

The Advent Sabbath

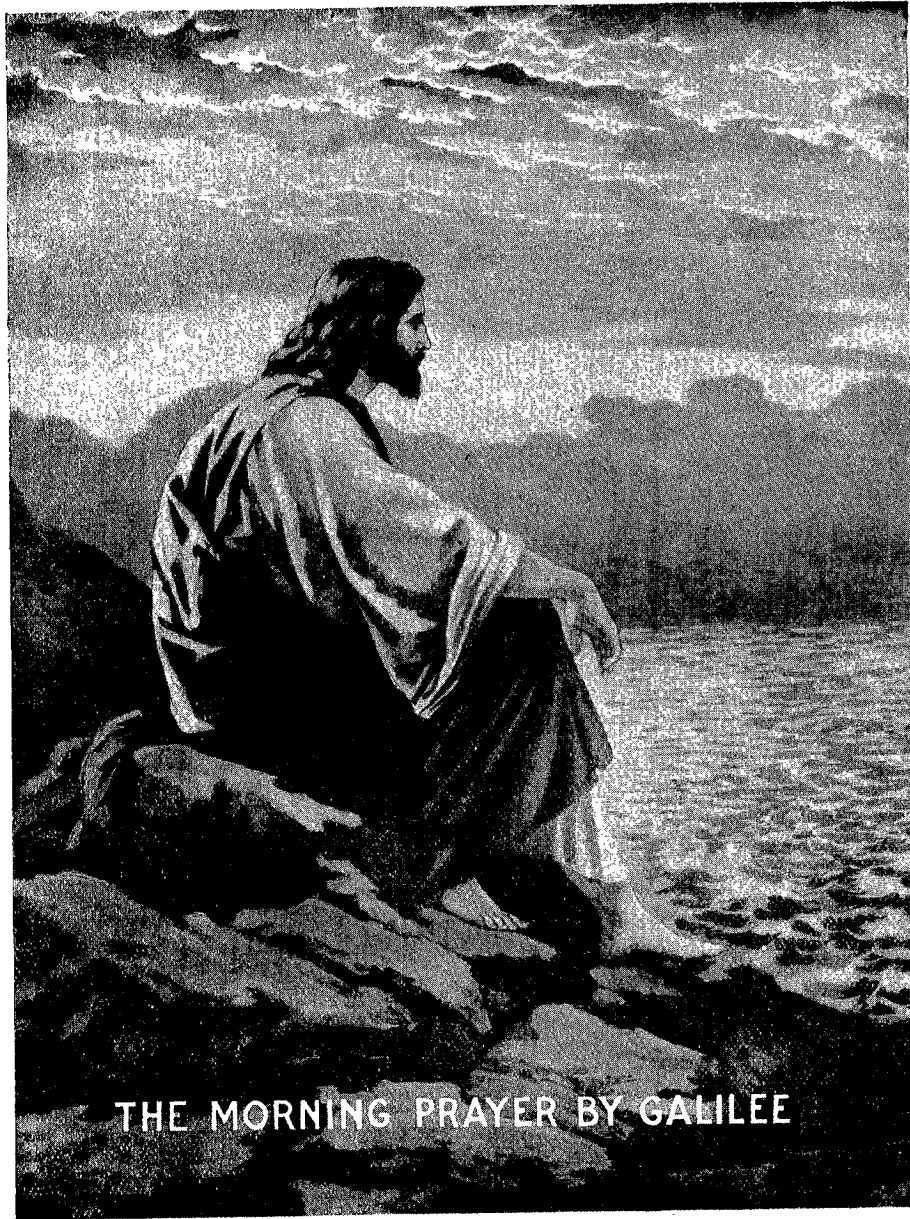
Review and Herald

THE FIELD IS THE WORLD

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THE MORNING PRAYER BY GALILEE

How Faith Is Accounted Righteousness

BY A. G. DANIELLS

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 and praise to my lips since I found it in the REVIEW.

The vital experience set forth in this statement must come into our lives personally if we are ever to be saved. That we may get its full meaning as it relates to us individually, we should study its several parts.

1. The law of God demands of us righteousness in every thought, word, and act every hour of our lives.

2. This we owe to the law, but we are incapable of rendering it.

What, then, can we do? We are morally bankrupt. Our transgression of God's holy law has made us sinners. This has brought us under the condemnation and penalty of that law. The penalty is death. In all seriousness, we may cry out, "What are we to do?" We cannot pay our debt. We cannot remove our condemnation. We cannot escape the penalty. We do well to look our condition in the face until we realize how terrible it is. Is there any way out of this tragic

situation? No, not through or by or of ourselves. But listen:

3. "The only way" we "can attain to righteousness is through *faith*." Here is a gleam of light, a ray of hope for us. The implication is that there is a possibility of meeting the demands of the law, and it is declared that the only way of doing so is by *faith*. But this way is a mystery to the natural, darkened mind. The law demands obedience, righteous deeds in the activities of life. How can such demands be met by *faith* when all our deeds have been wrought? Listen again:

4. By faith we can bring to God the merits of Christ, and the Lord places the obedience of His Son to our account. Christ's righteousness is accepted in place of our failure, our unrighteousness, and God receives, pardons, and justifies us poor believing, repentant sinners, and counts us altogether righteous. "This is how faith is accounted righteousness."

What an amazing transaction! What a solution of the awful problem of sin! This is how faith takes the place of works and is accounted righteousness. That is the meaning of this wonderful and almost unbelievable statement made by Paul:

"Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5: 21.

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 difference 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."

The Advent REVIEW AND HERALD And Sabbath



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

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A Call to Our Young People and Their Elders

For a High Standard of Christian Living

[A statement prepared by the Missionary Volunteer Department of the General Conference of Seventh-day Adventists, and adopted by the General Conference Committee Autumn Council at Chattanooga, Tenn., Monday evening, Oct. 3, 1927.]

We believe that we are far advanced into those last days in which the Scriptures warn us of perilous conditions, because men love pleasure rather than God. We are made conscious every day of the strong attraction which evil in pleasant disguise has for the unwary and unstable, whether young or old.

God designs that we should have pleasure and joy in our lives, and this state is reached and maintained by living the normal life of useful occupation, earnest study, proper recreation, right social intercourse, and unselfish service to others' needs. But the world has gone mad in selfish pleasure seeking, misusing God's gifts, and thereby bringing upon itself crime, disease, and misery. To-day gluttony and drunkenness are common, licentiousness is rampant, and the diversion of mind sought in the game, the dance, the theater, and even in music and literature, more often than not ministers to the evils from which relief is sought. But men turn not to the Healer. A widely accepted philosophy is poisoning the public mind with the idea that these excesses and abuses are justified as a part of the social evolution of the race. Forgetting God, men perish.

It is natural that license of manners and morals should most greatly affect the young, because they are but now forming their ideals, they are more easily influenced, and they have not before them the stricter example of former days.

Yet in the midst of widespread apostasy from truth and virtue, we rejoice to see among our youth a strong company of men and women who have chosen God, and who show in their daily lives the sobriety, judgment, and loyalty to principle which belong to Christian character.

There are others, less wise and stable, who are confused by the common lack of high standards, and are influenced to a degree by the evil practices about them, yet who truly desire to find the right way, and who may by strong and sympathetic leadership be saved and trained in Christian life.

We call upon parents, teachers, ministers, and all who have to do with the youth, to pray for wisdom and love, and to make definite study of the nature and interests of youth, that they may gain that sympathetic attitude and ready helpfulness which will inspire young people with confidence in them; and fit

them to be saviors and leaders of the youth whom God has placed in their charge.

We especially appeal to parents, who more than any others have in their power the shaping of the habits and ideals of their children, to align themselves definitely and with conviction, both in their example and in their teaching, with the principles of conduct befitting the profession of a people who look for the appearing in glory of our Lord Jesus Christ.

We call upon the young men and young women of the families of this church, whose strength and enthusiasm belong to God, to take their stand for Christ, not in profession merely, but in every activity of life, physical, intellectual, and social, disciplining themselves as good soldiers, seeking their pleasures in the pure atmosphere of God's ways, and consecrating themselves without reserve to the service of Christ.

To the end that there may be clearness and harmony, yet due liberty, in the maintenance of Christian ideals, we think it essential that there be presented for both adults and youth, a standard of conduct in matters in which the world shows license. We are aware that custom has much to do with determining our judgment of conduct, and that too specific prescription of details might speedily be voided by time; but the basic principles of morality and virtue, which are in harmony with the nature of God, remain forever unchanged. If we can rightly apprehend these, we shall have an unerring guide.

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 craved. The use of intoxicants and narcotics of any kind is forbidden by natural law, and overuse 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-aimed 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.

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 influences. 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.

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 good taste.

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.

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 and utility, 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 bartering 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 impulses 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 impatient refusal 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

Associate Editor "Review and Herald"

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 those student suicides—that there is no purpose in life, that the universe is run by mechanistic process rather than by a governing spiritual power, that immortality is a delusion and religion an exploded superstition. Therefore 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 concept that life is motivated by only two urges, the hunger to feed and to gratify sex, this teaching has been popularized through highbrow Nietzscheanism and psychoanalysis, which say that if you suppress a desire, you will suffer from the results of complexes, 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 observation that 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 allegiance to their religious traditions weakened, they allow 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 myself a member of any church, but I believe in religion—a belief strengthened and confirmed after nineteen years' experience in dealing with crime. I have found one thing more definitely established than all others; that is, people who go wrong and drift into crime are those who have lost faith in God. What is there to live for, what inducement is there to lead a righteous life, if there is no faith? Ethics are not a substitute for the sermon on the mount. In my dealings with young criminals I find the parents of many have brought them up without any spiritual teachings whatever, and this is not confined to the parents of boys and girls who become criminals. It prevails through the higher orders of society. What this lack of religious training, of simple belief in a divine Creator to whom we are responsible for what we make of our lives, brings about, one can see in the rampant dissipation, moral degeneration, and intractability of the young to-day."

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. We have not followed cunningly devised fables when we have interpreted the Scriptures to mean that in our day there will be "perilous times" and that "evil men and seducers shall wax worse and worse." Certainly no man is better qualified than Judge McAdoo to speak on the question of low moral standards. Indeed, if he is not competent, who is?

No, there is nothing amiss in our interpretation. You may even say, "We did not have to wait for this judge to speak, in order to be convinced on this matter." Doubtless so, but might it not be possible that many of us have held to this belief concerning present-day conditions more as a theoretical article of faith than as a pulsating fact that bears a practical relation to our own lives and the lives of our children? If, indeed, moral degeneracy is increasing apace, should we not be increasingly careful in our contacts and associations with the world? Is it true that as the world has sunk lower in sin, has more completely despised the moral precepts of Jehovah, that we have withdrawn farther and farther from it? Can you point to very definite ways in which you have widened

the gulf between yourself and the world? Then is it not high time that this doctrine regarding "perilous times" be translated into action in our lives?

Another significant fact set forth in these quotations is the close relation between religious faith and parental control. It is virtually the relation of cause and effect. With the parents' "allegiance to their religious traditions weakened, they allow too great laxity to the young." Or, as Judge McAdoo states in a line not found in the preceding quotations, "Whatever the creed, it is more powerful in its commandments and restraints than any threats of legal punishment and all machinery of law." The fifth command of the decalogue—on which parental authority should properly depend—can have little weight with the child who is not led to revere the God who gave the decalogue. If a child learns to reverence the laws of God, he will respect the laws of man. If he learns obedience to his Father in heaven, surely it reasonably follows that he will be obedient to his father on earth.

Might it not be possible that the breaking down of the family altar in many of our homes is at least a partial explanation of the confessed inability of many parents to control their children? At least, until 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" has given impetus to this view, he explains. And what is Nietzscheanism?—The doctrines of Nietzsche, a German philosopher of the latter half of the nineteenth century, who built up a philosophy on the evolutionary principles laid down by Darwin.

"Nietzsche was the child of Darwin and the brother of Bismarck. It does not matter that he ridiculed the English evolutionists and the German rationalists: he was accustomed to denounce those who had most influenced him; 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. Thus the study of science, which should impart a knowledge of God, is so mingled with the speculations and theories of men that it tends to infidelity."—*Page 227.*

When the student not only fails to receive the Bible explanation of the facts, but actually is indoctrinated with an anti-Biblical, atheistic view "from the kinder-

garten to the college," is it not high time that we sense more fully the importance of the church school system which God has given to us? With the evidence so clear, no one can say that he does not understand the issue. And the issue is none other than that of spiritual life or death for our children. One of the mightiest bulwarks that God has reared about the

youth of this denomination is our school system. It is a line of defense which God intends shall encircle and protect them during their early years. Within its pale the great principle is set forth, that "the fear of the Lord is the beginning of wisdom," and the injunction is given, "Remember now thy Creator in the days of thy youth."

A Movement to Secure Christian Unity

The World Conference on Faith and Order, August, 1927

Reported by ARTHUR S. MAXWELL, of London, England

(Our Special Correspondent at Lausanne)

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 that robs the gospel of its corporate power and gives people a stone instead of bread! 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 Christianity contradicts itself as a world religion. In other countries, as in America, churches of every sort and every name obtain. The evil 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, many of them 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 with force from 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 our own experience has tragically confirmed, unified religion. God has used, beyond anything we had a right to expect, our divided Christendom. *But now that we know the sin and disaster of sectarianism, we cannot hope that He will use it much longer.* All time lies before us. Let us keep the purpose of unity firm in our hearts."

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 satis-

faction 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 continuously in the church and preserve it from every error.* Christ as 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 that view of the church's nature which was held in the ancient and undivided church. And if, as we wish from the bottom of our hearts, all Christian bodies could find themselves united *on this basis*, which avoids both the extravagances of Romanism and the extremes of the theories most opposed to Romanism in the Western World, the Orthodox Church would be the first to rejoice over so great a blessing from God."

In other words, "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 realm. Such a conception of reunion, amounting to the absorption of the other churches, is, in every way, opposed to the spirit existing in the Orthodox Church, which has always distinguished between unity on the one hand and uniformity on the other. The patriarch of Constantinople, Photius, 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 who observe them 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 dubias libertas*,' concedes to theologians 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

is 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 essential things. *In necessariis unitas.*"

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, which possesses these characteristics, there can be no community of purpose. Life is more than doctrine, but life without doctrine is empty. Life gives value to the doctrine, but without the translation of life into intellectual form, life cannot endure. Further, the communication of life must be through the body of this intellectual form, and this intellectual form must be capable of embodiment in human language. Otherwise 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 can 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 new in substance, which imports new doctrine or discards old doctrine, but merely a creed which restates cardinal doctrine under new forms of expression. Discussion would be interminable, suspicion would be acute. In the days of the undivided 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 effect could be given to these definitions they would have to run the gantlet of meticulous criticisms in a hundred different communions in all parts of the world. Authoritative restatement may some day be a task for the reunited church; it can hardly be a preliminary to reunion.

"Creedless reunion is a foolish and idle dream. But we need not merely a common creed, we need a spiritual dynamic. Where shall we find it? By the grace of God and under the guidance of His Spirit, we shall find it in common devotion to our Master, in common recognition of His humanity as our Elder Brother, in common recognition of His supreme claim to our obedience as the Son of God."

Perils of Reunion

With equal force and clarity the bishop of Manchester set forth some of the perils that lie ahead of a reunited church, should that ever be brought about. After referring to Paul's description of the church as the "body of Christ," he said:

"Such a vision kindles our hearts. But now come the difficulties. In the apostolic age no one called himself a Christian who was not in deadly earnest. There was little risk from a multitude of lukewarm adherents; and there was not a very prevalent danger of such disunion as would tear the church into pieces, though the state of affairs at Corinth shows that this already existed. On the whole, unpopularity and persecution tend to purge a church of indifferent members and to hold it together in unity, though it is worth noticing that they damage its spirit in other ways, tending to make it hard and unsympathetic. *We cannot rely on persecution to keep the church true to its central message or to preserve its unity.*

"At the present time, all tendencies are toward unity. The individualism of the early and middle nineteenth century is dead. Collectivism in one form or another sweeps everything before it. On every side there is a disposition to slur over differences (except of class and of race) and to lay stress on agreement. Such a situation gives us our opportunity; but it is also full of peril, for it is as certain as anything human can well be that *the pendulum will after a time swing back*, and the divisive tendencies again come to the fore. *The form of the unity toward which we work must be determined with reference to the strain to which that unity may be subjected.* It is right that aspirations after Christian unity should be expressed when the general movement of thought and feeling is toward unity; but it is vital that the form of unity should be designed to curb and check the tendency to division when that once more is prevalent.

"Of course this does not mean that the unity should be rigid or inelastic; still less that it should express itself in uniformity. Nothing could more effectively insure its fu-

ture disruption than that. It must be elastic, deliberately containing and welcoming a rich variety, so that all who love the spirit of tolerance may find a place within it. If men go out, not because there is no room for them inside, but because there is room also for too many others, no scheme of unity can stop them. But our aim must be to comprehend all who hold the common faith and trust to the one Lord.

"The obvious danger here is that the church will become a society of men 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 principles as constitutive of, and essential to, the church. 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 betrayed the cause for which alone that unity is truly desirable."

(To be continued)

* * *

Where Do You Stand?

BY J. C. STEVENS

THROUGH the spirit of prophecy we are taught that in the very last days, while the sealing work is in progress, two classes will be developing in the church,—one class receiving a "worldly mold," preparing themselves for the reception of the mark of the beast; and the other class taking on the "heavenly mold," preparing to receive the seal of God. (See "Testimonies," Vol. V, p. 216.)

These solemn truths are made painfully evident when the whole country has become frenzied over a prize fight in Chicago, and hundreds of our own people, partaking of the spirit of this brutal, heathenish thing, are excited as to the outcome, their radios tuned in for the returns, and some even betting money.

A secular paper, after speaking of the enormous sums of money given to the fighters and spent by the newspapers of the country in printing the news, says, "And for what? To satisfy the primitive instincts of man." And the same paper says editorially, "Think of it! the greatest nation in the world, the most enlightened, the best educated, gone crazy over two mere 'pugs'!"

And might we not say, Think of it! hundreds of God's professed people, professing to be Christians, Bible Christians, professing to be living in the time of the judgment, professing to be looking for the soon coming of the Lord, gone crazy over two brutal prize fighters!

Why is it that so many partake of the spirit of the sporting world? There is just one answer. In plain words, It is because so many are not converted. Do we not have the right conception of things when we say that to any one who is a true Christian under the third angel's message, such things will be distasteful and detestable?

The spirit of prophecy tells us the truth of the twice-born experience when it says, "When a man is converted to God, a new moral taste is created; and he will love the things that God loves." What can be said of the moral taste of one who takes interest and pleasure in the outcome of a modern prize fight? Even a worldlyling would be justified in saying that his standard of moral ethics is very low.

(Concluded on page 14)

IN MISSION LANDS



LOOK: "Lift up your eyes and look on the fields."

PRAY: "Pray ye the Lord of the harvest."

GIVE: "Give ye them to eat."

GO: "Go ye into all the world, and preach the gospel to every creature."



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 co-operation 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."



Elder and Mrs. H. M. Sparrow, Rae and Charles

The Land of John Huss

BY C. E. WEAKS

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 those 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



Colporteurs in attendance at the Czecho-Slovakia institute near the city of Prague, Aug. 8-15, 1927. Many of these have suffered imprisonment and floggings.

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

TENT, 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 and 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 the trunk 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 spend a few days visiting in the district and inspecting the schools.

The medicine chest is in constant demand. One wants "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, but, unfortunately, I had no forceps with me. He seemed to think, however, that if only I would give my mind to the problem, I could find a way out. I 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 I was about it he would like me to take out two more. He went on his way with three new cavities in his mouth and a thankful heart; and I went on my way wondering why I had always deemed it necessary to carry about seven different forceps and various other instruments when these little wire pliers did such good work.

From Mamba we pass on through the Shengena Forest to the Gonja district, which district we first entered about two years ago. The scenery in this part is most beautiful, enhanced as it is by two mighty waterfalls.

We reach Gonja, and find that our tent has been pitched on a very muddy spot. Seeing, however, that it is the only level spot in the vicinity, we have to be content with it. Others concur in our choice, for in the morning we find our food box swarming with black ants. New recruits to the mission fields sometimes find it difficult to eat bread that has been trodden underfoot of ants, but they usually decide later that it is better than the pangs of hunger. Ants and all their annoying industry are soon forgotten in the duties of the day.

Outside the tent is a crowd of heathen who have come to greet us and, incidentally, to ask for medicine. One of them looks rather unpleasant, and we find, on inquiry, that he has been offended by the conduct of

our donkey. It appears that during the night the donkey spied a tempting ear of corn hanging down from the roof of the hut in which he was "lodging." He was just able to reach it with his mouth, and on pulling it, lo! a whole bunch of delicious ears fell at his feet. In the morning thirteen bare cobs were counted on the floor. The irate owner at first intended to demand a shilling in payment, but on reflection decided that he would not make a claim in view of the fact that he might want medicine free some day.

The work in this place was started amid great opposition. Our two preachers were one evening pulled out of the hut in which they were staying, and slashed with a whip by a worker of another mission. This incident and its sequel greatly helped us, for the heathen said that if that mission had to rely on a whip for the propagation of its teachings, it must be very weak. So our evangelists increased in favor with the people from that day forth, and are now greatly respected and loved by many. There is every prospect that a large and strong church will be raised up here to the glory of God.

On Sabbath we celebrated the ordinances in a little native hut. The congregation sat in three different rooms, and several could not see the speaker. I am glad that the Lord is not a respecter of places or persons, otherwise I am afraid that some of our humble little gatherings, not only here, but throughout the world, would receive very little of the divine attention. As it was, we were conscious of God's presence and favor.

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 Ingathering. 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.

Suji Mission.

* * *

"KEEP your mind stayed on God every moment."

THE HOME CIRCLE

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

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

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 unfulfilled 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 useful very early. How often we have known girls of six to take the entire charge of a younger brother and sister, while many children of that age run errands, do simple shopping, and make themselves of very real and substantial use.

Such was the case in the family of Jacob Jones. Jacob and Molly were engaged in weaving the woolen 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, eager 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 thus 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—Toddles, 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."

"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 only by bespeaking them; 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 are laying badly, so that I can't make up the number. I've been collecting a few here and there, but I haven't enough yet."

"Mary knows more about the hens and eggs than I do," said Molly, looking at her little daughter, who had not put a stitch into her patch while the talk about Bibles had been going on, and whose cheeks and eyes showed in their deepened color and light how much interested she had been in what had been said.

But now the child started half guiltily from her low seat, saying, "I'll get what we have to show you, Mrs. Evans."

Presently she came in with a little basket containing about a dozen eggs. The farmer's wife put them into her bag, then patting Mary's pink cheeks, rose to take her leave, after paying for the eggs.

"And remember this, little maid," she said, kindly, when, after saying good-by to Jacob and Molly, she was taking leave of Mary at the door, "remember this, my dear little girl: as soon as you know how to read (if by that time you still have no Bible) you shall come to the farm when you like, and read

and study ours—that is, if you can manage to get so far."

"It's only two miles, that's nothing!" said sturdy Mary, with a glance down at her strong little bare feet. "I'd walk farther than that for such a pleasure, ma'am." Then she added with a less joyful ring in her voice, "At least I would, if ever I *did* learn to read."

"Never mind, little woman! The likes of you wasn't made to sit in the dark always," replied Mrs. Evans, in her cheery, comfortable tones. "The Lord made the want, and He'll satisfy it; be very sure of that. Remember, Mary, when the multitude that waited on the Saviour were hungry, the Lord did not send them away empty, though no one saw how they were to be fed; and He'll take care you get the bread of life, too, for all it seems so unlikely now. Good-by, and God bless you, my child!" and good Mrs. Evans, with a parting nod to the weaver and his wife, and another to Mary, went out, and got into her little pony cart, which was waiting for her in the road, under the care of one of the farm boys.

Mary stood at the door and watched their visitor till she was out of sight. Then, before she closed it, she clasped her small brown hands against her breast, and her thoughts formed themselves into a prayer something like this:

"Dear Lord, who gavest bread to the hungry folk in the old time, and didst teach and bless even the poorest, please let me learn, and not grow up in darkness."

Then she shut the door and came and sat down, resolving in her childish heart that if God heard and answered her prayer, and she learned to read His word, she would do what she could, all her life long, to help others as she herself had been helped.

How our little Mary kept her resolution will be seen in the remaining chapters of this simple narrative.

(To be continued)

Where Do You Stand?

(Concluded from page 9)

What many of our church members need, and greatly need, is a new experience—conversion. Those who have been carried away with this prize-fight spirit, ought certainly to humble themselves before God in dust and ashes, repenting of their sin, and confessing and praying earnestly the prayer of David, "Create in me a clean heart, O God; and renew a right spirit within me." This is our greatest need.

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.

Let those who read these words take them to heart. We are living in solemn times. The Lord wants us to be saved. He gave His Son to this end, and Christ came from heaven, tasting death for us all, that we might not suffer the awful pangs of the second death, and that we might all have eternal life. Shall we not stop running the risk of being eternally lost in our backsliding, our unfaithfulness, and our worldliness? Reader, where do you stand?

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 \$1 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-by.

"The other wet books were also de-

livered 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 woods. 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. ZEROTHE

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 this 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 guests again this season, and we feel that it has accomplished two things,—it has given employment to twenty-seven more young people than we otherwise



William Doerner

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 well as through the personal business contact the management and helpers were called upon to establish with successful business and professional men of the city.

During the season there has been a real demand 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 a good degree of success has attended our efforts. Our students have received the kindest of words for their faithful work, and in their daily life they exercise a great gathering influence for the Master.

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. However, as followers of Jesus, who taught us to love all men, we cannot entertain for the Hebrew race that unfriendliness that they are accorded by many. We owe to this people a great deal, and if we will keep in mind that Abraham, Daniel, and Jesus, as well as the writers of the New Testament, were all Israelites, it seems to me we cannot but feel kindly toward the modern Jews, too. We know that in the closing scenes of the world, a number of them will see the evangelical light, and unite with God's spiritual Israel in the last great controversy in behalf of the immutability of the law of God. Therefore, one great hope we have cherished is in some way to get into closer contact with these guests. This was why we planned to give a children's program.

For weeks these children were drilled to sing, repeat beautiful poems, and prepare for their public appearance a week ago last Sunday afternoon. The chapel here at the school was well filled. By far the larger number of people were our Jewish guests, parents and relatives of the children. I sat back in the audience. All of a sudden the doors opened, and in marched the children, going directly to the rostrum. I was fully in sympathy with them all, and especially did I feel with the parents, who had allowed our two students, aided by the one teacher, to drill their little ones for this exercise.

When the children began their various parts, I was a bit concerned, lest their frequent mention of the name of Jesus might cause some of our guests to leave the room. While I waited, almost breathlessly at times, for some displeased listener to arise and withdraw in disgust, how happy I was to see that I was waiting in vain, as I could notice no visible disapproval. To me it was a wonderful thing to witness so large a congregation of our Israelitish brethren sitting there in our simple and modest school chapel, hearing their own children fulfilling once again the words recorded

on the blackboard in the Hebrew, in the Lettish, 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 indeed prove a great blessing 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, we could have their children again, and could teach them anything we wished. One could notice the sympathetic faces in the audience, the look of tenderness, as these messengers spoke of Him who hath shown such a deep love for all the children — the children's Friend.

So far as I know, there has been no such program rendered by our people in Europe, with this kind of material for helpers, since we have been carrying on our work this side of the Atlantic. That the great God may bless the work of the children, and choose some of them for His messengers in final proclamation of the message of mercy, is my devout prayer.

GUY DAIL.

* * *

A NOTE OF PROGRESS

EVERY note of progress in the message strikes a responsive chord in the hearts of its believers. In several departments of our work the affluent year of 1920 set a peak which has not been surmounted.

The final reports of our church school work in North America are now all in, and a compilation reveals the fact that last year we were conducting the largest number of church schools in the history of the movement. The number is 694, just one more than in 1920, but twenty-eight more than were in operation during 1925.

C. A. RUSSELL.

* * *

A LIBERAL PEOPLE

OTHER denominations are at a loss to understand how it is that Seventh-day Adventists can raise so much money for both home and foreign fields. Somehow there is not anything in the world that leads men and women to part with their hard-earned means to nearly the extent that the love of the third angel's message and the hope of a soon-coming Saviour do.

Just recently the writer had the privilege of visiting two of our small churches in the Saskatchewan Conference, accompanied at each church by the conference secretary-treasurer and the conference president, respectively.

Upon this occasion we took time to visit every home represented in the church, to pray with the people at their family altar, to help them solve the problems they are face to face with day by day, and to minister to

their spiritual needs. We were not only urging our brethren to be faithful in tithing 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 Review to notice what the response was in the different homes as we visited them one by one:

Home No. 1, a married brother with his family gave \$250.

No. 2, a brother who is a bachelor gave \$500.

No. 3, a brother and his wife, lately married, just getting started farming, \$50.

No. 4, a brother living alone, \$200.

No. 5, also a brother living the life of a bachelor, \$150.

No. 6, a married brother with his family, \$100.

No. 7, a sister in the church with a husband not yet a member of the church, but one we expect to see join us soon, \$100.

No. 8, a widow, \$200.

No. 9, a school-teacher, not married, \$100.

No. 10, a young man living with his mother, \$50.

No. 11, a married man and his wife, \$500.

No. 12, a bachelor, \$200.

No. 13, a brother and his wife, \$300.

No. 14, a brother and his wife who have given liberally to this cause for twoscore years, \$200.

No. 15, a brother and his wife, renters, \$150.

No. 16, a brother and his family, \$200.

No. 17, a young sister, a school-teacher, \$50.

No. 18, an old pilgrim with his companion, \$300.

This makes eighteen homes visited, with a total special contribution of \$3,600, or an average of \$200 for each individual or home. Remembering that this is a special contribution in addition to the regular 60 cents a week and other giving, one is again impressed with the fact that our people 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 until the work is finished, that they may then hear the "Well done" from the lips of the One who recognizes faithfulness even in the giving of a cup of cold water in His name.

S. A. RUSKJER.

* * *

CALLED BY A DREAM

I SHOULD like to tell you why I went out in the Harvest Ingathering work this year. I am eighty-three years old, very deaf, and in poor health. From the first I have ever been very much interested in this work, and have tried to do my part in it every year, with the exception of the last three years. I stopped because of poor health.

This year I had a real desire to start out again, though my health was no better, and I was still deafer, but

I reasoned this way: "Surely the Lord will not expect me to do anything now at my age and in my condition. There are so many younger and better able to do this work in our ranks, that I will try to 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 camp 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 down what I wanted to 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 roll, and looking up in my face, said, "Read that again, *read 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,—how He left His Father and all the angels who worshiped Him, to come down here and die on the cross to save us sinners.

In the meantime she kept hold of my paper, and wanted me to unroll it faster. 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 for years, and what we are now doing in this Harvest Ingathering 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 to take all of us to heaven who love Him.

Looking up in my face with such intensity as I shall never forget, she said, "Don't any of you wait any longer. Do go quick, and tell them about this before they all die." She ran out of the house, saying, "I'm going to tell them as soon as I can get there, about this Jesus and that He loves us so."

Then I said to the people, "Here we have in our ranks many rich men that are adding farms to farms, piling up money in the banks; men and women spending their money riding around for pleasure in their automobiles; while these poor heathen are going down to Christless graves. Oh, it is terrible! Why do they not give of their means now, before it is too late?"

I awoke trembling, and slept no more that night. I said to myself, "Here I am making excuses, even to the Lord, that I can't go out in this work." I thought if the heathen were calling after God and the gospel of Jesus Christ as that woman did, I would give all I had to send it to them.

But I did something, brethren. I called for a soliciting card, and a little territory near home where I could walk, and I went out three days, about two hours each day (all I could stand), and when I had covered my allotted territory, I had disposed of thirty-five papers and taken in \$20.15. So

"I'm happy, I'm happy, O, wondrous account!

My joys are immortal, I stand on the mount!

I gaze on 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 by the ministry of the word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, 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 placing our good books in the homes of the people, and shows how the spirit of the Lord co-operates with these silent messengers that are 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 said that thirteen or fourteen years ago she bought a copy of 'Daniel and the Revelation' from a colporteur who was traveling through the country. She read from this book from time to time, and finally was convinced that the seventh day of the week is the Sabbath. She began keeping it, and faithfully observed the Sabbath, as she understood true Sabbath observance, for a period of one year. Not knowing of any one else in the world who was keeping the Sabbath, she finally discontinued observing it, although under deep conviction that the seventh day of the week is the Sabbath of the Lord.

"About three months before the tent effort opened in Drums, she began observing the Sabbath again, and prayed earnestly 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. She felt that the Lord had sent this tent to Drums in answer to her prayer, and she is to-day firmly established in the truth, and rejoicing that the God of heaven has sent to her the message due the world at this hour. We find, in looking over our records, that Brother Elmer Tolliver, a member of the Wilkes Barre church, who was for a number of years in the colporteur work, is the man who sold this book nearly fifteen years ago.

"Another experience which came to our attention that shows the important place that the books are occupying in finishing this message is that of another lady who came to the effort at Drums. The opening subject was on 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 there, she told me, 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 this was the most wonderful thing, and felt that the Lord of heaven had worked in a wonderful way in placing in her library 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 a wonderful thing that a living messenger should come and preach the same thing in the valley in which she was living.

"Well, it is a wonderful thing, isn't it, that the message that is being preached to-day is the same message that was published in 1888? We are living in a world of changes, and especially a time of rapid and startling changes in the theological world. Yet, dear fellow workers, the third angel's message is the same that it has been since it was first established in the hearts of men, and it will continue the same until the work is done.

"We trust that these experiences may serve to cheer you on in the important work to which the Lord has called you. There is no more important work, as stated in the spirit of prophecy, than that of getting our publications before the people. May the Lord bless you and keep you strong, giving you physical strength and spiritual power, that you may be victorious in your battle with the enemy, and when the work is all done, may you have many precious souls for your hire in the kingdom of heaven.

"The effort at Drums is one of the most striking examples of the way the Spirit of the Lord is working in this day to bring men and women into the truth, and we would do well to bear in mind that the foundation for the effort there was laid in the colporteur work. This territory had been canvassed in years gone by, but this past year and a half Brother Baugh recanvassed this territory, placing among the people

more than a thousand dollars' worth of 'Patriarchs and Prophets.' Brother Baugh has been associated with the effort there this summer. He told me that very frequently people would come 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 that you brought this good book to our home, bringing the message for this time.'

"The effort at Drums has had as many as a thousand people present some evenings. Between forty and fifty persons at the present time are keeping the Sabbath. The interest is very wide spread, and it will be necessary to conduct an effort in Hazelton to satisfy 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.

* * *

WRITING FOR THE DAILY PRESS

For nine years I have been writing an occasional article for the Sunbury, Pa., *Daily Item*, now *Sunbury Item*. Some of these articles were synopses of lectures, sermons, or Bible studies; others were Bible readings as comments on some published statement on current events; and sometimes I gave a spontaneous 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 publishing my articles, and the editor ceased making it, and placed them in readable type.

In the beginning many of my articles were scrapped; but I decided that I would not allow the enemy to defeat the spreading of the truth thus, so I continued sending the paper an occasional article.

You may wonder why, with such unpromising results, I did not fail or become discouraged. 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 says to his angels, "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. 266, 267.

But God informs 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 rejoicing, 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. 442.

Surely the cases of the readers of the daily papers are no worse than this 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 as light bearers "we shall individually be held responsible for doing one jot less than we have ability to do."—*Christ's Object Lessons*, p. 363.

"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. 439. (See Vol. IX, pp. 28, 29.)

As I see the awful evils all about us and creeping into the hearts of those who profess the truth, and when I am tempted to become disheartened, again I am reminded 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. VI, pp. 438, 436. 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, we are told, 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. When the redeemed stand around the throne of God, those who have been saved from sin and degradation will come to those who labored for them, with these words of greeting: 'I was without God and without hope in the world. I was perishing in corruption and sin. . . . You pointed me to the Lamb of God, that taketh away the sin of the world.'"—*Id.*, Vol. VII, page 238.

"I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken."—*Id.*, Vol. IX, p. 28.

Of course the former experience is the one that any one would receive with unspeakable joy; but if I do not embrace my daily opportunities, I shall become fruitless and wither, and the last experience will be mine, which will be sad beyond comprehension.

Again I read:

"When God's people are truly converted, when they realize the obligation resting upon them to labor for those within their reach, when they *leave no means untried* to rescue sinners from the power of the enemy, the reproach will be removed from our churches."—*Id.*, Vol. VII, p. 11.

"We must . . . avail ourselves of every facility with which Providence has furnished us."—*Id.*, Vol. V, p. 454.

Surely this is what we all want, and God is proving to us that the daily press is one of the means He can use in warning the world.

As I write these solemn statements, I am convinced that there are many others who love this truth, who, if

they considered these weighty promises and cautions carefully and prayerfully, would engage in this work, and be greatly blessed here and receive a reward hereafter.

From the start, I received many comments from different readers of the *Item* which showed that the articles were being read and appreciated. I was told that my first article, entitled, "The Number 666: Is It the Number of Kaiser Wilhelm?" was discussed in a Y. M. C. A. meeting. One minister, at the close of his sermon, advised his congregation to read my article entitled, "The Earthquake's Meaning." One person wrote to me, expressing his gratitude for the comfort he received from reading an article I had written on the state of the dead. Recently, after reading an article published in the *Item* which was alleged to have been written by Christ and signed by Gabriel, which commanded first-day keeping, I wrote an article proving from the Bible that Christ and His disciples kept the seventh-day Sabbath, according to the commandment, and were totally silent about first-day sacredness.

A few days later a gentleman—a well-known professor—called on me, and asked many questions regarding various Bible subjects, among them one about the true Sabbath. With tears, he confessed his neglect and ingratitude to God, giving as his reason for it the inconsistencies of professed Christians. He bought three *World's Crisis* books and borrowed "Patriarchs and Prophets."

Several months ago I was called upon by an *Item* representative to supply the paper with a sermon. They were publishing a sermon, supplied by the various local ministers, every Saturday night. This week they failed to have one on hand, so in the emergency they called on me. This they did several times. In commenting on the weekly sermon page, one minister intimated that he did not know whether it was profitable work or not. I stated that we are to "sow beside all waters," for we know not "whether shall prosper, either this or that, or whether they both shall be alike good." Isa. 32: 20; Eccl. 11: 6.

A few weeks ago one of the brethren told me that while he was canvassing the business section of the near-by towns for "The Bible Made Plain," quite frequently some one spoke to him concerning my Sabbath article.

When I wrote my first article, the *Item* had about 3,300 subscribers; now it has over 6,500. Not all of these read my articles, I know. But if even one tenth of them read them, it will be that much seed sown, which the Lord has promised shall not return unto Him void, and the results of which will be according to the various parables recorded in the thirteenth chapter of Matthew. Isa. 55: 10, 11. God judges us "according to the faithfulness with which we fill" "our various spheres," and it is to the faithful only that the Saviour will say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—*Testimonies*, Vol. VI, p. 439; Matt. 25: 21.

While at this late hour I know of no ripe sheaves to bring to my Master,

I am encouraged by the promise that while Paul may plant and Apollos 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 am thankful for the privilege of being a coworker 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

IN one of the barrios of Tiaong, Tayabas, there are twenty now keeping the Sabbath as a result of the literature ministry. Faithful colporteurs worked that place, and as a result of the *Heralds* they sold three or four years ago, these people found the truth, and now are keeping the Lord's Sabbath. This reminds me of the precious 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, consecrated 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 our Saviour, read and known by all men. 2 Cor. 3: 2, 3.

M. B. COMILANG.

* * *

STARS IN THEIR CROWNS

TODAY [August 1] I am in the town of Zaragoza, Nueva Ecija, with five new brethren whom we baptized yesterday. With me are Brother Pedro Magsalin, leader of this district, and Sister Victoria Cubili. She has been here about ten days. We arrived yesterday. The five brethren here who were baptized are purely the fruit of our colporteurs. While Brethren Aglubat, Tolentino, Cudanin, and Santos were canvassing in this section, they stayed in the home of these brethren. Through the good example, prayers, and teaching of these faithful colporteurs, these five men were won to the truth, and are now firmly established. The work of our colporteurs has been so thorough that very little was left for us to do but baptize them. They are already paying tithe, and this morning they are giving me a good Sabbath school offering and tithes to take to the office for them.

These five brethren are now active missionaries, and there is a good interest in this town. We hope, as soon as the weather permits, to have a tent here. We rejoice in God's work in this section. We thank Him for our company of faithful colporteurs who have consecrated themselves to God's work, and whom God is using so wonderfully. In heaven they will have bright stars in their crowns. They will have stars for these five whom they have won here in Zaragoza.

R. R. FIGUHR.

* * *

IS IT SAFE TO FOLLOW IMPRESSIONS?

NOR unless they are in harmony with the word of God. There are times when life has been spared by heeding impressions given through the divine agency; but when in harmony with self-gratification, it is unsafe to follow them. They are from the wrong source, and may result in great evil.

The following bit of personal experience will illustrate the result of yielding to impressions contrary to our natural disposition, but in harmony with the gospel commission, "Preach the gospel to every creature:"

Some years ago I assisted other laborers in following up the interest created by our camp meeting held in the village of Woodbridge, West Australia. In connection with other work I took a club of the Australasian *Signs of the Times*, intending to place a copy in every home.

One day I was passing a hotel, but thinking it would 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*. Still I kept on my way, mentally arguing 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 back door of 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 understand the signs that 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 years 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. HILLIARD.

* * *

A LETTER

MY DEAR BRETHREN AND SISTERS:

I am writing to the beloved brethren and sisters throughout the world from the Michigan Farm Colony for Epileptics, at Wahjamega, Mich. As there are between 700 and 800 here, including helpers, it would appear to be an 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 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 I have placed "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 reading them. One 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

THE 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. The 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-

The "Review" Forward Movement

PARTIAL REPORT OF CHURCHES VISITED

NORTH WISCONSIN CONFERENCE

MY DEAR BROTHER GRAHAM:

In my last report to the office I left off with my visits among the churches of Minnesota. After visiting the churches in the Minnesota Conference, I crossed over from Duluth, Minn., to Superior, Wis. Here I had the pleasure of meeting with Elder W. Holbrook, a returned missionary from South America, and now serving as the home missionary secretary of the North Wisconsin Conference. I had but six days 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 in this meeting to-night. Forty were present, and nine families subscribed for the REVIEW. At the close of the service the missionary secretary of the church said to Elder Holbrook, "I have been nine years a member of the Seventh-day Adventist Church, but all these years I have never had the REVIEW."

I asked her at this point, "Have you never heard this paper spoken of?"

"Oh, yes," she answered, "I have heard the paper spoken of as the church paper, and that we all ought to have it, but I have never subscribed for it: I have never understood the reason why it should be in every home until to-night."

I asked her, "Are you going to have it now?"

She replied, "Certainly I am. I have subscribed for it this evening."

I believe that our leaders should not only speak of the REVIEW and tell our people that they ought to have it, but I believe that each leader should preach one sermon on this subject and read from the "Testimonies" what 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 find 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 find that Elder Holbrook is good help. I appreciate his hearty co-operation. He is an earnest and consecrated worker. Thirty-four were present at this meeting. Most of the believers here are Scandinavians: some do not read English. A number have the REVIEW. Three families subscribed for it this evening. The elder 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-five believers were present. Many were Scandinavians. Nearly all had the REVIEW. Three families subscribed. Elder Holbrook told 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 these dear believers struggle to learn the English language for the express purpose of being able to read the REVIEW. He said 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. It was a rainy night. Three families signed up 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 fifty years in the message and work. He has a great burden to see all read the REVIEW. He says that there is a great difference in the experience of those who read it, and those who do not. We stayed all night in his hospitable home. While I was with him, he related this 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 mire of the muddy road. It had been and was still raining. The road was in a bad condition. The place where my car went down was many miles from a town or any house. 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 a fix I was in. I stepped out of the car and went into the woods, and brought out a stick to brace against the car to keep it from falling over on its side while I intended to do my best to get help. When I stepped out of the woods, whom should I see but two men standing by the machine,—young men about twenty-five years old, and such good-looking men. They said, 'You need some help.' To which I replied, 'Yes, do you know where I can get some help?' They said, 'You step into the machine and start the car.' This I did, and immediately the automobile went out of that mud as if it were riding on smooth pavement. I drove but a few rods and stopped, and got right out to thank these men, and as I stepped out and looked, behold, they were nowhere to be seen. I never saw them again."

I said, "Elder Hanson, do you believe those men were angels of God?" He answered me, "Who else could they be?"

Clearwater Lake: Thursday, July 21; 40 Present; 6 Subscriptions

At this place we have a very good church. Forty believers were present, and nearly all had the REVIEW. Six families subscribed for it. Four other families had recently sent in their subscriptions. Here I met dear Brother F. Stebbins, one of our older workers and ministers. We were cared for at his hospitable home.

Antigo: Friday, July 22; 23 Present; 5 Subscriptions

The dear Lord blessed in this service to-night. Five families subscribed for the REVIEW. There were twenty-three present. Here I met the mother of Elder H. T. Elliott, our General Conference assistant secretary of the Missionary Volunteer Department. At the close of the service, the church missionary secretary told me the following:

"A sister of mine sent me some pin-cushions for my children to sell. Soon after they came, some one stole them. I felt bad. They were worth \$3. I wrote to my sister about it, and said I would soon send her the \$3. She wrote back and told me not to send her the money, but to take it and subscribe for the REVIEW. I have neglected to do this since the first of the year, and I believe that you were sent here this night to stir me up to send in my subscription, and this I am now doing."

This concluded my work in the North Wisconsin Conference. The next day I went over into the southern Wisconsin field. I enjoyed my work in the North Wisconsin Conference very much. God has a good people here. Elder William Butler, the president of the conference, sent me word that he was sorry he could not be with me, but duties took him elsewhere. Elder Holbrook fully intends to carry this work into every church in the field, and to do all he can do to encourage all families of believers to subscribe for and read the church paper.

This conference has a membership of 1,080. There are about 500 families of believers, and only about 195 families have

the REVIEW. The Lord says, "Every family should have the REVIEW." By placing the REVIEW in every family, every line of work is strengthened as the believers read the inspiring and encouraging and spiritually helpful articles in this good paper.

While in this field I was reminded of an experience here in the early days of the message. It was back in the sixties. There were many believers in the field, and the Lord was working mightily. Satan began his evil work, and apostasy and fanaticism came into the ranks, and many were leaving the faith. The Lord by His servant sent a strong testimony to His people, and it proved to be a great help to many. I quote one statement in the testimony, which I have in my possession. It is dated May 6, 1862:

"A blighting influence is upon the cause of present truth in northern Wisconsin. If all had felt that attachment for the REVIEW which God designed they should, they would have been benefited and instructed by the truths it advocates. They would have had a correct faith, a settled position upon the truths applicable for this time, and would have been saved and guarded from this fanaticism."

There are many to-day who do not have a correct faith nor a settled position upon the truths applicable for this time, and in the great crisis that is just before us such ones will never stand. God designs to-day, just as much as He did in the early days of the message, that all should have an attachment for the REVIEW. How important it is that it should be placed in every family of believers, and that all should be encouraged to read it, that we may "be benefited and instructed by the truths it advocates," and that we may have "a correct faith and a settled position."

SOUTH WISCONSIN CONFERENCE

This field has a membership of 1,988, with fifty-seven churches. My time was limited in this conference, but I spent eight days in visiting nine churches. The combined attendance was 715. The Lord blessed in this good work, and 120 families subscribed for the REVIEW. The academy at Bethel is to place an order later for about 45 copies. This will bring the total up to 165 subscriptions. The South Wisconsin Conference stands the highest of all conferences in North America in the percentage of REVIEW readers, and yet there are several hundred families that are still without the paper.

Elder B. J. White, the president of the conference, accompanied me in most of my visits among the churches, and I greatly appreciated his cordiality and excellent co-operation.

Green Bay: Sabbath, July 23; 100 Present;

The Lord blessed in this Sabbath service. There was a good attendance, 100 being present, and thirteen families subscribing. Nearly all present in this meeting had the REVIEW. Elder A. L. Beazley, who has charge of this district, was present and gave good co-operation. I believe that Elder Beazley will put forth an effort to place the REVIEW in all families of believers in his district. Elder White met me here in this morning's meeting.

Underhill: Sunday, July 24; 45 Present; 10 Subscriptions

This was a union meeting of the German and English churches of this place, but of those present this evening the majority were Germans. We had a good meeting, and ten families subscribed for the REVIEW.

Moon: Monday, July 25; 50 Present; 3 Subscriptions

We had an excellent attendance at this meeting, and the Lord greatly blessed in the service. Nearly all had the REVIEW, and the three families that were without it subscribed this evening.

Bethel: Tuesday, July 26; 50 Present; 9 Subscriptions

The attendance was not large for the membership at the Bethel church, only fifty being present. Very few had the REVIEW, and only nine families subscribed for it. After the service I had a good talk with Elder White and Prof. Philip Schank, the principal of Bethel Academy, in regard to the importance of placing a copy in each

room for the students this coming year. Professor Schank said that he believed that it ought to be done, and that if the conference would bear one half the expense, the school would take care of the other half. Elder White said, "We will do it," and so we can count on forty or forty-five copies going to this school the year 1927-28. Elder White left me the next morning, and I continued on my way alone.

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

At Eau Claire the attendance was excellent for the membership, forty being present. Seven families subscribed. This was a good meeting. A brother came to me at this meeting and said, "Last fall I heard you at Kalamazoo, Mich., and at that time I subscribed for the Review." I said to him, "Brother, are you sorry that you did so?" He replied, "No, I am not; 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 conference headquarters. This Friday evening we had a very good attendance at the service. Nearly every one present had the Review. For this we were glad. There were two families that subscribed this night. It was my privilege to spend the night at the Madison Sanitarium, and before leaving I was assured that steps would be taken by those in authority to place a copy of the Review in each room of the nurses.

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

The Lord greatly blessed in this service. Elder B. F. Williams, the pastor, gave me his strong backing and good co-operation. Forty-eight families subscribed. This rejoiced 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 so I had only about thirty minutes. There were fourteen families that subscribed. God will bless our German believers in reading the Review.

This concluded my work in the Southern Wisconsin Conference. I earnestly trust that this work will be followed up until the Review is placed in 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, was most cordial and co-operative. Sabbath morning, before an audience of 1,200, it was my privilege to present 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 ushers passed out and collected the little cards, and we learned that 103 families had signed their names and addresses for a year's subscription. This certainly rejoiced all our hearts. Elder Stevens said, "This is wonderful!"

I am glad to report that the work in the Battle Creek church is growing. New members are being added constantly. A new spiritual life is taking possession of the church. Liberal offerings are flowing into the treasury for the work of the Lord, 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.

I am glad also to report that the work of placing the Review in every family of believers in the Battle Creek church will be followed up carefully. In this church there are about twenty-four missionary bands, and each leader will endeavor to see that all the families in his band have the Review. I was glad to learn that many families in this church already had the Review.

With Christian love,
Sincerely your brother in Christ,
A. E. SANDERSON.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may 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 reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

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 Ingathering money to his daughter, who is the treasurer of the Walthamstow church. He went to bed knowing that all was settled until some more work could be done. In the early hours of the morning he called his son-in-law, Dr. F. C. Shone, who found him not feeling very well. After some good treatment, our brother felt more comfortable, and urged the doctor to return to his bed. Although he wished to remain with Brother Bacon, he was persuaded to retire, and the next morning he found our brother asleep in Jesus. Every one who knew Brother Bacon would be led to say he had fought a good fight, he had finished his work. He now rests in Jesus.

In the year 1887 two Bible workers, Miss Hettie Hurd and Miss Jennie E. Owen, afterward Mrs. Haskell and Mrs. McClellan, called at all the houses in Free Grove Road, North London, and it is said that the only house open to them for Bible study was that of Brother and Sister Bacon. Sister Bacon accepted the truth in this same year, and she passed away in the year 1922. Brother Bacon accepted the truth in 1892, and was baptized by Elder D. A. Robinson. He served on the International Tract Society Board as director from 1894, and was appointed managing director and secretary on Aug. 2, 1895. He continued in this office until Brother W. C. Sisley arrived in this field in 1901, when Brother Bacon became secretary-treasurer of the British Union Conference. However, he still carried the work of transportation agent, which soon became sufficient to occupy most of his time, and up to a few years prior to his death he continued to do faithful work in this office.

All those who remember Brother Bacon, in whatever office he labored, will recall his faithful integrity, willingness of service, and desire to do the best he could. During the many years of his work in the transportation office, scores of missionaries and their families passed through London and received his help and counsel. He never spared himself, and whether it was late at night or early morning, Brother Bacon could be depended upon to meet the trains and boats whenever asked to do so. He always had a place ready to take missionaries to if they were spending some time in London; and during their stay he did everything he could to make their visit pleasant and happy and to secure proper accommodation for them on their journeys.

Besides this, a large amount of business went through our brother's hands for missionaries in different parts of the world, and there can be no doubt that missionaries in every country remember with gratitude the faithful service of our good brother.

The members of his family were brought up in the truth, and nearly all of them have taken active part in its promulgation. One son, Elder A. E. Bacon, is the president of the North British Conference; Jessie was for years a Bible worker and matron of the college and sanitarium until her marriage; Daisy, now Mrs. Baasch, served as church school teacher and matron of the college, and at present she and her husband are missionaries in the Inter-American Division. Two other daughters married Drs. Shone and Hargreaves, respectively. These are faithful members and good earnest workers in our churches. One other son is a dentist in London, and the youngest daughter is married and living in Canada. The efforts of this family and the work that they have accomplished are a real witness of the faithfulness to the truth of Father and Mother Bacon, of whom it may truly be said, "They rest from their labors, and their works do follow them."

The funeral service, conducted by the writer, assisted by Elders F. A. Spearing and D. Morrison, was held in the home of Dr. and Mrs. Shone at Walthamstow, and the interment took place in Chingford cemetery on Wednesday, September 21. We laid our brother to rest with the certain hope of his taking part in the first resurrection. For good, faithful service and love for the truth, Brother Bacon was a splendid example to all; and we pray that God may keep us faithful, that we, when the call shall come, may be found as worthy as was our brother, and meet him in everlasting bliss.
W. H. Meredith.

Elliott.—Mrs. Mary M. Elliott was born in Abbeville, Ala., Feb. 15, 1844; and died in Jackson, Ala., Sept. 25, 1927. She accepted the third angel's message more than half a century ago, and for many years labored with her husband as a pioneer worker in Alabama and Mississippi. Her companion died twenty-six years ago. She was ever a faithful witness to the truth. One son, five daughters, and several grandchildren are left to mourn.
J. F. Ashlock.

Zehr.—Edith M. Zehr, née Schleifer, was born in Jamaica, British West Indies, May 17, 1883; and was instantly killed in an automobile accident near Battle Mountain, Nev., Sept. 18, 1927, while on her way to Broadview College, La Grange, Ill., with her husband, to prepare for mission work. She is survived by her husband, her mother, five brothers, and four sisters. She was brought to Pasadena, Calif., for burial.
E. W. Webster.

Aitken.—John Aitken was born in Dalry, Scotland, in 1850; and died at Weatherford, Okla., Sept. 5, 1927. Fifty-two years ago Brother Aitken 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. H. Clark.

Moon.—Zimri Moon was born in Ohio, Feb. 18, 1847; and died in Orland, Calif., Aug. 29, 1927. Brother Moon accepted present truth about fifty years ago, and his life was a faithful witness to his belief. He is survived by two sons, six daughters, thirty-two grandchildren, and twenty-seven great-grandchildren.
F. A. Johnson.

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

Parish.—Mrs. Sarah Jane Parish was born in Canada, Dec. 22, 1857; and died at the White Memorial Hospital in Los Angeles, Calif., Sept. 7, 1927. Four daughters, one son, and thirteen grandchildren survive.
G. E. Mann.

Sedore.—Mrs. Mary L. Sedore, née Boylan, was born in Green County, Pennsylvania, Nov. 28, 1848; and died in Grand Rapids, Mich., at the age of eighty-four. One son and other relatives are left to mourn.
F. L. Abbott.

Baker.—Lillian Baker died in West La Fayette, Ind., June 7, 1927. Her mother and three sisters survive her.

W. A. Young.

Crump.—Mrs. Malvina Crump was born near Nauvoo, Ill., Feb. 3, 1843; and died at Green Castle, Mo., Sept. 12, 1927.

L. W. Terry.

Talmadge.—William J. Talmadge of Lakewood, Ohio, died Sept. 15, 1927, at the age of seventy-two. His wife is left to mourn.

L. O. Gordon.

Wilson.—Arthur A. Wilson was born Sept. 17, 1854; and died Sept. 5, 1927. He was a member of the Seventh-day Adventist church at Barryton, Mich.

H. K. Halladay.

A CORRECTION

The obituary in the Review of September 29 reading "E. B. Palmer," should have read "W. H. Palmer."

Appointments and Notices

REQUESTS FOR PRAYER

A friend in Indiana requests the prayers of God's people that he may be healed of his afflictions, and that he and his wife may have more faith to keep the Sabbath.

From Canada comes the request of a sister for prayer for a dear friend and for her parents, that they may see and obey the Sabbath truth.

* * *

ADDRESS WANTED

Sister Teckla Mattson, formerly Teckla Høglund, is requested to communicate with Matilda Holmes, Arnolds Mills, R. I.

PUBLICATIONS WANTED

Frank Kohler, Marietta, Ga., Route 1, care of E. E. Kurtz. Continuous supply of Present Truth, Signs of the Times, Watchman, Liberty, Life and Health, Our Little Friend, and Youth's Instructor, for distribution among the people surrounding his rural school.

* * *

BOOKS WANTED

The Sabbath School Department desires to secure a copy of a small, old book entitled, "The Sabbath" (a poem), by Elder Uriah Smith. Before sending the book, correspond with Mrs. L. Flora Plummer, General Conference, Takoma Park Sta., Washington, D. C.

We have inquiry from a brother in Africa for a copy of the 1926 Reading Course book entitled, "The Work of the Ministry." If any one has a copy of the book which he would sell, kindly write us, stating condition of the book and the price. REVIEW AND HERALD PUB. ASSN., Book Department, Takoma Park, Washington, D. C.

* * *

TO THOSE WHO CONTRIBUTE LITERATURE TO TRINIDAD AND ADJACENT ISLANDS

By the kindness of friends in the States, several tons of used literature have been distributed among the believers in this conference, for which they are greatly appreciative, and they thank us and those who have so generously contributed to their literary and spiritual welfare. Were it practical, it might be interesting to give the readers some of the testimonials from members who have been especially helped and benefited by reading the Review and other papers. Neither does the benefit stop with those who report. Their neighbors share in the blessings. Though it has taken planning, thought, and activity to accomplish this work, yet the distribution of this literature has been done with little

expense in postage or the time of any salaried worker.

This field of missionary endeavor has become a very dear and interesting place to me. The Lord has been wonderfully kind to us as a family by giving us a part in His glorious work. Because of health conditions in the family, it seems necessary that a change of location be made in the near future. That the supply of literature be continued I am asking those who have been furnishing it to write me soon, and receive an address to which it is to be sent. My address is Box 66, Port of Spain, Trinidad, British West Indies. Remember that two cents is legal postage from the States to Trinidad.

Mrs. D. A. Fitch.

The Advent Review and Sabbath Herald

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This paper does not pay for articles, and because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript. Duplicates of articles or reports furnished other papers are never acceptable.

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

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 held in check; 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. Life and property are unsafe. The lives of our missionaries have been in great peril. At times they have had to flee for their lives. Their homes have been pillaged, and in some instances everything the missionary had, save his life and family and the clothes upon their backs, has been taken. Our mission houses in some places have fallen into the hands of Chinese soldiers, and now are only skeletons. The present war has therefore brought great financial loss to our missionaries and our mission work that the ordinary gifts of our people cannot supply.

At the recent Autumn Council held in Chattanooga, Tenn., Elder I. H. Evans, of China, placed before us the present emergency situation resulting from the war and the plundering and looting that go with it. He told us of the loyalty and faithfulness of our missionaries and their Chinese converts, their financial needs, and the needs of the work. All in attendance at the Council felt that now is the time as never before to extend to our work and workers in that great land, our love and sympathy and support.

It was therefore voted by the General Conference Committee in Council

to devote the Week of Sacrifice this year to the work and workers in China. All felt that it would be esteemed by our people generally a real privilege to give the Week of Sacrifice offering this year to the work in that field. By a rising vote the delegates unanimously signified their intention of giving a Week of Sacrifice offering to China, and encouraging our brethren and sisters everywhere to do likewise. However freely our people give, the money will all go to China. It will be used in helping our missionaries who have lost heavily because of the war.

As fast as possible, mission homes and our college near Nanking will be rehabilitated. These unusual expenses, together with the maintenance of our work in that field, will be given the benefit of the whole offering, with the exception of that portion of the Week of Sacrifice coming from our schools, which has been dedicated to the work for native people in Central Africa. It is marvelous what our training schools and mission schools and our evangelists are doing to win souls to Christ and train them for service in Central Africa. We believe our teachers and students will take pleasure in sacrificing for the work in that dark yet encouraging field of missionary endeavor.

Let us therefore with joy and thanksgiving in our hearts during the week of November 20-26 think of our work beyond the seas, and bind about our own wants to speed on the message. It is more blessed to give than to receive.

J. L. SHAW,

Treasurer of General Conference.

* *

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 field missionary secretaryship of the Porto Rican Mission.

Elder and Mrs. H. M. Sparrow 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 Banker," for London, en route to their field in the Northeast India Union Mission.

Mr. and Mrs. George Chapman, of the Plainview Academy, South Dakota, sailed from New Orleans October 8, having responded to the call for teachers to connect with the new Spanish training school which is being established in Costa Rica.

The S. S. "American Merchant," sailing from New York October 13, carried two missionary families to London en route to India. They were Mr. and Mrs. George E. Lindquist, of

Chicago, Brother Lindquist to serve as field missionary secretary of the Northwest India Union Mission; and Mr. and Mrs. A. E. Rawson and little son, of Nebraska, Brother Rawson to engage in evangelistic work for the Karenese 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 Sanitarium 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 like \$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 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 many friends and acquaintances 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 more money in, and we hope that we shall be able to reach our goal in the time allotted."