting settled, began to look about for some favorable opening where I could spread the message of truth, in which I have spent all the best years of my life.

I learned that nothing was being done for the seafaring men who come into this port in such large numbers every day. This being the second largest shipping center in the United

States, many ships enter and leave this port every month, and there was comparatively nothing being done to bring the light of the third angel's message to the attention of their crews.

At first I thought that I would have to have a motor boat in order to reach the ships, but I learned that I could reach nearly all by driving along the wharves in my automobile. This, to my great surprise, I have been able to do every week without molestation from any one. In fact, many of the guards and officers of the law have gladly accepted reading matter.

The question of obtaining literature was of course a perplexing one. I advertised in the REVIEW and the *Signs of the Times*, and many of our people responded by sending me back numbers of our periodicals, for which we are thankful. One of our Western tract society secretaries wrote and asked me if I could use Harvest Ingathering and other magazines two or three years old. I wrote her, "Yes, I can use anything," and to my great joy she sent me hundreds of magazines in different languages, and I have been using them. She wrote that she was glad to clean out all these old papers, and I was glad to have them to give to the men who were eager to receive them.

I wish all the readers of the REVIEW could go with me on one of these trips to the boats, and see how gladly men receive such good clean reading matter. Often I meet a man who has received a paper before, and he holds out his hand, saying, "I like those magazines, and read every word in them."

Just now my supply of literature is about exhausted, and unless some other tract society secretary wants to clean house soon, I am afraid we shall run short of material for these men. I am hoping and praying that more literature will come in. The *Signs* brethren very kindly sent me quite a supply of papers, which were a great help.

Some weeks we have given out nearly a thousand papers on these boats. We can use English, French, Italian, German, Spanish, Danish, Norwegian, and Swedish, and make good use of all.

H. C. J. WALLEKER.

1215 Josephine St.,
New Orleans, La.

Appointments and Notices

CAMP-MEETINGS FOR 1925

Southeastern Union

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

Colored

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

CHURCH CALENDAR FOR OCTOBER, 1925

Official Ingathering Campaign
 period -----September 5 to October 17
 Harvest Ingathering Foreign
 Missions Rally Day -----October 17
 Offering for Negro Department.-----October 31

* * *

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that a special meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Des Moines, Iowa, at 5 p. m., Oct. 12, 1925, at the meeting place of the Autumn Council of the General Conference of Seventh-day Adventists.

The purpose of this meeting is to consider an amendment to Article VI of the By-Laws, which is entitled "Funds."

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the Association. By order of the board of trustees.

F. M. Wilcox, Pres.
 L. W. Graham, Sec.

* * *

PUBLICATIONS WANTED

W. W. Murray, Des Arc, Mo. Clean recent copies of *Our Little Friend*, *Youth's Instructor*, *Signs of the Times*, *Watchman*, *Life and Health*, and *Liberty*.

Mrs. W. F. Nail, Box 247, Moore Haven, Fla. Continuous supply of *Watchman*, *Liberty*, *Signs of the Times*, tracts, and other denominational papers dealing with live issues, such as evolution and religious liberty.

WE SHALL ALL STUDY THEN

If we are among the saved, we shall all study the word and works of God in the earth made new. It will then be our chief joy to delve as deeply as possible into the mysteries of the great plan of redemption. We shall not begrudge one moment devoted to this noble pursuit; but it will grow increasingly delightful from day to day throughout eternity.

Why Not Begin Now?

If study in the better world beyond will be so delightful, why not begin to enjoy it now? Why save all the best things for the future? Is not this world really a school? and is it not our chief business to grow intellectually and spiritually? Then let our home program provide for a daily study hour. Let the family table supply something besides physical food. Let it be spread with study books and lesson sheets, in order that mind and soul as well as bodies may be fed.

Let Us Tell You How

The Fireside Correspondence School is carried on for the express purpose of enabling wide-awake persons of all ages to study and recite at their own firesides, under the guidance of a competent teacher. Our work is recognized in all our schools, and we have many hundreds of pupils doing excellent work. Let us tell you about it.

Fireside Correspondence School,
 Takoma Park, Washington, D. C.

OBITUARIES

ELDER DAVID H. OBERHOLTZER

David H. Oberholtzer was born near Nashville, Ohio, Sept. 15, 1844. In 1855 he with his parents moved to Indiana, where in 1863 he was married to Roseann Blubaugh. They had four children, Mrs. Clara Wilson, Dr. Ollie Tornblad, who has been a medical missionary in Burma for the last eighteen years, and Maurice and Elbert Oberholtzer. At an early age Elder Oberholtzer gave his heart to God, and united with the Menonite Church. He was set aside to the gospel ministry in that church in 1865. In 1870 he heard the present truth under the labors of Elders E. B. and S. H. Lane, and the following year began the observance of the Sabbath. In 1874 his wife died. That same year he received his first ministerial license from the Seventh-day Adventist Church.

In 1876 he was married to Louisa Upson, of Locke, N. Y. She died in 1893; later he married Mrs. Esther Walters, of Brookston, Ind. For a number of years he assisted in pioneering the work in the Indiana Conference. In 1895 he was transferred to the Kansas Conference, where he labored until 1906, when he moved to Wisconsin. In 1911, on account of failing health, he was advised to go to California.

Elder Oberholtzer served on a number of conference committees, was very active in promoting and aiding in the support of church schools and academies, and was among the pioneers in advocating the health reform principles. He and his wife provided a home for about twenty-five homeless and unfortunate children.

For a number of years prior to his death our brother suffered much, but he bore all patiently, without a murmur, feeling that his loving Father knew what was best for him. On Aug. 19, 1925, he fell peacefully asleep, and was laid to rest at Hollister, Calif. He leaves his wife, two daughters, two sons, and many others to mourn their loss.

N. C. Petersen.

ELDER IRVING KECK

Irving Keck was born in Washington, Iowa, March 21, 1846; and died at the home of his daughter, Mrs. Lyle Carey, in Houston, Tex., Aug. 20, 1925. In early life Brother Keck took bookkeeping in the business college at Poughkeepsie, N. Y., following which he served for more than five years as assistant cashier in the Commercial Savings Bank of his home town, and twelve years in like capacity in the First National Bank of Sigourney, Iowa. Having embraced present truth, he withdrew from the banking business, and in 1874 removed to Bowling Green, Fla., with his family; a few years later he was ordained to the gospel ministry, and was elected president of the Florida Conference of Seventh-day Adventists, in which capacity he served acceptably for two years, when ill health compelled his retirement from active field service. Brother Keck continued to make his home at Bowling Green until 1924, when, on account of continued failing health, of both himself and his wife, they sold their orange grove and farm in Florida and removed to Texas.

Brother Keck is survived by his wife, the daughter at whose home he died, and two sons, Carl Keck, of Washington, Iowa, and Elmer Keck, of Bowling Green, Fla. Writing of some of their experiences, Sister Keck says: "Our introduction to Florida was the loss of our baby girl, Vera, sixteen months old."

Brother Keck had a host of friends, for to know him intimately was to love him. In a recent testimony he said: "There is nothing in this world more precious to me than the truths of the third angel's message; and while I have made mistakes, and others of the brethren may have made mistakes, yet there is nothing but love in my heart for all, and my desire is to be prepared to meet my Saviour."

C. P. Bollman.

Caldwell.—Mrs. Matilda Caldwell was born in Sweden, Dec. 4, 1855; and died at Richmond, Ind., Aug. 16, 1925. She came to America in 1881, and thirty-two years ago accepted the truth, F. A. Detamore.

Berry.—Miss Elizabeth Berry was born April 17, 1872; and died Aug. 29, 1925. For eighteen years Sister Berry was a loyal Seventh-day Adventist, and took an active part in the advancement of the gospel in the Memphis (Tenn.) church, of which she was a member. For the last fifteen years she has been a trained nurse, and ministered to hundreds who were in physical need and longing for relief. At the time of her death she was matron of the Memphis General Hospital. Theodore J. Kroeger.

Pence.—Mrs. Mary L. Pence, née Thrapp, was born in Martinsburg, Ohio, Oct. 2, 1842; and died in Newark, Ohio, June 18, 1925. She was married to Harvey L. Pence Aug. 26, 1885. Sister Pence accepted the truth in New York City in 1899. She leaves a sister, two nephews, and a large number of friends to mourn their loss.

A. G. Haughey.

Morel.—Mrs. Frances Mathilda Morel, née Pulver, was born at Delhi, N. Y., Nov. 24, 1841. She was married to Charles Morel in 1861, to which union four sons were born, three of whom survive. Sister Morel accepted the truth under the labors of R. F. Andrews in 1870. The members of the Ottawa, Ill., church deeply feel the loss of a sister.

G. E. Leffler.

Hough.—John Samuel Hough was born at Ogdensburg, N. Y., Jan. 6, 1852; and died at Tacoma, Wash., Aug. 23, 1925. He accepted present truth and was baptized by the writer at Creston, Wash., twelve years ago. He leaves to mourn, his wife, six sons, and three daughters.

F. M. Oliver.

Slater.—Mrs. William Franklin Slater was born at Lexington, Mo., March 18, 1880; and died at Kansas City, Kans., Aug. 15, 1925. Eighteen years ago Sister Slater accepted present truth. Her husband, three sons, and three daughters survive.

Bryan D. Robison.

Miller.—Mrs. Lola Plant Miller was born at Marietta, Ohio, Feb. 9, 1859; and died at Loma Linda, Calif., July 25, 1925. She united with the Seventh-day Adventist Church when but fifteen or sixteen years of age. She is survived by a son, two daughters, one brother, and nine grandchildren.

A. M. Dart.

Martin.—F. LeRoy Martin, son of Mr. and Mrs. F. H. Martin, was born at Salida, Colo., Jan. 17, 1906; and died in San Jose, Calif., Aug. 24, 1925. He leaves to mourn his death, his father, mother, two brothers, and many other relatives and friends.

N. C. Petersen.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
 THE SEVENTH-DAY ADVENTISTS

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

VOL 102 SEPTEMBER 24, 1925 No. 39

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

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

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

Do You Feel at Home in the Sick-room?

Can you make a patient comfortable in bed?

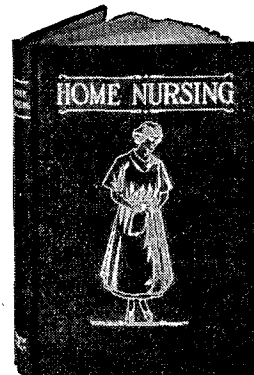
Are you sure you know how to make a bed properly?

Would you like to know how to reduce a fever, or treat a cold, or relieve a sore throat?

If you have longed to go to a hospital or a sanitarium and take a regular course in training, and circumstances would never permit, wouldn't you be pleased to know you could receive wonderful help in nursing right in your own home?

For information address —

MEDICAL DEPARTMENT, GENERAL CONFERENCE
TAKOMA PARK, WASHINGTON, D. C.



In the meantime, secure the book

HOME NURSING

This book contains 187 pages, and is divided into chapters on Disease Prevention, Hygiene, Principles of Hydrotherapy, Children's Diseases, Accidents and Emergencies, etc. It is written in such a way as to be easily understood by every one. The illustrations are all taken from life, and give very clear ideas as to how the treatments are administered.

If classes cannot be formed where this may be used as a textbook, with a nurse as the teacher, the book will be found invaluable by the mother in the care of her children or in her Christian help work in the neighborhood.

Price, \$1.00.

Order of your Book and Bible House.

Published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

CERTIFICATE

Home Nursing Course

THIS IS TO CERTIFY, That.....
has attended and completed in a satisfactory manner a course in Home Hygiene, Home Nursing, and Simple Treatments, as outlined in the Manual of Instruction.

Issued by the Medical Department of the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

Given this day of 192.....

.....
Instructor

.....
General Conference
Medical Secretary

.....
Local or Union Conference
Medical Secretary



WASHINGTON, D. C., SEPT. 24, 1925

EDITOR FRANCIS McLELLAN WILCOX
ASSOCIATE EDITORSW. A. SPICER G. B. THOMPSON C. P. BOLLMAN
C. A. HOLT

SPECIAL CONTRIBUTORS

A. G. DANIELLS J. L. SHAW C. H. WATSON
C. K. MEYERS I. H. EVANS L. H. CHRISTIAN
J. E. FULTON O. MONTGOMERY W. H. BRANSON
E. E. ANOROSS P. E. BRODERSEN A. W. CORMACK
CIRCULATION MANAGER L. W. GRAHAM

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.

ELDER C. B. SUTTON, of the Caribbean Union Mission, writes:

"Surely the hour has come when the Lord is going to finish the work in this earth. A few weeks ago two men walked 270 miles searching for a people who kept the seventh-day Sabbath. They had gotten hold of a Bible and found that the seventh day was the Sabbath, and they were anxious to know if there were any who were keeping this same day. Their hearts leaped for joy when they found a company of our people. They begged us to send them some one to teach them more about this truth, and I am glad plans are being laid to answer this call. How earnest we should be in these closing hours! We want to do all we can in this corner of the Lord's vineyard."

* *

ELDER B. M. HEALD, of the Natal-Transvaal Conference, South Africa, writes under date of August 7:

"We are in the midst of an interesting series of tent-meetings in the city of Durban. The tent is a new one, 50 x 70 ft., and was made in Johannesburg. It is pure linen, and looks very fine. Our offerings the first week amounted to £30, or about \$150. The newspapers are giving us daily reports of the sermons, and we have a good interest. It is like any American city effort. Sunday nights we have the tent full, and crowds standing about. A stringed orchestra of our young people is with us, and we have two 'cellist who are professionals and belong to our church. So the truth in the fashionable city of Durban is being favorably represented. The better class of citizens attend. We are too busy to be lonely for the homeland, but we can feel your prayers being answered over here."

* *

We in the home field rejoice with the missionaries who see the fruits of the sacrifice they have made in going out to the distant corners of the earth. Through our gifts and our own consecrated service we are collaborators with them and share in their joy. The following paragraph from a letter by Mrs. M. C. Warren, in West China, brings

encouragement and pleasure as we realize that this message produces the same zeal and enthusiasm in the far lands that it does at home:

"We have a very interesting case here in the city just now. A young man who used to attend a mission school and has a business of his own, has begun to keep the Sabbath. His shop is closed every Sabbath, and he has put up big posters and tracts, telling the people why his shop is closed. When we go by the place on Sabbath, we see well-dressed men standing and reading the tracts about the Sabbath. This man seems to be having a good experience, and is very enthusiastic in getting the truth before others. He wants to close his shop early every evening, so that he can get a little time to help our evangelists preach on the street or distribute tracts. Four or five of our school boys are getting ready for baptism, and there are a number of others that we have hopes for."

* *

INSTRUCTIONS FOR FOREIGN
DELEGATES TO THE GEN-
ERAL CONFERENCE

1. DELEGATES from any land, including the various countries of Europe, should each provide himself with a passport of the country of which he is a citizen. Before applying for visé at the nearest American consul's office, each delegate will procure, through his union or division conference officials, delegate's credentials, properly signed by officials of the General Conference, with his name filled in, thus showing that he is an accredited delegate to the coming session of the General Conference of Seventh-day Adventists. With his credentials in hand to present with his passport to his nearest American consul, the proper visé for entrance into the United States, regardless of immigration quota regulations, will be granted.

It should be added that this regulation applies to *all* delegates, whether ordained ministers or not, and *all* delegates should procure this temporary visé (usually listed as "Business" or "Pleasure"), entitling them to a six-months' stay in the United States. If, for valid reasons, a delegate must remain in the United States longer than the six-months' period after reaching the United States, as an *emergency* (and it should be an emergency), we may apply here at Washington for an extension of time. Delegates should so plan their stay in the United States as to be able to leave before the six-months' limit expires. No change of the status, i. e., from a temporary entrance to a permanent nonquota status, will be granted after reaching the United States.

2. Missionaries, other than British subjects, stationed in British territory, intending to attend the General Conference only, or who are coming to the United States on furlough, should obtain, before leaving their fields, a *written permit*, officially signed by local British authorities, authorizing their return after furlough period.

This document is important, as it provides authorization for visé of passport for return to their British fields by the British Passport Control officer in New York.

3. American citizens coming as delegates to the General Conference (this also applies to missionaries returning on furlough at any time), should, if possible, apply for passport to the nearest American consul in sufficient time for him to send on the application to Washington, thus procuring the regular passport valid for two years. This will provide for coming to the United States, and also for returning after General Conference or furlough period, using the same passport and thus saving \$10. If an emergency passport is obtained of the consul, this is good for only the one passage to the States, and is limited to six months.

While immigration laws are strictly enforced, we are assured by the officials here that the United States Government fosters the attendance of delegates to conventions of various kinds, and that American consuls are instructed to visé promptly the passports of *bona fide* delegates holding credentials, to attend conventions in this country. Thus delegates to our General Conference session to be held at Milwaukee, Wis., May 20 to June 6, 1926, should experience no difficulty in obtaining proper visés to their passports by following the simple directions given above.

T. E. BOWEN,

Office Secretary Gen. Conf.

* *

LATEST NEWS OF THE HARVEST
INGATHERING CAMPAIGN

EVERY one will be interested in these latest items of Harvest Ingathering news, furnished by the Home Missionary Department of the General Conference:

New York Conference: "Our first reports have come in, and, with last week's work from sixteen churches still missing, our conference has almost reached one third of its goal,—\$8,111 to be exact,—for which we are thankful."

Minnesota Conference: "We are happy here in the campaign results so far. The two Duluth churches have already passed their goals. The Stillwater church has 80 per cent of its goal, and the Minneapolis Swedish church has half of its objective. To the end of August, total receipts of \$3,000 are reported by the church treasurers."

The South Wisconsin Conference reports well over \$6,000 on their \$18,000 goal, with five churches reaching their \$10 per capita and one church having a per capita of \$22.

From South Texas comes the good word that four churches have reached their goals, one church running over \$100.