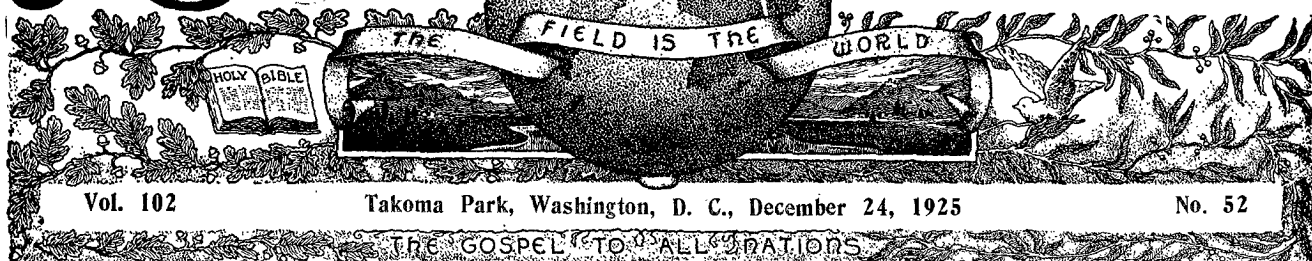


The Advent Review and Sabbath Herald



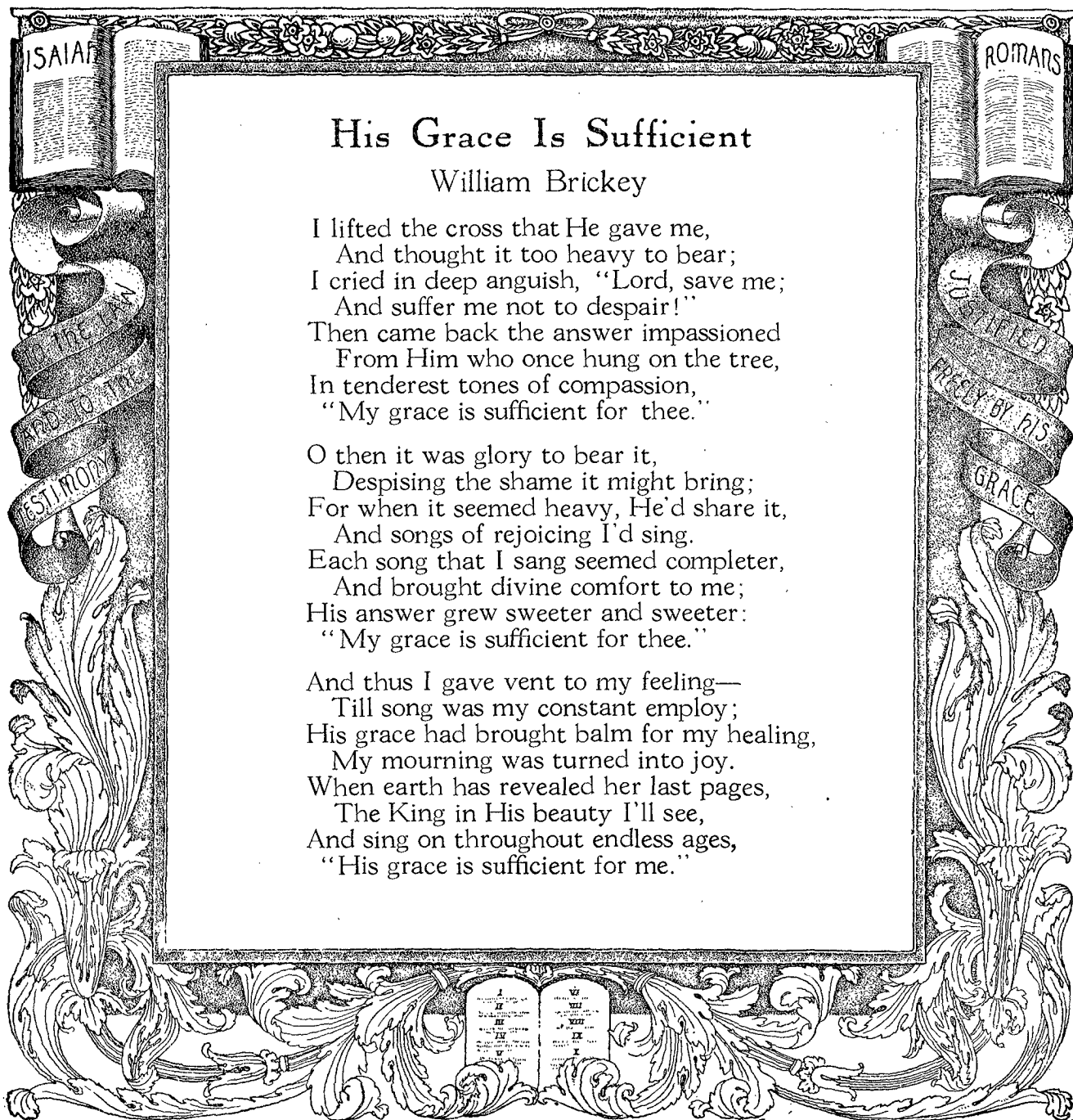
His Grace Is Sufficient

William Brickey

I lifted the cross that He gave me,
And thought it too heavy to bear;
I cried in deep anguish, "Lord, save me;
And suffer me not to despair!"
Then came back the answer impassioned
From Him who once hung on the tree,
In tenderest tones of compassion,
"My grace is sufficient for thee."

O then it was glory to bear it,
Despising the shame it might bring;
For when it seemed heavy, He'd share it,
And songs of rejoicing I'd sing.
Each song that I sang seemed completer,
And brought divine comfort to me;
His answer grew sweeter and sweeter:
"My grace is sufficient for thee."

And thus I gave vent to my feeling—
Till song was my constant employ;
His grace had brought balm for my healing,
My mourning was turned into joy.
When earth has revealed her last pages,
The King in His beauty I'll see,
And sing on throughout endless ages,
"His grace is sufficient for me."



Sin and Its Consequences

SIN is the one thing that God hates. It darkens the mind and separates us from the life of God. Eph. 4:18. It is an enemy of the soul. Prov. 8:36. Sin is the venom of the old serpent. Its power to destroy is seen in taking the covering cherub from the throne of purity and power, and changing him into the prince of the bottomless pit. It has left its slime and ooze everywhere. Great and mighty nations have gone down through its influence. It was sin, and not the Barbarians of the North, that destroyed Rome. The whole world is filled with its evil fruitage.

Go enter the courtroom where a young man, the son of some fond father and mother, is found guilty of murder. He is of noble form, young and strong. Hear the sentence of death pronounced upon him. See him on the scaffold a little later with the noose around his neck. The trap is sprung, and he is ushered into eternity, disgraced in this life and denied the life to come. Then see the body put into a pine box, and sent to the home where he lived and played as a little boy. See the aged parents, gray and worn, in their sorrow, frozen with horror and bitter remorse as they look into the box, upon the face of their boy, who was once an innocent babe in his mother's arms. Think of the agony of the hour when they bury him. Then remember that *sin caused all this*.

Go down into the slums of some great city, into the haunts of vice, and creep around in the darkest dungeons of iniquity you can find, where thieves, desperadoes, and harlots roost. Look up the most depraved, diseased specimen of humanity you can find in some vile resort, clothed in rags, homeless and friendless, in whose breast hope has died; and as you look upon this wretched, diseased creature, and hear her moans, her oaths and blasphemy, you shudder and cringe and draw away. Once this woman, now shunned and hated, was an innocent, smiling, prattling girl, happy in her mother's love; but now she is transformed by sin into a vile and loathsome thing. And remember, *sin did all this*.

The greatest avenger is sin. There is nothing sadder than to see a man or a woman sit with the avenger, conscience. Nothing is sadder than to see a man sitting with that terrible avenger, conscience, looking upon wasted opportunities and the ruin of a mis-spent life. Even in this life, sin has a punishment for its victims. Memory sometimes becomes like a fire that is not quenched and a worm that never dies.

The late Mr. Crittenden, who spent a fortune in establishing homes for the fallen, was once preaching in San Francisco, and during the series of meetings, received this letter, which illustrates the folly of sin and the remorse that inevitably follows:

"MY DEAR MR. CRITTENDEN: I have been to hear you preach every night you have been here, but there is no hope for me, and I am not writing this to ask for help or for hope, but simply to tell you what sin does, that you may use it to warn others. I was not always thus. I am a college graduate. I married a sweet, beautiful girl. God sent three children into our home. I loved my wife. She loved me. But one day there came a woman into my home, and she tempted me, and I tempted her, and we sinned. I left my wife and I abandoned my children. My wife is dead, broken-hearted, and my children are in an asylum. For a time I supported this woman; then I got so low and debased that I lived on the product of her infamous shame. One night I sat leaning over a greasy card table, down in an underground groggery, listening to the railing and the jest of blaspheming characters and the incarnate fiends of both sexes that assembled there and made that cesspool of hell their hibernating place, when a man came down and shook me and put a note on the table, and it read: 'Hurry home quick. Lizzie is dying.' That was her name.

"I picked up my hat and hurried out and down the street as fast as my drunken steps would carry me. I turned into a dark, festering alley, staggered and reeled up a rickety stairway, and into a dark, dingy room, where the only heat, light, and air came through a transom. There on a bundle of rags and straw lay a woman dying; and at the sound of my voice and footstep, she aroused herself, sat upright, looked me in the face, and hissing between her teeth like a serpent, she pointed her finger in my face and cried: 'God curse and damn you. I'm your victim. You have abandoned me. This is your work. Look on the wreck you have made.' And she fell, gasped, her muscles relaxed, and she was gone."

Sin did all this and much more. Once it gets its grip upon us, we are not able to deliver ourselves from its power. We can see all around us its ruin. Think of the ruin it has caused, of the heartache and sorrow which lie in its pathway. But we are glad there is a remedy provided. A fountain has been opened in the house of David. A remedy has been provided, and the sons of men, bitten by the serpent of sin, may have deliverance and become free from sin.

G. B. T.

* * *

The Message

J. W. MACE

THERE'S a message flying onward
With the speed of angel wing,
Bringing hope and joy and comfort,
Till men's hearts with gladness sing.

Christ is coming very quickly,
Coming back to earth again,
To His people, waiting, watching,
Longing to be free from sin.

China's millions hear the message,
Rouse from heathenism's thrall,
Break the bands of superstition,
Give to Him their lives, their all.

India's millions are responsive
As they hear the gospel call,
See a light amid the darkness
That has covered like a pall.

Like a prairie fire, sweeping
O'er a dry and boundless plain,
Flies the good news of the kingdom
In this time of latter rain.

Darkest Africa is stirring,
South America awakes,
Islands of the sea are listening,
Such a stir the gospel makes!

Never to a world converted
Will the coming Christ appear;
Only to His waiting children,
Who His trumpet call shall hear.

In the loud cry of the message
We are living, friends, today;
Wonderful the demonstrations
Of His Spirit, all the way.

We should know this very minute
That our sins are all confessed,
That the message sanctifies us,
And our lives will stand the test.



"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 24, 1925

No. 52

The Peace Treaty of Locarno

Is the Peace of Europe Assured? Does the Agreement at Locarno Insure the World Against Future War?

BY THE EDITOR

DURING the early days of October there gathered at Locarno, Switzerland, representatives of several of the leading powers of Europe, to consider the formation of a new treaty, which it was hoped would prevent future war and insure continued peace to the European states. There were represented at this congress Great Britain, France, Germany, Italy, Belgium, Czecho-Slovakia, and Poland. October 16 witnessed the final draft of the treaty, which was signed by the delegates present, it being understood that the final adoption by the signatory powers would take place in London, December 1. The treaty consisted of eight documents, the terms of all of which must be accepted or rejected *in toto* by the various countries involved. We quote from the New York Times of December 2 as to the general terms of this treaty:

General Outline of the Treaty

"The treaty itself consists of four documents,—a protocol, a security pact guaranteeing the integrity of Germany's present western frontiers, an arbitration convention between France and Germany, and an arbitration convention between Belgium and Germany. There are four further treaties, two of arbitration between Germany and Poland and Germany and Czecho-Slovakia, and two of mutual guarantee between France and Poland and France and Czecho-Slovakia. . . .

"All the contracting parties declare that they will maintain inviolable the present frontiers between Germany and France and between Germany and Belgium. Germany cannot legitimately make war on France or Belgium, nor vice versa, except under three clearly defined conditions. Disputes between Germany on the one hand, and France and Belgium on the other, which can be settled by the application of law, must go before a qualified arbitration tribunal, whose decision is binding. Disputes which cannot be so settled must be submitted to a conciliation commission, whose recommendations are not binding. But if either party rejects such recommendations, the decision as to what is to be taken rests with the Council of the League under Article 15 of the Covenant. Belgium, or vice versa, in contravention of the treaty obligations, then Great Britain and Italy, as guarantors, would undertake to give military support to the attacked party. The guarantors are entitled to decide for themselves whether such an attack has been made. The case must nevertheless be reported to the Council of the League, and the guarantors, whether or not they have already taken action, must comply with the findings of the Council of the League. The treaty is to last until such time as the representatives of the powers meeting in the Council of the League have decided that the League is strong enough to insure the protection of all parties without the further operation of the treaty."

Formal Ratification in London, December 1

December 1, according to agreement, representatives of the nations involved in the Locarno Peace Treaty met in London to affix their formal signatures. It constituted a notable gathering. While not as

colorful and ostentatious as the gathering which assembled at Versailles at the close of the war, it was regarded as still more significant and as holding promise of much more practical results. The correspondent of the Associated Press declares:

"Today there was none of the magnificence and glamour surrounding the Versailles signing. The ceremony, which lasted only an hour, was notable for its extreme simplicity. And this time the Germans came of their own free will. They signed gladly, with smiling faces, in striking contrast to that other occasion when the delegates of the Reich appended their signatures under compulsion, with white faces registering a mixture of fear and anger. Today's ceremony was carried out in a spirit of optimism which was hailed as auguring well for an era of peace throughout Europe."—*Washington Evening Star*, Dec. 1, 1925.

The statesmen signing their names to the document were filled with a spirit of hope and optimism for the future, as was indicated by their remarks on the occasion. The Associated Press news of December 1 represented the several statesmen present as expressing their view of the far-reaching importance and practical results to be achieved through the treaty, as follows:

The Estimate of Leading Statesmen

"The peace of the world could not have been effected without some great demonstration of international good will, such as this ceremony today," said M. Briand, the French minister, after the pact had been signed.

"This has been done," he added, "It is the most important step in the history of the modern world, and the future should be one of arbitration and collaboration between nations, where war and armament have no place."

"In a brief statement to the Associated Press, Austen Chamberlain said the conclusion of the Locarno pact had settled the problem of security, while the peace of Europe had been consolidated by the adhesion of Great Britain and Italy.

"The treaties were the outcome of a sincere desire on the part of the nations concerned for peace and reconciliation. They banished war, and provided for the automatic ostracism of any eventual aggressor. To those thinking the pact did not go far enough we would answer that it led straight to disarmament by creating a new sense of security.' . . .

Assurance of Prosperity

"The Locarno treaty," declared Dr. Edouard Benes, the Czecho-Slovak foreign minister, "has solved the international problems of Europe. It is up to the nations to put their internal affairs on a solid basis; and when this is accomplished, the prosperity of Western Europe is assured.' . . .

"The Locarno pact," declared Count Alexander Skrzynski, the Polish premier and foreign minister, "offers the European states an opportunity for peace and disarmament which they have never had before. I have no doubt that in conformity with the treaties a new international feeling of peace and security will be brought about, which will make for disarmament and prosperity."—*Ibid.*

Dr. Stresemann, representing the German republic, is quoted as follows:

"Nothing, he said, would serve greater purpose in the days of difficulty than the spirit of good will which the treaty evoked. He looked to the future and the fruition of the work they had done with great hope.

"Premier Briand, of France, in a solemn voice declared that there was no person in the world who was not interested in the proceedings of the day.

"I can see across the table the German chancellor," he said, 'and I am sure I can tell him that I have remained a good Frenchman just as he in coming here has remained a good German, but both of us are Europeans.'—*Ibid.*

Has the Menace of War Been Removed?

Has the treaty of Locarno removed from Europe the menace of war? Have the dreams of the idealists, those who are looking and longing and working for world peace, been realized in this last treaty? We wish it were indeed so. No achievement could be more noteworthy or praiseworthy than that of maintaining international comity and good will. With the earnest efforts of the statesmen of Europe in securing this objective we sympathize most deeply. We are in hearty accord with the aims of the peace societies and leagues for peace which have endeavored through the years to create a sentiment looking toward the settlement of international questions by arbitration. And yet we feel constrained to believe that ultimately these worthy ambitions are doomed to disappointment.

Treaties like that of Locarno may hold in check the elements of war for a little time, and even though this may be accomplished only in small measure, the effort is well worth making. But ultimately the fondest hopes in the realization of this objective will be shattered. And this will follow as the inevitable logic of the conditions existing in the world. Racial animosity, political intrigue, commercial rivalry, and the resort to arms, are human elements having their wellspring in the human heart.

A Significant Sign of the End

Not only will these present peace movements and peace treaties fail to remove the menace of war, but this whole peace propaganda is a significant sign of the last days,—a sign that soon the kingdoms of this world are to become the kingdoms of our Lord Jesus Christ. Read the striking prophecy found in Isaiah 2:1-5, noting in the third verse who it is that utters these words: "Many people shall come and say," Let us transform the implements of war into implements of peace. Let us learn war no more. Let us walk in the ways of the God of Jacob. But while the nations themselves are saying this very thing, the prophet declares of the Lord in verse 6, "Thou hast forsaken Thy people the house of Jacob," because they have turned to the service of other gods, because they worship the works of their own hands. God calls upon true Israel to enter into the rock, and hide themselves for fear of the Lord, and for the glory of His majesty as He is about to appear. Read in this connection verses 6-22. These present actual conditions which will exist in the earth at the very time that men shall fondly hope for a period of peace.

Another Significant Sign of the End

Conversely the preparations for war which are being made at the same time as the peace propaganda, constitute a further indication that we have reached the closing days of earth's history. Read the remarkable forecast in Joel 3:9-16. And how literally is this prophecy being fulfilled before our very eyes! The nations of earth are maintaining growing war establishments. Indeed, as we write these words there

is convened in the city of Washington a military court to investigate charges that the national defense is weak and ineffective. The nations of earth are watching one another with jealous eyes, each determined that his neighbors shall obtain no advantage in air equipment or naval armament.

The Kingdom of Peace

But, thank God, there will come a time when peace shall cover the earth as the waters cover the sea. Christ the Lord will wield the scepter.

But His coming will not be ushered in through the door of politics. He will never be enthroned as earth's King by legal enactment. He will come in His own right to take the throne and reign; and when He comes, all taint of sin and evil will be removed, the heathen will be given to Him for an inheritance, and the uttermost parts of the earth for a possession, and He will break evil with the rod of iron and dash the hosts of evil in pieces even as a potter's vessel. Ps. 2:8, 9. But while that day will be a day of destruction of sin and sinners, it will be a day of glad deliverance to the truth of God and to the children of faith. Well may we pray with the inspired apostle, "Even so, come, Lord Jesus."

* * *

A Sign of the Approaching End

E. R. THIELE

In a period so critical as that which lies ahead, and in the issues of which so much is involved, special attention perhaps ought to be given to the question of time. The various steps in the whole crisis have been so completely outlined before us that there is no need of ambiguity as to where we stand. Certain definite signs have been left us which may be tokens to us, as signs were left to the early Christians which were tokens to them of the imminence of the destruction of Jerusalem and the consequent duties devolving upon them.

First of all, there was a plain statement made in 1849 that the time of trouble had then not yet begun, even though the critical political outlook of Europe at that time perhaps made it seem to some that it had.

"At the commencement of the holy Sabbath, Jan. 5, 1849, we engaged in prayer, . . . and the Holy Ghost fell upon us. . . . I saw . . . that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—*Early Writings*, p. 36.

We are plainly told that this time of trouble will begin before the close of probation, before the plagues are poured out, during the time when the work of salvation is closing, while the nations will be angry, and while the latter rain is poured out.

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. 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."—*Id.*, pp. 85, 86.

This statement tells us as plainly as language can, the various events that will be connected with the beginning of this time of trouble. Still other events we have already referred to in previous articles, such as, the signs and wonders that will be wrought by

God's people when the Holy Spirit falls upon them; the revival of primitive godliness that will come into their midst; the great work that will go forward with exceptional power for the salvation of sinners, during which many will come out and join themselves with us; the counterfeit revival which Satan will bring about in the popular churches, and the display of supernatural power on the part of those inspired by Satan; the general indignation against God's people; and finally the persecution against them.

We are further told that it is impossible for the plagues to fall before Jesus' mediatorial work in the sanctuary is finished, and not till every case has been decided and the sins placed upon the head of Satan, will the time of trouble reach that pass where God's wrath is poured out upon the nations unmixed with mercy.

"It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment."—*Id.*, pp. 280, 281.

Now, is there anything by which we may know the approximate time of these events? Is there anything that can be a sign to us that they are about to take place? Jesus gave His followers a sign whereby they might know that the destruction of Jerusalem was near, and her cup of iniquity well-nigh full. That event being a prototype of the greater destruction to take place when the cup of iniquity of the whole world is full, is it unreasonable to expect that God would leave to His children some sign whereby they might definitely know that this event is near? Certainly not. And thus we find that such a sign has definitely been left us, an anchor to which we may tie.

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*"Testimonies," Vol. V, p. 451.*

"When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin."—*"Spirit of Prophecy," Vol. IV, p. 410.*

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."—*"Testimonies," Vol. V, p. 712.*

"It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full."—*General Conference Bulletin, 1891, p. 259.*

These words are very plain. They state as clearly as language can that it will be when our nation passes a national Sunday law, that she will thereby disconnect herself from righteousness, and her measure of iniquity will be full, that then will come the marvelous working of Satan, and the end be very near.

We are, moreover, definitely told that this apostasy will be a sign to us whereby we may know that "the limit of God's forbearance is reached," that "the angel of mercy is about to take her flight, never to return," and that we should take it as a warning to flee from the cities because of the persecution about to fall upon us.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*"Testimonies," Vol. V, p. 451.*

"The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Id.*, pp. 464, 465.

These words were left us by God's special messenger to us for our day. There is no mistaking their meaning. They can serve as a rock to which we may tie. We need not be tossed about by every wind of doctrine, we need not stop to listen to what this or that new messenger may have to say. God has given us our message. From the beginning to the end of this great crisis, every important step has been most clearly foretold. And when one of the most tremendous steps of all is about to be taken, when the angel of mercy is about to take her flight, never to return, when persecution in unabated fury is about to assail the church, when the wrath of God is about to fall upon the wicked unmixed with mercy, we are not left in the dark, but are plainly told that the act of apostasy of our nation in passing the decree to enforce the papal Sabbath, will be a sign of these things to us. All who care to know the light, therefore, need not remain in darkness.

When false messengers arise and tell us that probation has already closed, and endeavor to quote God's special servant for this time in support of their contentions, we need only turn to the messages themselves to refute their claims. These signs and warnings were left us by God in order that we need not err, but might fully know the road ahead. Till the definite sign left us is fulfilled, we may positively know that probation still lingers. God does not give to His church one message through one messenger, and a contradictory one through another. The words that have been left us are a sufficient guide for our feet. We need not be running here and there to those who claim to have additional light. Let us study the light that has already been given; let us treasure it up within our souls; and when these troubles come, we shall be ready for them; when Satan seeks in some subtle way to lead us astray, we shall be ready for his devisings.

When some of the most important events in this last crisis are taking place, however, there will be many who will not at all be cognizant of them. Thus when probation is closed, the inhabitants of the earth will not know it, but will continue their empty religious forms as did the Jews after God's presence was withdrawn from them.

"When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded them-

(Concluded on page 15)

STUDIES IN ROMANS

XXXIII. *It Is Time to Awake.* *Romans 13 : 8-14, A. R. V.*

MILTON C. WILCOX

Questioning the Text

1. WHAT only shall we aim to owe?

"Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." Rom. 13:8. Note 1.

2. What precepts are quoted to illustrate the thought?

"Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself." Verse 9. Note 2.

3. What therefore will love not do, and how is it manifested?

"Love worketh no ill to his neighbor: love therefore is the fulfilment of the law." Verse 10. Note 3.

4. In connection with these practical duties what earnest admonition is given?

"Knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed." Verse 11. Note 4.

5. What reason does the apostle give for awaking?

"The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Verse 12. Note 5.

6. How are we to walk, and what are we to abjure?

"Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy." Verse 13. Note 6.

7. What is our privilege and duty?

"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Verse 14. Note 7.

Notes on the Text

1. *Our debt.* Jesus Christ died for all, to redeem them from sin. He therefore bought me back from the bondage under which I was sold. Rom. 7:14. That was the price paid for every soul—for me. 1 Peter 1:18, 19. I therefore belong to Him, soul and body, to serve Him forever. I am with Him to do His work. He has forgiven my sins; He has justified me from guilt and condemnation; He has placed His own spotless robe of righteousness upon me; He has come into my heart and life; I am one with Him. I owe all to Him; He is all in all to me. He loved the world, loved the sinner, gave all that He might save him; it is my duty to love as He loved, to love whom He loved. That I owe to all, to my fellows, my brethren, all for whom Jesus died. We can and should pay material debts, but we never can pay the debt of love we owe to the purchase of our Saviour's life.

2. *Love is concrete.* Love is not mere sentiment. Jesus Christ loved and gave; He loved and served; He loved and died. He "emptied Himself." He kept His Father's commandments; He died to save sinners. (See John 3:16; Rom. 5:8; 2 Cor. 5:15.) He did all this "that He might redeem us from all iniquity [all lawbreaking], and purify unto Himself

a peculiar people, zealous of good works." Titus 2:14. And therefore Paul is not teaching us that a sentiment called love fulfils the law. Love is a principle, always springing into action when God's law calls for action. Love to man is therefore fulfilled in the keeping of the commandments that define our duty to our neighbor, all of which duties to man are summed up in, "Thou shalt love thy neighbor as thyself."

3. "*Worketh no ill; . . . therefore*—" But one cannot transgress the sixth and seventh and eighth and ninth precepts of the decalogue without doing "ill" to some one. The love therefore that fulfils the law keeps the commandments of God; "for this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

4. *Knowing the season.* The Word of God, the Bible, like its Author, is for all time. "Who *is* and who *was* and who *is to come*, the Almighty." Rev. 1:8. "Write therefore the things which thou *sawest*, and the things which *are*, and the things which *shall come to pass hereafter*." Rev. 1:19. When Isaiah, for instance, wrote his wonderful prophecies, he not only wrote for *his* time, but the *time to come*. (See Isa. 40:1-10.) Centuries passed away before that prophecy was prophetically applicable. But John the Baptist knew the season, and gave with great power God's message. (Compare Matt. 3:1-3; John 1:19-23.) Even so the epistle to the saints of God in Rome is for all time, from the crucial times of his own day to the crucial times of the last days.

It is the privilege of God's people to "*know* the season in which they live, and its meaning." Note the certainty with which the Bible speaks of Christ's coming and the last days: "When ye see all these things, *know* ye that He is nigh, even at the doors." Matt. 24:33. (See also Luke 21:31.) "Ye, brethren, are *not in darkness*, that that day should overtake you as a thief." 1 Thess. 5:4. "*Know* this, that in the last days grievous times shall come." 2 Tim. 3:1. "*Knowing* this first, that in the last days mockers shall come." 2 Peter 3:3. There are many other passages. God's children are to "*know* the season," with its temptations, its perils, its awful responsibilities. It is a time when the narcotic influences of sin put to sleep the unwatchful and worldly. "Let us not sleep, as do others," writes the apostle to the Thessalonians. If asleep, it is *already* time to awake. Salvation is nearer now. A multitude of prophecies, signs, omens, fulfilled and fulfilling, proclaim the imminence of the hour. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Eph. 5:14. The sleep of sin, if continued, is the torpor of death.

5. "*Cast off, . . . put on*." "The night is far spent." Morally, the night of the world is its dark, sinful

(Concluded on page 15)

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.

Triumphs of Faith and Prayer in the New Hebrides

J. E. FULTON

IN the wild New Hebrides, where heathenism, cannibalism, and witchcraft are rampant, and where many other forms of devilism are leading men to oppose and destroy the work of God, and even to seek the lives of God's servants, not once, but often, God has given wonderful deliverances.

The fight between the forces of good and evil is sharp. Heathenism here, far more than in many other places, is the work of demons. Devil possession is a real thing. Even a worldly writer of a book on the New Hebrides, a writer who scoffs at Christianity, gives a graphic account of the doings of the natives, some mad with uncontrollable devil possession, and others frantic with fear on coming in contact with the foul and ugly spirit. Here there are many wizards who pray to spirits, and what one sees makes the New Testament accounts of the terrorizing of men and women by demons, as modern as though written yesterday. It is so in the Solomon Islands also, and in New Guinea. The devil seems entrenched in heathenism of the most dreadful and daring forms. We do not know how many times the maddened heathen have been held back by unseen hands from destroying the missionaries, but on several occasions their schemes have come to light.

On one occasion, Elder C. H. Parker, superintendent of our mission, had given out word that he would visit a friendly tribe. A bush tribe with a grudge against the white man in general, learned of this proposed visit, and lay in ambush with muskets, waiting for his approach. He escaped death through information received through friendly natives.

Also, in early days on the island of Atehin, the rage and wildness of the natives were so great that the Presbyterian missionary, hearing of the danger to

anxious nights, when natives with muskets walked about their house intent on evil.

More recently, trained native teachers from the island of Ambrym have been placed at vantage points along the north coast of Malekula, where many of these savages still skulk about with rifles, bent on killing somebody to pay for the former killing of members of their tribes. The mission is an innovation, and all its adherents are marked men.

Joel, one of our strong Ambrym teachers, was located at Tonmiel station, and for some reason not known, the bushmen of a certain village vowed to



Joe and Joel

kill him. One day he with others went to Espiegle Bay, five or six miles away. On returning, he went to the water hole near the beach to drink and to wash. Just as he reached the house, it was discovered that he had passed, both going and coming, within a rifle's length of bushmen with guns hiding in the grass, who failed to shoot him, their hands either being held by angels or their eyes temporarily blinded. When they were discovered, they fired their guns into the houses and fled. Not a shot took effect.

Joe, brother of Joel, is now located at Malua Bay, a new station in virgin territory. Not long ago, he, with a friendly chief, and Harry, a leading native adherent, made a visit to a fresh village to which Joe had been hypocritically invited to come, the natives stating that they were ready for "school." Entering the village unsuspectingly, they found a number of men in the chief's house, which they had entered. A suspicion now stole into the hearts of our apparently helpless trio, that all was not



New Station at Malua Bay, Malekula

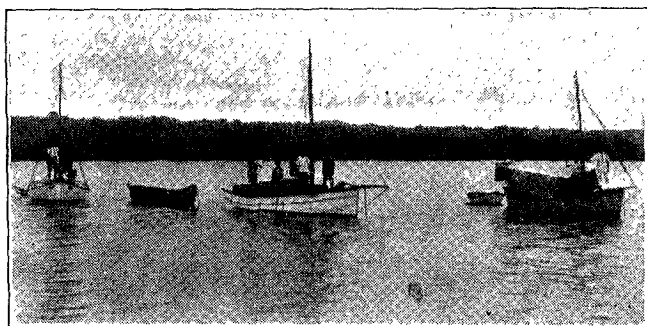
This is perhaps the most intensely heathen spot known.

Brother and Sister Parker, sent his launch to take our workers away. Feeling that duty called them to remain, they refused to leave their post, even when death seemed to confront them at the hands of cannibal natives. Here again God delivered after

well. The greetings were not cordial, but sullen, and the tribesmen held their muskets in their hands. Abruptly the chief called out, "Shoot him! shoot him!" referring to Joe, our teacher. The men cocked their muskets, aiming at his head, when one friendly

man threw himself in front of Joe and said that they must shoot him first, and asked the angry men to desist. The chief still called for Joe's death, but the influence of this leading man's intercession and interruption caused them to lower their muskets. Our men quietly retired and retraced their steps. Joe, in giving his story one day in the council at Atchin, said that as God had shut the lions' mouths when Daniel was cast into the den, so He had interposed for him and his friends, that no harm came to them.

Just after the council at Atchin, Harry, before mentioned, ventured up into one of the bush villages to try to effect a reconciliation, and returned without



New Hebrides Fleet

The little vessels in which our missionaries hazard their lives.

harm. However, rumors from the inland villages were to the effect that the bushmen were still intent on seeking Joe's life; and now that Harry had taken up the mission in such a decided way, offense was probably taken at his attitude, for a few days later, when he and his wife were working in the garden, they heard men in the bush, who were discovered to be bushmen. These men passed down to the beach, looking this way and that, all holding their muskets ready to fire. They seemed to pass on, and Harry knelt down to drink, when a bushman shot him in the thigh at such close range that the gun wadding also struck his bare chest and face. The wound in his thigh was deep, and the bullet was left imbedded in the flesh. He managed to reach his house, telling Joe, who was there, that he felt he was to die, and asked that Brother Parker be sent for.

Joe started off on foot for Tonmiel and Matanavat, villages where we have companies. In the first village he was joined by Bogmasa, another Ambrym teacher, and in Matanavat they secured a canoe and one of the believers to help them paddle. At midnight a flash of light from their canoe was seen at Atchin, and they soon arrived to tell their story.

In the early morning Brethren Parker, Smith, and myself, and the native teachers and boat's crew, left for the scene of the tragedy, which we reached at 11 A. M. Here we found a large number of friendly natives, many of them heathen, present with their muskets. It was certainly rather impressive to see them passing along the native paths, emerging from the dense forest, and re-entering now and then, with their heavy old guns. While it seemed terrible to see Harry suffer so, yet we had hopes of his recovery; and when we saw the Tonmiel and Malua Bay natives, who had been enemies in the past, and many of whom were still heathen, unite in friendship over the missions and covenant together to protect our mission, and particularly Joe, we felt that God was causing even the wrath of man to praise Him. When we inquired of the brethren and heathen friends whether Joe should be taken away, a chorus of "No! No!" arose, and one ardent brother, putting his arm about

Joe, said in pidgin English, "Joe, 'e stay; 'im brother belong me." So Joe is still in the danger zone. Brave man! He seemed to have no fear, and with a smile he said he wanted to remain with the people who thus rallied around him.

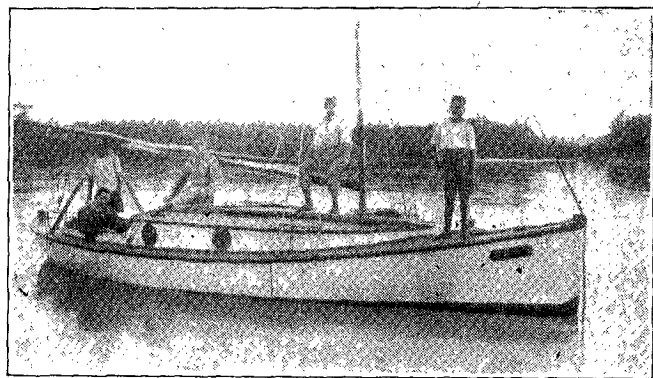
But it seemed most urgent that Harry should be placed under a surgeon's care as soon as possible. So he was laid on a litter and borne to our little vessel, the "Eran," and in a few minutes we were off for the French hospital on Santo, across the Bougainville Strait. It was a long run, and we did not reach the hospital till between eight and nine in the evening. On arrival we found that the hospital, which had been temporarily closed on account of the death of the doctor, had been reopened three days before, on the arrival of a new doctor. While the doctor was still unpacking his goods, he received Harry as his first patient, dressed his wound, and after giving him an injection against infection, reported favorably upon the prospects. For all of this we thanked God.

Truly heathenism is strongly entrenched here, and in the words of the psalmist, "the dark places of the earth are full of the habitations of cruelty." Ps. 74:20. But where sin abounds, grace does much more abound. We can see evidences that God is soon to do a strong work in this place.

Brother and Sister W. D. Smith and their two children expect soon to locate at Malua Bay in a temporary native house, and as soon as the land is surveyed and the union conference approves of the plan to build here, and sends on the timber, a mission house will be erected. So the soldiers of the cross are occupying new, wild, cannibal territory.

The writer has seen heathenism in many lands in many parts of Asia and Malaysia and the South Seas, but never has he beheld such darkness, such grossness, such concentrated heathenism, as in the New Hebrides. The Solomon Islands are bad enough, but the New Hebrides are worse. It is a darkness that can be felt.

It has often been reported that Seventh-day Adventists content themselves with working only in



The Launch "Eran" Used by Brother Parker, Superintendent
In this boat he traveled 700 miles through open sea in the New Hebrides, visiting stations.

Christian lands. Of course the report is false, for we are passing quickly into every land. And now we are occupying that part of the New Hebrides which is acknowledged to be the very darkest, most intensely heathen spot in all the world. Seventh-day Adventists are right in the danger zone, working among fierce, cannibal savages. Not another missionary body at the present time is facing the darkness our brave missionaries are facing in dark Malekula. The message calls us there, and our brave missionaries glory in the privilege of working there; and joy in winning souls out of such darkness.

Visiting Our Mission Stations in the Northern Half of the Dark Continent

The Journey to Africa

W. E. READ

IN November, 1924, I set sail from Marseilles on a French steamer, bound for the island of Zanzibar. Up to a comparatively short time ago this island was one of the centers of the slave traffic on the east coast of Africa. It is a very pretty place and during recent years many remarkable changes have been wrought there. On the site of the old market where thousands of unhappy beings were bought and sold, now stands a large Christian cathedral, a monument of victory over the barbaric practices of bygone days. All over the island are to be seen extensive clove fields; and in the evening time, when the cooler breezes blow toward the sea, the perfume which greets one is delightful indeed.

After leaving Marseilles, my first point of call was Egypt. At Port Said I was met by Brother George Keough, who has had charge of the work in that ancient land of the Pharaohs for a number of years. The work has been difficult, but God is giving us some victories, and here and there souls are being won to the truth. Most of our efforts thus far have been in the villages of Upper Egypt. There the people dwell in mud houses in very narrow streets, amid clouds of dust and an abundance of flies on every hand. What it must have been like in the old days, when the plagues settled down on this country, I do not know, but it is surely bad enough now. It is all one can do to keep these winged carriers of disease away from the face and hands when on a journey.

One of the great difficulties in this center of ancient civilization is the lack of both European and native workers. We have a few Egyptian laborers, but the force is totally inadequate to accomplish what should

be done. At a not far distant date we should establish, in some suitable place, a training school for workers for the Arabic-speaking fields. We have some young men, and if we had a school where they could be prepared for service, it would be an important factor in giving the last warning message to the inhabitants of the country of the Nile. Then again, we need European workers. Recently we arranged to send four young men to Egypt to prepare definitely



A. Matter, H. Monnier, and D. E. Delhove, and a Group of Native Teachers in Ruanda, East Belgian Congo, Africa

for service in these fields. They will study the Arabic language, and also Islamic, and thus get ready for future service among these people, the majority of whom are followers of the false prophet.

We expect also to open schools for our children, one in Syria and another in Egypt. So far the only schools the children of our believers can attend are government schools in which the Koran is part of the scheme of education. Unless we establish schools of our own, we shall lose the majority of our children, and they are one of the greatest assets in this cause. In this country, as in other places, to use the expression of Judson, "The prospects are as bright as the promises of God."

After bidding good-by to the land of the Sphinx and Pyramids, I made my way down the Red Sea to Jibuti. This is in French Somaliland, and is the port of entry for Abyssinia. On this coast there are three Somalilands — French, British, and Italian. So far Protestant missions have not been able to obtain a foothold in any of these countries. Mohammedanism seems to reign supreme. These are a few of the territories of this great continent that the message of the gospel has thus far failed to penetrate.

At Jibuti, Brethren Toppenberg and Stein, from Abyssinia, met me. We were able to spend some time together in counseling about our work for the coming year. We are beginning to get a foothold in old Ethiopia now; the first baptism was conducted recently, when several of its dusky sons followed their Lord through the watery grave. This has brought much courage to the hearts of our brethren there.

The next stop was at Mombasa in Kenya. Here I met Brother W. T. Bartlett, who had just returned from a visit to our missions in the Pare Mountains.

The next call was at Zanzibar, where, after two days, I managed to get a boat to Dar-es-Salaam, the main port in Tanganyika territory. On reaching this place I was fortunate in getting a train into the interior without delay. After spending one night in Dar-es-Salaam, I began the journey by the iron horse into the heart of Africa. It is a two days' run to Kigoma, which is situated on the eastern shore of



Two Paramount Chiefs in Native Dress in Ruanda, East Belgian Congo, Africa

Lake Tanganyika. The distance is about 800 miles. While waiting here for a steamer to take me to the head of this lake, to a place named Uzumbura, I took advantage of the opportunity to visit Ujiji, about six miles from Kigoma. It was here that Stanley met



Traveling in the Mountainous Area of Ruanda, East Belgian Congo, Africa

Livingstone. The tree under which this meeting took place is still there. It is now inclosed by an iron railing, which also contains a monument recording the event.

Many important changes have taken place in Africa since that time. Now the whole continent is opened up, and where in Livingstone's day the interior was the great unknown, the traveler can now cross Africa without having to do so much as one day's marching. He joins the train at Dar-es-Salaam, and goes direct to the lake. This he crosses, and journeys alternately by train and river steamer until he reaches the Lualaba River. He traverses this for some time, and then enters upon the great stretches of the Congo River, which takes him to the west side of the continent. If he is fortunate in making good connections, the journey can be accomplished in from twenty-four to twenty-eight days.

To look upon the vast areas of this great continent that are without a single representative of the third angel's message, makes one realize the truth of the Saviour's statement that "the laborers are few." Here are fields "white unto the harvest," and as yet the sound of the advent evangel has not been heard, except in a very few places. When the loud cry sounds, it must be heard in Africa as well as in other places. These dark-skinned sons and daughters of Ham must hear the message of a Saviour's love. While their skins may be black, their hearts can be washed white in the blood of the Lamb. Ethiopia is stretching out her hands after God, and many of her sons will respond to the glad tidings and by and by join in the anthems of praise in the everlasting kingdom.

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THE Old and New Testaments are linked together by the golden clasp of God.—*Mrs. E. G. White, in Review, April 20, 1897.*

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IN one word, Christianity is personal friendship with Christ.—*William M. Baker.*

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REAL consecration will regulate the use of our money.—*Dr. C. J. Fowler.*

Our First Abyssinian Literature

V. E. TOPPENBERG

For ages the Abyssinian peoples have had a written language and have had Bible portions and other literature written by hand on parchment. Protestant and Catholic missions, as well as the Bible Society, have printed religious literature for them, also Bibles. The present very progressive ruler has begun to print some books and pamphlets in his own printing plant. But there is still not a single newspaper or other periodical for the more than ten million people, many of whom can read and write.

Although our work for the Abyssinians began in Eritrea about seventeen years ago, it was not until the close of last year that we printed anything in any of the Abyssinian languages. But we are now very glad to have ready for circulation the first edition of a tract in Amharic, on the second coming of Christ, and other tracts in different stages of preparation.

For about a year the writer tried to get our different publishing houses in Europe and Africa to print these tracts for us; but none of our printers knew anything about this language, with its almost 300 letters and figures, so we decided to have it done by the European printer in Addis Abeba.

Abyssinia is still far from being open to ordinary evangelical mission work, as missionaries are not yet permitted to do regular mission work in the provinces. Medical work, it seems, is an exception to this. In view of this fact, and because there are so many who can read and write and who highly prize every bit of paper which contains something in their own language, it does seem as if the publishing work should receive some attention in Abyssinia. In very few places in Africa can any use be made of the press for years, since the natives cannot read, and generally have no written language. In the Ethiopian Union Mission we have probably fifteen million people, most of whom could be reached by the printed message. We are expecting soon to receive a small press and a paper cutter. Then we shall begin to circulate the truth up and down the mountains and valleys of those parts of Abyssinia where the missionary is not able to go at the present time.

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My Heart's Desire

WOODFORD S. SHOTWELL

I long to be held in my Saviour's embrace;
I long to behold His compassionate face;
I long to see Jesus, my Jesus, my King;
And praises to Jesus, my Jesus, to sing.
O days that are passing, and moments that be,
Haste on the glad meeting of Jesus and me!

I long to be lifted above this vain strife
To higher and holier visions of life,
Where service for others, my brothers, I'll give,
And only for others, my brothers, I'll live.
O time in thine hourglass, O moments that flee,
Haste on the glad meeting of Jesus and me!

I long for eternity's day to begin;
I long to be freed from the presence of sin;
I long to be yonder, to wander above,
And joyfully yonder, to ponder His love.
O future before me, lend ear to my plea;
Haste on the glad meeting of Jesus and me!



The Sermon



Sons of God*

M. E. OLSEN

"BELOVED, now are we the sons of God, and it doth not yet appear what we shall be." 1 John 3:2.

The day's work fills the time for most of us. A continual round of daily duties occupies our energies, almost to the point of exhaustion, and we find little time really to plan our lives. It is well sometimes for us to orient ourselves,—to climb some eminence, as it were, and try to look around and ahead, and consider our lives as a whole. Who are we? Whither are we bound? How is our daily life related to what we hope to be our eternal destiny?

In some quiet hour, when thoughts like these are passing through our minds, it is well to consider the words of our text. Two definite statements are made: First, we are now the sons of God; second, what we shall be by and by, is not yet revealed. The apostle introduces the first thought in a previous verse with an exclamation: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And he does well thus to emphasize the gift, for the rights and privileges of sonship are very great. They involve an act of grace that is of the utmost consequence, being no less than a free pardon through the merits of Christ, and a restoration to favor, and adoption into the heavenly family. Yet the apostle is pleased to suggest something further: "It doth not yet appear what we shall be." As if he would say that while sonship is in itself a great thing, it is the earnest of something still greater.

The writings of the apostle John are rich in the expression of the deeper things of the Christian life. Without apparent effort, and often in language well within the comprehension of a child, he enunciates truths that measure with the ages. Here in these few simple words he opens the door to the undefined and indeed limitless possibilities wrapped up in that union of the divine and the human known as the new birth.

He builds on the basic fact that we are children of God. That is our start in the new life in Christ. What is to be the life itself? Children now, what will be the showing of full-grown manhood and womanhood? What is to be the glory and what the accomplishment of years of co-operation between God and man? Who can tell?

The apostle does not attempt to tell us himself; he leaves it an open question. "It doth not yet appear what we shall be." How calm are the words, and yet how full of noble stimulus to action! God expects something of us. He has conferred on us the grace of sonship. We have a seat at the family board, and a share in the estate, for we are said to be heirs of God, and joint heirs with Christ. These things are done for us by our heavenly Father, and even He can go no farther. The future must depend on us. We are called to be sons and daughters of God. Shall we be worthy sons and daughters? Shall

we grow up into manhood and womanhood that will honor our royal birth? or shall we dishonor it? This is the question of all questions, and it concerns every Christian individually.

We do not sense as we ought the grave responsibilities of the life in Christ Jesus. We say a good deal about coming to Christ in the first place, and we know that it calls for some exercise of the will-power to forsake the world and all its allurements, and take one's stand for God's truth. But it takes more strength and more will-power and more of the grace of God to *keep on* being a Christian. Conversion is but the starting-point in the journey; it is the putting on of the armor; there are battles to be fought, a campaign to be won.

The new life in Christ Jesus is a life of strenuous endeavor and of substantial achievement. Not that we are able in our own strength to do anything; but the grace of God, working in and through us, puts every faculty to the stretch. We become far busier than ever before; for we have nobler incentives to action. There is a world to which the gospel message must be given, and the message is committed to us. Not only is the message ours to give to others, but it is ours to exemplify in our lives.

Grow in Grace and in a Knowledge of the Truth

Growth, development, expansion, enlargement of mind and soul, striving after divine perfection,—all this is for the Christian, and it is his very life. What is the essence of the Christian religion if it is not this becoming something different from what we are, this aspiration heavenward, and the corresponding attainment. In the words of Paul, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." That is, I pursue after an ideal, the ideal that Christ had for me when He laid hold of me in the first place. Just so our Saviour has a definite place in His kingdom that He desires each one of His children to fill, and the life here in this world, while it is a life of ministry for others, is also a life of preparation for that larger responsibility in the world to come.

Only so far as we live full, rich lives ourselves can we communicate fulness to other lives. We must *be* in order to be able to *do*. Our efforts for others, so far as they are really fruitful, must be an outflow of what we actually are. Therefore everything centers in the Christian's growth and development. It is in itself such a tremendous thing, so big with opportunities, so fraught with solemn responsibilities, that it takes all there is of us to meet its minimum requirements. It is the most powerful means by which to fight worldly tendencies, for it crowds them out. As Christians of the wide-awake, growing, developing kind, we have not time or energy to indulge in pleasure seeking; we have not time for lightness and frivolity. We have not time to make money. We cannot even spare time for providing things that some think necessary.

* From a sermon preached at Takoma Park, Washington, D. C.

Material wealth, material comforts, and the so-called luxuries play a large part in the activities of the average man of the world. They have always done so. A young man came to the Saviour and asked Him to urge his brother to divide the inheritance with him. But the Saviour was uninterested. "Who made Me a judge or a divider over you?" Then He added the deeply significant words, "A man's life consisteth not in the abundance of the things which he possesseth."

It is not what we *have* that makes us happy; neither is it primarily what we can do, though that comes a little nearer the mark. Happiness comes of what we are, and especially of what we are becoming, for hope has a large place in our lives. Happiness is itself a living principle, and it grows out of a life rooted in God Himself. He is better than all His gifts, and He can fill the empty soul. In the words of Augustine, "Lord, Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee." The satisfactions of life are not primarily of a material character. "The life is more than meat, and the body is more than raiment."

The outward things we possess may be a snare to us. Good clothes, fine carpets and other furniture, and a luxurious mode of living, tend to make us rest in *things*, and not look beyond them to life-giving *principles*. These things may dim our spiritual eyesight; they hinder spiritual growth.

Martha loved her Saviour, but she was cumbered with much serving. She was so intent on providing a sumptuous entertainment that she almost lost her temper over the task. Mary sat at the feet of the Master and listened to His words. She chose the good part, which could not be taken away from her.

The Worth-While Things of Life

People may carry off our goods, but they cannot rob us of the things that properly belong to us, that are a part of ourselves,—our deeper spiritual experiences, our faith in God, our love for Him and His children. It is these unseen but very precious things that count most in any life worth the living. Even worldly conquerors show their largeness of heart by learning to despise material things, or at least hold them as inferior to things of the spirit. In the midst of the battle of Arbela, Parmenio, the leading general under Alexander, sent word to his chief that he must have reinforcements at a certain point, otherwise the enemy would break through and capture the camp, and carry off the baggage. Alexander, fighting in the center and hard pressed himself, could not spare a man; but he smiled over Parmenio's anxiety about the baggage. He told the general that if the Greeks could conquer the Persian army, they could easily recover their own baggage and the enemy's into the bargain. Parmenio probably had some rich booty in his tent, and his mind was more or less occupied with thinking what would happen if it fell into the hands of the Persians. Alexander was thinking of bigger things; he wanted to win the victory. He was not much troubled about his own or anybody else's baggage.

So it is today. It is the smaller men who are greatly perturbed over the possible loss of worldly goods. Christians should look higher. Our life is hid with Christ in God. The man who is worrying about his salary, or the furniture in his house, or the food he eats, or the clothes he must wear, is really concerning himself over the mere baggage of life. He is missing the most interesting thing,—life itself.

Temporal wants, and the means wherewith to supply them, have a minor place in every well-regulated life. They are in their nature of a temporary character; like the fashions of this world, they shall pass away. But the unseen things, the great principles that have promise of this life and of the life to come,—these are in their nature eternal. Therefore they are the proper subject matter for the thoughts and the action of right-minded men and women. Moreover, they have a direct bearing on the conduct of our daily lives.

It is not that these principles are worth while because they are to prevail in a better world. Neither is it the thought that we are to observe them in order by and by to be admitted to that better world. They are necessarily, in their nature, unchangeable; and they are operative today, and will continue to be operative throughout all eternity. In so far as we are genuine Christians, our lives take hold of the life of God Himself, and we become channels through whom that life can be poured out for the enrichment of other lives. Our present life is not merely a getting ready to live; it is, or should be, actual living. The Saviour's words are: "He that hath the Son hath life." It is not said that he shall have it by and by, but that he has it now. Just as we are now the sons of God, so we now enjoy the life of God, and the opportunity for growth and development that goes with it.

Spiritual and mental growth involves much more than head knowledge. To know the meaning of certain lines of prophecy, to know that the seventh day is the Sabbath, and to understand the state of the dead,—these things have their place; but accurate knowledge of these things and rigid outward observance of God's law may exist alongside of a condition of mental and spiritual deadness that is appalling. It matters little how much truth we know merely as a theory; it matters a great deal how far the truth is vitalizing our daily lives. Furthermore, it matters comparatively little how far we have come in the journey toward larger knowledge; it matters much that we are steadily pushing ahead.

Regard for the Present

Intense interest in present growth may very properly take precedence of that concern for the future which sometimes occupies our serious moments. We are prone to neglect the present duty. Too often we think of our lives chiefly in terms of what may be our lot in the future. Instead of considering what we *are* and what we are *becoming*, we wonder what is to become of us; that is, we concern ourselves with our destiny. It is doubtless worth thinking of, too, but we do well to remember that it is out of our reach, as much so as the sun or the moon or the clear-shining stars. But if we concern ourselves with the practical questions: What am I becoming from day to day? What definite goal am I aiming to reach? What am I making of myself and my opportunities? What new lessons of faith and love am I learning? What new victories over besetting sins am I able to celebrate? What words of comfort am I able to speak? What acts of unselfish ministry am I able to perform? These things not only rightly occupy us with the present, but they also take care of the future, for they are in their nature creative of eternal destiny.

As compared with our own growth in Christ, we need not concern ourselves too much over the evil that is in the world. Our business is with those who

are willing to hear the gospel message. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb." Evil is in its nature not permanent; it cannot endure. The time is coming when righteousness shall cover the earth even as the waters cover the sea. It is our privilege to look forward to that time, and to do our utmost to bring it about.

The Saviour on repeated occasions urged His disciples to concentrate their minds on the things of the spirit. "The kingdom of God," He said, "cometh not with observation: . . . it is within you." Again, when they questioned Him concerning the time for the setting up of the kingdom, He turned their minds to a matter of greater inherent importance. "Ye shall receive power," He said, "after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."

The apostle Peter, speaking of the awe-inspiring scenes that shall precede the second coming of Christ, when the earth and the things that are therein shall be destroyed, turns the minds of believers away from those outward things, and bids them look within; for he writes: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

In harmony, then, with these admonitions of Holy Writ, it behooves us to realize that not the evil about us, not the trying experiences through which we may be called to pass in the near future, but the actual business of developing our several abilities, and using them faithfully in the cause of truth, is the duty of the hour.

Education of heart and mind and spirit, development of all the God-given talents, growing up into the full stature of Christ,—this is the portion of our children; but it is our portion as well. We must cease to think of Christian education in terms of our children and youth. We must think of it for them more than we have done in the past; but we must definitely include ourselves. There is no warrant for thinking that Christian education is to be confined to the children. It is equally the business of parents and of other adults who have not the joy of parenthood. Training in a limited sense is for children. "Train up a child in the way he should go: and when he is old, he will not depart from it." But education in the large sense of the word, the love of wisdom and the applying of the mind to gain knowledge, is the privilege of all who truly live.

The True Measure of the Man

"Happy," runs the proverb, "is the *man* [not the *child*] that findeth wisdom, and the *man* that getteth understanding." It is nothing less than a tragedy that many well-meaning adults find so little time for the most important of all things,—the cultivation and use of the talents intrusted to them. Some will toil day and night to put their children through school, and give them every advantage, including one disadvantage; namely, that of receiving everything easy to hand as the price of father's and mother's toil. Far better for both parents and children if some of the time and money were spent on the parents' education.

It is perfectly true that children learn the contents of books more easily than we older ones. Their imitative faculties are keener, and their memories

retain things more easily than ours. But memory feats are a less important feature of education now than formerly. Other faculties come into play. In ability to reason, in practical grasp of the realities of life, in the power of sustained application, we adults are superior to the children and youth, and we ought to use our talents and not let them rust.

In earlier times, students in our own and other countries were older than today. Even so recently as the late seventies and early eighties the students in our college at Battle Creek were often twenty-five years old and upwards, many of them married men and women. In ancient times it was full-grown men who studied in the various schools of philosophy. Only the rudiments were taught the children. It was adults who studied grammar, rhetoric, literature, science, and philosophy. Cicero, the great orator, was a student all his life. Cæsar thought it fitting, when a professor of rhetoric came to Rome, to take time from his administrative duties to attend the lectures and take notes. Cato undertook to learn the Greek language at the advanced age of eighty, and is said to have made a success of it.

We have similar examples in our own time. Elihu Burritt, called the learned blacksmith, mastered numerous difficult languages while continuing to earn his living as a blacksmith. William Carey, the shoemaker, had advanced considerably beyond the ordinary age for study when he began his work as a missionary in India. He applied himself so successfully to the task of mastering the language that it was not many years before the English government was employing a portion of his time at a salary that very materially augmented the mission funds. Many similar examples might be given.

It does require effort to improve our minds by study. It requires effort on the part of our children. What healthy, right-minded boy or girl does not find it hard to sit on a bench and apply the mind to the study of books while the birds and bees and flowers and all the other attractions of nature invite him outside? But we expect effort on the part of our children, and hold them to their tasks. Shall we then excuse in ourselves a mental sloth that we would severely reprove in our children? How is it with our evenings? We have heard of the country bumpkin, living in the backwoods of a certain State. It was a lonely place, with little reading matter beyond an occasional almanac. "What do you do in the long winter evenings?" asked a visitor from the city. "Wall," the answer was drawled out, "sometimes I set and think, and sometimes I jest set." Improve the English a little, and honestly, doesn't it pretty nearly tell the truth concerning the evenings of a fairly large class of men? Not that we do precisely as in the case cited; but we fail to make our evenings count.

Take the average man who works more or less all the day—how does he spend the evening? Watch him after a warm supper. Does he not look about for the softest place in the room, and does he not place himself squarely in that easy chair, and then reach out contentedly for the daily newspaper, or anything else in the reading line that comes most handy? After he has yawned over it for an hour, he gets up and stretches and yawns, and perhaps volunteers a few sleepy remarks. Then a little more dozing in his chair, and off he goes to bed. He might as well have done so immediately after supper so far as accomplishing anything worth while is concerned.

Meanwhile the older children have been getting their lessons for the morrow, and probably the wife has been busy with her needle. It seems as if we men are the greatest wasters of evenings. Of what advantage is it that we stay away from the club and the poolroom if we have nothing to show for it?

The Most Important Time of Day

The evenings are our testing time. The hour after supper is the most important hour of all the twenty-four for the man who works for a living. It is the one hour in which he can be his true self, the hour for study and self-improvement, for making the most of what God has graciously given him in the way of mental and spiritual power. It is the hour for remembering that he is now a son of God, and that there lie before him untold possibilities in the way of spiritual growth and attainment.

The evening hour also belongs for similar purposes to the wife and mother. She has been as busy all through the day as her husband, and she is entitled to take the evening hour for higher things. In every wide-awake Seventh-day Adventist home the evening should see parents and children busy with their books. It is natural to feel drowsy after supper, especially if we have eaten somewhat heartily; but we can overcome that weakness. We can do what we really want to do, when we set about it in earnest.

The right use of this evening hour is really a matter of life and death with us. It is the only leisure hour many of us can call our own in the busy week days, and we must apply ourselves earnestly to make the very most of it. How can we escape the severe judgment of God if we neglect habitually a matter of such vast importance? While good books are so easy to get, while we sit in comfortably furnished rooms, sumptuously lighted with electricity, how can we habitually spend the time dawdling over newspapers or cheap magazines, or listening to things of little profit from victrola or radio?

Ruskin's chief objection to the cigarette was that it enabled the young men of England to spend their time happily doing nothing. If he were living today, he would name a good many other things that lie open to the same objection. We are in some ways an active and busy people. We use all kinds of time-savers; conveniences of every kind in our kitchens, the most up-to-date machinery on our farms, and everything to hand in our places of business,—the telegraph, the telephone, the automobile, etc.—and then hardly get through our daily tasks. Yet we have not a great deal to show for all this activity. So much of it is unprofitable, a lot of movement, bustle, and stir, but little actual achievement.

One or two generations back these timesavers were largely nonexistent as regards the average man. The early Adventists brought their water from the well, cut their hay with a scythe, and went to meeting over corduroy roads in a lumber wagon; yet they found proportionately more time than we for the things that make for character building. It was the exceptional home where family prayers were not held regularly, morning and evening, attended by every member of the household, and there was no disposition to hurry. In a number of families the members met three times a day to worship God.

But prayer was not confined to the hour for family worship. Fathers and mothers spent hours in secret prayer. It was a habit with them. It was customary, in selecting grounds for camp-meetings, to pitch the tents alongside a spacious wood in order that every

camper might have the privilege daily of going off by himself and engaging in prayer and intercession.

The trouble with our modern way of living is that we are busying ourselves chiefly over things that do not matter. Our furniture is better than that our fathers had; our houses have more conveniences; but our minds do not soar very much. Our leisure moments are largely occupied in planning more comforts, more conveniences. After all, what a stale and unprofitable thing it is to spend so much time on the things of the body. Paul said: "Having food and raiment let us be therewith content." He was a self-supporting missionary, and worked with his hands; yet he so managed it that the whole tenor of his life was Godward. His business, first and last, was spiritual attainment for himself and for others.

The life that centers in these physical needs is a poor, cheap life. What, at the best, can we do more than eat about so much, and wear out about so many suits of clothes? In a temporal and physical way, what do any of us get more than our food and clothes? Then why give so much thought to these things? Why sell our soul and the souls of our children for a mess of pottage?

But if we look at the other side of life, and consider the things that grow out of our position as sons and daughters of God, how infinitely rich and satisfying may not our lives become! When we rightly think of it, what a world of interest and beauty there is for the Christian to explore? The best things, speaking now only of the gifts of God in nature, are the things we do not have to pay for, that we in fact cannot buy for money. If God has given us the great gift of health; if we have eyes to see and ears to hear, and can breathe the free air of heaven, and drink pure water, and eat our fill of wholesome food; and if we have hearts open to the beauty of the fields and woods and streams, the song of birds, the flowers at our feet, and the stars overhead, are not these in themselves great gifts? Do we need to hold a deed to a piece of land in order to enjoy the landscape? Is it not ours if our eyes can behold it? It is the advantage of knowledge and culture that they enable us to enjoy in a new and deeper way these things counted so common, but really the richest of gifts.

Learning God in Life's Trials

However, there are finer things even than the works of God in nature. There are experiences, some of them not unmingled with pain, in which the soul learns to know God. Words cannot describe the joy of the whole-hearted Christian as he follows on to know his Lord. A whole world of interesting adventures lies ahead of him. He has entered upon an inheritance of untold magnitude, and one filled with the most remarkable and beautiful objects of interest. He may travel northward and southward, eastward and westward; wherever he goes, the land is his, and all that he meets is to be woven into his experience, to enrich and beautify his life.

It is of this experience of the believer in coming to his own spiritual inheritance that the apostle pens those wonderful words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." We know that it is these spiritual things the writer has in mind, for he adds: He "hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." This is the experience that should be ours today. Our life-work as believers is to explore and appropriate

daily some new area in this great field of endeavor; and in our relations with our fellow men it is to bring home to their consciousness the wealth of experience that is theirs to attain, and to help them to explore a little more widely the inheritance already theirs.

The cultivation of the intellect is a source of the purest pleasure, and one that ministers to the needs of the human mind. What enlargement of vision comes to us as we study the best thoughts of great men down through the ages as they have been recorded for us in the best literature! How it brings home to our minds the wisdom and love of the great Author of this universe when we study such a subject as physiology, or the laws of physics! How effectively can we trace the hand of God in history when we approach the subject from the right standpoint; and how history itself enriches the mind, and prepares one for a deeper understanding of prophecy!

It is these things that occupied the minds of many great ones of old. Solomon sought wisdom as a precious jewel, and God rewarded him with the gift of a wise and understanding heart. Moses turned his back on the material wealth and worldly honor of Egypt. He was taught of God in the wilderness, and became a great lawgiver, a poet and historian, and a matchless leader of God's people. His was a living, vital, growing experience. He reached the point where he could say: "Lord, show me Thy glory," and the Almighty granted his request. Paul, seeing visions that passed mortal ken, and hearing unspeakable words, unlawful for man to utter, arrived at the point where he could not only suffer his thorn in the flesh, but actually rejoice over it, and over all his other infirmities, because in the course of his rich experiences in the realm of the divine, he had learned that when he was weak in himself, he was strong in God. What these great men accomplished was all done in the strength of God alone. They, like us, were children of the Most High; and when they first entered the path of self-denial and obedience, it was not then manifest what they might become. But they wholly followed the Lord, they took daily lessons in the school of life; and they made their lives glorious, and He made their lives glorious.

He can do as much for us, and He will do it if we faithfully co-operate with Him. He accepts us as we are, in our ignorance; but it is not the divine will that we should remain ignorant. God is light, and in Him is no darkness. He tells us that "wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." "The Lord by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew."

Wisdom and knowledge as having their center in God may well be the object of our earnest search all through this life. They will ornament our leisure hours, they will make us better fitted to win souls for the kingdom, and they will prepare us for that better world beyond, where, under more favorable circumstances, in the company of holy angels, we shall still continue to study the word and the works of the great Creator, and His plan for the redemption of the human race.

May this be your experience and mine, is my prayer.

A Sign of the Approaching End

(Concluded from page 5)

selves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son, and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced, and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God."—"The Great Controversy," p. 615.

Thus also may the latter rain come upon God's people; but many of them not only will fail to receive it themselves, but will be unaware of its falling upon others.

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—"Testimonies to Ministers," p. 507.

Let us all endeavor so to live that in the time of the latter rain our own hearts may be in such a condition that the Spirit may be given to us, to prepare us for the events before us.

* * *

Studies in Romans

(Concluded from page 6)

time, which will continue till God's righteousness shall be revealed in the revelation of the glory of Jesus Christ. The night of sin is in its darkest hour before the dawn, when the temptation and the desire to sleep are the strongest. Forgetful of the day, the nightly reveler slumbers on, and the dawn of day finds him unprepared. O sleeper in sin, in sloth, in self, in pleasure, in worldliness, awake, awake! Cast off the filthy garments of sin and selfishness; abjure the works of evil. Put on the armor, God's armor of light, from helmet to greaves and sandals. Cast off sin; put on righteousness. Cast off darkness; put on the garments and armor of light.

6. "Let us walk." How?—"Becomingly," befittingly, as becometh those who profess Christ, who are to witness with and for Him, as you wish to be walking when He appears in the noonday of His presence. Men do forbidden things in the darkness of night; but their conduct is all open to God, and, too, they are writing all the doings of sin and folly in character, and character shall be manifest in the white X-ray of God's judgment. Walk not with forgetful revelers, not with the drunken (see Luke 21:34), not in chamberings, lewdness, amorousness, wantonness, bold and shameless abandon. All are in the plural in the original, showing the climax of transgression. Strife and jealousy and envy naturally follow. Let it be forever written on the heart of the reader that the end of these things is death.

7. "Put ye on the Lord Jesus Christ." What a blessed exchange it is. For the world's garments of guilt He gives us His robe of righteousness. For the sonship of Satan, He makes us children of God. For the fellowship of folly, He brings us into fellowship with the truly good and great of all ages. For heirs of death, He makes us heirs of life eternal. For a nameless grave He gives eternal mansions. For care and perplexity and trouble here, He gives us peace and rest. Why should we desire to make provision for the flesh, the elements in our flesh which tend to corruption? Let Christ be all in all.

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

My Little "Home, Sweet Home"

RUSSELL A. FREED

THERE's many a spot in this old world
I would like to see and roam;
But of all the spots most dear to me,
Is my little "home, sweet home."

Those dainty flowers all 'round the house,
And the vines upon the wall,
Make it seem just like the Eden home
Ere Eve and Adam's fall.

Its beauty came not by wealth of gold,
Nor by paint of colors rare;
It came from the simple love that shines,
Which our God has planted there.

It's only a humble little place,
Without pinnacle or dome,
But oh, the love that is shining there,
Makes it little "home, sweet home."

It takes a wife and a little babe,
And the smiles they wear each day,
To make that house a bright little home,
And to keep dark clouds away.

Music and toys, and plenty to eat,
All help make a home, 'tis true;
But without the love that's shining there,
What good would the rest all do?

I love my little "home, sweet home"
With all its beauty and charm,
And I'll do my best each passing day
To keep it from sin and harm.

But some sweet day we're planning to move
To a mansion bright and fair
That Jesus went to prepare for us,
In the new earth over there.

Responsibility of Parents in the Conversion of Our Youth---No. 2

A. W. SPALDING

Secretary Home Commission

CONVERSION is a process of Christian education. In this education, and therefore in true conversion, the elements of will, of emotion, and of reason all have their part to play. I do not depreciate emotion as an element in conversion and in all Christian experience; but it is necessary to state that a stable and progressive Christian life cannot be built solely upon an exercise of the emotions.

First, Christian life is built up through childhood and continued through youth and maturity by the establishment of habits of right-doing, by instruction in the law of God and the discipline of parental authority, and increasingly by the enlistment of the child's will on the side of right and an alliance with the enabling power of Christ. So important is this matter of habit formation, that unless it is established by the discipline of the home in childhood, it is only with greatest difficulty and with serious imperfection that the habit of obedience to God is established in the adolescent's experience. If, however, the will of the individual is thoroughly enlisted on the side of right, and there follows a systematic and progressive study of the will of God for himself, there is thus established a primary and potent factor in conversion and Christian life.

This winning of the will *may* be done in an instant of time, may be accomplished in a single meeting or a single revival session; and accordingly we hear testimonies of such sudden and complete experiences of conversion and transformation. But it is just to say that in such cases there occurs a fortunate con-

junction of a favorable mental state in the individual and an exercise of the Holy Spirit, perhaps through a human agent,—a conjunction fortunate and happy indeed, but not by any means to be assured in the great majority of cases in which the right direction of the will has been neglected. Parents should recognize, and teachers and evangelists should recognize, that it is not upon such occasional and isolated appeals as revival efforts that dependence is to be placed for the conversion of our children. If that is all the opportunity we have to reach any of our youth, that opportunity must be taken; but I emphasize to parents the necessity for regular and systematic and progressive education in the habit of right-doing and right decisions in the minds of our children and youth if we are to expect their conversion and adherence to God.

Second, emotion has its place in the enlistment of feelings of joy, gratitude, admiration, reverence, and personal devotion—in brief, the feelings of love—in relation to Jesus Christ. This also, is a part of Christian education. Such feelings may, it is true, be stirred by the eloquent sermon, by personal or mass appeals from a skilful or intensely earnest Christian worker. The arts of oratory may be productive in some degree of this experience; the manifestation of personal interest and devotion may be even more productive. But whatever we may expect of the magnetism of the gifted evangelist, still the greater power by far is to be found in the quiet but strong influence of the Christian father and mother and teacher who

show forth in their daily lives the graces of Jesus Christ and appreciation of the love of God. Brought up in an atmosphere of grateful recognition of God's goodness and of cheerful giving of unselfish service, all the happy emotions of Christian life become natural to the child, and intensify in the social and religious experience of youth.

Temporary arousing of the emotions at revivals, without concern for the after-effects and the ensuing environment, is frequently more damaging than helpful. Thoughtful teachers who have dealt with the youth, not merely in the highly emotional atmosphere of an intensive religious exercise, but through all the varied experiences of the year, well know that the inevitable reaction from an intense emotional experience is the most dangerous mental and spiritual state with which they have to deal.

The wisest course the teacher or parent can take for emotional disturbance of high tension is quiet, sensible, matter-of-fact counsel to guide the soul into the calm waters of happy, unwearied, trustful rest in God's goodness and Fatherly love. The most foolish course is to endeavor to maintain the high emotional state, whether it is manifested in self-depreciation and sorrow for sins real or fancied, or in overfervid expressions of devotion and exhortation. In all excitement of the nervous system some reaction is inevitable, and happy is the parent, happy the teacher, happy the minister, who recognizes that the normal life of the Christian is not upon the mountain top, amid the electrical discharges of strong emotion, but upon the plains of faithful service and regular communion, whether in sunny or in cloudy weather.

Third, reason has its strongest influence as the individual approaches and arrives at maturity. Reason is manifest, of course in some degree in childhood, and increasingly in early adolescence; but it is in late adolescence that it may be expected to be a controlling factor in the spiritual life. It is often very disturbing to Christian parents to find their children from the ages of fifteen to twenty asking questions or expressing doubts about points of faith which they have previously accepted without question. This, however, is an opportunity for deepening and strengthening the Christian faith and life.

A Christian experience based wholly upon will and emotion is not safe. The will may falter, feelings may fade. There are needed the thinking powers of the mind, that can search out causes and trace effects, observe faults and find remedies. These powers are developing in the youth, and they need to be cultivated. They may be made the basis of a conviction of the truth and the necessity of Christianity. It is not reason that destroys faith; it is the failure of reason. If reason ever ends in unbelief, it is for the same cause that an automobile sometimes ends against a telephone pole,—because there is an unskilful hand at the wheel. He who is unskilled in thinking, may turn his doubt into denial; but he who is both honest and logical, will resolve his doubt into faith.

Parents may find the answering of all the questions of their youthful sons and daughters a very serious task. There may come from those fledgling reasoners questions concerning the existence and nature of God, the divinity of Christ, the inspiration and reliability of the Bible, the evidence of the second advent, the obligation of the Sabbath, which it will take skilled teachers to satisfy. Yet parents should not shirk the

issue. It never solves the problem to tell the inquiring youth that they are "on dangerous ground," and that unless they stop thinking about such things, they will leave the faith and turn out infidels. In the first place, those statements are not necessarily true. It is dangerous ground only if they have no competent instructors, and they will deny the faith only if they cannot find it. To honest questions there are always satisfying answers, if they can be found.

Let parents exercise their minds with their adolescent children in thinking out problems, including the problems of religion; but if they find themselves unequal to every problem, let them send or go with their children to books or to true teachers who can lead them into truth.

And let one thing comfort the hearts of parents who are true Christians,—the greatest proof of Christian truth is the Christian life sincerely lived. Many a son and many a daughter are kept through all their doubts to a faith in Jesus Christ because they have seen the life of Jesus Christ lived in their father and in their mother. Even though those parents may not be able to answer their questions and resolve their doubts, their devoted lives are a chain that binds the children to their God until their young reason grows strong enough to bridge the chasm between their doubts and their faith.

The conversion of our youth is not the simple question of "getting them to take their stand for Christ" at a camp-meeting or school or church revival. That is but the beginning of a solution, if indeed it is always even that. Conversion means Christian education in all the phases of life. A successful Christian experience involves the enlistment of will and heart and mind, not spasmodically, but consistently and persistently, in the way and the work of Christ. In the accomplishment of this purpose, as I have said, parents hold a great part, greater usually than the part which teachers and ministers have, because they are dealing more continuously and completely with their children.

Let parents, then, recognize that the responsibility of the conversion of their children in youth is paramount, that their influence begins with the right education of the child in habits of obedience to God, extends into early adolescence in the molding of tastes and directing of emotions, and deals also with the intellectual element of religious life. Let them anticipate a period of storm and stress in adolescence, and learn how to win the confidence, steady the emotional impulses, and satisfy the mental hunger of the youthful seekers after God. Let them talk with them, live with them, study with them, and pray with them. Let them be ever alert to meet, so far as they can, the spiritual needs of their children, and to teach them to find in God, their Saviour and Father, the inexhaustible source of knowledge and spiritual satisfaction. Then, with or without the aid of other Christian teachers, parents may have the inexpressible joy of seeing their children firmly established upon the unshakable rock of Christian faith and life.

Parents who desire more full instruction upon the problems of adolescence should send for Parents' Lessons, issued monthly by the Home Commission, General Conference, Takoma Park, Washington, D. C.

* * *

"Be cheerful. What sunshine is to flowers, smiles are to humanity."

* * *

Our days are better lighted by loving smiles than by sun.—*L. M. Hodges.*

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.

MEDICAL MISSIONARY WORK IN THE SOUTHEASTERN UNION

A LITTLE over a year ago the Southeastern Union employed Miss Gertrude M. Nichols, R. N., as the union conference nurse. Besides work in the churches and at camp-meetings and in our schools, she has encouraged the graduate nurses in different communities to organize lay members into home nursing classes for the purpose of studying the principles underlying the care of the sick. The books used in these courses of twenty lessons each, are "Home Nursing" and "The Ministry of Healing."

Of a recent trip into the field she writes:

"I am just finishing a little trip down into Florida and back up through Georgia. It was my great pleasure to be able to locate a number of graduate nurses to teach home nursing classes."

She further states that the Florida Sanitarium has made plans to teach the whole senior class how to conduct home nursing classes. This is to be required field work for credit in the course in denominational health given in the senior year.

Truly this plan of class work in our churches, which long ago we were told in "The Ministry of Healing" should be in every church, is proving a blessing to our people. We understand now, as we see the value of local graduate nurses in these communities, the reason why the servant of the Lord told us long ago "we should have a hundred such nurses where we now have one."

In the homeland during the last year we have issued 754 certificates to those completing this course of study. Central America, Mexico, Canada, the Philippines, South America, India, and Australia have also had classes during the last two years. Now far away in old Russia, in Riga, a German class is being organized under the instruction of Margaret B. Wall, a graduate nurse from America.

To the Southeastern Union, however, we must give the credit of having in progress at one time more classes than any other section of our country. This union, too, has been most faithful in the yearly physical examination of school children, and for two years the summer normal curriculum has provided helpful health education instruction to teachers as a definite course for which credit has been given.

This report cheers our hearts, for we realize that in these days general-

ized health instruction in the form of random lectures is not specific enough to meet our need. Only by systematic class work in elementary care of the sick, and by specifically teaching to our people the application of personal health habits in daily living, can we lessen the cost of illness, which often drains the treasury of needed mission funds and valued workers.

KATHRYN L. JENSEN.

* * *

SELLING BOOKS TO A CHINESE GENERAL

It was Big Week, and for some time we had been campaigning among our church members for a vigorous effort to be put forth at this special season on behalf of the Missions Extension Fund. But almost simultaneously with the date set for the effort came antiforeign disturbance in China, especially in several of the port cities; and it seemed to some that while such unusual conditions existed, we could hope for no large measure of success in the big campaign.

A day later Brother John Oss came into the city from Nanking, and immediately telephoned us, proposing that we call on young General Chang Hsueh-Liang, son of Marshal Chang Tso-Lin, who had arrived in Shanghai with 1,500 cadets to police the Chinese section of the city. We were very desirous of getting his signature in our book, as this would be especially valuable now, during this time of bitter feeling.

It was with a prayer in our hearts that we, with Brethren Peng and Deng, called on the young general. Upon presentation of our cards at the gate, we were shown into the first waiting-room, where we found the secretary of the Chinese Chamber of Commerce, with some other Chinese gentlemen, waiting for an opportunity to see the general.

While chatting with the secretary, we were surprised to receive a call ahead of these men to the reception-room upstairs. The secretary of foreign affairs came to receive us, and to our surprise we found he was a man we had met before in Mukden. Brother Oss was well acquainted with him, as he had visited Brother Oss in his home. He talked with us in a very friendly way, and when he learned our business, asked that the book and signature book be left, requesting us to call the next day at eleven o'clock.

Upon calling as requested, we were ushered into the reception-room, but

just as the secretary came to meet us, it was announced that a group of diplomats had arrived, and that we must wait. But as the secretary accompanied these men to the door upon their departure, we saw that he carried with him our copy of "Great Man" and the signature book. Handing us the prospectus, he assured us that the signature in the book for ten copies of "Great Man" was written by the young general himself.

Our hearts went up to God in thankfulness, not only that He had enabled us to secure the advantage of the general's signature, but that He had made it possible for us to place some copies of this good book in this military camp.

W. C. HENDERSON.

* * *

THE STANDARD OF ATTAINMENT FOR OLD AND YOUNG

I HAVE said many times, and am thoroughly convinced, that nothing will be more helpful in holding the loyalty of the young people of the advent message than a thorough knowledge of the great truths of salvation as taught in the Bible, and an acquaintance with the marvelous story of the rise and progress of the movement, and the daily unfolding providences of God in its onward march to the uttermost parts of the earth. And is there not need that older members in the church thus strengthen their faith and loyalty?

The church at Chattanooga, Tenn., has found that the Standard of Attainment is just as beneficial and attractive and helpful to the older members as it is to the youth. Miss Grace Kelsey writes of the interest and enthusiasm in their church Standard of Attainment class:

"An interesting and instructive class in the Standard of Attainment was organized by the young people of the Chattanooga church the first of March, with a membership of fifteen. When the examination was given in Bible doctrines in June, it was decided to extend the privilege to all church members. Accordingly, an announcement was made in church, and the class set its goal for twenty to take the examination. That goal was soon reached, and such an interest developed that we raised our goal to thirty; but even that was not high enough. Thirty-five persons have now shown in a very tangible way their interest in the progress of this work, and want to be the happy holders of these Standard of Attainment certificates, of which any one might well be proud.

"Every conference official present and all the leading church officers, as well as a number of the most enthusiastic and progressive lay members, allied themselves with the young peo-

ple in this endeavor. The age limit in our Standard of Attainment class ranges from fifteen to eighty-one. The youngest member received a grade of 94 per cent, and the oldest also received 94 per cent. Yes, and there were thirteen in the class who made 100 per cent. All but one grade were above 90, and all but two were above 93 per cent. Last, but by no means the least encouraging item is the fact that there are others who are interested, and are still planning to take the examination and become members of attainment before the close of 1925."

What will be your personal testimony at the close of 1926?

M. E. KERN.

* * *

WORK IN THE INTERIOR OF BRAZIL

THE first trip I made into the interior alone was about a year after we arrived in Brazil. I went to visit four of our faithful colporteurs in the eastern part of the state. Upon arriving at their home, I was informed that the two months' old child of one of the colporteurs had died but a few hours before. Regardless of my imperfect knowledge of the language, I was asked to take charge of the funeral service the next morning.

Friends came from near and far, and stayed all day and some all night. Some of the men stayed up and made a tiny casket out of a kerosene box. Really it did look quite respectable after it had been trimmed in red and white cheese cloth. I did the best I could with the Portuguese language, which is spoken here entirely, and somehow the people seemed to understand.

It is the custom here for the relatives not to go to the graveyard with the body; only the friends go. After the service, a man who seemed to have been chosen, took up the casket, and placing it upon his head, started up the mountain, with several friends of the parents following, to where they had dug a little grave. This was my first experience at a Brazilian funeral. Since then I have seen many funeral processions.

The houses are not so comfortable as those we have in the United States. They are made of strips of bamboo woven together, with wet mud thrown on them to make the walls. The roof is made of long grass. During the rainy season large holes are often washed out in the walls. I slept for a week in such a house, with holes in several places large enough to allow the exit of a good-sized cat. A hammock carried with me was useless, as there was no secure place to hang it; so the floor was the next resort. It is not so bad when we have an *esteira* to sleep on. An *esteira* is a mat made of cat-tail reeds sewed together, and is about one-half inch thick. It affords some protection from the bare earth. One enjoys such little inconveniences after riding all day on a burro.

Not long after this experience I was with two student colporteurs not many miles north of this place, but further in the interior. We were delivering books, and had carried a large supply all day, so when night came we were very tired. We finally reached a large mud house, and the man said we might stay all night. They soon had beans and rice and *angu* (a cornmeal mixture) ready.

While we were eating, we noticed that the neighbors were beginning to come. Soon the floor was cleared of boxes and benches ready for the *festa*, or peculiar kind of dance they have here. By seven o'clock about thirty people had gathered. Soon they began, without ceremony, to dance. The only light was a little kerosene torch in one corner; which was smoking furiously. They began to beat their drums and shake and pound the tambourines. It seemed that almost every one had a drum. The drums are made of large tin cans of various sizes, with strips of skin over the ends—crude, it is true, but very effective as noise makers, and that really seemed to be the object. I have seen violins made of the tin of Standard Oil cans, and somehow the people seem to get pleasure out of them. A *festa* of this kind is sometimes kept up for hours, and I have seen the dancers fall to the ground exhausted and have to be carried out.

There was with me a colporteur who understood English, and he agreed to translate for me if I would speak to the people. The head man of the house seemed pleased to have us talk to his friends. We took about thirty minutes to talk about the love of God and the need of getting ready to meet His Son in peace. By this time it was about eleven o'clock, and after shaking hands all went to their homes, and we to our much-needed rest. We delivered a book in this home.

Our literature is finding its way into the homes of these people, and many are accepting the truth. Our great need here is more workers and means to carry forward the work and follow up the interest aroused. One man has been keeping the Sabbath for about two years, holding Sabbath school regularly in his home. He is also paying tithes regularly, and agrees to send a burro to meet a worker if one will come and baptize him and his wife.

A few months ago I visited a man and his family who had been keeping the Sabbath for two years or more. I was the first from the mission who had been in that home. Today he is rejoicing in the truth, and is one of our faithful colporteurs.

E. P. MANSELL.

* * *

ENGLEWOOD, NEW JERSEY

SOME time ago an effort was made to start our work among the colored people of the city of Englewood, which has a population of about 15,000, one sixth of whom are colored. Early in the summer permission was granted us by the city council to conduct a tent effort on a part of the city park



Laying the Corner-stone at Englewood, N. J., Sept. 27, 1925

grounds. The tent was purchased by our colored people in Englewood, and on July 26 the meetings were opened, and on September 19 a church was organized with nineteen members. This included the original five members living here, three who came from another church, and eleven who came into the truth through the effort and were baptized at the close of the meetings.

About the first of September a building was started in which to hold their church services. The dedication of this church was on October 31, fourteen weeks from the time the tent effort began. Several of the prominent men of the city were present at the dedication, and made short addresses.

Through public donations at the tent, and contributions from our colored members in Newark, Jersey City, and Englewood, \$326.24 was raised to pay the expenses of the tent effort, which was 27 cents more than the cost of the effort.

A. N. DURANT.

* * *

As the result of house-to-house work in Marlboro, Mass., eight persons were recently baptized and joined the Hudson-Marlboro church.

AT THE BALTIC UNION SCHOOL

VERY happy am I to find myself here at the youngest of our educational institutions in Europe, which has been established to educate workers for the smallest and most recently organized union conference in this part of the world,—the Baltic Union,—called into being during the autumn of 1923, and having as its territory the Lettonian, the Esthonian, and the Lithuanian republics, which declared their independence of Russia at the close of the World War.

Our school, Suschenhof-on-Stintsee, is on an estate of about 275 acres of meadow, woodland, orchards, and gardens, just north of the lake and opposite Kaiserwald, a beautiful suburb of Riga.

At the time of the annual meetings held during the years 1920-23, hundreds of honest-hearted and ambitious young people repeatedly arose to signify their intense desire to obtain a Christian education. The rapid progress of the message in the Baltic States made the demand for a school all the more imperative. But the people were poor. They are poor still. However, many of the brethren began to devise ways of securing means; they gathered pine cones, medicinal herbs, old rags, bones, and iron, and sold them, thus getting money for the school. About twenty young people went out and earned scholarships in the colporteur work. As leading brethren saw the seriousness of the attempts to have a school, they united to make possible its establishment.

We have just entered upon our third year. It has been a source of great encouragement and inspiration to me to associate with the other members of the faculty—Brethren Kippur, Heinrichson, and Johansen having been added to our number this year, with Sister J. Misse assisting—in teaching the 126 students enrolled up to date (Oct. 29, 1925). There are a number who will come in later.

As the chief purpose of our educational system is to give each student the proper religious training, every effort is put forth here to teach all how to find God, and impress upon them the great need of making Him known to the world. The young people's society is divided into groups according to language, though they hold a union meeting every now and then. In the Sabbath school are Lettonian, Esthonian, German, Russian, and English classes. The preaching services, as well as the Friday evening vespers and the morning and evening worship, must be translated, so German and Lettonian are used on the rostrum, while in the audience one of these languages is again rendered into Russian and Esthonian. Steps are taken to provide good music, too, for our services.

There is manifest among the stu-

dents such a spirit of earnestness, such an eager desire to learn and to meet God's mind, that we as teachers feel greatly encouraged in our work in spite of our lack in needed apparatus, equipment, chairs, library facilities, treatment-rooms, hospital conveniences and wards, and teachers' quarters. There are among us some not of our faith. From among such last year fourteen were baptized. We hope for similar experiences the coming year. We trust our brethren everywhere will think of us at the throne of grace. GUY DAIL.

* * *

OUR LITERATURE IN SPAIN

WHILE there are many difficulties attached to this work in a land like this, yet we are glad to say that the Lord has blessed and protected all branches of His cause in this country since its beginning, when the Bond brothers first came in 1903. Especially is this true of the circulation of our good Christian literature. This branch of the work here has steadily grown.

At present we have a good company of colporteurs devoting the whole or a part of their time to this work. They are of good courage, and an excellent spirit prevails among them.

A small number of young people have been enabled to earn the whole or a part of their way through the union school at Collognes sous Salève, in France. We are expecting some of these students to arrive, and they will also help in the canvassing field this summer. We are trusting that the Lord will enable us to conduct a large campaign this year.

Recently, up near the Pyrenees, I called on a tailor who had purchased "Practical Guide" from me two years before. He listened very attentively to the presentation of "Heralds." He asked if I had not been there before with the other book. I told him I had, and that he had purchased it from me. He said he liked it very much indeed. Then he said, with the tears trickling down his face, "I am very sorry. I would like this book even better, but I cannot take it. It would be the means, if known here, of closing my business, as the priest rules in this town."

This man was much affected, and I could see that he really wanted the book, but did not dare to order it. I showed him the deep spiritual nature of the book. He said he deeply felt the backward condition of intolerance and superstition which existed in his village. Finally, as I was about to leave, he said, "Put me down for one, too. I will take it and read it in secret." This man was apparently waiting and looking for truth.

Earlier in the year I visited a small place where I had been two years before with "Practical Guide." I went

directly to a large cloth mill, where I had left four books at one presentation. The director recognized me at once, and after listening to my presentation of "Heralds," asked me if I had not been there before with the health book. I said, "Yes, about two years ago." I asked him how he liked the book, and he said his wife would not be without it for any sum of money. I then told him that this new book was published by the same house. He said, "I want this also." I then asked him if the same workmen were there who had taken "Practical Guide," and he immediately called them, and they, with five others, subscribed, and the books were all delivered the same day.

I personally know of one young man who has practically read himself into the truth by means of our good books. He looked up the office, ready to accept more studies and to start keeping the Sabbath and paying his tithe. He is now a member of the Barcelona church. We believe there are many more who will accept the truth before our Lord comes.

BERT B. ALDRICH.

* * *

MALAMULO MISSION NATIVE CAMP-MEETING

THE camp-meeting for native believers is a yearly event in Nyasaland. Three camp-meetings are usually held, one at Malamulo Mission Training School, and one at each of the two outstations, Matandani and Thekerani. The usual time for these meetings is in September, when work is not pressing and the weather is warm; but this year the date was changed to May in order that Elder Spicer might attend the meetings while he was making his tour of Africa in the interest of mission work. Circumstances made it undesirable to hold a camp-meeting at Matandani this year, but meetings were held at the other places—at Malamulo first and then at Thekerani.

To show those who have not personally experienced life in a mission field, how a native camp-meeting is conducted, the following detailed account of the Malamulo camp-meeting is given.

The weather in May was very unsettled, the rainy season having continued longer than usual, and so there was some cause for questioning glances at the sky as the day for the first meeting drew near. Rain was feared, and as the meetings are held out of doors, plans were set in operation to make the place of meeting as comfortable as possible, in order that the attendance might not drop to a disappointingly small number. The place for the meetings each year is a lawn about 150 x 250 feet in dimensions. Sixteen years ago Elder J. C. Rogers planted some eucalyptus trees on the front half of this plot of

ground, and they are now fine large trees, and form a natural canopy for the open-air tabernacle. After some hesitation, fearing it was too large an undertaking for so short a time, it was decided to make a roof of thatch, using the trees as pillars to support it.

A meeting of the teachers at the mission was called, and the plan laid before them, that we might have their opinion as to whether or not the students could be expected to make the roof by volunteer labor. They believed it could be done, so the work was organized and school dismissed. Each teacher took a group of students to do a special part of the work. Some cut long poles for crossbeams; some brought in bamboos for rafters and sheeting, which another group had been cutting; some cut and others carried the thatching grass; and still another group brought in a bark called *luzi*, which is used for rope. This took the place of nails, all the timbers being tied together with this material.

As soon as a little of the material had come in, the construction proper began. The work was finished, the ground cleared, and the seats arranged in plenty of time for the opening meeting. Then we were reasonably safe from the rain and also from the cold wind, as the place had been inclosed on one end and part of two sides. Seating arrangements were simple, small logs or flat boards being laid on the ground. Lighting for the night meetings was supplied by a 1,000-candle-power kerosene pressure lamp hung in the middle of the space covered by the roof, and a 500-candle-power gasoline pressure lamp hung over the pulpit. At the front a large rostrum about five feet high had been built, so the speakers could be easily seen and heard by every one in attendance.

Part of the camp-meeting preparations consisted of building forty temporary grass huts about 12 x 20 feet. These served the purpose of the familiar tent in evidence at camp-meetings in other parts of the world. Some of the women who had come alone were housed in one of the school buildings. The people brought their own food with them, some of them walking as far as a hundred miles, carrying their camp equipment on their heads. In the camp the women gathered the firewood and cooked the porridge, except in cases of groups of unmarried men or of men who had left their families at home, perhaps because of sickness or distance.

The first meeting was scheduled for seven o'clock Tuesday evening. This was also the day on which the weekly passenger and mail train arrived, bringing Elder Spicer and Elder Branson.

By means of a large bell rung a half hour before meeting time, the people

were called together four times each day. There were special meetings for the native teachers, and a daily prayer meeting for the workers constituting the mission family.

Special music was not lacking. Different classes at the mission had been practising for weeks on special songs.

Friday was the day chosen for the big offering which is always part of such meetings. After a sermon on our world work and its needs, by Elder Spicer, Elder G. A. Ellingworth made a call for funds in the language of the people. The Europeans of the mission led out with pledges amounting to £25 sterling, and then the native believers began to make pledges. Some of our teachers pledged £1, others £2, and one £3 sterling. In some cases this amounted to more than two months' salary. The wage for a common laborer in Nyasaland is six shillings a month. Many of those present pledged an amount equal to a week's salary or wage. After most of the pledges had been made, men and women and children began coming up with cash gifts.

In the intermissions between meetings during the week, candidates had been examined for baptism. No native can become a candidate for baptism until he has been in a Bible class for two years. He is then subjected to a strict examination by some one other than the person who has been instructing him in the Bible class. Those who have not shown evidence of true conversion, or who have not become familiar enough with the doctrines, are asked to wait another year. At this meeting 191 were chosen to participate in the ordinance of baptism.

Although some of those present came as far as one hundred miles, they did not come that far from every direction, for only eighteen miles away, at the Thekerani outstation, which is supervised by Brother G. Pearson, a still larger camp-meeting was held.

Truly God is blessing the seed sown by the pioneers in this field, and the watering that has been done by the faithful ones who have had the work in charge for the last few years.

E. MILES CADWALLADER.

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MISSIONARY WORK WITH LITERATURE

WELL may every Seventh-day Adventist ask himself, "What can I do to proclaim the third angel's message to others?" In accepting Christ as our personal Saviour, we accept the responsibilities of the gospel. God never intended that men should accept the gospel, and then fail to proclaim it to others. We read in Mark 5:19 the instruction Christ gave to a certain man out of whom He had cast a legion of devils. Jesus told him in answer to the request, that he

might follow Him, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

Jesus had made a wonderful change in the life of that man. He had performed a miracle. With that change came also the responsibility of going to his friends and making known to them the saving power of God. What has God done for us? Has He made a change in our lives? Are we ready to go and tell others who know nothing of this saving power, how they, too, may find salvation from sin?

The Lord has provided the means of making known to others His love. We read in Volume IX of the "Testimonies," page 61, the following:

"The great and wonderful work of the last gospel message is to be carried on now as it never has been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."

These words are directed to the church. We are instructed to use the literature made available by our publishing houses in evangelizing the world. We rejoice to see this very work being done in Brazil at the present time.

My brethren, let us fulfil our responsibility to the gospel by taking advantage of the opportunity we have of circulating our blessed literature. Let us rally to the call of the hour, dedicating the strength God has so graciously given us to working for the salvation of souls. May the Lord impress upon our laity, as well as upon our leaders, the great responsibility that rests upon us of quickly finishing the work in the earth. That the Lord may impress our young men and women to give their lives to the strengthening of the work in foreign fields, is my prayer.

M. V. TUCKER.

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HARVEST INGATHERING IN JAPAN

PERMISSION to solicit funds as we do in most places is not granted us in Japan. Our plan is to sell the magazine. Last year we received 2,500 yen, and now we are in the 1925 campaign. This will be our best year. Already we have passed the 4,000-yen mark, and the work is not yet finished. We hope to reach 6,000 yen. This would be an average of 14 yen per member. Our largest sale of magazines has been two hundred to the person, and we receive 50 sen per copy. The public are more willing to help us this year than ever before. Our members and workers are learning how to work, and are taking a greater interest in the campaign.

We are glad to hear of the success that is attending the campaign in America, and rejoice that the members in Japan can join in this good work. While the church at the base of sup-

plies is earnestly working to swell the mission funds, we want to let you know that out on the firing line we are doing what we can to help gather the sinews of war. God's plans for the finishing of this work are world-wide, and His program can be carried out anywhere. The Harvest Ingathering campaign has been a great blessing to our field, and we are glad to join the rest of the fields in this endeavor. V. T. ARMSTRONG.

* * *

THE LONGING OF HONEST HEARTS

Nor long ago I was called over the telephone by a strange voice, inviting me to meet the one who was speaking to me at a certain office down town at noon. Both voice and name were altogether strange to me, but as the speaker was very anxious to see me, I gladly complied.

When I met Mrs. —, she informed me that for thirty years she had been a member of a leading church in that city, and was then organist and junior superintendent there. She was well known in religious and social circles, being a ranking officer in five civic and patriotic organizations. Now, she told me, she was facing one of the great crises, if not the supreme crisis, of her life. She had been a visitor at the Seventh-day Adventist church for two Sabbaths past. That was all she knew of Seventh-day Adventists. She had never attended any of our lectures. She had never had any Bible readings. She had not read any Seventh-day Adventist literature. She had been prejudiced against us as a people, and had called us fanatics.

She had come to our church that first Sabbath morning for a purely ulterior motive. But she came back the next week because, she said, she had to. It was no doctrinal sermon that I preached. Something in the atmosphere of the church, in the spirit of the service and the people, and in the earnestness of the presentation, impressed her that here were the people of God. I remember that I had borne to our people a very straight testimony those Sabbaths, not knowing that any one of another faith was in the audience.

The next Sunday after that first Sabbath with us, while at her own church, teaching the juniors the commandments, God spoke to her very definitely concerning the fourth, the Sabbath, and she had decided to keep it.

It is such experiences as these which give us a little glimpse of what God is longing to do. All around us there are men and women like this sister, who are longing, hungry of heart, for truth. They are among the upper classes as well as among the middle and lower classes. It was because she decided we were really

consistent in following the Bible that she concluded to cast in her lot with us. As they look for Christian consistency in us, may they not be disappointed. L. A. WILCOX.

Appointments and Notices

GLENDALE SANITARIUM TRAINING SCHOOL FOR NURSES

The next class in the Glendale Sanitarium and Hospital Training School for missionary nurses will begin Jan. 1, 1926. The hospital building has been moved to the new location. This gives a splendid opportunity for experience in hospital and sanitarium nursing. For further information, correspond at once with the Director of the Training School, Glendale Sanitarium and Hospital, Glendale, Calif.

* * *

REQUESTS FOR PRAYER

A sister desires prayer for the restoration of her health.

A sister requests prayer that a friend of hers may be restored to her right mind.

* * *

PUBLICATIONS WANTED

J. H. Klumpf, P. O. Box 834, Duncan, Okla. Denominational literature for use in reading racks.

Mr. George P. Grant, P. O. Box 417, Accra, Gold Coast, West Coast, Africa. Large supply of denominational literature.

Harold Pearsall, Box 67, Brooks, Alberta, Canada. Copies of Review, Signs of the Times, Youth's Instructor, Watchman, Liberty, and Life and Health.

G. A. Menger, R. F. D. 3, Factoryville, Pa. Copies of Review and Herald, Signs of the Times, Watchman, Life and Health, Liberty, and Youth's Instructor.

OBITUARIES

Gray.—Mrs. Ellen Gray, née Pool, died at Wolf Lake, Ind., Oct. 5, 1925, at the age of eighty-one years.

Hugh W. Williams.

Wright.—Mrs. Mary E. Wright was born in Oshkosh, Wis., April 2, 1855. She is survived by four daughters.

I. J. Woodman.

Littjen.—Katherine Littjen was born in Germany sixty-five years ago; and died near Downey, Calif., Nov. 25, 1925.

R. W. Parmele.

Wagner.—Russell Wagner died at Charlotte, Mich., at the age of sixteen. His parents, one brother, and one sister survive.

W. J. Blake.

Moore.—Mrs. Lizzie Verona Moore, née Kreamer, was born at Argyle, Wis., March 19, 1864; and died in Creston, Iowa, Nov. 4, 1925.

H. Christensen.

Covert.—Cora Elizabeth Covert was born in Hunlock Creek, Pa., Jan. 9, 1879; and died there Nov. 21, 1925. Her mother and a half brother survive.

A. A. Cone.

Haley.—Mrs. Annie Haley was born May 3, 1865; and died at Wilmington, Del., Nov. 3, 1925. Two children and three grandchildren survive.

F. DeWitt Gauterau.

Nave.—N. T. Nave was born in Johnson City, Tenn., March 17, 1852; and died Nov. 21, 1925. He is survived by his wife, four sons, and two daughters.

F. E. Washburn.

Ferguson.—Mrs. Corinna Victoria Ferguson was born in 1854; and died at her home in Durham, N. C., Nov. 8, 1925. Her husband and three daughters survive.

James Bellinger.

Johnson.—Axel Peter Johnson was born in Sweden, March 12, 1854; and died at Irwin, Calif. He accepted the truth in 1884. His wife and one son survive.

Adolph Johnson.

Coffman.—Mrs. Devina Coffman, née Cromer, was born in Ohio, March 4, 1841; and died Nov. 13, 1925. She is survived by one son, three granddaughters, and one brother.

J. A. Rippey.

Saxby.—Mrs. Emmogene Saxby died at the home of her daughter, near Charlotte, Mich., Sept. 8, 1925, at the age of seventy-four years. Three daughters survive.

W. J. Blake.

Cummins.—Mrs. Elizabeth Shortridge Cummins was born at New Lisbon, Ind., Aug. 15, 1843; and died in Daleville, Ind., Nov. 17, 1925. Three children survive her.

W. A. Young.

Holtom.—Mrs. Bertha M. Holtom, née Burkholder, was born at Bellville, Ohio, Nov. 26, 1884; and died Nov. 11, 1925. Her husband, one daughter, her mother, one sister, and one brother survive.

* * *

Harding.—Mrs. Rose Raumaker Harding was born in Kansas, Jan. 7, 1858; and died at San Bernardino, Calif., Nov. 10, 1925. Her husband, two sons, one daughter, four sisters, and one brother survive.

A. M. Dart.

Mason.—Mrs. Lydia Long Mason was born at Bloomington, Pa., March 24, 1851; and died at College View, Nebr., Nov. 5, 1925. She and her husband accepted the truth in 1880, and she was for many years a member of the first missionary society organized by Elder S. N. Haskell, known as the Vigilant Missionary Society. She is survived by one son, Paul C. Mason, of Glendale, Calif.; two daughters, Mrs. S. M. Konigsmacher of Rhodesia, Africa, and Mrs. A. E. Hall of College View, Nebr.; two grandchildren, two brothers, and one sister.

C. H. Miller.

ELDER W. A. ALWAY

W. A. Alway was born in Hutchinson, Minn., July 2, 1866. His health had been failing the last three years, and diphtheria further weakened him during August, and on November 12 he passed away at Provo, Utah, where he had been acting as pastor and doing faithful Bible work.

After attending the Battle Creek Ministerial School, and uniting in marriage with Miss Alice Gilpin, he labored in Minnesota in the ministry till called to the Utah Mission, where he remained nine years. For two years he was president of that field. A

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 24, 1925 No. 52

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

TERMS: IN ADVANCE

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

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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.

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

year was spent in Idaho, then from 1907 to 1922 he was employed as Bible teacher in Maplewood, Shyenne River, and Inter-Mountain Academies, and took an active part in the industrial features of these institutions. His wife, two sons, one daughter, four sisters, and one brother survive him.
C. A. Purdom.

MRS. J. N. ANDERSON

Emma Thompson Anderson was born May 6, 1865, in Lone Rock Valley, three or four miles west of Mauston, Wis. Here her girlhood days were spent among the flowers and the birds and the multiplied beauties of nature, to all the varied songs of which her soul was keenly responsive.

Her elementary education was received in the country school in the valley, and later in the high school in the city of Mauston. Ambitious to succeed and gifted with fine mental powers, she made excellent progress in her studies, so that at the age of seventeen she began teaching in the public schools, in which line of work she continued five years. Somewhat later in life her education was greatly extended and enriched by about three years of study in the University of Chicago and the Nebraska State University.

In her early years, influenced by the example and instruction of her devout parents, she became an earnest Christian, and united with the Seventh-day Adventist church in Mauston. Once having become a follower of her Lord and Master, she never wavered or halted; on the contrary, her vision of her Christian duty and of the Christ-life became fuller and truer, and her consecration correspondingly deepened to the end of her life career. Among her last words were, "His will be done," and, "It is all very bright."

At about the age of twenty-two she was called to the work of giving Bible readings, having been qualified for this by a short course of instruction given by Elder G. B. Starr in Chicago, Ill. Her fine enthusiasm, her insight, and her large sympathy made her singularly gifted and successful in this line of work, in which she continued for

about five years, carrying on the work from home to home, in Milwaukee and other large cities of Wisconsin. At the end of this period she was called by the Wisconsin Conference to serve as president of the Sabbath School Association of that State. For five years her work consisted of visiting the Sabbath schools and churches of



Mrs. J. N. Anderson

the entire State in the interest of religious education.

December 22, 1896, she was united in marriage to Prof. J. N. Anderson. This union was blessed with three children,—Stanley, Elizabeth, and Benjamin (the last two being born in China).

In the latter part of 1901 she accompanied her husband and sister to China, in

response to her own conviction of duty and the call of the Mission Board. Here faithfully and efficiently she wrought, bearing her part as wife and mother, while at the same time she entered heartily into the pioneer work incident to laying the foundations of missionary beginnings. Her special task was keeping the mission books, but in her heart and mind she shared all the interests and all the experiences of the workers.

The manifold burdens, together with the more or less isolation that characterizes woman's lot in the mission field, proved a great strain on Mrs. Anderson's health. This left her an unsuspecting victim of one of the insidious tropical diseases, which undermined her physical powers, so laying the foundation for her final breakdown. She was compelled to retire permanently from the field of her choice in 1909. Since that time, with her health greatly impaired, she had to undergo two major operations, the last of which revealed a malignancy which, despite her brave fight, proved fatal. It was during this last period and with this handicap that she made her last definite contribution to our foreign missionary work in the writing of her book entitled, "A-Chu and Other Stories," a portrayal of Chinese life, especially child life.

She passed away Wednesday, November 25, at 4:15 a. m., in Takoma Park, D. C. She leaves to mourn their loss, an aged father, her husband, her three children, four brothers, and two sisters (one of whom, Ida Thompson, is still in China), together with a great many other relatives and a host of friends and acquaintances in two continents.

Funeral services were held in Columbia Hall, Takoma Park, the afternoon following her decease. Comforting words were read and spoken by the writer, assisted by F. M. Wilcox, who offered the prayer. The following day, accompanied by her husband and two children, she was taken to Mauston, Wis., where after brief services at the home of her eldest brother, she was laid to rest to await the call of the great Life-giver.

H. A. Morrison.

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TAKOMA PARK, WASHINGTON, D. C.

SOUTH BEND, IND.

PEEKSKILL, NEW YORK



WASHINGTON, D. C., DECEMBER 24, 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.

MISS LEONA SEIBOLD, of Alberta, Canada, sailed from New York, November 17, for Cristobal, Panama. Miss Seibold is connecting with the West Caribbean Training School as music teacher.

* *

DR. AND MRS. BERNARD M. GRAYBILL, of Southern California, sailed for Peru on the S. S. "Santa Luisa," November 26. These young people are responding to the call for a doctor and his wife to carry on medical missionary work in the Lake Titicaca Mission.

* *

DR. JOHN LIPKE sailed from New York, November 21, for Rio de Janeiro. Dr. Lipke was formerly a worker in Brazil. Now, after completing the medical course in the College of Medical Evangelists, he is returning to Brazil to engage in medical practice. His family is remaining in California for a time, expecting to join him in the field a little later.

* *

WRITING from Durban, Natal, W. C. Walston, one of our veteran missionaries, now engaged in work among the Indian people, adds this word: "The Lord is blessing the work and many new people have become interested in the truth. There are about fifty who have begun to keep the Sabbath."

* *

THE "Empress of Canada," sailing from Vancouver November 28, had aboard two missionary families bound for the Philippines. Elder and Mrs. H. G. Murrin are returning from furlough in the homeland to resume their work in one of the missions of the Philippine Union. Mr. and Mrs. J. P. Fentzling, of California, are accepting the call to engage in teaching work in the Philippine Academy.

WRITING the other day from Europe, L. L. Caviness, of the division Sabbath School Department, adds this word: "Truly it is encouraging to see the work advancing so rapidly, not only in Europe, but in many other parts of the world. As a boy I used to look forward to the time of the latter rain when this message should go forward with a loud cry; but now I feel certain that we have really come to that time."

* *

CHEERING REPORTS FROM THE HARVEST INGATHERING

THE good Book says, "A good report maketh the bones fat," and how true it is. We are all inspired and encouraged by a good report. And such a one is the Harvest Ingathering news that comes to our department. To November 1 the treasury reports that over \$191,000 has been received, or \$45,000 more than last year's total for the same period. Sixteen conferences have raised their full quota, and no doubt many others, of whom we have not heard, have done the same.

The latest bit of inspiring news reached us just a few days ago. It comes from a union president:

"It may be of interest to you to know that I have just received a donation of \$500 from a business man in response to soliciting him for our Harvest Ingathering. We greatly appreciate this contribution, coming from a man who knows very little about the work of Seventh-day Adventists."

HOME MISSIONARY DEPARTMENT.

* *

THE MISSIONS PRESS FUND IN MADAGASCAR

ONE of the interesting stories of our Missions Publishing Fund centers in Madagascar. A college professor obtained a copy of "Steps to Christ" in French, and liked it so well that he translated it into Malagasy, and from our fund \$800 was supplied for the publication of a 5,000 edition. That it might be as nearly like our English edition as possible, we arranged for the Review and Herald to send to Madagascar a complete set of printing plates of the illustrations. A letter just in from Brother M. Raspal, in charge of our work in Madagascar, says:

"You will be glad to hear that the 5,000 edition of the Malagasy 'Steps to Christ' is completed and delivered. We waited very long to get this work finally started, as the censor kept the original for four months. Under separate cover you will receive a sample copy of this, our first word in Malagasy. You will see it is far from perfect inside and outside. The printer and his workmen had never tried to do anything like it hitherto. The printer feared that the waste of paper would be prodigious before they learned to get good clear pictures. I have not yet seen him or heard his experiences, but I imagine he has some amazing ones to tell me.

"I am certain the Malagasy people will relish this book. May God bless

it to them. Several native pastors and school-teachers are actively preparing other translations. They are very anxious for us to print further books in their tongue, containing God's last message.

"One sincere friend of the Adventists is now at work on 'Christ Our Saviour,' and is preparing it from the French compared with the English original, as he reads both languages easily. A school-teacher is at work on 'The Dead, Where Are They?' 'The Royal Law,' by Prof. A. Vaucher, of Collonges Training School, is being translated by a native pastor.

"Thus you see how God has prepared people to handle His message in this country. I firmly believe that colportage will be the way this message will be delivered in Madagascar, as the people are great readers. The two million Hovas and Betsileo of the high tablelands are very intelligent, and glory in education."

With the foregoing letter a copy of the book was sent. While it is not up to our standard in workmanship, it is very well done, and we understand it is making a profound impression upon the people of that far-off island.

H. H. HALL.

* *

SIGNS TO A TIBETAN CHRISTIAN

ELDER L. G. MOOKERJEE, superintendent of our Bengal Mission, writes an interesting letter with reference to how the *Signs of the Times*, furnished him in clubs by friends at home, are helping him reach various classes of intelligent people he is meeting in Bengal. As Tibet is one of the countries as yet unentered by our missionaries, this paragraph in his letter is of unusual interest:

"I am at present at Darjeeling, and have had the privilege of giving some *Signs* and other papers to the first Tibetan Christian who can read English with whom it has been my privilege to come in contact."

* *

SEEKING SOUL REST

SOME time ago one of our student canvassers met an elderly man who had just come in from the country and who had fully made up his mind to enter a Chinese monastery. He was going to eat *tsai*, as it is called here. In other words, he was going into a monastery where the inmates never eat any food from the animal kingdom, not even milk or eggs. Here this poor man expected to find peace and happiness.

The canvasser had a long, earnest talk with him, told him he was on the wrong track to find peace, and invited him over to our chapel. There he studied with the evangelist for some time, and then came out to study with me. He was an educated man, and I enjoyed opening up the Bible to him. What he wanted was to find forgiveness for the past, and a power to save from future sin. I baptized him a few days ago, along with five others, four of them students from our schools.

S. A. NAGEL.