THE MORNING PRAYER BY GALILEE
In this study we are to go more thoroughly into the wonderful process of getting ready to meet our Saviour when He comes. It is a matter of tremendous importance. As we enter into the study, we should pray for the Holy Spirit to open our minds to understand and appreciate this great truth. And yet more; we should, as fast as the way opens to us, enter into the part the Lord has assigned to us in the preparation to be made. We must not procrastinate, lest we miss the experience we greatly need.

The following accurate and comprehensive statement explains the Lord's way of preparing us for heaven:

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9.

Here are two parties, the Lord and the sinner. Each acts a part. The sinner believes; the Lord saves. "By grace are ye saved through faith." These are the two parts in the preparation necessary to meet God and live. The same truth is expressed in John 3:16, as follows:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus is the Saviour. We are the sinners. The condition imposed upon the sinner is to believe, to accept Christ as Saviour by faith.

Just how faith operates, how salvation comes through faith, is clearly and beautifully set forth in the following statement by the spirit of prophecy:

"The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it." "The only way in which he [the sinner] can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure [unrighteousness], and God receives, pardons, justifies the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness."—Mrs. E. G. White, reprinted in "Christ Our Righteousness," pp. 141, 142.

To me this is the finest statement I have ever read outside of the Bible regarding the part faith has to do in preparing us for translation. How many times it has thrilled my heart and brought thanksgiving though he were righteous, and loves him as He loves His Son, that whosoever believeth in Him should not perish, but have everlasting life."

Our Saviour was made sin for us. He took our place and bore our penalty. He went all the way that He might save us to the uttermost. Now He requires us to go all the way from our unrighteousness to His perfect righteousness. What unfathomable love! He was made sin that we may be made righteousness. And this without the works of law—simply by the faith of Jesus.

Dear reader, is this way of getting ready to meet Him who did all this for you, perfectly clear to you? Do you know this way by clear personal up-to-date experience? Have you ceased from your own works, your hard struggles to do right? Have you turned from these to sweet, calm, trusting faith in the merits, the obedience, the righteousness, of Christ? Are you presenting these to God in the place of your vain resolutions and failures? Without this change, how can we rejoice in the fact that the Saviour is soon coming?

With the hope that the following statement of experience just received from a brother may be helpful to others, I am passing it on. He writes:

"I obtained the little book, 'How to Live the Victorious Life.' I read it chapter by chapter, and prayed over each point. Finally, I could see that my experience was like a New Year's resolution. I had fought, and resolved, and struggled against my sins, only to be defeated time and again, until despair had taken the place of hope in my life. Then I went to Jesus and gave up the fight, and by faith claimed His promise to live a life of victory for me. I had grasped the differences between the old and the new covenant, and, oh, what peace has entered into my soul. Instead of failure, I am having victory over sin—not that I am free from sin, but I know the remedy, and to God be the glory in Jesus Christ. My Bible is a new book to me. Whereas heretofore it was a burden to read it, now new light comes from its pages, and this message seems the same as it did when I had my first love."
A Call to Our Young People and Their Elders

For a High Standard of Christian Living

[Article focuses on the importance of maintaining high standards of conduct among young people and their elders, highlighting the need for wisdom, love, and a commitment to Christian values. The text stresses the role of parents, teachers, and ministers in fostering a Christian community and education, emphasizing the need to avoid corruption and the pursuit of pleasure at the expense of moral principles.]

The STANDARD

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—Mrs. E. G. White, in "Education," page 57.

For such men and for such women God is calling to-day. But such souls are not developed in a moment. They do not occur as an accident for a favorable occasion. Character is developed by the slow, persistent, day-by-day establishment of right habits of thought and speech and action. It is the daily tests and how they are met that determine what the character shall be.

Let this be the motto of those who would be true men and women: "To seek, to find, to love, to do the will of God."
Health

Our bodies as well as our spirits belong to God. If we preserve them in health, our bodily well-being will minister to our happiness and ability. Useful, interesting labor is an essential to health; its place cannot be taken by athletic games. Sufficient recreation is necessary, but recreation connected with physical labor, nature study, or Christian ministry will be most lasting in pleasure and profit.

The appetite must be kept in control. A simple, nourishing diet will be made palatable by a rational life of hard work, recreation, sufficient sleep, and a great purpose. Luxuries and stimulants will not then be eradicable. The use of intoxicants and narcotics of any kind is forbidden by natural law, and overseer of luxuries which are the business of caterers, confectioners, and drink purveyors is attended with danger to the physical and moral powers.

The great cause of Christ demands intelligence, self-control, and high purpose in the care of the physical life.

Reading

The mental habits should be checked up. Gain of knowledge should be balanced by doing of deeds. Books and other literature are among the most valuable means of education, but they must be well chosen and rightly used. Too much reading, without creative effort of hand or mind, is productive of intellectual feebleness. Vocational training and experience should accompany intellectual acquisition.

There is a wealth of good literature, both books and periodicals; but equally there is a flood of evil literature, often in most attractive guise. The general public is chiefly affected by the current newspaper, and magazine; and the greater number of magazines upon sale contain matter damaging to mind and morals. The tales of wild adventure and of moral laxness, whether fact or fiction, which are the stock in trade of scores of these magazines, are unfit for the perusal of youth or adult.

Time is brief, and only that which is of highest value in the building of thought and ideal can be afforded by Christians.

Music

Music is one of the highest arts. Good music not only gives pleasure, but elevates the mind and cultivates the finest qualities. Debased music, on the contrary, destroys the rhythm of the soul, and breaks down morality. We counsel the greatest care in the choice of music. Any melody partaking of the nature of ragtime and jazz, any language expressing foolish or trivial sentiments, will be shunned by men and women of true culture.

We approve the use of good music in the home, the social gathering, the school, and the church; but, mindful of the fact that unworthy music and words have sometimes crept even into hymn books, we counsel a prayerful and scientific scrutiny of the music which is used.

Amusement

Recreation is necessary, amusement is not. Recreation is a purposeful refreshing of the powers of body and mind; amusement is the idle wastage of empty hours. The vigorous, well-minded mind will not require amusement, but will find a renewal of strength in good recreation, physical and mental.

The theater is no place for the Christian. The artificiality of drama in any place makes questionable its influence upon the life; but more than that, the history and present estate of theatrical drama shows it to be opposed to the highest ideals of morality. Its subjects are those of human passion; it graphically presents, by portrayal and by suggestion, the sins and crimes of humanity,—murder, adultery, robbery, and every other evil. Even its attempted portrayal of virtue is feeble and frequently false. Its conception of love and of love making desecrates the most intimate and sacred relation of man and woman.

The moving-picture house has popularized the theater, and millions are daily in attendance at this school of iniquity. In no small degree it is responsible for the present breakdown of morality. We earnestly warn against the subtle and sinister influence of the moving-picture theater. In saying this we are not condemning the moving picture as such; for it is possible to have films of educational and scientific and personal value. Under right conditions some of these might profitably be viewed. But the run of pictures selected by theater managements cannot be approved. Even though an innocent or really valuable film may sometimes be presented, it is but one in a series most of which contain evil. The atmosphere of the theater is opposed to spirituality and to morality. We appeal to parents, children, and youth to shun these places of amusement.

Dress

The outward appearance is a fair index of the inward nature. The dress of Christians should be neat and modest, avoiding the extremes of slovenliness and ostentation. That it may not be conspicuous, it should follow the conservative and most sensible styles of the time, having regard to the demands of modesty and personal value. Under right conditions some of these might profitably be viewed. But the run of pictures selected by theater managements cannot be approved. Even though an innocent or really valuable film may sometimes be presented, it is but one in a series most of which contain evil. The atmosphere of the theater is opposed to spirituality and to morality. We appeal to parents, children, and youth to shun these places of amusement.

Minds which have been trained to find delight in God's great world of nature, in the study of earth and sky, of birds and flowers and stars, and to find in the drama of neighborhood and world society the romance of divine workings and human agencies, will not be attracted by the puerile portrayals of the theater.

Another form of social amusement is the dance. We oppose the dance because of its wrong social influence. Dance music, especially of the more modern sort, is stimulating to the passions. The atmosphere of public dancing places is low and demoralizing, and dancing in the home tends to the same results. The modern dances exert much of their lure through the close physical contact between men and women. The practice of the dance is ominously clouded with the records of depravity and ruin. It cannot be countenanced in Christian society.

The adoption of fads and extreme fashions in either men's or women's dress indicates a lack of attention to serious matters, and creates in all thoughtful observers a suspicion of the ability and worth of the wearer. The wearing of jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness. In the same case is the exhibition of brilliant and flashy colors. A sincere mind will not seek the camouflage of showy dress.

We find much to commend in the present-day form of woman's dress. Compared to some periods in the past, it is more healthful, convenient, and attractive. But there are ever present extremes in style which transgress the laws of modesty, and thus have a direct bearing upon the prevalence of immoral conditions. Many who blindly follow the styles are at least partly unconscious of these effects, but the result is not less disastrous.

The theater is no place for the Christian. The artificiality of drama in any place makes questionable its influence upon the life; but more than that, the history and present estate of theatrical drama shows
Let our Christian mothers bring to bear the weight of their example, instruction, and authority, to lead their daughters in modestly attiring themselves, and thus winning the respect and confidence of those who know them. Let our young women consider themselves well dressed only when the demands of modesty are met. The dress should be such in material and form as to allow no suggestion of sex lure. Extremely short sleeves, low necks, and skirts that do not fall well below the knees fail to accord with the Christian standard of modesty and refinement. Such attire reveals its inadequacy in the nervous self-consciousness of unsophisticated wearers. Beauty as well as virtue requires adherence to the fullest conservatism in these particulars.

As a matter of health as well as of beauty andutility, low-heeled shoes should be worn. High heels, by throwing the body off balance, cause strain which often results in serious physical disorders; while it takes a distorted sense of beauty to find any grace either in the shoe or in the posture and walk of the wearer.

The head is the seat of intelligence, and should give evidence of it. The soul is expressed in the face; the elements of beauty lie not so much in feature and color as in the expression of intelligence and benevolence. Let the mind and the soul be cultivated, and the face will be beautiful. The use of rouge, lipstick, and similar cosmetics is always false and usually disfiguring; their use we sincerely discourage. The hair should be neatly, but not elaborately dressed. Allowing it to remain in its natural unshorn state enhances woman's charm of femininity and shows a becoming sense of her distinction from man. The hats worn should be conservative in style and color, and should be without striking ornamentation.

In all matters of dress and physical appearance, there should be wide distinction preserved between men and women.

**Social Relations**

God has placed in men and women the social instinct. Proper association of the sexes is beneficial to both. We approve of social intercourse conducted upon a high plane and with due regard to the conventions and restrictions which, for the protection of society and the individual, are properly placed upon it.

In our day, however, the ideals which make this social intercourse safe and happy have been terribly broken down. Under the influence of passion unrestrained by moral and religious principle, the association of the sexes has far and wide degenerated into a promiscuity and license which rival the deeds of Sodom and Gomorrah. Divorce is on the increase, with its train of wrecked homes, orphaned children, and chaotic society. Marital infidelity and concubinage, with their sordid history reaching back through the ages, have now the distinction of being justified on the ground of being a part of social evolution.

Among the unmarried a sadly great proportion have laid loose the reins upon the neck of lust. Boldness has grown with the loss of the sense of sin and with the false security offered by a sinister science, until it is the sorrowful knowledge of every student of social conditions that society, even to extreme youth, is honeycombed with immorality. Millions of youth are haranguing the sweet and sacred experiences of parenthood for the bitter, remorseful fruits of lust.

Placed in this social environment, often separated from an adequate knowledge of a higher standard, and urged by their natural impulse to keep in favor with their fellows, the adolescent children of to-day face the same situation that was faced by the sons and daughters of Lot. Those of an older generation can with difficulty perceive the social concept formed in the minds of the youth of to-day by their environment.

It is incumbent upon the parents and the spiritual guides of the youth to face with no false modesty the facts of social conditions, to gain more fully a sympathetic understanding of the problems of this generation of young people, to seek most earnestly to provide for them the best environment, and to draw so near to them in spirit as to be able to impart the ideals of life and the inspiration and power of Christian religion, that they may be saved from the evil that is in the world through lust.

But to our young men and young women themselves we say, The responsibility is yours. No virtue of parent or teacher or minister can be substituted for the fault of youth. No neglect of the older can justify the folly of the younger. It is your privilege, in the midst of prevailing iniquity, to know and to hold the highest ideals of Christian manhood and womanhood.

Systematic, reverent study of the Bible, deep acquaintance with the works of nature, stern guarding of the sacred powers of the body, earnest purpose in study, constancy in prayer, and sincere, unselfish ministry to others' needs, will build a character proof against evil and help to establish in your communities a society of purity and high purpose.

Social gatherings should be made occasions, not for light and trifling amusement, but for happy intercourse and improvement of the powers of mind and soul. Good music, elevating conversation, high-class literary numbers, games carefully selected for their educational value, and, above all, the making and using of plans for missionary effort, can provide programs for social gatherings which will bless and strengthen the lives of the young.

In the personal association of young men and young women, especially in those experiences which, consciously or unconsciously, tend toward marriage, a thorough understanding is needed of the issues involved. Love comes from God. It is a sacred fire; it cannot be handled carelessly and commonly without danger of destruction. Let the relations and experiences of love never be made the subject of jest or evil innuendo. Let a Christian dignity and appreciation ever surround the thought and the manifestation of love, from the first introduction to the marriage altar. It is God's purpose that the young man and the young woman through the experience of love one for the other, shall come to a deeper appreciation of His divine love in their lives.

This sense of the sacredness of love and love's relations will guard both man and woman from every approach to illicit manifestations. The common customs of youthful society, in seeking or permitting liberties of caress, and plunging on to the lowest impulse of passion, are abhorrent to the Christian mind. The practice of "petting" cannot be endured by any self-respecting Christian young man or woman. The unchaperoned automobile rides which foster these practices are helping to destroy virtue, purity, and happiness.

The license given to this sort of association does not constitute any "new freedom" for youth, however widely heralded that idea may be. There is
nothing new about it. This "freedom" is the license which has accompanied social decay in all ages in every nation which was about to plunge to its doom. It is a tremendous factor in the preparation of the world for its final ruin in our own age.

Let our young men and young women stand forth in their individual and collective lives as the representatives of purity and virtue. Let them hold their Christian manhood and womanhood too high to be soiled by the sordid practices of the world about them. Let them consecrate themselves, their love, and their society to God for His keeping and His use.

Chaperonage

We believe in the happy and cordial association of the old with the young, especially of parents and teachers with the children and youth. Not only is this companionship the opportunity for instruction, but it may be the means of safeguarding the youth from evil. We realize that the youth are no longer children, and their feeling of independence has a justifying basis in their developing powers. They should have recognition from their elders as growing men and women, with increasing experience and judgment. But on the other hand the youth should realize that they have not reached the end of learning, either in letters or in life, and they may well seek still the guidance and help of those who are older.

In social matters the common reluctance to make a mingling of the older with the younger is due to a double fault. On the part of parents and other adults there is a failure to be companionable; on the part of the youth there is an impatience of counsel and restraint. It is the duty of each to study how to associate happily with the other, and so to make the social life well rounded and protected.

We believe that social gatherings and excursions of the youth should have the presence of responsible older persons, not as spies or guards, but as congenial associates. Frequently the youth may by such means be spared unfortunate and unpleasant situations which their inexperience cannot foresee. Always the good name and standing of the youth are protected by proper adult companionship.

Chaperonage is not popular with the majority of American youth; and to those who are compelled to look beneath the surface of society, the sad results are evident of disillusioned romance, ruined lives, and the setting in motion of a train of evil influences. Many a girl and many a lad have mourned too late the parental neglect or their own impatience of parental care which was responsible for the spoliation of their unguarded virtue.

It is the duty of our schools and other institutions to care for the morals and the reputation of those placed in their charge. Chaperonage is an obligatory duty with them. It is equally the duty of the home. Parents should strongly sustain the regulations of the institutions in which their youthful children are placed, and should institute in their homes equal safeguards. To make this possible it is their duty to learn how to be welcome companions of their children.

But it rests chiefly upon the young people themselves to make of chaperonage, not an irksome and repugnant association, but an honored and happy relation. They have the power to initiate and to establish among themselves a standard of honor which takes pride and delight in associating with them older men and women whose lives and principles engage their respect. It should be the concern of every young person planning the association of young men and women, whether in house party, picnic, automobile, or other travel excursion, to ask for the attendance of some of their parents or other adult friends. This is a crowning evidence of their good intentions and desire for perfection in the social relations.

Conclusion

Standing amid the perils of the last days, facing a judgment that will culminate in the establishment of universal righteousness, and bearing the responsibility of carrying the last offer of salvation to the world, you and we together, youth and elders, are concerned to have God establish in our lives His purity, peace, and power. Let us with true hearts consecrate ourselves to Him, and make our personal and social experience to be evidence of His grace and power in a baptism for service.

A Startling Arraignment

BY F. D. NICHOL

In the October number of the Ladies' Home Journal is found one of the most startling arraignments of modern society and modern morals that has appeared in recent years. The article is entitled, "The Frightful Pace of Modern Jazz," the term "jazz" being used in a broad sense as a symbol of the loose ways of today. It is the first of a series of articles by Judge William McAdoo, chief magistrate of New York City, which strategic judicial position he has held for seventeen years. This first article consists chiefly of concrete illustrations from cases that have come under his notice. But he does not confine himself to a description of cases,—to a mere establishing of the fact of moral degeneracy,—but offers also an analysis of the causes contributing to such lamentable conditions.

He says in part:

"What is, perhaps, most evil in the influences affecting modern youth is the new materialism which has come into vogue—a cynical, negative, and hopeless attitude toward life as a whole. Those influences which led many college students within the past year to commit suicide are akin to those which impel the daughters of respectable families to lives of dissipation and those of the poor to wrong-doing. It is the feeling which has come into being—expressed in pathetic letters left by several of their student suicides—that there is no purpose in life, that the universe is run by mechanical process rather than by a governing spiritual power, that immortality is a delusion and that no one's experience will last, that all that is left is the gratification of one's impulses, the enjoyment of pleasure till pleasure palls, getting a 'kick' at any cost and securing what one wants by any means. To the more intellectual and sophisticated, such as those students, nothing is left when the stimuli of new sensations fail except novelties of debauchery or suicide.

"Based on the Marxian notion that life is motivated by only two urges, the hunger to feed and to gratify sex, this teaching has been popularized through highbrow Nietzschean and psychoanalytic, which say that if you suppress a desire, you will suffer from the results of complex, and that the only thing, ergo, is to do what you will. It is, in fact, intellectual and moral Bolshevism. It was the identical formative influence, as was brought out in their trial, in the lives of the two Chicago boys, sons of millionaires, who brutally killed a child. . . . It is the point of view which permits young girls of cultured antecedents to go in for promiscuous amours, drinking, and often in the end an addiction to drugs and other excesses. Poorer girls, with no spiritual code to guide them and
seeing no rewards in virtue except privation and loneliness, take the easiest way to get their pleasures — rides in automobiles, parties in night clubs, tawdry jewelry and money. Thus they become the companions of prosperous criminals, often resorting to robbery and blackmail, or, as happens in many cases, becoming associates of bandit gangs."

Then follows the significant and sweeping declaration:

"As chief magistrate of the city of New York, through whose courts each year pass more than a half million cases ranging from petty larceny to murder, I can state from first-hand experience that more crimes are committed by those who learn the precepts of Jehovah, who have lost the faith of their forefathers. With their own handwriting in their religious traditions weakened, they allow the child to grow up too great laxity to the young. . . To one who has viewed the changes which have taken place since the Armistice, one of the most outstanding manifestations, coincident with the breakdown of religious faith and traditional ideals, has been this collapse of parental control."

Then follows page after page of the most harrowing stories in support of his opening statements. At the end of this tragic group of experiences he returns to the question of the prime cause of this terrible state of affairs. In words that admit of no misunderstanding, and with a vehemence akin to that of the prophets of old, he declares:

"If one can point to any one cause more than another which is responsible for the demoralizing of the younger generation, it is the prevailing lack of faith in religion. I am a constant attendant, but not in a technical sense a member of any church, but I believe in religion — a belief strengthened and confirmed after nineteen years' experience in dealing with the most crimes on the part of young people are committed by those whose parents have failed to bring them up according to religious precepts, or who have lost the faith of their forefathers. With their own handwriting in their religious traditions weakened, they allow the child to grow up too great laxity to the young. . . . To one who has viewed the changes which have taken place since the Armistice, one of the most outstanding manifestations, coincident with the breakdown of religious faith and traditional ideals, has been this collapse of parental control."

As Seventh-day Adventists, this indictment and analysis of moral conditions to-day should impress upon us more strongly than ever before some most important truths and principles. First, we are provided with another and unimpeachable proof of the truth of our doctrine that the world is not moving upward toward Utopia, but downward toward hell. It is impossible for us to give any meaning to the teaching of the family altar is restored, and reverence for divine authority inculcated, it is needless to go in search of other causes. But the most startling of all the facts given in Judge McAdoo's article is that this debacle of youth is being caused not only by a loss of religious faith, but by a "new materialism which has come into vogue — a cynical, negative, and hopeless attitude toward life as a whole."

"Highbrow Nietzscheanism" was given impetus by those who most influenced what it was his unconscious way of covering up his debts."— Will Durant, in "The Story of Philosophy," p. 435.

And where do the youth acquire this cynical view of life? Where do they learn Nietzsche and the godless, evolutionary theories on which he built? At the great centers of learning, in the high schools, yes, and even in the grammar schools, these subtle, faith-destroying dogmas are proclaimed. According to the confessions of educators themselves, such views are woven through all the curriculum, for, say they: It is impossible for us to give any meaning to the facts set before our students unless we can call in the evolutionary theory. Now evolution has been the mainstay of materialism, rationalism, and atheism. It is no mere coincidence that the president of the Rationalist Association of England spends most of his time either lecturing or writing popular works on evolution. He is simply employing the most direct method of destroying religious faith and of establishing rationalism, which is in substance, atheism.

In the book "Education" we read:

"Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college. Thos. the study of science, which should impart a knowledge of God, is so mingled with the speculations and theories that it tends to infidelity."

When the student not only fails to receive the Bible explanation of the facts, but actually is indoctrinated with an anti-Biblical, atheistic view of the origin-
A Movement to Secure Christian Unity

The World Conference on Faith and Order, August, 1927

Reported by Arthur S. Maxwell, of London, England

Important Statements by Delegates

From the volume of eloquence called forth by this World Conference, we have chosen a few notable utterances which we believe will be of special interest to readers of this paper.

Upon the subject of unity, the president of the conference, Bishop Brent, of New York, gave an impassioned oration. We may not agree with all his conclusions, but some of his words are worthy of study, as at least revealing the direction in which the thoughts of the leaders of this enterprise are moving. After quoting Christ's prayer for unity, he went on to say:

"What a challenge is this to Christendom to set its own house in order before it further infect the Eastern world with sectarianism which robs the gospel of its corporate power and gives a people a semi-instead of a soul! The hundred missionary societies in China to-day are as suicidal for Christianity as the civil divisions are to her national peace and prosperity."

"Some countries have a minimum of division at home, especially where there is a state church. But such countries add to the rival denominations which split Christ in the mission field, and Christus Rex! He is the Lord! He is a world religion. In other countries, as in America, churches of every sort and every name obtain. The effect is most evident in rural districts where the church-going population is divided into impoverished rival groups without moral and spiritual potency."

"The Christian religion is often degraded into a weak philosophy, incompetent and futile. Some churches claim exclusive possession of the truth as found in Christ, and damn those who find other interpretations of His life and teaching. The result is that not 50 per cent of the population even profess to be followers of Jesus Christ, not because they are inherently divided, but because they are sadly perplexed and mystified by jangling claims and voices. Churches which have no real reason for holding apart still adhere to their shibboleths. Federative effort continues where organic unity is the only logical step.

"There is no one voice coming from force every pulpit in every country, as there should be on such great fundamental questions as peace and war, what constitutes Christian marriage, the social claims of Christ, the supernatural character of the church. The Christ in one church often categorically denies the Christ in a neighboring church. It would be ludicrous were it not tragic. The situation is suicidal, and we are here as a solemn protest against it.

"We are living in a world that has lost its way. Religion as summed up in Jesus Christ can alone hope to rescue it. It must be, as God's voice has warned us from the beginning, and in every experience which avoids both the extravagances of Romanism and the extremes of the theories most opposed to Romanism. All that we wish from the bottom of our hearts is that all Christians should share the deep conviction which is the basis, which avoids both the extravagances of Romanism and the extremes of the theories most opposed to Romanism. The Western World, the Orthodox Church would be the first to rejoice over so great a blessing from God."

"If the rest of Christendom is prepared to come our way, we shall be most happy to receive them. But then, there is just the possibility that the others might say the same."

"It is only fair to add, however, that another representative of the Greek Orthodox Church, the Most Reverend Metropolitan Germanos, endeavored to correct such an impression. He said:

"Although the Orthodox Church considers unity in faith a primary condition of reunion of the churches, yet it rejects that exclusive theory, according to which one church, regarding itself as the one true church, insists that those who seek reunion with it shall enter its own communion. In every case, the Orthodox Church has followed ever since the time of Photius, who had already established the rule which, in its practice, the Orthodox Church has followed ever since in cases where the thing disregarded is not a matter of faith and does not involve disobedience to any general or catholic decree, a man capable of judging would be right in deciding that neither those nor those who have not received them act wrongly."

Views of the Orthodox Church

His Holiness the Metropolitan Chrysostom, archbishop of Athens, presented the views of the One Holy Catholic and Apostolic Church, better known to many as the Greek Orthodox Church.

With abundance of appeal to Scripture (which has been quite an outstanding feature on the part of all speakers at the conference), he proved to his own satisfaction that his church was indeed One, Holy, Catholic, and Apostolic. His views on the infallibility of the church were interesting. He said:

"The church founded by Christ as a visible community is infallible——the promise of Christ that He will be with the disciples till the end of all the ages (Matt. 28: 20), and that He will send His Holy Spirit to abide with them forever (John 14: 16), reveals to us that Christ and the Holy Spirit remain in unison in the church and preserve it from every error. Christ has made the Head of the church, which is His body, gives life to her continually, and guides her: so that, inasmuch as Christ is the very truth (John 14: 6), it is impossible for her ever to fall into error. So it is that the Scripture calls the church 'the pillar and ground of the truth' (1 Tim. 3: 15), and declares plainly that 'the gates of hell shall not prevail against' it. Matt. 16: 18.'"

At the close of his discourse, the archbishop added a few words which throw considerable light on the real attitude of the Greek Orthodox Church toward reunion:

"This, in a very brief compass, is our conception of the nature of the church. Holding to this conception, we are by no means far removed from those who hold that those who seek reunion with it shall enter its own communion. In every case, the Orthodox Church has followed ever since the time of Photius, who had already established the rule which, in its practice, the Orthodox Church has followed ever since in cases where the thing disregarded is not a matter of faith and does not involve disobedience to any general or catholic decree, a man capable of judging would be right in deciding that neither those nor those who have not received them act wrongly."

(Encyclical Letter to Pope Nicholas I.)

As a consequence only those things which have a direct reference to the faith and which are by general consent accepted, should be considered obligatory and as making for unity. Hence the Orthodox Church, following the advice of Augustine, 'in dubia libera,' concedes to theological freedom of thought, as regards things which are not essential, and which have no connection with the faith of the heart. But, whilst it does not forbid such freedom, and willingly recognizes that the nature of these questions
of such a kind that the solutions given to them are necessarily in the realms of doubt and probability, yet it stands by the principle that it is necessary to have agreement in doctrine. It is necessary to unity.

However, the question still remains, Who is to decide what are the "essential things"?

**Necessity of a Creed**

Among the speeches which actually called forth the loud and prolonged applause of this august assembly, was a discussion of "The Church's Common Confession of Faith," by the Honorable Lord Sands, of the Church of Scotland. He dealt with this subject in very practical terms:

"The church must stand for something at once important and distinctive. Without community of faith in some truth, possessing these characteristics, there can be no assurance of community among the members of the church and no communication of a message of truth to the world."

"I hardly regard as practicable the formulation of a new common creed by the churches represented at this conference. By a new creed I do not mean a creed which is merely a new doctrine, but a creed which restates our old doctrine under new forms of expression. Discussion would be interminable, suspicion would be acute. In the days of the apostles, church councils framed authoritative definitions. But if such a conference as is gathered here were to frame definitions with a view to reunion, before any effective effect could be given to these definitions they would run the gauntlet of meticulous criticisms in a hundred different communions in all parts of the world. Authoritative restatement may some day be a task for the reformed church; it surely is not a preliminary to reunion."

"Creedless reunion is a foolish and idle dream. But we need not merely a common creed, we need a spiritual federation of such elements would seem to me to have a greater chance to come."

"For the unity we seek is a unity which effectively binds together those who by nature tend to be at variance. It did not need incarnate God to tell men to love their friends; we have not yet learned how to obey His command to love our enemies. It is no miracle of grace when evangelicals worship together in harmony, or when Catholics do the same. Differences of organization based on differences of temperament, of taste or of tradition, are real offenses against the purpose for which the church exists: they stereotype the very divisions which the church exists to overcome. A unity which was a mere federation of such elements would seem to me to have little risk from a multitude of lukewarm adherents; and the divisive tendency again come to the fore."

"The obvious danger here is that the church will become a society of good will, and lose all power through losing all individuality. What is necessary to avert this danger in the present and that of renewed disruption in the future, is that all Christians should agree on certain essentials as the result of a reflective and constructive organization. For the unity we seek is a unity which effectively binds together those who by nature tend to be at variance."

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Back to the Field
BY ELDER AND MRS. H. M. SPARROW

As we turn our faces back to our field of labor, our minds go to the different conferences, churches, and institutions with which we have become acquainted. We have enjoyed the hospitality and fellowship of our people wherever we have visited. It has been a great privilege to us to become acquainted with you in the homeland and at the base of supplies for our world-wide mission program.

We wish to thank you each and every one for your kindly interest in us, but, brethren and sisters, as we leave you and return to South Rhodesia, South Africa, we feel the need of your prayers, your fellowship, and your loyal support in offerings. We wish we might take many of you back with us to help finish the work in our needy field, but your part may be to stay at home and send us men and means. Brethren and sisters, "keep the home fires burning."

A short time ago a number of our native teachers in South Rhodesia sent a little money to one of our colleges in the homeland to help erect their new church. They stated that, according to one of their customs, when a new building was erected at headquarters, they united in purchasing a small oil lamp to be placed in the center of the building, in the chief's home; thus representing their eyes being ever present, and assuring headquarters of their loyal support. So they requested that this particular college purchase a small lamp to be ever on the pulpit to shine on God's word, as the word was broken and returned to them in the form of workers. This light represented their eyes, which were ever present in that mighty institution of learning, and of God's own planting, as they expressed it, ever looking for more help from the base of supplies.

What a fitting symbol! Can we not take a lesson from this, and be faithful in our tithes and offerings? Can we not in this way keep the lamp of the gospel of our Father's kingdom burning, and have our eyes represented by our loyal support? We must stand shoulder to shoulder. The last movements are to be rapid ones. We will feel the influence of any neglect on the part of even one, but cooperation, will help us finish our task.

As we leave your shores, we feel confident that the time is near, yes, even nearer than many think, when our Master is coming to take the faithful home. We want to be humble and true and loyal in our corner, for we represent our King.

We look forward with great pleasure to the finishing of the work, and once more meeting each of you in our Edenic home. Let us plan for it.

Faithful in Isolation
BY H. B. WESTCOTT

The house was made of barro (clay), as are so many used among the poorer country folk of Brazil. Five years had passed since my last visit to that home, and that was on the occasion of the baptism of the father, mother, one son, and a daughter.

They had been visited by a worker at different times, it is true, but in the mission fields where the workers are few and the territory so vast, isolated families are fortunate if they average one visit a year from our workers.

Besides this, we must remember that the visits of the church paper come only once a month, instead of weekly as at home. In spite of all these handicaps, my soul was filled with joy as I visited with them, and observed their deep earnestness in the Lord.

During the course of our visit, inquiry was made regarding a married son who was present on the day of baptism, and manifested some interest in the truth. The father replied that the son never attended their Sabbath school, and that now he had entirely lost his interest in the truth. A new I realize what a power the Sabbath school is in safeguarding our people in this glorious message, and thanked God for what it had meant to these dear members.

Leaving this place, I went on a few miles, and there met with a group of new believers, already keeping the Sabbath, but as yet unvisited by any worker, except for about two hours one day a minister visited them and gave a Bible study. As I was leaving this place, one of the new members accompanied me to the station. On the way he said, "The Sabbath school is very helpful to us, for there we learn so much about the truth."
The Land of John Huss

BY C. E. WEAVER

The fortunes (or the misfortunes) of war create many strange situations. Many sections of Europe to-day testify to this fact. The many small countries created, with their strange mixtures of nationalities, languages, ideals, religions, aspirations; with jealous neighbors all about them, each feeling that the readjustment might have been greatly improved; with frontiers that must be guarded at all costs, the frontiers constituting a national danger and an economic barrier,—all give Europe problems that are hard for one unacquainted with Europe to understand or appreciate. The situation probably has no parallel in the world. I have just returned from Czecho-Slovakia, and this little land is one of the outstanding examples of the above situation. It is a country more than five hundred miles in length, but in places less than seventy-five miles in breadth. It has a population of more than 13,000,000, but this population is divided among eight different languages, and not one of these eight intends that its language shall be absorbed by any of the others. Here the situation differs greatly from what you have in the States, the country that is spoken of as the "melting pot," where English is supposed to absorb rapidly all incoming languages. Not so here. And neighbors! The country has five of them looking across her borders with jealous eyes.

But despite the problems, God's work advances, and is gaining victories in every nation, kindred, tongue, and people. Our institute, held near Prague, the ancient city of John Huss, was a real inspiration. More than sixty colporteurs, fresh from fields of conflict, were together for a full week. Seven languages were represented at this meeting,—Czech, German, Slovakian, Hungarian, Polish, Russian, English. Five languages were constantly in use in the work of the institute. When I spoke to the colporteurs, I stood between two translators, while another group were together in the back of the room taking it from one or the other of my companions through still another translator. Yet they did get the point, and when we would change to a general discussion of the subjects presented, the discussions would come back to us in different languages, through various translators, but right to the point, showing that things had not become twisted in their travels from mouth to mouth.

Somehow the difficulties seem only to intensify the desire for help. And these dear workers do want help, and they appreciate what is given them. Their work is not easy. They do not have liberties such as colporteurs in many lands enjoy. Many of these present, both men and women, know what prisons and floggings are. But these things do not discourage them, or drive them from the field. When persecuted and driven out of one place, they quickly hasten to another, possibly to have the same experience repeated.

I have with me a small piece (about two inches square) from a page of one of our books or papers. It was the largest piece that could be found after a mob had finished with 3,000 kronen's ($100) worth of literature that had been left in one village by the colporteur. Evenings during the institute were largely given to the colporteurs so that they could tell of their house-to-house ministry. As one listened to the thrilling stories of God's providences and deliverances, he was forced to realize that a new book of Acts is being written, or experienced. God lives, and is working in behalf of His children to-day as verily as in the days of the apostles Peter and Paul.

In the city of Brünn we have a fine publishing house, another monument to the blessings of the Extension Fund. While the house must publish in different languages, and import in still others, thus greatly increasing the cost of operation, Manager Ludwig has his work well organized, and the institution is operating at a profit, and outstanding accounts with the colporteurs are small. When one recognizes the difficulties to be faced at every turn, and the extreme poverty of the people in many sections of the field, he marvels that the house is able to do so well. But man's extremity is God's opportunity. When He is given an opportunity, it is wonderful what He can do with seemingly few resources.

* * *

A Trip in Pare, East Africa

BY A. T. BULL

Tents, food box, valise, bed, medicines, pots and pans, and various other commodities having been packed ready for to-morrow's trip, we retire for the night.

Before daybreak we are awakened by the whisperings of the porters, who are choosing their loads out on the veranda. It is a necessary preliminary for them to lift each load with a groan, and quickly replace it with a feigned expression of disgust at the weight. This ceremony having been duly performed, each man picks up his load quite contentedly, puts it on his hard, flat head, and starts off with a song. The natives do not always choose appropriate hymns, frequently starting out the day with, "Art thou weary, art thou languid?" or a solemn funeral hymn. I am afraid they, like their white brethren, do not always realize the import of the words they are singing.

Our way to-day lies first along the side of a mountain spur. On our left tower mighty cliffs, and to our
right, some three thousand feet below, stretches the vast Masai country. After passing over the top of the spur through a little copse, we begin to descend into the valley of the Saseni River, which has its sources in the upper hills of Pare. This river must be crossed on a bridge, which is a slippery tree trunk. One's eyes will persist in wandering off to the swirling waters beneath, the motion of which causes a giddy sensation which imperils one's balance. We cross, however, without mishap, and after climbing for an hour, we descend into the Mamba valley, where we have about sixty church members. The tent is pitched here, and we send a few days visiting in the district and inspecting the schools.

The medicine chest is in constant demand. One week "chest medicine," another "stomach medicine." Their ideas of medical treatment are very crude, the popular idea being that the European carries a specific for each part of the body, no matter what the nature of the ailment is. For instance, any disease pertaining to the abdominal region should be treated by a spoonful or so of the contents of the stomach medicine bottle. Similarly, bronchitis, pneumonia, consumption, heart affections, or any other complaint located in the thorax, should be treated by a spoonful out of the chest medicine bottle.

The dental forceps, too, are always sure to be required. The natives are as brave in the dental chair, that is to say, seated on the oil box, as they are reputed to have been in their former tribal wars. They will submit without a murmur to having as many as four teeth extracted at a sitting, and all without an anesthetic.

I remember on one occasion, while I was traveling in the plain on the motor cycle, an old man signaled to me to stop. He wanted me to pull an aching tooth, and I went on my way. He then tried with my fingers in vain, and then thought doubtfully of the oily pliers, and the tooth came out beautifully, so well, in fact, that he said that while he was about it he would like me to take out two more. He went on his way with three new cavities in his field to Uganda to pioneer the work there. Brother Maxwell could come back; he would be willing to give 50 shillings toward his fare. It would take him the best part of a year to save 50 shillings.

We return from such trips as these feeling that Christ was well called Immanuel, for God is truly with us here in Pare. Our schools are full, and we have ten requests in for new ones.

The natives are now working hard at Harvest Gathering. A report came to hand to-day from one member who has collected 152 bunches of corn in two days. The value of this in English money would be about 20 shillings.

In February of this year Pare suffered a big loss in the transference of Elder S. G. Maxwell from this field to Uganda to pioneer the work there. Brother Maxwell leaves behind an enviable reputation as a Christian worker, and is greatly loved by the members. One of them expressed his feeling in a rather crude, but very practical way, when he said that if Brother Maxwell could come back he would be willing to give 50 shillings toward his fare. It would take him the best part of a year to save 50 shillings.

A week or two after Brother Maxwell left we had the pleasure of welcoming to our field Brother and Sister George McNaughton from Scotland. Sister McNaughton is studying Kipare so as to be able to help in the women's work, and Brother McNaughton is studying Swahili so as to be ready to teach in the Teachers and Evangelists' Training School which we are opening in July of this present year.

By the time this is read, Sister W. Clifford, recently of Wimbledon, London, will probably be on her way to Pare, where she will take charge of the girls' school.

We thank God for the many evidences we have that He is preparing to do a great work here, and we look into the future with joy and confidence.

**Mission.**

"Keep your mind stayed on God every moment."
Now Cader Idris was the mountain in the land sank lower and lower in the horizon. And in her of Moriah whither the patriarch was sent on his pain-while in Welsh, a verse or two of the old-fashioned Idris; with its varying lights and shadows, as the sun read at chapel. 

childish imagination, this mountain was made to play cottage door in summer, and try to make or mend eager little brain. which she had picked up and retained in her quick, ful mission; and Mary would fix her great dark eyes to it where she could see the majestic form of Cader never feared the bees; and it was Mary, again, who

scrubbing, and digging, and weeding.

are amusing themselves with their dolls or picture books, our little maid was sweeping, and dusting, and their eggs, so often laid in queer, wrong places, rather to be useful very early. How often we have known of the elder members of the family is precious, they being the breadwinners of the household, the little ones learn to be very real and substantial use. Such was the case in the family of Jacob Jones. Jacob and Molly were engaged in weaving the wooden cloth, so much of which used to be made in Wales. Thus many of the household duties devolved upon Mary; and at an age when children of richer parents are amusing themselves with their dolls or picture books, our little maid was sweeping, and dusting, and scrubbing, and digging, and weeding. It was Mary who fed the few hens, and looked for their eggs, so often laid in queer, wrong places, rather than in the nest. It was Mary who took care of the hive, and who never feared the bees; and it was Mary, again, who when more active duties were done, would draw a low stool toward the hearth in winter or outside the cottage door in summer, and try to make or mend her own little, simple garments, singing to herself the sea at no great distance by a place called Towyn. And when the child happened to be near, she would steal a few moments to sit down on the shore, and gaze across the blue-green waters of Cardigan Bay, with a word, and who even sometimes chose to make

impression was made by all that she had heard: and so in childhood the character and talents that we discern the nature and know the name of the plant; and so in childhood the character and talents can often be detected in the early beauty of their first unfolding and development.

One afternoon, when Jacob and his wife were seated at their looms, and Mary was sewing a patch into an almost worn-out garment of her own, a little tap at the door was followed by the entrance of Mrs. Evans, the good farmer's wife, a kind, motherly, and in some respects superior woman, who was looked up to and beloved by many of the Llanfihangel villagers.

May Grace Be Given

And as the path of duty is made plain, May grace be given that I may walk therein, Not like the hireling for his selfish gain, With backward glances and reluctant tread, But cheerful in the light, around me thrown, Walking as one to pleasant service led; Doing God's will as if it were my own, Yet trusting not in mine, but in His strength alone.

—Whittier.

The Story of Mary Jones and Her Bible

By the British and Foreign Bible Society

Chapter II. The One Great Need

For this I know, whate'er of earthly good—
Fall to the portion of poor sinful man,
Still unfilled in him is God's great plan.
And Heaven's richest gift misunderstood.

Until the word of life—exhaustless store
Of light and truth be his forevermore.

In the homes of the poor, where the time of the elder members of the family is precious, they being the breadwinners of the household, the little ones learn to be very real and substantial use. Such was the case in the family of Jacob Jones. Jacob and Molly were engaged in weaving the wooden cloth, so much of which used to be made in Wales. Thus many of the household duties devolved upon Mary; and at an age when children of richer parents are amusing themselves with their dolls or picture books, our little maid was sweeping, and dusting, and scrubbing, and digging, and weeding. It was Mary who fed the few hens, and looked for their eggs, so often laid in queer, wrong places, rather than in the nest. It was Mary who took care of the hive, and who never feared the bees; and it was Mary, again, who when more active duties were done, would draw a low stool toward the hearth in winter or outside the cottage door in summer, and try to make or mend her own little, simple garments, singing to herself the while in Welsh, a verse or two of the old-fashioned metrical version of the psalms, or repeating texts which she had picked up and retained in her quick, enger little brain.

In the long light summer evenings it was her delight to sit where she could see the majestic form of Cader Idris, with its varying lights and shadows, as the sun sank lower and lower in the horizon. And in her childish imagination, this mountain was made to play many a part, as she recalled the stories which her parents had told her, and the chapters she had heard read at chapel.

Now Cader Idris was the mountain in the land of Moriah whither the patriarch was sent on his painful mission; and Mary would fix her great dark eyes upon the rocky steeps before her, until she fancied she could see the venerable Abraham and his son toiling up toward the appointed place of sacrifice, the lad bearing the wood for the burnt offering.

More and more vividly the whole scene would grow upon the child's fancy, until the picture seemed to be almost a reality, and she could imagine that she heard the patriarch's voice borne faintly to her ear by the breeze that fanned her cheek—a voice that replied pathetically to his son's question in the words, "My son, God will provide Himself a lamb for the burnt offering."

Then the scene would change; night was drawing near, and Cader Idris, assuming softer outlines, was the mountain where the Saviour went to pray.

Leaving the thronging multitude who had been dwelling upon His every word, leaving even His disciples whom He so loved, there was Jesus, alone save for the eternal Father's presence, praying and refreshing His weary spirit, after the work and trials and sorrows of the day.

"If I'd only lived in those days," sighed little Mary, sometimes, "how I should have loved Him! and He'd have taught me, perhaps, as He did those two who walked such a long way with Him, without knowing that it was Jesus; only I think I should have known Him, just through love."

Nor was it only the mountain with which Mary associated scenes from sacred history or Gospel narration. The long, narrow valley in the upper end of which Llanfihangel was situated, ran down to the sea at no great distance by a place called Towyn. And when the child happened to be near, she would steal a few moments to sit down on the shore, and gaze across the blue-green waters of Cardigan Bay, and dream of the Sea of Galilee, and of the Saviour who walked upon its waters, who stilled their raging with a word, and who even sometimes chose to make His pulpit of a boat, and preach thus to the congregation that stood upon the shore and clustered to the very edge of the water, so that they might not lose a word of the precious things He spoke. It will be seen, therefore, that upon Mary's mind a deep and lasting impression was made by all that she had heard: and child though she might be in years, there were not wanting in her evidences of an earnest, energetic nature, an intelligent brain, and a warm, loving heart.

It is by the first leaves put forth by the seedling that we discern the nature and know the name of the plant; and so in childhood the character and talents can often be detected in the early beauty of their first unfolding and development.

One afternoon, when Jacob and his wife were seated at their looms, and Mary was sewing a patch into an almost worn-out garment of her own, a little tap at the door was followed by the entrance of Mrs. Evans, the good farmer's wife, a kind, motherly, and in some respects superior woman, who was looked up to and beloved by many of the Llanfihangel villagers.
"Good day to you, neighbors!" she said, cheerily, her comely face all aglow. "Jacob, how is your chest feeling? Bad, I'm afraid, as I haven't seen you out of late. Molly, you're looking hearty as usual, and my little Mary, too—Toddlies, as I used to call you when you were not much more than a baby, and running round on your sturdy pins as fast as many a bigger child. Don't I remember you then? A mere baby, as I said, and yet you'd keep a deal stiller than any mouse if your father there would make up a story you could understand, more particular if it was out of the Bible. Daniel and the lions, or David and the giant, or Peter in the prison, these were the favorites then. Yes, and the history of Joseph and his brethren; only you used to cry when the naughty brothers put Joseph in the pit, and went home and told Jacob that wicked lie that almost broke the old man's heart."

"She's as fond of anything of that sort now as she was then," said Jacob Jones, pausing in his work; "or rather, she's fonder than ever, ma'am. I only wish we were able to give her a bit of schooling. It seems hard, for the child is willing enough, and it's high time she was learning something. Why, Mrs. Evans, she can't read yet, and she's eight years old!" Mary looked up, her face flushing, her eyes filled with tears.

"Oh! if I only could learn!" she cried, eagerly. "I'm such a big girl, and it's so dreadful not to know how to read. If I could, I would read all the lovely stories myself, and not trouble any one to tell them me."

"You forget, Mary, we've no Bible," said Molly Jones, "and we can't afford to buy one either; so dear and scarce they are."

"Yes," replied Mrs. Evans, "it's a great want in our country; my husband was telling me only the other day that the scarcity of Welsh Bibles is getting to be spoken of everywhere. Even those who can afford to pay for them get them with difficulty, and poor people can't get them at all. But we hope the Society for Christian Knowledge in London may print some more soon; it won't be before they're wanted."

"But with all this talk, Mrs. Jones," continued the farmer's wife, "I am forgetting my errand in coming here, and that was to ask if you'd any new-laid eggs. I've a large order sent me, and our hens still have no Bible)"

"I've been collecting a few here and there, but I haven't put a stitch into her patch while the talk about these days; for "the righteousness of Christ . . . is a principle of life that transforms the character and controls the conduct."—"The Desire of Ages," p. 555.

Let those who read these words take them to heart. We are living in solemn times. The Lord wants us. Has any one entertained a doubt about God's call to us through the spirit of prophecy for a revival and a reformation? Is it possible that there are those who see no need of it? What we need is a "righteousness by faith" experience. This will furnish the antidote in our lives against the worldly entertainments of these days; for "the righteousness of Christ . . . is a principle of life that transforms the character and controls the conduct."—"The Desire of Ages," p. 555.
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.

RIO GRANDE DO SUL, BRAZIL

Brother William Doerner, whose picture accompanies this report, began canvassing in 1924. He served during the World War in Germany, and one day when the British had retreated, he found a bag they had left, which he took with him, and later brought along to Brazil. Now he uses it in delivering his books. A few weeks ago he made a delivery, carrying forty-six copies of "Our Day" a distance of about thirty miles. The picture below shows him with this bag strapped on his back.

When he first began canvassing, he could speak only German. In six months he delivered more than 400 copies of German "Our Day" in one county. He found many books in the homes of people that had been sold by colporteurs who had gone over this same territory before. Many of the people were well acquainted with the teachings of the books, and among these he found such an interest that after a few Bible studies, several began keeping the Sabbath.

When he delivered the book to one family, the man said, "Is this the book that the priest has forbidden?" "What do you mean?" said the colporteur.

As the man saw the book, he added, "Yes, that is it. The priest showed it from the pulpit, and then tore it to pieces." "Are you a Catholic?" asked the colporteur.

"Yes, and that is why I bought the book. I wanted to know what it teaches. The priest wants to keep us in ignorance, but I believe it is very important that I read this book." In another section an evangelical preacher, who was also the teacher, warned all his members not to buy the book. But in spite of the warning the colporteur persuaded the people to order the book. When the preacher found this out, he had all the people come together and sign an agreement not to take the book at the time of delivery. Then he promised to deliver the book to them for $3 instead of $3.50. Here are the words of the colporteur, telling how the Lord opened the way for the breaking of this agreement:

"One Monday morning, after two days' rain, I started to make my delivery with thirty books. The way led me across a swift stream over a long footpath, which was fastened by overhead wires. It was very stormy, and arriving in the middle of the bridge, in a mysterious way I lost my balance, and soon found myself in the stream six meters below. I prayed to 'Jesus' for safety, and after a struggle of nearly an hour I got to land safely.

"Happy and of good courage, I set right out to deliver. Arriving at the first farmer's, I was greeted with these words, 'I will not take the book. We can get this book from the preacher here for $1, and we in our neighborhood have all agreed among ourselves not to take the book.' After a little conversation the farmer looked up at me so curious and said, 'How come that you are so wet, and where is your hat?'

"I told him what had happened, and how I believed that divine power had saved me from death in that swift-flowing stream. Then I said, 'I have here four wet books, and you would do me a great favor if you would take one of these at $2.84. You can dry it; if I carry it much longer, it will spoil.' "Very well," said the man, 'I will keep my word with you.'

"Thus the very first man broke the agreement, and the book was delivered.

"The next farmer said, 'Did my neighbor keep the book at $3.50?'

"'No,' said I, and then gave him an explanation, and again said, 'You would also do me a great favor to take one of these wet books at $2.84.' "With pleasure," said he with a strong voice. Then they prepared a hurry-up lunch for me before they would bid me good-bye.

"The other wet books were also delivered at $2.84, and all the rest at full price. With God's help I was able to deliver 70 per cent of those orders.

"At another time I worked all the week up until Wednesday at four o'clock, and had not taken a single order. My way led me through a small wood. There I kneeled in earnest prayer, and said, 'My Father, you know me. Why can't I sell any books? Is there a wall between us? Do you wish that I shall not continue? Give me a sign that I may know what to do. I take it for granted that if I do not sell anything to-day, I should not continue canvassing. If I should take an order to-day, I will consider this a sign that I should continue.'

"Arising from prayer and going to the next house, I got an order; also at the second house. By the end of the week the Lord had given me eighteen orders. In the canvassing work I have learned what it means to have confidence in God.

"Summing up the work of our colporteurs, I find that Brother Doerner has made the best record for the year in sales. He worked in all 44 weeks, full time, delivering 611 large books, amounting to $2,272. This is a year's record sale for a single colporteur in Rio Grande do Sul. Several other colporteurs have made nearly the same record. We are thankful for men who sacrifice, giving of their best for the finishing of the work.

J. M. ZIMMERMAN

THE SUMMER VACATION AT OUR BALTIC UNION SCHOOL

You may be interested to learn something of the success that has attended Brother L. F. Oswald's attempt to furnish work for the students, and to lessen the amount of appropriations the Baltic Union School needs each year. We believe that it is much better for a young man to be assisted in securing his education by our enabling him to earn his way, than it would be for him to be aided by either donations or a loan from friends or from an educational fund. Therefore, every opportunity to provide work for worthy students is eagerly grasped by the financial management of the institution.

You remember that the dormitories and cottages of many educational institutions are practically unoccupied during the summer months. Our location on this beautiful inland sea, surrounded as we are by the sweet-smelling woods and the delightfully green meadows, suggested to us the plan of bidding for summer tenants again this season, and we feel that it has accomplished two things—it has given employment to twenty or more young people than we otherwise
would have been able to assist, and it has enabled us to establish a cordial feeling among our guests through the work of their children in rendering a simple but very acceptable program a week ago last Sunday afternoon, as we did through the personal help in contact the management and helpers were called upon to establish with successful business and professional me-

During the season there has been a need for our rooms, so that all the available quarters have been occupied. To board such a large number of guests has been no small task. To give them good service has been our motto. In general, we believe the good will and success that has attended our efforts. Our students have received the kindliest of words for their faith-

Most of our guests this season have been Jews. It is well known that this race has suffered much at the hands of so-called Christian peoples. How-

For weeks these children were drilled to sing, repeat beautiful poems, conduct the largest number of church school work in North America are do respond to the call of God, and are willing to sacrifice whole-heartedly for the sake of the work of the third angel's message. Our people are a willing and self-sacrificing people. May God keep them faithful to the message of our Israelitish brethren sitting in the chapel, hearing their own children fulfill once again the words recorded on the blackboard in the Hebrew, in the L'etitah, and in the German: "Out of the mouth of babes and sucklings hast Thou perfected praise."

I was deeply moved in my heart. How sincerely I hoped that this exercise might be a great blessing to the Lord—singing to these our friends, who have been vainly waiting for the Messiah many centuries, a persecuted and a downtrodden people. There was also a liberal donation taken at the close of the program.

A number of the parents told us that they had not known exactly what we had planned with their children, but that if they were to be here next year, they could have their children again, and could teach them anything we wished. One could notice the sym-

In the closing scenes of the world, the inquirers and the disciples of Jesus might cause some of our church, to pray with the people at home, to give liberally to this cause for the sake of the work of the third angel's message. Our people are a willing and self-sacrificing people. May God keep them faithful to the message of their spiritual needs. We were not only urging our brethren to be faithful in the paying and regular giving to missions, but in addition to this called their attention to a special need in the local conference academy. It will be of interest to the readers of the Rash-
I reasoned this way: "Surely the Lord will not expect me to do anything more now at my age and in my condition. There are so many younger and better able to do this work in our ranks, that we may try and drop this from my mind. I know the Lord will excuse me." But I had a dream the following night which changed my mind.

I dreamed we were having our Washington camping meeting, and the elder of our church requested me to take the Sabbath meeting at 11 a.m. I consented and prepared for it. I bought one long sheet of paper, and wrote what I thought the Lord would have me give the people.

The house was full when we came to the meeting. After singing, "From Greenland's icy mountains, from India's coral strand," and prayer, I stood up and began to talk from the rostrum on the subject of love. I had barely finished reading, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," when a tall, strange woman from the congregation came quickly up to my side, took hold of my arm, and looking up in my face, said: "Read that again, that again!"

I read it more slowly, with more emphasis, and explained it more fully, telling her about the Son of God and His love for us--about how the Father has given all the angels who worshiped Him, to come down here and die on the cross to save us sinners.

In the meantime she held hold of my paper, and wanted me to unravel it further. Then she asked, "Is this all true that you are telling? Does this Jesus love me? Will He take me, a poor Indian woman [she was from India], to those beautiful mansions? Do all these people here know about this and believe it?"

When I assured her it was all so, she said, "Why have you not told us about God and this Jesus before?"

I told her about what we had been doing during the past three months, and how we were now doing this Harvest Inathering work to raise money to send men and women to her country and all the world, to tell them about Jesus and His soon coming back to the earth victorious in your battle with the enemy, and when the work is all done, the Lord will not expect me to do anything more now at my age and in my condition. There are so many younger and better able to do this work in our ranks, that we may try and drop this from my mind. I know the Lord will excuse me." But I had a dream the following night which changed my mind.

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I asked her if the Lord would take her to those beautiful mansions? She said, "I'm happy, I'm happy, O, wondrous account! My joys are immortal, I stand on the mount! I raise my treasure, and long to be there, With Jesus and angels, and kindred so dear." MRS. MARIA MEAD.

Seattle, Wash. 

THE COLPORTEUR AND THE PREACHER

My attention has recently been called to some very interesting experiences in connection with tent meetings held in the East Pennsylvania Conference, which remind me of the following statement from the servant of the Lord: "In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished in a ministry of the word alone. The silent messengers that are placed in the homes of the people through the work of the colporteur, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books just as He impresses the minds of those who listen to the preaching of the word." -- "Testimonies," Vol. VI, pp. 315, 316.

I will let Elder C. V. Leach, president of the East Pennsylvania Conference, tell the stories to the readers of the Review:

"An experience came to my attention recently which proves the value of giving our colporteurs the books, and the work of the people, and shows how the spirit of the Lord cooperates with these silent messengers in bearing the third angel's message to the hearts of the people. A sister who has been attending the effort at Drums tells the story. She was a member of the Wilkes Barre church, who was for a number of years in the colporteur work. She told me that on the evening the tent effort opened in Drums, she began observing the Sabbath again, and prayed fervently that the Lord would send her further light and bring her in contact with a people. If there was such a people in the world, who were keeping the true Sabbath. In a very short time a tent was pitched at Drums, and this lady began attending the meetings and rejoicing with the Lord. But she had sent this tent to Drums in answer to her prayer, and she was to-day firmly convinced that the soul-rejoicing that the God of heaven has been pleased to give her the message due the world at this hour. We find, in looking over our records, that that sister, a member of the Wilkes Barre church, who was for a number of years in the colporteur work, has held this book nearly fifteen years ago.

Another experience which came to our attention that shows the important place that books are holding in finishing this message is that of another lady who came to the effort at Drums. The Second Coming of Christ was written in the second coming of Christ. This woman, as she turned away from the tent that night, was convinced that she had somewhere heard this before, but she could not remember where she had heard it. She rolled and tossed on her bed all night, but could not remember where or under what circumstances she had heard this subject on the second coming of Christ. Finally, in the early hours of the morning, a voice said to her, ' Your father's books.' Then she thought of the books that she had received from her father at the time of his death, and she went to her bookcase and took out an old copy of "Bible Readings," published in 1888. She opened the book and turned to the subject, 'The Second Coming of Christ' and while reading the passage, she found the very same thing that was presented that night at the tent. Furthermore, she told me that she had followed every subject that had been presented at the tent, and she found that they agreed in every respect. She thought it was the most wonderful thing, and felt that the Lord of heaven had worked in a wonderful way in bringing the message for so many years a volume that contained the wonderful message of truth due the world at this hour. She thought, too, that it was the most wonderful thing that a living messenger should come and preach the same thing in the valley in which she lived.

"Well, it is a wonderful thing, isn't it, that the message that is being preached is the very same message that was published in 1887? We live in a world of changes, and especially a time of rapid and startling changes, when we are to have prophetic, and I will try and drop this from my mind that the foundation for the effort opened in Drums, she began observing the Sabbath again, and prayed fervently that this tent would answer her further light and bring her in contact with a people. If there was such a people in the world, who were keeping the true Sabbath. In a very short time a tent was pitched at Drums, and this lady began attending the meetings and rejoicing with the Lord. But she had sent this tent to Drums in answer to her prayer, and she was to-day firmly convinced that the soul-rejoicing that the God of heaven has been pleased to give her the message due the world at this hour. We find, in looking over our records, that that sister, a member of the Wilkes Barre church, who was for a number of years in the colporteur work, has held this book nearly fifteen years ago.

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mo" than a thousand dollars' worth of 'Patriarchs and Prophets.' Brother Iraigh has been associated with the effort here this summer. He told me that very many people would like to contribute to him and say, 'I am so glad to see you. You are the man who came to our home with that good book. We are so glad you bought this good book to our home, bringing the message for this time.'

The effort of Drums has had as many as a thousand people present some evenings. Between forty and fifty people at the present time are keeping the Sabbath. The interest is very wide spread, and it will be necessary to conduct an effort in Hazleton for the demand of the people in that city.

 Truly the seed sown by the gospel colporteur through the years is not to be lost, but is to bear fruit in this the harvest time. It is the last hour, and the reaper is overtaking the sower, and both are rejoicing together.

W. W. EASTMAN.

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WRITING FOR THE DAILY PRESS

For nine years I have been writing an occasional article for the Sunbury, Pa., Daily Item, new Sunbury Item. Some of these articles were reports of sermons in the home, sermons of Christ; others were Bible readings as comments on some published statement on current events; and sometimes I gave a sampling of a Bible reading, and occasionally I wrote on civic affairs.

Some of the articles were given prominent places in the ordinary type; but for several years they were generally published in the smallest type used, which was scarcely readable. At first a large paragraph was placed at the head of the article, stating briefly that the editor published it out of courtesy, and not because he was in harmony with the views of the writer. One day a friend objected very strongly to the apparent apology for the writer. One day a friend objected very strongly to the apparent apology for the writer. One day a friend objected very strongly to the apparent apology for the writer. One day a friend objected very strongly to the apparent apology for the writer. One day a friend objected very strongly to the apparent apology for the writer. One day a friend objected very strongly to the apparent apology for the writer. One day a friend objected very strongly to the apparent apology for the writer.

In the beginning many of my articles were scrapped; but I decided that I would not allow the enemy to do as he pleased with the germ of truth so soon as I continued sending the paper an occasional article.

You may wonder why, with such unpromising results, I did not fail or give up. I will give you a few of the many reasons:

I know that winds of false doctrines are blowing disastrously, and clouds of discouragement are abundant, because Satan is enraged. He knows that the sect of Sabbath keepers we hate... Go, make the possessors of lands and money drunk with cares, Battle every inch of ground. —Early Writings, pp. 264, 267.

But God instructs us that "he that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11: 4. I want some sheaves to give satisfaction to my Saviour, and also to shine in my crown of everlasting glory, and so does every other lover of truth.

"We are to present the word of life to those whom we may judge to be as hopeless subjects as if they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part._—Testimonies, Vol. VI, p. 448.

Surely the cases of the readers of the daily press are not those of the saints of old, the Israelites in Egypt, or the church of the seven churches of Asia, admonition, coming from the courts of heaven, pictures them.

"Every soul is precious, because it has been purchased by the precious blood of Jesus Christ."—Id., Vol. V, pp. 623, 624.

We know that the light bearers "we shall individually be held responsible for doing one jot less than we have ability to do._—Christ's Object Lessons.

"If we do but one third of that which we have intrusted talents to do, the other two thirds are working against Christ."—Testimonies, Vol. VI, p. 139. (See Vol. IX, chaps. 28, 29.)

As I see the evil arts all about us and creeping into the hearts of those who profess the truth, and when I am tempted to become disheartened, again I remind myself that, "for all who are disheartened there is but one remedy,—faith, prayer, and work;" then "they may have light to comprehend and appreciate the movements of the enemy._—Id., Vol. VII, p. 458, ch. 6.

We know that he is very deceptive, and to be forewarned is to be forearmed.

Here are two experiences, one or the other of which, as the case may be, may be ours, according to our works.

"The blessing of good works will follow into the eternal world those who deny self for the sake of their Saviour, who strive to be his representative on earth._—Id., Vol. VII, p. 485; p. 489, ch. 11."

Truly the seed sown by the gospel colporteur through the years is not to be lost, but is to bear fruit in this the harvest time. It is the last hour, and the reaper is overtaking the sower, and both are rejoicing together.
I am encouraged by the promise that "He who is faithful and has an abundant supply of the Anointing and the Promises of God and an abundance of Water, it is God who gives the increase; and if I do my part, I can rest assured that God will do His. 1 Cor. 3: 4-9.

I was thankful for the privilege of being a co-worker with the Saviour, and pray that He may help me ever to remember His exhortations and promises, and act accordingly.

NORA B. GIBBONS.

FRUIT OF LITERATURE MINISTRY IN THE PHILIPPINES

Is one of the barrios of Tiaong, Tayabas, there twenty now keeping the Sabbath as a joy, result of the literature ministry. Faithful colporteurs worked that place, and as a result of the Herald they sold three or four years ago, these people found the truth, and now are keeping the Lord's Sabbath. This reminds us of the promise of God in Isaiah 55: 10-11. Though it seems to be delayed, it will bring forth fruit without fail.

Another inspiring word is that a well-to-do family in Zaragoza, Nueva Ecija, accepted the truth and were baptized recently by Elder R. R. Figuhr. This is a direct result of the literature ministry ("Our Day") and the Christian example of the faithful, enthusiastic colporteurs who boarded in their home. These people have read the gospel in the lives of these loyal soldiers of the cross, and by the impression of the Holy Spirit they are now rejoicing with us in their new-found faith.

So it pays, brethren, to be faithful to the sacred trust committed unto us. Let us all ask the Lord to help us to overcome all besetting sins, so that the Holy Spirit may continue to dwell and reign in our hearts, and that the people with whom we come in contact may read and behold the spirit of Christ in us, and thus become real spiritual, living epistles of Christ to a natural, unlettered world.

The work of our colporteurs is new, the people who read and known by all who have consecrated themselves to God's service. In heaven they will have bright stars in their crowns. They will have stars for those five whom they have won here in Zaragoza.

The realization of the importance of the Sabbath. This reminds us of the promise of God in Isaiah 55: 10-11. Though it seems to be delayed, it will bring forth fruit without fail.

Some years ago I assisted other laborers in following up the interest created by our camp meeting held in the village of Tiaong in the province of Nueva Ecija. I was accepted in harmony with the gospel commission, "Preach the gospel to every creature:"

One day I was passing a hotel, but thinking I should be of no use to offer a religious paper where intoxicating drink was sold, I passed on. But I was ill at ease. I was deeply impressed that I should visit the place, and if acceptable, leave a copy of the Signs and let the people mentally argue against the impression. What good could possibly come from leaving a religious periodical with a liquor-dealer? But the impression deepened, and finally I yielded, turned about, and called at the hotel. The landlady (a Catholic) answered the summons, and asked about my errand. I explained it in few words, and asked her to purchase the paper. Taking it in her hand and looking it over carefully, she said, "Signs of the Times." It is one of those Seventh-day Adventist papers published by the people who have just closed their camp meeting here. Burn the thing; I don't want it." Her domestic servant overheard the latter part of the conversation, and stepping to the door, asked, "What is it?" At the same time she took the paper, and slowly read, "Signs of the Times." Then she added, "I think we should not leave this kind of paper. They are fulfilling all around us." The landlady turned to her, saying, "Do you want the paper?" "I certainly do," was the reply. The landlady bought a copy and handed it to her. The Signs was delivered regularly at that hotel for a number of weeks. One morning the reader inquired about the people who published the paper, and an interesting conversation followed. At the close I said, "My wife and I are holding Bible studies in a home a short distance from here, and we would be glad to have you meet with us." She did so, and shortly afterward took her stand for the truth.

A number of letters have passed since then, and just recently we received a letter from this dear woman, expressing her love for the truth, and saying, "I thank God that He ever sent you with the Signs to that hotel where I was working; for I was a very rebellious woman."

What joy thrills the soul when we hear that those for whom we have labored are standing steadfast in the faith! It is a foretaste of that unspeakable joy that will be experienced when together with our Redeemer we shall rejoice over the fruit of our labors in the eternal kingdom. May God help us to be faithful soul winners for Christ.

E. HILLARD.

A LETTER

MY DEAR BRETHREN AND SISTERS:

I am writing to the believing brethren and sisters throughout the world from the Michigan Farm Colony for Epileptics, at Wahjemea, Mich. As there are between 700 and 800 here, including helpers, it would be of great interest to you, to hear how the excellent field in which to labor and spend my time, be it long or short. Perhaps in no place has one who knows the advent message a greater opportunity for service.

It would seem to me that Satan is here, using his power in its fullness, during the precious moments of human probation which our merciful heavenly Father has given us all in which to form characters to stand the eternal test. Yet there are those who are seeking the Lord with all their hearts, minds, and souls, and God is working and performing His miracles here.

With the help of my good wife and the Douglas church members of "Christ's Object Lessons," "The Ministry of Healing," and "Daniel and the Revelation" in the private library of Cottage 7. Several are taking an interest, and many of the attendants told me that he had read both "Christ's Object Lessons" and "The Ministry of Healing." We need your prayers here, far more than you can realize.

H. HUNT.

THE OUTLOOK IS GOOD

True church on earth has but one mission, and to the performance of that mission every member must dedicate his life. There can be no question in the mind of the true believer as to the certainty of the outcome, for all heaven is behind the task. One great mission committed to the remnant church is the finishing of the third angel's message in this generation. When it is done, Jesus will come again. Matt. 24: 14.

In his providence, God has supplied every necessary facility to do a quick work. With the coming of the time to proclaim the last message, came also transportation facilities in a most re-
markable manner. It can be explained only in the light of definite prophecy. The rapidity with which news may be delivered is astounding, and is far in excess of the most hopeful dream. In a short time, no doubt, one person will be able to speak through the air, in a few minutes, to a world audience. The thought of one man speaking to hundreds of millions of men in the same instant! Truly, the gospel will then be in the very air.

The one thing needful is a deeper consecration by the church to the work of presenting the gospel to the world. We have the message suited to the time, and we have the facilities to convey it around the world. The national doors are open. Now we need another Pentecost, to give power to the church for service in this new era.

The literature ministry is one of our most potent agencies with which to cut the work short, and hasten the coming of Christ. Like the leaves of autumn will our soul-saving literature be scattered over the face of the earth. Indeed, without these gospel-filled publications, the outlook would be gloomy; but the gospel printing press solves the great problem of our world work.

All to the task, and the work will soon be done, and the Master will come. Our delay in giving the message is retarding the second coming of Christ. We might have been in the Kingdom before this, as we have been told. Let us one and all earnestly seek for the baptism of the Holy Spirit, so that greater power shall attend our efforts to finish the work in the whitening harvest fields.

C. H. STEPHENSON.

* * *
PARTIAL REPORT OF CHURCHES VISITED

NORTH WISCONSIN CONFERENCE

To DEAR BROTHER GRAHAM:

In my last report to the office I left off with the visit to the church in Duluth, Minn. After visiting the churches in the Minnesota Conference, I crossed over from Minnesota to Wisconsin. I had the pleasure of meeting with Elder Holbrook, a returned missionary from South America. He is now serving as the home missionary secretary of the North Wisconsin Conference. He is a Scandinav-ian by birth, but six years to spend in this field, but during this time had the privilege of meeting with six churches. The churches in northern Wisconsin are all quite small in numbers, and at these six meetings the combined attendance was only 200. The Lord blessed in the securing of 29 subscriptions.

Superior: Sunday, July 17; 40 Present; 9 Subscriptions

The Lord blessed me in this meeting so much. Four families subscribed for the Review. At the close of the service the secretary of the church said to Elder Holbrook, "I have been nine years a member of the Seventeenth-day Adventist denomination, and I have never had the Review." He asked her at this point, "Are you going to have it this evening?" She replied, "Certainly I am. I have never heard this paper spoken of. I believe that our leaders should not only speak of the Review and tell our people that they ought to subscribe, but that each leader should preach one sermon on this subject and not make the matter aallen-teen. The Lord has said in regard to this matter, giving to the people the real reason why it should be in every home and family of believers. I found that many of the church officers are without the paper.

Frederic: Monday, July 18; 34 Present; 3 Subscriptions

We had a good meeting to-night. I found that Elder Holbrook is good help. I appreciate his heart. He is a very earnest and active evangelist. Forty-three were present at this meeting. Most of those present do not read except numbers have the Review. Three families subscribed for it. They assured me that this work will be followed up.

Clear Lake: Tuesday, July 19; 45 Present; 3 Subscriptions

The Lord greatly blessed in this service. Forty-seven believers were present. Many were Scandinavians. Nearly all had the Review. Three families subscribed. Elder Holbrook told of an interesting experience of South America. He related how difficult it was for the people in South America to learn the English language, and he went on to relate how many of those dear believers struggle to learn the English language for the express purpose of being able to understand the Review. He assured me that the people in South America who are able to read English, greatly appreciate the Journal and read it through each week.

Chippewa Falls: Wednesday, July 20; 17 Present; 3 Subscriptions

This was a good meeting to-night. The attendance was small, only seventeen being present. Thirty-two families subscribed for the Review. Elder P. M. Hanson is the elder here—a dear old minister about seventy-five years of age. He has been about forty years in the message and work. He has a great burden to do all that he can. He says that there is a great difference in the experience of those who are without the Review and those who have. We stayed all night in his hospitable home. While I was with him, he related the remarkable experience of the Lord's protecting care:

"A few years ago, while on my way to meet an appointment at a certain church, my automobile sank down in the mud and the engine had been running hard and was still running. The road was in a bad condition. The place where my car went down was midway between a town or a village, and there was nowhere to hide. So deep had my automobile sunk in the mud on one side that it began to tip over. It was useless to try to drive it out; I tried, but my efforts only caused it to sink deeper. I talked with the Lord about the matter, and asked Him to see what He would do. I stepped out of the car and got right out to thank these dear friends—men and women—youth men about twenty-five or thirty years old, and such good-looking men. They said, 'Yes, do you know where we can get some help?' They said, 'You step in here, and we will take care of this thing.' This I did, and immediately the automobile went out of that mud, and if it was going on smooth pavement. I drove a few rods and stopped, and got right out to thank these men and ask if they would have me stay over there. They said, 'Yes, do you know where I can get some help?' They said, 'You step in here, and we will take care of this thing.' This I did, and immediately the automobile went out of that mud, and if it was going on smooth pavement. I drove a few rods and stopped, and got right out to thank these dear men and women, and I have never seen them again."
room for the students this coming year. Professor Lechman said that he believed that it ought to be done, and that the conference would bear one half the expenses, the denomination bearing the other half. Elder White said, "We will do it;" and so our little families were subscribed. The people going to this school the year 1927-28. Elder White left me the next morning, and I continued the subscription work.

Eau Claire: Wednesday, July 27; 40 Present; 7 Subscriptions

At Eau Claire the attendance was excellent for the membership, forty being subscribed. This was a good meeting. A brother came to me at this meeting and said, "Last fall I heard Elder White at Michigan, and at that time I subscribed for the Review." I said to him, "Brother, are you sorry that you did not sign your name to the card? I ought to have subscribed for it long before. I feel that I have missed much in not having it." La Crosse: Thursday, July 28; 20 Present; 3 Subscriptions

God blessed in the meeting at La Crosse. Nearly all had the Review. The three families that were without it subscribed this evening.

Madison: Friday, July 29; 80 Present; 2 Subscriptions

Madison is the headquarters. This Friday evening we had a very good attendance at the service. Nearly every one had the Review. For this we were glad. There were two families that subscribed this night. It was my privilege to see the little girl, Miss Madeline Okland, and before I was assured that steps would be taken by those in authority to secure a copy of the Review in each room of the houses.

Milwaukee (English Church): Sabbath, July 30, 11 a.m.: 250 Present; 48 Subscriptions

The Lord greatly blessed in this service. Elder Okland in having this work carried on with his strong backing and good cooperation. Forty families of subscribers. This re-rolled all our hearts.

Milwaukee (German Church): Sabbath, July 30, 3 p.m.: 80 Present; 14 Subscriptions

This Sabbath afternoon I had the privilege of speaking to the brethren and sisters of the Milwaukee German church. Prof. W. B. Ochs was present, and was to speak also, and he was the speaker.

There were fourteen families that subscribed, will bless our German believers yet.

This concluded my work in the Southern Wisconsin Conference. I earnestly trust that the Lord will keep the Review in the hands of every family of believers as God has said it should be.

IN BATTLE CREEK, MICH.

Battle Creek: Sabbath, August 6; 1,200 Present; 103 Subscriptions

On my way East it was my privilege to stop over at Battle Creek. Elder J. C. Stevens, the pastor of the Battle Creek church, the old republic and cooperative Sabbath morning, before an audience of 1,250, was in charge of the work of our church paper. God blessed and helped in presenting the message, and there was a ready response in the hearts of the people. In twelve minutes, at the close of the service, the ahaers passed out and collected the subscription card, we learned that 103 families had signed their names and subscriptions. In fact, we can truly say that certainly rejected all our hearts. Elder Stevens said, "This is wonderful!"

I am glad also to report that the work in the Battle Creek church is growing. New members are being added constantly, new spiritual life is taking possession of the church. Liberal offerings are flowing into the church treasury. The church and the church is reaching and keeping right up to its goal of 60 cents a week for foreign missions. God is indeed blessing the labors of Elder Stevens in this place.

OBITUARIES

"Precious in the sight of the Lord is the death of his saints." "Blessed are the dead who die in the Lord, who from henceforth shall rest from their labors; and their works do follow them." "I Jesus am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a report in our Review. The fact is not to be recorded in calmness of spirit. They were dear to their families and friends. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, were dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones. It is with a feeling of deep sorrow that we announce the death of our beloved brother, who, in most cases, was dear to their loved ones.

ALFRED BACON

Brother Alfred Bacon, who for many years was transportation agent in London for the General Conference, departed this life on Sunday morning, Sept. 18, 1927, in his seventy-eighth year. He had, the previous evening, paid his tithe and his Harvest offering on Sunday morning, Sept. 18, 1927, in the early hours of the morning he called his son-in-law, W. H. Meredith, and inquired for his health. He was laid to rest in the family cemetery at Battle Creek, Mich., Sept. 25, 1927. He was a faithful soldier, loyally supporting the cause every year. Five sons, two daughters, and one brother mourn. W. H. Meredith.

Zehr.—Edith M. Zehr, nee Schleifer, was born in Jamaica, British West Indies, May 17, 1853; and was instantly killed in an automobile accident near Battle Mountain, Ore., Sept. 5, 1927. Fifty-two years ago she accepted the third angel's message more than half a century ago, and four years ago she labored with her husband as a pioneer worker in Alabama and Mississippi. Her companion died twenty-one years ago, but she continued her faithful witness to the truth. One son, five daughters, and several grandchildren are left to mourn.

Altkem—John Altkem was born in Dalry, Scotland, in 1837; and died in Nichols Hospital, Battle Creek, Mich., Sept. 6, 1927. Fifty-two years ago Brother Altkem embraced the truth, and has ever since been a faithful soldier, loyally supporting the cause in every way. Five sons, two daughters, and one brother mourn. W. E. Webster.

Moen.—Zimi Moen was born in Ohio, Feb. 18, 1847; and died in Orland, Calif., Aug. 29, 1927. Moen, a faithful witness to his belief. He is survived by his wife, daughter, and two sons, thirty-two grandchildren, and two dozen great-grandchildren. F. A. Johnson.

Miller.—Mrs. Serena Miller died in Nichols Hospital, Battle Creek, Mich., Sept. 24, 1927, in her sixty-four year. She was laid to rest in the family cemetery at Battle Creek, Mich., with three brothers, and one sister survive. J. G. Stevens.

Tait.—Mrs. Sarah Jane Tait was born in Cambridge, Ont., Dec. 1, 1857; and died in White Memorial Hospital in Los Angeles, Calif., Sept. 26, 1927, in her seventy-second year, one son, and thirteen grandchildren survive. G. E. Mann.

Sedere.—Mrs. Mary E. Sedere, nee Bojan, was born in Austria, May 14, 1852; and died in Grand Rapids, Mich., at the age of eighty-four. One son and other relatives are left to mourn. F. L. Abbott.
Morning Watch Calendar for 1928

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See the cover on the front page of this paper.
A WEEK OF SACRIFICE FOR CHINA, NOVEMBER 20-26

As we come to the annual week of thanksgiving and sacrifice, November 20-26, we are reminded of the numerous blessings conferred upon us during the year that is past. While in China, Mexico, and parts of Europe there has been war and rumors of war, in this fair land there has been the blessing of peace. Our government has remained secure, the winds of strife have been stilled; our homes, our families, and our own lives have been protected, and we have enjoyed the blessings of peace. And still more, we have the benefits of financial prosperity. America still stands foremost among the nations in material wealth.

As we look across the waters, we see China with her one fourth of the human race in great distress. There is famine and war and bloodshed, and property and life is lost. In this country, there have been war and rumors of war, in this fair land there has been the blessing of peace. Our government has remained secure, the winds of strife have been stilled; our homes, our families, and our own lives have been protected, and we have enjoyed the blessings of peace. And still more, we have the benefits of financial prosperity. America still stands foremost among the nations in material wealth.

MISSIONARY SAILINGS

MR. AND MRS. J. P. WELSH, of Emmanuel Missionary College, sailed from New York September 14, for Porto Rico, Brother Welsh having been appointed to the mission field missionary secretary of the Port of Rico Mission.

Elder and Mrs. H. M. Sparr and family sailed from New York September 15, returning from furlough to resume their work in the African field.

Elder and Mrs. G. B. Youngberg and family, after a year of furlough in the homeland, have returned to Malaysia, sailing from San Francisco on the S. S. "Tenyo Maru," September 27.

Mr. and Mrs. Bryan Votaw and little son, of Takoma Park, sailed from New York October 6, on the S. S. "American Merchant," returning from seven years of service in Costa Rica.

Mr. and Mrs. George E. Lindquist, of Chicago, had sailed to serve as field missionary secretary of the North-West India Union Mission; and Mr. and Mrs. E. Rawson and little son, of Nebraska, Brother Rawson to engage in evangelistic work for the Karess people in South India.

Our Youth and the Missions Campaign

The way in which the young people are lifting in the Harvest Ingathering this year is most encouraging. The telegram below reveals a determined and successful effort:

"PORTLAND, OREG., Oct. 13, 1927.

MISSIONARY VOlunteer Department:

All records broken by Portland Bartlett young people. Fifteen-hundred-dollar goal reached in Harvest Ingathering. The western Oregon young people are headed for their six-thousand-dollar goal, and will soon be there.

Signed: D. E. VENDEN.

Brother W. C. Loveless sends the following word from Oshawa Missionary College (Canada):

"The Harvest Ingathering campaign which just closed was one of good success. I never before saw young people rally any better, and accomplish so much in so short a time. We gathered in something over $750 in two days, and all of the young people had very interesting experiences."

The Missionary Volunteer Society of Pittsburgh No. 1 church has averaged more than $20 a member.

Seven members, our Danish-Norwegian Senior Volunteers, famous last year for the highest average per member, have reached $40 per capita. We wonder what their final figures will be.

H. T. ELLIOTT.

DEATH OF ELDER R. S. OWEN

A TELEGRAM from Dr. E. H. Risley, of Loma Linda, Calif., under date of October 16, brings the sad word of the death of Elder R. S. Owen, a tried and faithful Christian soldier who has passed to his rest. Elder Owen has occupied various places of responsibility, the closing years of his life being spent as Bible teacher in the College of Medical Evangelists at Loma Linda. A man of lovable disposition, he endeared himself to all with whom he was associated. Thousands of students who have sat under his instruction, as well as those who have met him at conventions throughout the world, will read with sorrow of his death. He was a man of God, and this is the consolation of his loved ones, to whom we extend our sincere sympathy.

A LETTER from Elder W. H. Meredith, of the British Union Conference, says:

"Things are moving along quietly with us, but I am glad to say that our Harvest Ingathering is, on the whole, better than it was last year; that is, for the weeks we have been working. We have many more members, and that we shall be able to reach our goal in the time allotted."