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THE GOSPEL TO ALL NATIONS



RETURNING TO THE FAR EAST FOLLOWING GENERAL CONFERENCE  
C. C. Crisler, S. E. Jackson, Mrs. Jackson, J. J. Strahle, Warren Henderson, and Juan Afenir

# A SYNOPSIS OF PRESENT TRUTH

"I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

## *Christ in Creation and Redemption*

THE Holy Scriptures set forth Christ as the Pre-eminent One of all eternity. Very God Himself, the Son of the infinite Father, He became in the very nature of this relationship the divine manifestation of the Godhead,—the active agent in creation, the all-wise and universal Mediator, the compassionate Redeemer, the loving Saviour. That Christ is both Creator and Redeemer is clearly taught in the Sacred Record. Declares the apostle Paul:

"By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the first, pre-eminence." Col. 1:16-18.

Of similar import is the teaching of the prophet of old:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength." Isa. 40:28, 29.

"Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine." Isa. 43:1.

In the great work of creation the Father and the Son wrought in concert. Of the time when man, the grand masterpiece of the six days of creation, was about to be brought into existence, we read:

"God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:26, 27.

Christ, as one of the Godhead, was an active participant in this work; indeed, He was the one through whom this work of creation was wrought:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

"Who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Col. 1:15, 16.

Not only did Christ create all things, but it is by the constant exercise of His same mighty power that the material universe is maintained in its orderly processes.

"He is before all things, and by Him all things consist" ("hold together," margin A. R. V.). Col. 1:17.

### **Redemption a New Creation**

Redemption is the work of re-creation. God made man upright. Eccl. 7:29. He was created in the image, both physically and morally, of his divine Maker. Falling from this high estate of innocence,

it requires a new exercise of the creative act to restore man to his lost heritage; and thus we read in the words of the apostle Paul:

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

When the king of Israel was overtaken in sin, he realized that only by re-creation could he be rescued from its thralldom and restored to his previous relationship to God. Hence he prays, as recorded in Psalms 51:10:

"Create in me a clean heart, O God; and renew a right spirit within me."

And thank God, there is assured to the poor penitent in his struggle with the enemy of all righteousness, the same mighty, unlimited power as was employed in bringing the worlds into existence. Of the limitless depth of this power the apostle Paul declares:

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1:17-20.

### **The Memorial of Creation and the Sign of Redemption**

A great and holy institution was chosen both as the memorial of creation and the sign of redemption. In the creation of the world there was given to the human family a memorial whereby the great Creator might be kept in memory. This was the day of rest, the Sabbath of the Lord. We read:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

After man sinned the same institution was made a sign of the new creation, whereby man was made a new creature in Christ Jesus, restored again to the great family of heaven.

"It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

### **Christ Is All and in All**

The names, titles, and offices ascribed to Christ in the Old and New Testaments reveal His exalted character, the broad and comprehensive scope of His ministry, and His tender relation as Friend and Saviour.

(Concluded on page 9)



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

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## The Eucharistic Congress

### Its Meaning and Significance

BY CHESTER A. HOLT

ATTENTION has been forcibly attracted to Catholic activity by the recent Eucharistic Congress. As to the meaning of this activity, we had the statement of Pius XI before us last week, saying that the "biggest and most magnificent" triumph of the papacy had begun by the gathering of Greek and Roman Catholics around the "vicar of Christ" in Rome, and the thronging of all races and tongues to the sacramental altar in Chicago. That these two events should be happening simultaneously, he declared, was a "coincidence extremely eloquent and beautiful." And we considered some phases of the religious situation which show why, from the papal standpoint, these things are true, why the visions of papal triumph and glory are not without foundation.

It may be profitable now to recall briefly some facts concerning the Eucharistic gathering with which REVIEW readers must already be familiar from the elaborate reports published in the newspapers and magazines, but which are so significant and so clear in meaning that they must not be passed by as ordinary news of the day. For convenience let us gather these under four heads, as follows:

1. *The official homage paid the papal legate and other prelates of the church in the two greatest cities of America.*

No one will dispute the propriety of public officials' performing the offices of their faith as individuals, but that was not what was done in this instance. The governor of New York, the mayor of New York City, and the mayor of Chicago did obeisance to the accredited representative of the Pope in his official dignity, and themselves as heads of State and city. "His excellency" bowed and kissed the ring of "his eminence," not as Mr. Smith, but as governor of New York, and the two mayors did likewise in their respective official capacities and in the name of the municipalities of which they are head.

This is a most singular spectacle for America. It would have been considered the most brazen effrontery and would have stirred a storm from end to end of this country a generation ago. Today it has to be fished out of reams of adulatory news, and set off to itself in order for people even to look at it. By contrast it is interesting to recall that when the Greek Patriarch visited America some time ago, there was no such official bowing and kissing of rings. He was extended every courtesy, but received no tokens of homage or reverence of his ecclesiastical rank.

2. *The response of "Protestants" to these public Catholic ceremonies.*

As was pointed out last week, the trend of "Protestantism" has been toward "spirituality," by which is meant fervor and feelings of good will. This sort of religion is too exalted for such practical consideration as law and duty as relates to God. It expresses itself in enthusiasm and the doing of good to man, but has no time for such "nonessentials" as the counsels of God, except as they may be seen to have a social significance. It professes itself debtor to all men, but acknowledges no debt to God other than such as may be discharged to and through His creatures. Such "Protestantism" found its own "spirituality" expressed in the congress better than it could itself express it, and naturally was impressed. As stated in the *Literary Digest* of July 17:

"In an age when the ravages of unbelief have been so manifest, this pious, dignified assertion of faith has come like a healing salve to our civilization," says the *Providence News*. The minds of Catholics and Protestants, of Christians and of non-Christians, have been turned by this congress, we read in the *New York Sun*, 'to thoughts of the great mysteries with which faith alone can cope.' The country has been profoundly impressed, believes the *New York Herald Tribune*, with this striking demonstration 'of the vitality of American religious sentiment.' Speaking for those who are not Catholics, the *New York* daily continues:

"All other American religious groups have been moved to sympathetic admiration by the fervor of the religious spirit shown and by the unity of devotion to the ideas which lay behind the ceremonial. The public, which takes religion too much as a matter of course, has been not a little startled by the discovery that religion remains a factor in American life of major and not easily overestimated importance."

On the Sunday of the opening of the congress, Grover C. Whimsett, pastor of the South Chicago Presbyterian church, said to his people:

"All liberal Protestants can heartily concur in the purpose of the Eucharistic Congress as expressed in the official souvenir and program of the congress committee. The chief aim, as suggested here, is to bring the Christian world to a realization of the conditions of the civic, industrial, and social life, and to impress upon them that the only sure solution to this myriad of problems is in the recognized presence of the Son of God, which presence they experience in the communion and in the 'host.'"

"Protestants, too, recognize the stimulus and the motive power of this fellowship, and they can sincerely enter into the spirit of this congress, if not into the letter."

John Thompson, pastor of the Chicago Temple, First Methodist Episcopal church, said to his congregation on the same day:

"There may be much in the manner of our Roman Catholic friends into which people of the Protestant churches cannot sympathetically enter. But the eucharist

is a solemn sacrament in which we both 'show forth Christ's death.' It is a silent preaching of the cross. It is the most sacred testimony the church bears to the atoning work of Christ. It is also our witness to the 'living story of the presence' of Christ in His church.

"Catholic and Protestant bear that witness differently, but we each bear the same witness. These two great divisions of Christianity have great meeting points, which should be magnified more than they are. We both meet at the manger where the Holy Child was born. We also meet at the cross, and also at the empty tomb on Easter morning. Then here we meet in the eucharist, and bear our united testimony to our common Lord who died, but who is alive forevermore."

Francis Talbot (Jesuit), writing in *America* (Catholic), issue of July 3, declared:

"He [Dr. Thompson] opened his arms to the clergy and his mind to the teaching of the church, for he declared, 'I would be glad to have any priests who would be willing to occupy the pulpit with me.' It is no great surprise that the Episcopalian pulpit should be friendly, but it is a matter of gratification that the actual holding of the congress should be characterized thus: 'In this event religion is the dominant factor, and Christ is being exalted in Chicago as on no other occasion.' Another preacher, with insight, declared, 'The heart of the Eucharistic Congress lies far beneath its pageantry of color and procession. It is a very simple and yet wonderful thing. The sacrament which the congress is honoring is the sacrament of the Christian church.' These and a dozen similar statements are public. But their sincerity is evidenced here on the streets of Chicago in manifold ways by the Protestant and non-Christian public."

3. *The way in which the city of Chicago was practically put at the disposal of the congress.*

To the rest of America, Chicago has stood as an example of enterprise and independence. It has been considered as something of a law unto itself. But behind Chicago for ten and one-half years has stood an invisible figure, who has dramatized himself in his own mind as the shepherd and responsible spiritual head of that city. His name is George William Cardinal Mundelein, and of him *Time* in its issue of May 31 says:

"At Chicago, with its Catholic population of almost a million and a half, His Grace, for he is archbishop of the archdiocese of Chicago, has full opportunity for the workings of his multiplex genius. He assumed his archiepiscopal duties at the end of 1915, having come from the auxiliary bishopric of Brooklyn, and immediately took leadership in the religious, political, patriotic, educational, and civic life of the city. . . . Chicago has never refused him a request. And his requests have been practical commands, made with the warm assurance of his archiepiscopal rights and duties."

This invisible caliph of Chicago gave the word that the Eucharistic Congress must have right of way over all other enterprises for the period of its duration, and the executive and police departments responded by closing the Loop, the great commercial heart of Chicago, to motor traffic, and conveying "official" congress automobiles through the crowded streets with police sirens blowing and at speeds running up to fifty miles an hour. A car so escorted by motorcycle police had right of way over traffic signals and everything else. The shriek of these sirens could be heard across town at nearly any moment of the day as the papal chariots raced from point to point. It is true that the Loop was opened to traffic on the strong insistence of business and professional heads, who saw no occasion for turning the business district into a five-day festival grounds for the Catholic Church, and reminded the city government that when several train loads of Shriners were on their way through Chicago recently, they were not even permitted to parade, because it would interfere with traffic. But it is also true that the ban was not lifted until the congress had been in session for two days, and it was demonstrated that admittance of traffic to the Loop would not interfere with the ceremonies.

Of the congenial atmosphere of the city, Francis Talbot, in the article in *America* before referred to, said:

"Seldom has such courtesy been extended by those not of the faith, to the collar of the priest and to the head-dress of the sister. At other religious convocations in other cities than Chicago, I have personally noted a grin or a beady, cold eye, or an artfully expressed expression of sarcasm, or a harsh or an insulting word. But not here in Chicago has this happened, not in my own experience and not in that of the hundred other priests with whom I have talked. Rather, one feels not only at home and welcome, but even experiences a temptation to be proud and flaunting of the religious trappings."

Cardinal Mundelein is quoted as saying that such a thing as the elaborate hospitality tendered the congress would have been impossible ten years ago. But Cardinal Mundelein has been in Chicago for ten years, and the temper of America has changed in ten years, and the change which time has wrought is evident to all.

4. *The amount and character of publicity given the congress.*

On the night of June 18, when the papal legate was officially welcomed to the city, all the great radio stations of Chicago were hooked together broadcasting the ceremonies. Nothing else was on the air out of Chicago. It is the first time such a hook-up ever was made, and may very well be the last, for there was no practical occasion for it; no ends were served other than that of elaborate and unnecessary courtesy.

By actual count one edition of eight Chicago newspapers carried 127 columns on the congress in type and pictures, and some of these papers ran into ten editions. A battery of telegraphers clattered off the story of the ceremonies as they proceeded, to all the dailies in the United States and even to foreign lands. And it was not the simple news story which was thus poured into the ears of the world, but the purest kind of Catholic propaganda.

One large daily devoted a full page to telling how it was going to report the congress. It boasted two Catholic editors, a Catholic correspondent imported from Rome, and a local Catholic correspondent as the backbone of its staff. Practically every paper retained Catholic Monseignors or other dignitaries to report and interpret the ceremonies. The utmost freedom was given and used by these writers, so that one would hardly know whether he was reading a newspaper or a religious Catholic journal.

Commenting upon the degree to which the press put itself at the disposal of the church, Francis Talbot, previously quoted, said:

"There is now being given in Chicago a course of instruction to the city, as to the nation, on the Catholic Church, on its four marks, on its world-wide catholicity, age-old antiquity, its deep-seated holiness, and most of all its organic unity in doctrine in both practice and aim. And not only in the matter of Catholic evidences of religion, but also in the specific dogma of Catholicism, is Chicago, non-Catholic Chicago especially, being educated—and most particularly through the *Chicago American* and the *Herald Examiner*. For it is startling to realize the boldness with which Catholic belief and dogma and teaching have been blazoned on the front pages of the newspapers under heavy black headline. It must be a hard bigot who has missed the poetry and the romance and the glory and the holiness of the Catholic Church during these days of festive celebration in honor of the eucharistic King."

The *Herald Examiner* and the *American* were not alone. Listen to a fragment taken almost at random from the front-page story of the candle-lit service held in the stadium on the night of June 22, as told in the staid old *Chicago Tribune*:

### "Beauty Overwhelms Throngs"

"Catholic and non-Catholic alike were, it may truly be said, overcome by what they had just seen. The police officers who guarded the throngs may fairly be supposed not to be over susceptible persons, but I saw many a stalwart of the force viewing the tableau of the candles with swimming eyes, and when it faded and flickered from view, and when the onrush of lights was withdrawn from the altar, and when the cardinal princes and the episcopal lords on the slopes of the predella and—mark this—the humble, toil-worn, candle-bringing Mexican laborers who work in railroad yards, had risen from their knees, the words ran among the thousands almost as one whisper, 'I never in my life saw anything so beautiful!'"

"It could hardly have been more beautiful and been endurable. It was one of the white nights of the soul, and it brought moments that as austere subdued the heart as rapturously they exalted it."

"And to the worshiper this jubilation of the candles carried a significance so heart-searching that one who was among them only as reverent onlooker can but faintly estimate it."

"For this is the significance and this the message of every one of those flaming tapers which the kneeling men lifted to the altar of their Christ: 'The light of faith and the fire of the love of God.'"

"Such was the oblation of their acres of flowers of flame."

That is the tone in which the congress was reported by the secular press. In another column of the *Tribune* the music of the Mass is interpreted. In still another a Catholic father has an article of a series expounding Catholic doctrine. If the press of the country could in any way have given itself more completely to the teaching of Catholic dogma, it is not clear just how it would have gone about it.

There are two meanings in this which Seventh-day Adventists dare not overlook: First, Catholic activity has reached a stage where it is news, and big news. We are asleep if we do not recognize this. The forces that have been preparing in secret, amaze us with their proportions, power, and influence when they step into the light. The world is "wondering" after the Catholic power. Rev. 13:3. It now is doing it. Its attention is arrested, and it wonders with admiration at what it sees. The final movements are far advanced; we ourselves are far behind them both in our work and our judgment of the times. There must be an awakening among us. The crisis is surely upon us, and we have not one moment more for sleep. This certainly is the least that God would have us learn from the spirit of present-day happenings.

Another observation we may make with equal certainty is that God can just as surely use this mighty tongue of steel and ink and electricity, or any other agency, to speak His living word into the open ear of the world if He so designs, as can the power men use for their purposes.

While we sleep tonight, God can touch a key and awaken us tomorrow to find the flood light of world interest and investigation turned upon us and the counsels God has committed to us as divine messengers in this last hour; and in a few turns of the hands of the clock all that remains to be done in the preaching of the gospel could be accomplished. The reason that something like this has not happened is because we are not ready. But it is going to happen. The third angel's message is going to be the talk of the world, the big news of the day, as the parade of animals into the ark was, as the slaying of the first-born in Egypt was, and as Jesus was as He hung upon the cross. When that moment comes, every Seventh-day Adventist will stand in the white light of the world's scrutiny, and be required to give an answer for the faith that is in him. And multitudes will mourn the neglected opportunities they might

have used to prepare against that day. Listen to these words from the servant of the Lord:

"God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it."—*"Testimonies,"* Vol. V, p. 453.

"It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the Word of God, that we may know why we believe the doctrines we advocate."—*Review and Herald*, Dec. 18, 1888.

"The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb."—*Review and Herald Extra*, Dec. 11, 1888.

"The members of the church will individually be tested and proved. . . . The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—*"Testimonies,"* Vol. V, p. 463.

Let us not say that God is slack in His promises and Jesus is long delayed in coming, that time is going on and on, because the work is so slow. We are the ones who are slack, and the work does not go faster because of our own unfaithfulness. All the facilities for a quick work are at hand, and the devil is using them in marshaling his forces against us; but God cannot use them if He should want to, because we are not ready. The stage is all set, with the full light playing upon it, and the audience is the world; but God cannot trust us before this world because we have not the conquering faith, the piety of life, the whole-souled devotion to God, that will enable us to stand the ordeal. What a tragedy this is! What a challenge to cry to God day and night until we are lifted into the clear, pure light where we see Jesus only, and in His prevailing strength can be intrusted with the greater ministry!

What can these things mean to you and me personally, if not a most solemn call to seek God with the whole heart? Surely the hour is late for such crying to God and complete consecration. We should have been at it in more intense earnestness long ago. But dare we delay now? Dare we wait for some more overwhelming sign that the unrolling scroll of prophecy is near its end and the last things are actually being done? The soul that waits now is liable to be too late. May God save us from such a fate.

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BIBLE religion is not one influence among many others; its influence is to be supreme, pervading and controlling every other. It is not to be like a dash of color brushed here and there upon the canvas, but it is to pervade the whole life, as if the canvas were dipped into the color, until every thread of the fabric were dyed a deep, unfading hue.—*"The Desire of Ages,"* p. 312.

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As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of His person," Jesus, as a personal Saviour, came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "one like unto the Son of man."—*"The Ministry of Healing,"* pp. 418, 419.



## Faith and Unity

BY A. W. CORMACK

FAITH and unity — this is all we need. We *want* other things. We strive and clamor for things that are really not necessary. Many of these may be usefully employed in the giving of the message, but they can be of real value only as they are comprehended in or added to faith and unity.

A worker may have many so-called advantages. He may have intellectual and educational qualifications that are above the average. He may occupy a position of responsibility in the work itself, and sincerely desire to use his talents and opportunities in the service of the Master. Yet with all this, unless he has faith in God and is in unity with his brethren, his work can count for little in the advancement of the cause. In the Scriptures and throughout the spirit of prophecy this is emphasized. Jesus prayed:

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: *that the world may believe that Thou hast sent Me.*" John 17:21.

And to the remnant church in these last days He has sent the message:

"Our strength lies in our union with God through His only begotten Son and in our union with one another."—*"Testimonies," Vol. VI, p. 252.*

Without such union we are without strength to wage the warfare against the powers of darkness. Whatever our profession or position, we are, for the time being at least, bereft of the power that belongs with the gospel commission. When this is so, it is because we fail to put first things first; we forget that whatever else we have or have not, we cannot afford to be without faith and unity. The wonder is, therefore, that we should ever be deceived and taken by the enemy on this point; for we have been forewarned, and "are not ignorant of his devices."

A wonderful unity exists among the members of the remnant church, for the tie that binds them together in the message was, like the message itself, prepared in heaven. There is nothing else in all the world that can compare with this bond of brotherhood that is ours in the truth. Well may we sing, "Blest be the tie that binds our hearts in Christian love."

And yet, strange to say, the enemy succeeds at times in getting in and putting enmity between brother and brother, and between sister and sister.

God has provided, through the gospel, that there should be in man's heart an enmity against sin, and at the same time an abiding love for his brethren. The devil knows this, and he has set himself to turn things about so that man may be at variance with his brother and at peace with sin. By accomplishing the first, he achieves the second, for "he that saith that he is in the light, and hateth his brother, is in darkness, . . . and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2:9-11.

Everything, then, that would destroy unity among brethren, belongs to the program of the evil one. That this is not always clearly recognized when differences come in between brethren, is because "darkness hath blinded" them. No one who is truly in union with God through His only begotten Son can be satisfied to be out of union with his brethren. Only when the spiritual eyesight is dimmed can that appear as of small consequence.

As laborers we are not entitled to consider our gifts of service acceptable to God unless we are in thorough union with our brethren, for Jesus has said:

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

There are two human frailties that contribute largely to disunion among brethren:

1. Saying things that ought to be left unsaid; and,
2. Leaving unsaid things that ought to be said.

The apostle James tells us that in this matter of the improper use of the gift of speech nearly all offend. Because the offense is so common, we are likely to excuse it in ourselves more than we otherwise would; but it is after all a deadly thing. No other one thing is perhaps of so much use to the devil in wedging brethren asunder and spoiling their usefulness as is this.

"Floating rumors are often the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, 'Report, and we will report it.' These talebearers are doing Satan's work with surprising fidelity, little knowing how offensive their course is to God. . . . The door of the mind should be closed against 'They say,' or 'I have heard.' Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? . . . We should cultivate . . . a love that thinketh no evil, and is not easily provoked."—*"Testimonies," Series B, No. 9, p. 35.*

When floating rumors come our way, we may not always be able to drown them, but we should be careful not to help them to float farther. "He that covereth a transgression seeketh ["procureth," margin] love; but he that repeateth a matter separateth very friends." Prov. 17:9. If there is anything we feel we ought to say, we should see that it is said only in the right place and to the proper person.

By the exercise of care in this regard we may do much toward the preservation of a spirit of unity and brotherly love; thus bringing strength to the work in which we with our brethren are engaged. "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:4.

While laborers are to refuse positively to have any part in the evil work of gossiping and whispering, they can nevertheless afford to be very candid with one another where personal differences are concerned. Far better this than that suspicion and mistrust should be permitted to produce its baneful fruit. And so, as has been suggested, we are to be careful not to leave unsaid words that should be spoken at a time when the enemy would come in like a flood and separate between brethren.

"More love is needed, more frankness, less suspicion, less evil-thinking. We need to be less ready to *blame and accuse*. It is this that is so offensive to God. The heart needs to be softened and subdued by love."—*"Testimonies," Vol. VII, p. 212.*

Poona, India.

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It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind.—*"The Mount of Blessing," p. 61.*

# 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.

## *Egypt in Bible Prophecy*

WHEN on February 28, 1922, it was announced to the world that Great Britain had acknowledged the independence of Egypt, and when, a few days later, Fuad I was proclaimed king, a question arose in some minds as to the application of the prophecy of Ezekiel 29: 14-16 to modern Egypt.

But it now transpires that the status of Egypt has not been changed materially. The reigning house in that ancient land is not truly Egyptian, but Albanian, the founder of the dynasty being Muhammad Ali, an Albanian adventurer (1769-1849), who ruled Egypt from 1805 to 1848, and who through a compromise arranged by the great powers of Europe, was in 1840 made hereditary ruler of Egypt. So the words of Ezekiel 30: 13 are still applicable to that country: "There shall be no more a prince of the land of Egypt."

Nor is this all. Ezekiel 29: 14, 15, foretold many centuries ago that Egypt would be a subject land, ruled over by other nations instead of ruling over others, as of old. This has been literally true for many centuries, and is still true today.

The Cæsars, Alexanders, and the Ptolemies ruled Egypt in turn for centuries. Then came the Turk, who was succeeded only a few years ago by Great Britain and France, the authority being still more recently seized by the former power, which still holds it in fact, though nominally relinquishing it.

When in 1922 Egyptian independence was acknowledged by Great Britain, that country reserved to herself four points, as follows:

"1. The security of the communications of the British Empire in Egypt; i. e., the Suez canal to remain in British control.

"2. The defense of Egypt against all foreign aggression or interference, direct or indirect.

"3. The protection of foreign interests in Egypt.

"4. Absolute and unequivocal rights in the Sudan."

Later came the murder of Sir Lee Stack, the sirdar, killed by a bomb as he motored through one of the principal streets of Cairo. This unhappy incident led to still greater restrictions upon Egypt, until now it is stated that Lord Lloyd, Lord Stack's successor, several times each week motors through that same street at the rate of forty miles an hour, accompanied by a strong guard of armed men. For the time being all traffic halts on that street, and the British High Commissioner has right of way over everything.

Of such a scene a staff newspaper correspondent says:

"Lord Lloyd's swift cavalcade, careening at dizzy speed through a labyrinth of traffic, typifies very nicely the unrest in Egypt, the dominant military frown of the British, the slow, sullen resentment of the Egyptians."

Of Lord Lloyd's attitude toward the king the same writer says:

"At the British residency, along the banks of the Nile, he receives the king, when it is necessary to receive the

king, and the prime minister also, when the prime minister has something on his mind. At the residency gates are soldiers—big black fellows, Sudanese from the far interior—in uniforms of a bright angelic blue. They carry guns and bayonets."

Observe, it is the British High Commissioner who receives the king, or his prime minister; in any other country in the world the king and the prime minister would receive the High Commissioner. Evidently the prophecy of Ezekiel, uttered two and a half millenniums ago, still holds. God's word has not failed.

C. P. B.

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## *"What School Should I Choose*

### *If I Were Seeking a School for My Child?"*

REFERRING to the article under the above title in the REVIEW of July 8, one of our ministers, while expressing his approval, feels that the article is not complete. He says:

"I could not help but wish you had added one more number on the special object for which our schools were established. In 'Testimonies to Ministers,' page 43, we find this: 'Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field.'"

"Again in 'Fundamentals of Christian Education,' page 489, we read: 'Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.'"

"So if I were seeking a school for my child, I would select the school whose teachers keep before the young people the objectives set forth in these statements from the spirit of prophecy. Unless this is done in a very definite way, it seems to me the school is missing the very thing for which it was established."

We quite agree with this statement from our correspondent. We believe that the institutions connected with this movement have been called into existence for a specific purpose. They are not called to do the work of the same class merely, as done by institutions of the world. Our publishing houses have been established not merely to print good religious literature. There are many publishing houses doing this. They were established not to do commercial work. In every town in the country may be found print shops to meet the demands of the general public. Our publishing houses were established to print the gospel message for this day and generation. In years gone by, when they lost sight of this objective, God permitted disaster to come upon them, and they were wiped out by fire and earthquake. We believe that their safety today is in maintaining their integrity, and in doing the special work that God has for them to do.

Our sanitariums have been brought into existence to do a unique work in their special line, which is not being done by the medical institutions of the world. That work is not merely to treat disease and perform surgical operations, nor to give to young men and women a professional training as nurses. We must recognize that some of the great medical institutions

of the world have quite as good physicians, so far as technical training is concerned, as any physicians among Seventh-day Adventists. And some of the great nurses' training schools provide quite as good technical instruction as we can give in our training schools.

Our sanitariums were established, not alone to do medical work, but to do medical missionary work. They were established to represent the principles of the gospel of Christ. Our nurses' training schools have been established, not alone to educate nurses in a technical sense, but to educate missionary nurses, to send out earnest, consecrated young men and women for the furtherance of the gospel message.

God designed that in our sanitariums His name should be exalted, His truth magnified and represented in the life and teachings of the workers; and where there is a failure to do this, our sanitariums place themselves on the same level as worldly institutions, and on this basis they have no right to exist. They are not worth the sacrifice and toil which are required to keep them in operation.

The same principle is true as relates to our schools. If a young man or woman is preparing for some position in this world, for a business or a literary career, he or she can obtain quite as good instruction from an outside school, from some of the great universities, as in the schools of this denomination. Our schools were not established primarily to give a technical education in any line. They were established primarily for the purpose of training young men and women as workers in this movement. The hope of this movement lies in our schools. We look to the youth of this denomination for the burden-bearers of the future. And if our schools are not to train these leaders for church activities, pray to what source shall we look for such training?

So we heartily agree with this minister, whose letter we have quoted above. If our schools are not training workers for this movement, then they are missing their grand objective. And if I were seeking a place for my son or daughter, I assuredly would turn to the school that was so constituted that it was actually training men and women for practical Christian work.

And we believe that our schools can do this only as they keep these ideals before their students. There is no reason in this world why the spirit of the advent movement should not be infused into the youth of this church who attend our denominational schools. If this spirit is possessed by the teachers, it will be imparted to the students. If the teachers in our schools are alert and anxious to see the youth intrusted to their care trained for service, it will be known and recognized, and an influence will go out from our schools which will gather mightily for God.

This is just as true applied to our medical school as to our literary schools. If the grand objective of our medical college is not to train physicians to go out into the great world as medical missionaries, then it fails in the work it was established to do. It drops to the same level as the other medical schools throughout the world, and as a distinctive Seventh-day Adventist medical institution it has no right to exist. It is not worth the sacrifice and the toil which has given it being. We recognize, of course, that there will be exceptions. There will be found, both in our literary schools and in our medical school, students whose objectives are wholly worldly, regardless of their outward profession.

Many in the aggregate receiving education in our schools will not find an active place in the organized denominational work. Perhaps such place could not be supplied for all. Some will take up farming as a vocation, some will engage in work of a mechanical nature. Many of our girls will settle down as housewives. And of this we have no criticism, provided these products of our schools can carry on their work to the glory of God. It is the privilege of every Seventh-day Adventist farmer to operate his farm for God's glory, to be a missionary in the community surrounding him. It is the privilege of every mechanic to do such faithful, honest work and to exert such a Christian influence on those with whom he comes in contact, that he will be as truly a missionary for God as though he were in the paid service of some conference or institution.

And the infusion of this spirit into the hearts of the young men and women in this denomination should be the ideal for which every one of our training schools should labor. There will be black sheep; there will be those who will fail to respond to the highest kind of effort put forth in their behalf; but let us so conduct our work that the responsibility for the failure shall rest upon the individual, and not upon the institution.

We thank God for the earnest workers our schools are turning out, for the faithful ministers and Bible workers and colporteurs and teachers who have come out of our literary institutions, for the God-fearing missionary physicians who have graduated from our medical school. It is only as we keep these high incentives before us that we can maintain our schools on the high plane where God wants them to be.

May the rank and file of the church membership remember in prayer those who are responsible for our institutions. We know from personal experience the way in which Satan seeks to circumvent their efforts. And we know also that there is power in God to enable us to meet His ideal in carrying out His plan and purpose. To Him we must look for divine guidance and for sustaining power.

F. M. W.

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### *Unconverted Choir*

SINGING is worship. It is worship of the highest order. I know of nothing that has greater power in the line of worship than singing. Again and again we have seen an audience moved to tears by a song sung by one or more whose hearts have been touched by the Spirit of God.

Somehow we feel that in this line of worship we are not meeting the mind of God. We sing and practise singing, but generally it is not to meet the Lord's mind in spiritual things. We study tones more than the spiritual form of singing. This is what the world studies, and their progress in music is measured by this standard. If the tones are improved and more charming, the music is improved.

In a sense this is true, but the spiritual force of the song is injured in the interest of tone. The spiritual form of the music is not studied much, but is left to drag on, and the hearts of the people are not cheered by a spiritual uplift as they should be.

The great evangelist Moody wrestled with this question when he was living. It is a question we must grapple with; others have had it before them in the same way. Mr. Moody says:

"Paul tells us not to speak in an unknown tongue, and if we have choirs who are singing in an unknown tongue, why is not that just as great an abomination? I have



been in churches where they have a choir, who would rise and sing, and sing, and it seemed as if they sung five or ten minutes, and I could not understand one solitary word they sung; and all the while the people were looking around carelessly. There are, perhaps, a select few very fond of fine music, and they want to bring the opera right into the church, and so they have opera music in the church, and the people, who are drowsy and sleepy, don't take part in the singing.

"They hire ungodly men, unconverted men, and these men will sometimes get the Sunday paper, and get back in the organ loft, and the moment the minister begins his sermon, they will take out their papers and read them all the while the minister is preaching. The organist, provided he does not go out for a walk, if he happens to keep awake, will read his paper, or perhaps a novel, while the minister is preaching.

"And the minister wonders why God doesn't revive His work; he wonders why he is losing his hold on the congregation; he wonders why people don't come crowding into the church; why people are running after the world instead of coming into the church. The trouble is that we have let down the standard; we have grieved the Spirit of God. One movement of God's power is worth more than all our artificial power; and what the church of God wants today is to get down in the dust of humiliation and confession of sin, and go out and be separated from the world; and then see if we do not have power with God and with man."—*"Secret Power," pp. 110, 111.*

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15.

Singing with the spirit is a great blessing and a great spiritual help. G. B. T.

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### Christ in Creation and Redemption

(Concluded from page 2)

He is "the beginning of the creation of God" (Rev. 3:14); "the first and the last" (Rev. 1:17); "the author of eternal salvation" (Heb. 5:9); "the bread of God" (John 6:33); "the desire of all nations" (Haggai 2:7); the "I Am" (Ex. 3:14); "King of kings, and Lord of lords" (1 Tim. 6:15); "the light of the world" (John 8:12); "that great Shepherd of the sheep" (Heb. 13:20). Jesus Christ is set forth in all the Scriptures as the mighty God, the everlasting Father, the compassionate Redeemer, the Prince of Peace. Isa. 9:6. Verily Christ is all and in all. In our experience may there be "one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8:6.

#### The Influence of the Christ-Life

For the following abbreviated outline of the wonderful and far-reaching influence of the life of Jesus Christ, we are indebted to Mr. Sherwood Eddy:

#### He Transcends His Environment and Limitations

Men are usually made by their environment, limited by the circumstances of their lives. In some strange way Jesus transformed and transcended the limitations of His life.

His *race* was probably the most hated and persecuted, the most bigoted and provincial, in the world. Yet, though a Jew, He becomes the one universal man, uniting Orient and Occident, appealing equally to East and West. In Him there is neither Jew nor Gentile, bond nor free, male nor female. He becomes the symbol of unity and universality.

His *family* was that of a peasant carpenter, yet for all time He gives a new and infinite content to the words "father," "son," and "brother." He widens the thought of the family to a universal kingdom of love, a common-wealth of mankind.

Let us note how He transcends His *time and place*. He had less than three years of public life in which to do His work in the world; less than any other world leader. Socrates taught for some forty years; Plato for fifty; Aristotle had a long life and filled libraries with his learning. Jesus seems to outlive time and founds an eternal kingdom. His place was a little, conquered, Jewish province in despised Galilee, as small as an American or an English county, yet He embraced the world in His thought and plan.

He was no *moralist*, and yet He stands supreme in the moral sphere. It is He who creates the world's highest moral standard.

He was no professional *religionist* or priest, yet He stands supreme in the realm of religion.

He was no *writer*, yet He is more quoted than any author in history, and His words are repeated to the very ends of the world. They are being read today in some seven hundred languages and tongues, and form the one universal book of humanity. No man has ever laid down his life in Africa to translate Aristotle, Kant, or Hegel, nor any other great leader of thought, but hundreds have died to carry the words of Jesus to the ends of the world. More than two hundred languages have been reduced to writing in order to embody His life-giving message.

He was no *architect*, yet the Carpenter of Nazareth has somehow become the Master builder of time. The great cathedrals of the world were erected for His worship—St. Sophia, St. Peter's, and St. Paul's; Milan, Cologne, and Amiens; Canterbury and Westminster, and the masterpieces of architecture were reared in His praise.

He was no *artist*, yet the works of the great masters were dedicated to Him. Fra Angelico, Raphael, Leonardo da Vinci, Michael Angelo, and the greatest of the old masters seem to attain their highest under His inspiration.

He was no *poet*, yet He makes poetry the possession of the common people. He lends a new rhythm to life, and teaches the human heart to sing. Dante, Shakespeare, Milton, Browning, Tennyson, Whittier, and a host of great writers with a spiritual message are inspired by Him.

He was no *musician*, yet Haydn, Handel, Beethoven, Bach, Wagner, and Mendelssohn often reach their highest in the hymns, symphonies, and oratorios in His praise.

He had no *home*, yet He creates the Christian family and secures its sanctity and its safety through a new conception of marriage. Before the degeneracy of Greece and Rome, the bestiality of paganism, the sensuality in some of the ethnic religions, and the growing laxity of modern divorce, He holds up the highest ideal conception of marriage, not as legalized licentiousness, but as what "God hath joined together." It is an original relationship divinely ordained.

He had no wide human *opportunity* of culture or travel. He was no versatile Greek nor cosmopolitan Roman, no citizen of Athens or Alexandria, but lived His life in the isolation of village farmers and fishermen. Yet no one in all history has such strange power of self-identification with all mankind—with the suffering, the poor, the sinful, with little children, with men in all walks of life, in all times, in all nations. All claim Him as theirs, and seek to vindicate their position by appeal to His standards.

Who then is this? Can we deny that God was in Him in some unique way? Was He a mere village carpenter, or in truth the Christ of humanity? As we ask Him, with His judges and persecutors of old, "Art Thou the Christ, the anointed of God?" He answers clearly and simply, from the depth of His consciousness, "I am." And as He questions us like Simon Peter, "Who do you say that I am?" are we not constrained to reply with Simon, "Thou art the Christ, the Son of the living God"? As we feel the influence of His life upon us, shall we not rise up at His call, "Come and follow Me"? Not in abstract reasoning or empty theory, but in actual experience, as we seek to follow Jesus' way of life, we shall find Him indeed the *supreme manifestation of God*.—"Facing the Crisis," pp. 31-46.

These words but feebly express what Christ has been and still is to the nations of men. He stands as the great central commanding character of all history, as the One dominant molding power for purity, truth, and righteousness. May He become in very deed the ideal of every reader, the force of every will, the impulse of every heart, the companion of every life, the friend in need, the Saviour from sin, the joy and inspiration here and hereafter.

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ALL who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. He says, "Come unto Me, all ye that labor and are heavy laden." He bids you exchange your poverty for the riches of His grace. We are not worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto Him.—*"Thoughts from the Mount of Blessing," p. 21.*



# 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."



## Reconquering Yucatan

BY G. G. BROWN

YUCATAN, the most southeasterly portion of the territory of Mexico, was conquered by the Spaniards about four hundred years ago, and they reduced the native Maya Indians to slavery. The religion of the conquerors was forced upon their unwilling slaves, and the profession of it was more an escape from punishment than a free choice of will.

This bondage, politically speaking, continued until recent years, when, during what is known as the Revolution after the time of Porfirio Diaz, the Indians were freed from slavery, but were unprepared to enjoy the legitimate fruits of freedom. Many left the haciendas, seeking an easier living in the cities and towns. The abandonment of the farms caused a corresponding decrease in production, and a resultant decrease in work. As a consequence, there is much poverty; and the moneyed class fear to invest. The condition, therefore, of the native is not altogether a happy or very desirable one.

There is another redemption due the downtrodden people, and we hope it will have better results. This is freedom from the superstition and error enjoined by and practised under the Catholic religion. If there is one who doubts this statement, he has only to visit the peninsula and see for himself the miserable condition of the most of the people.

The advance guard of the delivering forces arrived in the year 1907, when J. A. P. Green and the late S. Marchisio entered as colporteurs. In 1909 Brother Green and J. L. Brown returned to the district, selling more truth-filled literature. Two years later Brother Green led out in the colporteur work again, accompanied by H. F. Brown and George Sanborn. Elder Marchisio also returned about 1913, selling papers and small books.

Not until the year 1924 were definite plans laid to send the first detachment of regular mission workers to Yucatan. It was then voted that the writer and his family go there to establish evangelistic work.

Closely following us came our Mexican colporteur, Rafael H. Aguilar, and his wife. This was in the latter part of June, 1925. In October of the same year Brother John A. Williams, of St. Thomas Island, came with his family to help in the colporteur work. We appreciate the help of these good brethren. We were made very happy by the arrival of Brother A. G. Parfitt and family of Wisconsin, in March of this year. This makes our army of workers number eight.

The colporteurs have sold around \$3,000 worth of literature in addition to what we have sold personally. The number of believers has increased until we have registered thirty-seven members in the Sabbath schools. Besides, we count among our friends a good many of the people who have not manifested any open

interest in our teachings as such. We have conducted classes for about thirty young people, and we hope to prepare some of these to be workers for the Maya people. At the opening of our new hall in Merida, forty believers and friends attended. In a town about sixty miles away, twenty-seven people are calling for in-



A Missionary Family in Europe

Elder and Mrs. L. L. Caviness and their three children, and Mrs. G. W. Caviness. Elder Caviness is secretary of the Sabbath school department.

struction in the message for this day and generation.

There have been drawbacks, but they are to be expected. We solicit prayers for our success, and whatever other help may be rendered in a material way, for the needs are many.

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## Literature Work in India

BY G. G. LOWRY

INDIA is proverbially slow. It takes a long time to get things going, and a tremendous lot of pushing to keep them going after they are started. This we have found especially true of the book work in this country. We are thankful, though, that after years of effort things are beginning to move.

Our workers have always appreciated the value of the circulation of our literature in mission work, and they have felt that our success in evangelistic and other lines of endeavor depended to a large degree

upon the development of this branch of the work. But the problem has been how to get the literature distributed. True, the missionaries could do something, but if it were all left to them to do, India would never be reached with our message. The only satisfactory way to reach the people of this country with our literature is through the people of this country. That fact is easily recognized, but has not been so easy to accomplish.

Our literature work began under very great disadvantages. We had no reading matter suited to the people of India, nothing at all in the language of the people. There were very few believers, and no schools in which to train the young people for service. These were some of the things that the workers had to face in the beginning of our work.

To begin with, we felt that the only thing we could do, after translating some of our small tracts and pamphlets into the vernaculars, was to get some of our believers to go out and try to sell them. This we found to be up-hill business. Book peddling was looked upon as a disgraceful kind of work. People said that only those who were not fit to be preachers or teachers were sent out for such work. And it was very difficult to get any one to try it at all.

Indian people usually value a man by the amount of salary he is able to draw, and one of the first questions a man asks a new acquaintance is, "What is your salary?" If the colporteur says he does not draw a monthly salary, and is unable to get the mind of his customer off that question and onto his book, he immediately loses prestige. So, to begin with, we felt forced to help the colporteurs out by giving them a salary. This we knew was not the orthodox way of doing the business, but it seemed to be the best we could do at that time.

After a while we endeavored to take a step in the right direction, and reduced the salary of the workers and gave them a commission on what they sold. The prices of the literature and the commission were so arranged as to leave a loss on all that was sold. So the more successful a man was as a salesman, the more the office lost. This was not very encouraging, at least from the financial side of the business. The class of men, too, that we were able to get at that time were not the best suited for this line of work. They did what they could, but in many cases that was not much. What was more discouraging still, was that we were told we need never expect any of our Indian people who had education and ability to take up this line of work.

We are finding, however, that this prophecy, which from the Indian standpoint is reasonable enough, is not true. And in this lies the secret of any success that we are having or may have in the future in our literature work. The young men and

women who have been the most successful in selling literature in this field are those who have had an education in our schools. Many of them have been spending their vacations during the last few years in selling literature. Several have earned scholarships, and are in our training school for further preparation. Some, after finishing in the school, have taken up the colporteur work as their profession, and are meeting with success.

The accompanying picture shows fourteen students of the South India Training School who went out last year in this work. Most of them were successful in earning their scholarships, and encouraged by their success, twenty-four young men from the same school have gone out into the canvassing field this year. Very encouraging reports are coming in from them, and there is no doubt but many of them will succeed.

We feel that the Christian education which our young people are receiving in our schools, and the training that is given them in our training school, are going to solve the question of how we are to reach the people of India with our literature.

In 1920 our men in the South India Union sold 4,627 rupees' worth of literature, and we paid them a salary to do it. Since that time the colporteur

work has been put on a 50-percent commission basis, and the paying of salaries has been stopped. This seems to be the better plan. In 1925, with practically the same number of men in the field as in 1920, 24,269 rupees' worth of literature was sold. The right kind of education is certainly



L. C. Shepard and a Group of South India Colporteurs

the secret of the success that has come to our work.

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### *Our First School in Ceylon*

BY G. G. LOWRY

WE have a fine group of boys and girls in our school at Kottawa, Ceylon. Most of them are from Seventh-day Adventist homes, and are as bright and interesting as they can be. Some of the older ones have been baptized and are real Christians. They hope some day to be able to help spread the news of the soon-coming Saviour to the people of Ceylon.

Not long ago I, with Elder H. A. Hansen, superintendent of the Ceylon Mission, had the privilege of visiting this school. Everything was neat and clean, and the teachers and students were very busy with their work. As I looked into their earnest faces, and watched them in their work and study, I wished that our people at home who have been so faithful and liberal in supplying funds for the mission fields, could just come in and visit them for a little while. I am sure that any one who could have that privilege would feel well paid for what he has put into the collection box for such work as this.

It is indeed a good investment, and time will show that every penny thus invested yields good returns.

These boys and girls of today will be the men and women of tomorrow, who will go out into the vineyard, and help to reap the grain which is already ripe for the harvest. They may come in at the eleventh hour, but they will give a good account of themselves when they do come.

They say that the people of the East are lazy, and sometimes we find that there are lazy people out here. But the students of this school are not lazy. Each one has his task, and he goes at it with real earnestness. They are taught that it is honorable to work with their hands and help to support themselves.

The older girls, that you see sitting on the benches in the picture, are making pillow lace for sale. Beautiful hand-made

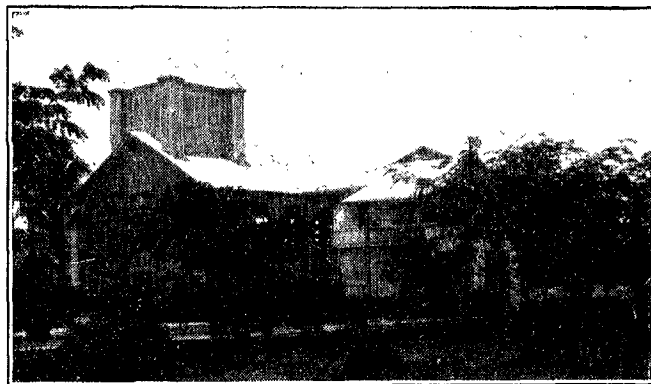
Ceylon lace, which is famous the world around, is made by these girls. This lace is sold, and the proceeds go to help keep up the school. So, while you are called upon now and then to give of your means to help these schools, the students and teachers out here are also doing all they can to help themselves.

We have not yet heard whether there was an overflow or not on the last thir-



Making Lace in Ceylon

teenth Sabbath of 1925, but we hope there was, for we have planned to use our part of the overflow to build a schoolhouse for these young people. So far the school has been conducted in rented quarters, and they long to have their own school property. If enough comes in to purchase the land and build them a school, we shall all be very happy, and thank you very much. We shall thank you very heartily even



The New Church at Iloilo, Philippine Islands

though there may not be enough overflow for the school, for we know that you have done what you could.

Bangalore.

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### Our Russian Work in Harbin, Manchuria

BY J. J. BABIENCO

ON the fifteenth day of October last, we started our winter series of meetings in one large hall and some small halls in the city of Harbin and its suburbs. Services were held every day, three times in the week in one place and three times in the week in the other place.

Notwithstanding the opposition, we had as many as 500 in attendance, and the interest was good. We put all our strength into the work, and our aim was to baptize 100 believers in one day. But all the powers of darkness united against us and our work.

In the spring I had to go to Shanghai to attend the spring council of the Far Eastern Division committee, leaving the meetings in care of my helpers. On my return I found that the enemy had taken advantage, and the attendance at the meetings had decreased very much. The owners of the big hall, where we had had our large meetings, asked us to move out, and so we were without a place to meet. Our church building was too far away from that section of the city to move the meetings there, and there was no place near by large enough to rent. We were perplexed, and did not know what to do. We have a big tent, but it was too early for tent-meetings in Harbin, the days were too cold. But we have put up the tent in spite of the cold weather, and have started holding meetings. The battle was very hard, the enemy was at work, but the Lord has helped us.

We baptized sixty-two on the thirtieth day of May. That is the largest baptism ever witnessed by any denomination in the city of Harbin. We have won the victory, and we hope that the others, who were discouraged by the enemy for a short time, will come back soon. We are of good courage.

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HAPPINESS drawn from earthly sources is as changeable as varying circumstances can make it; but the peace of Christ is a constant and abiding peace.—“Thoughts from the Mount of Blessing,” p. 32.



Group at Baptism in Harbin, Manchuria, May 30, 1926

# 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 Rotsford Votaw

## Parental Influence

BY I. H. EVANS

IN visiting some of the old Sabbath-keeping families in Michigan recently, I called on David Stevensen and his wife in central Michigan. Brother and Sister Stevensen accepted the truth in 1875 by reading the *Voice of Truth*, and through personal work of one of our godly men long since gone to his rest, Brother Franklin Squires.

Brother Stevensen is now eighty-four years of age. He has been confined to his bed for three years, and sometimes suffers excruciatingly. They say that during this time he has never offered one word of complaint nor spoken a cross word to his family.

When I saw him, he was fully expecting to live to see his Lord's return. The soon coming of Christ was the theme of his conversation. His faithful wife is heart and soul with him in the truth. To them fourteen children were born. One died in infancy, but thirteen grew to manhood and womanhood. The youngest is past thirty-five years of age, and all of them, father, mother, children, and sons-in-law and daughters-in-law, are all in the truth, and members of the Seventh-day Adventist Church. There are twenty-six grandchildren and three great-grandchildren, all but one of whom belong to this people.

Of the thirteen children, one was a Bible worker, and later married a minister. Another daughter married a man who is head of one of our academies. One married a man who was secretary-treasurer of a conference. Three are nurses, three are church school teachers. One is connected with one of our sanitariums. One is a contractor and builder.

The family have given many thousands of dollars in tithes and offerings to support the cause of God. This family is a strong demonstration of the influence exerted by godly parents upon their offspring.

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## Importance of the Pre-School Age in Children

BY RUTH HASKELL HAYTON

THE purpose of true education is not to suppress childhood activities, but to direct them, to turn them in a right direction, so that noise and confusion shall not be the chief result. When this is not done, the child gives vent to its activities in mischief and naughtiness. Mischievous and naughty children are often those possessed of a superabundance of energy.

During the pre-school age the exercise of the child comes largely through play. In this not only is its physical being aided, but in well-directed play it is being educated.

Froebel, that wonderful student of human nature, termed play the microscope through which parents may observe the inner life of their children. He makes three classifications of play:

1. That play in which properties of objects are being investigated by the infant, for the purpose of gaining a power of control over them. Every mother has watched her baby in its crib reach for and try to grasp in its tiny hands a suspended ball or toy.

2. Imitative play, in which children copy the activities of the world around them. Little boys love to imitate the animal world, making hideous roars, and calling themselves bears, donkeys, or sea lions.



Brother and Sister David Stevensen and Their Thirteen Children, Taken Several Years Ago



Little girls will play they are nurses, and give their dollies most tender and faithful treatment. They love to have school with dollies, trying to teach them the lessons they hear their older brothers and sisters studying.

3. Play in which they put forth their own ideas and create their own world. In imagination they take long journeys. They have large families, and pass through the joys and sorrows of domestic life. They build castles and churches, and occupy them. Of John Greenleaf Whittier at this age it is said:

"Sometimes he played he was a king; as he sat on the doorstep and ate his bread and milk, he imagined it was his throne. The moss on the steps was a beautiful green carpet. All out of doors was his kingdom, and he played everything was his,—the fish pond, the walnut trees, the birds, and the flowers. The frogs were his orchestra and the fireflies his lamps. His wooden bowl and pewter spoon to him were burnished gold. The clouds above him were curtains of royal purple fringed with gold."

A child who has learned to play after this fashion is almost sure to be happy. One often meets children who seem to possess no ability to occupy themselves, but are continually asking, "What can I do?" or begging and crying for help and amusement from others. Their whole entertainment must be furnished them by some one else. Other children, provided with a few simple materials, a bit of ribbon, a few blocks, a box of buttons, or some broken dishes, will with these get for themselves hours of joy and happiness.

While play is a part of every child's right, even the very little ones should devote some portion of their surplus energy to easy, useful employment, suitable to their age and strength. No one would question the value in later years of a love of work in a child's character; and the fact must not be overlooked that it is by beginning *early* to train a little child that any virtue becomes a habit and in the end a permanent trait of character. Children allowed to grow up in a haphazard sort of way, devoting their whole time to play and idleness, are likely to have such habits firmly fixed in their character by the time they have reached early manhood or womanhood.

It is most difficult to instill a love of work into one to whom no training in industry has ever been given. The thought that should be uppermost in the mother's mind as the little one patters around "helping mother," is that she is looking to the future of her child. The thought that should give patience to the father when the little son wants to help "clean the car" is, how glad he will be to have him do it in later years when he really can.

There is an important principle growing out of these physical activities we have been considering. It is this: that little children should be surrounded with concrete educational influences, and not abstract ones. The objects around them that attract the eye and ear, and that which will occupy the feet and hands, should be their school for the first six or eight years of life.

In using kindergarten material we should get the largest made. Little children should handle big things. Sewing with a small needle and thread, weaving with narrow strips of paper, and too early reading or writing are distinctly injurious.

A mother who feels she cannot afford to buy the regulation kindergarten material need not worry. If she has the kindergarten spirit, she can find material all about her to serve the purpose. Homemade blocks, spools, odd pieces of wire, remnants of cloth,

old boxes of pasteboard or wood, will answer the same purpose. It is the use the mother makes of materials which counts.

The sand pile, or even dirty adobe dirt, has great possibilities. Not all of us may be able to take our children to the beach, but we can bring the beach to our children. Hills and dales, dams and bridges, roads and houses, castles and palaces, can all be constructed in one back yard. The sand pile is a world in miniature to the child. With it the child can work out many problems. It can make mountains, rivers, and lakes, and pour water into the lakes, getting delightfully muddy and wet. It will make mud pies and layer cakes. Imaginary steam shovels, engines, and trucks will make mountain roads and level building lots. Thus the sand pile can be made the center of a multitude of child activities, growing and developing with the years of its mental growth.

The germ of religious spirit exists even in a baby—for Jesus is that "true light, which lighteth every man that cometh into the world." It was a child at this trusting, loving age that Jesus called and set in the midst of the multitude and said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The baby's first love, trust, and dependence are directed toward the people about it. As its mind develops, it comes to look upon father and mother as the all-wise, to whom obedience and respect must be given and from whom knowledge may be obtained.

Later and by degrees he learns to transfer these feelings to an invisible God, who is the great Father of all.

A strong uniting link between mother and child is the children's hour.

"Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the children's hour."

This is a very ideal hour for mother to make a pause in "the day's occupations," but it may not always be a practical hour for the other members of the family. Hungry boys and girls and a tired father are not likely to want mother to be giving her whole time to the youngest member of the household at mealtime.

It may be convenient for mother to make the pause today at one hour and tomorrow at another. All day long domestic duties may stare one in the face, saying, "Do this thing next." But, dear mothers, let us take time to make the pause. It may be necessary sometimes to go to bed with spots on the kitchen floor, and to neglect many other duties we would like to do as tidy housewives. But better leave the spots on the floor than for our little one to go to bed without telling mother and God all that is in its heart.

There are times when the pause should be made at a moment's notice. It may be a golden moment in the child's life that will never come again. A five-year-old rushed to his mother on hearing of the Pasadena accident at the New Year's Day flower show, when the grand stand collapsed, saying: "O mother, Winnie says the people who were killed today will never be alive again; but they will, won't they, mother? I said they would, because my mother said so. But, mother, how do *you* know they will get alive again?"

Dare any of us think anything is of greater importance than to look into the little excited, upturned face and say, "Son, Jesus said to His disciples, 'The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth.' Not only does mother say so, but the Bible says so."

Story telling and story and poem reading have a wonderful influence. Children are hungry for stories. There is a never-ending fascination to a child in the announcement, "Now I will tell you a story."

"Music hath charms," is a saying that is true, as a rule, with children. If mother has a sweet, true voice, it is much to the child's musical advantage; but children are not critics. If her songs are happy, jolly, and above all sympathetic, although the tones may be flat and incorrect, the songs will long remain in its memory.

If parents have faithfully laid the foundation during these impressionable years, its Christian life should grow and unfold as naturally as the opening of a flower. How great seems our responsibility when we consider all these possibilities in our children! This is the ideal result. But we are all human; we often fail in living up to our ideals with them, and oftentimes we meet with disappointment. But we must not be discouraged or for one moment let our children feel we have lost faith in them. There is always hope for them "when there's love at home."

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### *The Unexpected Holiday*

"You dears!" Flora cried. "Come right in. If this isn't the most perfect ending to our wonderful day! You'll have to excuse the looks of things. Rob had an unexpected holiday, and the whole family dropped everything and flew to celebrate. We've been over on Black Mountain. You see the fruits of Margie's day." She waved her hand gayly to various jars and bowls of flowers. "Stuart's addition to his personal property is a turtle and some pine cones; they're all out in the shed."

"And I know about fireflies; father told me," Stuart volunteered.

"I know about fireflies too," Margie added.

"When I grow up, I'm going to know all about bugs an' animals an' everything," Stuart declared.

"With so much before you, you'll have to get a good start now," Flora admonished him. "Now say good night and then to bed."

They said good night, and after making her guests comfortable Flora excused herself and followed the children upstairs.

"Just once in an age," she said when she returned, "there's a day that's clear blue from its first moment to its last. I thought it was enough simply to have the unexpected holiday, and then to come home to friends—"

The evening passed swiftly, as evenings at Flora's always passed. To one of her guests at least Flora seemed beyond all other persons she knew to have the gift of living. But the other guest felt differently.

"I've known Flora Bruce for five years," she said on the way home, "but I never dreamed she was like that."

"Like what?" inquired the other.

"Why, to go off and leave her rooms undusted. Did you see the floor? And the way the children had strewn the flowers about! Wouldn't you think she'd

want them to feel the atmosphere of order round them? It would have taken such a little while to straighten things up."

Flora's friend drew a hard breath. "Things!" she cried. "Things! I get so sick of the way we let ourselves be chained to them. There are three hundred and sixty-five days in the year to dust the room and mop the floors, and perhaps not one other day for such a chance for joy, something to live in the memories of those children forever—a chance to make them realize the wonder of the world they live in. You know how dainty Flora's house usually is, but she never confuses values. Don't you see?"—*Selected.*

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### *The Smile That Saved a Life*

ON the door leading into the private office of the managing director of one of the biggest banking institutions in London may be seen by all comers a plain white card on which are these two words: "Keep smiling!" He tells of a visitor who came to see him, a Scotsman, who had served in the army in India.

"My dear sir," said the visitor, "I am greeting that legend heartily. Many years ago, when the plague was raging, I was in Calcutta, and ill. The hospitals were full, and with other patients I was lying in a shed, a very sick man. On each side of me a poor chap had died, when a man came round with one of the doctors to measure the bodies. As they finished the second measurement, they looked at me, and the man said, "Three of 'em, heigh?" and whipped out his tapemeasure at my side.

"In spite of all effort, I could only stare. To save my life, I couldn't speak or move. All I could do was to smile, and I just smiled. Instead of the measuring line, I was given better attention, and recovered. The smile did it!"

Yes, a smile is the cheapest thing in the world, and the easiest to give—and the hardest, too, under some circumstances. But it is a fine thing for disarming disaster, for pulling the sting out of hard times and difficult, dark days. It is hard indeed for trouble to be so bad as it might be if we can rally all our forces into a smile at it.—*J. Learmount, in Sunday Companion.*

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### *Beauty Out of Bitter Brine*

OCEAN driftwood is much prized on the New England coast for firewood, as it burns with brilliantly colored flames, due to the copper and sea salts with which it is impregnated. The bitter brine of the ocean, that soaks and saturates it and is beaten into it by the fury of shoal and rock, tide and storm, reappears in blue and green and scarlet splendors. Out of that same sea brine chemistry extracts some of our richest dyes and most healing medicines. Gold itself is there in solution.

The sea of life that is so storm-swept, and that drenches us as all its waves and billows go over us, may be as rich in hidden virtues that will by and by appear in splendid character and unexpected beauty. Nature is full of cunning compensations, and grace is not less resourceful and expert.—*Presbyterian Magazine, January, 1926.*

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TIME, indeed, is a sacred gift, and each day is a little life.—*Sir John Lubbock.*



# 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.)

## An Inquest Over a Lost Soul

Exodus 14:30; 9:16

IN Exodus 14:30 we read these words: "Israel saw the Egyptians dead upon the seashore." It is rather a ghastly and gruesome sight. There they lie, the soldiers of the once proud army of Egypt. They are in all sorts of positions, these dead men. Some have their heads pillowed peacefully upon their arms, as if in sleep. Others have their hard faces half buried in the sand. Others still lie prone upon their backs, with bits of seaweed in their hair, and their sightless eyes staring in terror at nothing.

They are very much alike, these corpses. But here is one that is different. Look at the rich costume in which it is dressed. Look at its bejeweled fingers. There is no crown upon its brow. There is no scepter in that nerveless hand. Yet it is easy to guess that this corpse, this "pocket that death has turned inside out and emptied," was once a king. Yes, this is the body of Pharaoh, the one-time ruler of Egypt. But here he lies today among the meanest of his soldiers. He is sprawled in unkingly fashion upon his face, as if the sea had spit him out in sheer nausea and disgust.

And now comes the big question that we want to consider. How came this famous Egyptian here? He was once a king, you remember. He was ruler over the proudest nation in the world. And here we find him dead. He died away from home. He died a violent death. Let us hold an inquest over him for a moment, and see how he came to die. He did not leave Egypt and march into the Red Sea for that purpose. He never intended that life should end thus. Nor is he here because his enemy Israel has proved stronger than himself. What is the cause? And the question is answered by the voice of God. We read it in Exodus 9:16, "For this cause have I raised thee up, that I might show forth My power in thee."

Will you notice what this strange text says? Without the least equivocation it says that God raised this man Pharaoh up that He might show forth His power in him. And that purpose He accomplished. This ghastly piece of royal rottenness has not been thrown upon this shore by the hand of man. As we look at him, we see in him a monument of the power of God. And strange to say, he is not a monument of God's power to save and to keep and to utilize, but of God's power to thwart and to disappoint and to wreck and to utterly destroy. And in his destruction God tells us that He has achieved His purpose.

You will agree with me that this is an amazing statement. The teaching seems to be that God has raised this man up that He might glorify Himself by making a complete and utter wreck of him. I wonder

if that can be true. We agree, I suppose, all of us who believe the Bible, that God has a plan for every life. All nature tells of a planning God. All revelation teaches it also. We have the message direct from the lips of the Lord, "As My Father hath sent Me, even so send I you."

But in admitting that God plans every life, can we believe that He plans for some to go wrong and for others to go right? Can we believe that He plans for one to become a Judas and the other a St. John? Is it the purpose of God that one shall develop into a Moses and the other right at his side shall grow up into a miserable and distorted wreck that we call Pharaoh? In other words, is Judas as much a part of the plan of God as John? If so, we are of all men most miserable, because we have a wicked God.

But we know that such is not the case. God never planned that any man should go wrong. He is not willing that any should perish, but that all should come to repentance. He is the eternal lover. He loved Moses, but He loved Pharaoh no less. And Judas was as dear to God's heart as John. And whatever failure they made of their lives, and whatever failure you and I make of our lives, we do not make because God forces us to do so. In whatever way we go wrong, we do not do so because God planned that we should. We do it because of our own wilfulness and wicked rebellion against God.

In other words, though God plans your life and mine, He cannot in the very nature of things force us to enter into His plan. Fathers and mothers realize that. Many parents have made beautiful plans for their children, only to have those plans despised. Our children are not ourselves. They have independent wills. They have the capacity for entering into our purposes for them, and thus bringing us joy unspeakable. They have also the capacity for despising those purposes and breaking our hearts.

How, then, do we explain this strange text, "For this cause have I raised thee up, that I might show forth My power in thee"? Because it is a fact that this death in the Red Sea was not an accidental death. It is a fact that this corpse here upon the beach is not here by mere chance. This king was flung here by the power of a disappointed and grieved and rejected God. He lies here dead upon the shore according to the deliberate plan and purpose of God. But while this is true, we need to keep this big fact in mind: Though Pharaoh lies here according to the purpose of God, this was not God's first and highest purpose for him. But Pharaoh resisted and rejected every noble and worthy purpose that God had in his life. By his own rebellion he made it impossible for God to realize any purpose in him at all save the last and the worst.

Do you remember that story in Jeremiah? One day the word of the Lord came unto the prophet Jeremiah, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear My words." And Jeremiah went down and heard the message. Arrived within the potter's house, three objects at once drew his attention: There was a man working, the potter; there was the instrument with which he worked, the wheel; and there was the substance upon which he worked, the clay. In the potter's hand the clay was misshapen and unsightly. The cup was not yet finished in the potter's hand. But there was a place where it was finished, and that was in the mind of the potter. The potter could already see the finished product. He was trying to make the cup according to the ideal that he had in his mind.

But we read that the cup was marred in the making. That is, there was something in the clay that resisted the potter. Now, what did he do with the marred cup? We would expect him to throw it away, but he did not. He made it again. What a gospel that is for failing and sinning men like ourselves! How glorious that, when we resist God's purpose, and all but wreck ourselves, He will make us again! Truly we would be a hopeless race but for the fact that we have a mighty God who is able to remake us even when we have rebelled against Him and have thwarted His blessed plans for us.

He made it again. Yes, but notice this: "He made it again another vessel." He changed his plan for this latter vessel. He realized that he could not make it according to the fine ideal that was in his mind for the first vessel. That one refused to realize the best; therefore he made it another vessel. He sought to make it realize the second best.

There is a truth here of tremendous importance that we are prone to forget, and that truth is this, that having rejected and resisted God for days and months and years, God cannot make of us what He could have made if we had entered into His plans from the beginning. If you reject God's best for you, then He tries to get you to realize His second best. If you reject this, then He seeks to bring you to the next best. But remember this, God cannot, in the very nature of things, make as much out of a fraction of a life as He can out of the whole of a life.

Now, suppose, the clay upon which the potter was working had been marred again. Again he would have undertaken to make it into another vessel. But all the while that clay would have been becoming less and less plastic. All the while it would have been becoming more and more difficult for the potter to shape it according to his purpose.

Thus the time would inevitably come when it would no longer be capable of being shaped by his hand at all. Then what would be the result? Step outside the potter's house, and you are in the potter's field. About you lie broken crockery and shattered earthenware. Why are they there? Not because the potter made vessels for the stupid purpose of breaking them to pieces. They are there because there was something in the clay that so resisted the hand of the potter that he was able to make nothing of them but these shattered and misshapen and broken wrecks.

Now this is the story of Pharaoh, king of Egypt. God had a noble purpose in this man's life to begin with. He gave him every opportunity. He brought to bear all that infinite love and mercy could bring to bear to get Pharaoh to be a good man. The reason

Pharaoh ended as he did end, was not because God did not love him and did not do His infinite best to save him. It was because Pharaoh resisted and resisted, rebelled and rebelled, till at last he threw himself a corpse upon this distant seashore. And the message we hear from his clammy lips this night is this, "Look at me, and see what a terrible thing it is to rebel against God. Behold me, and see the tragic failure of the man that persistently throws himself in wicked madness against the bosses of the buckler of the Lord Almighty."

Look now how hard God tried to make something of Pharaoh. In the first place, He gave to him a great and faithful minister. Pharaoh had the privilege of knowing Moses. He had an opportunity of hearing about the greatest individual [except Jesus] that the world has ever seen. He threw himself away, did Pharaoh. He chose God's worst instead of God's best, but he did not do it because he did not know better. Neither are you wasting your life because you do not know better. If you have not had a teacher great as Moses, you have yet been faithfully warned, and in your sin you are without excuse.

God gave Pharaoh a chance to co-operate with Him, to help Him in saving Israel and making her into a great nation. Moses' first word to Pharaoh was this, "The God of Israel saith, Let My people go." Now, Pharaoh's answer to this demand was haughty enough. He answers, "Who is the God of Israel? I do not know Him." And he didn't, though he might have known Him. But God did not throw him away after this one chance. On the contrary, He gave him ample opportunity to know Him.

With this end in view, God brought His infinite energies into play. Wonder after wonder He worked in the presence of Pharaoh by the hand of Moses. At first these wonders were imitated by the magicians. These fakes, by their cunning, made it easy, at least for a while, for Pharaoh to resist God. They helped the king to close his royal eyes to the truth. They helped him to start with decision on his course of rebellion.

But the magicians were soon outdone. Moses began to perform wonders that they could not imitate. And they themselves were forced to believe in the presence and might and reality of God. And they who had helped their king to go wrong, turned to him with this acknowledgment on their lips, "It is the finger of God." But it is easier to lead a man astray than it is to lead him back. It is easier for you, by your godless and worldly life, to lead others to despise Christ and the church, than it is to lead them back after they have gone astray. Pharaoh listened to the magicians when they counseled him to do wrong, but he turned a deaf ear to them when they counseled him to do right.

Then followed that series of plagues upon Egypt that were always preceded and always followed by this demand of God spoken through the lips of Moses, "Let My people go, that they may serve Me." You see what God was demanding of Pharaoh. It is the same that He demands of you and me,—obedience, that is all. He is commanding us to surrender ourselves to Him, to enter into His purpose. And the one thing that God wanted was the one thing that Pharaoh did not want. But he was becoming afraid, and so he proposed to compromise.

In his fright he tells Moses that he will obey. He will let the people go. That is, he said, "I will let part of them go. I will let the men go. Leave the

children here." Pharaoh knew that just so long as he kept the children in Egypt, just so long would Israel remain in bondage. And the devil knows today just so long as our homes remain unchristianized, just so long will the world remain unchristianized. . . .

Then Pharaoh offered a second compromise. He said, "I will let you and the children go, but you must leave your cattle and your sheep. You must leave all your flocks and your herds." That is, you may go into Canaan if you must, but leave your business in Egypt. And the devil today is perfectly willing that you and I be just as pious and prayerful as we want to be on Sabbath, provided we forget all about such things on Monday. He is willing for you to be devoutly religious if you will only confine your religion to the church. But a religion that does not permeate and purify and uplift and sanctify business and business relations, is not the religion of Jesus Christ.

And then Pharaoh offered a third compromise. He said, "I will let the people go, but they must not go far." Why was that?—For the very human reason that he wanted the privilege of getting them back. He said, for instance, "I will obey God, but I do not want to promise to make my obedience permanent." You have seen plenty of instances of that. Here is a man who has decided to be a Christian, but he won't join the church. He wants to see how he gets along first. Such a man is already making provision for going back. "Take up thy bed," said the Master to the paralyzed man whom He had healed. He ever wants us to make a complete break with the past.

But the plagues grow worse. Pharaoh is becoming more and more frightened. While the scare is on, he promises again and again that he will obey the Lord unconditionally. There was a terrible storm, you remember. The hailstones fell like shrapnel, and the lightning dropped from the clouds and fairly played along the earth, and terror gripped the king's heart. And he sends for Moses. When Moses comes, he tells him, all atremble, "I have sinned this time. I will let the people go." But when the storm ceases and the sun shines out, he is quite ashamed of his weakness. He is so ashamed that he forgets altogether the promise that he made when the fear of death was upon him.

This is a side of human nature that is a bit disgusting, yet we dare not shut our eyes to it. There are scores reading these very words who have acted for all the world as Pharaoh acted. And you have done so with all the light that he had, and far more. I do not know of a man that is in greater danger of being ultimately lost than that man who never cares for religion except when he is scared. Because the truth of the matter is that a man of that kind does not care for goodness or for God at all. Not even in his moments of most abject terror does he want to be truly saved. He simply wants to escape the results of his sin. He does not want to pay the penalty for wrong-doing. He wants to defeat the ends of justice. He is not interested in being good and pure and true. He is simply interested in keeping out of hell.

How patient God was with Pharaoh! We are amazed at it, till we think how infinitely patient He has been with ourselves. By storm, by black night, by adversity after adversity, God is doing His best to

fight Pharaoh back from the Red Sea. He is doing all He can to turn him away from committing suicide in body and suicide in soul. But Pharaoh, as some of ourselves, seemed absolutely greedy for damnation. He seemed completely bent on working out his own utter destruction.

After the king had broken one vow after another and lied and lied and lied again, God brought the last dark providence into his life. He made one final effort to save him from his ruin. Pharaoh was called to kneel by the coffin of his first-born. And his hard heart seemed softened at last. By the grave of the crown prince he made a solemn vow that he would obey God. And he set about putting the vow into execution at once. And the children of Israel were not only allowed to go, but they were hurried out of Egypt.

At last, at last, we say, with what infinite expense the man is brought to obey! But would you believe it? the grass had not yet grown green upon the grave of his boy till he forgot his vow and turned back to the old life again. Oh, what a grip sin gets on us! Oh, how blind we become if we persistently refuse to follow the light! So Pharaoh brushed his tears out of his eyes, gathered his army, and set out after the departing children of Israel.

I see the bustle and hurry of the setting out. I see the look of hate on the king's face as he comes within sight of his one-time slaves. He laughs a mirthless laugh as he sees their predicament. They are shut in on both sides. The sea is in front and he and his army in the rear. What a sweet revenge he is going to have!

But look! Something has happened. There is a path through the sea. These hunted slaves are marching in. But it doesn't matter. Wherever Israel can go, the Egyptians can go. So he and his army march in behind. They strive to keep contact with the Israelites. But now in the distance the last Israelite has reached dry land.

And then there is a great shriek that is quickly choked. The waters have come together again. The sea waves roar about these struggling soldiers like liquid hate. The king is forgotten. His men are madly trying to save themselves. A jeweled hand flashes in the light for a moment. There is an oath, a cry for help, a gulp, and silence. And the hungry sea has its prey.

Pharaoh, why are you here? And if those dead lips could speak, he would say, "I am here because I persistently refused to obey God. He offered me the best, and I spurned it, and spurned it again, till at last He threw me here. He did it because I made it impossible for Him to do anything else."

And as I look at this wreck, I think how different the story might have ended. This man might have had a part in the making of a great people. He might have been associated with Moses in giving to the world a new nation. He might even now be numbered with Moses among the tall sons of the morning. For the difference between this man and the great man Moses is not in the fact that God purposed evil for the one and good for the other. It is in this, that one was obedient unto the heavenly vision, that one could say, "The grace that was bestowed upon me was not in vain," and the other resisted and kept resisting till he ran by every blockade that God could put in his path, and plunged headlong into destruction.—*Clovis G. Chappell.*



# 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.

## BRITISH COLUMBIA CAMP-MEETING

THE British Columbia Conference and camp-meeting was held on the park grounds in Vernon, British Columbia, June 24 to July 4.

On account of the wide territory of this field, the camp-meeting alternates between the coast and the inland region. Vernon is a town in the Okanagan Valley, not far from the lake that gives its name to the valley. The headquarters of the conference are in the beautiful city of Vancouver on the coast, the metropolis of Western Canada. Some of the large boats of the world sail from Vancouver to the Orient.

On my way to the camp-meeting I visited the beautiful Resthaven Sanitarium, and spent Sabbath and Sunday in Vancouver.

Although the territory of the conference is large, the population is not great—about 500,000 in all. The church membership is 709. There are fifteen churches in the conference. However, the conference contains twenty-one Sabbath schools, with a membership of 916.

The conference has six church schools, with eight teachers.

In the working force of the conference are four ordained ministers and one young man bearing ministerial license. There are three Bible workers. Seven faithful workers are engaged in colporteur work.

On the camp-ground were pitched forty family tents, in which 285 people were encamped. This number was considerably augmented over the last week-end of the meetings.

The president's report showed that during 1925 there had been fifty added to the membership.

The treasurer's report indicated that there had been paid in tithes the past year \$24,230.69, and for the foreign work \$16,261.50. That was 51 cents a week for each church member.

Besides the union president, Elder S. A. Ruskjer, and the department workers, the laborers present during the meeting were F. H. DeVinney, W. G. Turner, and the writer.

The people set themselves to seek the Lord, and as is always the case, they received a great blessing. On the last Sabbath, the Lord especially poured out His Spirit on the camp. With scarcely an exception a newer and a fuller consecration was made. Some who had never yielded before, took a stand for the truth; and some who had not had the experience longed for, sought and found it. It was a good place to be. The people went home encouraged and determined to live and teach the truth.

A good amount of literature was sold. This will largely be used in missionary work.

Two efforts will be started at once. These are to be held in halls in towns not far from Vernon. The workers in British Columbia are diligent and earnest, and are doing what they can to foster and push forward the work of the message.

Elder W. A. Clemenson was again chosen president of the conference, and J. M. A. LeMarquand was chosen secretary and treasurer.

We trust the Lord may bless the ministers and people of this wide field, and that through their efforts many souls may be brought to love the message for this time and be saved in the soon-coming kingdom.

W. F. MARTIN.

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## WEST VIRGINIA CAMP-MEETING

THE camp-meeting of the West Virginia Conference was held at Parkersburg from June 24 to July 4, in the beautiful city park. The various tents were pitched symmetrically, the rostrum in the large meeting tent was very tastily decorated, and all arrangements for the convenience of the delegates and visitors were anticipated and planned for, all of which contributed to the success of the conference. All workers with their faithful companions bore the various responsibilities placed upon them, and from beginning to end the Spirit of the Lord was manifestly present throughout the camp.

Meetings for colporteurs, parents, young people, and children were held daily, in addition to the regular meetings. The young people and children's tent was decorated to meet the minds of the young people and children of the camp-ground. Interesting chalk talks were given by Elder Charles Baierle to the young people.

Elder F. C. Gilbert conducted the morning devotional meetings, as the result of which the faith of many in the spirit of prophecy was strengthened. Daily workers' meetings, which were also conducted by Elder Gilbert, brought a new experience to each one of us as workers in the cause of God.

The writer had the privilege of giving several addresses on timely topics and three lectures on our work in India and Burma. The last lecture was illustrated by lantern slides from photographs of the work of the East Bengal Mission.

About two hundred of our people attended the conference, and the evening meetings were attended by scores of people from the city.

Elder H. J. Detwiler, the president of the conference, and Brother C. M. Paden, the secretary-treasurer, were re-elected to their respective offices.

The president's report showed gains in all lines of missionary endeavor. The treasurer's report showed that

in eight years (1908-15) the tithe of the conference was \$68,000, while in two years (1924-25) \$80,000 was received into the treasury as tithe. In the previous biennial period of 1922-23 the conference tithe amounted to \$66,000, while in 1924-25 \$80,000 was received.

The literature department report showed that on an average one of our large \$5 books was sold to every thirteenth person of the one million and a half population of the State.

The report of the able conference Sabbath school secretary, Miss Nell Mead, showed very encouraging progress. One family of four completed eight successive years in both daily study and perfect attendance.

Dr. G. K. Abbott gave helpful health talks in the big tent, and Sister Eklund gave simple medical talks to parents, young people, and children.

The report of the Harvest Ingathering work was also very gratifying.

The local newspapers gave us from a column to a column and a half in the daily paper, reporting evening sermons.

On the last Sabbath Elder Gilbert conducted a very important consecration service, at the close of which \$2,302 was collected in cash and pledges for foreign missions. In addition to the above, \$1,300 was pledged by two of the brethren to be paid upon the sale of their farms. Also the same day a large number of those present at the conference repaired to the side of the beautiful Ohio River, where twenty-one were baptized.

One and all who attended the camp-meeting were spiritually refreshed, and returned to their homes determined to do more effective work in giving the truth to those who know it not.

L. G. MOOKERJEE.

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## WEST PENNSYLVANIA CAMP-MEETING

It was the privilege of the writer to spend July 1-7 at the West Pennsylvania camp-meeting, held this year in Dubois, Clearfield County.

The camp was well organized. The book tent would have done credit to even a larger conference, and the dining tent, operated as a cafeteria, gave excellent service.

Only about 350 of the 1,300 Seventh-day Adventists in the conference were in attendance at the meeting, but a spirit of earnestness and courage was very manifest, giving promise of continued successful work.

The report of the president, W. M. Robbins, a native of the Keystone State, was interesting and encouraging, and the outlook is full of promise.

The officers of the conference and tract society were, we believe, all re-

elected, with the exception of W. B. Mohr, who had accepted a call to the Potomac Conference, E. L. Workman of the Potomac going to Pennsylvania. The meetings on the ground were all well attended. The music was most creditable, being without the spectacular features sometimes seen in such meetings, and consequently spiritual and uplifting.

Among the laborers present from outside of the conference were Dr. G. K. Abbott and Elders C. K. Meyers, W. H. Branson, and F. C. Gilbert. Their labors were much appreciated, not only by our own people, but by a goodly number of visitors not of our faith.

An interesting feature of the first part of the meeting was the Sabbath school, conducted by Elder J. C. Oswald.

The writer, being a native of West Pennsylvania, felt a special interest in the Dubois meeting, and appreciated very much the privilege of becoming acquainted first-hand with many of our brethren and sisters in that field.

The colporteurs' meetings were well attended, and the outlook for the book work in that field is encouraging.

The West Pennsylvania Conference has a good force of earnest, devoted workers, and we see no reason why there may not be a good growth in the work there during the present conference year. The Lord is on the giving hand, and industry, earnestness, and devotion cannot fail of substantial results in the way of souls brought to obedience to the truth for these last days.

C. P. BOLLMAN.

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### EAST MICHIGAN CAMP-MEETING AND CONFERENCE

THE East Michigan Conference held its biennial business session in connection with the camp-meeting on the campus of the Adelphian Academy, June 24 to July 4. The occasion was pronounced by all to be one of the very best ever conducted in this field. A very full program was conducted each day, good weather contributing to the attendance of our own as well as neighboring friends.

With one or two exceptions, all the churches of the conference were represented by delegates and others, the business meetings being conducted in the afternoons, with the various departments figuring on the program. This arrangement made it possible to consider the respective departmental reports and recommendations at each sitting of the conference.

The departments as well as the churches showed progress during the last biennial term, concerning which President W. H. Holden and Secretary-Treasurer R. M. Harrison presented encouraging facts and figures. In these reports attention was drawn to the comparative increases. During the last two years 687 united with the movement, showing an increase of 97 over the previous term, and bringing the total membership of the conference up to 2,762 at the beginning of 1926. An interesting and gratifying feature was the showing in tithes and offerings. In 1922-23 the tithe

was \$187,724.80, while in 1924-25 the total was \$219,296.62, a gain of \$31,571.82. The mission offerings for 1922-23 were \$86,403.07, and for 1924-25 they amounted to \$119,309.12, a gain of \$32,906.05.

The Book and Bible House showed substantial gains in book and literature sales, besides the large increase in colporteur activities. The home missionary activities of the conference showed growth in local churches and the Harvest Ingathering campaigns.

The Sabbath school department presented an encouraging condition, being awarded the General Conference Department banners for efficiency during the last twelve months. The educational department showed a healthy growth and condition. The secretary of the religious liberty department called attention to the activities in connection with the anti-church school campaign of 1924, in which the opponents of church schools were signally defeated before the electorate of Michigan, and the proponents of a Sunday law measure went down to defeat before a legislative committee at Lansing in March, 1925.

Progress was shown in the Adelphian Academy affairs during the term, with encouraging prospects for this educational center.

The forenoon hours of the encampment were devoted to spiritual programs, the leader of which was Elder L. E. Froom, who labored faithfully and successfully in the desk and in personal cases in behalf of the higher life in Christian experience. To many his studies on the subjects of justification and righteousness by faith came as a new revelation, while on the whole the religious life of the people was greatly benefited. There were several cases of healing through prayer. It was remarked that the attendance at the meetings was unusually gratifying, and a spirit of unity and harmony prevailed from the very beginning.

Revival services were conducted on the two Sabbaths, both of which were graced by the Spirit of the Lord, especially the last Sabbath, when the entire audience responded calmly and determinedly to exhortations to accept and appropriate the full measure of God's grace for finishing the work committed to us.

Elder W. H. Holden was re-elected president, and the other departmental heads were re-elected.

Three brethren who had been successful in gospel ministry were ordained, namely, Ilija Belich, who is laboring among the Serbians in Detroit; I. M. Burke, and C. M. Bunker.

The workers and churches expressed the belief that advanced steps in progress and Christian experience will be taken as a result of this fifth biennial session of the East Michigan Conference.

S. B. HORTON.

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### AN OPEN LETTER — NO. 3

DEAR FRIEND:

I am not going to apologize for writing you again, for I feel a sympathetic interest on your part, and in co-operation there is strength. I am anxious, Brother —, that you should see in the literature ministry, the

spirit that really actuates this movement.

In the business of selling our literature, taking orders, delivering, collecting money for the book, there must of necessity be business methods employed, according to worldly commercial standards; and I feel that some of our people have the impression that our colporteurs are in this work for what they can make in dollars and cents, and the height of their ambition is to roll up records of sales. It is true we are glad to see large sales, but only as they indicate a larger distribution of our literature and more people in possession of the message-filled books.

You may ask then, "What is the spirit of the literature ministry?"

I answer, First and foremost, it is the spirit of *sacrifice*, a spirit that should characterize all the work of this message.

Christ gave up all heaven to come down and suffer and die for this world. Can we do less than to give up everything for Him? So, as God calls men and women to take up the literature ministry, they must remember that it is a life of service, of sacrifice, of self-denial, but withal, of joy, and peace, and true happiness.

Again, it is the spirit of soul-winning. The canvasser enters the home as a messenger with a real message. His heart is burdened over lost souls. He tries to draw them to Christ and to His Word, as he tells the story of his book, and on his knees many times prays that God's blessing may rest upon that home, while the people weep at the unusual presence of the Holy Spirit convicting of sin.

And last, but not least, the colporteur is a real missionary, a man with a burning fire in his heart and a message on his lips, hurrying along the city street or the country road to give a belated message.

And so, my brother, I want you to see and feel the real spirit of the literature ministry, and pray earnestly that this may always be the spirit of this movement.

Yours faithfully,

A FRIEND OF THE  
LITERATURE MINISTRY.

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### MISSOURI CONFERENCE AND CAMP-MEETING

THE conference session and camp-meeting for Missouri was held the latter part of June. The camp was pitched in the city park at Sedalia. The auditorium was made available for general meetings, and also for dining-room facilities, which was a convenience highly appreciated.

We were told that there was a larger attendance of our people than usual, and it was gratifying to note the deep interest taken in the business of the conference, and especially in the studies given. The people seemed anxious for a deeper spiritual life.

The conference sessions were characterized by a spirit of unity and good fellowship. Elder H. C. Hartwell, the president, and S. E. Ortner, the secretary-treasurer, were re-elected. A few changes were made in the committee.

One feature I wish to commend. In this conference there has been a real interest taken in young men who are preparing for the ministry. I think there are four young men this season who are starting out, and Brother Hartwell is giving them every encouragement as they enter this field of sacred service.

From the president's report I glean a few items that are of special interest: In the last two years fifteen tent efforts have been held and a number of hall and church efforts; as a result, 488 were baptized. The tithe receipts were \$125,590, showing an increase of \$15,000 over the previous period. His report showed a gain of \$5,000 in mission offerings. The per capita given for missions was 31 cents.

Very earnest efforts were put forth to push forward every line of conference work, and to co-operate fully with each general plan laid. The book work is making splendid progress. They have a strong band of colporteurs, who, during 1925, sold \$27,000 worth of our books. Each department of conference work is well organized, and all are uniting their efforts with the officers and ministry to lead the whole church into active service and soul-winning endeavors.

Elder S. E. Wight, with his corps of union workers, rendered valuable service, and others who were present to assist were Elder G. B. Starr, A. O. Tait, H. T. Elliott, W. P. Elliott from Haiti, and the writer. This band of men co-operated to present in clear, strong lines, instruction that would help the people to understand our times and message, and lead them into a deeper spiritual experience and greater activity in soul-winning.

It was a good camp-meeting. Let us unite in praying that the good work begun may continue, and that the officers and laborers may be greatly blessed of God and many more souls won to Christ and His message. G. W. WELLS.

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#### WEST MICHIGAN CONFERENCE

THE fifth biennial session of the West Michigan Conference was held in the new Tabernacle at Battle Creek, Mich., May 11-16. There was a good representation of delegates from the churches of the conference at the first meeting, and the attendance continued to grow as the meeting progressed. On the Sabbath day the Tabernacle was taxed to its capacity, seating approximately 1,800 people, even though Emmanuel Missionary College (which is located in the conference) held its closing exercises at the same time.

Elder O. Montgomery, of the General Conference, was present during the entire session. Also Elders W. H. Branson and G. S. Joseph, of the African Division, rendered valuable help. Our people greatly enjoyed their reports of the onward march of the cause of God in that heathen land. Our hearts are always cheered to hear of the triumphs of the message in the far-away fields, as well as of the progress made in the home conference. It is cheering to see how the work has prospered in this old and well-worked field in west Michigan.

The first camp-meeting ever held by

Seventh-day Adventists was in west Michigan, sixty-five years ago.

During the six and a half years we have been connected with the West Michigan Conference there have been added to our churches almost 1,100 by baptism and profession of faith, and seven new churches have been organized. There has been an average of forty-seven workers, counting both field and office help.

During this time we have had two disastrous fires, which handicapped the work at the time. First was the burning of the old Battle Creek Tabernacle, Jan. 7, 1922, in which the conference had stored all its camp-meeting equipment and field tents. Besides the loss of the building, the loss to the conference in its camp-meeting paraphernalia amounted to not less than \$25,000, with but little insurance.

With all these setbacks and an insolvency of the conference in 1919 of almost \$7,000 handed down for a number of years in the past, we are glad to announce that through the mercies of God and a generous people in the field, and by careful management, this has all been cared for, and at the end of 1925 our association had a balance of \$6,242.92 on hand; besides this, the conference has bought and paid for \$16,000 worth of camp-meeting equipment since the Tabernacle fire.

During the biennial period of 1918-19 the conference received \$192,275.51 in tithes. During the biennial period closing in 1925, the tithe was \$254,284.82. Our offerings to missions have also made a fair gain, although not so much as should have been, but some gain has been made each year; in 1918-19 our gifts to missions totaled \$73,428.99, while in 1924-25 they amounted to \$125,253.45.

We are leaving this field to take up work in the East Michigan Conference, Elder W. B. Holden, of East Michigan, coming to take the presidency of the newly formed West Michigan Conference, which includes the former North Michigan Conference. By merging the two fields into one it is thought to save expense in administration and conserve funds for the mission field.

We trust and pray that the future may witness greater success in soul-winning as well as in raising more means for missions. The present year thus far shows an increase of over \$12,000 in tithes over the first six months of 1925, and \$2,000 increase in mission funds over the same period last year. J. F. PIPER.

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#### NORTHERN CALIFORNIA CONFERENCE AND CAMP-MEETING

THE Northern California camp-meeting was held on the fair grounds at Stockton, July 1-10. A sweet spirit of unity and earnest devotion was manifest throughout the entire session.

The business of the conference was conducted with carefulness, enthusiasm, and dispatch, and was finished sufficiently early in the session so a good share of the time was left for matters more distinctly spiritual. Elder W. M. Adams was re-elected president, and Brother William Voth

was retained as secretary and treasurer. In fact, the personnel of the conference staff remains unchanged, except in the educational and Missionary Volunteer departments. Prof. V. V. Wolfkill, the secretary of these departments, having been called to the principalship of the Lodi Academy and Normal, Prof. E. G. Truitt was elected to take his place.

The various departments of the work were given due attention, and a lively interest was taken in the reports presented and the resolutions adopted for the strengthening and enlargement of the work in its respective branches. The treasurer's report showed that the constituency of 2,286 members had turned in tithes to the amount of \$148,547.94, and foreign mission offerings of \$107,391.32, making a per capita of \$111.95 for the biennial period.

The early morning devotional meetings were seasons of definite spiritual uplift. Many expressed their appreciation of the practical lessons given at this hour. There was an unusually good attendance at the young people's devotional services, which were held each morning.

The interests of missions were prominently represented in the presence of Ratu Meli of Fiji, Ross James of the New Hebrides, E. B. Hare of Burma, F. B. Armitage of South Africa, F. W. Spies of South America, and J. E. Fulton and H. M. Blunden lately connected with the Australasian Union. The thrilling stories of missionary achievement, to which many recently listened at the General Conference in Milwaukee, were re-echoed in part by these men who have for many years braved the dangers and hardships, and tasted the joys and satisfaction, attendant upon the life of a missionary.

Medical attention was given to those who required it, by Dr. Mary C. McReynolds and a corps of nurses from the St. Helena Sanitarium. Dr. H. W. Vollmer, the medical superintendent, was present for a brief period, and led out in the meetings devoted to health topics.

The parents' and teachers' meetings were of special interest. The necessity of increased vigilance on the part of parents in these days of intensified activity on the part of the great destroyer, was emphasized by Elder W. M. Adams, Dr. McReynolds, and others.

Meetings were held daily in the German language, Elders F. W. Spies, G. A. Grauer, L. R. Conradi, and others rendering appreciated help.

The children were well cared for under the efficient direction of the division leaders, as follows: Mrs. O. B. Stevens, kindergarten; Mrs. H. E. Scheidman, primary division; and Prof. Max Hill led in the meetings for the Juniors.

Interesting features of the children's meetings were health and mission talks given by various speakers.

The *Evening Record* and the *Daily Independent*, of Stockton, gave liberal space to reports from our meetings. The weather, for the most part, was unusually pleasant, and contributed largely to the enjoyment of the meetings. J. G. WHITE.

# Appointments and Notices

CAMP-MEETINGS FOR 1926		
Atlantic Union		
New England, Pine Tree Academy	-----	Aug. 19-29
Central Union		
Kansas, Hutchinson	-----	Aug. 19-29
Nebraska, Shelton Academy	-----	Aug. 19-29
Inter-Mountain, Grand Junction, Colo.	-----	Oct. 22-26
Colored		
Missouri, Kansas City	-----	Sept. 2-5
Columbia Union		
Potomac, Takoma Park	-----	Aug. 5-15
New Jersey, Stelton	-----	Aug. 12-22
Ohio, Wapakoneta	-----	Aug. 12-22
Eastern Canadian Union		
Maritime, Memramcook, New Brunswick	-----	Aug. 26-Sept. 5
North Pacific Union		
W. Oregon	-----	Aug. 5-15
W. Washington, Puyallup	-----	Aug. 12-22
S. Oregon, Roseburg	-----	Aug. 19-28
Upper Columbia	-----	Aug. 26-Sept. 5
Northern Union		
Iowa, Nevada	-----	Aug. 19-29
Pacific Union Conference		
California, Oakland	-----	Aug. 5-15
S. California, Glendale	-----	Aug. 26-Sept. 5
Arizona	-----	Sept. 3-11
Southern Union		
La.-Miss., Natchez, Miss.	-----	Aug. 5-14
Alabama, Clanton	-----	Aug. 12-22
Tennessee River, Paris	-----	Aug. 19-29
Kentucky, Nicholasville	-----	Aug. 26-Sept. 5
Colored		
Kentucky, Frankfort	-----	Aug. 19-29
La.-Miss., Jackson, Miss.	-----	Sept. 2-11
Southeastern Union		
Georgia, Atlanta	-----	Aug. 19-29
Carolina, Charlotte	-----	Aug. 26-Sept. 9
Cumberland, Knoxville, Tenn.	-----	Sept. 2-12
Florida	-----	Oct. 28-Nov. 7
(White and colored same dates)		
Southwestern Union		
Texico, Clovis, N. Mex.	-----	Aug. 5-15
Oklahoma, Guthrie	-----	Aug. 12-22

**REQUEST FOR PRAYER**

A brother in Canada requests prayer for his mother, and for the conversion of his relatives.

**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.

Harold Pearsall, Box 67, Brooks, Alberta, Canada. Continuous supply of Signs of the Times, Watchman, Review, Youth's Instructor, and Reviews older than 1920.

Mrs. H. M. Klock, 238 Broad St., Lake Charles, La. Signs of the Times, Watchman, Present Truth, Liberty, and other denominational papers for use in reading racks.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England. Continuous supply of Signs of the Times, Life and Health, Our Little Friend, and other denominational literature.

**CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INC.**

Notice is hereby given that the regular annual session of the Carolina Conference Association of Seventh-day Adventists, Incorporated, is called to convene on the camp-ground in Charlotte, N. C., Aug. 26 to Sept. 5, 1926. The purpose of this meeting is for the election of officers, and for the transaction of any other business that may properly come before that body. The first meeting is called for 10 a. m., eastern standard time, Tuesday, August 31. All delegates to the conference are delegates to the association.

R. I. Keate, Pres.  
H. W. Potter, Sec.

**KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION**

The Kansas Medical Missionary and Benevolent Association, a corporation controlling the Kansas Sanitarium and Hospital of Wichita, will hold its annual meeting at Hutchinson, Kans., Tuesday, August 24, at 10:45 a. m. This meeting is for the purpose of electing trustees for the ensuing term, for receiving reports and taking up any other business that may come before the association. Delegates to the camp-meeting are also delegates to this association.

M. A. Hollister, Pres.  
L. C. Christopherson, Sec.

**NEBRASKA CONFERENCE ASSOCIATION**

The forty-eighth regular session of the Nebraska Conference Association of the Seventh-day Adventists will be held in connection with the camp-meeting at Shelton, Nebr., Aug. 19-29, 1926. This is the sixth annual meeting after the biennial session held in Hastings, Nebr., September 2-12, 1920. The first meeting of the session is called for Monday, August 23, at 10 a. m. The purpose of this meeting is to elect officers, to receive the annual balance sheet, and to transact such other business as may properly come before the association.

S. G. Haughey, Pres.  
B. C. Marshall, Sec.

**NEW JERSEY CONFERENCE ASSOCIATION**

The fifth biennial session of the New Jersey Conference Association of Seventh-day Adventists is hereby called to meet in connection with the New Jersey Conference camp-meeting, Aug. 12-22, 1926, at Stelton, N. J. The meeting is for the purpose of electing a board of trustees, and for the transaction of any other business that may properly come before the session. All regular delegates to the New Jersey Conference are delegates to this association. The first meeting of the Association will convene at 10:30 a. m., Aug. 17, 1926.

A. J. Clark, Pres.  
C. H. Kelly, Sec.-Treas.

**SOUTH WISCONSIN CONFERENCE**

The fifth biennial session of the South Wisconsin Conference of Seventh-day Adventists will be held at Bethel Academy, Bethel, Wis., Aug. 26-31, 1926. The first meeting is called for 9 a. m., Aug. 27, 1926. The purpose of this session is to elect officers for the ensuing term, and to transact such other business as may come before the conference at this time.

B. J. White, Pres.  
L. W. Foote, Sec.

**SOUTH WISCONSIN CONFERENCE ASSOCIATION**

The fifth regular biennial session of the South Wisconsin Association of Seventh-day Adventists, a legal corporation, will convene in connection with the South Wisconsin Conference session at Bethel Academy, Bethel, Wis., Aug. 26-31, 1926. The first meeting is called at 10 a. m., August 29. 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 of the South Wisconsin Conference of Seventh-day Adventists are members of this association.

B. J. White, Pres.  
L. W. Foote, Sec.

**MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION OF WISCONSIN**

The twenty-third annual session of the Medical Missionary and Benevolent Association of Wisconsin, a legal corporation, will convene in connection with the South Wisconsin Conference Association at Bethel Academy, Bethel, Wis., Aug. 26-31, 1926. The first meeting is called for 11 a. m., Sunday, August 29. 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. Delegates to the South Wisconsin Conference of Seventh-day Adventists are members of this association.

B. J. White, Pres.  
L. W. Foote, Sec.

## OBITUARIES

**Nichols.**—Mrs. Lulu Nichols, née Wright, was born in Marshalltown, Iowa, Feb. 17, 1862; and died in Takoma Park, Md., July 22, 1926. Her early life was spent at Marshalltown. In 1888 she attended a series of evangelistic meetings, and found a new life in Christ Jesus. She united her interests with the Seventh-day Adventist Church. The following year she went to the Battle Creek Sanitarium to receive a training as a nurse, completing her course in 1887. The same year she was married to John F. Nichols of Battle Creek. Together they lived at that place until the removal of the Review and Herald to Washington, D. C. They were among the pioneer workers who came here to build up the work.

Sister Nichols has always been a faithful member of the church of Christ. Her ear has always been open to the cry of the needy and the distressed, and oftentimes she has engaged in care of the sick when she herself was physically ill prepared to engage in this service.

There is left to mourn her death her devoted husband and four sons with their families, a sister and a brother in Iowa, and other more distant relatives.

**Bobst.**—James I. Bobst was born in Pennsylvania, Nov. 7, 1859; and died July 4, 1926. His wife, one daughter, and two sons mourn his death. The funeral services were conducted at Mountain View, Calif.

A. L. Baker.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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# 1926 READING COURSE for NURSES

Did you know that the late Dr. Kate Lindsay, who was instrumental in organizing at Battle Creek in 1884 the first training school for nurses in this denomination, received her inspiration to become a nurse and give her life to medical missionary endeavor, by reading about Florence Nightingale's work in England in 1859?

It is because we believe a true account of that life would give strength and courage to nurses in 1926, that we have placed the only authentic story of her life, by Sir Edward Cook, in our first Reading Course for Nurses.

That we as nurses may review the attributes that make a great life, "Thoughts From the Mount of Blessing" has been selected as the spiritual book for this Reading Course.

A very low combination price is made possible by buying the book not published by our press, in quantity. By ordering the two books at one time the original price of \$5 is materially reduced. Register today, read the books, and receive the attractive credit card from the General Conference Medical Department.

KATHRYN L. JENSEN,  
Asst. Sec. Nurses' Division.

## REGISTRATION

### 1926 Reading Course for Nurses

I hereby register for the year 1926, and understand the books chosen are:

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"Mount of Blessing"		
Without "Mount of Blessing"		.....\$3.00

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Street .....

City ....., State .....

Orders should be placed through the General Conference Medical Department. Notify the Medical Department when you have read the books, and receive the 1926 credit card.

"The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained."—*"The Ministry of Healing,"* p. 499.

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WASHINGTON, D. C., AUGUST 12, 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. 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 have received a large number of inquiries from the field, inclosing newspaper clippings, regarding the experience of one of our missionaries in Korea. Those who have written us will find the answer to their inquiries on the last page of the Review of July 29. May we ask that those who have kindly written us will take this statement from Brother Spicer, the president of the General Conference, as an answer to the questions which they have raised?

## MISSIONARY SAILINGS

MR. AND MRS. F. W. MILLER and their two children, after some time spent in Colorado building up their health, left early in July to connect again with the work in the Cuban mission field.

Mr. and Mrs. Elihu C. Wood and their son Wilton, of the Washington Missionary College, sailed from San Francisco, July 20, for Shanghai, China. Brother Wood will have supervision of building operations in the Far East.

Mr. and Mrs. Charles Larsen, of Nebraska, sailed from San Francisco, July 20, for Shanghai, China, where they will have charge of a school for the children of our missionaries.

Carl Rieckman, who has been spending some time in Emmanuel Missionary College as a student, returned to Europe on the S. S. "Hamburg," sailing from New York July 22. Brother Rieckman expects later to connect with one of the European mission fields.

Mr. and Mrs. G. E. Hartman and their son John sailed from New York July 24, returning from furlough to their work in the East Brazil Union Conference.

Dr. and Mrs. Charles F. Schilling, of Los Angeles, Calif., sailed from New York July 24 for England, where the doctor will take postgraduate work preparatory to connecting with the missionary staff in India.

THOSE of our readers who have heard of the automobile accident suffered by Elder N. P. Neilsen after the General Conference, will be pleased to learn of his improvement, and of his expectation to be able to return to his field in Brazil sometime during the month of September. We thank the Lord for the care which He has over His children.

## ARTICLES FOR THE REVIEW

WE are receiving constantly a large number of articles on various topics for publication in our church paper. Some of these are quite unsuited for publication, and would not be usable under any circumstances. There are other articles which we would be glad to use if space permitted, but it will be readily seen that with the many and varied interests which the Review has to represent as the religious newspaper of the church, it cannot devote a large amount of space to the publication of general articles. These surplus articles collect in our files, and it is of course necessary for us from time to time to discard them. We now have in hand articles from the time of the close of the World War. We shall find it necessary soon, within the next two or three weeks, to clear out our files again and start over new. All unused articles received prior to the beginning of 1926, except such as are reserved because of special merit, we shall have to consign to our capacious waste-basket.

We continue, however, to solicit the contributions of our friends throughout the field. When you have a good thought, write it out for publication. When you have some living missionary experience, however small it may appear, write it out and pass it on for the encouragement of others. We continue to solicit general articles on the various phases of present truth and Christian experience. From these contributions we shall do our best to select those that we believe are needed in the field, and will help others in their struggle in the upward way.

## MISSION EXTENSION FUND CAMPAIGN

As every reader of the Review will be interested in a six months' report of the Missions Extension Fund campaign, we include the following as revealed in a report from the Treasury Department of the General Conference:

Pacific Press territory .....	\$29,347.79
Review and Herald territory .....	30,652.14
Southern Publishing Assn. ....	7,588.62
Canadian Watchman Press. ....	2,555.15
Total .....	\$70,143.70

Last year the amount raised during the first six months totaled \$62,330.53, thus giving us a gain over that year of \$7,813.17. We thank God for this achievement, and wish to express to all our churches our appreciation of their loyal co-operation which has made this splendid result possible. During 1926 the campaign has been in the interests of three branches of our work, namely, educational, publishing, and medical. And as every dollar gathered in during the Big

Week will go for advanced work in mission fields, one can almost visualize the new schools, dispensaries, and publishing houses springing up in every country.

Our slogan, "Help Finish the Threefold Message by Doing Your Part in the Threefold Plan," has been fully demonstrated. The church membership in the North American Division has rallied to the task, and besides the amount of money raised, they have actually sold more than 350,000 small books, which are wielding a mighty influence for the cause of truth.

E. F. HACKMAN,  
Asso. Sec. Home Miss.  
Dept. Gen. Conf.

For ten years our brethren in Africa have wished to open work in Pondoland, a great native section with over a million people, lying in the heart of colonial South Africa on the Indian Ocean side. Recently Elder J. F. Wright, president of the South African Union, together with Elders T. M. French, E. M. Howard, L. L. Moffitt, and W. C. Tarr have been spying out the country. They have located a farm, which they hope to secure.

"I must say," writes Elder Wright, "that this Pondoland field is the most beautiful and most promising section of Africa that I have yet seen. We feel we must not delay getting into this field."

## GENERAL CONFERENCE REPORTS

C. E. OVERSTREET, one of our ministers in the Honduras Mission, Central America, sends the following cheering appreciation of the reports of the General Conference:

"I must tell you of the good we have received from the General Conference numbers of the Review. I have had the privilege of reading the Review nearly all these eighteen years that I have been in the truth, and have read three numbers of the General Conference Bulletin in that time, prior to this; but I feel free to say that nothing has so thrilled me, nothing has so deepened my conviction as to the finishing of the work in this generation, as the reading of the soul-inspiring reports contained in the General Conference numbers of the Review. Surely God's hand is set to finish this work. How can we doubt that we are living in the days of the latter rain of His Spirit?"

"It has never been my privilege to attend a General Conference, but as we read these wonderful reports and vivid descriptions in the proceedings of the meetings, we felt that we had received a blessing, even though we were not present. Surely this was a feast of good things, and in the sermons and morning Bible studies I received some very material help along lines that have been a puzzle to me for some time.

"We would like to keep these numbers of the Review, but since the members of the church here have not the privilege of getting the Review, we feel that we must pass them on, and let others share the blessing with us, and if, when they are returned, they are torn and tattered, even beyond being of further use, others will have received lasting benefit from them, and we shall feel amply repaid."