

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

Waiting on Us

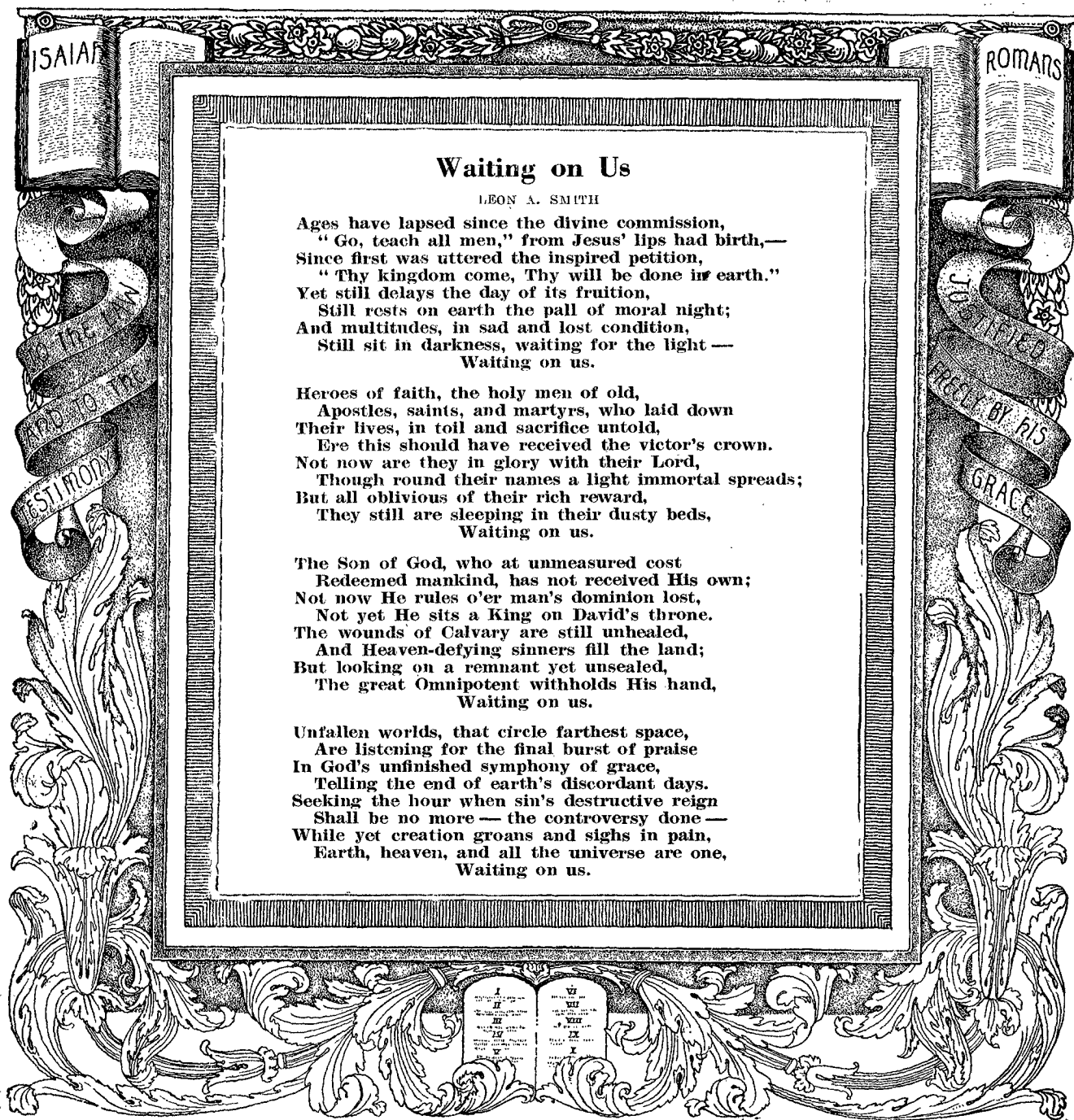
LEON A. SMITH

Ages have lapsed since the divine commission,
"Go, teach all men," from Jesus' lips had birth,—
Since first was uttered the inspired petition,
"Thy kingdom come, Thy will be done in earth."
Yet still delays the day of its fruition,
Still rests on earth the pall of moral night;
And multitudes, in sad and lost condition,
Still sit in darkness, waiting for the light —
Waiting on us.

Heroes of faith, the holy men of old,
Apostles, saints, and martyrs, who laid down
Their lives, in toil and sacrifice untold,
Ere this should have received the victor's crown.
Not now are they in glory with their Lord,
Though round their names a light immortal spreads;
But all oblivious of their rich reward,
They still are sleeping in their dusty beds,
Waiting on us.

The Son of God, who at unmeasured cost
Redeemed mankind, has not received His own;
Not now He rules o'er man's dominion lost,
Not yet He sits a King on David's throne.
The wounds of Calvary are still unhealed,
And Heaven-defying sinners fill the land;
But looking on a remnant yet unsealed,
The great Omnipotent withholds His hand,
Waiting on us.

Unfallen worlds, that circle farthest space,
Are listening for the final burst of praise
In God's unfinished symphony of grace,
Telling the end of earth's discordant days.
Seeking the hour when sin's destructive reign
Shall be no more — the controversy done —
While yet creation groans and sighs in pain,
Earth, heaven, and all the universe are one,
Waiting on us.



Discovering a New Dialect

C. C. CRISLER

NIGHT before last I learned, through reading, that in Benguet, the district of the Mountain Province in northern Luzon, where I chance to be writing these lines, two distinct dialects are spoken; namely, the Kankani Igorot and the Inibaloi Igorot. Hitherto I had understood that in Benguet only one dialect was in use—the Benguet Igorot.

I had not long to wait for corroboration of the information gained through reading; for next morning a few of the believers hereabouts came in to our temporary quarters for their regular Sabbath school. The leader had been expecting eleven, but word had been passed around of our coming, and eighteen were in attendance. Usually Ilocano is the language spoken when those of different dialects meet, but some present were unacquainted with Ilocano, and English was utterly beyond them.

"What do these friends speak?" I inquired; and to my surprise and delight I learned that some of the mountain people in attendance spoke Kankani and others Inibaloi. Some from both tribes have already been baptized. Others with us yesterday morning



Sitting, at right, L. C. Mookerjee, son of William Carey's first Brahman convert in India, aged ninety-seven, but still living and a Seventh-day Adventist. Left, A. C. Mookerjee, son of L. C. Mookerjee, deceased. Standing, L. G. Mookerjee, pioneer of East Bengal Mission work, and still superintendent of East Bengal Mission. The child is M. K. Mookerjee, son of L. G. Mookerjee.

spoke only Ilocano and English, having come from homes on the plains.

This morning I went to the cottage of one of our baptized believers of the Kankani people, and found him and his brother completing the translation of a hymn from "Christ in Song" into Kankani. This evening his brother is leaving for a village in the mountains where many Kankani people live, and he wants to have with him some songs that will be understood by those of his own tribe. Among the songs selected by the young man are, "Have you any room for Jesus?" and "In the Sweet By and By."

Thus the message spreads from land to land, and "to every kindred, and tongue, and people."

Baguio, Benguet, Mountain Province, P. I.

* * *

"I WOULD be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

I would be a friend to all, the foe, the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up, and laugh, and love, and lift."



The Seventh-day Adventist Church of Sao Paulo, Brazil
This church overreached its Harvest Ingathering goal in six weeks.

The Advent And Sabbathly REVIEW HERALD

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

VOL. 103

TAKOMA PARK, WASHINGTON, D. C., APRIL 29, 1926

No. 17

"Go Work Today"

EVA MILLER HANKINS

My Lord, why dost Thou say,
"Go, work for Me today?"
Hast Thou great need of me
That I should work for Thee?

"Nay, nay, My child, not so;
No need can I e'er know;
Angels obey My will,
And stones could not be still.

"Were I in need of one
To do some work undone:
But thou, dost thou not see
How great thy need of Me?

"Thy strength is small indeed;
Thy power a broken reed;
Thy wisdom in My sight
What darkness is to light:

"But serving Me, I'm near
To comfort, strengthen, cheer;
To give thee heavenly power,
And wisdom for each hour.

"So to My work I call
Not one or few, but all,
That they may closer be
In daily walk with Me."

* * *

"Ye Must Be Born Again"

G. W. WELLS

ONE of the most striking statements ever made, and one fraught with great significance, is the divine utterance of the blessed Lord when, in personal interview with Nicodemus, He said, "Ye must be born again." The simple, yet direct manner of Christ's teaching arrested the attention and interest of this man of influence and high standing in Israel, and his desire to know more of the wonderful truths that fell from the lips of the Master Teacher led him to seek an interview with Jesus in the night season. Doubtless he felt a strange timidity as he came into personal contact with Christ. With some degree of composure and self-dignity, he said, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." John 3:2.

Jesus, being fully acquainted with the definite need of every soul, discerned at once the heart-longing of Nicodemus; and desiring to deepen the conviction already resting upon him, He immediately sought to lead his mind directly to the point, and said with infinite love and divine assurance, "Except a man be

born from above [margin], he cannot see the kingdom of God."

The Lord well knew that the human heart had been so contaminated by sin and darkened by its terrible power, that no man could ever by his own efforts change it. Education and learning, culture and training, environment and association, parental instruction and godly example, all may have their part in producing an outward correction of behavior and a well-ordered life; but all of these come far short of reaching the lifespings of the heart or extricating a soul ensnared by Satan.

"Without the co-operation of the Spirit of God, no amount of education, no advantages, however great, can make one a channel of light."—"Gospel Workers," p. 284.

No human invention can ever find a remedy for the sinning soul. No exercise of the will or education of the mind can ever change the heart of man. By nature it is evil. Said Job, "Who can bring a clean thing out of an unclean?" Job 14:4. The Saviour also said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19. If the wisdom, learning, education, influence, and potential power of all mankind could be assembled in one place, and so harnessed as to direct its entire force into one channel for the conversion of lost sinners, it would utterly fail to change the heart or correct the inward life of one individual. There is not sufficient regenerating power in all mankind put together to transform the life of a single soul, and fit him for the kingdom of God.

Man was originally endowed with love, purity, righteousness, and peace; but when he yielded to Satan's influence, he utterly lost these Christian graces, and his heart was filled with enmity, hatred, evil, and sin. Thus mankind had their "understanding darkened; being alienated from the life of God," they gave "themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:18, 19. Hence we read, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7, 8.

The Saviour said, "That which is born of the flesh is flesh." John 3:6. But "they that are in the flesh cannot please God." Rom. 8:8. The Lord further said, "That which is born of the Spirit is spirit." John 3:6. Therefore it must be clear that unless we are born of the Spirit, we cannot please God, cannot be in harmony with God, cannot be subject to the law of God, which is spiritual and demands spiritual worship; and this is only to say in the language of the Lord Himself, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

The kingdom of God, we are told, is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. But a man "must be born again," or he cannot enter into the righteousness of God, he cannot have the peace of God which passeth all understanding. We cannot expect him to see, experience, or enter into that "joy in the Holy Ghost." There is no salvation for him who has merely a legal religion, whose life is only a form; his religion is only a sham. If there is no death to self, to the world, and to sin, it is because the new life from above has not been effectually wrought in the heart by the Holy Spirit.

It is by birth that we become children of the first Adam; and if we ever become children of the last Adam, it must be by a new birth. The first Adam was natural, and we are his children by natural birth, and thus by hereditary and cultivated tendencies the evil propensities of the natural heart prevail. The last Adam is spiritual; and if we become His children, it must be by spiritual birth. "The first man is of the earth, earthy;" and we are his children by earthly birth. The last man "is the Lord from heaven;" and if we are to be His children, it must be by a heavenly birth, a birth from above. (See 1 Cor. 15:46-48.)

We should ever keep in mind that the new life, the Christian life, is not something cunningly wrought out by the hand of man. It does not start with man. It starts with God. It comes from above. It is not an improvement or modification of the old life. It is not breaking off a few or many bad habits or giving up evil associates. It is not experienced by following certain modes of eating or drinking, adhering strictly to forms or creeds, or holding to well-defined theological truths, or being especially active in missionary service. In fact, no line of human endeavor will ever bring to the heart the desired blessing, and he who is trying to reach heaven by his own efforts, be they ever so faithful, is doomed only to disappointment and utter failure.

This new life, which is a rich gift of heaven, is not a creed, doctrine, or theology, but a divine principle, a living force, a heavenly power, that takes possession of the heart of man, quickening the mind and enriching the faith. It is the personal Christ, vitalizing and elevating and ennobling the soul of man. It is a new life altogether, formed within the surrendered heart by the mighty living power of God's word and the blessed Holy Spirit. Man may not always be able to tell the exact hour when or the place where this blessed living experience begins in the heart, but he knows that evil thoughts are rejected, wicked deeds renounced, and by active faith he is laying hold of the "exceeding great and precious promises" of God's Word, and thus is becoming a partaker "of the divine nature." 2 Peter 1:4.

The experience of entering the new birth was illustrated by the Lord to the perplexed mind of Nicodemus when He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8. The wind is itself invisible, but it produces effects that are seen and felt. So it is with the work of the Spirit on the heart of him who receives its saving, transforming power.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sad-

ness, and the countenance reflects the light of heaven."—*"The Desire of Ages," pp. 172, 173.*

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*Id., p. 172.*

Every day we are surrounded with fresh evidences of God's wondrous love and divine power. So let us group together the blessed assurances of His grace, and ever rejoice in the fact that man, lost, ruined, and undone, may be born again, and thus become an heir of God and a joint heir with His Son. We should ever keep in mind, however, that it is only when the heart is touched by the marvelous power of the Holy Spirit that human pride is abased and man surrenders fully to God, that his faith lays fast hold of the divinity of Christ, and thus he attains to holiness of life, which fits him for the kingdom of heaven.

In that glorious day of the coming kingdom so near at hand, the gates of heaven will open wide to all those who are rejoicing in this new-birth experience, and they will hear the heavenly benediction falling like strains of sweetest music upon their ears. Every heart will thrill with rapturous joy as ten thousand times ten thousand voices unite and swell the mighty chorus of those born from above and saved by the infinite grace and never-changing love of an eternal God.

* * *

When?

BY G. A. ROBERTS

As soon as circumstances permit, you have decided to take up active missionary work in your neighborhood. When will that be?

You are fully decided that the back tithe you have invested in your own affairs shall be paid. When will that be?

You are not satisfied with the unkind thing you said to your brother or sister in the church, and you are going to make it right. When will you do it?

Your conscience troubles you because of what you said about —, and you want to confess and make the matter right, and you know that you can never have the peace of God till you do. It has not yet been done. When are you going to do it?

Some day you are going to make a complete surrender to God. You are going to lay aside every weight and the sin that doth so easily beset you, and run with patience the race that is set before you. When?

Time is a principal factor in the matter of destiny. Life is uncertain and the judgment day is not far hence. Sending our sins on beforehand to judgment means acquittal and endless life with Jesus. Keeping them to present in person on that day means condemnation and eternal death. When, brother, when?

* * *

"A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water's getting into the ship. So the world, with its love of pleasure getting into the hearts of Christians, has ruined its millions."

* * *

As a penny held close to the eye will hide the sun, so a small earthly thing may be held so close to the eyes of the spirit as to hide the Sun of Righteousness.—A. S. Williams.

Moments With Old-Time Volumes and Our Pioneers --- No. 6

A Word About Opposition Literature

BY WILLIAM A. SPICER

As Seventh-day Adventist evangelists go forth preaching the message of the hour, very often they meet opposition literature attacking Seventh-day Adventists. Usually this opposition literature renews the long-ago exploded charges which our early workers met in the very rise of the work.

Seventh-day Adventists stand for the old, old declaration of faith in Article VI of the Church of England, an article that, with variations, finds its place in various fundamental creeds of the Protestant churches. It reads:

"Art. VI. Of the Sufficiency of the Holy Scriptures for Salvation.

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

That clear note of the Protestant faith was sounded in the first book ever printed by our pioneers. It was in Sister White's words, in the collection of the first views given her by the spirit of prophecy, published in book form in 1851. She wrote:

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days;' not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—*"Experience and Views"* (1851), p. 64. (Now *"Early Writings,"* p. 78.)

The opposition to our work from the earliest times has furnished unwilling confirmation of the truth of the message that Seventh-day Adventists bear. This opposition is centered most generally upon our keeping of the commandments of God, including the fourth commandment, and upon our belief in the spirit of prophecy as one of the gifts in the remnant church of the last days. The sure word of prophecy foretold that the opposition to the last-day church would center upon these very points, as declared in Revelation 12. Speaking of the church in this chapter under the figure of a woman, the prophecy says of the remnant church:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

What "the testimony of Jesus Christ" is, is plainly declared in the following chapter, "The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

In the days of our pioneers this attack began. The moment they began to preach the truth of the commandments of God, the no-law doctrine began to be preached. This was a doctrine generally new in the churches; for the great historic churches have ever stood in their creeds for the law of God and the ten commandments as the divine standard of moral obligation, eternal, forever. But as this movement arose calling Christendom back to the New Testament platform and the keeping of the Sabbath, there began to develop the idea that to keep the commandments was to fall from grace. In the very first number of *Present Truth*, July, 1849, James White answered this contention:

"Now if we fall from grace for keeping the fourth commandment in the decalogue, do they not fall from grace for keeping the first, third, fifth, seventh, or eighth command-

ment in the same law? If we fall from grace by keeping the Sabbath commandment, we cannot be restored again to grace until we break it. And by the same rule those who are keeping the third, fifth, or eighth commandment, must dishonor their parents, swear, and steal, before they can be restored by divine grace. I leave the reader to decide as to the justness of this startling conclusion."

It is an answer that we may well repeat today. Far more serious than any phase of opposition to Seventh-day Adventists, has been the general development and fruitage of this no-law preaching. It has leavened the world; and the lawlessness that serious men everywhere bewail is in part the fruitage of the no-law teaching which has developed since Seventh-day Adventists began to preach the commandments of God and the faith of Jesus. We are justified by faith, and not by our obedience to the law; for we cannot obey the holy law of God save as Jesus lays hold of us continually by His power and justifies us. But no man is ever justified in consciously breaking the law of God. The world needs the message of Revelation 14:7, "Fear God, and give glory to Him, for the hour of His judgment is come." It is lack of the fear of Jehovah and lack of respect for His holy law, the standard of the judgment, which is plunging the world into the lawlessness of the last days foretold in Scripture prophecy.

From the earliest times, as we have seen in former moments with the old volumes, the attack upon the spirit of prophecy—"the testimony of Jesus"—developed along with the attack upon the law of God. In the earliest times the misrepresentations of the teachings through this gift began to be set forth. With repetitions and variations we find the same material in the literature of opposition down to the present day.

Of one class of opposition literature only shall I speak,—the writings of the late D. M. Canright, once a Seventh-day Adventist preacher, who later turned in opposition to our work. His writings in opposition have been taken up by some ministers in the churches, and are often spread abroad, especially where Seventh-day Adventists are entering upon new work. Just a word about these writings by our former brother who turned so bitterly against Seventh-day Adventists.

Four times he had fallen out with his brethren and returned repentant; however when he went out the fifth time, about 1886, he began to publish attacks upon Seventh-day Adventist teaching and upon the spirit of prophecy as manifested through Sister White. When first he engaged in this opposing work, it was thought by ministers of some of the churches that now they had a champion who could answer Seventh-day Adventists. He was called to the Pacific Coast to begin a campaign against Seventh-day Adventists, hailed as the man who would know how to persuade people not to accept our teachings.

However, very quickly the ministers of other denominations found that they had made a mistake. The moment our brethren declared the plain word of the Lord, our former associate found himself helpless. The public did not appreciate his representation of Seventh-day Adventists, whom they knew to be generally earnest, conscientious, God-fearing Christians,

good neighbors and good citizens. Many of the public did not appreciate the spirit of the attacks upon Sister White, whom they knew by her writings, and some of them by her life, to be an earnest Christian woman whose pen for many years had written books and articles that appealed to every good sentiment in the human heart. The whole program collapsed, and, so far as I can recall, D. M. Canright was never commissioned again by the churches to conduct any general public campaign of opposition to Seventh-day Adventists.

His writings, however, have been freely used by various religious leaders. About 1898 one incident came under my personal notice in India. Our work was beginning in Calcutta. Many came out to public lectures, and numbers were beginning to keep the Sabbath of the commandment. Thereupon it was announced in a local paper that ministers of various churches had met together in consultation, and had decided, in effect, that "the works of the Reverend Canright were the best material with which to confute the teachings of the Seventh-day Adventists." It was stated that a supply of these books had been ordered from America, and people were invited to suspend judgment until the shipment arrived.

In due course the books arrived. One who had formerly been a Seventh-day Adventist had filled a book with objections against the Adventist teachings. He knew well where to find these arguments, for he had often answered them himself. He had gathered together a collection of mutually contradictory arguments. His attack upon Seventh-day Adventists was also an attack upon fundamental items in the historic creeds of most of the Protestant bodies. But that did not matter, for he was attacking Seventh-day Adventists, and getting rid of the seventh-day Sabbath commanded by God.

As I say, the books arrived. They were distributed among people whose attention had been drawn to our meetings. The books were read. People thought it over. One of us might meet an interested friend who had been reading the book. "Now," we would say, "you have read Mr. Canright's book. You know all the arguments he has. Now take your Bible and tell us why you keep Sunday." And, lo, after all that had been said, not one soul could do that simple thing. Of course they could not do it. When all the books that ever men can write have been written to show that the seventh day is not the Sabbath, the word of Jehovah will still speak and say, "The seventh day is the Sabbath of the Lord thy God."

One of the pastors of Calcutta, thinking to put the matter in smaller compass, gathered from Mr. Canright's book a collection of arguments and brought them out in a small leaflet. The result was curious. In the larger book the contradictions were not so noticeable to the hurried reader. But when brought together in a little leaflet, with arguments of the pastor's own, it was astonishing to see the result. There was law and no law. There was every day a Sabbath, one day in seven a Sabbath, the first-day a Sabbath, no Sabbath, and time lost so that nobody knew which day was the Sabbath, etc. Some of the pastor's friends said that he had made a great mistake. So he had. The plain, simple Word of God stands against all the opposition of the world. God is the supreme Ruler. His Word is the complete rule of faith and doctrine. Well may the message ring out, "Fear God, and give glory to Him, for the hour of His judgment is come."

These opposition writings have doubtless encouraged many to turn a deaf ear to the message of God for this day and hour, who will later be persuaded to study these things in the Word of God for themselves. Meantime, let the late Mr. Canright's own words bear witness to the kind of people being attacked when his writings are used to cast discredit upon Seventh-day Adventists and upon Mrs. White, who has spoken and written so largely in the history of this movement. Saying that he had been acquainted with Mrs. White for eighteen years and had spent weeks at a time in their home, with James White and Mrs. White, this is Mr. Canright's statement as of personal knowledge, written before he left us the last time:

"I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sister White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them, and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's Word carefully and constantly. I have heard Sister White speak hundreds of times, have read all her 'Testimonies' through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the 'Testimonies.' Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the 'Testimonies' to be of the same Spirit and of the same tenor as the Scriptures.

"For thirty years these 'Testimonies' have been believed and read among our people. How has it affected them? Has it led them away from the law of God? Has it led them to give up faith in Christ? Has it led them to throw aside the Bible? Has it led them to be a corrupt, immoral people? I know that they will compare favorably with any other Christian denomination. One thing I have remarked, and that is, that the most bitter opponents of the visions of Sister White admit that she is a Christian. How they can make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They have to admit that much of her writings are excellent, and that whoever would live out all she says would be a good Christian, sure of heaven. This is passing strange if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind."

Let this suffice. The writings of our pioneer brethren bear their own witness. The books which Mrs. White wrote are today bearing their witness in many languages in all the world, bringing comfort and hope and help to thousands. We recall that day at the end of 1844 when she, a young woman of seventeen, was given in vision a view of the journeying of the advent people from 1844 to the city of God. She was commanded to tell the vision. In "Early Writings" she tells us how she begged of the Lord that the burden might be laid upon some one else. She had had but meager educational advantages, she was not physically strong. She was but a young woman, loving Christ and loving His appearing, but craving no special part in His service. She left on record this word:

"I went to the Lord in prayer, and begged Him to lay the burden on some one else. It seemed to me that I could

not bear it. I lay upon my face a long time, and all the light I could get was, 'Make known to others what I have revealed to you.' . . . Said the angel, 'If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.'"

Under this commission the burden was taken up. Well and faithfully was it discharged in writing the messages from God and bearing instruction to our people and those leading out in evangelistic, educational, medical, and publishing interests. It is but one gift in the church, in which God has placed varied gifts, as of apostles, teachers, evangelists, and others. But it is a wonderfully fruitful gift, still bearing its fruitage in the progress of the cause.

Long ago on the isle of Patmos, the Lord showed to the prophet John in vision the scenes of the last days. He saw the beginning of the judgment hour which was to open in heaven shortly before Christ's second coming. On earth he saw a movement rise and spread to every nation and kindred and tongue and people, bearing the message, "Fear God, and give glory to Him; for the hour of His judgment is come." As the fruitage of that message he saw a people develop of whom it was said, "Here are they that keep the commandments of God, and the faith of Jesus." In another view this same prophet, John, was shown this commandment-keeping people as the object of Satan's last attack because they keep the commandments of God and have "the testimony of Jesus," which is "the spirit of prophecy."

As the hour came in 1844 and that final judgment work opened in the heavenly sanctuary, the people of the prophecy appeared. In old New England a little company of believers in the advent saw the truth of the commandments of God, and began to keep the Sabbath of Jehovah. From that hour the message has been spreading, until our hearts are filled with joyous hope that by the blessing of the Lord the light will quickly have been kindled in every land. And what then? The glad day toward which our pioneers looked, will come. They expected to see it come sooner. It would surely have come had we been more earnest, more devoted, more self-sacrificing. Ours has been the guilt of delaying the glad day; but, thank God, we see in these times that He is beginning the fulfilment of the promise that in the last days He would pour out His Spirit upon all flesh. A quicker work is to be done. We see the evidence of it in the awakening of souls in all lands, of Christendom and heathendom. The message of the soon-coming Saviour is speeding on, bringing forth that fruitage in every land of which the prophet John spoke, saying, "Here are they that keep the commandments of God, and the faith of Jesus." When the light of truth has been carried into every land, the Saviour's promise will be fulfilled, which says:

"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.

* * *

"A RELIGION that does not rule life is nothing but a name. A Christian business man must be a Christian first, last, and always, in all emergencies and through all transactions."

* * *

JESUS did not spend His life in trying not to do wrong; He was too full of the earnest love and longing to do right—to do His Father's will.—*Phillips Brooks.*

Further Dates and Reckonings

Now comes a learned professor, according to his own estimation at least (we forbear to mention his name, because we do not wish to give him the undue publicity which this class seek), who claims that "it is fairly certain that either 1926, 1927, or 1928 is the 1290th year-day" as revealed by the Mosque of Omar; "it is the silent prophet." When the 1290th year-day arrives, Jeremiah 25:33 will be literally fulfilled. He says:

"Few men will be left, maybe not one in a million. Who to find one another should journey toward sunrise and encamp at a river. Then the sign of our Lord's coming will be seen in the clouds."

Illuminating, isn't it?

Another communication from a doctor of medicine who is evidently endeavoring to qualify as a doctor of theology, argues that this world will stand for seventy-two years, reckoning from 1924, bringing the coming of the Lord in 1996.

And thus we might continue to enumerate the absurd predictions and calculations which are being made at the present time. How absurd and fantastic they all appear when compared with the plain, simple statements of the Word of God!

Resting in False Security

Some in their attempts to find the precise time for the Lord to come, will finally extend their calculations far beyond the time when He will actually appear.

"The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late."—*The Great Controversy*, p. 457.

The devil does not care whether he plunges us into the pit of fanaticism, leaving us to make ourselves and the cause we are supposed to represent ridiculous; or whether he lulls us into the sleep of carnal security, and leads us to put afar off the day of final consummation. The one error is as fatal as the other, and both serve the purpose of the enemy of all truth.

Christ's coming is near at hand, even at the doors. He bids us "watch and be ready;" for "in such an hour as ye think not the Son of man cometh." Our danger is that the false cries sounding around us will lead us to be indifferent, and to put off the day of the Lord. Let us be neither reckless nor indifferent, neither imaginative nor dull of hearing, neither faithless nor fanatical.

And let us not be deceived by the apparent calm about us. There is afforded us now, in the lull of the world's great conflict for supremacy, a little time of peace and quietness. This period is in God's order, that we may press forward His work into the great regions beyond, that in quiet meditation, in searching of heart, in humility of soul, in the putting away of sin, we may prepare ourselves for the things that are soon coming upon the earth.

May God help us to be wise, and heed the warning signals.

F. M. W.

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I COUNT that man idle who might be better employed.—*Socrates.*

EDITORIAL

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

The Character of the Minister

A SUCCESSFUL minister is a man of prayer, not only for victory in his own life, but in that of others. In the silence of the night he pours out his soul in fervent prayer for those that are unsaved. And these prayers will reach the ears of the Lord who hears the earnest petitions of those who are burdened for the souls of others.

When Haman, an unscrupulous Agagite, through bitter hatred plotted to destroy God's people on a certain day, in every province of Medo-Persia, prayer changed this wicked purpose of the enemy. We feel thankful for a God who hears and answers the prayers of His people. Prayer converts souls, changes the destiny of men, and changes the desires of hard, wicked hearts.

A minister should not forget, above all things, that he is to be a kind, loving shepherd, and that he is apt to have ways of doing things that will not be consistent with the idea of being a shepherd and will hinder much in his work.

His work as a shepherd means that his first and most important work is to feed the sheep. An able minister says:

"A minister of the gospel is not a sheep driver, but a sheep feeder. The former inevitably gets himself into trouble, especially if he manifests his driving propensities the first week. For a stranger to come into a parish and proceed forthwith to tell his hearers what he expects them to do, borders closely on the impertinent. Why not first of all feed the sheep? To feed sheep does not smack of presumption, nor does it stir up opposition. Sheep like to be fed. They never resist. When repeatedly fed by the same shepherd, they will follow him whithersoever he leads them. He can shear them again and again, and weave their wool into all sorts of lovely patterns for the glory of God; but when the new minister attempts to shear a flock of strange sheep, the first day before noon, he usually precipitates a furious scrimmage, which is likely to leave the shepherd discomfited and out of breath. Many a man has complained bitterly of the foolishness and stubbornness of his sheep, who would have had no trouble had he only placed the feeding before the shearing. No sentence more momentous for clergymen lies between the lids of the Bible than the little sentence which too many of the successors of the apostles have in every age overlooked, 'Feed My sheep.'"—*Quiet Hints to Growing Preachers*, pp. 156, 157.

A real minister of God is a growing man. The real preacher, aside from physical infirmities, grows. We should beware of the unconscious decay that sometimes overtakes us. We may have once been ministers of power, and in some way have become insensible to a loss of spiritual power.

"Who does not know ministers of the gospel who once were favored and mighty men, and of whom the world now says, How are the mighty fallen! They are still in the pulpit, but their usefulness has ended. Their sermons are sounding brass and worse. Their prayers are useless as the prayers of the priests of Baal. What they say has no influence on their congregation, for their voice has lost the subtle and commanding accent of spiritual veracity.

"When one comes to know these men in the privacy of their own personal life, the cause of the decay of spiritual power becomes clear. They are ministers, but they are not good men. They are petty or niggardly or stingy or lazy or censorious or pretentious or pessimistic or sour. The light and joy have gone out of their own soul, and therefore power has gone out of their preaching. Their failure in the pulpit is to them a mystery, but it is not a mystery to any one who knows them and understands the conditions of spiritual power.

"The dead-line, then, is a terrible reality which ministers of all ages need fear and shun. Some men die earlier, others die later; the date is determined by the rate of progress of their sin. Only a man genuinely good can be a minister of power to the end of the day. All others are sooner or later overtaken and overwhelmed.

"Nothing is more tragic than the spectacle of a minister who began his career with men eager to hear him, preaching at last to a world unresponsive to his message. The world to such a man is an insoluble enigma. Why he should fail while other men succeed is a tormenting problem. He compares himself with his successful brethren, and in no whit does he seem to fall behind the chief of them. He has gone through college, and completed a seminary course, and read shelves of books, and studied elocution under a dozen teachers; and therefore why should he not succeed? He frames his diplomas and reads over his ordination papers. These are regular and valid, and therefore wide doors of usefulness ought to open. He compares his sermons with those of men to whom the world seems glad to listen, and in illustrations, ideas, rhetorical finish, logical force, homiletical art, his sermons are fully equal and in many points superior to all. He picks up the name of a favored preacher, and says, 'Why should his name be sounded more than mine? Speak them, mine doth become the mouth as well. Weigh them, mine is as heavy. Now in the name of all the gods at once, upon what meat doth this our Chrysostom feed that he is grown so great!'

"Poor man, he has left out of consideration the one thing essential—the Spirit of God. It is not by rhetorical might nor by logical power, but by the breath of the Spirit that congregations are swayed and the gates of the kingdom thrown open. And this only a good man can have. Sermons are like salt; they have a color and texture and weight, but all these are as nothing unless there goes along with them a savor. If the sermons have lost their savor, no matter what may be their rhetoric or logic or thought, they are good for nothing but to be trodden underfoot of men. For ministers, then, as well as for laymen, the words of the Hebrew preacher have abiding significance:

'Fear God, and keep His commandments:
For this is the whole duty of man.'

—*Id.*, pp. 211-214.

A careful study of these sound words will help us all to preach the word of God with new power.

G. B. T.

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How Life and Immortality Are Brought to Light

THE Scriptures tell us that "life and immortality" are brought "to light through the gospel." 2 Tim. 1:10. The gospel, briefly defined, is "good news." But not all good news is the gospel. What, then, is the "good news" by which life and immortality are brought to light?

In 1 Corinthians 15:1-4 we have the gospel clearly defined. Says the apostle:

"Moreover, brethren, I declare unto you the gospel which I preached unto you; . . . by which also ye are saved. . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

Here are given the three cardinal truths of the gospel,—the death, burial, and resurrection of Christ. But it must be evident to every one that the death and burial of Christ were not the end, or object, but only means to the end. He died that He might live again. He entered the tomb that He might burst its bars and come forth a conqueror.

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [in this place, the grave] and of death." Rev. 1:18.

The conclusion is irresistible that it was by His own resurrection from the dead that Christ brought life and immortality to light. It is true that some had been raised from the dead prior to Christ's resurrection, but His complete mastery over death and the grave could be demonstrated only by the laying down of His own life, that it might be seen that He had indeed power to lay it down and power to take it again. John 10:17, 18.

Nor is this all. The one crowning, irrefutable proof of the divinity of Christ was not His power to work miracles, even to raising the dead, but it was His own resurrection. Romans 1:4 tells us plainly that Christ was "declared to be the Son of God . . . by the resurrection from the dead." And Acts 17:31 makes His resurrection the foundation of faith; for there we are told that God "hath given assurance [margin, "offered faith"] unto all men, in that He hath raised Him from the dead." And again, the apostle Peter says:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

The same thought is more fully developed in close connection with the apostle's definition of the gospel, already quoted from 1 Corinthians 15. That entire chapter treats of the resurrection, and all hope of a future life is declared to be dependent upon it. (See verses 14-18.) But in nothing is the importance which attaches to the doctrine of the resurrection more clearly shown than in the closing words of this remarkable chapter:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"Therefore" introduces the conclusion, which is that because of the assurance which we have of a resurrection through Christ, our labor is not in vain in the Lord. Is it not strange that a doctrine of which the Scriptures make so much should be so neglected as it is at the present time? The reason is not far to seek: traditions of men have been substituted for the plain teaching of the Word of God. The Scriptures teach the giving of rewards at "the resurrection of the just" (Luke 14:14); human traditions and philosophy teach the giving of rewards at death.

Reader, upon which are you building your faith, human philosophy or the sure Word of God?

C. P. B.

* * *

The Prodigal and His Return

ONE of the most beautiful stories in the Divine Record is the one recorded in the fifteenth chapter of Luke, telling of the prodigal and his return. Here was a man, the son of a kind and loving father, who, demanding his share of the inheritance, left the parental roof and went out into the world for himself. He felt that he was sufficient to cope with the issues of life, that he was wise enough to decide the questions which might arise in his experience. He was restive under home restraint. He desired the thrill that came with new scenes and new experiences. He failed to realize that the responsibility of choosing involved as well responsibility in the results, and bitterly he learned this lesson.

Drawn on step by step farther and farther from the principles which had been his safeguard in early life, he finally plunged into the maelstrom of wild dissipation, spent his inheritance with evil associates,

and at last was reduced to absolute penury. Starvation stared him in the face. He was lost and undone, without hope, and without God in the world, a homeless wanderer, a derelict, driven by the wind and tossed about on the seas of misfortune. He had gone a long and winding way from his father's house.

His abject humiliation brought him to himself. He reviewed the steps by which his feet had slipped. He saw the mistake he had made in departing from his father's home, and he resolved to find his way back, not as a triumphant conqueror, as he had hoped to return when he went away, not as an honored citizen upon whom the world would shower distinction and honor, but as an outcast, a beggar, clad in tattered garments. He sadly traveled back over the road which before he had traversed in his wild delirium of joy and new-found freedom.

He comes with no demands, with no effort at self-justification, with no excuses for the part he has acted. He casts no blame upon his associates. His prayer is not the prayer of the Pharisee, but the burdened cry of the poor publican. He comes trusting his father's mercy to treat him better than he deserves.

How graciously is he received! The father has anxiously waited through the long years for this turning about in his son's experience. He has prayed that he might learn, even through failure and humiliation, the lesson of his own unworthiness and insufficiency. And now as he comes, humble and contrite, in beggar's garb, the heart of the father is touched to pity and tenderness. His eyes discern him a long way off, and he hastens to meet him. He welcomes him home as he would a triumphant conqueror. He orders the fatted calf to be killed, and a feast to be prepared, and the relatives and neighbors are assembled to engage in a joyous festival in honor of the return of the long-lost son.

What a lesson this affords us of God's tender mercy for His penitent children! and what a lesson also as to the attitude of the prodigal who returns to the fold of Christ! When we in our failure and backsliding come back in sincerity to the Father's house, we must come with no blare of trumpets, with no excuse for our prodigality, with no justification for our course, with no plea of extenuating circumstances. We must not excuse our dissipation on the plea that others have been deceived. We shall have no disposition to charge our companions in guilt with the greater responsibility. We shall be willing to accept the full measure of our guilt.

This attitude, and this only, will put us in the path of reconciliation, will restore the confidence of our brethren, will place us in that attitude of mind and condition of heart in which we can receive the divine grace of forgiveness which the Father holds out to us.

The prodigal went a long way from home. He had to travel a long way back. When we sin against God and against His church, there is no short cut to restitution. There is no respectable confession which seeks to preserve our dignity and save our influence, that will meet the demand of the divine requirement.

May God help us to learn from the lesson of the prodigal and his return, the beauty of God's forgiveness and loving grace, and the necessity of our returning in the same way as did the prodigal — not with the spirit of the Pharisee, seeking justification; but with the spirit of the publican, who could only smite upon his breast and cry, "God be merciful to me a sinner."

F. M. W.



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."



Seeking a New Road From Efogi, New Guinea, to the Coast

BY W. N. LOCK

As I have journeyed up and down the old trail cut by the government many years ago, it has often occurred to me that there might be a better road found by going down what is known as the Brown River Valley. Natives who had gone down that way told us that after crossing three mountains it would be level all the way to the Loloki River, a point fourteen miles from Port Moresby, where we could be met by our motor car from Bisiatabu. We decided to try this new trail, and by this means escape, if possible, the ten mountains to be crossed on the old road.

Thus, one Friday in December, Mrs. Lock, our native worker Timothy, twenty-four carriers, and I started, full of hope, to discover an easier route to carry our provisions, and make it possible for the



Carriers Arriving at Bisiatabu, New Guinea, from Efogi, at the End of Their Fifty-mile Tramp, Timothy, Our Native Worker, Leading

women to make an occasional trip to Bisiatabu, our other mission station, and then on to Port Moresby, another twenty-seven miles. This is the only chance for our women to see another white woman, as none ever come this way.

Our first day's journey was easy, for we had planned to spend the Sabbath at Timothy's village, about three hours' walk from the mission.

A very pleasant Sabbath was spent at the village, and early Sunday morning we were on our way. At four o'clock we called a halt to pitch camp, just before a downpour of rain.

The only way we could recognize the trail was by the twigs that had been broken by some one who had gone that way. Sometimes we lost this trail, and then again would be hindered while the boys cut a way through the dense bush with their big knives.

On the morning after leaving Timothy's village we were told that we had only one more mountain to cross; but these predictions were not realized, for after walking nine hours, we were compelled to pitch camp, with two hours' march ahead of us the next morning to reach the bottom.

Again we met disappointment, as our trail lay along a river, which we followed for two days. We crossed this river about a hundred times, being carried over by the boys, and the reader can imagine how irksome this became. About 2 P. M. on the second day, we bade farewell to this river, and enjoyed a pleasant walk along level country for several miles.

Then we came to the big Brown River; after following it a short distance, our trail led through country known as the "dry belt." How different the vegetation looked, and how different the temperature, for we had descended from 5,000 feet above sea level to a few hundred feet, and our path was no longer shady, which made walking very trying.

Our next difficulty was that we faced a water shortage. Orders were given the boys to cut huge bamboos and fill them with water, and we pushed on, pitching camp at sundown, all very tired.

It seemed that the curse rested very heavily upon this land, as thorns abounded on every hand, and our garments and limbs told of many encounters with them.

On the sixth day we were on the road soon after daylight; and after about eight hours' steady tramping, we at last came to the Talaki River, and thus brought our hundred-mile tramp to an end. The only comfort we could get out of the trip was the knowledge that our new road was altogether impracticable.

Here Brother A. H. Bateman was waiting for us with the motor. After getting into some clean clothes, we started on the journey to Port Moresby; and what a treat it was to be able to spin along in the motor after our trudge of six days through such dense scrub bush!

After spending a few days in the Port, we returned to Bisiatabu, where a quiet little wedding took place, the contracting parties being Brother Bateman, who is assisting Brother G. Peacock, and Nurse E. Knowles, recently arrived from the Sydney Sanitarium.

With a company of twenty-six carriers, we started on our homeward journey, and four days later were able to say, "Another trip finished." We felt somewhat worn after our walk of 140 miles.

We ask the reader to remember us in prayer, with the other missionaries, in our effort to give these people nestled away in these mountains the gospel of Christ, which alone is able to save them.

Opening Mission Work in India

BY M. M. MATTISON

In 1917 we began our work in Hapur. This being a new experience for us, there were many difficulties to overcome, but we can testify that God is surely willing to bless those who try in His strength to carry forward His work. We thank Him that during these few years many people in many villages have heard about the gospel of the Lord Jesus and his truth, and quite a number have taken their stand for Christ and joined His people.

From the first day the Lord has fulfilled His promises to us. I shall never forget my first day's experience in village preaching, or teaching—teaching is the better word. In the first village we sang some Christian songs, and then told the gospel story, to which some of the people gave good attention. After prayer we went on to the next village. The headmen of this village, Chitauli, sent some one after us to tell us not to come to their village again. They did not care for their tenants to hear about any new religion. I sent my salaams, but no promise that we would not come again. By the Lord's help we have gone again and again to this village, and He has given us many friends among these very Jats who asked us not to come again. He has helped us to give the message to these headmen. Several times we have held preaching services in the home of Bhadur Singh, the headman, and had prayer services with him and his family.

At present seven boys from this village walk three miles every day to attend our mission school, and they are studying the Word of God as well as the three R's. A relative of the headman, a young man by the name of Mekhraj Singh, spent three weeks with one of our Indian workers this summer, and studied the Bible every day. His one desire is to become a Christian. While with us, he ate our food, lived with us as a Christian would do,—something no one of all his relatives has ever been known to do. He reasons that idols which have to be protected from the animals and from the rain are not much use to a person who really needs help, and are of no benefit at all in such a great undertaking as the salvation of a sinner.

That same first day's work took me to a place called Sapnawat. Here we held one or two meetings in different parts of the village, and also visited the leading men of the place. I had an Indian helper with me. One young Hindu whom we met that day seemed very anxious to learn more of what we taught. After we had made several visits to his village, he could repeat the ten commandments and had learned the simple truths of the gospel. This young man has since been baptized, and for three years has stood a faithful witness for the Lord Jesus, in the midst of his heathen relatives and friends.

In this village of 3,000 people, about 500 died of bubonic plague this year. The wife of our young brother came down with it, and although one seldom recovers, God spared her life. The last time I was in Sapnawat our brother had a very bad sore on his back. The place was as large as a man's hand. The flesh had rotted out, and he was in great pain, and had become so weak and thin that I had some doubts as to whether he could live. I talked to him a long time, and before leaving he was very anxious for me to pray for him and ask God to heal him. He seemed to have great faith that Jesus would heal him. After prayer we talked of the goodness of God in bringing his wife through the plague. A Hindu sitting near made a slighting remark about Jesus Christ. Although our brother was in great pain and could hardly move, he raised himself up on the bed, and gave such a testimony for Jesus Christ and His gospel that the Hindu quieted down. No one can doubt the

experiences that men of every nation are having daily who believe on Jesus' name.

As I came away from the village, I gave instruction to some friends to bring me word if our brother got worse, or if he died, not to allow his body to be burned at the village burning ghat, but to call me to give him a Christian burial. I am glad to say the Lord spared our brother, and today, three months afterward, he is strong and well again.

There are other interested people in this village. A man and his wife have asked for baptism. They keep the Sabbath,

have given up all their idols, and discarded tobacco, and are serving the true God the very best they know how. The headmen of this village are very friendly to missionaries, and I find many opportunities to teach the Bible truths to them in their homes, or when they come to visit me.

A man of this village, Sapnawat, who became interested in the teachings of Christ, wanted us to teach his relatives living in another village—Bhikanpur by name. In this village a great interest soon sprang up. About thirty persons gave me their names as inquirers, and began studying, preparatory for baptism. The leader of these people, a man by the name of Ji Ram, made excellent progress in learning the stories of the Old and New Testaments. He was handicapped in that he could not read a word; but he had a good memory, and the songs and stories we taught him took hold of him. It is wonderful to hear these people sing. I once heard a missionary say the Indian people will almost sing themselves into the kingdom. Ji Ram and his people gave as liberally as they could for the Lord's work.

Just at this time the "flu" came along, and many of these interested people died, among them my friend, Ji Ram. His poor wife and mother were stricken with grief and sorrow. I told them that Jesus could raise Ji Ram from the dead when He



One of Our Faithful Long-Time Missionaries in Europe

Brother R. G. Klingbeil and his family went to Europe in 1893, starting the work in Holland. Ten years later they moved to Belgium, and connected with the work there. He also helped to start the work in Germany. Altogether he has been a missionary for thirty-three years. He says: "The Lord has blessed me and my family all these years. All our children, four in number, were born in Europe." His eldest daughter, Marie, was for several years preceptress and teacher in our seminary at Collonges, France.

comes. What, could a man be raised from the dead? A strange teaching to them! But they believe it because Jesus has said it will be so, and they never doubt His word. This brought comfort to them, but although nearly six years have gone by and we have gone time and again to this village, still these people have not taken the step to identify themselves fully with us; yet they find great joy in the Bible teachings, and we are not discouraged. Just ten days ago their present leader came to me and said they wanted to be baptized. This is the first time he has asked for baptism. I gave him some literature, and sent him back to study more and teach his people more fully.

Sometimes the work seems to go slowly, but God has a care for every seed sown, and we shall surely reap if we faint not. The missionary having to meet the powers of deepest darkness and superstition and heathenism all alone, so far as human help goes, needs your prayers that he may always keep the torch of truth burning brightly. I am glad that God does not overlook the faithful efforts of His children.

I could tell many other experiences the Lord has given us in these and many other villages. The way



Haiti's Mission Family

He opened the work in a village just a mile from Bhikanpur, where we have sixteen baptized believers and where they have a good Sabbath school every Sabbath, would be of great interest to you. The truth of Jesus is being preached and taught in nearly a hundred villages around our station. Lights are being planted here and there. God is going before us by His Spirit, and we find it hard to answer the calls which come to us. During the last three weeks we have received calls from several places to open up work—to establish schools for the children of interested persons. One Hindu, a low-caste man, spent the night with us recently, and begged us to come to his place and teach him and his people. He lives twenty miles away. Two young Brahmans have just come to study the truth with Brother Jahan Singh in Delhi. I asked them why they came, and one of them replied that he had been studying our truth for more than a year with one of our workers at Najibabad, and he wants to join our church. He then said the other man was his nearest friend, and he wanted to bring him along to Christ's kingdom. They are very earnest young men.

While at Amroha two weeks ago, where Brother Robin Singh is working, I met a *mulvi* who is a well-educated man. He is greatly interested in our truth. One of our young men, Chander Sen, has had regular studies with him for weeks. Our young worker's life has had a good influence on this Mohammedan. Chander Sen has not eaten anything on a Sabbath

during this year, 1925, so far. He is making the Sabbaths days of special prayer and fasting.

Five men came from another village twenty-five miles away, where work has never been opened. They are asking for some one to teach them. God's light is spreading from place to place, from village to village, in India, through the believers and interested ones. God is fostering these interests by His Spirit, and will finish His work in India, as in all the world.

We appreciate the interest of the home churches and Sabbath schools in our work in India. We thank those Sabbath schools that send us the Sabbath school Picture Rolls. They are a great help in our work.

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Our Work in Haiti

BY L. F. PASSEBOIS

SABBATH, February 20, I arrived at Cape Haitien, and had the pleasure of speaking at both services on that day to our brethren and sisters of the Cape. I was greeted upon my arrival by the director of the field, Elder W. P. Elliott, and Brother M. D. Howard, secretary and treasurer. It was a real pleasure to meet these brethren and their families, and also to meet one who has fought many a battle in behalf of the cause, Elder G. G. Roth, with his two daughters and his son-in-law, Brother Jean de Caenel. I was also pleased to meet Brother and Sister Henry Thomson, who had recently arrived.

The mission family are in fairly good health, and of good courage in the Lord. A spirit of unity prevails among all the workers, and the Lord is doing great things for His glory in Haiti. Everywhere I was given a hearty welcome, and I could see the love of the truth expressed in the countenances of the people. Words fail to express the joy that filled my heart as I met with our brethren and sisters and workers in that field.

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THERE is danger now of men's losing sight of the important truths applicable for this period of time, and seeking for those things that are new and strange and entrancing. Many, if reproved by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord's servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and encourage an estrangement from God. They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord, and hate him who reproveth at the gate.

This very refusal to heed the admonitions which the Lord sends, gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message from the Lord.—*Testimonies to Ministers and Gospel Workers*, p. 408.

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DON'T flatter yourselves that friendship authorizes you to say disagreeable things to your intimates.—*O. W. Holmes*.

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CONCENTRATION is the secret of strength.—*Emerson*.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."
"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

To the Lambs of God

BY LEE ROY CRAMER

THERE are many temptations for the young today,
For Satan is trying to gain full sway;
The world is full of allurements bright,
And it's hard to keep Jesus your Saviour in sight.

To the lambs of God, these words I will say,
When you enter these trials, just watch and pray;
Take Jesus your Saviour by His mighty hand,
He will lead you safe to the Promised Land.

Then in that land of peace and rest
You may live evermore, if you stand the test;
And in that sweet by and by you may sing
In the presence of Christ, your Redeemer and King.

* * *

The Wilful Child

BY MRS. J. KUBISTA

Nor until I was married and had children of my own did I discover how my mother overruled our wilfulness when we were children, and got us to obey her without causing any disturbance; however, once I had learned her method, I immediately applied it in the training of my children, and my success has won the admiration of all those knowing our family.

When my little daughter insists on wearing a certain dress contrary to my advice, I don't stop to argue with her as to why she shouldn't wear it. I simply ignore her wilfulness, call her attention to some other matter, and then go away apparently quite unconcerned. She may put the dress on and even wear it awhile, but her mind will be on the wrong she has done, and she won't be able to play with ease; back she'll go and put on the dress she knows I wanted her to wear.

If Robert fusses about going on an errand for me, or insists on my waiting until he feels like going, I don't "nag" him; I simply go out of doors and get some little boy on the street to run the errand for me, and as sure as can be, Robert will run with him, a little ashamed of his disobedience.

When the children quarrel, I don't allow them to malign one another, nor do I wait for explanations of causes of the disagreement; I simply distract their attention with something else, and they go back to their play, no one the victor or the loser.

There's a lot in that little trick of changing the subject or ignoring with deliberate calmness the stubborn wilfulness of children. It certainly does more good than a lot of angry words, adding fuel to the children's temper and your own. My mother used to say, "My children have no temper;" and I now can say almost the same thing, for by not arousing their temper I have not made them aware of its existence, and what they have is abated by my diversion or my silence, unconsciously teaching them to control themselves by their own thinking and reasoning.

Of course, not all children can be governed with equal ease by the same method. Child psychology

teaches that we should constantly study each boy and girl with the purpose of giving the timely aid that the individual developing thought needs. But in every case quietness and confidence are strong influences toward obedience, thoughtfulness, and pleasing manners.—*Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

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Forgiving

BY MRS. F. F. OSTER

ONE of our sisters related the following experience, which illustrates well the verse, "Do good to those that hate you:"

"The bandit Kurds poured into our town and began murdering all Christians. We fled to Maragha, where we found the news of the third angel's message. After the Kurds' retreat we returned to our former home, happy in our new-found faith.

"We had been home only three days when my husband was shot in the street and died in a few minutes. For a time my heart burned with hatred toward the murderers, but I prayed to God to change this hatred to love, and He answered my prayer. I began to try to find some way of showing them kindness, and years later opportunity came.

"We moved to Tabriz. Later the instigator of the crime came with his two sons, one to be treated by the doctor for ear trouble, the other to be sent to school. When I heard that they had come, I invited them to my home, and entertained father and elder son for six weeks, and arranged to keep the younger boy for one year while he attended school.

"Many times the man would bury his face in his hands and sigh, then exclaim, 'How can you show us this kindness when we are the cause of your children's being fatherless?' Then I would tell them that our Bible tells us to be kind to our enemies, and that I am just trying to live up to the teaching of Jesus. And he would exclaim, 'What a wonderful religion!'

"They have gone back, but they will not forget us. And I shall not rest until their little son becomes a Christian. When he does, I shall be avenged of mine enemy."

"Who knows but that the murder of that dear brother, and his wife's heaping "coals of fire" on the heads of the murderers, may be the indirect cause of the opening of that part of Kurdistan's door to the message?"

Tabriz, Persia.

* * *

RUSKIN said: "No amount of pay ever made a good soldier, a good teacher, a good artist, or a good workman." One must work from the motive of love if he is to succeed,—love for his work or love for those for whose benefit the work is done. Service performed from a stern sense of duty becomes drudgery. The one who labors with the motive of love is God's free man.

The Smile of a Child

THERE'S nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child;

The sinless lips half parted,
With breath as sweet as air,
And the light that seems so glad to shine
In the gold of the sunny hair.

O little one, smile and bless me!
For somehow, I know not why,
I feel in my soul, when children smile,
That angels are passing by.

— *Selected.*

* * *

Tales Out of School

BY NELLIE HINDS HAMMER

My little son, who is in his third year at school, usually begins an account of the day's happenings as soon as he bursts open the door on his return. I have encouraged him in this, as I like to have him confide in me, and hope to retain this confidence as the years pass. I am never too busy or too tired to be interested, and by questioning I can usually bring out both sides of a story if it relates to an incident in which he himself is involved. So far, I have reason to believe that he has always given me an accurate account of events, even if he himself is somewhat discredited by the recital. If he has been in the wrong, I do not scold or punish, but say to him, "Do you think you were in the right about that?" or, "Couldn't you have avoided the trouble?"

During his first year at school, he came running in one afternoon with the eager exclamation, "Say, mamma, I got even with James today for some of the tricks he's played on me!"

Questioned, he explained, "Well, he said he'd give me a piece of candy for a piece of my cake, and I didn't say anything, but just took the candy when he held it out to me, and then I laughed and told him my cake was all gone."

"But, little son," I said, "that wasn't fair play, was it?"

He protested that James had treated him in the same way a number of times, but I finally persuaded him that he must play fair, regardless of the behavior of others; and I put an extra piece of cake in his lunch box the next day to be given to James.

A great many of the things he tells me do not concern him directly, but they give me an insight into the characters of his little playmates, so that I can more easily help him choose his friends wisely. He is, in his childish way, learning to distinguish between characteristics that matter and those that do not. He was very much disturbed recently because he found that a little girl whom he admired very much was cheating in school. I myself had already discovered that the child was sly and inclined to be dishonest in little things, but allowed him to make the discovery for himself.

I do not believe that the habit of confiding in mother is conducive to tattling or talebearing. My son knows that I do not discuss with others the things he tells me, and I frequently say to him, "Now, we'll say nothing about this to any one, as you might be mistaken," or, "Perhaps John will tell his mother all

about it, and she will tell him that he was in the wrong." I certainly do not want him to be a talebearer, but how proud I shall be if in the years to come he can always come to me, unhesitatingly, to discuss with me the problems of his daily life.— *Issued by the National Kindergarten Association.*

* * *

Those Important First Years

BY HELEN GREGG GREEN

DROPPING in at Gloria's, I found her in tears.

"Why, my dear, what is the matter?" I asked.

"It's Albert!" she answered between sobs; "he's—he cut his initials on the handsome new Victrola Greenwood School has just purchased."

I was amazed.

"O Gloria, surely not Albert—a boy of ten—a lad with you for a mother. Why, it must be a mistake."

"No-o-o! I am so humiliated! The principal just called. I don't know what possesses the child. A week ago the physical director 'phoned his father, complaining that a crowd of the boys were defacing the new gymnasium—drawing pictures and writing names on the wall. And Albert was one of them!"

There was little I could say to comfort her. I left her still grieving.

And then I began wondering why I had said, "A lad with you for a mother," for I easily recalled some of Albert's pranks when he was a mere toddler.

One evening I had called at Gloria's to see her new wall paper. In two conspicuous places Albert had made huge curlicues with a crayon.

"Why, Gloria, did you let Albert do that?" I asked.

"Let him?" complacently, "I left the room and he just did it."

Albert beamed his delight.

"What could I do?" she smiled. Then in a whisper, "Cute?"

"Yes, very cute!" I thought.

"Oh, my dear," she continued with a gleam of pride in her eyes, "he's a terror! The other day Grandma Grace brought a couple of hats for me to see. While I was looking at them Albert sawed two of the legs of our mahogany dining-room table. And you see that mahogany chair, he has simply ruined it, yanked the whole back out of it, somehow."

Albert edged closer to Gloria.

"But he's mother's boy, isn't he, Bertie?"

And now Albert's mother thinks it strange that he should write his name on the gymnasium wall, and carve his initials on an expensive new Victrola—the teachers and parents in Albert's school worked so hard to buy.

Sociologists say, "Give me the first seven years of a child's life, and you may have the rest," which warns us plainly enough that we must do our character molding during the first seven years.

We cannot expect children naturally to "turn into" the kind of youngsters we desire them to be. We must guide and mold them while their minds are still plastic and impressionable.— *Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

* * *

We should be more anxious that our afflictions should benefit us than that they should be speedily removed from us.— *Robert Hall.*



YOUNG MEN and YOUNG WOMEN



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

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

Deportment and Dress

DURING the months of July and August of last summer there was held at Pacific Union College a School Homes Institute. This institute was attended by thirty-five educational workers, composed of the deans of men, deans of women, matrons, preceptors, and preceptresses of the leading colleges and academies of the denomination,— a truly representative gathering of our educators representing these special lines of work. Prof. W. E. Howell and other members of the General Conference Educational Department met with these workers.

At this meeting careful consideration was given to the deportment and dress of the students attending our schools, and a series of resolutions was adopted for the guidance of our student homes at our various educational institutions. These should be of interest to all of us young people, first, because they set forth the principles we should recognize and strive to follow in school life; and, second, because they state concretely the ideals many of us are groping for in perplexity as to what is right and what is best.

We do want to follow the right way, most of us, if we can only know it. We want to make the most of our lives, and be young people of the highest and finest influence in the world. We want to be thought well of by people whose opinion is worth something. We appreciate, therefore, the kind thoughtfulness of the men and women who have set forth here the results of their study, experience, and desire for us. We are grateful to know that they are ambitious for us, and want us to be the truest and finest young people of our generation. The lifting up of these standards, we believe, will help us to attain our own indefinite desires to live useful lives and be worthy of the approval of God and the esteem of our fellow men.

Christian Recreation

"WHEREAS, Our denominational schools were established under the guidance of the Holy Spirit to be 'cities of refuge for our tempted youth,' in whom character is to be molded after the divine pattern; and,

"WHEREAS, Nothing is more effective in counteracting the influence of the Holy Spirit in our schools than sinful and worldly games and amusements; and,

"WHEREAS, The enemy of souls manufactures an abundance and variety of these in order to divert the minds of youth;

"We recommend, 1. That in our schools we refrain from all kinds of amusements or recreation that are characterized in the spirit of prophecy by such expressions as 'Dissipate the mind,' 'debase the soul,' 'disappoint,' 'leave a sad after-influence,' 'disqualifies you for secret prayer . . . or for taking part in the prayer meeting,' 'mind become so infatuated as to forget God,' 'absorbs the energies that are required for useful work,' 'producing . . . a passion . . . which lead to gambling and dissipation,' 'have an exciting influence,' 'brutalizing,' 'destroy religious impressions,' 'lead to a love of the world,' 'separate them from God,' 'social gatherings which encourage pride of dress, pride of appearance, self-gratification, hilarity,' and 'the silly laugh and trifling conversation,' 'a species of idolatry,' 'inventions after the way of the Gentiles,' 'copied

after the fashion of other schools,' 'counteract the working of the Holy Spirit,' 'exercises which bless no one.' (See 'Counsels to Teachers,' pp. 325, 328, 334, 337, 339, 342, 346; 'Fundamentals of Education,' pp. 225, 221, 229, 312.)

"2. That studied and earnest effort be put forth to educate the senses of the youth to enjoy elevating and helpful recreation; to provide in the place of the amusements described above, pleasant recreation, both innocent and profitable in the development of Christian character; this kind being characterized by the spirit of prophecy as that upon which we can, in faith, ask God's blessing; that to which we can invite Christ as a guest; that which qualifies one for loving service to others and for God; that which refreshes the spirit, invigorates the body, and prepares one to engage in His work anew with better hope and better courage.

"3. That in harmony with the foregoing, we accept the two following forms of recreation as best fulfilling the specifications: a. Manual labor, willingly and cheerfully performed; b. Various missionary activities.

"The following may also be considered as belonging to the class of proper recreation when they are well planned, properly supervised, and not carried to excess: Energized walking, physical culture exercises of a simple kind, swimming, profitable and instructive social gatherings, excursions to the country on a holiday, occasional receptions, carefully selected lectures, musical programs, students' programs, class excursions for educational purposes, and other recreation of similar character, as local conditions may indicate. These suggestions are made on the principle that 'in the place of providing diversions that merely amuse, arrangements should be made for exercises that are productive of good.'— *Counsels*, p. 354.

Association of Young Men and Women

"Recognizing the mutual benefits to be derived from the friendly association of students of the opposite sex, and affirming our belief and confidence in the principles of Christian courtesy and sociability brought out in the Bible and the spirit of prophecy;

"We recommend, 1. That the administration provide wholesome opportunities for large group association on an average of once each six weeks.

"2. That mature young men of sound experience and good standing may be granted permission to call upon young women of like standing, provided the conduct and scholarship of both are satisfactory.

"3. That attendance at approved events off the campus, such as concerts, lectures, gatherings at homes, may be permitted not oftener than once in four weeks; and that upon such occasions the student be properly chaperoned.

"4. That free and easy association, flirtation, strolling in couples, standing around the campus and public places in couples, or any other loose association be not permitted.

Dress for Women

"No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education is too often retarded and perverted. Love of dress and devotion to fashion are among the teacher's most formidable rivals and most effective hindrances."— *Education*, p. 246.

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."— *Id.*, p. 248.

"Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith."— *Testimonies*, Vol. III, p. 366.

"I have been shown that the main cause of your backsliding is your love of dress. . . . Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Ad-

ventist churches, and is doing more than any other power to separate our people from God.—*Id.*, Vol. IV, p. 647.

"For convenience, the following statements were presented and adopted in lieu of formal recommendations:

"1. In harmony with the definite instruction given in the Testimonies, the wearing of 'feathers' and 'artificial' is discouraged. ('Testimonies,' Vol. III, pp. 376, 379.)

"2. Young women are required to dress in modest, simple, and healthful attire. V-shaped necks should not be cut lower than two inches below the clavicle, and the round or square-shaped necks should not be worn lower than one inch below the clavicle and proportionately on the shoulders and back. Sleeves should not be shorter than to the inside bend of the elbow, and slits in the sleeve should not come above this point. The length of the skirt may not in any case be shorter than twelve inches from the floor, the exact length depending upon the style of the skirt, the age and build of the wearer. If the skirt is narrow, twelve inches is too short.

"3. Dresses made of organdie, georgette, thin voile, or similar material, require slips with sleeves.

"4. French heels should not be worn. Common-sense shoes are recommended.

"5. Modesty requires hose to be inconspicuous.

"6. The use of rouge, lip sticks, and eyebrow pencils cheapens a young woman in the opinion of people who do things and think thoughts worth while. Our young women are asked to abstain from the use of these. Cleanliness, careful diet, regular hours of sleep, exercise at work and out-of-doors are nature's beautifiers.

"7. Jewelry, such as rings, bracelets, necklaces, or lockets, may not be worn.

"8. The hair should be simply dressed, avoiding extremes and fads, such as ear puffs and bobbed hair.

"9. These standards of dress are designed to protect our young women from the procession of ever-changing styles, that they may be fit representatives of Christian womanhood.

Dress for Men

"References for study: 'The Desire of Ages,' pp. 137, 197, 594, 610; 'Testimonies,' Vol. III, pp. 366, 367, 376.

"Having Christ as our pattern as an ideal young man, who dressed plainly, without adornment or display, bearing no earthly or royal badge, but clad in humble garments; and recognizing that cultured men of today are conservative in their dress;

"We recommend, That careful instruction be given our young men concerning their personal appearance, teaching them to be conservative in their dress; to avoid all extremes or fads in styles, such as bell-bottom trousers, conspicuous hosiery, and flashy ties; to avoid the display of gold chains, rings, stick pins, or gaudy watch fobs; in protection of their health to avoid the use of tight belts; and to recognize that the most becoming adornment is the meek and quiet spirit of the Master in every phase of life and upon all occasions.

Drama and Costuming

"See 'Fundamentals,' p. 253; 'Testimonies,' Vol. IV, pp. 577, 578.

"Since we have in the spirit of prophecy the instruction that theatrical entertainments lower the standard of Christianity and create a desire for new and exciting amusements; and,

"Since we know from experience and from statements in the 'Testimonies' that costuming and dramatization often stimulate the love for the theater and moving-picture show, forms of entertainment plainly forbidden to those who profess to be followers of Christ (*Id.*, Vol. IV, 577, 578); therefore,

"We recommend, That costuming and dramatization of a theatrical nature be kept out of our schools. This does not include simple demonstrations that are used for purely educational purposes.

Applause

"Inasmuch as applause may tend to rudeness, to showing partiality, and to producing a degree of vanity and pride in the one who is being applauded,

"We recommend, That our youth be educated on the time, place, and occasion for proper applause, and against its general and free use; and that at all religious services or programs, and in case of any religious or sacred number on any program, applause should never be given. Whistling, stamping, shouting, should never be tolerated. Proper applause consists in nothing more than a moderate hand-clapping not long continued.

Social Evenings

"Since the young people who come to our school homes are social beings, and since it is our duty and privilege to educate them to right social as well as religious and literary standards,

"We recommend, 1. That occasional carefully planned programs be provided of a simple kind, such as lecture

course numbers, musicales, physical culture exercises of a simple nature, receptions; such programs not to be given on Saturday evening if of such a nature as to interfere with the proper observance of the Sabbath.

"2. That at other times students be encouraged to spend their open evenings quietly in letter writing, visiting, or other pleasant and profitable occupation. Such evenings afford valuable opportunity for making up current class work.

"3. That refreshments at any social gathering held at other than mealtime be discouraged."

* * *

Birds

"DARLINGS," God said to the birds,

"Go now and sing,

For men are weary of winter;

Go, and bring

Promise to empty branches."

He set them free,

Winged to carry His praise

Joyously.

They built in meadow and tree,

In barn and croft.

They carried the word of love

Afar, aloft.

They were colored like flowers,

Every wing

Was pointed and balanced and strong,

A marvelous thing.

"Darlings," God said to the birds,

"Go now to another place.

Men cease to wonder at last

At any grace.

Leave for a while, and then,

After barren days,

One robin shall make their hearts

Awake to praise."

So all the singing birds

Lifted their wings to go;

They found a path in the blue

Highway they know.

Only the chickadee stayed

To sing in the snow.

—*Louise Driscoll, in New York Times.*

* * *

Stagnation and Rest

Two artists each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only stagnation; the last was rest. For in rest there are always two elements,—tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. Thus it was in Christ.—*Henry Drummond.*

* * *

"YESTERDAY is yours no longer; tomorrow may never be yours; today is yours, and in the living present you may stretch forth to the things that are before.—*Canon Farrar.*

* * *

A POOR man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—*Elizabeth Barrett Browning.*

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.

"UNFORTUNATELY, NO!"

As a worker visits Brazilian homes with literature or to give Bible studies, the question he usually asks is, "A senhor or senhora pode ler?" (Can the man or the lady read?) And eight or nine people out of every ten are compelled to reply sadly, "Infelizmente, não!" (Unfortunately, no.)

One canvasser in the interior could find only eight families out of 128 calls he made where some one in the family could read.

Recently I visited a church in the interior where only two adults out of the thirty-two church members could read well enough to present the subject for the day from the Thirteenth Sabbath leaflet. Can you imagine, with these conditions, how difficult it is to secure efficient Sabbath school officers, teachers, Missionary Volunteer Society officers, church school teachers, etc.?

Yet, in spite of this drawback, we must in some way develop our own teachers and officers, for we can never hope to bring enough missionaries from the homeland to take care of the needs. To stop here would leave a very dark future for the work in Brazil.

Happily, there is a solution. In every church and company I visit I find a number of bright children and youth who can be trained to do the very work needed. Last year 200 of these children were in eight church schools. Next year, if all goes well, about 300 of the Seventh-day Adventist

own Seventh-day Adventist boys and girls growing up and having to reply, "Infelizmente, não," when asked if they can read.

Recently I met a Presbyterian worker on the train, and as we traveled together, he told me of his experiences. Just sixteen years ago he went back into the interior as a self-supporting worker. He had no funds, no equipment, and no salary, except as he could collect a little tuition. He started with a handful of children, and now he has a school of two hundred pupils, and a church membership of six hundred in that place. Besides this, he has established eleven outstations, each one in charge of a graduate of his school. This all from a little school. He could have seen much quicker results had he had means with which to start earlier.

Other Protestant denominations working in Brazil are far ahead of us in this educational program, and they are seeing results.

According to God's definite instruction to His people, this should not be; for He has said explicitly,

"In localities where there is a church, schools should be established, if there are no more than six children to attend." — "Testimonies," Vol. VI, p. 199.

When can we ever reach this goal in Brazil? We are anxiously looking forward to the overflow from the Thirteenth Sabbath Offering for the first

quarter of 1926. We confidently hope and pray it may help fulfil in Brazil the command of our Master, who not only said, "Feed My sheep," but also "Feed My lambs."

L. G. JORGENSEN.

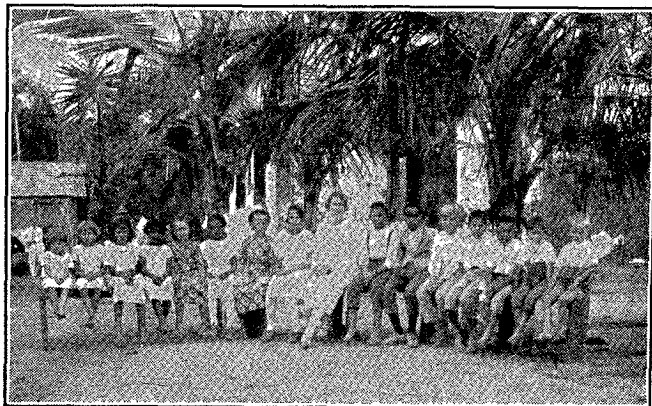
Rio de Janeiro, Brazil.

* * *

On February 27, three persons were baptized at Columbus, Georgia. Others are planning to be baptized a little later.

A PRACTICAL MEDICAL EXTENSION INVESTMENT

AN item out of the ordinary in medical extension comes from South Africa. The brethren there have asked for \$1,000 in 1926 for the production of health primers for various native peoples. It would seem that ordinarily this amount would not go very far in the publishing and circulating of a health book, but the needs



Travasao Church School, With the Teacher, Otilla Schultz
In that church of thirty or forty members, only one man and his son can read. All must depend on what they hear at Sabbath School and church.

in South Africa are so great that they hope to make a little go a long way.

While dispensary work in a small way is already being carried on in a few places, and the best of results are seen from this work, the plan to produce health primers seems a very wise one. The need of instruction in the simplest principles of hygiene and health preservation, is indeed great. Any measure that will prevent disease and teach the people how to live so that they can keep well, will surely do more good than attempts to take care of the people after they are sick.

At an interdenominational meeting held in the interests of African mission work not long ago, several speakers pointed out that the purpose of schools in that mission field should not be to make "pale copies of Western peoples," but "to give the African a knowledge which will enable him to live better in his native village, to improve his health and the sanitation of his village, to understand and to use the mineral and vegetable resources of his own neighborhood, to improve the home and family life, and all the while to preserve those values which are to be found in his own civilization, such as music, Negro history, art, etc."

Several missionaries suggested that "in any education given African boys and girls, there should be included a simple course in nature study, in the rudiments of gardening such as can be carried on in Africa, in simple methods of caring for health, and in sanitary methods that can be applied



Church School at Mantega, East Brazil

children will attend the sixteen church schools that will be in operation.

I have in my possession fifteen calls for teachers in fifteen other churches or companies. But "infelizmente," these places cannot be supplied for lack of teachers and for lack of a fund to offer a little financial assistance to these very poor, self-sacrificing people.

Our educational work in Brazil is far behind what it should be, and not until we begin to train our base of supplies will the work ever be finished. What a pity to see many even of our

to the grass-roofed hut and to the entire village. It was felt that the physical well-being of the African through good sanitation and through a sufficient and varied diet, must be the understructure for any plan of higher education."

At present there is very little published in any of the native languages of a nature that would instruct the people in health principles, sanitation, the betterment of native village life, the manner of caring for the sick, simple treatments, etc.

The native people are in absolute ignorance of the principles of health and sanitation. They have had no opportunity to learn. While they may attend school, there are no textbooks for use in teaching such principles. Brother W. H. Branson, president of the division, says:

"This, therefore, is the reason why the African Division council felt that it was absolutely imperative that we produce a health primer just as soon as possible, not only to be used in the schools, but to be sold broadcast in the villages. Such a book will no doubt produce a great transformation in the lives of hundreds and thousands of people who have opportunity to read it. We trust that our people in the homeland will appreciate this need, as do our missionaries in the field, and that they will bear this great need in mind when they go out during the Big Week campaign, to help raise funds for the extension of medical work."

There comes to hand just in time for our Big Week call, a letter from F. M. Robinson, superintendent of our Rusangu Mission in Northern Rhodesia, from which we quote as follows:

"Words can hardly convey an idea of the need of a textbook or primer on hygiene and sanitation. I only wish that I could picture the exact condition of the average native village, and how little the native realizes his condition. One must see for himself in order to understand the urgent need of such a book. The natives who come in contact with missionaries are learning much from the example of Europeans, and in their primitive way they try to imitate their teachers. But if you could only see how utterly ignorant they are of the nature of disease.

"Several cases of whooping cough and scarlet fever, as well as other contagious diseases, have come to our mission for treatment. We have told them as best we could the necessity of keeping such cases isolated, but it takes much telling to get them to see any reason for being so particular. Only last Sabbath a native mother sat in Sabbath school with her little baby that had whooping cough. Other mothers were there with their children, but they never had one thought as to the danger.

"A few weeks ago a small baby having scarlet fever was brought to us. We asked the parents if the baby had been sick long, and they answered that it had not been sick; they just wanted to know about the rash that covered its whole body. The friends of this family, accompanied by their children, visited in this home. It doesn't matter what kind of sickness may be prevalent in a village, all the people mingle together just the same, ignorant as to why the disease is continually spreading.

"Hygiene and sanitation are two words the meaning of which is com-

pletely foreign to the native. People, fowls, dogs, rats, mice, bugs, and fleas all live together in the same hut. Skins which are worn by many of the natives are never washed or cleaned in any manner.

"The huts usually have but one small opening, thus having no means for a circulation of fresh air. Water for drinking causes no worry to the native mind. A small dam built across a stream will conserve a water supply for a village during the dry season, when all streams are dried up. Or perhaps some stagnant pool in a stream may be sufficient. Wells are seldom thought of. While visiting village schools last September, we drank water (boiled) which had such a strong taste it was almost impossible to swallow it. It was taken from a swamp.

"If these people had known of the danger in using this water, they could very easily have had a good well.

"If any one has a bad sore, it is usually bound up in dirt, instead of being kept clean and free from dirt.



A Typical Case of Tropical Ulcer Treated at Rusangu Mission, North Rhodesia

"The government of Rhodesia requires that we teach hygiene and sanitation in our school. We have been trying to meet these requirements; but with no textbook suitable for the native, the best we can do is just to teach them in our own words, and from the blackboard, a few rules of hygiene and sanitation which we think are adaptable to native life. We feel that one of the most needed books in this field is a vernacular health primer. We may teach them in our own language, and help them to a certain extent by such means; but it is impossible for them to remember the facts taught as they would if they could have them in a book written in their own language. And the boys here in the school are anxious to learn how to take care of themselves and their homes properly. We surely would welcome a health primer in our field.

"If such a book could be placed in the hands of the natives, I believe that within a few years we should see wells instead of stagnant pools, properly ventilated homes, and places provided for fowls and animals instead of having them housed with the people, clean home surroundings instead of the filth and refuse now seen, and thus a reduction in the death rate, which is now among adults from 50 to 100 per 1,000 of the population, and from 300 to 600 per 1,000 among infants."

We can well believe that the publication of health primers in native languages would add greatly to the success of our medical workers engaged in dispensary work, and we may look forward to further remarkable developments. Let us not disappoint the field one whit in its expectations.

L. A. HANSEN.

OUR WORK IN HAITI

SABBATH, February 20, I had the privilege of meeting with the church at Cape Haitien. This church has passed through some deep waters, and been tried as by fire. For a time it seemed as if the enemy of souls would disrupt the church, but the Lord worked mightily for His people. We were happy to see a large congregation filling the church building, every seat being taken and people standing on the outside. A good spirit of unity, peace, and love prevails, and the Lord is blessing the efforts of the pastor, Brother D. Apollon.

From Cape Haitien we went by automobile to Port au Prince, through beautiful tropical mountainous scenery. We greatly enjoyed meeting Brother M. N. Isaac, who was conducting a tent effort in Leogane. Here the opposition had prevailed upon the magistrate to force our brethren to take down their tent. Before the tent was taken down, however, two very earnest sermons on the Sabbath question were presented. For thirty-seven years I have heard the message preached and have preached it, but never did it sound better nor more powerful than it did that night. It was the good old third angel's message presented in simplicity, but with all its power; and as the law of God and that of man hung before the audience of hundreds of people, many made their decision in favor of truth and righteousness.

The opposition has stirred up the population in favor of our work, and since the tent was taken down many requests have come for the public services to be continued. The problem now was to find a place to hold the services. Nothing could be found that was suitable to rent. After counseling together, we decided that the only thing we could do under the circumstances was to buy the house where Brother Isaac was living, which would cost a few hundred dollars, and then alter it so as to provide a meeting-room. A number have already begun to keep the Sabbath.

We visited our churches and companies in Letrou, Grand Riviere, Pilon, Bahon, St. Marc, Port au Prince, and Jacmel. Everywhere we found the buildings far too small to accommodate the people. In one place the brethren and sisters had been asked to stay out of the church to give room to the interested ones and new members. While I was speaking Friday night, many stood outside, and a heavy rain came up; they were all drenched, and had to go home in that condition.

In this church I saw what I have never seen before in any Sabbath school,—people so packed that there was no room for teachers. Each teacher had about forty pupils to teach. There was no separation of classes, every seat in the church being taken, and seats placed so close together that there was no room for any one to stand between. In this church people have fainted and become sick, due to lack of ventilation in the densely crowded room.

The message has done a great work for our people in Haiti, taking men and women out of the darkness of sin, Romanism, paganism, and supersti-

tion, and transforming them into sons and daughters of God.

In one of our visits we had to travel five hours on horseback the first day, and nine hours the next. Here at the place called Peon, we found a company of faithful Seventh-day Adventists. On this beautiful plateau, and in all the country around for many miles, are scattered Seventh-day Adventists. Here we found a church school in charge of one of our young married couples, trained at our mission school in Vaudreuil. The school had forty-seven students packed into two small rooms, three sitting in a small seat made for two. The teachers are happy to work for the Lord in this dilapidated house and with no modern facilities.

I greatly enjoyed my visit with all the workers at the mission; with Elder W. P. Elliott, the director, and all his associates and their families, and the workers in the field. I found a splendid spirit of unity and love among the workers and people. My time was but too short. I should greatly have enjoyed staying longer, if it had been possible. Many have been baptized and others are awaiting baptism. The latter rain is falling, and Haiti is receiving some of its showers.

L. F. PASSEBOIS.

* * *

FOREIGN PUBLISHING WORK AT BROOKFIELD

TEN years ago last February, fire destroyed the plant of the International Publishing Association at College View, Nebr., which, at the request of the General Conference, had just been taken over by the Pacific Press Publishing Association as one of its branches.

In considering rebuilding, the matter of location was given considerable study, with the result that the present site at Brookfield, a suburb of Chicago, was selected. It was felt that close proximity to this great city, with its thousands of foreigners, and millions more in the near eastern territory, offered an ideal place for a publishing house that would have so much to do in the evangelization of the people of these foreign tongues.

Work on the new plant was begun as soon as plans were completed, and a two-story brick building 55 x 85 feet was soon erected. When the work closed at College View, the catalogue of the house showed that the manufacturing done there consisted of only a limited number of publications in the three leading languages,—German, Danish-Norwegian, and Swedish,—practically all the stock being imported from Europe.

With the new shop and its favorable location, the work experienced a rapid growth. Three years later, in 1919, it was seen that the present equipment was rapidly becoming inadequate. That year the capacity of the plant was more than doubled. New buildings and equipment were added. It required two or three years to get new stock, for the fire at College View had destroyed practically everything.

The only stock remaining was in the branch offices. The year 1920 was the

record year in both manufacturing and sales. Since that time the business of the plant has settled back to a normal run, which is now increasing steadily each year, until for 1925 the gross sales reached the encouraging figure of \$186,335.10. The report for 1917, the first full year in the new plant, showed gross sales of \$52,848.23. The book inventory of stock at the beginning of the work at Brookfield was a little more than \$2,200. This has now increased to \$40,029.88.

The printing of 140,000 Ingathering papers, in twelve languages, was also added to the work at Brookfield.

Following the increased capacity, came increased calls for literature in additional languages. At the present time, less than ten years after the opening of the plant, the output of the house is represented in seventy-two books, sixty-four pamphlets, thirty-three periodicals, 197 tracts, and 250 leaflets, in a total of twenty-six languages. Ingathering papers totaling almost 400,000 are now printed each year, in eighteen languages.

Pressing calls are constantly coming in for literature in new languages and added items in languages in which we are now printing. Brookfield's output will continue to increase. Serving one third of America's humanity, and large areas in other continents, there is no doubt of the future of this house. The institution is now known as the International Branch of the Pacific Press Publishing Association.

G. C. HOSKIN.

* * *

GLEANINGS FROM THE FIELD

CLAUDE E. ELDRIDGE gives the following report of the work in the Binghamton District in New York:

"March 18, we baptized in Binghamton, a city policeman and his wife, who became interested in the truth directly as the result of my weekly visitation with *Present Truth*. They are young people and have one child. They never heard a Seventh-day Adventist sermon until the Sabbath day they first kept, when they attended church together, the man having had to resign from the police force the day before, in order to obey the Lord. In less than one week he secured a factory position, with Sabbath privileges. The *Present Truth* work was followed by Bible studies in the home, which the Lord blessed in leading these people to accept the truth. After a number of weeks, during which their faithfulness and growing love and zeal for the message were demonstrated, they followed their Lord into the watery grave. Riding home after the ceremony, their faces were radiant with joy. The consecration evidenced by these young people gives us confidence that they will be used of God to bring the truth to others, and we thank the Lord for the privilege of a part in this work."

THE church at Santa Ana, Calif., was dedicated on March 13. On the same date eleven persons were baptized at Sacramento by Elder J. G. White, three at Tracy by Elder Adolph Johnson, and four at Pasadena by Elder C. S. Prout.

ELEVEN students of the Union Springs Academy in New York State were recently baptized.

WESTERN CANADIAN UNION ANSWERS S O S CALL

IN the spring of 1920 a French freighter, on her maiden voyage from Shanghai to Hongkong, "broke her back," to use a sailors' expression, on the high seas. As her holds were rapidly filling with water, she sent out an S O S call, which was picked up by a big freighter of her own company, and by the "Mont Eagle" of the Canadian Pacific Line.

The freighter arrived on the scene first, but her captain felt that the sea was too rough and the danger too great to undertake to rescue the passengers on the sinking ship. The captain of the "Mont Eagle," however, immediately upon arriving, ordered a lifeboat lowered, placed the second officer in command, and manned the boat with a Chinese crew. They made repeated efforts to reach the sinking ship, but were unable, and finally returned.

The captain immediately called for volunteers from among the Canadian officers aboard. Again the lifeboat was lowered into the boiling sea, manned by these courageous seamen, who rescued every person on the sinking ship before boarding their own vessel again. It was a Herculean effort, undertaken at the risk of their own lives. Pastor DeVinney, who was a passenger on the "Mont Eagle," said that great was the applause with which the officers were greeted upon their return. These officers were also rewarded by a note of commendation from the French consul at Shanghai and by a medal from the French government.

The Western Canadian Union has answered the S O S (Save Our Souls) call from the foreign fields, not by standing idly by, but by giving of their best. Four churches raised over \$1 a week per member for missions, and twenty-four of the eighty-three churches in the union gave more than 60 cents a week per member; and this in spite of the fact that the union itself is virtually a mission field, for eleven languages were represented at the convention referred to below.

In order that greater efficiency might be brought into the work of the Saskatchewan Conference, one hundred delegates from the twenty-five churches were called in for a convention at Saskatoon, February 19-23, where many topics of conference and church interest were discussed in a very enthusiastic manner. The keynote of the convention was sounded at the six o'clock meeting the last day of the convention, when the delegates were asked to mention definite locations where there was an interest to hear this message. Twenty-four definite places were named. The brethren entered enthusiastically into the program by endeavoring to answer these calls.

Three sermons were broadcast, and some of the older brethren were moved to tears as they saw how wonderfully God is working to send this message to the "shut-ins;" for they said, "Many of the people in Western Canada are shut in completely during the winter, as the days are short, the distances great, and the nights cold and

often stormy; but with the radio many of them are now permitted to sit by their own firesides and listen to the message."

Elder C. L. Butterfield, president of the Saskatchewan Conference, presided over the convention, and was ably assisted by Elder S. A. Ruskjer and Prof. J. J. Koehn of the union, and the laborers of the Saskatchewan Conference. These brethren are full of courage, and with their associates are determined to press the battle to the very gates. The indications are that a good harvest of souls will be reaped during the coming year.

The Battleford Academy is well filled and equipped, and is doing excellent work. Prof. H. K. Martin and the other members of the faculty are putting their lives into the school.

"Beautiful for situation," "may be seen for miles," "the pride of those who visit it," may be truthfully said of the Canadian Junior College at Lacombe, Alberta. The faithful efforts of Prof. H. J. Klooster and his associates are rewarded in the lives of the student body. Many of our young people have received a training here that has fitted them for positions in our work. The union office, located near the college, is proving a blessing to the school and office families, as well as saving over \$1,000 in expense annually to the union conference.

S. E. JACKSON.

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DULUTH, MINNESOTA

We began our lectures in the city of Duluth about the twentieth of September, 1925, in the big Shrine Auditorium, with an audience of only 300 at the first meeting; but through advertising we increased this attendance to 1,200 on Sundays and to from 400 to 500 on Tuesdays, in the Odd Fellows' Temple. Our attendance has since been excellent throughout the seventy lectures of the course. The results of the series have been very gratifying; for on Sabbath, March 27, in the morning, we outlined the various points of our faith to the new candidates for baptism, and in the afternoon, with an attendance that crowded the church, we were able, by the help of the Lord, to immerse in the watery grave fifty-nine new believers. "Praise God, from whom all blessings flow."

Our work during this series of meetings was given considerable prominence, as is evident from the fact that I had invitations to speak to various organizations, such as the Shriners' Luncheon Club and other organizations in the city, also once in the Grace Methodist church. This meant considerable to our attendance. Of course all this occurred before the testing truths were presented, though the different organizations knew what faith we represented.

The church members faithfully assisted in the various duties of the effort, such as the distribution of programs, ushering at the lectures, and in general friendliness, which contributed greatly to the success of the meetings. Sister Erma Jondahl, our Bible worker, who has been here for two or three years, also proved a very

valuable assistant in meeting the people and in doing Bible work in their homes. Brother and Sister Leslie Melendy had charge of the music, and rendered beautiful, inspiring songs both before and during the meetings.

We also desire to thank the brethren and sisters throughout the conference who responded to our request to seek God for success. And finally, we wish to thank our good president and the conference, who so faithfully stood behind us and supplied the means necessary to carry on this effort. May the Lord help us all to be faithful until the great gathering day, when we shall see the souls for whom we have labored and prayed, gathered home into the eternal kingdom of God.

F. W. JOHNSTON.

* * *

NEW YORK CITY TEMPLE CHURCH

THE year 1925 proved to be one of great and lasting blessing to our Temple work in New York City. The signal blessing of God was manifested in three ways primarily: First, by a very noticeable and positive growth among our members along spiritual lines; second, by a greatly reduced financial burden and a strong increase in tithes and offerings; third, by the strengthening and enlarging of our evangelistic work.

Standing out above every other manifestation of divine favor upon us during the year was the new life from God which came to us at the very beginning of the year, as we sought for a revival of true godliness. Elder A. G. Daniells' efforts along these lines, reaching a climax in our great Watch Night Service, which has become an annual occasion with us, were greatly appreciated and used of God to bring our people into a closer relationship with Christ. The spirit of prayer and devotion in our large prayer meetings has been marked in an unusual degree, and this, along with the absence of church difficulties among our members, and a real desire for the winning of souls, has made us conscious of a definite growth in spirituality.

Through the sale of our church edifice, which the Lord so graciously brought about for us, our financial burdens for local expense have been greatly reduced, for which we are profoundly thankful. Above a special offering of \$4,000 for evangelism, which our members gave during the year, and the carrying of our very heavy home missions of the church expense budget, our tithe for the year amounted to \$42,717.86, or a weekly per capita of \$1.57. Our foreign missions offerings for the year were \$17,596.07, or a weekly per capita of 67 cents. This was the third year we have gone over the 60-cent-a-week goal. We had the largest returns for Big Week and Harvest Ingathering in Temple history. Our membership at the present time stands at about 570, with additions being made continually.

Our 250-watt radio station is now completely installed, and programs are going on the air each week, according to our regular government schedule. In order to get permission to install

the apparatus in our new location, it was found necessary to divide the time with the St. Andrews Methodist Episcopal church, with whom we are jointly occupying the present building. This has worked out satisfactorily, for while we are forced to hold our Sunday night evangelistic services elsewhere than in the church, we could not use that night for broadcasting, and we are therefore allowing our friends to fill that time. Our Sabbath morning service is on the air each week, and a special lecture and musical program is given each Thursday night, beginning at 7:30 Eastern Standard time.

We are continually receiving letters of appreciation from far and near, and the messages given are finding responsive hearts. We are just now arranging for a better schedule containing more hours. We should be glad, if our people are receiving the Temple programs over the air, to hear from them through the mail, stating what they have heard and how it has reached them. Our call letters are WSDA, and our wave length is 263 meters.

For the last few years prior to 1925 our evangelistic efforts have been confined to the Temple itself, while about us in the neighborhood, conditions were developing which made it increasingly difficult to attract a good attendance to the services for the public; but through an easing up of financial problems, we were able, in the latter part of 1924 and during a part of 1925, to hold public meetings in the heart of the Great White Way each Sunday night, in one of the prominent theaters on Broadway, and also in the Academy of Music in Brooklyn, which brought into the truth something over 100. While this work extended over a number of weeks, we were able to continue only one night a week—on Sunday nights. Although this effort was expensive and drew heavily on conference funds, yet we were able to turn back into the treasury through basket collections nearly \$3,000, besides another \$4,000 from Temple members, and about \$1,500 from the First Brooklyn church.

During almost a year, while this heavy evangelistic work was in progress, the writer was asked by the conference committee to carry, together with the pastoral and evangelistic duties of the Temple, the pastoral work of the First Brooklyn church. Sabbath services were placed at such hours as made it possible to serve these two large congregations, which plan continued until a pastor was finally secured for the Brooklyn church. We are very thankful for the progress made during these months, in spite of the heavy burdens which it was necessary to carry.

We are now in the midst of a most encouraging theater effort, which began the latter part of 1925 in the Gaiety Theater on 46th Street and Broadway, and is now being bound off in the Walter Hampden Theater on 62d Street and Broadway. It is not possible as yet to say what the outcome in new church members will be through this late effort, but already some have taken their stand and have been baptized, while others are awaiting this important step.

We are greatly encouraged since coming to the latter location, with the marked increase in the attendance at our meetings. On the opening night, by actual count, we seated 1,600 people, and it was said by the newspaper reporters that 2,000 were turned away. The doors opened at seven, and by seven-twenty they had to be locked for the house was packed. The large attendance is continuing, and we are hopeful of good returns in souls under God's guidance. Nearly 200 names were gathered in last Sunday night from those requesting reading matter on the topic of the evening. As a consequence, our workers are kept very busy following up this large interest.

For all the blessings of the past year all glory and praise belong to our great Commander. We are looking forward with confidence and strong courage, for the future seems large with opportunity. The problems in the world's metropolis are many and gigantic, but our hope is in God. May we have the earnest prayers of all our people in behalf of this sin-ridden field of labor.

LOUIS K. DICKSON.

* * *

TWO CONFERENCES UNITED

FOR some time more or less study has been given to the advisability of uniting the Southern New England and Massachusetts Conferences. The territory comprising this field is small, consisting of an area of a little less than 14,000 square miles. The population is congested, however, for in this small territory there are more than 6,000,000 people. There are fifty-five Seventh-day Adventist churches in the three States concerned, with a membership of approximately 3,000. The accessibility of the field, with the excellent traveling facilities, makes it very easy for this territory to be covered without great expense for traveling.

Early in the year a committee consisting of the members of the Atlantic Union Conference committee, the local committees of the two conferences involved, and Elders W. A. Spicer and C. H. Watson of the General Conference Committee, gave some careful study to the question of uniting the two conferences. When all the facts and conditions were taken into consideration, it was quite unanimously agreed that such a step would be advantageous. It was later decided that special sessions should be called by the two conferences, to convene in Providence, R. I., March 1, 1926.

This meeting was held as suggested, with a large representation of the churches from both conferences. The whole question was again studied very carefully from every viewpoint. Aside from the delegates and workers of the fields involved, we had with us the members of the Atlantic Union Conference committee and Elders C. W. Irwin and J. A. Stevens of the General Conference. There was a real interest to co-operate and enter into plans that would be advantageous to the work. When the delegates of the two conferences were finally called in joint session, it was unanimously voted to unite the conferences, adopting the

name "Southern New England Conference."

At this meeting a new constitution and by-laws were adopted, and a full set of officers elected. Elder W. C. Moffett was chosen president of this new conference, and Brother J. E. Edwards was made secretary-treasurer.

The conference headquarters will be at South Lancaster, Mass. Within a very few weeks the office at Hartford will be abandoned, and all conference business will be carried on at the South Lancaster office.

E. K. SLADE.

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NORTH DAKOTA

As we look over the record of the work in this conference for the past year, we do not count ourselves to have attained all that might have been accomplished, yet we are thankful for the blessings received and the work that has been done.

During the year 1925 we added 218 new members to our conference constituency, 201 by baptism and seventeen by vote. Several of these were children of our own people, but quite a number of new families were added, whom we are glad to have with us.

As we had had a considerable increase in tithe the year before, the increase in 1925 was only about \$1,000. The mission offerings, however, were raised from \$25,244.42 in 1924 to \$35,350.71 in 1925. In the Harvest In-gathering campaign nearly double the amount was collected that had ever been raised before.

For some years our academy was a real problem; this school year, however, promises to be one of the best during the entire history of the school. The enrolment has reached 112, and we are pleased to have such a fine company of young people together.

While the North Dakota Conference is not a new field, and this is especially so in the central part of the State, where our churches are clustered quite closely together, yet we still have a good deal of unworked territory. But just how to get our closely compacted churches to participate in bringing the truth to the many thousands in other parts of the State, was a matter that needed careful consideration. It was finally decided to take up the work in a number of unworked counties by first sending literature to every family in a systematic way. We followed more or less the plan suggested by the Home Bible Study League, and our people have certainly taken hold in a most encouraging manner. Since adopting this plan, we have received orders for 152,000 copies of *Present Truth*, and thousands of missionary letters have been written. Many letters of inquiry have already come in from interested readers, and as this effort is to be continued, we are certain that good results will follow.

All the workers in the conference, with the exception of the secretary and the stenographer, have conducted aggressive efforts during the last four months. In twelve or more places a series of meetings of from two to five weeks in length, has been held, and a goodly number are awaiting baptism. Several of our lay members have also

been conducting series of meetings of from twelve to fourteen days' length, with good results. We are happy to have a part to act in the great harvest field.

As for myself, I can testify that although it is now twenty-seven years since I entered the ministry, I never enjoyed giving this message more than I do at the present time. I believe in its final triumph.

H. MEYER.

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PACIFIC UNION COLLEGE CHURCH

We have greatly appreciated the visits and messages from several of our workers who have recently come from the various mission fields. It is truly encouraging to us who have long been looking for the outpouring of the Spirit's power in connection with the work of the third angel's message, to hear from these missionaries that this is taking place in many localities. We feel that we must be awake, or many from among the heathen peoples of the world will go into the kingdom ahead of us.

Elder and Mrs. J. W. Westphal, who are on furlough from South America, have been spending a few weeks with their daughter and three sons, who are in the college. Elder Westphal has been conducting a series of studies at the midweek prayer services. As a result, the attendance at these meetings has more than doubled, and much courage has come into the hearts of many, some of whom had lost their zeal and the joy they had for many years experienced in the church and in the service of the Master.

His theme on a number of occasions was what Jesus has done for us and what He is to us individually. This was developed clearly by the study of a few simple statements of Scripture, principally from the writings of Paul, and an occasional quotation from the "Testimonies;" and all were urged to believe and accept the truths thus evolved, and make a personal application of them to themselves.

No greater blessing has come to the members of the community in years than has been received from these studies. Many are rejoicing in a renewed Christian life and experience, and new courage has come into many hearts. We thank the Lord for these simple studies.

C. McREYNOLDS.

* * *

I HAVE taken the REVIEW now for thirty years, and I can say it is dearer to me by far than at the beginning. Outside of my Bible, I value the REVIEW above all other reading matter in my possession. Words are wholly inadequate to express to you the good I derive in the weekly perusal of our church paper.

MRS. HESTINA M. GORTON.

A CHURCH was organized at Tonasket, Wash., on January 23. Nine members came into the church on profession of faith, and fourteen by letter.

FIVE persons were recently baptized at Keene, Tex.

ELDER R. W. PARMELE reports the baptism of four persons in the White Memorial church, Los Angeles, Calif., on February 6.

Appointments and Notices

CHURCH CALENDAR FOR MAY, 1926

Home Missionary Day, May 1.
Foreign Missions Rally Day, May 15.
General Conference begins May 27.
Educational Offering, May 29.

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WEST MICHIGAN CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fifth biennial session of the West Michigan Conference of Seventh-day Adventists will be held in the Battle Creek Seventh-day Adventist church, located on the corner of Washington and Van Buren Streets, Battle Creek, Mich., May 11-16, 1926. The first meeting is called for eight p. m. Eastern time, Tuesday, May 11, 1926. The purpose of this session is to elect officers for the ensuing term, and to transact such other business as may properly come before the conference at this time.

J. F. Piper, Pres.
H. P. Bloum, Sec.

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WEST MICHIGAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The fifth regular biennial session of the West Michigan Conference Association of Seventh-day Adventists, a legal corporation, will convene in connection with the West Michigan Conference session at the Battle Creek Seventh-day Adventist church, on the corner of Washington and Van Buren Streets, Battle Creek, Mich., May 13-16, 1926. The first meeting is called for nine a. m. Thursday, Eastern time, May 13, 1926. This session is called for the purpose of electing officers, and for the transaction of any other business that may properly come before the delegates. The delegates to the West Michigan Conference of Seventh-day Adventists are members of the association.

J. F. Piper, Pres.
H. P. Bloum, Sec.

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THE GREAT SICK WORK IS CALLING FOR NURSES!

Will You Answer the Call?

The new additions to the Florida Sanitarium and Hospital are nearing completion. Every room is occupied or reserved for occupancy as soon as completed. In order to meet the demand for more nurses in the institution, the faculty have decided to enter two classes each year, one the first of June, and one the first of September. The next class will begin June 1, 1926. We shall be glad to hear from any of our young people who desire to begin a course in the School of Nursing at that time. For information, address Director of School of Nursing, Florida Sanitarium, Drawer 1100, Orlando, Fla.

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REQUEST FOR PRAYER

A sister in Tennessee requests prayer for the conversion of her two sons.

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PUBLICATIONS WANTED

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

OBITUARIES

Mark.—Mrs. Lucretia Mark, née Bates, was born in Indiana, Jan. 18, 1841; and died March 30, 1926. F. A. Detamore.

Hayen.—Henry Hayen was born on an island in the North Sea, Oct. 22, 1844; and died at Woolum, Ark., Feb. 13, 1926. * * *

Worthen.—Charles F. Worthen was born at Sandwich, N. H., May 14, 1837; and died at his home in Lynden, Wash., March 21, 1926. R. J. Sype.

Swartz.—Miss Emma M. Swartz died at Logansport, Ind., at the age of sixty-five years. She leaves two brothers to mourn her death. J. F. Piper.

Hensley.—Daniel P. Hensley was born in Fayette County, Iowa, Dec. 27, 1844; and died at his home in West Union, Iowa, March 16, 1926. W. A. McKibben.

Curth.—Mrs. Annie Catherine Curth was born in Badenbach, Germany, Sept. 3, 1835; and died at Wichita, Kans., March 21, 1926. Six children survive. L. F. Westfall.

Kunkle.—Martin Müller Kunkle was born in Pennsylvania, May 27, 1833; and died at Loma Linda, Calif., March 25, 1926. He is survived by his wife and four children. Luther Warren.

Thurston.—Mrs. Achsa Mary Thurston, née Van Dorn, was born near Mansfield, Ohio, May 8, 1844; and died at Lake City, Iowa, March 25, 1926. Her husband and three sons survive. H. H. Hicks.

Fentress.—Mrs. Jennie Fentress, née Evans, died at the home of her sister in Galesburg, Ill., Nov. 10, 1925. Her husband, two daughters, three sisters, and three brothers survive. Mrs. J. E. Darnell.

Powell.—Mrs. Augusta Powell, née Herrick, was born at Bourdeauville, Vt., April 10, 1860; and died at her home in Morgan Hill, Calif., March 27, 1926. Her husband and two children survive. A. E. Place.

Neuman.—Mrs. Julia Neuman was born at Zelow, Poland, in 1840; and died at the home of her daughter at Philadelphia, Pa., March 25, 1926. Four sons, three daughters, and other relatives survive. A. D. Haynal.

Ferguson.—Mrs. Rufina Ferguson, née Loughborough, was born near Columbus, Ohio, Sept. 15, 1830; and died at Atalissa, Iowa, March 21, 1926. She had been an Adventist for more than fifty years. A. L. Miller.

Tuttle.—Mrs. Evalina Tuttle, née Forsyth, was born in Hagerstown, Md., Oct. 22, 1862; and died at her home at Sanitarium, Calif., March 20, 1926. Her husband, two children, one sister, and three brothers survive. B. L. House.

Stuart.—Edwin Stuart, only son of Mr. and Mrs. W. P. Stuart, died March 4, 1926, at Atlanta, Ga., where he served as assistant manager in the Atlanta office of the Southern Publishing Association. For four years he had been stenographer for the Religious Liberty Department of the General Conference. This position he resigned to accept the call to Atlanta, Ga.

He was born at Washington, D. C., June 6, 1901. He was graduated from the academic course at the Washington Missionary College in 1917. He later completed a business course, and was accepted as a stenographer by the General Conference.

He suffered an attack of typhoid fever, and was making a splendid recovery when a sudden relapse occurred. He was a member of the Arlington church, and had entered the service of the Lord with all his heart, having an excellent Christian experience during his stay in Georgia. He died with a bright hope in the soon coming of his Saviour. The funeral was held at his home in Ballston, Va., and he was buried in the Union Cemetery at Leesburg, Va. Besides his parents, he leaves four sisters to mourn his death. C. S. Longacre.

DR. ELSIE B. MERRITT

Elsie B. Merritt, daughter of Elder B. F. and Mrs. J. E. Merritt, was born in Watseka, Ill., Sept. 6, 1876; and died at Sanitarium, Calif., Feb. 19, 1926. Dr. Merritt gave her heart to the Lord in her early years, and spent her life in faithful service for the Master.

She was graduated from Battle Creek College in 1897, and from the American Medical Missionary College in 1901. She remained with the Battle Creek Sanitarium until she was called in 1902 to act as physician and teacher in Emmanuel Missionary College, where she remained one year. She then went into private practice at Princeville, Ill., that she might assist in the care of her brother. After his death, she connected with the Des Moines, Iowa, Sanitarium, but failing health compelled her to give up active work for a time.

She entered the St. Helena Sanitarium as a patient in 1913, but soon connected with that institution as one of its physicians and teachers. Her faithful and efficient services were greatly appreciated. She took a very active interest in public health work, and was often called upon to lecture or superintend demonstrations on health topics. In all her work she held firmly to the principles of health reform.

Her mother's death as they were en route to the East in 1922, was a great shock to her. She returned to her work, but her health and strength gradually declined, and in May, 1924, she was obliged to give up her work entirely.

At times her sufferings were intense, but she never once questioned the love of her heavenly Father, and trusting Him, she fell asleep.

She leaves a sister, Dr. Ruth M. Miller, of Sanitarium, Calif., and a brother, Albert N. Merritt, of Chicago, Ill.

Services were conducted by the writer in St. Helena, Calif., and by Elder S. T. Shadel and C. E. Rice in Princeville, Ill., where the body was taken for burial.

G. A. Roberts.

Van de Mark.—J. E. Van de Mark was born in Ringgold, Ohio, April 7, 1854; and died at Montesano, Wash., April 3, 1926. He came West in 1889 and settled at Snohomish, Wash., where he heard and accepted the third angel's message. Nearly all the time since accepting the message he has been engaged in active missionary work. For four years he carried a missionary license from the conference. For ten years, while living in Wenatchee, Wash., he acted as elder of the church; and for the last eight years, while living near Montesano, he has acted as elder of the church there. His wife and two sons survive.

F. M. Oliver.

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

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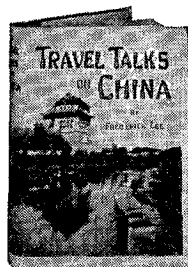


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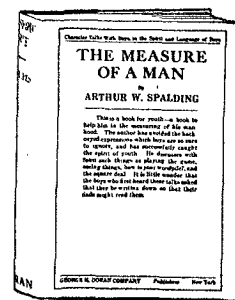
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WASHINGTON, D. C., APRIL 29, 1926

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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 not specially solicited. 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.

We regret to report the death of Elder Valentine Leer, one of our German workers, which occurred March 31. Brother Leer had reached the age of more than seventy-five years, and was an earnest and faithful worker for God. He had served in a number of places of responsibility, and had raised up a number of churches. We extend to his mourning relatives our sincere sympathy.

* *

ELDER N. P. NEILSEN, of Brazil, in a recent letter says:

"The Lord is greatly blessing us down here, and souls are being brought into the message. Last Sabbath twenty-seven were baptized in the city of São Paulo by Elder A. E. Hagen. Surely the Lord is good."

Brother Neilsen planned to sail April 17 on the "Vestris," en route to the General Conference.

* *

Writing from Portland, Oreg., under date of April 11, Elder B. P. Hoffman reports the following:

"Yesterday was a day of rejoicing for us in Seattle, as I had the privilege of baptizing six newly won converts, five of whom are Japanese who have accepted the truth here through the faithful efforts of Brother Nomura. He has worked long and faithfully in sowing the seed among his people, and we are glad for these first fruits, which we believe are indications of a larger harvest yet to be gathered."

* *

In a recent letter, Brother I. F. Blue, of the Northwest India Union Mission, tells an interesting incident, which illustrates how the seed of the message sown in the heart keeps on germinating until it bears fruit. Writing of the incident, he says:

"I have just received a letter from an English gentleman who says that he has known of us for some time, for his wife was a member of our church, but that he had not taken any interest in it till his wife died some time ago. The address that he had was 19 Banks Road, Lucknow. We have been removed from that location for over fifteen years, so the seed has been a

long time germinating in his heart. Now he asks for some one to call and see him and tell him the way. There must be many such in this field that know of the light and will come out when some affliction comes to them, or in some way they can be impressed."

* *

CERTIFICATE PLAN FOR REDUCED FARES TO THE GENERAL CONFERENCE

A REDUCTION to one and one-half fare for the round trip on the certificate plan will apply for members (also dependent members of their families) attending the General Conference at Milwaukee, Wis., May 27 to June 14. The arrangement will apply to practically all main lines of railway travel. Those on branch lines should ascertain whether the certificate rate is available on their line and from their town. If it is not, tickets should be purchased to nearest point where reduced rate applies. If additional information is necessary, communicate with your conference president.

The following directions are submitted:

1. Tickets at the normal one-way tariff fare for the going journey may be bought on any of the following dates (but not on any other date):

May 17-23, inclusive: From Arizona, British Columbia, California, Idaho, Nevada, Oregon, and Washington.

May 21-27, inclusive: From Colorado (except Julesburg, Colo.), Montana, New Mexico, Utah, Wyoming, Oklahoma, Texas, and Alberta.

May 22-28, inclusive: From all States not mentioned above.

2. Be sure, when purchasing your going ticket, to ask the ticket agent for a certificate. Do not make the mistake of asking for a receipt. If, however, it is impossible to get a certificate from the local ticket agent, a receipt will be satisfactory, and should be secured when the ticket is purchased. See that the ticket reads to the point where the convention is to be held, and to no other. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before departure of train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of meeting. If you cannot, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought.

5. Immediately upon your arrival at the meeting, present your certificate to the endorsing officer, J. L. Shaw, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance at the meeting of not less than 250 members of our organization and dependent members of their families, holding regularly issued certificates obtained from ticket agents at starting-points, from where the regular one-way adult tariff fares to place of meeting are not less than 67 cents on going journey.

Certificates issued to children at half fare will be counted the same as certificates held by adults.

7. If the necessary minimum of 250 certificates are presented to the special

agent, and your certificate is duly validated, you will be entitled, up to and including June 17, to a return ticket via the same route over which you made the going journey, at one half of the regular one-way tariff fare from the place of meeting to the point at which your certificate was issued.

8. Return tickets issued at the reduced fares will not be good on any limited train on which such reduced fare transportation is not honored.

9. No refund of fare will be made on account of failure to obtain proper certificate when purchasing going tickets, nor on account of failure to present validated certificates when purchasing return tickets.

J. L. SHAW,
Supt. of Transportation.

* *

WHAT ONE TRACT DID

ABOUT five years ago one of our faithful colporteurs in the state of Rio de Janeiro called at the home and found the man busily engaged in reading his Bible. His wife told him that a "book agent" was at the door. The man went to the door and informed the colporteur that he needed no books, as he had the best Book in the world.

During the conversation the colporteur noticed that the man was a seeker after truth, so he left a tract or two. The man kept the following Sabbath, and as a result of the tract left, there is now in that place a group of thirty-two baptized believers, and as many others who are interested. *It pays to work with tracts.*

E. P. MANSELL.

* *

THE SOUTH INDIA TRAINING SCHOOL

IN the REVIEW of Feb. 11, 1926, we published a report of the South India Training School at Bangalore, India. This report was a long time in reaching us, and Prof. O. A. Skau, in a recent letter, calls attention to the advance which his work has made since that report was written. We are glad to pass on this report of the excellent progress made by this mission school:

"Many and very marked changes have taken place since then. The print shop has been employing twenty-four instead of twelve or fourteen, and eight boys have been more than busy in the carpenter shop, trying to fill a chair contract which we have with a government auctioneer.

"Elder E. H. Guiliard has been in Australia for a year and five months now, and Elder P. C. Poley has been our Bible teacher since, and he just recently baptized twelve of the members of our school family.

"Since that article was sent, seven half scholarships have been earned, six of which were earned by girls selling our industrial products. Seven full scholarship students were in school last year, and four of last year's students earned the equivalent of a scholarship, but entered the work at the end of the summer vacation.

"This year twenty-four students have gone out to sell our literature, and three girls are working in Bangalore on the scholarship plan, selling our industrial goods. We feel encouraged to see half of our school going out selling our denominational literature. I am looking for more than half of the students to return with a full scholarship each. Remember our students in your prayers. India is ripe for the gospel of Jesus Christ."