

The Advent Review and Sabbath Herald



Vol. 102

Takoma Park, Washington, D. C., December 10, 1925

No. 50

THE GOSPEL TO ALL NATIONS

The Day of Days

LEON A. SMITH

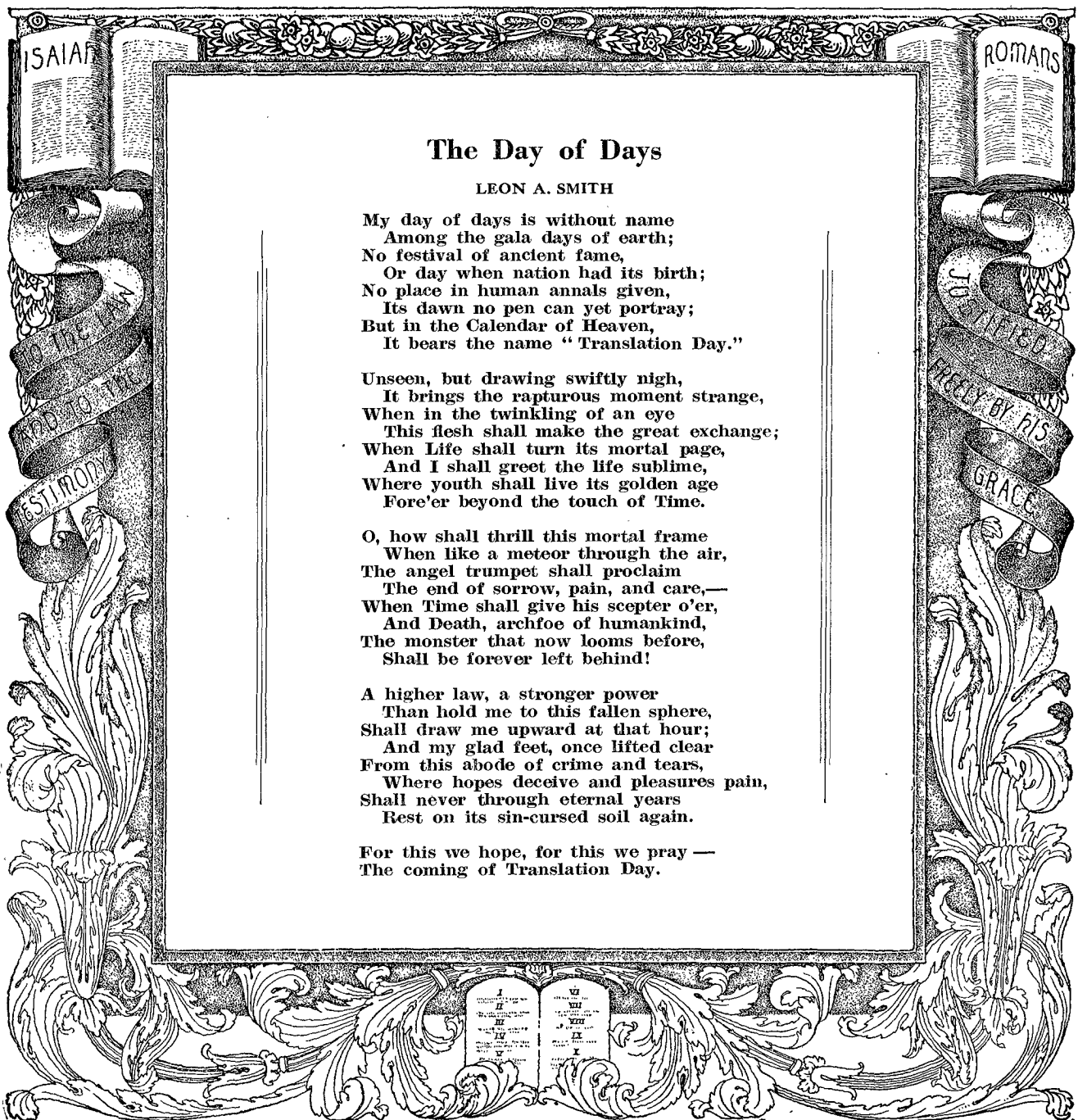
My day of days is without name
Among the gala days of earth;
No festival of ancient fame,
Or day when nation had its birth;
No place in human annals given,
Its dawn no pen can yet portray;
But in the Calendar of Heaven,
It bears the name "Translation Day."

Unseen, but drawing swiftly nigh,
It brings the rapturous moment strange,
When in the twinkling of an eye
This flesh shall make the great exchange;
When Life shall turn its mortal page,
And I shall greet the life sublime,
Where youth shall live its golden age
Fore'er beyond the touch of Time.

O, how shall thrill this mortal frame
When like a meteor through the air,
The angel trumpet shall proclaim
The end of sorrow, pain, and care,—
When Time shall give his scepter o'er,
And Death, archfoe of humankind,
The monster that now looms before,
Shall be forever left behind!

A higher law, a stronger power
Than hold me to this fallen sphere,
Shall draw me upward at that hour;
And my glad feet, once lifted clear
From this abode of crime and tears,
Where hopes deceive and pleasures pain,
Shall never through eternal years
Rest on its sin-cursed soil again.

For this we hope, for this we pray —
The coming of Translation Day.



Modern False Revivals

E. R. THIELE

THUS far we have been studying the time of trouble as it affects God's people. We have seen that it will be a very trying time for them, but that in the end they will come forth triumphant, every one being delivered whose name is found "written in the book." But if it will be a time of trouble for God's people, it will be all the more a time of trouble for those of the world. If God's people suffer, the wicked will suffer many fold more. If God's people are to encounter the wrath of the wicked and of Satan, the wicked are also to encounter that wrath, and, moreover, the wrath of God Himself. And if the righteous are to come forth in triumph, the wicked are to meet with a most terrible, ignominious defeat. Let us briefly study this period as it will affect the wicked and the world in general.

We have already seen that when this time of trouble begins and distress is coming upon the earth, the latter rain will be poured out and God's people will go forth with increased power to finish the work.

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, pages 85, 86.

But at this time, when God's church is going forth with special power, Satan will be working with special power through false religious movements to counteract that work. As there will be a genuine revival in the true church, and a manifestation of power from God, so will there be in the fallen churches a false revival inspired by Satan, and a display of supernatural power inspired by him.

"Before the loud cry of the third angel is given, he [Satan] raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest, and lead them to think that God is still working for the churches."—*Id.*, p. 261.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."—*The Great Controversy*, p. 464.

In this revival not only the Protestant churches will have part, but Papists, Spiritualists, and worldlings will unite with them in one grand movement for the conversion of the world. The great spiritual decline of the church and her acceptance of the precepts of men instead of the revealed will of God, will make this union possible.

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain mark of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in

this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."—*Id.*, pp. 588, 589.

The two great errors held by the Christian world today will tend largely to the bringing about of this union.

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome."—*Id.*, p. 588.

The Bible having been rejected as a rule of faith, and liberal ideas having been adopted, there will come in the general feeling that after all there is little difference in vital points, so such a union, frequently thought of as very unlikely if not altogether impossible, will yet take place.

"This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism."—*Review and Herald*, June 1, 1886.

"Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome."—*The Great Controversy*, p. 563.

In this great revival in which all Christendom, and even Spiritualists and the world, will unite, Satan will appear as an angel of light, working undeniable wonders to offset the influence of those that will be wrought by the people of God.

"Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. . . . Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."—*Id.*, pp. 588, 589.

Finally Satan will appear as Christ Himself, and will be received by the people as such.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him."—*Id.*, p. 624.

It will be during this time that the wicked, inspired by Satan, will vent their wrath upon those who remain firm to God. We have already dwelt upon this at some length in our discussion of the condition of the righteous during this hour of trial, so will not notice it further here.

The wrath of Satan will at this time reach its climax in bringing upon the world the last great, final trouble.

"The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble."—*Id.*, p. 623.

* * *

INTO the hearts of those united to God by faith, His golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God. These souls become a blessing to their fellow men, and thus are enabled to shine.—*Mrs. E. G. White, in Review*, Sept. 21, 1897.

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., DECEMBER 10, 1925

No. 50

The Little Things

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

It was only a kindly word,—
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel wings,
But it rolled the stone from the hidden springs,
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word, or a touch,
And how easily it is given;
Yet either may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the failing heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily either is given!

— Author Unknown.

* * *

Not One Thing Has Failed

A. G. DANIELLS

"It came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age. . . . Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:1-14.

What assurance and triumph are expressed in these ringing words of good old Joshua! He had passed through many a crisis in the cause of God. He had seen that cause opposed by stupendous difficulties and obstacles. As these great barriers appeared across

the way, he had seen the people lose faith, and had heard them murmur and complain against God.

But through the years he had seen these barriers, one after another, all swept away. He had seen every promise of God relating to that generation entirely fulfilled. He knew God had kept His word, and the people knew it, and therefore he was able to look them full in the face and say, "*Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.*"

How good, in this dark world of difficulties and uncertainties, to have a Leader who never fails to reach His objectives, a Leader who is able to brush aside the greatest obstacles that can be marshaled against His purpose! That Leader was the living God, who declared Himself the God of Abraham, Isaac, and Jacob. He still lives and leads His people, and overrules in the affairs of nations. He is still fulfilling His promises, and is working out His eternal purpose.

It was five hundred years before Joshua made this declaration of God's faithfulness to His people, that Abraham had received his call from God. In that call, and at a number of subsequent times, the Lord made large promises to Abraham. These promises were renewed to Isaac and to Jacob, and to them were added still other promises. God is not afraid to reveal His purpose for the ages, nor to make promise of all that is involved in the outworking of that purpose. To Abraham the Lord said,

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again." Gen. 15:13-16.

Note this outline given to Abraham. You shall go to your fathers in peace, and be buried in a good old age. Your posterity shall remove to a land that is not theirs (Egypt), become bondservants in that land, suffering great affliction. But later, in the fourth generation, they shall return to Palestine.

Abraham died. Jacob and his household went to Egypt. They were made slaves to the Egyptians, and were cruelly treated. In their affliction they cried for deliverance, and "their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob."

Then the Lord met Moses in the wilderness, and spoke to him from the burning bush, saying,

"Behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will

send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt." Ex. 3:9, 10.

Realizing to some degree the greatness of the task to which he was called, Moses pleaded unfitness, and begged to be relieved. But God, knowing the full measure of the undertaking, assured Moses that it would be successful, and refused to release him from leadership.

The story of the deliverance of Israel from Egypt, the passage through the Red Sea, the wanderings in the wilderness, the crossing of Jordan, and the settlement of all the tribes in Canaan,—a story which, hundreds of years before, the Lord had revealed to Abraham,—is a marvelous one. It is one of the greatest chapters in the history of the human race.

Now Joshua was well acquainted with all the events that had taken place, from the day Moses appeared before Pharaoh, requesting him to let Israel go, until the land of Canaan was divided among the tribes. He had had a personal experience in the whole movement. He was suffering with the rest of the Israelites from Egyptian cruelty when Moses came from the wilderness with God's message to Pharaoh. He witnessed the mighty conflict between the Lord's humble messenger and the proud ruler of Egypt. He, no doubt, experienced the added suffering that was inflicted after Moses made the request that Pharaoh let Israel go. He saw the ravages of the plagues which God brought upon Egypt. And at last he joined the ranks of Israel as they left Egypt. He saw the Red Sea part asunder to make a road for God's people, and he saw the waters of the sea come together, drowning the Egyptians as they were pursuing the Israelites across the sea.

Joshua was one of the men sent as spies to the land of Canaan. He saw the beautiful country and its great natural resources. He saw also the great cities, their towering walls, and the giants in the land. He witnessed the cowardice of the ten spies who brought back the evil report that filled the hearts of the people with a fear that wrought a panic. He, with Caleb, endeavored to fill the hearts of the people with courage by assuring them that God, who was leading them, was greater than all the giants and walled cities of the land. He wandered with Israel the forty years that followed the return of the spies, witnessing crisis after crisis that arose among the people.

Finally Joshua received the call of God to take the leadership from the hands of that great man Moses, which call he obeyed. Then he saw the waters of the Jordan part while the hosts of Israel walked across into the Land of Promise. He witnessed the fall of Jericho's mighty walls, and the triumph of Israel in their first battle with the inhabitants of Palestine. He led his victorious armies against all the nations inhabiting the land; and at last, in fulfillment of the Lord's promise made to Abraham five hundred years before, he divided the land of Canaan among the twelve tribes of Israel, the children of Abraham.

When this was accomplished, Joshua called all Israel together to impress anew upon their minds and hearts the glorious work God had wrought in fulfillment of every word of promise He had made to their fathers and to them when He called them to leave Egypt.

The exodus movement was one part of the great program of God in which He is carrying out His "eternal purpose." Other great and important parts have been enacted. The greatest and most serious

part of the program will be enacted in connection with the finishing of the work of the gospel. That part has already begun. God's people need help to act well their assignment in this last solemn part of the program. They need full preparation for the hour and its task—clear, true vision, triumphant faith, endowment of power by the Holy Spirit, readiness for any sacrifice and service called for.

The exodus experience is set forth in great detail in the Word of God for the special purpose of helping the remnant church in the trying experience through which it must pass. It is plainly declared that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12. Let us take heed.

* * *

The Way Prepared

WHILE I was visiting with a family in one of our cities, the following experience was related by the mother of the home:

Through her efforts a woman living in the neighborhood had come into the light of truth. Her husband was not at all with her. Shortly after, she moved to another State. In her new home she tried to do something for her neighbors, but found no interest on their part. There seemed a solid wall of indifference. However, this lone sister prayed very earnestly, and went out scattering the literature. Soon she found there was a new interest among the people. Two or three that she visited had had dreams preparing them to give ear to the truth. They had seen in the dream the sister herself, with the very color of her hair and other features of identification, coming to their homes with a message. Before long there was a group of twenty studying, and a worker was called for.

Wherever there is effort and prayer for souls, it may be known that God will give power to His word and hearts will be opened to hear. Not always does He work in these unusual ways. The unusual manifestation is doubtless but to help us to understand and believe how constantly His Spirit is working unseen with the consecrated effort of every child of God.

W. A. S.

* * *

*"Glory to God in the Highest" **

MRS. HANNAH S. BACHMAN

"GLORY to God in the highest,
Peace on earth, good will toward men."
This is the song the angels sang
When Messiah, the Christ, of a virgin was born,
The incarnate Son, made of woman,
That the sons of men might of the Spirit be born
To eternal life and to immortal joy
Of the glorious resurrection morn.

Let the song be sung in every tongue,
That the whole world may know
The Almighty's wonderful love
For His helpless creatures below.
"Glory to God in the highest,
Peace on earth, good will toward men:
Glory to God in the highest."
Let the angels sing it again and again.

* This poem was written, set to music, and published by Mrs. Bachman when she was over ninety years old.

IN MISSION LANDS

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

After Many Years

MRS. E. E. ANDROSS

"JUST a line as we leave the outposts of civilization," wrote Brother W. E. Baxter on the 29th of September. These words thrilled many hearts in the Inter-American Division. And you, who remember the story of how Brother Davis pioneered the way into the interior of British Guiana to labor for some Indians there, will rejoice with us as you recall how long those Indians have been pleading for another missionary; for this message from Brother Baxter meant that he and Brother C. B. Sutton were on their way to these waiting Indians.

But let us refresh our minds on this intensely interesting mission story.

The aboriginal Indians, living away up in the mountains near the place where Venezuela, Brazil, and British Guiana meet, had heard of the good work done among the Indians down nearer our mission, and so they appealed for help. It was in response to this call that Brother Davis, with a native Indian guide, started on a six weeks' journey by boat and on foot.

"God has especially blessed in this trip," wrote Brother Davis in his diary. "I had a complete mission at Paruima River, another at Mt. Tulameng, and then we came to Mt. Roraima. Just finished establishing a mission when I was taken sick."

Here the diary broke off. Brother Davis was stricken with black-water fever. Soon death cooled the fevered brow, and the Indians laid their beloved missionary to rest.

Brother Davis had made the supreme sacrifice, that others might know of the Saviour who saves from sin; nor did he die in vain. During his stay in the mountains he baptized 128 Indian families, and built three churches. At least seven years, and perhaps much longer, after the death of their beloved missionary, the Indians in Mt. Roraima met each Sabbath around his grave to worship and sing the song, "There's not a friend like the lowly Jesus," which he had taught them.

In 1922 the chief of these Indians came down to our mission in Georgetown to plead for some one to take up the work that Brother Davis had been compelled to lay down. And now, after all these years of disappointment, they are still waiting for "the God man" or "the Davis man," as they call the missionary, for whom they have been pleading.

One year ago this call from the Indians again came up for prayerful consideration at the time of the division committee meeting. A hush fell over the gathering as the men studied hard to see where their budgets could yield a little space for this all-important mission. Every dollar was mortgaged, it seemed. However, all felt that the Lord was definitely calling for His workmen to advance in just this line.

"Surely, friends," began one of those present, "another year must not go by before we answer this call from the Davis Indians," as they have come to

be known. With this expression of earnest determination all were fully agreed, and before the meeting adjourned that day, the members of the committee covenanted with God to step forward in faith to finish the work in Mt. Roraima begun fourteen years ago by Brother Davis.

That plan was not forgotten. All through the early months of 1925 the Davis Indians were on the Caribbean Union program, and plans were laid to visit them as soon as the wet season closed and it would be possible to make the difficult trip into the interior. Brethren Baxter and Sutton were chosen to go on this mission; and Brother Baxter gladly postponed his furlough to carry the message of love and salvation to Mt. Roraima.

The message of the 29th of September is the last word we have had from these missionary explorers. It said further:

"We plan to reach Rockstone today at about 5 p. m.; and that should land us at Wismar about 6:30 or 7 this evening. We go on the next day by boat up the Essequibo and Potaro Rivers. One day's travel should bring us to Tumatamara Falls, where we will spend the night, and the next day by noon we should reach the Potaro landing.

"We are not able to say what we shall do next. We do not know. Kaiteur will then be within thirty-five or forty miles; but we have been told there is no way to reach it except by boat, and that no one except the Indians will go.

"However, we are of good courage. We go forth trusting in the Lord. Brother Hubbard, an Indian who knows the language of these Indians and has been there once, is with us."

Surely the Lord will abundantly bless this effort to answer the Macedonian call of His children in the mountains, that has been echoing pathetically down through the years.

* * *

Itinerating Among the Pare Hills, East Africa

W. E. READ

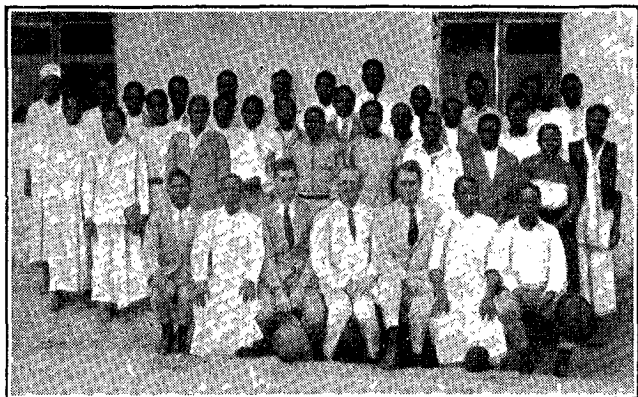
AT the Suji Mission there is a good house for our missionary family. There is also a mission village, and a fairly good school building, together with a place of worship where our native believers congregate on Sabbaths and at other special times of worship.

Many of these natives are very intelligent and show remarkable possibilities. The writer attended the school, and was present during the recitation of several lessons. It was certainly interesting to watch the students in the geography class. The study at the time I was there was on Africa. One of the dark-skinned daughters of the continent was particularly bright and intelligent. When asked, she could point out any one of the various countries of Africa. She could tell the capital of each country, and more than that, could give the approximate population of such places as Nigeria, the Congo, Egypt, and other sections of the great continent. A splendid work is being done at this place. Not only are these natives being educated, but they are being taught to love

Jesus, and they are certainly responding to His wonderful, appealing love.

Vunta Mission

Vunta is an old mission station, but it is now operated as an outschool. The buildings here, as at other places, are made of sun-dried brick, and are in a very bad condition. The ants have threaded their way



Missionaries and Native Teachers at the Meeting in Mamba, Pare

through the brick walls, and one can see evidences of their presence in all parts of the buildings.

Our native teachers and workers in this field are showing a good missionary spirit. A fair proportion of their time is taken up with visiting and teaching, but arrangements must be made for them to have certain hours during the day to cultivate their *shambas*, or little garden plots. Not long ago a very urgent request came from a neighboring village for an outschool and a teacher. Zachariah Mnende, who was located at Vunta, went over to interview the chief and his elders. He found that the kind of huts these people erect are hardly substantial enough for one of our outschool buildings, and so he volunteered to go over and help them. He spent a good deal of his own time in helping cut down the trees and directing in putting up both the school building and the hut for the teacher. We now have a good, flourishing outschool in that place, with prospects of good results in the near future. We had some excellent meetings with our native believers at Vunta. For a few months prior to my visit, efforts had been made to teach the natives part singing. It was certainly interesting to hear them. Their ideas of music and harmony are slightly different from ours, but notwithstanding this there was an earnestness characteristic of their songs which made one feel they were earnest and sincere in their worship.

Mamba Mission

Our next call was at Mamba. This also was an old mission station, but is now an outschool. We had to travel about twenty miles from Vunta to reach this place. We passed several groups of children from the outschools, who greeted us in the mountain passes while on our way. We spent the week-end with our believers here. In fact, our native members came from all parts of Pare to attend this meeting, and the church building was crowded to its utmost capacity at the Sabbath services.

There were several things that impressed me very forcibly at the meetings here. When the time came for prayer, the native believers would all kneel down facing the platform. In this exercise they were very reverent, even the little children. They all closed their eyes, and kept them closed until the prayer season had ended. At the celebration of the or-

dinances every one took part. No one got up and went out just before the ordinances began. They seemed so happy in this service, and would talk together, during the exercise, of the blessings the Lord had given them and the wonderful things He had accomplished on their behalf. They certainly entered into the service whole-heartedly.

Our food for Sabbath was prepared on Friday afternoon, but when we came to eat, we found that all our food was covered with little ants. This being all we had to eat, however, we had to content ourselves with picking the ants off before the food found its way to our mouths. I am inclined to think, however, that several of the ants got in with the food.

The Sabbath services at Mamba will long be remembered. The Lord came near to us and blessed us in a special way. Many gained new victories and made a new covenant with God. It was certainly a time of rich blessing to all our hearts.

Kihurio Mission

At the close of the Sabbath we walked several miles down to Kihurio, our mission station on the plain. Darkness overtook us on the way, but we managed by the aid of lanterns to pick our way along the rather rough stone mountain paths as we descended to the plain below. We arrived at Kihurio late that night, and were glad to lie down to rest. We have a good house at this station, also a church and other buildings.

Kihurio is like an oasis in the desert. For some distance around on all sides one can see trees and grassy slopes, but away in the distance there are great plains, for the most part dry and barren. Brother A. F. Bull and his family are located at this place, and are doing excellent work. There is quite a strong Moslem element in the neighborhood, and efforts are being made to get into close touch with them. Two miles away there is a village called Lukuto. We have a native church building in that place, and while the work is somewhat slow among these Mohammedans, at the same time there are very encouraging prospects.

The membership in this field is showing a very encouraging growth. This is true, also, of the tithes and offerings. Our Pare members are developing the



Our Missionaries in East Africa, Gathered at the Council in Gendia in March, 1924

missionary spirit. Several years ago they sent four of their teachers to Mwanza, another section of the African field, at the southeast corner of Lake Nyanza. Just recently the brethren called on them for another teacher, and they have nobly responded in giving one of their best. So our native believers in Pare are experiencing some of the joys we know in our

churches in the homeland. They have their farewell meetings, bidding their native missionaries Godspeed on their journey, and they follow with interest the workers in their new fields of labor.

Since they have sent some of their own teachers as missionaries to other parts of Africa, their mission offerings have increased considerably. Whereas at one time they raised ten shillings each quarter, now they raise twelve shillings each Sabbath. Altogether there are good prospects before the work in Pare, and we look forward to seeing in the near future many more of these inhabitants of the hill districts of this country unite their interests with the third angel's message.

* * *

Why I Accepted the Call to the Mission Field

I. F. BLUE

[The writer of this article was a member of the Nebraska Conference, where he worked in tent and school work for about seven years. He was graduated from Union College, as was also Mrs. Blue. They went to India in 1914, and have been home once since on furlough, at the last General Conference. Brother Blue is superintendent of the Northwest India Union Mission, having held this position since the organization of the India Union missions. His field has a population of nearly one hundred fifty million to be given the last gospel message. The Lord has greatly blessed Brother and Sister Blue in their work, and we are glad we can present this splendid article from his pen, giving his reasons why he was led to give himself to the work of foreign missions.—EDITOR.]

It was in the early days of church schools, and I had for three years been attending the church school, as I could, and helping my parents on the farm. I had attended the public school before that time, and many of the children in the public school were from Adventist families. But the members of the Adventist church planned to follow the Lord's instruction, and the school was put in operation. In those days, with meager facilities, it was hard to get the training in book learning that is possible with the modern plans for church schools. However, as I look back on the three years spent in the church school, I feel that it was the most important time in my life. But for the high ideals set before me by godly teachers, I might have chosen another course for my life-work.

It was in these three years, which looked wasted as far as actual school advancement was concerned, that the missionary impulse was planted in my heart. Teachers in our schools are apt to feel at times that their efforts are largely wasted, but the seeds of truth sown in young hearts and the high ideals lived out day by day, will have their results.

The years spent later in college only deepened the missionary conviction. I belonged to the Foreign Missionary Band, and it was while preparing an article on Abyssinia that my soul was really stirred. I planned from that time to go to Abyssinia. I could visualize the Sabbath keepers there responding to the message for the last days. However, God called in a different way than I had planned, but the enthusiasm awakened by the study of that field, as of one who was actually planning to go there, has stayed with me.

After finishing school, for three years my wife and I were engaged in school work at home. It was a very pleasant work, to help in training young people for service; and then the thoughts began to come often that perhaps God could use us to better advantage in the home field. We were asked to go to various fields, but never to my Abyssinia.

Finally in 1913, after the General Conference in Washington, D. C., we received the call to India. The need appealed to us, and we began to take a lively interest in India and her peoples. The more we read about India and prayed about it, the clearer it became that God was leading us thither. Now we came face to face with what it would mean. We expected to live in a mud house in India, and be exposed to the perils of snakes and tigers, as I had read of so vividly in "The Tiger Jungle," by Chamberlain, in my early teens. There were home ties to be severed, some of which were not to be joined again. We must accept the missionary rate of salary, which was a little more than half what our combined salary was at home. However great these things may have seemed for the moment, they soon vanished in the great desire to "burn out for God," as expressed by one of the pioneer missionaries to India. We have but one life to live for Him who did so much for us.

On arriving in India, we found material advantages more than we had expected. While I write this the thermometer races past 100° F., but still we do not melt or wither. One becomes somewhat accustomed to the heat, and not all the year is hot. The language of one part of India was to be learned first of all. The greatest of all pleasures came when an Indian actually understood what we asked him and we understood what he answered. It was thrilling. There were days and nights of further study before we could use the language fluently, but that first experience of understanding and being understood was the breaking of the day.

We talk of sacrificing for our religion, but when we see the real devotion of the Orient,—see people giving literally their "all" for their religion; see them fasting for a whole day, not even taking a drink to quench the thirst in their throats parched under this boiling sun, till after the sun sets; see men bowing to wood and stone and worshipping the very trees,—then can we learn what men will do to be saved.

To such a people we bring the message of salvation. It takes time for them to understand it, and Indians are not going to accept till they are sure that it is practical. But what joy in seeing just one such soul accept the salvation so freely offered in Jesus! What a joy it brings to the heart to have one such plucked from the burning!

Recently I questioned three Hindus who had come for baptism. They were ignorant villagers, and did not know how to read a word. But how refreshing it was to listen to their recital of what God had done for them! They had given up their bad habits; they had broken with their evil companions and heathen rites; they had cut off the little lock of hair that is sacred to every Hindu; and they alone, of all the hundreds in their village, had called themselves by that greatest of all names. After they had been baptized, they ate some Indian sweets with us to show that they were finished with caste and Hinduism. What sacrifice is too great to be allowed to see just that scene! Is it worth the price of sacrificing home and friends and perhaps some of the comforts of life, to have a part in such a work?

I appeal to the young men and women of America and Europe to invest their talents in the mission field. Here are boundless opportunities for the energies of youth. Here are fields white for the harvest. Never before have doors been thrown open as they are in India today. How it would cheer the heart

(Concluded on page 10)

STUDIES IN ROMANS

XXXI. *Every-Day, Every-Hour Appeals.* *Romans 12:9-21, A. R. V.*

MILTON C. WILCOX

Do not separate from this lesson the pleading of the first two verses of the chapter, or the basis of that pleading in what God has done for us through Christ, the story of which — of the teaching, the life out of death, the cleansing from sin, the power of Christ in the life — is told from the first verse of Romans to the last of chapter 11. Upon all this foundation rest the instruction and appeals of our Father in chapter 12. They should be God's welcome suggestions to loving sons and daughters.

Questioning the Text

1. What foreign element cannot be allowed to vitiate Christian love?

"Let love be without hypocrisy." Verse 9, first part. Note 1.

2. What should be a fixed purpose in the life?

"Abhor that which is evil; cleave to that which is good." Verse 9, last part. Note 2.

3. How should we regard our brethren?

"In love of the brethren be tenderly affectioned one to another; in honor preferring one another." Verse 10. Note 3.

4. What elements of progressiveness should be manifest in the life?

"In diligence not slothful; fervent in spirit; serving the Lord." Verse 11. Note 4.

5. What attributes should ever sustain us?

"Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer." Verse 12. Note 5.

6. What should be our attitude toward God's people?

"Communicating to the necessities of the saints; given to hospitality." Verse 13. Note 6.

7. What should be our attitude toward all?

"Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep." Verses 14, 15. Note 7.

8. What things make for unity?

"Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits." Verse 16. Note 8.

9. What constant principles of conduct should be with us?

"Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men." Verses 17, 18. Note 9.

10. What should we not do to those who do us wrong?

"Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto Me; I will recompence, saith the Lord." Verse 19. Note 10.

11. How should we treat our enemy?

"If thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head." Verse 20. Note 11.

12. With what life-molding principle does the chapter close?

"Be not overcome of evil, but overcome evil with good." Verse 21. Note 12.

Notes on the Text

1. *Love.* Verse 9. Love is the ruling principle in the Christian's life. It has been "shed abroad" in his heart by the Holy Spirit. Rom. 5:5. On the Master's side love leads him to yield all, "a living sacrifice," to be and to do all God asks; to use every gift in blessed ministry as He directs. He is the willing, yielded servant of Him who bought him at such an infinite price. On the human side, in his work for the Master, there is to be a strong, earnest, loving aggressiveness to reveal the Master. There must be no hypocritical love, no acting, no feigned or make-believe love, which yields feigned obedience through fear or the sake of gain; that is not love. Let it be the strong, warm, pure love of Jesus shining through us.

2. *Abhor the evil.* Verse 9. "Loathing" that which is sinful and wicked — all sin. Sin was that which has brought all the trouble into the world, its sickness, woe, misery, and death. Sin put to death our blessed Lord. Hate it, abhor it, loathe it. If you do not, if its strong tentacles of desire for its pleasing aspects to the carnal heart draw you, pray God to help you to see such a vision of His holiness and love, that all contrary to that shall be forever hated. But you cannot remain neutral, content that your temple is empty, swept, garnished; you must have a dweller there to keep and hold your heart; therefore, cleave, join; let there be life union with that which is good. Let Christ rule in your heart with all His fulness. Let love reign, the love that gives all, does all, that the Master of life and love has for you.

3. *Love of the brethren.* Verse 10. No cold, formal love is implied. It is the natural affection of those united in the bonds of Christ's love and life. It means the revealing of tender affection, a kindness, a sympathy so often lacking. It is not a love to be held concealed in the heart; it is to be manifest in the life. It means helpfulness, kindness, kindly affectioned. The word "kind" was originally "kinned," those related to us, of our family. It is the love of brethren in Christ, as though they were own blood brothers. "Preferring," literally means to go before as a guide. We are to anticipate, leading the way, revealing to their hearts our love. But it does not mean that *duties* which God has laid upon us we should lay upon them; nor to take the burden, the duty, the task, the privilege, God has bestowed upon them, and bear it ourselves. Loving, wise, constant, tender, kind helpfulness.

"There is nothing so kingly as kindness."

4. *Divine business principles.* Verse 11. "In diligence not slothful." There are no slothful Chris-

tians. The living sacrifice to God forbids it. The work, the goal, to which God has called us, forbid slothfulness. Luther rendered, "In regard to zeal be not lazy." "Fervent," warm, earnest. Apollos, "being fervent in spirit," spake and taught accurately the things concerning Jesus. Acts 18:25. It is a pitiful thing to hear an "exposition" of a Scripture text sometimes when a little diligence, a little fervency in study, would have mightily helped. The Christian will get great inspiration in his life by ever remembering that it is his life-business to serve the Lord. The "living sacrifice" of verse 1 implies a readiness to die or to serve; and God has bestowed His gifts of grace (verses 4-8), that we may be divinely filled to serve.

5. *Essential spiritual elements.* Verse 12. "Rejoicing in hope," in the hope set before us, in the issue of our faith eternal salvation, in the crowning of the incorruptible character with immortality at the coming of our Lord Jesus. Patient, constant, steadfast, enduring under tribulation, under the trials which the Father permits to come, the trials that we need to bind us to Him. These are the tribulations that work steadfastness (Rom. 5:3), the hope that is steadfast (1 Thess. 1:3, margin), the trials, the pressing, the squeezing, that develops the precious gold of faith, the pure wine of life, the sweet odor of the crushed perfume. 1 Peter 5:6, 7. But that we may endure, there must be a continuance of steadfast praying. "Instant in prayer," the common version reads. In old English "instant" meant "urgent." Only by talking with God, only by the inflow of the life of His Spirit, only by the indwelling word, are we kept. "Because thou didst keep the word of My patience, I also will keep thee." Rev. 3:10. Prayer, faith, is the trolley of the soul which taps divine power. Praying "at all times." It is a constant privilege.

6. *Helping; hospitality.* Verse 13. "Communicating," "distributing," to the necessities of the saints. It means sharing with them. It is God's own word, "As we have opportunity, let us work that which is good, . . . especially toward them that are of the household of faith." Gal. 6:10. If God's people cannot be *bona fide* God's children, brothers and sisters here, what proof have we that they will be in the world to come? It is needed here. Taking part in the necessities of the saints, one with them. It means fellowship, partnership. "Given to hospitality" is literally "pursuing hospitality." We should seek after the true as the necessities of the saints demand. We do not see the need now as it was seen in Paul's day and later, but we need not worry, the need, the opportunity will come. Read Hebrews 13:2, 3. Pursue, follow the life.

7. *Blessings; sympathy.* Verses 14, 15. God blesses His people that they may be blessings. So He blessed Abraham, whose children we are. Gen. 12:2. It is our business as Christians to bless even those who curse us. So Jesus taught; so Jesus did. The persecutor may not receive the blessing, but it will come back a thousandfold into our own life. Come into sympathetic touch with humanity. Jesus was, *is*, touched with the feeling of our infirmities. The word "touched" comes from the Greek word "sympathize." He rejoiced with the rejoicing; He wept with the mourners. Nothing so strongly binds us to Him as to do His work for humanity. It is our business to bless, to rejoice without envy with him to whom comes good; to weep with the sorrowful.

In so doing we become an open channel through which flows God's water of life.

8. *Service; humility.* Verse 16. Nothing wins like service. The places of business that give service get customers. Service ought to be evident in the church of God. If the church were working normally, every one would be seeking to serve every other one; and how could there be better service than all serving each and each all? So it will be in God's kingdom. Get ready for it now. "Set not your mind on high things;" be not lifted up in yourself. He who does this shuts out God. By their attitude the disciples of old shut out an understanding of Jesus' words. The high and holy One, who inhabits eternity and dwells in the high and holy place, comes down to dwell with him that is of a contrite and humble spirit, "to revive the spirit of the humble, and to revive the heart of the contrite." Isa. 57:15. Blessed are those who in their own eyes are poor in spirit; for "theirs is the kingdom of heaven." Such God can teach and guide. Ps. 25:9. It means earnestness in lowliness. It is literally, "Be carried away with things that are lowly" (margin). Be wise only in the wisdom of God.

9. *Called to holiness, honor, and peace.* Verses 17, 18. Render to no man evil for evil; you know the words of Jesus, "Father, forgive them; for they know not what they do." There is no getting even in the wrong way. Study the "honorable" things. Phil. 4:8. Give attention to them; take careful thought about them. Live the honorable life, whatever others may do; "ye serve the Lord Christ." "He careth for you." Live peaceably. God calls us to peace. The "possible" is not on your side, but on the other's side. Your work is peace. You may not be able to change the enemies of God and yourself, but you can be at peace. You (every Christian) are an ambassador of peace to those who do not know God. Your attitude of peace under provocation may win your enemies to the Prince of Peace, but your warring will not.

10. *Vengeance; faith.* Verse 19. We do not know enough to avenge ourselves. We do not know how much the wrong-doer is responsible. We do not know the motives that actuated him. Our judgment may be utterly wrong, and we shall have to meet it in the judgment. At the basis of revenge lies a sense of justice, but it is controlled by selfishness. Years ago a brother lent money to a big Christian institution, taking the institution's note as security. When the note fell due, the secretary wrote the brother to send on the note, and the money would be sent him. The brother said, "Send the money, and I will send the note." The secretary of the institution told him this was not the institution's method of doing business; send the note first. Of course he had to do it to get his money, but he felt and cherished a spirit of revenge against that institution for years, with a determination to "get even." But I said, "Granted they have been wrong, Brother T., can't you leave that with God, and let Him make it right?" "No," he replied. I asked him why. His reply was frank, "Because I am afraid He would not do it in my way." And that generally is human revenge. Leave it all with God. He will do just right. Vengeance is hatred and animosity in the human. Vengeance with God is infinite justice.

11. *The sweetest revenge.* Verse 20. Feed your hungry enemy. Quench his thirst with refreshing drink. Study to know how to be kind to him. Remember he is the purchase of the blood of Christ. In your ministry of good, forget his wrongs; and

your kindnesses will arouse his own conscience, and burn regret and repentance into his own spirit as would coals of fire burn his head. Do this,

"And mind shall be partner with heart,
If but to thyself thou let conscience reveal,
And show thee how evil thou art.
Remember thy follies, thy sins, and thy crimes,
How vast is that infinite debt;
Yet mercy hath seven by seventy times
Been swift to forgive and forget."

12. *How to overcome evil.* Verse 21. We never overcome bad feeling by blurting out impatient words. We never cure a bad temper, nor help a child, if we scold or strike it in our anger. We never help a fit of temper by a torrent of oaths, expletives, or bywords. Every time we indulge in such things, every repetition helps to form unbreakable habits. We never overcome drunkenness by taking another drink. We do not break off tobacco using by "tapering off." We do not conquer error by fighting it. Daniel told the true method to the passionate, imperious Nebuchadnezzar: "O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." Dan. 4:27. Put good in the place of evil. Take your members, once "servants to uncleanness and to iniquity unto iniquity," and "present your members as servants to righteousness unto sanctification." Rom. 6:19. You have yielded yourself a living sacrifice to God; let Him, the master of life and righteousness, use your every member to His glory. "Dead unto sin, but alive unto God." When the temptation to evil arises, pray for the eternal Spirit to "put to death the deeds of the body," that ye may live. To meet the negative, destructive error, preach the affirmative, cleansing, upbuilding, life-giving truth. All the good is in Christ Jesus. Let Him rule in heart and mind and conduct.

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For Only a Flower

WE see around us those who for the things of this world are sacrificing the things of eternity. Here is an illustration which will help us to see the point:

"Travelers who visit the falls of Niagara are directed to a spot in the margin of the precipice over the boiling current below, where a gay young lady a few years since lost her life. She was delighted with the wonders of the unrivaled scene, and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of the cataract and her own daring. She leaned over the verge, and caught a glimpse of the surging waters far down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed; and she leaned, in a delirium of intense desire and anticipation, over the brink. Her arm was outstretched to grasp the beautiful form which charmed her fancy; the turf yielded to the pressure of her light feet, and with a shriek she descended, like a falling star, to the rocky shore, and was borne away gasping in death. A life sacrificed for a flower! How like the case of many who, grasping at sin's fatal flower, sacrifice the soul!"—*Biblical Treasury.*"

Now this illustrates the case of many who are grasping for the things of this world of sin in some form, instead of questioning and deciding from the best light they have, whether or not the thing is right. The soul is sacrificed for the desire of life. This girl reaching over the precipice for the flower illustrates the case of many who reach for the things of this life, only to find they are but a fading flower, and not worth the effort made to get them. With outstretched arms they stand seeking to grasp the things of this life only to see them fade away, while some gurgling Niagara of sin is whirling all about

them, waiting to hurl them to destruction. How foolish!

G. B. T.

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Held Back From Death

A TEXAS sister, some years ago, told the following story of manifest deliverance by the hand of God. Here is the narrative:

"The experience of which I speak came to me some years ago, when I had just been converted. We lived in the country, and to shorten the way in walking to town, we usually went by the railway, crossing a high trestle bridge.

"One evening, returning with several friends from town, where we had attended a prayer meeting, we were speaking together of our hope of the coming of the Lord. We were very happy. It was a dear subject to all of us. We were just coming to the long bridge, which curved in its course so that we could not see far down the track ahead of us, but we knew it was not train time, and so were starting to cross. The instant I stepped foot on the bridge I seemed to be paralyzed. I was unable to take a step. I said, 'Oh, I cannot cross this bridge!'

"My nephew said, 'Why, what is the matter?'

"I said, 'I do not know, but I cannot step—that is all. Let's sit down on the ties and rest a moment.'

"So we sat down at the end of the bridge. We had just taken our seats when my nephew jumped up and shouted, 'The train is coming!' We only had time to throw ourselves forward away from the rails, when a locomotive running alone whizzed by us.

"Awe and thankfulness filled our hearts. 'Now,' said my nephew, 'we know why you could not cross that bridge. God held you back, or we should all have been killed.'

"We thanked God for His tender care, and went on our way rejoicing. Immediately the danger was past, strength came to my limbs again, and I felt no difficulty in walking. We could only see in the experience the protecting care of our loving Saviour."

W. A. S.

* * *

Above the World

LOUISE LELAND

Love me not for price or pearls,
Love me not for beauty's thrill;
Love in me what is revealed
Of our heavenly Father's will.

Education's glory crowns
Many a learned woman's head—
'Tis a virtue true to own;
Love in me my Lord instead.

Praises of good housewives sing;
Yea, and honored should they be;
Love me more for all that's true,
Valued by eternity.

Why I Accepted the Call to the Mission Field

(Concluded from page 7)

of William Carey if he could be raised up to see the India of today! He toiled and struggled on for years, battling against closed doors and opposition. Today we meet opposition, of course, but the cross of Christ is advancing, and there are many followers who have not yet openly confessed Him, who are waiting for the revelation of the Saviour in word and action from His messengers. Ever the story is the same,—Jesus and His love. A leading Hindu said recently, "If the gospel of Christ were preached as it is, unadulterated, and lived as the Great Teacher Himself lived, it would be irresistible."

We are glad to be here where the fields are white for the harvest, but we are praying the Lord of the harvest to send more laborers into the harvest field. Will it be you who will respond? You can come or send some one else.

Lucknow, India.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

With God's Presence

JOHN B. CAREY

I OPEN the book of Holy Writ,
To find there something new;
I search for grace and love divine,
I search for wisdom too.
I turn each page in adoration,
I breathe a prayer between;
How wonderful the lessons taught!
So bright its pages gleam!

In this book of life and light
There is a message true
For every soul in deep distress;
For Christ this misery knew.
He knew the trial—why it came,
He suffered it to be;
He woos me to Him, softly saying,
"Lost one, come to Me."

O Saviour, lead me by Thy Spirit,
Reveal to me Thy power,
That in the dark of tempted night,
Sustained I'll be each hour.
I would not ask, O blessed Lord,
To have no trials more;
For if I have Thy presence, Lord,
I'll bear what Jesus bore.

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Dogs and Children

F. M. WILCOX

RECENTLY we had spent a day at the public library and tramping about the city of Washington on necessary business. We were tired and weary as we took the street car for Takoma Park, a distance of seven miles. The car was crowded, and we were fortunate in securing the one vacant seat. As we settled down, anticipating a little rest on the journey, a woman entered with a large bundle in her arms. She, too, seemed weary, and out of deference for her sex and condition, we surrendered our seat. She threw back a blanket that covered her burden, and lo and behold! instead of a child, as we supposed, she held in her lap a dog. We confess to feelings of great chagrin, and in the hour of wearisome standing which we endured, we inwardly resolved that never again would we surrender our seat in a street car or any other place to a dog.

And this led us to reflect why it is that some women delight in lavishing upon some brute the love and affection which they might give to some poor child in need of a woman's care and love. And these needy ones may be found on every side. They are not confined to orphan asylums. Their little woe-begone faces greet us in every city. They appeal to our sympathy. Their need solicits our regard, our prayer. How much better it would be to take one of these needy ones and care for him, giving him necessary food and a daily bath, and lead him about by his hand, instead of bathing some pet dog, or fondling and caressing him, or leading him about by a chain or ribbon.

We believe in kindness to the brute creation. The man who is unmerciful to a beast shows anything but the attributes of Christ. But when we put these, in our care and estimation, in the place of those made in the image of God, those possessing the possibility of noble life and great influence in this world, and of immortality in the life to come, we surely have distorted ideas of our calling in this world. May God refine our tastes, and ennoble our conceptions of our relation to the poor and needy about us.

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Praise to the Face

"CHARLOTTE, what in the world have you been doing to Janice Everard?" demanded Betty, reaching for a fan and mopping her hot forehead. "I've just seen her off at the station. I didn't get home from Cousin Lucy's till this morning, and I couldn't get around in time for a call; but mother said she was leaving by the eleven-fifteen, so I managed to run down for just a word."

"It seems to have been a word of accusation, to judge by your tone," responded Charlotte dryly. "What did she say I'd been doing to her? I thought she'd had a pretty nice visit on the whole, and I'm sure I didn't do anything dreadful."

"On the whole!" exclaimed Betty. "Then there was something queer!"

Charlotte shook her head regretfully. "Too bad little Charlie had a toothache, and I couldn't leave to see Janice off myself. Evidently it wasn't discreet to leave her at the mercy of the first inquisitive friend who came along. I can see some harmless little molehill of a remark of hers erupting into a perfect volcano if I'm not careful."

"Don't be a tease," protested Betty; "and I wasn't inquisitive; really I wasn't. But when I observed in a perfectly casual conversational manner that I supposed you and she had had a lovely time together, and she said, 'Oh, yes, lovely—after she had me trained,' well, anybody would have wondered."

Charlotte chuckled. "I thought she realized I'd been training her, but I wasn't certain. It was this way, Betty: Of course Janice is a darling, and she did me the honor to think Charlie and Kit were darlings too. Also she thought they were pretty, and she praised them to their faces all the time. It would be, 'O Charlotte, aren't Kit's curls lovely when the sun strikes them? He looks like a little Van Dyck prince!' Or, 'O Charlotte, where do you suppose Charlie got those beautiful great blue eyes of hers? Isn't she the sweetest thing ever in that blue linen frock that just matches the color!'"

"I protested once or twice mildly and politely, but it made no more impression than water on a duck's back. So the next time she exploded in ecstasy and the children were still interestedly expecting more,—Charlie loved it all too well, and Kit cringed with shy misery,—I burst out in my turn. 'Janice, dear,' I remarked fervently, 'I never saw you look lovelier! That brown dress brings out the chestnut shades in

your hair to perfection, and I declare your cheeks are as pink as rose leaves. You are an exquisite creature, really. I wonder did I ever tell you so? Romney ought to have painted you."

"Charlotte, that was pretty steep! And you such a reticent person! Did she see the point? She must have!"

"Not that time. She got pinker and gasped, 'Why, Charlotte!' I think she rather liked it. M'm'm! Flattery isn't the hardest thing to swallow — at least not the first dose. But the next time she looked queer, and the next she looked queerer. And — well, the last day or so the conversation was comfortably plain and sugarless. But Charlie has learned to love the looking-glass, and Kit has grown so conscious of his curls, poor boy, I'm going to cut them. So it's a good thing if I've really got Janice trained before she visits Jessie McQuarrie and her youngsters; only — I hope she wasn't really vexed. I'm fond of Janice."

"She wasn't," Betty assured her. "She was just amused. Her eyes all crinkled up when she remembered, and her mouth twitched at the corners."

* * *

Doing One's "Level Best"

C. P. BOLLMAN

THE expression, "level best," is recognized in the dictionaries, but only as colloquial. It is not good English, and will not bear close analysis. The sense intended would be expressed much better by "very best," or better yet by the words, "Let us do our best."

Our best effort is an effort that rises above or attains a higher point of excellence than our ordinary efforts. It is an effort in which we rise above the common level of our endeavor; therefore, there could be no such thing as "level best." If it is level, it is not best; if best, it is not level, but rises above the level.

If we use the best English we know, we shall find no occasion to use a colloquialism that rises little, if at all, above a poor quality of slang, for while not to be encouraged, some slang is really piquant, while "level best" is inane.

* * *

Co-operation in Child Training

HELEN GREGG GREEN

I WAS calling at a friend's house the other evening, and witnessed a rather hectic scene between a headstrong four-year-old and a determined father.

The father punished the child for disobedience. Immediately Micky rushed sobbing to his mother. He snuggled his little head against her shoulder. She patted and comforted.

"Did daddy abooze my baby?"

Of course Micky understood that mother did not approve of father's punishment. Most certainly the good effect was lost. Micky's thoughts, strung together, probably ran something like this:

"I don't have to mind my daddy. What if he does punish me? It's 'most worf it if mother pets me like this."

The child had defied and disobeyed his father. The determined words and punishment were merited. Then the wise thing for mother to have done was to co-operate with father. Instead of that she made Micky feel that daddy, instead of himself, was in the wrong. Parents should understand that if a child

is to be properly disciplined, there must be co-operation.

A youngster can sense very quickly if there is dissension or lack of harmony between parents. A young mother recently confided to me:

"All Jim's and my quarrels have been because of Son."

That is certainly most unfortunate. Worse yet if the child knows that mother and daddy do not agree upon the subject of discipline.

If the father tells Son he must stay at home every night for a week for a misdemeanor, and Son hears mother remark, "That's a perfectly silly thing, father; let him go out and play with the other boys," what will the child think? He will surely decide that one parent must be greatly at fault. And the influence of both will be weakened.

Most children in homes where there is the proper co-operation think that mother's and father's judgment and ways are almost infallible. And that is as it should be. They should have the greatest respect for the wishes and opinions of their parents.

There are, of course, a great number of little mistakes made by children that parents should overlook, in order not to be constantly nagging or harping. But when either mother or father does take charge of the discipline, the other should at least seem to be in complete accord. If there is any dissension, do not let the child sense it. First, last, and always, there must be co-operation! — *National Kindergarten Association, 8 West 40th St., New York City.*

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When God Chooses

A MINISTER sat with a father and mother by the bed of a child who was hovering between life and death. He was about to pray for the little sufferer, and turning to the parents he asked, "What shall we ask God to do?" After some moments the father answered, with deep emotion, "I would not dare to choose. Leave it to Him."

Would it not be better always, in things of earthly interest, to leave to God the decision, letting Him choose what it is best for Him to do for us or to give to us? We are not in the world to have ease and pleasure, to succeed in business, to do certain things; we are here to grow into strength and beauty of life and character, to accomplish the will of God, and to have that will wrought out in our own life. Oftentimes the present must be sacrificed for the future, the earthly given up to gain the heavenly, pain endured for the sake of spiritual refining and enriching. If we are willing to let God choose for us, and accept what He gives, we shall never fail to receive the best — perhaps not what earth would call the best, but always God's best. We know not what to pray for as we ought, and we would better leave it to God.

The truest prayer is oftentimes that in which we creep into the bosom of God and rest there in silence. We do not know what to ask, and we dare not say even a word, lest it might be the wrong word; hence we simply wait before God in quietness and confidence. We know that what is best our Father will do, and we trust Him to do what He will. — *J. R. Miller, in "The Glory of the Commonplace."*

* * *

It is the weight of self that overpowers;
Take up another's load, it carries ours.

— Langbridge.

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.

AT SONGA MISSION

As we were en route from the Congo to Angola, the writer and Elder E. C. Boger recently spent three pleasant days with Brother R. P. Robinson and his family at the Songa Mission, Belgian Congo. The outschool teachers had come in, with several of the believers from the surrounding villages, and Sabbath morning we spoke to these and the mission family. The little schoolhouse that has thus far served as church as well, proved too small to accommodate the people, and it was decided to transfer the service to a large new cattle shed that had just been erected and had not as yet been in use. This made a comfortable meeting place, and easily held the people.

At the close of this service, Brother Robinson was ordained to the ministry, and in the afternoon the ordinances were celebrated with the church.

It was a great pleasure to see the growth of this mission, which was our first station in the Congo, and to join the workers in planning for further development of the work here. It would seem that this station is destined to become one of our largest and most important Central African stations. It is centrally located, within two miles of the motor highway, and only a few miles from the new Bukama-Kasai Railway, and in the midst of a fairly dense population. It is expected that a doctor will join the force here before many months have passed, and brick have already been burned with which to erect a hospital building, and also a home for him and his family. This should greatly add to the influence of the mission, and rapidly advance the work.

The mission farm consists of 700 or 800 acres of excellent land, and has a beautiful flowing spring, which furnishes all the water needed by the mission families, and makes it possible to irrigate the gardens and orchards, which are in a flourishing condition. We were pleased to find that the workers have a good supply of all kinds of tropical fruits, such as pineapples, oranges, lemons, bananas, plantains, papaws, tomatoes, etc., as well as fresh vegetables which can be grown at all seasons of the year. The station is practically free from mosquitoes, and consequently the workers are troubled very little with malaria.

The first baptism at this station took place some months ago, at which time

a church of twenty members was organized, and we believe that this marked only the beginning of a great work which is to be done at this place. We found the workers of good courage, and desirous of pushing the work forward with all possible rapidity.

W. H. BRANSON.

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THE LAST CAMP-MEETING OF THE SEASON—THE FLORIDA MEETING

THE camp-meetings this year in North America have been universally reported as seasons of blessing, and this last of the meetings, in Orlando, Fla., was certainly no exception.

It was a large meeting, about a thousand in daily attendance, with the number increasing to between 1,500 and 1,700 on Sabbath. Never have I seen more full and prompt attendance, from morning until evening. God honored this faithfulness by pouring out blessings as the brethren and sisters studied His Word and sought for the promised refreshing from on high.

These Florida brethren and sisters have consecrated their hearts to this message. Evidence of this was given, not only in the testimonies borne whenever opportunity was offered, but in the gifts to missions. Florida has long been in the habit of making a cheering missionary offering during the camp-meeting, but this time the believers rallied in a way to exceed all that any one had dared to hope for.

It was on the last Thursday morning of the camp-meeting that the mission offering was made up. The workers had been praying God to bless in this as in other spiritual meetings. Certainly one of the most spiritual services of the camp-meeting ensued. Hearts were tender; we rejoiced together. Just before the meeting the workers themselves had pledged something like \$5,000 for missions. In the public consecration service a total of \$72,000 was quickly pledged. We had prayed the Lord to lead some one to begin with \$5,000, if this were right. Our faith had not gone far enough. A good brother quickly pledged \$30,000 as his gift. So the offerings came in. Sixteen pledges of \$1,000 were made; one of \$5,000; another of \$3,600; two of \$2,500 each; others from \$2,000 to \$1,500; and so it went, with no urging from the platform save as Elder Shuler kept guiding the workers with the pledge cards to those who made requests for them.

Aside from the ingathering of souls

which this money represents, that morning's service seemed to us all an illustration of the fact that God is indeed pouring out His Spirit, not only upon all flesh, but upon His servants and His handmaidens also, according to the promise in Joel. The Spirit of the Lord was present. It was good to be there.

And, brethren and sisters, there is surely no such thing as real spiritual consecration to God without a consecration of our means as well as of our hearts. Consecration means our life and all we have and are, held subject to His call for service. In the midst of taking the pledges we were all moved to sing with new fervor:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Elder Shuler explained frankly to the brethren and sisters that Thursday morning, that he would have to call on them later to help with the tent fund and the academy. Their big tent was shown to be wholly inadequate for this growing conference, and many had returned to their homes, it was said, because family tents had fallen short. The academy, I should explain, has just been moved to a country location, and buildings are to be erected. However, Elder Shuler told the brethren and sisters that it was Florida's desire that the great mission fields should have the right of way on this first financial call.

A camp-meeting for the colored believers was held in another part of Orlando at the same time, and they raised well over \$1,500 for missions. The total Sabbath school offerings for missions on the two Sabbaths amounted to \$1,700.

As long as the camp-meeting continued, pledges kept coming in until the total for missions was \$75,586. Brethren and sisters who could not take so large a part in the pledging as they desired, gave assurance that ere many months, if times continue as they are in Florida, they will be found swelling next year's offerings for missions with further gifts. Would that our missionaries out at the ends of the earth could have felt the spirit and inspiration of this season of dedication of means to soul-winning work. Thus this last camp-meeting of the season sends its message of cheer to the mission stations in all the world. The believers at home, in all the conferences, are standing by.

On the last day of the meeting the need of the conference for enlarged

tent equipment, and of the academy for funds for the school development on its farm location, were presented, and these same brethren and sisters made up a gift of \$24,587 for this fund. Again we felt like singing, "Praise God, from whom all blessings flow."

Many from the camp visited the new academy location, some miles out of Orlando. The school buildings will face a beautiful little lake, and the farm land is promising for fruit culture and gardens, according to the judgment of those who know. In addition to the land which the school has been able to buy, one of the brethren, who joined so liberally in the camp-meeting gifts for missions, had bought quite a large tract adjoining, which has been made a gift to the academy, giving the school 243 acres.

Space does not permit further report of this blessed camp-meeting, save to say that on the first and last Sabbaths of the meeting, and throughout, there was a consecration of hearts and lives to God and a seeking for victory over sin that brought joy and courage to the hearts of the believers and of the workers.

It is a united band of laborers who face the new year in Florida. Five tent efforts are planned for this winter and spring. Six new church buildings are to be erected. The State is divided into seven districts for the white churches and three districts for the colored churches, each district led by directors.

The Florida workers took a helpful share in the public meetings of the camp, furnishing a good variety of gift and labor in the ministry of the word. The conference had also invited Elder Booth, president of the Georgia Conference, to come down for a series of four evening meetings. This incisive preaching of the definite message of the hour in a connected series of sermons, was a fine feature of the camp-meeting, enjoyed not only by the people who came in from the city, but by all of us as well.

Elder W. H. Heckman, president of the union, carried burdens in preaching and counsel throughout, while from the union W. P. Dougherty was present in the interests of the book work, Elder J. C. Klose for the home missionary work, and Miss Gertrude Nichols for the medical missionary work. As the camp-meeting was held in Orlando, Doctors L. L. Andrews and A. J. Balkins, of the Florida Sanitarium, were able to render service in public talks, joined in many helpful ways by the sanitarium staff. The sanitarium is being prospered in these busy times in that State. A large number of consecrated young people are in training at the institution.

Following the camp-meeting a new and spacious church building was dedicated by our colored brethren and sisters in Tampa. As their minister, Elder F. A. Osterman, told at the dedi-

cation how earnestly these brethren and sisters had toiled in completing this brick edifice, he passed to the conference president a check representing the last payment on the indebtedness of the church.

On every side in Florida there are cheering tokens that God is blessing the work, and the believers are praying that the coming year may be the greatest year in soul-winning in the history of the Florida Conference.

W. A. SPICER.

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SUMMARY OF STATISTICAL REPORT FOR 1924

THE sixty-second annual statistical report of the Seventh-day Adventist denomination, covering the year 1924, shows a church membership of 238,657, of whom 106,941 (44.81 per cent) are in the United States and Canada, and 131,716 (55.19 per cent) are outside these countries. This is a gain for 1924 of 16,783, the largest annual gain in the history of this movement. The number baptized and uniting thus with the denomination was 25,626. (The quarterly report for North America shows a net increase in membership in this country for the first six months of 1925, of 3,561.)

This work is now conducted in 119 countries, by 52 union organizations, comprising 138 conferences, 164 mission fields, and 248 institutions, employing 8,679 evangelistic workers, and 7,726 institutional laborers, a total force of 16,405, or one active worker for every fourteen church members. The force of evangelistic workers in North America numbers 2,554 (29.43 per cent), while outside there are 6,125 (70.57 per cent).

The total funds received for evangelistic work during 1924 were \$10,341,561.27, an increase of \$1,144,779.32 over the receipts for the preceding year, the per cent of increase being 12.45. This income constituted a per capita of \$43.33 for every member in the world. The per capita of the membership in the United States and Canada was \$70.66. Of this amount, \$7,556,865.49 (73.07 per cent) was given by members in the United States and Canada, and \$2,784,695.78 (26.93 per cent) by all other members.

During the 62 years since this work has been organized, there has been contributed for all lines of evangelistic work a total of \$107,847,804.31, of which the members in North America contributed \$81,108,192.99 (75.21 per cent), and all other members contributed \$26,739,611.32 (24.79 per cent). For many years a strong phase of work has been conducted in behalf of foreign missions, for which the total contributions have been \$28,614,891.35. Foreign mission offerings from the members in the United States and Canada in 1924 were \$2,426,985.01, a per capita of \$22.69; and

for the last nineteen years these members have contributed for foreign missions the sum of \$20,342,153.91, and during that time 2,279 missionaries have been sent into foreign mission service.

In addition to the tithes and offerings noted above, there was given for new church buildings, etc., during 1924, an additional \$1,814,005.57, thus making the entire contribution for evangelistic and related lines of work \$12,155,566.84, a per capita of \$50.93, or \$1,387.62 every sixty minutes. Including the receipts of the 248 institutions, the grand total annual income was \$29,367,742.12, or \$3,352.48 every hour.

This work is now carried forward in 220 languages and dialects, 4,313 separate publications being issued and circulated in 114 languages, one copy of each being valued at \$1,301.68. Total literature sales for 1924 were \$4,236,120.09, and since the inception of the movement, \$59,999,461.70.

There are now 1,225 primary schools, 133 advanced schools, with a total enrolment of 56,210, and a force of 3,077 teachers. Buildings and equipment devoted to school work aggregate in value \$7,167,962.15; the fifty-two publishing houses and their branches have assets of \$3,786,263.69, the sixty-three sanitariums and treatment-rooms are valued at \$6,386,311.32, while all other valuation makes a total investment for all organizations connected with the denomination of \$40,675,238.72.

More money was given in 1924 for all lines of evangelistic work alone than was given during the first forty-four years after this work was organized sixty-two years ago, and more persons united with the movement in 1924 than the entire church membership stood twenty-four years after the organization of this work.

H. E. ROGERS,
Statistical Secretary.

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CHURCH DEDICATION, FENWOOD, SASKATCHEWAN

On November 6-8, at Fenwood, Saskatchewan, occurred special services in connection with the dedication of the newly constructed representative church building in that thriving little town.

As the result of meetings conducted by Elder D. D. Neufeld, the membership has recently been increased to more than sixty. A church home was needed. Three lots were purchased, and a very neat, well-constructed church building was erected, as well as a barn with a capacity for seventeen teams. A neat fence has been built about the place also. As a result of volunteer labor, the total cost of the newly acquired church property was only \$2,605.25. This includes

beautiful, well-built pews, pulpit, and church organ.

At the dedicatory service the building, which has a seating capacity of about two hundred, was packed.

On Sunday two hours were devoted in the evening to a most interesting program rendered by the young people of the church. It was a real pleasure to meet so many excellent young people and children who have identified themselves with this newly organized church and Sabbath school. The Lord has richly blessed in the work at Fenwood during the past few months, and we believe that many more honest-hearted men and women will be found in that vicinity, who will unite with the Fenwood church. It was a real pleasure to be able to dedicate such a substantial church building free from debt, all bills having been paid.

S. A. RUSKJER.

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STIRRING EXPERIENCES AT PACIFIC UNION COLLEGE

WHEN Elder Meade MacGuire and I arrived at Pacific Union College, followed by Elder R. D. Quinn the next day, to join the faculty in the spiritual work of the school, we found a student body of 370, with 105 young women in South Hall and 123 young men in North Hall as members of the school home family. We found also a number of elements in the situation that are worthy of mention here as contributing effectively to the spiritual tone of school life. Before speaking of these in particular, it should be borne in mind that the advent movement was vitally spiritual from its inception, and that its culmination will be a spiritual triumph. The institution among us that we call the school was born of a spiritual necessity in the work of the denomination, namely, the saving of the children of the church, and the training of our young men and women for carrying a spiritual message into all the world. Hence the mission of the school among us is altogether a spiritual one. If it fails to do effective work in the spiritual life of the young people, it must be regarded as failing of its purpose, no matter what it may achieve from the viewpoint of scholarship. Parents and leaders should take careful note of this truth.

The elements that favor a vigorous spiritual life are embraced in the plan of education given us for our schools. Among these may be mentioned the following:

1. The Bible as the chief study in our schools, the groundwork of all the other studies and the touchstone and book of counsel for all student activities.

2. Vigorous manual labor for every student every working day. There are five outstanding values to such labor: Health, moral, disciplinary, practical, and missionary. These all sum them-

selves up in spiritual value, which is the highest of all educational values.

3. High standards of discipline on a Christian basis. Good discipline and spirituality are entirely compatible, if not mutually indispensable. When one is lame, the other goes limping. When one is sound, the other is in good health.

4. Wholesome exercise in spiritual ministry—students and teachers uniting in missionary work.

5. Good, stiff mental application to study and the laboratory, to lift young people out of their disinclination to think things through for themselves—absolutely indispensable to healthy spiritual life.

While at Pacific Union College, Brother MacGuire and I had a room in the young men's home. We came and went with them to meals, to meetings, and sometimes to work, though limited in the latter by our short stay. Fifteen of the boys arose before daylight to go to their work, some as early as four, and sometimes at two o'clock. They came to meals with an appetite that tended to riddle their meal tickets. Two of them kept watch all night while the rest of us slept. To our knowledge some of the young women arose at five for their work, while nearly any time of day a goodly number could be seen plying their womanly occupations. Every one must give an account of himself at any hour of the day or night, just as in the judgment "every man must give an account of himself to God." On Sabbath and Sunday students and teachers were out on spiritual service from ten to fifty miles from the school, while on certain appointed occasions all went out, from the president down. On Friday evening at sunset all gathered for the weekly feast of good things, telling in the presence of one another what God had done for them and of their spiritual aspirations. Students were organized into prayer bands, with student leaders and assistant leaders, with regular times for meeting, and with a "prayer room" to resort to at any time of special need. Earnest praying was done for weeks before we came. In regard to this special season, though, this plan is a regular part of the school life, and continues throughout the year.

It was in such an atmosphere that we who had come in from without settled down with the teachers and students in searching out the deep things of the Spirit. Marvelous was the work done in all our hearts. Half the young men in the home were in the college for the first time, and a similar proportion of the young women in their home. Many were in a Christian school for the first time, coming from high schools and other schools of the world. Some of these came with high spiritual expectations, as any one has a right to do in our schools. Some came with indifference,

and some because they were sent. But it is not putting it too strongly to say that nearly all that large student body obtained in a spiritual way more than they had expected or thought.

Young people who had been members of the church a long time, or who had been in one of our schools two or three or four years, came to recognize that they were not real Christians at all, or like Paul were as the "chief of sinners." The good part of it is that they did not fail to make a clean breast of it all, and find full acceptance with God. Some who had never acknowledged Christ at all made open confession of Him, going to the bottom in searching their lives, and making confession to God and to men and to one another. It was all so quiet and serious that a deep work was done.

On one occasion the chapel meeting continued from a little after nine till nearly two o'clock without weariness and with wonderful holding and uplifting power. In the separate homes in the evening it was not unusual for the meeting and the after-meetings to run to ten or eleven or twelve o'clock, so brave was the struggle for personal victory. Some would leave the meeting and go to their rooms, but could not stay.

In the last separate meeting in the young women's home, 100 per cent of the 105 girls took their stand for Christ. Up to the last hour before the last general meeting on Sabbath, young men continued to gain the victory, and the sun went down that day with many glad hosannas rising to the vaults of heaven. Many homes will share in the joyous anthem when the news of victory through surrender reaches the waiting hearts of loved ones. God's promise to do a quick work in the earth would seem to find its fulfillment in cutting it short in righteousness in the personal life.

W. E. HOWELL.

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ITALIAN WORK IN FRESNO, CALIF.

It is with much pleasure that I submit a short report of the providential leadings of God in behalf of the Italian nationality of the city of Fresno, Calif. The Lord has marvelously blessed our feeble efforts in soul-winning among the Italian people.

About a year ago we began working with the Italians, laboring early and late from house to house and in cottage meetings. Thus far we have baptized thirty-three, and they are faithfully doing their part in all the activities of the message. There is a splendid interest yet undeveloped, and some will soon be ready for baptism.

I have made a good collection of stereopticon slides in the Italian language on all doctrinal points of the

message. We are continually organizing our forces for more aggressive and fruitful results.

The Central California Conference is assisting us in the rental of a building to be used jointly by the Italian and Spanish as a foreign mission hall, and we are now fitting it up for service. We have a room 20 x 50 feet for a chapel, with adjoining rooms that we plan to use for a dispensary, for giving simple treatments, and for receiving and mending articles of clothing to be distributed among the poor foreigners.

Our courage is good in the Lord, and we ask an interest in your prayers for the Italian people in Fresno.

FRANK IANO.

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THE INFLUENCE OF A HOLY LIFE

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 22: 1.

This text suggested itself to me a few days ago when I was asked to preach the funeral sermon of a sister who died at the Florida Sanitarium, Oct. 26, 1925. She came from Minnesota, where she embraced present truth some eight years ago, and with her husband settled at a distance of more than one hundred miles from Orlando. She was told that the operation was a critical one, and the outcome uncertain. I visited her in her room three times during her short stay here, and it was my conversation with her at my last visit that induced me to take 1 Corinthians 15:55 for the text at her funeral.

I knew that though she was modest and unassuming, and free from fanaticism, she spoke from certain knowledge when she said that death had no terror for her. She said that it was a very great favor bestowed upon her to spend a few days in such an institution, where such kindness was shown her, and where the atmosphere of heaven was so prevalent. This visit and her Christlike influence impressed me very deeply, but it was what followed that induced me to write this article. After that visit I saw her no more until I looked on her pale face in the casket.

After she was taken to the hospital, on three successive evenings I went to the parlor to conduct vespers. The room was quite well filled, and many wealthy and not a few non-professors were present. Some who were perfect strangers to me, and a short time before were strangers to Sister Langdon (for that was the sister's name), came to me to inquire what I knew about her condition, and if there was any hope. I could only shake my head and ask, "Did you know her? Were you acquainted with her?"

The reply was, "My room was near hers. My acquaintance dated from

the day she came to Room 56. She was a stranger here, but she was such a splendid woman I at once became attracted to her."

When at last, in reply to their inquiries, I had to tell them I would preach her funeral the next day, tears came to their eyes. This is what impressed me. A perfect stranger among wealthy, aristocratic associates, testifying to the heavenly atmosphere that pervaded the institution, and that death had no terror for her, was worth more than the combined wealth of this world. The combined millions pouring into Florida are insignificant in comparison with the influence of such a record.

We who had a short acquaintance with her and had felt her influence, greatly desired and prayed that she might live, but possibly, and probably, in the hereafter we may see that such a death was worth more in its influence even than her life would have been.

SMITH SHARP.

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GENERAL MEETINGS IN CHILE

THE regular annual camp-meeting and conference for Chile were held in the Seventh-day Adventist church building in the city of Santiago, May 14-19, 1925. Owing to the division council, the union and division representatives arrived late for the Santiago meeting. Elders N. Z. Town and Meade MacGuire were in attendance for the entire meeting, and rendered valuable help.

The program each day was of a deeply spiritual nature, designed to help our own people. There was a good attendance from the church in the north, but as Chile is as long as the distance from New York to San Francisco, it was difficult for our people living in the south to attend the Santiago meeting. The business of the conference passed off very agreeably, and some important recommendations were passed and will be carried out to the field. Reports from the laborers showed marked progress in believers brought into the truth. The departmental reports also showed growth in every line of work.

Following the Santiago meeting, the General Conference division, union, and local representatives went to Chillan, Chile, to hold an important council concerning the school for the training of our Chilean young people. This school is new, and has but few facilities. We feel that helpful counsel was given, which, if followed, will be a great help to the school.

Here we had to separate, the General Conference and division brethren going north to Valparaiso, whence they sailed for Peru on May 23, while the union representatives, together with the officers of the Chile Conference, went south to Pitruquen, where a

general meeting was held for our people in South Chile.

ROSCOE T. BAER.

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A COMMENT ON THE WORK OF SEVENTH-DAY ADVENTISTS

It is often refreshing to read what another says of our work, and so we quote the following from the *Sunday School Times*, dated October 31. Mr. Ernest Gordon, writing on a survey of religious life and thought, under the heading, "Does the Teaching of the Second Coming Cut the Nerve of Missions?" gives us a little commendation in our earnestness to carry the gospel to all the world in this generation:

"The modernist theory of missions is *concentration*. Build up great complexes of buildings, schools, institutions. Get your feet planted on solid ground, and *then* work outward. It would use 'sound tactics'; is rationalist; leaves no room for mysticism, or enthusiasm, or faith, or for God's working.

"The Jesuits work this way, too. Yet they 'study maps,' plan ahead, plot out the whole world in 'provinces,' and do not wait until their *cadres* are filled before they form fresh ones.

"The Seventh-day Adventists also have this large outlook. They do not expect to conquer the world as the 'black militia' does, but they plan to witness in all the world to the gospel of the kingdom, and with abundant faith thrust forth their pioneers into every quarter of the globe.

"The modernist works at the expense of others. He 'captures' missions, and turns them to his ends, while the unsuspecting at home are paying the bills. The Adventist taxes *himself* and tithes his income. In his missionary zeal he sometimes goes where his friends wish he wouldn't, and evangelical mission reports too often have to complain of intrusion into fields that are amply covered with evangelical effort. But in giving to missions he is *facile princeps*. In 1923 his per capita gift to all religious objects was \$41.45. The annual gift of Unitarians (richest of groups) to the American Unitarian Association is, apart from endowment incomes, about \$50,000 annually; of the Adventists (who number 102,000 in the United States and 221,000 in the whole world), \$3,224,000. Of this the Sabbath schools raised, in 1923, \$1,392,000! "That is what tithing does! Or rather, that is how the belief that the Lord Jesus Christ is coming again and waits on His church to fulfil its testimony, stimulates giving for missions.

"The total funds raised by this body for all purposes in 1923 was nine millions. They do not need to lean on oil magnates, nor are they obliged to accept with oil money, rancid theology.

"They have 7,790 workers in the field. That is one in twenty-eight of their membership!"

The world is becoming better acquainted with our work than ever before. Year after year they know more of our work, prejudice is removed, and the work done by Seventh-day Adventists is recognized as one of the most far-reaching in operation. But the main difficulty is our failure to realize that this is so. We imagine

that every one is prejudiced against us, and will not give to us if they know who we are. This attitude is disappearing. Tell people who you are. Don't be ashamed of it. You may get a larger offering after you have mentioned it. I have yet to experience this year one refusal because of telling that I am a Seventh-day Adventist. And in practically every instance people have contributed after knowing my belief.

E. F. HACKMAN.

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NORTH CHINA BIENNIAL MEETING

THE North China Union Mission, embracing the three most northerly provinces of China, with a population of 76,000,000, held its biennial session in Peking, in the new mission compound that has recently been purchased for the headquarters of the union. Although the membership in this union is not large, there were forty-five delegates and workers present from the two organized conferences, and a good attendance of the believers in the city, where four chapels have been opened and companies of believers raised up.

Eighty-five miles from Peking is Tientsin, a large port city, where work was opened about two years ago. A very interesting delegation of eight from this new station was in attendance at the meeting. In order to make their journey as inexpensive and yet as profitable as they could, they purchased a small two-wheeled cart, loaded it with several thousand Bible portions and other literature, and with their evangelist walked the entire distance, pulling the cartload of literature. They stopped at all the villages along the way to sell their Bible portions, tracts, and papers. To attract the attention of the people, they carried a drum and a large white banner, with "Missionary Society of the Seventh-day Adventists," in Chinese characters, written upon it. With the floating banner and the beat of the drum, many were attracted to the gospel cart to purchase the Word and message of the true God. When the meeting was over, the evangelist and his company loaded their cart and returned to their station in the same manner.

The ways and means often devised by the Chinese workers and believers to enable them to attend our meetings, and also to spread the message among their people, are an indication of their interest and devotion. As the people from the villages gathered around, this mission band would sing and pray and preach to them, thus sowing the seeds of truth along the way.

In the Shantung Mission, Brethren H. L. Graham and G. J. Appel have developed an intermediate school which now has its own administration

building, dormitory, and industrial building. It is designed that this school shall serve the entire union for the intermediate grades. A very successful towel-weaving industry has been conducted, and their product, which is going to many leading hotels, hospitals, and firms, has gained such a reputation that the demand has made it possible for the school to build up an attendance of about 130, a large number of whom are self-supporting. At the spring Week of Prayer about thirty of the young people yielded themselves to Christ, to serve Him and witness for Him among the more than 30,000,000 people of that province.

The laborers in this union have set their aims high for the future development of the work in their comparatively new and needy field, and are working and praying for a fruitful harvest during the coming biennial period.

O. A. HALL.

* * *

CHURCH DEDICATION IN BAHIA BLANCA, ARGENTINA

THE dedicatory service held last Sabbath and Sunday, September 19 and 20, was an occasion of great interest to the church at Bahia Blanca, province of Buenos Aires, Argentina. Bahia Blanca is the largest city south of Buenos Aires, and is a port city with a population of 70,000.

The work has been progressing in this place for some time, and in 1918 the writer organized a church here of sixteen members. Today we have a membership of sixty, the majority of them sisters whose husbands are opposed to the truth. The peculiar thing about this church is that its members are nearly all pure Spanish, having emigrated from old Spain to this country. The church is a working church, and knows how to co-operate with the minister in winning souls.

Through the help of the General Conference an appropriation of \$10,000 (American gold) was granted to the Buenos Aires Conference for the church in Bahia Blanca. This not being sufficient to complete the building, the people of the local church set to work, under the leadership of Brother J. T. Thompson, and raised several thousand pesos. This, together with what was received from the General Conference, gives us a church property worth about \$12,000 gold, or 30,000 pesos.

The church is neatly finished inside, and is a beautiful monument to the third angel's message in this city. The writer baptized several converts in the new baptistry, which is a great convenience here, for it is some distance to any water which could be used for baptismal purposes. The public attended quite well during the special services, which indicated the interest our work has created in this part of the field.

With the completion of the church in Bahia Blanca, we have two very neat church buildings in the Buenos Aires Conference, and we hope soon to have a third in Florida. The walls of this building are partly erected, and we hope to secure the necessary funds for its completion. Church buildings are as great a blessing to the work in Latin America as they are in the homeland, and we appreciate the beginning that has been made in this field.

ROSCOE T. BAER.

* * *

TABERNACLE MEETINGS IN THE NORTH PACIFIC UNION

WE are at present holding a tabernacle meeting in Bellingham, Wash., a town of about 35,000, situated on Puget Sound, forty miles south of the Canadian border. Several smaller towns are within a radius of twenty-five miles, and with good roads the meeting reaches a population of about 60,000. We are fortunate in having a location directly across from the inter-urban and stage station. The meetings are well attended. Last Sunday the big building was crowded to the doors and hundreds were turned away.

The campaign at Portland opened October 5, 1924, and closed June 7, 1925, thus running for eight months without interruption, five nights in the week and twice on Sabbath. Besides this, we held a converts' meeting on Monday night and prayer meetings frequently preceding the evening services. The seven Portland churches that co-operated in the campaign worked very faithfully distributing 40,000 cards a week. The newspapers gave us two reports a week of the meetings, and these, together with the advertising, helped to keep the people coming. It was estimated that the attendance ran from 1,500 to 6,000 during the campaign.

There was an excellent spirit among the workers, and this contributed its share toward making the meetings peaceful and successful. To indicate the importance of the Bible workers' connection with the campaign, it might be stated that there was scarcely a soul who found his way into the church during the campaign, that was not guided there by the personal work of some laborer.

We were made sad by the illness and death of our dear brother, Elder J. W. Norwood, who was president of the conference when the campaign was started. He worked untiringly for the success of the campaign, and I am sure that any success that has come from the meetings is due to a large extent to his faithful service and earnest trust in God.

As a result of the meetings, every church in Portland gained in membership. During the campaign 459 were baptized, and united with the various churches of Portland. Quite a num-

ber were rebaptized who are not included in this number. The offerings amounted to \$8,000, besides an additional \$1,000 realized from a stereopticon lecture on Rome, which helped in raising the fund for the new church building soon to be erected in Portland.

It is now three years since we opened our first campaign in this union. The first meeting was held in Spokane, July 9, 1922, and during these three years, under the blessings of our heavenly Father, we have been enabled to baptize 1,044 converts to the advent message.

CHARLES T. EVERSON.

Bellingham, Wash.

* * *

PROGRESS IN THE AUSTRAL UNION CONFERENCE

A WELL-ORGANIZED ministerial institute was held for all the workers of the Austral Union Conference, in Puiggari, Entre Rios, Argentina, in connection with the ninth biennial session of the Austral Union Conference, April 16 to May 4, 1925.

Owing to high rents in the large cities and to our not being able to find suitable accommodations, it was decided to hold this meeting at the River Plate Junior College. Though the school was in session, the daily program was so arranged that the large meeting did not seriously interrupt the program. Our delegates and visiting brethren were housed in the dormitories, and in the extra rooms furnished by the River Plate Sanitarium. It was planned before the opening of the school to use the regular chapel for the ministerial institute and conference sessions, but the very large attendance this year, due in part to the adding of two years to the school curriculum, making it a junior college, made it impossible to use the chapel, and a larger place had to be provided. To meet the situation, an industrial building was quickly put up and made ready for the occasion, being nicely decorated and comfortably seated and ready for the first meeting, all done by teachers and students working day and night in order that the meeting might be successfully held on the school grounds. The building has a capacity of five hundred.

At three o'clock each day, during the regular chapel period, Elder MacGuire held revival services for the young people. The meeting hall being some little distance from the college chapel, it was arranged for the students to march from the chapel to the special meeting hall. A special section was reserved for them, and it was very impressive to see two hundred students march in, in single file, with their president, Prof. J. S. Marshall, in the lead. So deeply did the students feel their need of more of Christ in their lives, to be able to live the victorious life, that

following those wonderful meetings, many returned to their rooms to pray and seek to get right with God. Following the meeting each day, an hour was given to the consideration of methods of work, general discussion, and the question-box. Each day closed with a special revival service, when both students and delegates assembled. On the Sabbath the large hall was filled with students, delegates, and members of the Puiggari and Crespo churches.

Following the ministerial institute, the regular biennial session of the union conference was held. After the organization of the conference, a daily program was agreed upon, more or less like the program followed throughout the ministerial institute. Time was given each day to the spiritual phase of the meeting. The reports showed marked progress in this large field.

Five hundred fifty-six were baptized and received into church fellowship during the biennial period of 1923-24. In 1923 the membership of the union was 2,872, and in 1924 it was 3,130. At the close of 1924 there were fifty-one workers in the union, which is less than the number we had in 1920. Some of our workers have had good success, baptizing from thirty-five to forty each year. We need more workers to be able to reach the thousands still in darkness.

While we face many needs, we are of good courage in the Lord, and feel confident that with His help we shall see even greater progress in the Austral Union Conference.

ROSCOE T. BAER.

* * *

THE SOUND OF A GOING IN THE TREE TOPS

DAVID was told that he was to bestir himself when he heard "the sound of a going in the tops of the mulberry trees," for that was the sign that God would go before him to work deliverance. (See 2 Sam. 5:24.)

There is a sound of a going in the tree tops also today, and God's people are heeding the sign, and are bestirring themselves. Angels are pressing back the forces of darkness. Light is shining into the souls of men and women, and the message is going forth with power. Best of all, our lay brethren and sisters are awakening to their possibilities as students and workers. In an increasing number of homes the evening hours are being devoted to prayerful study. Believers are asking themselves seriously, "What am I doing to fit myself for efficient service? How can I plan my work so as to have time for study? How can I keep myself wide awake for at least a portion of these long winter evenings so as to make definite progress in the acquirement of a larger knowledge of the truth?" These questions are

being asked in the spirit of prayer and heart searching, and God is giving the answer in a new consciousness of power for study and service.

While visiting among the churches of northern Ohio some weeks ago, and more recently at Battle Creek, Mich., the former headquarters of our work, I found many willing to take up studies in the Fireside Correspondence School with the sole purpose of receiving a fitting up for the work of the message. As I saw the earnest desire of these brethren and sisters to improve their moments in study, I could not but think of those words of the spirit of prophecy:

"What the church needs in these days of peril is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal."—*Gospel Workers*, p. 505.

I thought also of that other passage where the servant of God saw in vision our lay brethren and sisters going from house to house, their faces shining with the light of the gospel, as they proclaimed the stirring truths of the message; and how the people received them gladly, because their hearts had been prepared.

Are there not others who with God's help can win the victory over indolence and sloth, and adopt a program of systematic study? These long winter evenings—what do we propose to do with them? While the forces of evil are everywhere rampant and aggressive, how can we doze and sleep in our easy chairs? Souls are perishing all about us that we might save if we were trained for service. Shall we not earnestly apply ourselves to the work of preparation, and then, as the way opens, give our evenings to labor for souls? We have been told through the spirit of prophecy that the giving of Bible readings is a heaven-born idea. Yet how many of us have been trained to give a bright, helpful Bible reading, one that will lead on to another and another, and ultimately bring the interested person to a knowledge and acceptance of the truth? How many know how to create an opening for Bible readings?

Comparatively few have availed themselves of the course of study covering these and other points, offered now for some months by the Fireside Correspondence School; but these few are making progress. Only the other day one of these Fireside students was asked to join the corps of conference Bible workers. Our conferences would employ many more Bible workers if they could find efficient, consecrated persons to take up this line of work. A Bible worker properly trained is just as much self-supporting as a colporteur, and there is no limit to the number that could be employed if only they had the training. Are there not many in our ranks whom God is call-

ing to this work, men and women who are willing to study their Bibles evenings in order that they may learn to work effectively for souls?

The Home Missionary Department is giving us an opportunity to work in the vineyard. The Correspondence School is the training camp for those who wish to prepare for this work, and are not able to attend one of our excellent resident schools. God has given to every man and woman a work to do, and He has also laid upon every worker the responsibility to seek the best possible fitting up for His work. Definite lesson assignments, a sympathetic, competent teacher, and the opportunity to recite regularly and to ask questions,—all these are supplied in the Fireside plan for home study, and full particulars will be given to all who ask.

M. E. OLSEN.

* * *

AFTER TWENTY YEARS

THE colporteur work in South Brazil has shown great progress during the last three years, and the books which have been placed in the homes of the people have accomplished much good. N. P. Neilsen, in a report at the union conference session in South Brazil, gave the following interesting incidents:

"Just recently I visited an interested family who twenty years ago purchased some of our literature, and as the result left the Roman Church, advancing into the light of Protestantism. During the past year another of our colporteurs visited this home and sold a copy of 'Our Day.' At my visit there recently, I found the family observing the Sabbath, paying tithe, and as far as I could see, practically ready for baptism.

"A group of twenty interested people keeping the Sabbath as a result of the work of the colporteur, is still waiting for a minister to give them further instruction."

* * *

IN THE INCA UNION

OUR first visit was to Collana, in Bolivia, where Brother and Sister Isaac Schneider are located. As they told us of the opposition and persecution which they endured in starting the work in that section, and how the enemy incited unconverted Indians to tear down their houses, fill up their wells, and beat the mission Indians, it helped us to appreciate better what it has meant to establish our mission work in these fanatical regions. It was astonishing to see the eagerness with which Indians from many localities begged the missionaries to send them teachers. Concerning these requests, Brother Oswald says:

"We have on our list of calls more than sixty different places where the people are begging for the three angels' messages to be brought to them. At the present writing there is in La Paz a delegation of Quichua Indians who have come twelve days' journey on foot to plead for a pastor

and teacher. They have been here for more than three weeks now, waiting for an answer. This delegation of Quichuas represents ten thousand Indians pleading that the message of a loving Saviour be brought to them."

During our visit at Collana, one afternoon was devoted to hearing the different delegations of Indians who had come to the mission while we were there, asking that some one be sent to teach them the truth and to open schools. Nine such delegations came forward, and with eager, upturned faces pleaded with us for help. Several delegations had their money with them to pay the matriculation fee of forty or more students, the number the mission directors require before opening a school. They also promised to furnish the school building and a home for the teacher.

The largest meeting held during our visit among the Indians was at the Laro Mission, where Brother and Sister Pedro Kalbermatter are stationed. Brother Kalbermatter has sixteen schools under his direction, and these came together in one large general meeting, about 1,500 in number.

The altitude in which our workers are compelled to labor in the Lake Titicaca field makes it very difficult for some of them; but notwithstanding the altitude and the extreme cold which they must endure, with the persecution and opposition, we found our workers of good courage. A few were suffering healthwise, but some changes were suggested which we hope will enable them to remain in the field.

We had an excellent meeting with the workers at Juliaca, where the normal training school for the Indian teachers is located. Brother MacGuire's Bible studies were greatly appreciated by the workers. The brethren were glad to welcome Brother and Sister F. E. Bresee, who arrived in the lake field just in time for the general meeting. Brother Bresee succeeds Brother E. H. Wilcox as superintendent of the Lake Titicaca Mission.

From Juliaca, in the Lake Titicaca field, we went to Lima to attend a meeting of the Inca Union. The workers of the Peruvian Mission were present at this gathering; also Brethren Orley and John Ford, with their wives, from Ecuador; and the members of the Inca Union Mission committee from Bolivia. As in other places, the workers greatly appreciated the Bible studies given.

Careful consideration was given at this meeting to the Peruvian Training School, which has thus far been conducted in a rented building in the city of Lima. It was decided to erect buildings for the school on the land that had already been secured in the outskirts of Lima. The brethren voted to begin in a small way, making additions as needed. They hope to be able to provide buildings that will

meet present necessities for 20,000 souls (approximately \$10,000).

The outlook for the progress of the message in the Inca Union, as well as for all South America, is very encouraging. One of the hardest experiences the workers have in the Lake Titicaca field is being obliged so repeatedly to tell the Indians that they have no help to send them. There are calls from every side which, for lack of men and means, cannot be supplied.

N. Z. TOWN.

* * *

PROGRESS OF OUR HEALTH JOURNAL

WHEN the size, price, and other features of *Life and Health* were changed, beginning with the issue of April, 1923, the editors said:

"*Life and Health* will seek in the fullest sense to fill the place of a denominational health journal, giving to our own people a true-ring health message that will be a blessing to them and a means of helpful missionary efforts to others."

At the time of making the changes, the circulation of *Life and Health* averaged about 15,000 a month. From the time of the first announcement, orders came in rapidly until the circulation some months reached more than 60,000.

It has been more than two years since this change was made,—sufficient time to demonstrate the value of the new policy. A few statements from readers will show how they regard the journal.

One sister wrote us to have her address changed, and did not wish to lose one issue, for she said,

"I just cannot do without it."

Another subscriber says:

"Your very valuable magazine surely is worth many times more than the subscription price. It has been doing me so much good I wouldn't think of getting along without it."

Some of our subscribers, after they have read the magazine, pass it on to others. One said:

"I read it several times, and let my neighbors read it, first one and then another, and they like it. I shall do all I can to get new subscriptions this year. *Life and Health* is a paper that should be in every home. It will benefit every home."

One of our ministers wrote to Brother L. A. Hansen:

"Let me compliment you and Dr. Heald for the new *Life and Health*, and the vigor of your articles and make up. I dropped *Life and Health* to turn to — as a charter subscriber. *Life and Health* is coming back strong, for which I heartily congratulate you."

Seventh-day Adventists are not the only ones who appreciate the health instruction found in our health journal. The pastor of a Lutheran church in the West writes:

"I wish I could send you some names with my own renewal. Perhaps I can later. My wife and I enjoy the magazine very much."

An official connected with the government of one of our Eastern States says:

"A friend has just sent me a clipping from your magazine which has impressed me so much that I should like to subscribe."

Busy men appreciate *Life and Health*. The president of a sheet-glass company sent us a letter which reads as follows:

"I have seen a copy of your magazine, *Life and Health*, and would like to have you accept my order for a year's subscription. I am unaware of the cost of this magazine, but if you will send me the bill, I will promptly remit."

Our colporteurs have found that *Life and Health* helps them to sell more books. Many quotations could be given, but one will answer:

"You will be glad to know that we are running strong on *Life and Health* combination. One sister reported last week that the recent increase in price seems to cause the book to sell better than it did before. She sent in a sales summary of \$237, which is twice as large as she has ever sent before."

Various periodicals quote from *Life and Health*. The *Literary Digest* has more than once published material taken from our journal. In their issue of July 11, they not only quoted from *Life and Health*, but reproduced three diagrams illustrating one of our articles.

We are constantly receiving letters from persons who have noticed *Life and Health* mentioned in some paper, and desired a sample copy with a view to subscribing.

Our editors have received very commendatory letters from large organizations, such as the Metropolitan Life Insurance Company, telling of their appreciation of the manner in which health subjects are handled.

As an indication of the way other editors look upon *Life and Health*, we will merely mention that we secure many requests for exchange. A sample letter came to us recently:

"A copy of the little magazine was handed to me a few days ago, and we found it so interesting that we have taken the liberty of writing to you. We would like to exchange with you."

These editors see in *Life and Health* the possibility of securing good material to pass on to their own readers.

All these different statements indicate that people everywhere appreciate the excellent health instruction which is found in *Life and Health*. And why should they not desire it? for the material published in this journal is based upon the health principles given this denomination by the spirit of prophecy.

Mrs. E. G. White says (Vol. VII, p. 136):

"Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation."

This is the aim of *Life and Health*

—to give to the inhabitants of this world the light they need now; and that they may receive it, we appeal to all Seventh-day Adventists, first to have the journal in their own homes, and then to use it freely in their missionary activities.

To make this possible, the publishers have made the price low,—only 75 cents a year,—and if three or more subscriptions are sent at one time (your own may be one), the rate is only 50 cents each for the year. Members of the same church, provided there are at least three, may band together, send their subscriptions at one time, and thus receive the benefit of the 50-cent-a-year rate.

Life and Health ought to be in every home. Will those who read this notice see to it that they personally receive the journal, and do their best to encourage others to become readers? All subscriptions should be sent to the conference office.

L. W. GRAHAM.

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A REMARKABLE STATEMENT

ONE of the most remarkably favorable statements that have appeared in print in regard to our people and our work was published next to the editorial page of the *Washington Star*, Sunday, October 25. The Lord certainly understood the importance of our being established in the capital of the United States when the move was made in 1903. May our own people see the meaning and the responsibility of the present situation. This is certainly the building of a city upon a hill, whose light can thus be sent to the ends of the earth:

"Among the most firmly established national religious organizations at the national capital is the Seventh-day Adventist center at Takoma Park, most of the buildings being just over the District line. In many respects this is the most truly 'national' of all, since it includes not only the ecclesiastical, but the educational, missionary, and administrative headquarters of the denomination, around which are grouped the dwellings of a considerable body of adherents.

"The most notable of the Adventist organizations at Takoma Park is the Washington Missionary College, where regular collegiate courses are given each year to several hundred students, with the special object of training them for the far-flung missionary activities of the church. A great bulk of religious literature is issued annually from the national publishing house, and from the national church pulpit are sounded the keynotes of various national campaigns waged by the sect.

"Yearly the Adventist colony is improving the appearance of its property until it has built up one of the most beautiful religious villages in the world, set amid imposing scenic effects.

"A cardinal purpose of the church is to insist upon a strict separation of church and state; and for this purpose, leaders claim, the location near the national legislative center is particularly desirable, since they are

able to spot at its start any subversive movement, such as they insist is represented by various drives for Sabbath blue laws and other restrictive legislative campaigns of like nature."

J. S. WASHBURN.

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FROM A VETERAN SEED-SOWER

THE following personal testimony from Walter Harper, one of our devoted, veteran colporteurs, will be appreciated. In a letter dated Oct. 19, 1925, he says:

"I am now past seventy-one years of age. I was born in Metcalfe County, Kentucky, Oct. 4, 1854. I began my canvassing career in Fresno, Calif., on May 8, 1881, or forty-four years ago last May. Surely the goodness of the great God has followed me all the days of my life. I am still able to do some work. This past season God has greatly blessed my efforts. All glory and praise to His holy and excellent name!

"By His blessed grace I have canvassed in nearly every State west of the Mississippi River to the Pacific Ocean, and from Alaska to Old Mexico, and some in the East, North Carolina, Kentucky, Tennessee, and several other States. If it were possible, I should like to place books in every State in the Union, but that is not to be now, as the infirmities of age are encompassing me about.

"I look to see a host of sheaves in Christ's glorious kingdom as the fruitage of all these pages of truth He has enabled me to place in all these years, now well-nigh rounding out a half century. O, it is wonderful, what God has done for me! Words fail me to tell it all.

"If the Father will forgive the human, the marring of the work under my hands, and bless and accept the rest, I shall be satisfied.

"In the lively hope that in 'a little while,' 'He that shall come will come, and will not tarry,'

"WALTER HARPER."

* * *

CITY EVANGELISTIC WORK IN SOUTH TEXAS

JANUARY 4, 1925, Elder W. E. Barr, with his company of evangelistic workers, began a campaign in the city of Houston. We rented the Turnverein Hall, and meetings were held three nights each week, Sunday, Tuesday, and Thursday. The company of workers tried to follow out the instruction given in the spirit of prophecy in regard to medical-evangelistic work. The Sunday night meetings were given to Bible lectures, presenting the message in its fulness. On Tuesday nights health lectures were given and food demonstrations made. Thursday nights were given to lectures on diseases and demonstrations, showing how certain diseases may be treated in a simple way. The company also

had treatment-rooms fitted up, where treatments were given to the sick free of charge.

A good interest was awakened at the first, and while the attendance was not so very large, ninety-four have been baptized and added to the church as a result of the meetings. The tithe of the church has greatly increased, as well as the offerings to missions. We consider the campaign very successful.

On last Sunday night we began a similar campaign in the city of San Antonio, the largest city in the South-western Union territory. The attendance is small to begin with, but we believe that as soon as the people become acquainted with the meetings, we shall have a larger number present. The interest shown in the health lectures and the food demonstrations is remarkable. After each health lecture and food demonstration the people remain to ask questions, and talk very freely with our workers. This gives the evangelist and his workers an excellent opportunity to become acquainted with the people, to get their names, and to help them in every way possible. We believe that the San Antonio campaign will be as successful as the one in Houston.

R. P. MONTGOMERY.

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BOOK WORK IN THE AZTEC UNION

ON a recent trip through one part of Mexico, I was impressed as never before with the results of the book work. Time and again I met persons and groups that had been first interested by some book or by a colporteur. I am convinced as never before that the publishing work is bringing a knowledge of the truth to many who would not otherwise learn of it.

I have just called on a family consisting of nine persons. By chance the mother had been visiting in a home where she met our bookman, and arranged for him to stay at her house instead of in a hotel. There he found that for some time they had been in possession of a Bible, but had not read it. He taught them its value, and ended by convincing them of the truth. All except the two boys working in government offices have decided to keep the Sabbath, and they are looking forward to doing so very soon.

Another colporteur writes of the interests he has created in four towns in the state of Morelos. I have visited one of these localities, and the people surely did plead for some one to come and teach them the truth. There is no one to send. That is the sad part of each story.

Four sisters have been successfully working in Vera Cruz with "Our Day." They have not only placed a good number of copies of the book in the homes and offices, but have

found numbers willing to study the truth with them. They have been going out to several homes to give Bible readings, as well as giving studies in the home where they live to from twenty to twenty-five interested persons.

"How long, O Lord, how long" shall we have to let interested people cry in vain for help in learning all the message, so that they may obey it and be ready for Jesus when He comes? How many more could be brought into the church were there funds enough to get the workers to instruct these people pleading for help! Would that those who have more than they need might recognize their opportunity *now*, and help by being more liberal in their gifts, that something might be done to alleviate this situation.

H. A. B. ROBINSON.

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GLEANINGS FROM THE FIELD

ELDER W. H. SEBASTIAN reports that a revival meeting is being held at the Harlem Seventh-day Adventist church in New York City by Elder Matthew C. Strachan. The church has been divided into bands, which have distributed notices of the meetings in different parts of the city. A band called "Mothers' Prayer Band" has been organized to make these meetings their special burden of prayer, both in their homes and in the church. The first meeting was held October 29, and at the time the report was sent a large number of young people had given themselves to the Lord, and many who had fallen by the way had been reclaimed. By the time the meeting closes, it is expected that even greater results will be seen. The "Mallette Singers," from Philadelphia, Pa., have assisted in the music.

ELDER W. W. MILLER, chaplain of the St. Helena Sanitarium, reports that he baptized eight persons at the sanitarium on July 25.

Six persons were recently baptized at Ten Sleep, Wyo.

Appointments and Notices

PUBLICATIONS WANTED

Mrs. Julia W. Jenssen, 356 Bank St., Newark, N. J. Back numbers of denominational periodicals wanted for missionary work.

A. L. Ham, 149 Madison Ave., Memphis, Tenn. Continuous supply of Watchman, Life and Health, Youth's Instructor, Signs of the Times, Present Truth, and tracts.

C. B. Smith, 432 Spring Ave., Bellefontaine, Ohio, requests a continuous supply of Signs of the Times, Watchman, Liberty, Life and Health, Youth's Instructor, and Our Little Friend, for reading rack.

George Rickard, Box 11, Basseterre, St. Kitts, British West Indies. Continuous supply of Signs of the Times, Watchman, Liberty, Review, Youth's Instructor, Our Little Friend, Life and Health, Present Truth, and tracts.

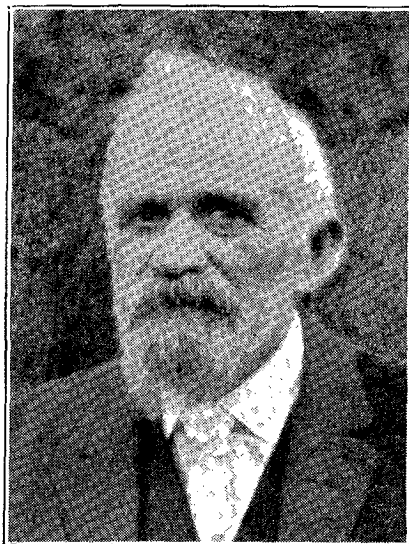
OBITUARIES

ELDER NIELS CLAUSEN

Niels Clausen was born near Vejle, Denmark, April 26, 1851; and died at Orlando, Fla., Oct. 24, 1925. At the age of nineteen he came to the United States, settling in Iowa, where he accepted the truths of the third angel's message through reading. From 1874 to 1877 he attended Battle Creek College, after which he labored in Wisconsin, Iowa, and Nebraska. He was ordained to the gospel ministry in 1879. Nov. 4, 1880, he was married to Miss Mary Frances Welch, of Battle Creek, Mich., who has ever since been a faithful assistant to him in his work.

In 1883 he was called by the General Conference to Battle Creek to edit the Danish-Norwegian paper, which position he held until the spring of 1886, when he was sent to Christiania, Norway, to edit their paper and connect with the publishing work. Later he devoted most of his time to the ministry, laboring especially in some of the large cities of Norway and Denmark, still continuing his editorial work.

After twenty years of ardent labor in that field, he returned to the United States, taking up work in the Oklahoma Conference, during which time he served as pastor of



Elder Niels Clausen

the Oklahoma City church for three years. On account of failing health he moved to Florida about three years ago, with his son-in-law, C. L. Stilson, and family.

Though not in active service since 1817, yet this dear brother was faithful in his church duties, and did what he could for the cause of truth. He was greatly beloved by the Orlando church and all who knew him. He leaves to mourn his death, his faithful companion, one son, one daughter and her husband, and two sisters-in-law.

The funeral services were held in the Orlando church, a large congregation being present to pay their last tribute of respect to this faithful veteran of the cause who gave his life in Christian service.

L. T. Crisler.

HEINRICH HARTKOP

Brother Heinrich Hartkop was born March 24, 1872; and died at Budapest, Hungary, Aug. 26, 1925. He had been a sufferer for many years, and death came as a result of heart failure.

In April, 1893, Brother Hartkop entered the employ of the International Tract Society in Hamburg, Germany, and in 1900 became a member of the society, and was elected bookkeeper and assistant manager, and later became associate manager, which office he held until his death. This brought to him large responsibilities. He was true to his trust throughout his experience, including the war period and the years of money inflation.

For some time Brother Hartkop had felt a special responsibility toward our branch

houses. After much arduous labor in connection with the Hamburg House, he desired to visit the branch houses and then take a much-needed rest, so on the 18th of August he undertook a trip to the several branches of the Hamburg Publishing House, at Basel, Vienna, and Budapest. Two days after reaching Budapest he passed away.

When Brother Hartkop started on his last trip, twenty-five years of service as legal representative in connection with the International Tract Society were completed. His total years of service in connection with the Hamburg house cover a period of thirty-one years.

For a number of years Brother Hartkop was one of the managing members of the German Health Society, and also an auditor for the field. For a period of time he was elder of one of the largest churches in Hamburg.

For nearly twenty-five years Sister Hartkop shared with her husband the joys and griefs, the hopes and the responsibilities that came to him. A. Vollmer.

Dimond.—Frederick N. Dimond was born at Columbus, Ga., in 1858; and died in Portland, Oreg., Oct. 22, 1925. In 1880 he was married to Ella Torrey. Eight children were born to this union, four of whom survive. His wife, four brothers, one sister, and six grandchildren also mourn his death. Brother Dimond as a master mechanic superintended the construction of the Boulder-Colorado Sanitarium buildings, the College View Tabernacle, and a number of buildings at Battle Creek, Mich. He was a man of strong personal force and sterling Christian character. George W. Rine.

Barney.—Mrs. Ollie J. Barney, née Pond, was born in New Antioch, Ohio, May 13, 1864; and died at Los Angeles, Calif., Oct. 26, 1925. At the age of eighteen she was married to Edward Hoxie, to which union four children were born, all of whom are living. Her husband having passed away, in 1912 she was married to George W. Barney, who died one year ago. Sister Barney accepted the truth in her early life. C. S. Prout.

Hudlow.—Mrs. Margaret Augusta Hudlow, née Patterson, was born March 10, 1861; and died at her home near Port Republic, Va., Oct. 27, 1925. Sister Hudlow accepted the third angel's message more than twenty years ago. Although she was isolated from others of like faith, she was a faithful witness for the truth. She is survived by one daughter and six brothers. R. D. Hottel.

Dauphinee.—Mrs. Isabell Dauphinee, née Burgoyne, was born at French Village, Nova Scotia, April 5, 1863; and died at Halifax, Nova Scotia, Nov. 5, 1925. Thirty-six years ago she accepted the third angel's message under the labors of Elder R. F. Cottrell. In 1884 she was married to Capt. Judson Dauphinee, who, with two of their three sons and one daughter, survives. Joseph Capman.

Berry.—Mrs. Eliza Jane Berry, née Gifford, was born in Canada in 1845; and died at Portland, Oreg., Oct. 10, 1925. In 1865 she was married to Edwin Berry. They embraced the truth in 1870. Sister Berry is survived by her husband, six children, eleven grandchildren, and seven great-grandchildren. J. S. Kilgore.

Rathbun.—Hallet Rathbun was born in New York State, June 7, 1841; and died at his home in Fitzgerald, Ga., Oct. 12, 1925. Brother Rathbun accepted the truth forty-seven years ago. He is survived by seven daughters, two sons, thirty-seven grandchildren, and four great-grandchildren. Mrs. Ozaki.

Cobb.—Andrew Cornelius Cobb was born at De Kalb, N. Y., Sept. 21, 1848; and died at his home in Russell, N. Y., Oct. 22, 1925. He is survived by his wife and one brother, Elder Stephen Cobb. Harold E. Snide.

Fish.—George William Fish was born in Denver, Colo., June 4, 1923; and died June 23, 1925. He is survived by his parents and four brothers. G. W. Anglebarger.

Peace.—Mrs. Katherine Peace, née Vreeland, died in Chattanooga, Tenn., Oct. 7, 1925, at the age of thirty-two years. F. C. Webster.

Payne.—Mrs. Mary Virginia Payne was born in 1849; and died at Tampa, Fla., Oct. 18, 1925. Three years ago she, with her son, accepted the truth. J. B. Locken.

May.—Henry May, Jr., infant son of Brother and Sister Henry May, died at Denver, Colo., Oct. 5, 1925. His parents and one sister mourn their loss. G. W. Anglebarger.

Foltz.—Charles L. Foltz was born July 18, 1869; and died at his home near Stanley, Va., Nov. 7, 1925. He is survived by his wife, one daughter, two brothers, and three sisters. R. D. Hottel.

Owen.—Joseph Lee Owen was born at Anderson, Tex., April 7, 1864; and died at Portland, Oreg., Oct. 28, 1925. He was a faithful member of the Seventh-day Adventist Church. V. P. Hulse.

Edwards.—John Lewis Edwards was born at Geneseo, N. Y., Feb. 5, 1855; and died at Mountain Grove, Mo., Oct. 26, 1925. He is survived by his wife, one daughter, and one adopted son. L. W. Terry.

Hayden.—Anna Marie Hayden was born in New York City, Nov. 11, 1855; and died Nov. 7, 1925. Sister Hayden joined the Seventh-day Adventist church in Jamestown, N. Dak., in 1902. H. Meyer.

Vergason.—Frank E. Vergason died at Auburn, N. Y., Oct. 26, 1925, at the age of seventy-five years. He was a faithful member of the Seventh-day Adventist Church for thirty years. Claude E. Eldridge.

Anderson.—Mrs. Eva Cecil Anderson, née Cox, was born in Kiowa County, Kansas, Aug. 15, 1899; and died in Denver, Colo., Sept. 14, 1925. Her husband, parents, three sisters, and five brothers mourn her death. G. W. Anglebarger.

Phelps.—Floyd E. Phelps was born in Tioga County, Pa., June 29, 1856; and died Oct. 12, 1925. He is survived by his wife and five children. He accepted present truth about twenty years ago, and was a loyal supporter of the cause until his death. H. J. Detwiler.

Miller.—Daniel Miller was born at Leadville, Colo., Jan. 27, 1907; and died at Salida, Colo., Sept. 19, 1925. The last two years he was a student at the Southern Junior College. He is survived by his father, mother, and three sisters. J. Z. Walker.

Brown.—Mrs. Myrtle G. Brown, née Allen, was born in New York City, Sept. 13, 1899; and died at her home in Denver, Colo., May 5, 1925. At the age of twelve she was baptized and joined the Seventh-day Adventist Church. She is survived by her husband, one daughter, and one son, her parents, and grandmother. G. W. Anglebarger.

Williams.—Mrs. Lena E. Williams, née Snyder, was born in Galesburg, Ill., Aug. 26, 1857; and died at the home of her sister, Mrs. Lou M. Sturges, in Eagle Rock, Calif., Nov. 1, 1925. Reared a Protestant Methodist, she attended the Adrian (Mich.) College. She began teaching school when sixteen years of age, and spent twenty-one years in this noble work. In October, 1881, she was married to C. D. M. Williams. One child was born to them, who died early in life. Sister Williams first heard the truth at Sheldon, Iowa, in 1888, under the preaching of Elders Beard and Wakeham. Brother Williams heard Elder D. C. Hunter preach this message in Arizona in 1890, and joined his wife in obeying it. From that time they labored together untiringly, teaching two years in Healdsburg College, and working in Utah, California, Arizona, and the Hawaiian Islands. They spent eight years of very successful effort in these islands; and many of our laborers who passed that way will recall with pleasure their entertainment at the hospitable home of these workers. The last five years Sister Williams taught the church school at Tucson, Ariz., until failing health compelled her to give it up. The last few months of her life were months of suffering, but she endured it all with great patience. She is survived by her husband, two sisters, one brother, and other relatives and friends. E. W. Webster.

Poitz.—Evelyn Louise Poitz, daughter of Brother and Sister Curtis Poitz, was born in East Lake, Colo., Dec. 15, 1922; and died in Boulder, Colo., Oct. 2, 1925. Her parents, one brother, a grandmother, and other relatives mourn her death. G. W. Anglebarger.

Gavin.—William Gavin was born in Anamosa, Iowa, Jan. 5, 1866; and died at his home in Denver, Colo., Aug. 23, 1925. He accepted the truth a few weeks ago. His wife and two sons survive him. G. W. Anglebarger.

Philmon.—J. W. Philmon was born in Lancaster, N. C., March 4, 1844; and died at his home in Gainesville, Ga., Oct. 12, 1925. He is survived by his wife, three sons, and three daughters. Mrs. Ella Philmon.

Graves.—George Henry Graves was born in Port Washington, Wis., Sept. 29, 1854; and died at Oakland, Calif., Oct. 7, 1925. He is survived by his wife and four of their five children. E. H. Adams.

Hoefler.—Mrs. Maggie B. Hoefler was born in Green Island, New York, Feb. 26, 1866; and died at Miami, Fla., July 9, 1925. She is survived by her husband and two sons. G. W. Anglebarger.

Damon.—Fred C. Damon was born at Wetherfield, Vt., Dec. 12, 1854; and died at his home in Denver, Colo., Sept. 11, 1925. He is survived by his wife and four children. G. W. Anglebarger.

Johnson.—Elmer C. Johnson was born in Denver, Colo., Feb. 20, 1892; and died in that city, July 23, 1925. He is survived by his wife, mother, two brothers, and one sister. G. W. Anglebarger.

Bruce.—Ruth Allene Bruce, only child of Brother and Sister G. A. Bruce, was born in Denver, Colo., May 24, 1925; and died Sept. 21, 1925. Her parents mourn their loss. G. W. Anglebarger.

Saare.—William A. Saare, of Larkspur, Colo., was born in Wisconsin, Oct. 2, 1868; and died at St. Joseph, Mo., June 4, 1925. His wife and two brothers survive him. G. W. Anglebarger.

Baker.—Mary Ellen Baker was born in Albia, Iowa, Jan. 24, 1902; and died in Denver, Colo., Oct. 11, 1925. G. W. Anglebarger.

Keller.—Margerie Salina Keller was born in California, Aug. 17, 1920; and died at Salida, Calif., Oct. 18, 1925. Adolph Johnson.

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 DECEMBER 10, 1925 No. 50

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

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One Year ----\$2.75 Three Years ---\$7.75
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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.

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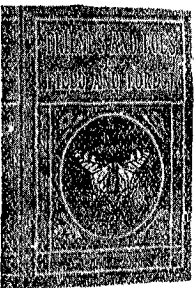
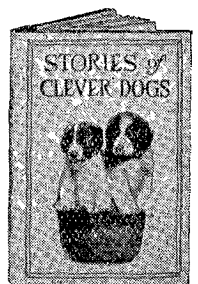
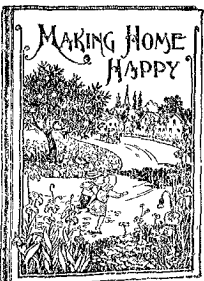
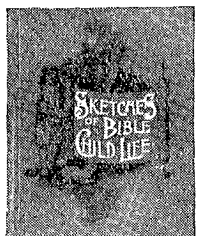
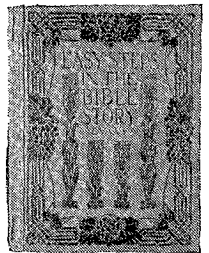
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WASHINGTON, D. C., DECEMBER 10, 1925

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

In a recent letter from Charles E. Rice, manager of the Hinsdale Sanitarium, he speaks as follows regarding the work there:

"Our work is progressing as well as we can expect for this time of the year. Our patronage is about normal. Our fiscal year closed October 31. The income from patients for the last year was nearly \$30,000 more than for the previous year. This is encouraging."

* *

T. T. BABIENCO, superintendent of the Sungari-Mongolian Mission, under date of October 20, writes as follows:

"The Lord has been very good to us, and has given us His blessing. We have baptized in Harbin seventy-one converts this year. We have sent new workers out to several places, and they report good interests. We hope to have a large number of believers gathered in in the near future. This winter we are planning a strong effort in Harbin, and we need much of God's blessing. Our courage is good in the Lord."

* *

A CALL FOR BIBLES

ONE day as I was going down the street in Guayaquil, I saw a man coming up on the other side of the street. I had met this man once before. He did not know me well, but I saw him looking around just as he was opposite me. He looked around two or three times, and pretty soon he turned around and said, "Hello there," and he came running out to the middle of the street. This man is from one of the steamship offices. He said, "Mr. Ford, I want you." He looked at me a little bit, and then said, "I want you, I want you badly. I want to buy a Bible. The other night I was visiting with a friend of mine, a Catholic woman, and we got to talking about religion. But we had no Bible. We talked until two o'clock in the morning, and she seemed to be very much interested. It was also interesting to me, and I want to study more. I

want you to bring me two Bibles, one for myself and one for the lady, as soon as possible."

I went the next day with the Bibles. He told one of the boys there in the office to bring him some money, and he laid down 20 sucres before me. I said, "That is not the price I ask," which was 1.50 sucres each. But he said, "That is no matter. I know you people, and I want to help you in a definite way. I have been in the habit of helping you each year, and I want to do something for you now."

JOHN FORD.

* *

WRITING from North Borneo under date of September 28, L. V. Finster, superintendent of the Malaysian Union Mission, says:

"I have been away from the mission headquarters for three months, visiting our work in the Celebes and Ambon. I was also in the South Sumatra and Java Missions. We have just closed our annual meeting for this mission. It was the largest and best gathering that has ever been held in Borneo. There were nine Dusuns who attended the meeting. We expect to go to their village tomorrow and baptize some of them. This will be our first fruit from among this people. There are many millions of these Dyaks living in the interior of Borneo. We have two workers now among them. While I was at the South Sumatra Mission, we baptized our first fruits from among the Timorese people. They were from the island of Timor."

* *

ENTIRE NEW TESTAMENT IN PENNY PORTIONS

Six additional Scripture portions, completing the New Testament, have been published by the American Bible Society in response to the unprecedented demand for these booklets. The entire New Testament, in the King James Version, consists of eleven volumes. These booklets correspond to those previously published, being bound in paper, set in boldface type, and the 3 x 4½ inches in size.

The popularity of these penny portions has grown to such an extent that the society has placed orders for over 7,000,000 copies. From the present outlook it will be necessary to reorder within three or four months.

The Gospel of St. John has proved the most popular. By special arrangement with the printer, 900,000 copies of this Gospel were ordered last month, following an order of 600,000 placed in June.

John leads again in the number of translations. Although the four Gospels and the book of Proverbs are available in Spanish, the Gospel of St. John has been published in seven different languages besides English,—French, Spanish, German, Italian, Polish, Portuguese, and Swedish.

While 30,000 copies of St. John have already been sent to Brazil, a second

shipment of 50,000 booklets is now going forward. This increased desire on the part of the people to read and study the Word has been given fresh impetus by the widespread publicity which the Brazilian press gave to the Scopes trial.

* *

THE HARVEST INGATHERING RECORD

UNDER recent date a letter from J. K. Jones, president of the New York Conference, says:

"On October 31 the New York Conference passed the \$25,000 mark on its Harvest Ingathering, and from assurances coming to us it looks as if we might even press close to the \$30,000 mark before the close of the campaign."

This places New York first in the list of conferences reaching the \$10 per member goal, and this is the third year in succession it has achieved this wonderful record.

The following conferences are over the General Conference quota of \$7.50 per member: Southern New England, Maritime, Newfoundland, South Wisconsin, Massachusetts, Alabama, Nevada, East Pennsylvania, Chicago, West Virginia, New Jersey, South Dakota, and probably Potomac, Southern California, and Greater New York.

J. A. STEVENS.

* *

A HUNGRY DOG AND A CHILD OF THREE

A LITTLE child of three years was sitting on the ground eating a piece of meat, and a dog came up and bit the child in the mouth in order to get the meat which she was eating. It took off a piece of her nose and both lips, and left them hanging on the face. It looked as if the dog had bitten her in several places, because the skin was terribly lacerated. This happened near the Pomata Mission station.

The mother had waited about six hours before bringing the child to the mission. She had put some dirty rags and hair over the wound, and had also put them in the child's mouth to stop the bleeding, and when night came she brought the child to the mission.

I had to perform the operation by the light of a candle, with a common sewing needle, for I had no silk nor catgut for suture. I had to sew up the nose and also one of the lips. I sewed the wounds first on the inside and then on the outside. I told the mother she should bring the child back each day for treatment, for without doubt there would be infection; but the child did not come back to the mission. Later, I saw her, and she was completely cured. The parents said no pus had come from the wound.

* FRANCISCO BROUCHY.