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THE GOSPEL TO ALL NATIONS

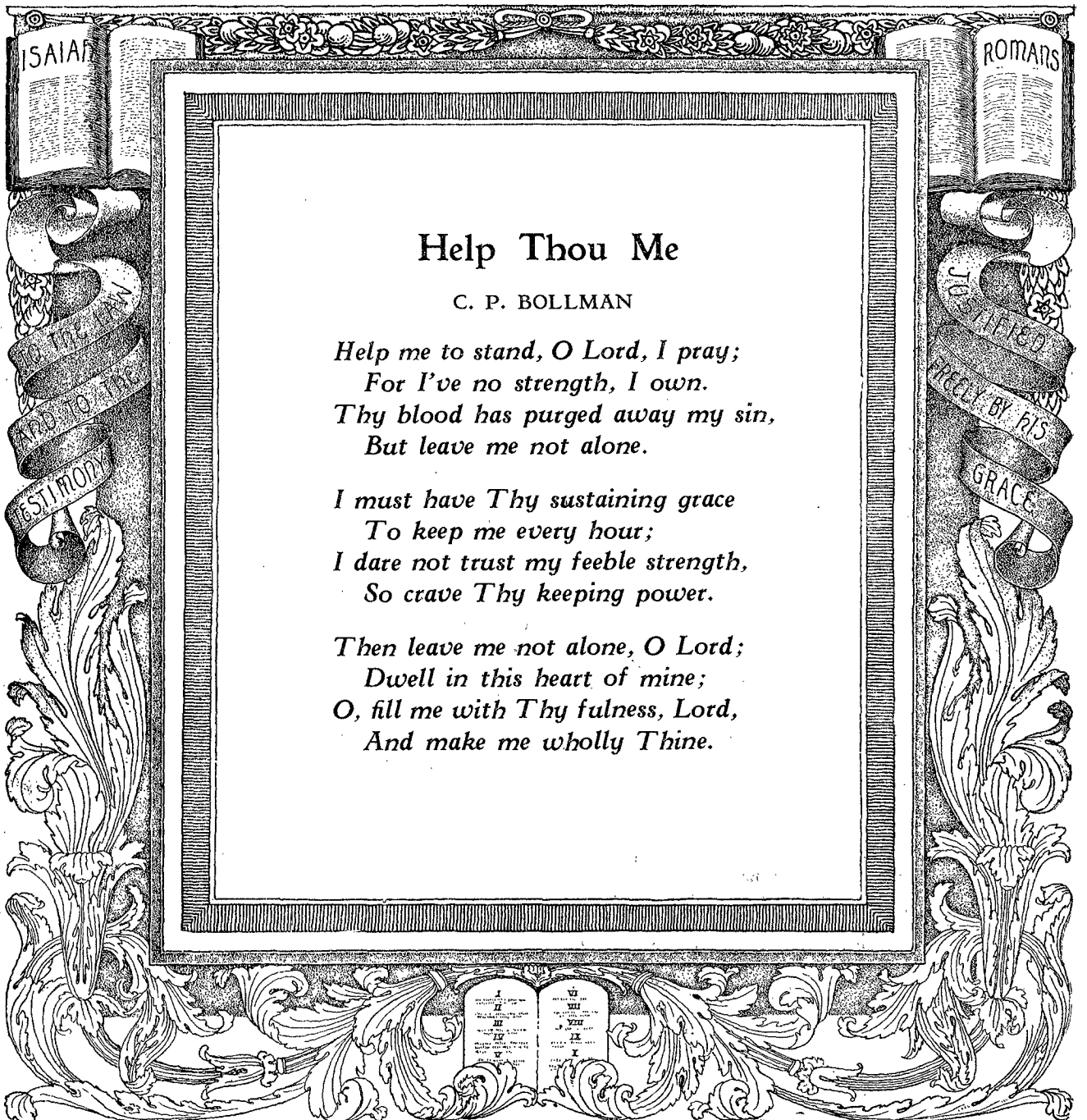
Help Thou Me

C. P. BOLLMAN

*Help me to stand, O Lord, I pray;
For I've no strength, I own.
Thy blood has purged away my sin,
But leave me not alone.*

*I must have Thy sustaining grace
To keep me every hour;
I dare not trust my feeble strength,
So crave Thy keeping power.*

*Then leave me not alone, O Lord;
Dwell in this heart of mine;
O, fill me with Thy fulness, Lord,
And make me wholly Thine.*



Gems From the Spirit of Prophecy

The Sinner Hopeless Without Christ

A. G. DANIELLS

"WITHOUT the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul-temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation.

"Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin.

"Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, in his atonement and righteousness."—Mrs. E. G. White, in the *Review and Herald*, Nov. 4, 1890.

This is another gem from the spirit of prophecy concerning "righteousness by faith." It helps us to understand how a repentant sinner, "filled with all unrighteousness" (Rom. 1:29), may be filled with all the righteousness of Christ.

First of all we must be brought to a realization of our hopeless condition. "Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him." That is, the sinner cannot clear himself, nor can any other sinner help him. The law he has transgressed cannot pardon nor pass over his sin. Not anything in this world can be found that can deliver him.

"But through divine grace, supernatural power is imparted to the man, and works in mind and heart and character." How illuminating and assuring is this word to the sinner. Through divine grace, through the great mercy and compassion of God, provision has been made for imparting "supernatural power" to the hopeless sinner. *Supernatural power!* what is it? It is a power far above and beyond anything that resides in man. It is beyond anything that man can lay hold of in this world. It is that "all power" in heaven and in earth that Christ declared was given unto Him—that supernatural power by which all His miracles were wrought during His ministry on earth.

Of that supernatural power Dr. Philip Schaff says:

"All His miracles are but the *natural* manifestations of His person, and hence they were performed with the same ease with which we perform our ordinary daily works. . . . The supernatural and miraculous element in Christ, let it be borne in mind, was not a borrowed gift or an occasional manifestation. . . . An inward virtue dwelt in His person, and went forth from Him, so that even the fringe of His garment was healing to the touch through the medium of faith, which is the bond of union between Him and the soul."—*The Person of Christ*, pp. 76, 77.

It is this very same supernatural power that Christ imparts to man, and that *works* in the mind, the heart, and the character.

And now mark the wonderful results:

"It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul-temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation."

The "supernatural power" imparted to man through the grace of Christ, works in his mind, his heart, revealing to him the hateful nature of sin, and leading him to let that corrupting thing be driven from the soul-temple.

But this marvelous work wrought in the heart by the supernatural power of Christ is not done without the consent and choice of the sinner.

"Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any *virtue* in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin."

The exercise of faith is our part in the great transaction by which a sinner becomes a saint. But we must remember that there is no virtue in the faith we exercise, "whereby salvation is merited." That is to say, there is no virtue in faith itself nor in the act of exercising it. The virtue is all in Christ. *He* is the remedy provided for sin. Faith is the act by which the ruined, helpless, doomed sinner lays hold of the remedy.

"Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, in his atonement and righteousness."

This is truly sublime. It is that marvelous science of redemption in which the saints will rejoice throughout eternity. Yet it is so simple in its operations that the weakest and the most unworthy can enter into it in all its meaning and fulness.

May I ask you, dear reader, if you are following this outline? Do you feel deeply and keenly your hopeless condition so far as you can do anything of yourself? It is only through the grace of God that you can be delivered. Do you cherish the great truth that through divine grace supernatural power may be imparted to you? Do you accept at full value the fact that sin in all its hatefulness can be driven from your soul-temple? Do you understand that your part in this great transaction is to accept it by faith? And do you, every day that comes and goes, humbly plead before the throne of grace the merits, the perfect obedience, of Christ in the place of your transgressions and sins? And in doing this do you believe and realize that your justification comes through Christ as your substitute and surety that He has died for you, that He is your atonement and righteousness?

If this outline is followed sincerely and wholeheartedly on your part, God will make it real in your life. And being thus justified by faith, you will have peace with God. Rom. 5:1. Then you will experience the joy of salvation, and with it all, you will day by day know the victory that overcomes the world—through faith. O, let us not rest until we have found that experience! Study the wonderful message used to introduce this article.



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

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No. 14

Moments With Old-Time Volumes and Our Pioneers—No. 3

The Dawning Vision of a World-Wide Work

WILLIAM A. SPICER

ONE mistake of the pioneers appears very plainly in these pages that I am turning over. Our early believers in the threefold message of Revelation 14, had seen the wonderful awakening in 1844 and the years preceding. The message of Christ's coming had really stirred Christendom. Many thousands had come out of the churches in North America.

As the autumn of 1844 came, in some places there was bitter and even violent hostility shown. Following the disappointment, when Christ did not appear in 1844, thousands who had joined in the awakening gave it all up. Some, even of the leaders, declared the power of God that had attended it to be only the working of mesmerism. Thousands went back into the churches or into the world, many to scoff at the idea of the soon coming of the Lord.

Now with the call to publish the true import of the great event of 1844, and to proclaim the message of Revelation 14, with its call to "keep the commandments of God," these pioneer brethren of ours looked about to see the field of their work.

With the thought that the coming of the Lord was almost immediately at hand, they evidently concluded that the awakening message that had swept over America and Europe in former years had been a sufficient warning to the churches in general, and that the light had been rejected. Therefore they felt, apparently, that those in the churches who had not responded to that powerful appeal had made their decision, and that now the last message was to be borne to the scattered believers still clinging, though in confusion, to the advent idea. They expected the response to their message to come from this class, and from the youth who had not had opportunity to hear in the former years, and from people outside of the religious ranks who had not rejected the light.

It was not that all could not come. We have seen that they taught quite otherwise. It was rather that they were not expected to come. The earliest writing of James White to which I am able to turn in our General Conference collection, is an article on the seven last plagues, first published in 1846 (later republished in the tract, "A Word to the Little Flock"). Thus it was printed three years before he himself began to print our first little paper. Looking onward to the very end, when the seven last plagues should fall, Elder White's earliest utterance shows very clearly that he understood that every true heart would find access to the Saviour to the very

close of probation, when the seven last plagues should begin to fall. He wrote:

"Those who keep the word of Christ's 'patience' in this time of waiting and trial, will then be kept 'from the hour of temptation [or trial] which shall come on all the world to try them that dwell upon the earth.' Rev. 3:10.

"Those who do every well-known duty to God and His children, and confess their faults to God and to one another, and are healed from their faults, will safely rest in the arms of the holy angels, while the burning wrath of God is being poured out on those who have rejected His counsel and commandments."

But he and his brethren had at first very little hope of seeing a response from among the popular churches. They thought these had rejected the light, and would not hear further teaching. They were making a mistake similar to that which the apostles made in New Testament times.

Christ had sent His disciples out with the instruction to preach the gospel to every creature. That was the great commission. They were sent to all nations. The commission was repeated as Jesus met with the believers after His resurrection. They were to begin at Jerusalem, and were to preach not only in all Judea and Samaria, but were to push on to "the uttermost part of the earth." Under this instruction the apostles went forth, but really they did not understand. They knew well enough that they were preaching an open door of faith to every creature, but they did not expect any general response from the Gentiles. In the tenth of Acts is the narrative telling how the apostle Peter was astonished to see that God would pour out His Spirit upon Gentile believers, to whom the Lord had sent him by special call of a vision. "Can any man forbid water, that these should not be baptized," said Peter, "which have received the Holy Ghost as well as we?" Acts 10: 47. Later the news came to Jerusalem:

"The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God." Acts 11:1.

Then came Peter and rehearsed it all again, declaring to their astonishment that "God gave them the like gift as He did unto us." And a new view of their work was given, not only to Peter, but to all the apostles and believers at Jerusalem. We read:

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Verse 18.

And this, according to the chronology in the margin of our Bibles, was in A. D. 41, ten years after the res-

urrection of Jesus, ten years after He had sent the disciples to give the gospel message to all nations. It seems strange to us, as we look at it from the modern point of view; but those disciples had to live into the experience of a truly world-wide message.

As I see the mistake that Christ's "holy apostles and prophets" made, I do not wonder that our pioneer brethren should have taken three or four years to get a vision of a work that was to win souls and bring response from every class—in the churches, out of the churches, everywhere.

Our early brethren had expected that most of the fruitage would come from among Sunday-keeping Adventists clinging to the experience of the great awakening of 1844. But as they went out preaching the great threefold message of the judgment hour, they were as astonished as the apostles were in the book of Acts. They found just as ready response from people in the churches as they found among the scattered First-day Adventist people. In the REVIEW of May 6, 1852, James White wrote:

"A large portion of those who are sharing the blessings attending the present truth were not connected with the advent cause in 1844. Their minds not being particularly called to it then, consequently they did not reject it; they are now prepared to receive the truth when presented to them in a proper manner. Some of this number have had their attention called to the advent since the great movement of 1844, others are leaving the churches, where they may be free to observe the Sabbath of the Bible."

We get a reminder of the pleased surprise of the apostle Peter and of the elders at Jerusalem in this further word which Elder White adds:

"Those who receive the present truth, who were not in the former messages, can also see the harmony of the whole, and are enabled to see the purpose of God in the advent movement, and plant their feet upon the whole advent ground. Such we regard with feelings of utmost tenderness. In their case the power and blessed effects of truth are most clearly seen; also the goodness and power of God in bringing them out from the churches and the world at the 'eleventh hour.'"

Looking at it now, we can see how limited their vision was in thinking that those scattered hosts of the 1844 Adventists would furnish the main field of converts to the closing gospel message. This work that our pioneers started, very quickly swept beyond all the bounds of those 1844 Adventist peoples.

About twenty-five years ago I was in Nova Scotia, twenty miles from a railway, holding a week-end meeting with Seventh-day Adventist believers. In that remote place I found a church of First-day Adventist believers. They came out to our meetings, the elder of their church included. Greeting him, I suggested that we Seventh-day Adventists had a very kindly feeling for our First-day Adventist brethren, because their fathers and our fathers (before they were Sabbath keepers) had part together in that old 1844 awakening.

"Yes," my friend replied, "you may well have a kindly feeling for First-day Adventists, for you have received most of your members from us."

"Well," I replied, "I hardly know as to that. I have been for many years about in our work, and this is the first time I have ever met, to my knowledge, a group of First-day Adventists. We do not find your people very often over the world."

And from that day to this I have never met a group of First-day Adventists anywhere else, though we know that a number of thousands still hold together in various groups.

Within three or four years from the time Elder James White published his first little paper, the pioneers began to get a rapidly enlarging view of the

harvest field before them. In May, 1852, when the REVIEW AND HERALD was published in its own first office in Rochester, N. Y., Elder White wrote of the beginning of his publishing work three years before, telling how the developments had exceeded all their early expectations:

"Since that time the cause has advanced far beyond the expectations of its warmest friends. Where there were but about a score of advent brethren in the State of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State."

This suffices to show how brief a time it had taken to correct the limited vision of these brethren. Evidently the times demanded a quicker enlargement of view than we noted in the narrative in Acts. In fact, in A. D. 46, fifteen years after the great commission was given, when Paul and Barnabas returned to Antioch from their missionary tour, the surprising way in which the Gentiles had responded was the thrilling part of their report as they "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Acts 14:27.

The early pioneers in our work had to go over somewhat the same ground that those "holy apostles and prophets" passed over in the days of old.

But all the time, in those early years of our work, the messages of the spirit of prophecy had been pointing over and over to the right way and the larger view. As we read the words from the spirit of prophecy in these old pages, we marvel that the pioneers did not see more clearly what was meant. Then we remember that Christ had given the plainest of instruction to His apostles about their work for all nations. We see that men had to live into these experiences before they could understand the plain instruction. And then we remember how slow we, their children, have been to see and to act upon the plainest of instruction in the Bible and in the spirit of prophecy regarding actually taking the whole world upon our hearts.

Not so many years ago we ourselves left the essentially Catholic countries pretty well out of our reckoning as mission fields. We could not believe that there would be much response there, or that there was necessity to plan for any systematic and detailed work. A few years pass, and, lo, what do we see? We have found as great fruitfulness in more than one strictly Catholic country as we have found in some Protestant lands. Every year thousands of Catholics, Roman and Greek, have been taking their stand with us on this New Testament platform of "the commandments of God, and the faith of Jesus." If our fathers were slow in getting the view, we too have been slow.

The critics have not been slow to point out this mistake of the pioneers in thinking that their work was done for the great world and for members of the popular churches in general. But critics who point to this mistake that the early Adventists made, sometimes complain that now we do preach a message that leads members of the great churches to keep the Sabbath. That is proselyting, they say. No, it is calling for God's children everywhere to take their stand on the New Testament platform, where Christ and His apostles stood. We must give this message to every creature, in the church and out of the church.

It seems just a little inconsistent to criticize our fathers because they had no burden to preach to

members of the churches, and then to criticize us because we, their children, do preach the message to all who will hear, in the churches and out. It seems very near to the attitude of those children in the market place, who complained that they had piped and no one danced, and mourned and no one wept. They pipe to us the mistake our fathers made in their view that the great churches had heard and rejected the light, and they mourn to us now that the message of Sabbath reform is heard in the churches, and that many respond to it and join with us. Our answer must be that the "everlasting gospel" of Revelation 14 is the message for this judgment hour, and we are under bonds to God to cry the solemn message to every creature. Would that all the churches would join in crying it. It is the "everlasting gospel" for this hour. They should preach it also.

Many years ago, coming up from South America to Europe, I met a Protestant pastor, a Brazilian. We had good talks about the prophecies of the coming of the Lord, as we chatted on deck. Then he found out I was a Seventh-day Adventist.

"Ah," he said, "your people have come to Rio, and some of my members have joined you."

"Well," I said, "brother, I am glad to hear that some of your members are interested in this message of the coming of the Lord."

"Yes," he said, "but I think you ought to go elsewhere to preach the message."

"Well, brother," I said, "we are going elsewhere;

we are going everywhere. This message of Revelation 14 is for every nation and kindred and tongue and people, and we who preach it are on the way."

"Yes," he said, "but I think you ought to leave me and my fellow Protestant pastors to preach it in Rio."

"Well," I said, "we would gladly do so if you would all preach it. Are you preaching this message, 'Fear God and give glory to Him, for the hour of His judgment is come'?"

"I think I am," the good brother replied.

"Well," I replied, "brother, when did it come? Paul preached of righteousness and judgment 'to come,' but this is a message that the hour of God's judgment 'is come.' When did it come?"

My brother minister replied, "I don't know. I have never studied the book of Revelation."

And I added, "Don't you see, that is just why God has raised up in these last days a people who do know, who have studied the book of Revelation, who have been developed in God's providence to carry that message written in Revelation 14 to every nation and kindred and tongue and people?"

One remarkable feature in these old volumes that I have been turning over on the table before me, is the clearness with which, from the very first, the language of the spirit of prophecy summoned our early pioneers to the larger view of a truly world-wide message. But this is a topic that must follow later.

Comparative Value of Flesh and Vegetable Diets

H. W. MILLER, M. D.

UPON what grounds do those who practise vegetarianism base their claims for its advantages? Do those who subsist on fruits, grains, and vegetables find such a diet adequate? Is a vegetarian diet better than a meat diet? and if so, what are its superior qualities? Is it enough better to warrant exchanging savory meats for the simpler articles of diet?

There are many important hygienic principles of diet which cannot be mentioned in this article, but careful consideration will be given to the practical questions in the preceding paragraph.

While experience is not always trustworthy, being largely dependent upon the interpretations of men and women who are often unable to judge rightly, on the whole it seems to bear a very strong testimony in favor of the benefits to be derived from a vegetarian diet.

Historical records of all peoples who subsist upon a vegetarian diet show that they are a hardier and longer-lived race than those who use meat, and that they are comparatively free from certain types of illnesses, especially those affecting the gastrointestinal tract (the stomach and intestines).

Length of Life

The real standard by which to judge the longevity of any race is the proportionate number of persons who live to a great age. In some nations, where the total span of life reaches only sixty or seventy years, the average length of life is longer than that of other nations where it runs from eighty to ninety, and even to one hundred years.

This difference is due to sanitary and quarantine regulations, by which weak, sickly children are spared from the ravages of epidemics. The longer these live,

the longer will be the average length of life of the people of that race.

Taking as a standard race vigor, physical development, and present length of days, we find among those nations consuming the least meat the greatest proportion of long-lived people, and to the extent that they subsist upon meat do we find the span of life shortened.

The Cause of Disease

There are very few persons who try to subsist or do subsist upon an exclusive meat diet. Where this is done voluntarily, or where necessity compels them to live on meat exclusively, even for a short period of time, there is rapid development of scurvy, diarrhea, intestinal intoxication, acute Bright's disease, apoplexy, hardening of the blood vessels, fatigue, nervous exhaustion, and a host of other similar maladies.

In at least 95 per cent of all localities where meat is consumed, there exists a predominance of vegetables over meat in the dietary; and generally fruits, grains, and vegetables are used in sufficient quantity to provide the necessary elements of nutrition which are lacking in meats. If the peoples living upon a purely vegetarian diet were compared with those living wholly upon a flesh diet, the difference would be so great that no argument would need to be sought in further support of the nonflesh diet.

The Economical Side

Among arguments against a flesh diet, perhaps that of least importance to most people is the cost. Flesh foods are all comparatively low in nutritive value, ranging from 20 to 30 per cent in nutrition; whereas cereals average from 80 to 90 per cent. The

ratio of cost is about ten to one, meats usually costing about ten times as much a pound as the cereals which are fed to the animals to make flesh.

From eight to nine pounds of cereal are required to produce one pound of flesh, which, when produced, contains only one third the amount of nutrition found in a similar quantity of the cereal fed to animals. This makes flesh food prohibitive to a large extent in thickly populated countries, for in these populous districts the soil is wholly inadequate to produce sufficient grain to feed animals to provide flesh as an article of diet.

No man ought to consider himself poor who can afford to live upon flesh foods, for, as a matter of fact, he can get his living at a cost of from 1 to 10 per cent of that which he pays when he subsists largely on flesh.

Nutritive Elements

Practically all meats, whether fish, flesh, or fowl, contain only two of the four essential elements of diet,—proteins and fats. The starches are wholly absent, and the mineral salts are deficient, the principal element in meat being protein. In adult life the protein element is the least necessary of the four elements which make up the complete diet. Proteins repair tissue and aid in growth. The growing infant or child requires a larger percentage of protein than the adult, but the child has by nature a distaste for flesh foods, having often to be taught and encouraged to eat the flesh of animals. Even in the perfect food—milk—which nature provides for the growing child, there is found but 2 per cent of protein, there being in mother's milk three times as much starch and twice as much fat as protein.

If fats are taken in excess of the amount consumed, the body stores them, to be drawn upon for future use as may be necessary. If starches are taken in excess, the digested starches in like manner are assimilated into tissue, to be held as a surplus of energy for times of stress.

After mature growth, protein is required only for the repair of tissue. The body cannot store an excess of proteins as it can an excess of fats and starches; it is but a needless expenditure of nature's energy and a waste of secretions to digest and absorb it. Since all protein in excess of a small amount must be thrown off as waste, this puts an added burden on the liver and kidneys, the organs which care for the removal of excess nutrition as well as of the wastes of the body.

Overworked Organs

We thus find early evidence in heavy meat users of degenerative changes in these hard-working and overburdened organs, the disease of which is a serious menace to health and life. The constant bathing of the nerve cells of the body with these nonassimilated protein elements, gives rise to symptoms of fatigue, leading to a benumbing of the sensibilities, a tired, lethargic condition of the individual, and an inability to endure the stress and strain of hard labor.

Elements Lacking

The lack of mineral salts in a flesh diet is manifested in the delayed development of bone tissue, leading to bony deformities in children and youth. It is especially noticeable in adults in the decay of teeth to such an extent that, at the present rate, the race is destined soon to become toothless.

All necessary food elements are found in abun-

dance in vegetables, cereals, nuts, and fruits, and not only in the proper proportions to meet the needs of the body, but in such forms as can be appropriated by the body through the digestive process.

* * *

Why Worry?

E. F. HACKMAN

BECAUSE we cannot discern the future, many of God's children are prone to worry over what they shall eat and wherewithal they shall be clothed. They are not satisfied to let God guide their lives, but feel that perhaps they could handle them better. And as a result of this lack of faith in the promises of God, they have a miserable Christian experience. It is indeed a sad condition to be in. God wants His people to be happy, trusting Christians, not despondent and worried. A fretful Christian is not a good Christian. He cannot be. Perhaps the following gems from "The Ministry of Healing" will prove helpful to some one who has not gained the victory over this inclination to worry and fret about the future:

"Many who profess to be Christ's followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace.

"There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, 'My yoke is easy, and My burden is light.' Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. 'No good thing will He withhold from them that walk uprightly.'"—Pages 480, 481.

Shall we not, then, trust this Saviour, who is anxious and willing to help us carry all the worries and perplexities that enter this life?

Recently I read a short article in the *May Exposition*, called, "Crowding Out the Good." It is so good that I am going to pass it on to you:

"People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, having so much to do, so many interests. As some one, feeling the disadvantage of this hurry, said, 'I am in danger of being jostled out of my spirituality.' It is a real danger, and one that threatens us all in our rushing life, and in these twentieth-century days. Cares, worries, distractions, seem to grow in our hearts, and as naturally as weeds do in a garden. Some people think worries quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possession, or success, but instead, does us harm and grieves our heavenly Father, who all the while is caring for us.

"There are two things, at least, about which we should never worry: First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Second, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden, brethren. Pluck up the smallest roots of worry. Yes, watch for their first appearance above the ground, and pluck them while they are small. Don't let them get a start. They will crowd out all the beautiful things that ought to grow in the heart unless we do."

Surely this admonition is worth thinking about, for we all want to have a serene Christian experience that flows on like a great river, irresistible in its sweep.

"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."—"The Ministry of Healing," p. 481.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

Unique Methods of Raising Church Funds

Discussing General Principles in Answer to Questions
From Our Readers

BY THE EDITOR

DURING the last six months we have received a number of letters from various parts of the field regarding methods employed by some of our churches in raising money for religious purposes. These inquiries could all be comprehended, perhaps, in these three questions:

1. Is it right for several in the church to unite in the sale of various articles, such as food, clothing, etc., devoting the profits of this sale to the work of missions, to the support of church schools, or to some other laudable purpose?

2. Is it right to hold such sales in the church building—in the basement, the vestry, or the church school rooms?

3. Is it right to employ in the church or in the Sabbath school, mechanical devices for increasing mission offerings?

These questions, particularly 1 and 3, cannot be answered by an unqualified yes or no. If the first question involves the holding of bazaars, fairs, and festivals, the operation of grab bags, or the giving of suppers or luncheons, such as are oftentimes employed by the churches around us, then we can answer unequivocally in the negative. It is wrong, absolutely wrong, to employ such methods in raising money for any religious purpose. Some of these methods of raising money are akin to gambling and raffles, and are carried on in an atmosphere of hilarity and foolishness entirely out of character with the high ideals and principles for which the church of Christ stands.

If our correspondents mean the sale under proper conditions of legitimate articles of merchandise, giving the proceeds to religious and philanthropic enterprises, to this we see no objection. And yet we do not believe that it is wholesome for the church as a church to enter upon this method of money raising to advance the interests of gospel work. To the uniting of several of our sisters in making articles of clothing and selling them either privately or from a salesroom, we can see no objection any more than to a Seventh-day Adventist's operating a grocery or dry goods store. For one or several of our brethren and sisters to engage in the preparation of various articles of food, selling them from house to house or from a salesroom, appears no more objectionable than for a Seventh-day Adventist to operate a bakery and sell his output to the general public.

We do believe, however, that in food sales of this character, proper regard should be given to the principles of health for which we stand as a church. It seems to us that if a Seventh-day Adventist is to bake bread and sell it to his patrons, it ought to be good bread, and that he should avoid the manufacture of any articles of food the use of which would prove unwholesome or detrimental to his general patrons.

One of our correspondents inquires about a rummage sale. It seems to us that the same general principles would apply here as to the other plans we have mentioned. For one or several to get together a lot of discarded articles, and sell them either by auction or privately for more than they are worth, would be to violate the principles of simple honesty. On the other hand, we see no more objection to a sale of second-hand articles carried on in a proper way, than for a Seventh-day Adventist to operate a second-hand store.

It is proper for any individual to engage in any legitimate business or enterprise, devoting the sale and the profits of the same to gospel work. But where in his work appeal is made to pleasure or to appetite, it not only weakens his influence, but appeals to wrong motives of giving on the part of those who respond to his efforts. It is proper and consistent for one operating a boarding house or a restaurant to give the proceeds of his business to the cause of missions; but when one gives a supper or carries on a fancy food sale where appeal is made to the perverted appetite, with this objective, we believe the wrong influence exerted far more than overbalances the good which may come from any offering made to the work of religion.

But we do not believe that the church as a church should go into enterprises of this sort. When the church undertakes such enterprises, there is a growing tendency to license in method, to the employment of loose plans that are unfortunate, and to the creation of an atmosphere and spirit in carrying on the work which are anything but edifying in their character.

Our reply to the second question, as to the place where such work should be carried on, is absolute and unequivocal. Under no circumstances should such sales be held in the church, either in the auditorium, the Sabbath school rooms, the basement, or any other place connected with the building. It was when the Jews of old brought into the sacred precincts of the temple their commercial operations, when they erected stalls for animals and those who sold doves, and booths for the money changers, that Christ came in and cleansed the temple. And surely when we bring things of this character into the house of God, the principle of cleansing should be applied to our house of worship.

The action of Christ in driving these commercial operations from the temple did not indicate that it was wrong to change money or to sell doves under proper conditions and in proper places, but it did show His hearty disapproval of bringing into the house of God these commercial activities. We may study the principle involved in this incident with profit as applied to our own church operations.

As relates to the third question, namely, the employment of mechanical methods in the Sabbath school for the raising of mission funds, we will say that we see no objection to the employment of *simple* devices for such purposes. But unfortunately, there

is sometimes introduced into the Sabbath school a spirit of rivalry between members or between classes which in our judgment is most unfortunate. An effort is sometimes made to induce each class to outstrip all others. Rolls of honor are created, giving commendation to the greatest givers. The widow with her two mites, even though she gave all her living, could have found no place on this roll of honor. The poor sister who toils at the washtub to earn a living, and is able to give for gospel work but a small pittance, with fervent love for her Master, is discredited because she cannot give as much as one with larger income. And yet Christ commended the one who gave the least, because He recognized the spirit which actuated the gift. He took into account the motive possessing the heart, rather than the size of the offering.

This does not argue by any means that the offering of the poor widow is the standard by which we should give. There has been adopted as our standard of mission offerings 60 cents a week, not for the individual giver, but as the average standard for the denomination. The Sabbath school endeavors to raise one half of this amount, or 30 cents a week. Some may not be able to give even 60 or 30 cents a week. God will bless them in giving as they are able, freely and willingly. On the other hand, there are many in the church who are able to give much more than the average amount, and God will hold them responsible for giving, the same as He does their poorer brethren, to the extent of their ability. The spirit of willing giving is the spirit of generous giving. The spirit of stinginess on the part of the more wealthy is as condemnatory as is the spirit of generosity commendable on the part of those who give of their penury.

And sometimes, too, methods are introduced into our Sabbath schools which are marvelous to the beholder, and we cannot believe they are pleasing to the Great Teacher. We saw such a method in one of our Sabbath schools some months ago. A device on the wall represented a missionary in the pulpit at the end of a route represented by a horizontal line. On this line, headed toward the missionary, were images adopted as class symbols representing different nationalities. The classes were in a race to see who would be able to bring his symbol, or nationality, first within the influence of the missionary, and the degree of progress each Sabbath was marked by the weight in specie of the mission offerings of each class.

To determine this weight, the superintendent brought into the Sabbath school room a large amount of silver, so that the currency or bills could be transformed into specie, and this in turn weighed on a pair of balances. The class giving the most in donations by weight was permitted to advance its symbol the nearest to the missionary. The result was that large and unusual donations were given for the cause of missions, but even this did not compensate in our judgment for the lowering of the standard of true Christian benevolence.

One of our readers tells us of a device used in her Sabbath school for raising mission offerings, in which the several classes were represented as traveling different roads to the New Jerusalem, as pictured on the blackboard. The class giving the largest amount in donations was supposed to be farthest on the road to the celestial city.

We cannot believe that such methods are in harmony with the spirit of the gospel. They engender

a feeling of unwholesome rivalry amounting in some instances to jealousy. They commercialize the work of God and the spirit of giving. They lower sacred things to the level of common commercial practices. We recognize that methods of this character are employed only in isolated instances, that they are not encouraged, but rather discouraged, by the General Conference Sabbath School Department and by our general leaders. They are the product of some ingenious-minded superintendent, who honestly employs such devices to enlist a larger offering from the school. While employed in no selfish endeavor, nevertheless in our judgment they are a wide departure from that simplicity which should characterize the church of God in its operations.

The General Sabbath School Department provides our Sabbath schools with many excellent facts and incidents relating to mission fields, in order that our schools may be kept informed of the great need which exists. These data, if rightly and regularly used, will make the strongest possible appeal to the liberality of our brethren. They do not need worldly and questionable devices to do for them that which God desires to do by His Holy Spirit.

Paul declares that the love of Christ constrained him in his work and service, and we believe that this is the principle which should move the heart of every believer in the service he gives to the Master, whether it be in time or in money. The best means to enlist donations to the cause of missions is to acquaint our churches and our Sabbath schools with the needs of missions. And surely the pathos and the adventure and the thrill of these needs are all that will be required to awaken interest in the heart of every member of our church and Sabbath school.

May God grant that the time shall never come in the history of our church when we shall be found reverting to the means which have been employed by the great churches around us in raising money, even for laudable purposes. This statement from the servant of the Lord, referring, as we understand, to the practices employed by some of the great popular churches, may be read in this connection with profit:

"Even the church, which should be the pillar and ground of the truth, is found encouraging a selfish love of pleasure. When money is raised for religious purposes, to what means do many churches resort?—To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merry-making. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged."—*Testimonies*, Vol. IX, p. 91.

We have endeavored as far as possible, in discussing this question, to deal with general principles. We recognize that right principles may be drawn out into varied details, and used in many ways. It is better, however, in their application, to err on the safe side than on the side of liberality and license. The love of Christ, as we have already said, must be the great constraining principle in all Christian service. When we contemplate all that Christ has done for us,—His love and sacrifice in our behalf, His goodness that has followed us all the days of our lives,—a sense of this will lead us to repentance, and will prompt us to sell all that we have in order to buy the field containing the heavenly treasure.

* * *

"DUTY and conscience are not fetters. They are the great incentives of life."

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.

A Shining Light

ELIZABETH J. ROBERTS

(The title of this story can be taken in both the literal and the figurative sense. Though the days of John the Baptist are long past, God still has humble shining lights scattered here and there over the earth. This article tells of one of them, and of what his shining accomplished in just one instance.)

THE early darkness of winter was creeping over the frozen wastes surrounding the Indian village of Kalukuk in arctic Alaska. The still coldness of this region in winter time is intense, but when, as now, an icy wind comes sweeping down from the north, God pity the man or beast that has no shelter.

The only visible sign of a village was a little government schoolhouse on a rise of ground near the wide, frozen river, a few small storehouses standing on stilts, and various leaning poles, used in summer as supports for the lines of drying fish. But it was a village, as you could soon have found out had you examined one of the low, snowy mounds scattered thickly around. The entrance to the mound could be found by the steam—and the smell. It is only about three feet high, so you stoop to enter.

Here you find a cave-like room full of dogs. Eskimo dogs are not especially amiable, so be cautious. Passing on and down through another low opening, you come to the human living-room, where the family spend much of their time during the winter. It is hard to see clearly, for the one fish-skin-covered window in the roof of the room is covered with snow, and the air is blue with smoke from a sputtering dish of oil kept burning for light and heat. In this smoky haze the dirty, fur-clad Indians look hardly human, and the conglomeration of vile odors is beyond description.

One would not choose to remain for long in a place such as I have described, but it is well for us to remember that in these squalid, underground huts hundreds of Eskimo Indians are existing today—and Christ died to save them as much as to save you or me, for He is no respecter of persons. But they know Him not.

Leaving the Indians, we will go to the little schoolhouse first mentioned. Inside we see a gray-haired man and a half-grown Eskimo boy preparing supper. There is a stove in here, a bed, a table, and other signs of civilization. The man is Elder T. H. Watson, of California, and the boy, Nicolia, is his interpreter.

For nearly twenty-five years Brother Watson has loved and labored for the Alaskan Indians. When, in 1901, he was first appointed to go to Alaska, Sister White, after talking with him in regard to the work there, laid her hand on his shoulder and said solemnly, "Let no man take you from that field." How he has struggled to carry out that commission only the books of heaven can fully reveal. Time after time the money has failed, or something else has called him away from Alaska, but he always goes back.

About three years ago, when the calls from foreign fields seemed more insistent than the calls from our

own Indians in Alaska, and there was not money enough for all, Brother Watson accepted a position with the government educational department, and went to the people he loved as a teacher. His first work was at the government orphanage at Kanakanak, where the native children, left orphans after the terrible "flu" epidemic, were gathered in. Here his work was so earnest and loving, and accomplished such unusual results, that it attracted attention. His teaching of Christ was not allowed to infringe on the school work, but it had a wonderful effect on the school nevertheless, by making the pupils more faithful and earnest. And then came his real test of loyalty to these benighted people.

From the chief of staff came a wireless message to Kanakanak, asking T. H. Watson to open a school at Kalukuk, a primitive village far inland, where not one word of English was spoken. The government had built a schoolhouse at this place some years before, but no teacher had ever been found willing to open the school, for when winter closed in, it was cut off from the rest of the world for from five to seven months. It was not an attractive prospect, but Brother Watson accepted the call, and here we find him on the night of our story. Of his many experiences with the natives of Kalukuk, and the wonderful transformations wrought among them by his teaching and example, we must speak in a later article.

When supper in the schoolhouse was over, and all made tidy, the books were brought out for the evening study. Nicolia was already an earnest little Christian, but was eager to know more and more of the wonderful truth in the "God-book" his teacher had brought. Just as they were settling in their chairs, Brother Watson said,

"Nicolia, I feel impressed to put the light in the window toward Kalukuk Bay. We can move the table over by the window and study there just as well."

Their room was lighted by a gasoline lantern, so, after the shining white light was hung in the window and the table moved, God's Word was opened and the study began. Outside the wind moaned and shrieked, but they were warm and safe, and paid no heed.

As darkness grew deeper over the white waste of snow and ice, a man drove his dog team out of the low hills, stopped at the edge of Kalukuk Bay, and looked slowly around. Nothing was familiar, there seemed no possible place of shelter from the icy wind that increased in strength as darkness came on, and as his dogs, crouched in a disconsolate group, whined uneasily, the man shivered.

"I'm lost," he muttered, looking up toward the shining stars with a sense of what it meant to be lost on such a night, in such a place. Perhaps a prayer floated upward toward the throne, a call for help. As his eyes came back to earth, he started and caught his breath, for there, far across that uninhabited land, shone a clear light. "Can it be a light?" he questioned. Glancing toward his dogs, he saw that they,

too, were looking toward the light, with ears alert and lifted heads.

"It must be the schoolhouse light at Kalukuk," he decided, "for there is no other place that could have such a light." With a thankful heart he started his weary team across the bleak, ice-covered stretch of water, and about two hours later, when almost exhausted, he knocked at the schoolhouse door.

Brother Watson and Nicolai were just closing their study when they heard the knock, and throwing open the door, saw a man stagger in. Then there was hurrying to and fro for a time. While Nicolai cared for the tired dogs, Brother Watson warmed and fed their master, and later, when he learned the part his shining light had taken in saving a man from death, his heart was filled with joy and thanksgiving.

When the man gave his name, Brother Watson recognized it at once as that of one who had held responsible government positions, and whose reputation was above reproach. Feeling that the whole thing was of God's planning, he began that very night to teach his guest of Jesus and the truth for this time. A few days later, when the man resumed his journey, Brother Watson gave him a roll of truth-filled literature to carry with him for further study.

When the long winter gave place to spring, Brother Watson was called back to the orphanage at Kananak, and soon began holding meetings for Bible study in the evening. As the service was beginning one night, who should walk in but the hero of the "shining light." He remained at Kananak, attending the meetings and studying, until finally, when he left for his home, he had fully accepted the third angel's message. Now he, too, is letting his light shine, talking the truth and passing out literature to all who come his way.

May these lights kindled by faithful hearts in the far places of earth, kindle other and still other lights until the whole world is lightened with the knowledge of God.

* * *

Itinerating in Zambesi, Africa

S. M. KONIGMACHER

SEVERAL months ago I went to the Mashi in search of the Bushmen, whom we found in several places. I had to hire a driver who had his own sled and oxen, and we took two strong men to cut away the trees and bush so the oxen could pass.

We explored the district, held services, prospected for outschools, and showed wonderful pictures to many who were but little above the Bushmen.

I have just returned from my second trip, and now we have two flourishing schools where only darkness prevailed before. The boys and girls were eager to receive books and slates. On Sabbath we repeated the service three times, for delegations came in at different times from different villages.

On this trip we traveled with our own sled and ten oxen and five schoolboys,—one driver, one lead boy, a cook, an interpreter, and a guide. We slept out in the jungle four times, with no village near and no gun in the outfit, and three nights we did not have even a native spear. Once the natives wakened me in the middle of the night. I thought that surely lions were around the camp, but it was only the rain coming. We just had time to pitch the tent when the storm broke.

In the most dangerous parts we built big fires and kept them burning all night.

This time enough rain had fallen to hatch out millions of mosquitoes, which availed themselves of every opportunity to feast. I asked the natives why they built in such places, and they replied that the mosquitoes on the plains bother only a little, whereas if they built in the bush, the lions would kill them.

The driver killed a big venomous black snake. The sun was so hot that my nose and the back of my neck are not well yet, and I had on a helmet and am used to the sun.

When we arrived in the village of Mamili, the head chief of the district, we were glad to see that the girls were going to school. The girls are now attending all the village schools. This was not so on the other trip.

It looked as if we might have to close the school on account of the drouth, but today we learned of three bags of grain in a village nine miles from here, and the boys have taken the oxen to see if they can get it. At such a time the prices are very high.

On Sabbath 192 were present at the services, and there was a large baptismal class. Our prospects for entering Barotseland proper are very bright. A prince of the royal family has written the paramount chief for permission for us to go into his district.

Now look at the other side of the picture. Yesterday the head teacher returned from Kalembeza with the last bit of his food. The drouth is still on here, and when his food is gone, I do not know whether we can let him have any. I sent a boy two days' hard walking and two days' hard returning, to see if we could get a few bags of grain. I expect him in tomorrow.

A few weeks ago I sent Gladstone out to see about starting a new school along the Mashi to the west. His baby was taken ill with whooping cough and a swollen spleen, with teething complications. I sent two runners after him, for one was afraid to go alone. Do what we could, we lost out, and the baby was the first one to be laid to rest at the mission.

We sent all the way to Livingstone for a bag of mealie meal for porridge for our own use. It is three days by fast barge to the bank of the river, and one day to town. Then one more back, and five days up the river, making in all fifteen days. We have just received word that no mealie meal is on the way for us. We do not have a mill here at this station, nor any allowance with which to buy one. We called a boy, who will stamp us some mealies in a native stamping block. We planted a small vegetable garden, and now, in the middle of the rainy season, two boys are trying to keep the seeds alive by pouring on water by hand.

For some time Mrs. Konigmacher was down with fever, though she took quinine regularly. I am glad she is out again, and is now teaching her classes in the advanced school.

We have tried to keep a few fowls at the mission, so that we would have eggs, but the snakes have taken a heavy toll. While I was away, the boys heard an uproar in the chicken house in the night, and killed a very dangerous snake. At such times the natives are very reckless with torches and are liable to burn down the building.

There are many pleasant and interesting things about mission work, but every advance is fraught with much hard work and many altered plans, but we have God's blessing.

The great distance we must travel through the bush or along the river makes mission work slow,

expensive, and sometimes not much like a picnic. I can assure you the water the boys brought me to drink on my last trip into the Mashu was not much like water or lemonade, but it was wet.

* * *

Good News From Russia

E. KOTZ

COMMUNICATION with Russia is becoming freer every day, and we learn that the Lord's work is making rapid strides there. The membership of all the Russian unions at the end of the third quarter of 1925 was 12,011.

Herewith I give a short extract from a letter written by Brother H. J. Löbsack:

"BAKU, Oct. 27, 1925.

"DEAR BROTHER KOTZ:

"I received your letter shortly before I left Moscow. After the operation on my nose I did not feel very well, but thought the southern climate would strengthen me. As a matter of fact, I usually rest up while traveling, and indeed this trip into the Transcaucasus has done me good so far. The grapes at Ararat, the climate, and the joy of being able to preach the everlasting gospel in Armenia, the oldest Biblical country, and to organize the work there, has put new life into me.

"Our conference at Tiflis brought us rich blessings. Brother Galladschew was ordained there. We sent a report of our meeting, as far as it was of interest to the public, to the state paper in Tiflis, and to Erivan, near Mt. Ararat, where it was published. It appeared also in other papers in Baku. We have about 300 believers in Transcaucasus.

"After the conference in Tiflis, Brother J. J. Wilson and I visited Armenia, where Brother Galladschew, in Erivan (a newly formed republic), baptized nine Armenian believers, the first fruits of his labors. These, together with five other members, were organized into a church. The name Erivan is derived from the Armenian word 'Eriwume,' which means 'becoming visible,' and dates back to Noah's time. It is said that when Noah opened the window of the ark on Mt. Ararat, which lies about sixty kilometers from this spot, the first thing he saw was the mountain upon which Erivan is situated. Then, 100 kilometers to the southeast we found the town of Nakhichevan, which means 'first settlement.' The story goes that here Noah's descendants made their first permanent settlement.

"From there we went to our Armenian church at Nischikunarch, about ten kilometers from Mt. Ararat. This church at present consists of forty-six members, and claims that Dr. Pampayan, who came from America and worked here in the early years, was its founder. Here we held some meetings, and counseled together about necessary arrangements. There are good prospects for an increased membership in Armenia.

"Brother Galladschew is living in Erivan, and is going to duplicate the Sabbath school lessons, our circular, 'The Banner of Unity,' and some of the songs of Zion, as far as they have been translated into the Armenian language.

"In Tiflis we have members from the Grusinière, and have sent a worker there.

"A door is opening for work among the Mohammedans, and especially among the sect to whom Joseph Wolff preached the coming of the Lord in the early years."

It is certainly encouraging to hear such messages regarding the progress of God's work in those far-away countries. For eight years our brethren were not able to print anything throughout the whole of Russia, and whatever they used for hymn books, Sabbath school lessons, and so on, had to be duplicated on the few typewriters they possessed. Then we had our Big Week in Europe, and gathered a few thousand dollars for Russia. As soon as the money was ready, the brethren there obtained permission to publish two monthly papers, one in Russian and the other in the German language. It would be difficult for us to imagine their great joy when they received their first Bible lessons in print, after such a long time. Certainly we who are so much better off, should be willing to help those who are less favorably situated.

Seen in Pangasinan

C. C. CRISLER

IN meeting recently with one of our tent companies in a municipality in central Pangasinan, Philippine Islands, I addressed the group of evangelists and Bible workers on the privileges that are ours to labor in the spirit and power of Elias. I was followed by Elder Juan O. Afenir, our Filipino minister at present in charge of the work in the Pangasinan and Ilocano language areas. Brother Afenir referred to some paragraphs in "The Ministry of Healing" relating to soul-winning service; and to clarify and emphasize his subject, he drew from his portfolio a copy of "Ministry" in English, and began reading.

"What page are you reading from?" inquired the Filipino evangelist in charge of the local tent effort, as he went to a bookcase made of kerosene boxes, took down his copy of "Ministry," and turned to the passage indicated. Meanwhile, one of the Bible workers, excusing herself for a moment, slipped into an adjoining room, and immediately reappeared with a copy of "Ministry." Then the second Bible worker excused herself, went to her strong-box used as a trunk, and drew forth a copy of "Ministry."

Here were four Filipino workers, brought together for a little study; and when "Ministry" was used by one, all four quickly had "Ministry" in hand!

Most of our workers in the Philippines have had schooling in the English language. This has placed them in close touch with our denominational literature in English. Many of them are subscribers to our world-wide church paper, the REVIEW AND HERALD. These are advantages not enjoyed by the great majority of our Oriental workers in other lands. The ability of our evangelists and Bible women in the Philippines to avail themselves of so many spiritual helps, goes far toward strengthening their hands for the task of developing a strong constituency throughout this island field.

Pangasinan is a populous province in north central Luzon, and has been worked by our evangelists for only three or four years. It is proving to be one of the most fruitful of all the provinces in the Philippines. During 1925 nearly 200 new believers were baptized in Pangasinan. Thus far most of the work has been among Ilocano-speaking immigrants from provinces farther north, but now a beginning is made in the Pangasinan language, spoken by many tens of thousands. "Our Day" is our latest publication in the Pangasinan language, and is received gladly wherever the colporteurs go. The distribution of literature in their own language will prepare many Pangasinans for a favorable reception of the preached word.

Rosales, Pangasinan, P. I.

* * *

THE Zurich Zwingli Bible, printed in 1525, was recently discovered in the library of the Reformed Theological Seminary at Lancaster, Pa. The text was compiled by Zwingli and several preachers at Zurich. The printing required four years, being completed in 1529. The books are arranged differently than in ours, Acts coming after the epistles of Paul. The illustrations are largely wood cuts. The pictures depict Bible characters in the dress of the European of the time the Bible was printed. This library also contains the Bible of Barbara Frietchie, which was presented to the library in 1890.

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

Not Evening, but Dawn

LOUISE C. KLEUSER

WHEN setting sun bids day farewell,
And nature draws her somber shades,
When evening steals o'er hill and dell,
And gloaming into soft night fades,
Our task is done — 'tis eventide!

We linger in a thoughtful mood
And sense the blessings of the day;
We catch the thrill of strong manhood,
The finished task is merely play;
Assurance brings us sweet repose.

Departing day yields not a fear,
For noble life holds no remorse;
Through hours ahead His care is near,
And myriad stars, each in its course,
Are omens of a glorious dawn.

And thus each purpose we have wrought
Through toilsome hours with patient mind,
A prize suggests, a battle fought;
Defeats and failures left behind —
For eventide hastes on the dawn.

Press on with courage, know no fear,
With vigor grasp a higher aim;
The best and noblest, year by year,
Weave into character and name;
Pass o'er life's night, live for the dawn!

Then, pilgrims, as the year is run,
While tasks lie finished at your feet,
God grant us that the laurels won
May last, and never know defeat,
While we behold eternal dawn!

* * *

The Reformation of Lena

MRS. VERNA BOTSFORD VOTAW

AGAIN that subject of neatness and the care of one's belongings has come up, as suggested in that letter from "Annabell," appearing a short time ago. Perhaps the following experience will be an encouragement to some mother:

Lena, when a child, was fortunate, or perhaps unfortunate, enough to room with her sister Beatrice, several years older. Beatrice was naturally neat and careful about her personal belongings and her room, but Lena was the exact opposite. The chairs, bed, and even the floor suited her tastes fully as well as a wardrobe for a place to hang her clothes. It was just as comfortable to sleep in an unmade bed as to slip into a smooth, well-made bed, and it was much less work.

Beatrice, on the contrary, kept everything in order, putting away Lena's clothes as well as her own. It did not worry Lena in the least that her sister was obliged to do the work for both of them, and even the remonstrances of her mother did not make much impression upon her.

Later, when at school, Lena did not have her sister as a roommate, but a girl even younger than herself, and one who was more careless and untidy, if possible. She was a very attractive girl, and one seeing her in the schoolroom would never dream that her room could possibly look as it actually did. Well, strange as it may seem, this roommate reformed Lena, for when Lena saw herself as others had seen her, she was shocked at the habits she had been forming, and awoke to the fact that it was not such an irksome task to make her own bed and put away her clothes. Slowly but surely she learned her lesson.

Lena found that the wardrobe really was a good place for her coats and dresses, and that the dresser could be made more presentable by removing some of the drapery from the top, in the way of ribbons, belts, pins, etc. She also found that the bed was more comfortable when well made. This was the beginning of the reformation of Lena, and although she is still fighting her old habits, she now enjoys seeing a room in order, and strange to say, enjoys very much doing the work herself, instead of leaving it for some one else.

In fact, a few years after her experience with the untidy roommate, she again roomed with her sister for a time, and Beatrice was happily surprised to find such an improvement in Lena. She was more surprised to learn that this reformation had come about by beholding the results of the habits of one whose ways were but an exaggeration of Lena's own. The experiences of the early years were not repeated. They each had a place for everything, and usually articles were to be found in their places.

Perhaps if Lena's mother had not tried to teach her the proper ways of working, Lena never would have reformed; thus her mother's efforts were not all in vain. So let the mothers not give up their noble efforts of training the children as best they can, and don't become discouraged if for a time they pay no attention to that training.

* * *

What the Old House Told

M. R. WILSON

ONE dreamy summer afternoon I was riding along a crossroad in a rather deserted farming district among the mountains. After climbing a long, steep hill, I came in sight of a little cottage. It sat on a grassy knoll under huge maples, and faced a panorama of field and mountain scenery. There was something about it that made me sorry for it. I had seen many houses, but this one was different. It looked lonely.

I walked up the path that was nearly grassed over, and sat on the doorstep to think of the joys and sorrows that had crossed the threshold. I imagined a clean-cut, honest young man, beaming with pride as he brought his happy bride to the snug, pretty little home; their joy when children came to brighten their lives, the romps at sunset; the merry groups of

friends and relatives as they gathered for the holidays; the anxious face of the mother watching over the sick through the long, dark hours; the serious confidences over misfortune, and many other scenes which stick in the memory of home lovers.

I felt sure that when the father started off for the day's work, he bade his family good-by with a kiss, and that when he returned they were waiting to welcome him. Surely harsh words were never spoken, and no unkind looks or acts brought a cloud to mar the peace which reigned there.

If the old house could speak, it would tell how hearts were made tender and glad, how boys and girls were made into men and women, how death broke the family circle.

Now all was in the past. The old house was empty, and its inmates had left the humble home, some for their last resting-place, and some to fill places in the outside world of hustle and bustle.

Looking back on life, I could see how sweet are the kind words, the loving smiles, the helping hands; but how inexcusable and cruel are the harsh words, the selfish acts, the thoughtless neglect.

The garden they had planted was long ago gone; the roses which had climbed over the windows were choked with weeds, and dying; the old house on which they had spent so much labor was fast decaying; but the tender memories in the minds of the living could not be erased, and the noble principles which had been so faithfully taught would live on and on to strengthen and widen indefinitely.

The setting sun reminded me that it was time for me to go, but I lingered to wander about and determine in my own mind what made life worth the living. Before the sun was quite hidden behind the mountains, I walked down the path, feeling better and wiser. I had learned that the real, worth-while things in life were not the big things, but those little things which make hearts big and tender.

* * *

"Early to Bed"

At exactly ten minutes before eight Johnny, who had been reading quietly enough before the open fire, suddenly sprang up, exclaiming, "Me for bed!" and with a hasty "Good night" to his father and to me, he tore upstairs. Dicky and Billy, who had been tinkering with a small homemade radio set, were instantly in an uproar.

"He's beat us again. Well, he won't gain much this time;" and before I could catch my breath, they too were gone.

There were sounds of wild scrambling from above, the pattering of bare feet, then quiet.

At this point Mrs. Marvin, taking with her a small notebook, left the room.

"Well," I began, to Mr. Marvin, "never in my life have I beheld such a scene. I can't believe it really happened. Do you mean to tell me that those healthy, apparently normal, lively boys of yours always go to bed of their own accord, and before eight o'clock at that? or is it just a put-up game for this one night only?"

"Oh, no, indeed. That's the way they go every night. Just ask Grace how she managed it. It is one of her motherly schemes."

When Grace came back, I did ask her. And if there are still mothers who believe in plenty of sleep for children but dread the nightly struggle to induce

them to go to bed at a reasonable hour, they may be interested in my friend's solution of the problem.

"Of course, during their earlier years," she said, "my children got plenty of sleep because they were all brought up by the book, and I put them to bed at six or seven, as the book said. But when they got older and began to have outside interests and to play games and to read, like all children they fussed and pleaded and teased, and I insisted and tried to remain firm, but would sometimes give in just for the sake of peace till a scene at bedtime became the rule. It got on Jack's nerves as well as on mine, and the older the boys got the worse it became, till finally in desperation I hit upon this scheme, which is remarkably simple, yet works like a charm.

"I had a talk with the boys, in which I told them that their normal bedtime was half-past eight until they went to high school anyway; but if they wanted to stay up later occasionally, they could earn as much time as they wanted to by going to bed earlier than eight-thirty.

"For instance, if they wanted to do something special on Saturday night and stay up till ten, they would have to save up that hour and a half by going to bed earlier the other nights of the week. I produced this little notebook, with each one's name in it, and marked off by days. That caught their fancy at once, and the idea of saving anything, even minutes, appealed to them, and from that day to this we have had no trouble about their going to bed.

"In fact, we can hardly keep Johnny up till eight now. He has found something at which he can beat his older brothers, and he delights in storing his minutes. Last Saturday he announced that he was going to stay up till two o'clock, and as he had earned the privilege, I said, 'All right.' The other boys had saved enough time so they could stay up till about twelve. So we had a gala evening. Jack and I took them to a good concert, then we had apples and popcorn around the fire.

"At ten o'clock Jack said he was going to bed, and I soon followed, knowing from their sleepy looks that the boys would soon follow. They tried to stir up a little excitement with each other, but they couldn't hold out, and before I was in bed I heard them creeping up the stairs.

"And that is the way it always happens. They will go to bed at eight for weeks, saving up for a pleasant time, meanwhile forming such a wonderful habit of 'early to bed' that it is simply impossible for them to stay up too terribly late, which of course suits me very well. And the relief from the eternal bedtime struggling has added years to my life, I know."

"You certainly are a wonder," I exclaimed.

"You are right, she is," agreed Jack. "She works us all, but we don't always know it; but as long as she keeps us happy, we don't mind her schemes."—*F. C. A., in American Cookery, December, 1925. Contributed by George E. Cornforth.*

* * *

"THERE is a story of a Welsh pastor who, when about to baptize a shoemaker, thus addressed the candidate: 'Take care, John, that you wax the threads more carefully, that you draw the seams more closely, and that all your work is done more to the glory of the Master, to whom you now dedicate your life.' That is the way religion is to show itself in our lives, if we are truly and fully following Christ."



YOUNG MEN and YOUNG WOMEN



"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

(Conducted by Chester A. Holt, associate editor of the REVIEW, in collaboration with the Missionary Volunteer Department.)

A Christian Only Through Fear of Punishment

Is there any chance for a person who is a "Christian" only through fear of the punishment that awaits those who are not Christians?

I must admit that is the kind of "Christian" (or hypocrite, whichever you may call it) I am. I pay tithes, keep the Sabbath, and am an Adventist so far as outward form is concerned. But what's the use when I know I wouldn't do these things if it were not for the fact that I believe the world is soon to end. I'm like a small child who obeys only because of the knowledge of certain punishment if he doesn't. Of course I don't want to do anything really awful, but still there are things I would do if I were not an Adventist.

And oh! how I dread the thoughts of an end to this world! To me it is a beautiful world. When I read an article dealing with the awful things that are coming, it plunges me into gloom—takes all enjoyment out of everything.

I really feel like a hypocrite giving out papers or giving money to missions, and therefore go at it only half-heartedly. For if it were in my power to delay things, I'd do it.

I've been a member of the church since I was twelve (I'm twenty-one now), and I've always been in this state of mind. But I'm just beginning to realize what a hypocrite I've been all these years. Don't you think I'd better quit?

I also want to ask you something else. Are the writings of Shakespeare, Scott, Eliot, Kipling, Gene Stratton-Porter, and numerous others considered harmful reading matter?

And about dancing. I don't dance, never have and never will, so I'm not asking for that reason. But isn't it just as natural to dance as to sing or play a musical instrument? I don't mean this modern jazz and the Charleston and all that. I must confess that when I hear music I wish I could dance. Every one has the same kind of feeling when he hears music, so it must be instinct. Mrs. R. F. C.

Your feeling about the world and the gospel of Christ is one which too many young people have at the present time. It is a matter of prophecy that people will be in this spiritual condition in the last days. I have fought and struggled against it myself, and with this confession I want to take up your letter and answer it as helpfully as I can.

You ask, "Is there any chance for a person who is a Christian only through fear of the punishment that awaits those who are not Christians?" My answer is that you have never seen Christ, nor discovered the riches of peace and enjoyment that every one may have in Him, as long as your experience has in it nothing but the fear of punishment.

What you need is to get acquainted with Jesus as a personal, intimate friend. Whether there is any chance for a person to be saved who has not advanced beyond the fear of punishment, is a question for God to answer. He knows the heart and all its motives; man does not. But your very fear is a warning. And further, you are missing so much that He wants you to have, both in this life and in the hope of the life to come.

May I illustrate it this way? I judge from the fact that you sign yourself "Mrs. R. F. C." that sometime in your life you met some one whom it became your desire to please. You wanted to wear clothes that would please him, and say things and conduct yourself in such a way as to please him. Why did you do this? Because you were afraid if you did not he would kill you? What kind of marriage would it be that was based simply on the fear that the person you were living with would punish you if you displeased him?

Exactly the same thing is true in the Christian life. The right motive is love, and not fear. You cannot voluntarily give yourself a change of motive. But you can get acquainted with Jesus by asking Him to come into your life and reveal Himself to you, and then taking up the Bible and the spirit of prophecy, and studying what He says about Himself. If you will do this in earnest, and really make it the business of your life, you will get acquainted with Jesus. Then you will come to love Him, and perfect love will cast out fear.

You say that you love this world. It is to you a beautiful world, a good world. There is beauty in it, to be sure, and there is good in it, and it is perfectly right for you to love and enjoy these things. But there are disgusting sins in it, and sorrow and suffering and separations; these I do not believe you love, and God is going to take them away. All that is really good in this world will be in the next, and only the good will be there, so that the very things you truly love here should attach your heart to the world to come.

When I think of the awful things that are coming upon the earth, it plunges me into gloom, too. But it isn't so much that these things are going to destroy this present world. I do not love it that much. It is that they will take unaware the millions of people who are going on heedlessly and making no preparation to meet the Lord. You say if it were in your power to delay this crisis, you would do it. I sympathize with you in this feeling, for I have had it myself. But it is a feeling which will disappear as your experience deepens, and a desire to make Jesus known to others and a longing for His return will take its place.

No, I do not think you had better quit. Quitting will not remove your gloom and will not give you happiness. You should take the view you now have of yourself as the work of the Spirit of God in your soul, and answer the invitation of Jesus to come to Him and have your fear and hopelessness taken away. If you seek Him with all your heart, the promise is, you shall find; if you knock, it shall be opened.

You do not need to wait until you are in a meeting, or do this in any spectacular way. It does not need to be accompanied by any great emotion or stress of feeling. If you are really in earnest, you can kneel now before the Lord, and tell Him that you give Him your heart and all that you are, and ask Him to receive you, and to lead you into a fuller understanding of Him. You may not feel differently after you have done this, but take up your Bible, and before you open it, ask the Lord to enlighten your understanding by His Holy Spirit, and speak to you from His Word, and He will do it. Persevere daily in sitting at His feet in this way, and you will learn of Him.

What you need is not feeling, but decision. You need to determine to arise and go to your Father. And then you need to get acquainted with your Father, so that you may be able to rest in your knowledge of His love for you, His care and faithfulness.

Here are some of the things you need to apply to yourself:

1. God loves you. This is personal. He has singled you out for His love. It is intense. The cross shows how intensely and how much He loves you. The death of Jesus is as direct and personal in its message of love and longing to you as if there were no one else on earth.

2. God is waiting for the reaching out of your heart for Him. He wants your love and your recognition of Him and His love. He is longing for you to understand that He

is your Father, and that you are safe in His hands. He watches for your dawning consciousness of Him as a mother does for that of her little babe.

3. God does not want you to wait to make yourself better. He knows you cannot. But as you grow in your acquaintance and friendship with Him, you will grow better. This is what transforms, and it is to this that your effort should be directed. The Christian life is not just being good. It is association with God, friendship with God, in the person of His Son Jesus.

4. You do not have to stand in your own goodness and success as a Christian. You do not have to meet your life in judgment, but Christ's life. When you stand before the bar of God, your filthy garments are stripped off, and the spotless robe of Jesus is wrapped around you. His life is counted as your life. You answer for His life, and receive eternal life as the reward of His righteousness. He has already answered for your life, and received its wages in His death on the cross.

The transaction by which this is done is something more than an item of bookkeeping in heaven. You look at your own life—as you are doing now—and hate it, see that even its good is imperfect, wish to escape from it. Then you look at His life and say, "O, if I could only be like that, and have a life like that!" He says, "You can. Take Mine. I have already taken yours. It is hanging back there on the cross. My life covers you. It is counted as your life. Don't look at your old life any more, but at this new life; for it is truly yours now, and the old life is taken away."

5. God does not expect you to measure your strength with sin, and accept you if you win and frown on you if you lose. You do not have to convince Him that you are a match for Satan, and can defeat him and drive him out of your life. He does not demand any such impossible thing of you. He asks you to give over that hopeless struggle, and let Him do it for you. Your part is to keep fast your hold on Him, summon all your powers to look to Him, dwell with Him in His secret place, and then you shall abide under the shadow of the Almighty.

6. You are to grow in the Christian life. This you do by developing habits of spiritual study, spiritual thinking, and constant, natural converse with God in prayer. This brings the Holy Spirit into your life with all the spiritual graces. The more the love, mercy, suffering, and glory of Jesus are in your thoughts, and the more you talk with Him in your heart, the more progress you make. You may not think it is progress. You may seem worse and worse to yourself. But that itself is progress. You repudiate yourself more emphatically, and renounce your darling sins with loathing in this growing light from the face of Jesus, and reach out with greater longing for Him and satisfaction in Him.

7. Your satisfaction is never in yourself, but in Him. He is good and tender and faithful, and all that you want to be, but are not; and your humble, wondering joy is in the fact that He loves you, that He is yours and you are His, that He wants you with Him, and has made every provision necessary for your warfare and final triumph.

I would suggest that you start in studying the Gospel of John, or the first epistle of John, and then take up others of the New Testament books. John deals more with your specific problem than any other Bible writer, I think. "Steps to Christ," "The Desire of Ages," and others of Sister White's books will help you. If you do this and persevere in it, I know that you will find a different and more satisfactory experience.

You ask whether Shakespeare, Scott, Eliot, Kipling, Gene Stratton-Porter, and numerous others are harmful reading matter.

I have come to the rather strict practice of reading nothing which makes it harder for me to pray, or which weakens my taste for the Bible. I feel that I must do this because the influences of Satan and the world are so deceptive today. They are so constantly pressing upon us that I cannot compromise with them without personal loss.

As to your question about dancing, I think it is natural to express feeling by movements of the body. When we are excited, we may throw our hands about; when we are happy, especially if we are of a lively temperament, we may jump up and down, and do other things of this sort. I do not see that this justifies or has any bearing upon the sensuous pleasure which is sought by men and women

dancing together to music. Feelings are not expressed here so much as they are sought. Men and women do not dance together because they are happy or emotionally wrought up. They do it because of the feelings which the dancing together produces.

We are constantly beset by frivolous impulses in these days. The world does not want to be serious. Young people do not want to be serious. They do not want to think. They want to live in their feelings, and the more we give way to feelings in this manner, the more they become our masters.

This very thing of over-emotional experience has been the ruin of many Christians. They have been like the seed on stony ground, which sprang up without much root. There is too much surface work and surface living today. The Christian must strike his roots deep into the things of spiritual life, or he cannot stand. These things that you mention, in my judgment, work against such depth of spiritual life.

I have given you my sincere belief in the matter, and it corresponds also with my practice. In fact, I am not greatly interested in some of these things which you say are attractive to you. They did interest me once, but my pleasure now is of another sort. My thoughts and feelings are absorbed with other things, and these that you mention seem to me unworthy beside this deeper experience, and foreign to the feelings which rise out of it.

Your frankness and sincerity in facing your spiritual poverty and not trying to deceive yourself, is a long step toward the remedy. You can pray the publican's prayer and claim the publican's reward. Luke 18:10-14. You confess your desperate Laodicean condition; now claim the promise to Laodiceans, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. This is your hope. Giving up your profession of Christ, which you feel is hypocrisy, will not afford you any escape either from unhappiness now or from despair in the time of trouble. The Lord is calling for you in the revelation which He has given you of your need. That is His knocking at the door. Now open the door that He may come in. He will make you an overcomer, and satisfy the hunger in your heart.

CHESTER A. HOLT.

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To a Reformer

NAY, now, if these things that you yearn to teach
Bear wisdom, in your judgment, rich and strong,
Give voice to them, though no man heed your speech,
Since right is right, though all the world go wrong.

The proof that you believe what you declare
Is that you still stand firm, though throngs pass by;
Rather cry truth a lifetime to void air
Than flatter listening millions with one lie!

—Edgar Fawcett.

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The Charge

THEY outtalked thee, hissed thee, tore thee?
Better men fared thus before thee;
Fired their ringing shot and passed,
Hotly charged—and sank at last.
Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!

—Matthew Arnold.

✱ ✱ ✱

"If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest, Behold, we knew it not;
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?"
And "what wilt thou say when He shall punish thee?"

MISSIONS EXTENSION CAMPAIGN

Big Week, April 24 to May 1, 1926

EDUCATIONAL EXTENSION WORK

ACQUAINTANCE with the work in the mission fields quickly convinces one of the truthfulness of the statement found in "Fundamentals of Christian Education," page 226: "Of all institutions in our world the school is the most important." Our schools are important, in fact they are most important institutions, because they are preparing the workers to labor in all other institutions and branches of our work.

There is no part of the field where the truthfulness of this statement is more forceful than in our foreign fields. Very largely the work of preaching the message in all countries must be done by the natives of the country. They understand the people; they are acquainted with the workings of the minds of their fellow countrymen; they are accustomed to the climate and conditions of their native fields. Hence the necessity of establishing schools in all mission fields for the purpose of training native workers to do acceptable and valiant service in warning their fellow men.

Many times the political conditions in the various countries impose a special handicap upon those who are not native citizens of the country. In some instances foreign workers have been unable to work in certain fields, because they were not native citizens; or they have prosecuted their labors under prejudice against foreigners. None of these handicaps stand in the way of those who labor for their own people in their own native lands.

Money expended in providing school facilities for the training of workers in the fields themselves, is money well expended. Our knowledge of foreign fields convinces us that native young people in the various countries are just as eager as in the homeland to receive an education and a training for service. How often have they begged for educational facilities, that they, too, might develop into workers for God.

One of the objects to which the money collected during the Big Week campaign is to be devoted, is that of providing better educational facilities in four of our large foreign divisions of the General Conference.

In the African Division steps are being taken to move the training school from Spion Kop to a more favorable location. Land has already been purchased for the school. Buildings will need to be erected, and the proceeds of the Missions Extension Fund raised during the Big Week campaign are to be drawn upon to the extent of \$10,000 for the erection of a boys' dormitory for the new training college in South Africa. Too much emphasis cannot be placed upon the building up of this important educational center. The millions of Africa must look

largely to the workers trained in this school for leadership and direction of the work in the various mission fields.

From the South American Division comes an earnest plea that money be furnished to provide additional dormitory facilities for the River Plate Junior College in Argentina. The vice-president for the division, Elder P. E. Brodersen, writing to the Educational Department prior to the Fall Council, said:

"We must counsel with you brethren about our educational problems. At present they are really the weightiest problems with which we have to grapple. We must train our national workers for more efficient service. We believe that the future success of the work in South America will be solved very largely as we solve the educational problem."

If our Big Week campaign is a success, it will mean \$12,000 for the River Plate Junior College.

Our various schools in India are calling for a total of \$6,816 to be used in increased facilities, teachers' quarters, and other urgent needs in five of the schools in India. The Vincent Hill school at Mussoorie is giving a training to the children of our missionaries and of the English-speaking membership. This school will be helped out of this fund. Then the Northwest India Union needs equipment for its union training school, and the South India Union needs better library facilities and teachers' quarters for its school. Surely the modest sum of \$6,000 or \$7,000 will not be too much to devote to seven different schools.

The Inter-American Division wishes assistance to strengthen the school in Haiti. Elder E. E. Andross, the vice-president for the division, says:

"Our most urgent need is a well-equipped training school for our young people. Several of the young men from the school are now engaged in evangelistic work with good success. At least 150 candidates are awaiting baptism, but we need more native laborers and better facilities for training them."

Their request is that \$4,250 be furnished for the upbuilding of this school. We are also informed that there are between seven and eight hundred children and youth in the islands of the East Caribbean and the Guianas, who are deprived of all advantages of training in Seventh-day Adventist schools. It is felt that a beginning should be made in the training of evangelists and teachers, and thus provision could be made for the children later. This has been an outstanding need for more than ten years. It is hoped that at least another \$4,250 may be provided from the Missions Extension Fund for this school in Trinidad.

The Lord, in all His plans for strengthening His work, seems to

work with a double purpose. In selling our literature during the Big Week campaign we are not only collecting funds to aid needy institutions in our mission fields, but at the same time we are carrying a knowledge of the message to those who are in the homeland, and who are really supplying the money, through the purchase of this literature, for a wonderful work to be done abroad.

C. W. IRWIN,

Assoc. Sec. Educational Dept.

FROM THE RUBBISH PILE

WHEN the final day comes for gathering in the sheaves, there will be many surprises awaiting those who have been faithful in sowing the gospel seed. One of our Iowa colporteurs reports the following:

"A wonderful experience came to me last Monday. After I had canvassed a lady, she told me that when she was looking for a house in which to live, at a certain house she spied a book in a rubbish pile. Her curiosity led her to pick it up, and she found it was a copy of 'Bible Readings.' She thought the Baptists published the book, but later discovered that it was published by the Adventists, and that it taught the seventh-day Sabbath, of which she had known nothing. As a result of reading that book, she has been keeping the Sabbath as best she could ever since. We had prayer together before I left. She rejoices in the hope of a soon-coming Saviour."

Possibly no one can tell who sold that particular copy of "Bible Readings," but it is likely some humble colporteur was the instrument in placing it in that home where it was not appreciated, and was consigned to the rubbish pile. But God's providence was over it, and who can doubt that He led this honest-hearted woman to find it, and through it to accept the last message of mercy to the world? Should she prove faithful to the light as it comes to her, and be finally saved in the kingdom, and should the one be there who sowed the gospel seed in the form of "Bible Readings," the angel who has kept the records will complete the story, and what a surprise it will be to the seed sower!

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

W. W. EASTMAN.

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GLEANINGS FROM THE FIELD

At Superior, Wis., six persons were baptized on February 13.

TWENTY-EIGHT students were recently baptized at Union College, College View, Nebr.

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.

PRESENT STATUS OF SUNDAY BILLS BEFORE CONGRESS

IN its issues of February 11 and 25 the REVIEW AND HERALD printed Sunday bills H. R. 7822 and H. R. 7179 in full. Since then two new bills have been introduced into Congress; namely, H. R. 10123 and H. R. 10311. H. R. 10123 was introduced by Hon. C. G. Edwards, of Georgia, and reads as follows:

"A BILL

"To prohibit public dancing, theaters, and other secular and commercialized sports and amusements on Sunday in the District of Columbia.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful for any person, firm, or corporation to keep open any dance hall, theater, or other places where secular and commercialized sports and amusements are carried on or staged, for which admissions are charged, in the District of Columbia, on Sunday.

"Any one violating this Act, upon conviction, shall be punished by a fine of not less than \$10 nor more than \$100 for the first offense, and for each subsequent offense by a fine of not less than \$100 nor more than \$500 and by imprisonment in the District of Columbia jail not to exceed six months.

"The police court of the District of Columbia shall have jurisdiction in all prosecutions hereunder."

H. R. 10311 was introduced by Hon. W. C. Lankford, of Georgia, as a substitute for H. R. 7179, which he had previously introduced. The latest Lankford bill, H. R. 10311, reads as follows:

"A BILL

"To secure Sunday as a day of rest in the District of Columbia, and for other purposes.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to employ any person to labor or pursue any trade or secular business on the Lord's Day, commonly called Sunday, works of necessity and charity always excepted. It shall furthermore be unlawful in the District of Columbia for any person under employment or working for hire to engage in labor under such contract of employment or hire on the Lord's Day, commonly called Sunday, except in works of necessity and charity.

"In works of necessity and charity, is included whatever is needful during the day for the good order, health, or comfort of the community, provided the right to weekly rest and worship is not thereby denied. The labor herein forbidden on Sunday is hired, employed, or public work, not such personal work as does not interrupt or disturb the repose and religious liberty of the community. The following labor and business shall be legal on Sunday:

"(a) In drug stores for the sale of medicines, surgical articles, and supplies for the sick, foods, beverages, and cigars, but not for articles of merchandise forbidden on Sunday for other stores and merchants.

"(b) In hotels, restaurants, and cafes, and in the preparation and sale of meals."

"(c) For the sale of motor oil, gasoline, and accessories necessary to keep in operation cars in actual use on such Sunday, together with labor incident to such repairs.

"(d) In connection with public lighting, water, and heating plants.

"(e) For the operation of boats, railroad trains, street cars, busses, sight-seeing cars, taxicabs, elevators, and privately owned means of conveyance.

"(f) For telephone and radio service.

"(g) In dairies and in connection with preparation and delivery of milk and cream.

"(h) In connection with watching, caretaking, or safeguarding premises and property, and in the maintenance of police and fire protection.

"(i) In connection with the preparation and sale of daily newspapers.

"Sec. 2. That it shall be unlawful in the District of Columbia to keep open or use any dancing place, theater (whether for motion pictures, plays spoken or silent, opera, vaudeville, or entertainment), bowling alley, or any place of public assembly at which an admission fee is directly or indirectly received, or to engage in commercialized sports or amusements on the Lord's Day, commonly called Sunday.

"Sec. 3. It shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employee or employees engaged in works of necessity and charity, excepting household or hotel service, to work on the Lord's Day, commonly called Sunday, unless within the next six succeeding days during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to work in his or its employ.

"Sec. 4. It shall be a sufficient defense to a prosecution for work or labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time and does not labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week.

"Sec. 5. Any person who shall violate any of the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500 and by imprisonment in the jail of the District of Columbia for a period of not more than six months.

"Sec. 6. All prosecutions for the violation of this Act shall be in the police court of the District of Columbia.

"Sec. 7. This Act shall become effective on the sixtieth day after its enactment."

All four of these bills are now being considered by the judiciary subcommittee of the House District Committee. Seven sessions, totaling eighteen and one-half hours, have already been devoted to hearings before the subcommittee. Future hearings will be held. On both sides of this question, the biggest fight that was ever put up is now in progress. It is reported that five out of the seven members of the subcommittee are in favor of Sunday laws. If a bill is favorably reported out of the subcommittee, it will then go before the large House District Committee of twenty members. If this committee should report it out favorably, it will then go before the House of Representatives for a vote. If the House passes it favorably, it will then go to the Senate District Committee, where we will have another opportunity for further hearings. If the Senate District Committee reports the bill out favorably, then the Senate will vote on it. If it passes the Senate, we still have another oppor-

tunity to oppose it before the President signs it.

From this can be seen the importance of keeping up the petition work, so that all the Congressmen and Senators may be informed as to the nature of such legislation, and know how the people feel about the matter back home. Brethren, keep up the petition work, and also the sending of personal letters to your Representatives in Congress. It helps tremendously. We are facing a crisis, and we need your earnest prayers and co-operation at this time.

Now is a good time to circulate the *Liberty* magazine among the people, and ask them to subscribe for it, at 35 cents a year, as you secure their signatures on the petitions. Also circulate the religious liberty numbers of *Present Truth*, as well as our Religious Liberty Leaflets.

We need your prayers, that God may grant us wisdom and good judgment in presenting the principles of religious liberty at the future hearings. So far He has raised up many champions for our cause. Let us remember the solemn admonition from the servant of the Lord:

"Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven, that this calamity may be deferred until we can accomplish the work which has so long been neglected."—*Testimonies*, Vol. V, p. 714.

C. S. LONGACRE.

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SABBATH SCHOOL CONVENTIONS IN RUMANIA

It was my privilege last fall to spend four weeks attending Sabbath school conventions in Rumania, the first that had ever been held in that country. Rumania was organized as a union in 1919, and has been making a very rapid growth in membership. The four conferences in this union are the Muntenian, the Moldavian, the Transylvanian, and the Banat-Krischona.

The first convention, Sept. 18-20, 1925, was held for the Moldavian Conference at Focshani, the present headquarters of the conference, and the location of the union training school. Our believers in the conference number about 1,500, and we own the building which now serves as conference headquarters and houses the school. A new and more centrally located school property has just been bought in Transylvania, and it is hoped that a new building can be put up so that the training school may be opened next fall in the new location.

There were eighteen Sabbath school superintendents present, who, with the sixty-eight members of the church, and officers and teachers of other schools, gave a good attendance, especially on the Sabbath.

The second convention was held September 25-27, in Bucharest. This is the headquarters of the Rumanian Union as well as of the Muntenian Conference. Here is located the publishing house, as well as the largest chapel we have in Rumania. We have five churches in Bucharest, with a total membership of more than 500 members. The membership of the conference is about 2,300.

Muntenia has done especially well in Sabbath school offerings. The Labarint church had reached in Sabbath school offerings the previous quarter an amount equal to 42 per cent of its tithe.

One matter that received considerable attention was the preparation of Sabbath school teachers. Rumania



A Brother Who Attended the Meeting in Timisoara, and the Carriage(?) in Which He Came

has begun to issue a mimeographed Sabbath school paper in Rumanian, and it was thought that the "Testimonies on Sabbath School Work" could be translated and appear a little at a time in this paper.

The third convention, October 2-4, was held in Klausenburg, for the Transylvanian Conference, which has about 1,700 members. Here the language problem complicated the situation, for everything had to be said in three languages,—Hungarian, German, and Rumanian,—but the meeting proved a success in spite of this handicap. Twenty-four Sabbath schools were represented by one or more delegates each. The Klausenburg church itself has more than 100 members, and there was an unusually large number of visitors from outside, because of the dedication of the new Klausenburg church building, which took place Sabbath morning. This is by far the most beautiful church building we have in all Rumania, though not so large as the one in Bucharest.

In the Rumanian Union there is a special interest in the children's Sabbath school. Twenty-five or thirty

sisters were chosen by the churches last year, and sent to the training school at church expense, to take a two weeks' course in kindergarten methods. The Rumanian brethren were so pleased with the result that they plan for another similar course this year.

The fourth and last convention in Rumania was held, October 9-11, at Timisoara, the headquarters of the Banat-Krischona Conference. The membership of Banat is only 650, and the believers are widely scattered, so the attendance at the convention was not very large. Yet the little meeting hall was crowded with the eighty or ninety who attended. Here, too, the three languages—German, Hungarian, and Rumanian—were all represented.

Thus closed one of the most interesting series of Sabbath school conventions that it has been my privilege to attend. Incidentally we heard of the persecution and suffering that many of our dear brethren and sisters in Rumania have to undergo because of the religious intolerance that reigns in many parts of that interesting country. We should all pray for our fellow believers in this land, which did not experience the Protestant Reformation, but where now 1,000 are joining our ranks each year.

L. L. CAVINESS.

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TABERNACLE CAMPAIGNS IN THE NORTH PACIFIC UNION

We are at present in Centralia, Wash., a town of about 14,000 inhabitants. A few miles distant is Chehalis, with 10,000 inhabitants. The brethren of Centralia erected a church tabernacle in thirteen days. It was really a marvelous piece of work. A stream runs under the building, and a cement basement had to be put in with great steel girders to span the stream. All was ready to open meetings on schedule time, January 24.

The building was full of people on the opening night, and the attendance has been excellent all through the effort. I shall be here only one month, but Elders A. R. Ogden and L. E. Tupper will continue the effort while I go on to open a new series of lectures at Everett.

Thus far the Lord has blessed us with fourteen additions to the church, and we are looking for quite a number more before I leave, and eventually we hope to see a good harvest. When the church building is completed, the Adventists will have one of the finest and largest churches in town.

We greatly rejoiced over the good results with which God blessed us in Bellingham, Wash. We closed that effort January 23. It had continued just four months, opening September 20. There were added to the church through the effort 138 believers, and many more not yet fully convinced, were left for Elder G. A. Thompson and his wife to garner in.

A Baptist minister joined us as the result of this effort, and from what another clergyman has told us, we look for him to follow shortly.

The local church took the responsi-

bility of erecting the tabernacle. The conference made an appropriation of \$500 toward its erection, and the church assumed the rest of the expenses. Altogether it cost \$1,700. I gave a stereopticon lecture on Rome that brought them about \$560, and from the salvage of the building and the subscriptions of the members toward the effort, the bills were all paid and a sum left to apply on the church debt.

During the year just closed, 1925, the Lord blessed us in our campaigns with 453 baptized and added to the church. We have appreciated greatly the prayers of God's people, and would ask them to continue their supplications with renewed zeal during 1926.

CHARLES T. EVERSON.

* * *

CHRIST'S PROGRAM OURS

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee." This striking command, spoken in prophecy to the church of God after the coming of the Sun of Righteousness, is equally applicable to Seventh-day Adventists in these last days.

Nineteen hundred years ago the earth was covered with darkness, ignorance, superstition, wickedness, and misery, which had come as a result of sin in the garden of Eden and had increased with time. It was to dispel this gloom that the Lord Jesus left His heavenly abode, came to earth in the form of a babe, grew to be a man, and took upon Himself a definite program, with one great objective, namely, to make known the coming of His kingdom—spiritual at that time, we might say, personal, built around the person of Himself, in fact, bound up within Himself, and to remain spiritual and personal until that time when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ," and He shall set up His material reign upon earth.

This great objective is comprehensively summed up in the following words: "Throughout His ministry upon earth, He was possessed of but one purpose,—He lived to bless others."

These blessings which the Lord was so eager to bring to others were those which come with an acceptance of Him as our Saviour from sin. The Bible is replete with example after example of spiritual instruction, given in direct teaching, in parable form, as a result of relief from physical suffering, etc., which demonstrated that one absorbing purpose in His life,—the desire to save. He prayed, He worked, He lived, He loved, that He might win men. Undoubtedly His love was the strongest of His drawing powers; it was His compelling power. His call was, "Come, follow Me." And they came. He did not force them, but in that most gentle and tender voice which must have been His, He invited them to deeper and still deeper experiences of spiritual life.

The Master Missionary outlined a program, not only for Himself, but for all those who bear His name and profess salvation through His blood shed on Calvary's cross. It is to work

as zealously, as earnestly, as devotedly, as He worked, for those who know Him not. To this great trust we as a people are committed. Surely light has come to us in abundant measure, for the spreading abroad of which we are held responsible; and the 56 per cent of the population of the United States that statistics give as having no church connection, and probably making no profession of Christianity, not to mention the countless numbers in other lands, form a mighty challenge to those within the ranks of this denomination to do active personal work for men and women around them.

And many are doing it. During the year 1925 reports were received by the Home Missionary Department of the General Conference which showed 2,377 souls won to Christ and to an acceptance of the third angel's message as a result of the work of lay members throughout the membership of our churches. In addition to this, a large amount of miscellaneous missionary work was carried on, the statistics of which, taken from union conference reports, are as follows:

Missionary letters written	189,261
Missionary visits	595,613
Bible readings held	166,431
Subscriptions taken for periodicals	63,409
Hours of Christian help work	775,147
Treatments given	86,057

This is an encouraging report, one which will cheer the heart of every ardent believer in the message. Yet we must not settle down to complacent satisfaction with past accomplishments, but stir ourselves with a desire to double our efforts in soul-winning endeavor for 1926.

There is danger, in our church missionary operations, that we shall become so caught with the machinery of activities that we lose sight of Him whom we desire to make known. In

this year, which is still new, may not the lay members of this advent movement dedicate their lives afresh to missionary activity which will savor completely, wholly, of One who re-deemed us in order that through us others might be brought to Him?

RUTH TYRRELL.

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PROGRESS IN WESTERN CANADA DURING 1925

We are glad to report to the readers of the REVIEW the fact that our dear Lord did not pass by our Western Canadian field while pouring out His blessings during 1925.

This field was blessed with a fair crop last year. During the fall, things did not look very encouraging after several heavy snowfalls had covered up the grain, which was still out in stooks in the field, some of it not even having been harvested. We believe that it was in response to earnest prayer that God sent us good weather early in the winter, which enabled the farmers to bring their grain in from the field, and thresh and market it.

Two hundred fifty baptisms were reported during 1925, while several hundred were taken into church fellowship on previous baptism. The large exodus to the States makes it difficult for the field to add to its membership. One of our local conferences alone reports 300 removals during 1925. At the close of the year our membership stood at 3,665, and our Sabbath school membership at 4,057.

The mission offerings for 1925 totaled \$76,379.31, being a gain of about \$14,000 above those of the previous year. The tithe receipts for 1925 were \$108,465.54, being a gain of \$10,000 above the record of 1924. The Sabbath schools of Western Canada

contributed \$29,298.60 during the year. The Harvest Ingathering records for 1925 total \$23,716.28, which represents a gain of \$5,000 over the previous year. Our loyal colporteurs sold \$108,764.24 worth of literature during 1925, compared with \$75,317.33 in 1924, or a gain of about \$33,000 during 1925. We thank God for this very remarkable sale of literature throughout our field. Based on either membership or population, this sale is perhaps the most remarkable made anywhere in the world field.

A spirit of unity and loyalty characterizes all our workers. Our lay members are renewing their courage and their determination to do faithfully their part in the finishing of the work in this generation. Our general meetings, such as camp-meetings, workers' institutes, and church officers' conventions, have been characterized by a willingness on the part of all concerned to shoulder the load not only of taking the message to this great territory in our own union, with its cosmopolitan population, but also of doing the very best possible in an effort to support the world-wide work.

The Canadian Junior College, at Lacombe, Alberta, with a student enrolment of 210, is doing strong work under the efficient leadership of its president, Prof. H. J. Klooster. The Battleford Academy, at Battleford, Saskatchewan, with an enrolment of about 150 bright young men and women, is also doing strong work under the leadership of Prof. H. K. Martin.

Dr. O. S. Parrett, assisted by Dr. H. G. Burden, has labored unselfishly early and late to build up the work at the Resthaven Sanitarium, and God has rewarded the faithful efforts put forth by giving us real success in the

"Americans, Awake! Your Constitutional Liberties Endangered!"

This is the rally call on the front cover of the Liberty Extra, just off the press. This Extra is especially prepared to help meet the Sunday law situation before Congress.

The situation is still critical, and now is our opportunity to place before the public the principles of religious liberty and true Christianity. We not only want to defeat the proposed Sunday legislation, but we want to educate the public mind in Christian fundamentals, and thus win them for Christ and His truth.

This Extra is full of vital principles and precious gems of truth. It deals with the great principles of true liberty and vital Christianity. The real issue is clearly stated, and the four Sunday bills are printed in full, and quite fully analyzed. A petition is placed on the last page, to be detached and used to secure signatures.

Now is the time to send in letters and petitions. They will be very effective in helping the Congressmen to know that the folks back home still love liberty and American ideals.

This Extra sells for five cents a copy. It can be purchased through your Book and Bible House for \$2 a hundred or \$16 a thousand copies. Urge every one to use the petition on the last page of the Extra, and send it filled with signatures to his Representative in Congress, in care of the House Office Building, Washington, D. C.

The regular issue of liberty for the second quarter is just off the press, and it also deals with the Sunday law situation before Congress and the State legislatures. This regular issue has on the front cover the most beautiful and picturesque view ever produced of the Lincoln Memorial through the famous Japanese cherry blossoms. Every one who sees it wants it for framing.

Why not take a copy of this regular issue, with the beautiful picture on the cover, along with the Liberty Extra when you go out to distribute it, and secure signatures to the petition, and ask each one who signs the petition and accepts a Liberty Extra if he would not like to become a regular subscriber for this excellent magazine for one year at 35 cents, and thus keep informed regularly on the great issues before the country in this field of endeavor? If this plan was followed by all our people, I believe we could roll up a million subscriptions for the Liberty magazine in a short time.

If this country ever needed the Liberty magazine, it needs it now. While this burning and widely agitated question is stirring the people everywhere, let us be up and doing in the interests of truth and justice.

Every church should take hold of this work just now most earnestly. Make it a part of your Big Week program to sell both the regular issue and the Liberty extra for 25 cents. It will yield good returns in dividends for the Big Week. While these four Sunday bills are before Congress, and hearings are still to be held, it is an easy matter to interest the public in this topic. You can thus solicit their co-operation in a financial way, as well as secure their signatures to petitions.

The great purpose of this campaign is to get religious liberty literature into the hands of people now before the close of the great controversy between truth and error, between liberty and bondage.

Send your orders in quickly to your Book and Bible House, and then help rally the people to fight for civil and religious freedom. If you had been present at the Congressional hearings and had had opportunity to witness the formidable forces we will have to meet in the near future in this conflict, your soul would have been stirred within you, and there would be no hesitancy on your part now to do all you can to stay the progress of the Sunday-law movement a little longer, till God's work is finished.

Many of our people here at headquarters had the opportunity to be present, and their souls are stirred and solemnized to such an extent that plans have been laid by the churches in the District of Columbia to place nearly 100,000 Liberty Extras in the homes of the people in the District within the next week.

While we wake up others, we will wake ourselves. We need to work, and we need to pray that the God of Abraham will also be our shield and defense. Let us be true and loyal soldiers of the cross, minutemen in this hour of crisis; for we are truly facing a crisis, with five committee members out of the seven favoring Sunday legislation and insisting on favorably reporting these bills, or some Sunday bill, out of the committee for action by Congress. Now is the time for earnest work. We are counting on you.

C. S. Longacre.

operation of that institution. This sanitarium is perhaps the most ideally located institution among us as a people. The institution has more than forty rooms for patients. Extensive improvements have been made, which will enable the institution to carry forward very strong work. Resthaven has already had the privilege of administering to the physical and spiritual welfare of some of the leading men and women of the North Pacific Coast.

Substantial and representative church buildings have been completed in the cities of Winnipeg, Manitoba; Calgary, Alberta; Edmonton, Alberta; and Fenwood, Saskatchewan; while other church buildings have either been purchased or are under construction at the present time, which will add stability to the message in the places where such buildings are located.

In Elder W. A. Clemenson's territory (the British Columbia Conference) a strong effort is in progress in the city of Vancouver, where Evangelist G. W. White is laboring earnestly to build up the church and greatly increase its membership.

In Elder J. J. Reiswig's territory (the Alberta Conference) strong city efforts are in progress in the city of Calgary, under the leadership of Elder H. L. Wood, and in the city of Edmonton, where Elder G. W. Rader is in charge.

In Elder C. L. Butterfield's territory (the Saskatchewan Conference) efforts are being carried forward among the various nationalities in Regina, Moose Jaw, Fenwood, and many country and small city places.

Winnipeg, with its population of about 300,000, is in Elder L. C. Shepard's territory, he being president of the Manitoba and Western Ontario Conference. Several efforts are in progress in Winnipeg. Elder E. N. Sargeant is in charge of the English work there, while Brother S. Demchuk is laboring for the Ukrainian people, Elder Henry Berg for the Germans, and Elder D. Gulbrandson for the Icelanders.

The twin cities of Port Arthur and Fort William are witnessing a healthy growth of the work of God under the leadership of Elder M. Ruskjer.

Throughout the entire field from east to west, definite results are visible from the circulation of the printed page. Departmental secretaries of the union and all the local conferences are laboring earnestly to help strengthen the work in all its phases and activities.

Western Canada is rapidly becoming "the Europe of America." Every month witnesses the influx of men and women from nearly all parts of the world field. Here they come from all sections of Europe, with Hindus, Mohammedans, Japanese, and Chinese from the Far East. With the advent of additional numbers of foreigners in this field, we recognize that our responsibility is ever increasing. We appreciate the invaluable help the Bureau of Home Missions is rendering this needy field.

We thank the Lord for the achievements of the message in this field

during 1925, and pray earnestly that much greater accomplishments may be made here during 1926.

S. A. RUSKJER.

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IN JONAH'S FOOTSTEPS

ALL our people will be interested in the following letter from Brother James McGeachy, now laboring at Mosul near the site of ancient Nineveh.

It will be remembered that after laboring four years in Egypt, he was released for work in Mesopotamia. Since his arrival there early last year, he has been busy spreading the seed of truth in different ways. Every Sabbath quite a large company of visitors attend the Sabbath school and the regular services, so that there are prospects that some will take their stand for the message. He says:

"I am in the midst of presenting the Sabbath to the people and hope to see some results shortly. The whole Christian community is being stirred, so that the Sabbath has become a live topic, even in the market place. This has aroused active opposition, as some of the most influential of the Protestant community are inclining toward us. . . .

"When I preached on Daniel 2, having made a chart, there were three Mohammedans in the meeting. One of them was the imam [priest] of the neighboring mosque, Nebi Sheet. At the end he complimented me on my Arabic grammar and pronunciation. From all the comments I hear, I believe God has blessed me wonderfully in giving me a good knowledge of this difficult language in a very short time, so that I can now hold the attention of the people for an hour at a time, week after week, and speak directly to them in their own language. All the sisters here are getting a firmer grasp of the truth. With Brother Bashir as a help, I was able to give to the others every word of the Week of Prayer readings in Arabic.

"I have been conducting a written discussion in Arabic with the Moslem headmaster of the secondary school here, on the truth of Christianity, the Bible and the Koran, and have dealt specifically with their denial of the actual crucifixion of Christ as the vital point for the proving of the truth of our rival religions. He is not a fanatic, and so we can speak freely.

"I have also been canvassing. At the end of my second lecture on Daniel, I sold fourteen copies of 'The Sure Word' to various members of the audience at one rupee each. I had sold £1 worth in a few minutes. I have also sold by canvassing from shop to shop over £4 worth. I entered the municipality building, and sold six copies to the clerks, one to the chief architect of the city, who is a Mohammedan. He got permission from the chief, who is an old Moslem sheik in flowing robes, for me to go round the office. This has caused some Moslems to comment on my daring to go 'preaching' in the municipality.

"The lecture on the little horn aroused the Catholics; some of them seemed a bit offended, although I did my best to say nothing unnecessarily hard, simply pointing out the specifications, and telling what history said about the papacy. Some of them secured the copy of 'Daniel' in Arabic that I sold, and have taken it to a

priest, who is said to be answering it. . . .

"Our annual offering amounted to £40. Pray for the advancement of the work in this field; the East is slow to move. . . .

"In my last letter to you I spoke of the terrific heat. In this letter my complaint is just the opposite—terrible cold. It has been freezing for the last few days, and the people say it has not been so cold for many years. There is snow on the hilltops. Anyway, it is an excellent tonic after the hot summer. It reminds me of my native Scotland, which I left for Egypt's sunshine five years ago."

The letter gives a very interesting account of a public discussion that had been going on every evening for about two weeks between Brother McGeachy and some prominent religious leaders, foreign missionaries and native pastors, on the principal points of the message. Brother McGeachy solicits our prayers for the success of the work, that a rich harvest of souls may follow these efforts.

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CAMP-MEETINGS IN THE SOUTH AFRICAN UNION

It was a real pleasure to attend the European camp-meetings held recently in the South African Union Conference just following the union session.

The first of these was the Orange River Conference meeting, held in Kimberley. It was in one of the suburbs of this town that our first church building in Africa was erected, and here a small company of believers has been holding up the light of present truth from those early days until the present time. It was a source of great joy to the delegates to meet so large a number of the new converts who had come into the faith through the efforts conducted in the city during the past year by Elders J. W. MacNeil and S. G. Hiten. There are now two flourishing church organizations in the city.

The reports rendered by the president, Elder J. N. de Beer, and his departmental secretaries, gave evidence of progress in all lines of work, among both the European and the native population. Brother and Sister R. C. Sharman were present from the Emmanuel Mission in Basutoland, and reported the largest enrolment in the mission school that has been experienced in years. An invitation was extended by the conference to Elder and Mrs. E. W. H. Jeffrey to connect with the mission to assist with its growing work.

A sweet spirit of harmony and co-operation prevailed throughout the conference, and the brethren and sisters returned to their homes filled with courage and zeal for the work.

The next meeting was the Cape Conference session at Port Elizabeth, where some 200 believers were in attendance. The little church building which has recently been erected, proved too small to accommodate the meeting, and it was therefore transferred to a public hall in the center of town.

One very encouraging feature of the report of President J. F. Wright was

the large number of persons who had been won to the message during 1925, through the evangelistic efforts that had been held in the cities of Cape Town, Worcester, and George, as well as among the native population. One hundred sixty-six new members were thus added to the churches, and the present membership of the conference stands at 1,050.

Two new churches were admitted into the conference, and two brethren who have spent a number of years in evangelistic work were recommended for ordination to the ministry. These were W. C. Tarr and A. Willard Staples. Two new church buildings have been erected.

The tithe receipts showed an increase of about \$2,450 over the previous year, and the mission receipts stood at 54 cents a week. Plans were laid for the further development of the work among the large native population of this conference by establishing a mission station in Pondoland, in the eastern part of the conference.

Elder L. L. Moffitt, of Johannesburg, was elected president for the ensuing year, to fill the vacancy created by Elder Wright's accepting the call to the presidency of the South African Union Conference.

The Natal Transvaal Conference session was held in the city of Durban, and was well attended by the believers in the southern portion of the conference. It was a real pleasure to greet at this meeting a number of new believers who had accepted the message during the past year in the evangelistic efforts which had been conducted in the conference. Strong efforts were conducted in the cities of Durban and Pietermaritzburg, and in a number of sections of the native territory of the conference.

In both European and mission departments, 243 new members were added to the churches of the conference, 176 of these being in the native and Indian departments, and sixty-seven in the European.

The tithe income for the year was \$26,955, and the offerings to missions stood at about 50 cents a week per member.

Elder B. M. Heald was unanimously re-elected president of the conference, and Brother A. E. Nelson secretary-treasurer. Elder W. L. Hyatt, of Cape Town, was invited to the conference to labor in the city of Johannesburg, and Elder A. V. Edwards was released to respond to a call to do evangelistic work in the Cape Conference.

We were especially encouraged by the strong plans laid by the respective conferences in the union for evangelistic work for the year 1926. Elder J. W. MacNeil, who has until recently been serving as president of the South African Union Conference, has accepted an invitation to conduct evangelistic campaigns in the cities of East London and Grahamstown this year. Other efforts are planned for Johannesburg, Pretoria, King William's Town, Robertson, and a number of smaller towns, and thus prospects are bright for a still larger increase in membership this year than was seen last year.

In each of the meetings held, there was a splendid spirit of co-operation

manifested by both workers and laymen, and the prospects for the future of the work in this field are very encouraging indeed.

W. H. BRANSON.

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THE VALUE OF A SOUL

WITH all the affairs of the universe before Him, "God so loved the world, that He gave His only begotten Son" to come to this one world that was in rebellion, and make the supreme sacrifice. Nothing in the universe of God compares to the value of a soul. No work is so important as that of reaching out after the lost. Our hearts are always cheered to know of men and women turning to Jesus.

For more than half a century Seventh-day Adventists have had the privilege of enjoying just such news from week to week in the REVIEW AND HERALD. Its pages come to us laden with reports from our missionaries who are out in the thickest of heathenism, winning trophies for God. One is thrilled with the record given in the Acts of the Apostles. Men and women did marvelous things then in pushing the triumphs of the cross. Now the mighty army of God-fearing missionaries penetrating Satan's strongholds and presenting to us men and women snatched from the grasp of the enemy, assures that God is finishing His work in the earth.

In a few weeks our leading men, who have been in the thick of the battle, will assemble in General Conference session. They will report the great victories won in their respective fields. You will want to have every one of these reports to look over. They will be printed only in the REVIEW AND HERALD.

During the session of the General Conference this good weekly will be published five times a week, and by subscribing you may have the latest news, and it will not cost you any more than the regular subscription price. For only \$2.75 you will get the REVIEW for one year, with all the extra news. Should you desire to take advantage of another special offer, you may, for the sum of \$3.25, secure for one year not only the REVIEW AND HERALD, but also *Present Truth* and *Life and Health*. Never in the history of our work has such an offer been made to our people.

No news is so important as that of God's work in the earth. Wonderful transformations of character are being wrought. Souls for whom Jesus died are leaving the ranks of Satan to walk the new life.

An up-to-date knowledge of this and how the truth is marching from victory to victory will cheer our own hearts, so let us avail ourselves of this wonderful opportunity now presented to us.

E. A. MANRY.

The Bohemians

THE Bohemians are known to themselves as Czechs (pronounced "Checks"), but because they come from Bohemia, the Americans have fastened the name of Bohemians upon them—and Bohemians they are likely always to be, so far as this country is concerned. They take their name from the Boii, a Celtic tribe that shared Bohemia originally with the Teutonic Marcomanni. Both these tribes were later obliterated in the Slavic invasion of the Czechs, who made their permanent home in Bohemia. The modern Bohemians are therefore a Slavic people—a branch of that great family which includes the Russians, Poles, Serbs, Croats, Bulgarians, and Slovaks.

During the Middle Ages the Czechs, as we will call them from this on, rose to prominence and power in Europe. A concise statement of their standing as a nation is given in a pamphlet entitled, "The Czechs of Cleveland," by Mrs. Eleanor E. Ledbetter, as follows:

"In the fourteenth and fifteenth centuries, Bohemia was in point of culture one of the most advanced nations in Europe. Her University of Prague was thronged by students from all over Europe; its professors were known to the world. But even then the struggle against Teutonic domination was an intense one, and by the end of the Thirty Years' War, culture had succumbed to force, and the Bohemian people were crushed under the heel of the Hapsburg dynasty. The national leaders were all either executed or exiled, their rich and abundant literature was utterly destroyed, and the remnant of the people who

were left for long years had not force enough to offer effective resistance to encroachment and suppression.

"The Bohemian soul, however, was never touched, and by the beginning of the nineteenth century sufficient force had accumulated to wring many concessions from the Austrian government, among them the acknowledgment of the Bohemian language, and permission for the establishment of schools and the extension of educational opportunity. As a result of this fight for education, and of the opportunities thus wrested from a hostile government, the Bohemians have been for years one of the two or three best-educated races in Europe; and among those coming to America the percentage of illiteracy is only one and a half—less than that among the native born of any State in the Union, even those with compulsory education laws."

The religious history of the Czechs is a stirring one, and is of especial interest to Protestants because of the tragic fate of John Huss and Jerome of Prague, both of whom were burned at the stake because of their advocacy of truths brought out by the Reformation. The same writer continues on this phase of their experience:

"The religious situation among the Czechs has brought them more notoriety than any other feature of their life in this country, and has been the occasion of much criticism and misunderstanding. It is absurd to think of the compatriots of Huss and of Jerome of Prague as irreligious, but to understand their religious life here it is necessary to review their past history.

"The Christian religion was brought to Bohemia from Constantinople by

the apostles Cyril and Methodius, with whom worship found expression through the Slavonic liturgy. This was used with the permission of Pope John VIII in the Czecho-Slovak country until the middle of the eleventh century, when the Latin liturgy, as generally used in the Western church, was substituted for it. A recent petition to the pope has requested a return to the Slavonic liturgy.

"The first of the great religious Reformers was the English Wycliffe; the second was Bohemia's 'learned doctor,' Jan Hus (John Huss), who was burned as a heretic in 1415. His body perished at the stake, but his spirit will never cease to inspire the Bohemian people. He stands to them for freedom, whether from clericalism and ecclesiastical domination, or for political freedom, or for freedom from German influence; for the spirit of the Czech language, which he made the vehicle of a great literature; for democracy, since 'the communion of the cup' was the religious expression of democracy, and since he represented the people rather than the priestly class; for freedom of speech, for which he died; and finally as the incarnation of resistance to oppression, whatever its source. It is because he stands for all these things that his name is borne by Czech societies of every shade of religious belief.

"For almost two hundred years Bohemia was a Protestant country, the first in Europe. Assailed on every side by the Teutonic race, its political downfall in 1620 was followed by the complete extirpation of Protestantism. The nation of over four million people was reduced to a mere eight hundred thousand, and by will of the emperor all were Roman Catholics. Until 1870 no other religion was tolerated in Bohemia. Then freedom was permitted to certain reformed groups, but not to the Bohemian Brethren, the descendants of the Hussites."

Practically every Czech society, whether civil or religious or fraternal, has a picture of John Huss in the place of honor on the wall.

The newly constituted Czecho-Slovakian republic decided to make the anniversary of the burning of John Huss a yearly national holiday. The papacy interposed an earnest protest, declaring that such a proceeding on the part of a Roman Catholic country would be regarded as an insult to the Vatican. Czecho-Slovakia nevertheless gave official recognition to the celebration, and formally notified the pope that it would continue to do so.

The Roman Catholic crusade which nearly exterminated the Czechs, destroying four fifths of the population, has left a deep scar in the memory of these people. Many of those who came to America to escape the tyranny weighing them down in the homeland, were brought in contact with the writings of Robert G. Ingersoll, the famous freethinker of the past century. His ideas of liberty captivated them, and his views of religion had their effect in turning thousands of them from the Christian faith. Naturally their ideas of Christianity were based on what they had seen and read of Roman Catholicism, and that had not been a very gentle aspect so far as the contact of their country with it is concerned. There is a splendid opportunity open before Protestantism to reach these noble people and show them the true beauties and richness

of the gospel of Christ. In common with the rest of the foreigners in America, they appreciate the kindly approach of the English-speaking people who come to them in a friendly attitude with Bohemian literature in their hands.

These people are rarely found in the congested city areas. Their love of nature keeps them out in the suburbs, and generally on farms. In Texas, Nebraska, Kansas, Oklahoma, Iowa, Minnesota, Michigan, the Dakotas, Wisconsin, and Virginia are to be found large settlements of Bohemian farmers. They, with their children, constitute over three millions of our population. This princely race is awaiting the message for this time. We have a good supply of Bohemian literature for use among them. The following is a partial list: "The Great Controversy," \$5; "The Mount of Blessing," \$1; "The Bible Made Plain," "His Glorious Appearing," "Steps to Christ," and "The World's Hope," for 35 cents each. There is a good assortment of tracts issued in a clasp envelope for use in general missionary work, for 25 cents.

Here is a harvest field standing white for the reaper. Brethren and sisters, let us step in and reap for the heavenly garner.

M. N. CAMPBELL.

Appointments and Notices

CHICAGO CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fourth biennial session of the Chicago Conference of Seventh-day Adventists will be held in the South Side Seventh-day Adventist church, located at the southwest corner of West Sixtieth Place and Princeton Avenue, Chicago, Ill., May 5-9, 1926, the first meeting convening at 8 p. m., May 5, 1926. The purpose of this session is to elect officers for the ensuing term, and to transact any and all other business that may properly come before the session.
J. W. Christian, Pres.
C. W. Marsh, Sec.

* * *

CHICAGO CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The fourth regular biennial session of the Chicago Conference Association of Seventh-day Adventists, a corporation, is called to convene May 6-9, 1926, in connection with the Chicago Conference session, at the South Side Seventh-day Adventist church, on the southwest corner of West Sixtieth Place and Princeton Avenue, Chicago, Ill., for the election of officers and the transaction of all other business which may properly come before that body. The first meeting is called for 10 a. m., Thursday, May 6, 1926. All delegates to the Chicago Conference of Seventh-day Adventists are members of the said Association.

J. W. Christian, Pres.
C. W. Marsh, Sec.

* * *

PUBLICATIONS WANTED

Because of the unwise use which some are making of publications sent in response to requests from missionary workers, it will be necessary hereafter for all requests of this character to come to us with the approval of some minister or conference officer. We are sorry to subject our brethren and sisters to this inconvenience, but it seems necessary because of complaints which have come from the field.

W. M. Saunders, R. F. D. 1, Northside, N. C. Signs of the Times, Watchman, Our Little Friend, Life and Health, and Liberty.

Harold Pearsall, Box 67, Brooks, Alberta, Canada, wishes copies of the Review older than 1920, also copies of the Signs of the Times and Watchman.

L. M. Clarkson, R. F. D. 2, Eastover, S. C. Continuous supply of Review, Youth's Instructor, Signs of the Times, Present Truth, Watchman, tracts, and small books.

Mrs. V. C. Tooley, 147 Ohio St., Aurora, Ill. Clean copies of Our Little Friend and Youth's Instructor, not previous to 1926. Twenty-five copies can be used each week.

Mattie G. Smith, Americus, Ga., wishes the Signs, Watchman, Life and Health, Instructor, Present Truth, Liberty, Our Little Friend, and tracts, for station reading rack.

* * *

REQUESTS FOR PRAYER

A sister in North Dakota requests prayer for the conversion of her husband, father, brothers, and sisters, and also that she may have the victory over sin.

One who has been in the truth for a long time desires prayer for stronger faith and greater courage to do God's will, and for the Lord's guidance in a severe financial struggle.

OBITUARIES

Griffin.—Thomas Griffin was born in Brockport, N. Y., May 25, 1844; and died in Lincoln, Nebr., Jan. 19, 1926.

N. T. Sutton.

Carey.—Henry W. Carey was born in Scotland; and died at Amherst, Mass., Dec. 26, 1925, in his ninety-third year.

H. B. Tucker.

Smith.—Charles M. Smith was born in Mount Holly, N. J., Dec. 3, 1858; and died at Scranton, Pa., March 11, 1926.

C. S. Baum.

Williams.—Ruth S. Williams was born in Wilkes-Barre, Pa., May 24, 1867; and died in Hunlock, Pa., March 1, 1926.

C. S. Baum.

Feith.—Charles Feith died March 1, 1926, at the age of seventy. He had been for a number of years a member of the Colorado Springs, Colo., Seventh-day Adventist church.

M. A. Altman.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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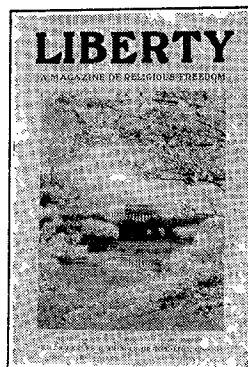
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WASHINGTON, D. C., APRIL 8, 1926

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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.

THE RURAL SCHOOL OFFERING

We again remind pastors and church elders of the annual offering for rural mission schools which is to be received Sabbath, April 10. Helpful material has appeared in recent issues of the REVIEW AND HERALD.

GEN. CONF. DEPT. OF EDUCATION.

* *

Two thousand three hundred seventy-seven souls won to Christ and the third angel's message in North America as the result of God's blessing upon the work of lay members in 1925! What rejoicing there must be in heaven where there is joy over every sinner that repenteth, and what gladness there should be in our hearts because of these dear ones who have turned to their Saviour! And how much more earnestly and prayerfully must we seek the Lord and labor through the present year! You will enjoy the fuller report on pages 18 and 19 of this number of the REVIEW.

* *

In a recent letter, C. H. Jones, general manager of the Pacific Press Publishing Association, speaks as follows of some changes in the operation of their work:

"Mr. and Mrs. J. R. Ferren and their two children, Lois and Dorothy, left San Francisco on the Panama Mail S. S. 'Venezuela,' sailing March 27 for Cristobal, Canal Zone, where Brother Ferren will take charge of the Central American branch of the Pacific Press Publishing Association, relieving the manager, H. C. Kephart, during his furlough in the States:

"The management of the periodical circulation department of the Pacific Press at Mountain View, left by Brother Ferren in this change, has been placed in charge of Francis D. Nichol. During his several years' connection with the *Signs of the Times* as an associate editor, Elder Nichol has gained a wide acquaintance with our people. As this is but a temporary arrangement, he will continue also as associate editor of the *Signs*. H. C. Kephart and his wife will leave Cristobal April 21, and will be in attendance at the General Conference."

A PRESENT HELP IN NEED

IN a meeting in Nanking last March, Brother E. P. Greiner told the following incident, which illustrates the way in which God preserves His children in times of danger:

"During the summer of 1922 there was an unusually severe typhoon in the southern part of the union. One of our conscientious colporteurs was caught in the mountains in a very sparsely settled part of the country. He was trying to compel those in 'the highways and hedges' to hear the last invitation to men. It was growing dark, and as he was making his way along a narrow mountain path amid the storm, seeking a place of shelter, he came to a small river. There was no way to go but to cross this stream. The colporteur removed his shoes, and started to cross the ford.

"The water was rising rapidly, and the stream was very swift. When in midstream, he lost his footing, and was washed into the deep part of the river. He could not swim, and as he went under, he prayed to God for help. "He sank twice, and on coming up the third time his hand touched a large log which was being rapidly carried down by the stream. As he told me his experience, he said, with tears in his eyes, 'It was God who caused that log to float in just the place where I was sinking, and at just the exact moment when I was sinking for the last time.'

"This is not an isolated instance when our colporteurs have been in peril of their lives while carrying the glad tidings of Jesus' soon return. God has His hand of protection over these men. It would be most interesting if the men who have labored in both heat and cold, through peril by land and water, and whose lives have been endangered by bandits, could stand before us and tell what God has been able to do through their efforts. This report will not be complete until we see in the kingdom the men and women who have found their Saviour through the literature scattered throughout this union by the faithful colporteurs."

It is well for us to recognize God's unseen as well as His seen providences, the care He has for His children in the little details of their experience. What a wonderful God and what a loving Father we serve!

* *

FIRE AT MOUNT VERNON ACADEMY

ABOUT five o'clock Sabbath morning, March 20, one of the young men discovered fire in the print shop of the Mount Vernon Academy. When he entered the building, he found it already filled with smoke, and as soon as air was admitted, it burst into flame. The building being an old one, the flames spread as in stubble, and in a very short time was beyond control. The fire completely destroyed the printing department, laundry, and power house, as they were all in the same building.

The young men of the school and many of the neighbors who came in to help, worked heroically to stay the rapid progress of the fire. It required desperate efforts to save the dormitory and the carpenter shop, both of which at times started to burn.

The entire equipment of the laundry

and printing shop was destroyed, not a dollar's worth of material being saved. The loss is at least \$40,000, and only covered in small part by insurance. This loss is especially hard at this time, because of our heavy obligations in the construction of our new administration building.

The boiler, which furnishes the steam heat for all our buildings, was not damaged so that it cannot be used. Workmen in a little over a day had it in shape so that heat could once more be turned on to the buildings. A small temporary roof has been placed over the boiler to protect it from the rain until definite arrangements can be made for rebuilding.

While there are many things we cannot understand in connection with such experiences, yet we do know that "all things work together for good to them that love God." We trust that the purpose which the Lord must have had in permitting that which seems to be a calamity, may be fully realized in us, His children. N. S. ASHTON.

* *

THE POWER OF GOD UNTO SALVATION

THE apostle Paul declared that he was not ashamed of the gospel, for it was "the power of God unto salvation to every one that believeth." Every one who has experienced conversion knows in his own life the working of this power. Some tell us that the day of miracles is past, but every time a sinner is converted from the error of his way there is exemplified in his experience the miracle-working power of God.

We were impressed with this recently by a letter which came from Elder G. A. Roberts, of the California Conference. He inclosed these seven testimonies borne by believers of this message in a little Spanish church which he recently attended:

"Since meeting the Adventists and accepting the truth, I do not worry over sickness in the family as I used to, but have learned to have confidence in God and lean the burden on Him."

"I have ceased to scold the children as I used to, and my husband says I am greatly changed. He wants to accept the truth."

"In my home we drink no more coffee and eat no more meat, and where once I was very disorderly, now the house is clean and decent, especially on Friday."

"I used to carry a knife or a pistol with me constantly, but now I do not get angry any more, and I never drink any liquor, and I have given up tobacco entirely."

"I used to be very rebellious, but now I am full of joy. I have thrown out all my idols, and do not attend dances any more. We haven't spent any money on shows for many months."

"I used to have many secret sins, but I have ceased all these. I used to smoke so that I might eat the ashes, but I have given this up since accepting the truth."

"I used to be very vain and love pretty clothing, but I prayed, and that old desire has left me. Now I love Jesus."

How many who have come to know the Lord could bear the same blessed testimony of deliverance from sin?