

# The Advent Review and Sabbath Herald



Vol. 103

Takoma Park, Washington, D. C., November 25, 1926

No. 57

THE GOSPEL TO ALL NATIONS

## Stir Up the Gift Within You

BY B. G. WILKINSON

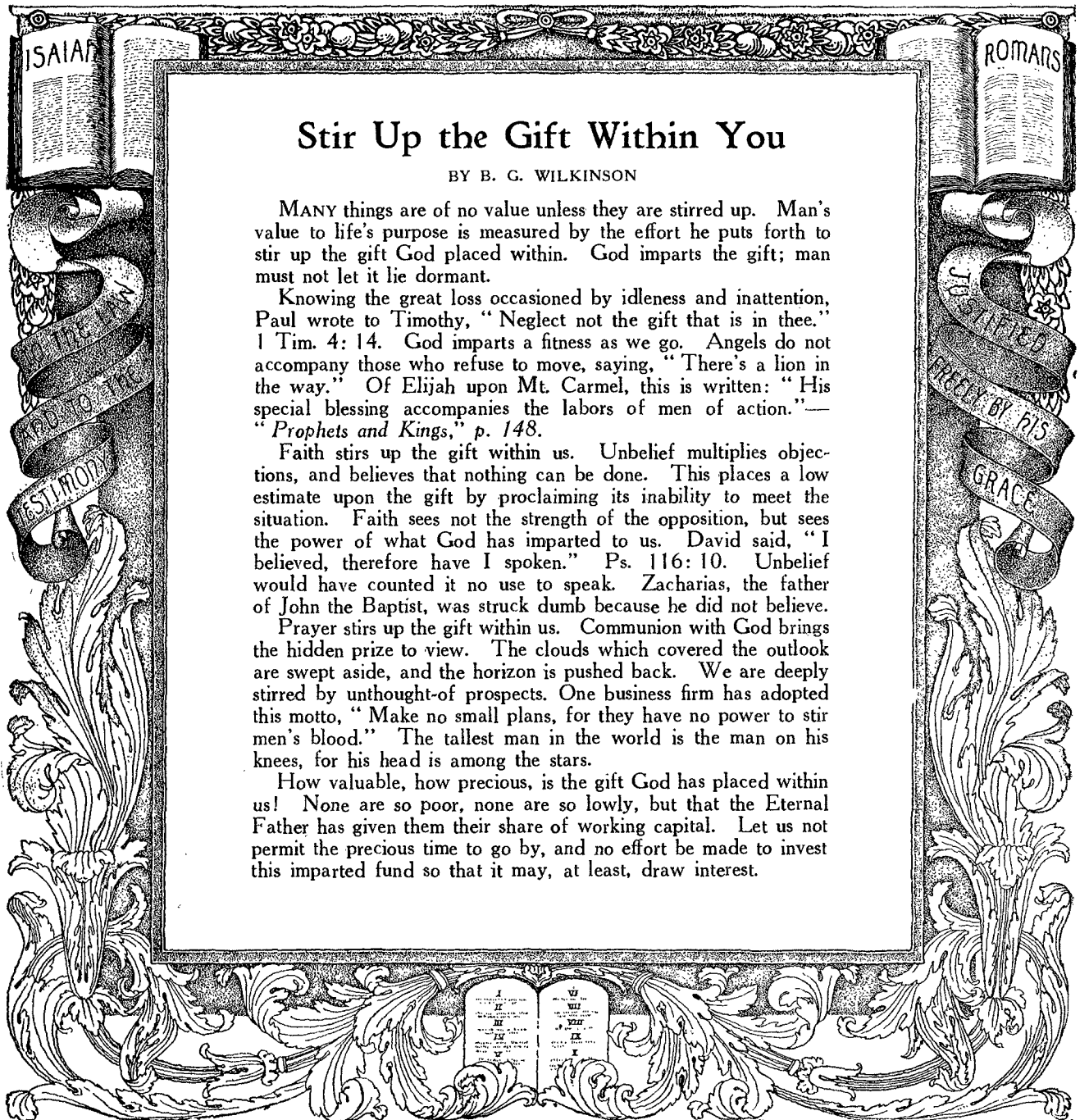
MANY things are of no value unless they are stirred up. Man's value to life's purpose is measured by the effort he puts forth to stir up the gift God placed within. God imparts the gift; man must not let it lie dormant.

Knowing the great loss occasioned by idleness and inattention, Paul wrote to Timothy, "Neglect not the gift that is in thee." 1 Tim. 4: 14. God imparts a fitness as we go. Angels do not accompany those who refuse to move, saying, "There's a lion in the way." Of Elijah upon Mt. Carmel, this is written: "His special blessing accompanies the labors of men of action."—"Prophets and Kings," p. 148.

Faith stirs up the gift within us. Unbelief multiplies objections, and believes that nothing can be done. This places a low estimate upon the gift by proclaiming its inability to meet the situation. Faith sees not the strength of the opposition, but sees the power of what God has imparted to us. David said, "I believed, therefore have I spoken." Ps. 116: 10. Unbelief would have counted it no use to speak. Zacharias, the father of John the Baptist, was struck dumb because he did not believe.

Prayer stirs up the gift within us. Communion with God brings the hidden prize to view. The clouds which covered the outlook are swept aside, and the horizon is pushed back. We are deeply stirred by unthought-of prospects. One business firm has adopted this motto, "Make no small plans, for they have no power to stir men's blood." The tallest man in the world is the man on his knees, for his head is among the stars.

How valuable, how precious, is the gift God has placed within us! None are so poor, none are so lowly, but that the Eternal Father has given them their share of working capital. Let us not permit the precious time to go by, and no effort be made to invest this imparted fund so that it may, at least, draw interest.



# The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 103

NOVEMBER 25, 1926

No. 57

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association  
at Takoma Park, Washington, D. C., U. S. A.

## TERMS: IN ADVANCE

One Year	\$2.75	Three Years	\$7.75
Two Years	5.25	Six Months	1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec 1103, Act of October 3, 1917, authorized on June 22, 1918.

## Jesus, the Crucified

BY MRS. E. M. PEEBLES

O SAVIOUR, can it be a traitor there  
From Thy last supper dares to go and make  
Compact to lead the soldiers to Thy place  
Of prayer? Will they need spears and weapons strong  
To take this Man whose every touch and word  
Has blessed the world? O cruel plot so dark!

We see Thee now in lone Gethsemane,  
Craving the human watch, while bloody sweat  
Falls drop by drop on the cold ground; we hear  
Thee cry, "O Father, let it pass—the cup  
I fear to take, lest human strength might fail!"  
But yonder come the heavenly messengers  
To make Him strong.

And so they lead Him out from Pilate's hall,  
Where the mock trial has condemned to die;  
They lead Him up toward Calvary's height, bearing  
His cross, till fainting, lo! He falls beneath  
Its weight; still on they drag that weary form,  
And 'tween two thieves they hang Him up to die.  
Those hands e'er stretched to bless are pierced and torn;  
Those feet, which ever led to deeds of love,  
Are crushed with nails; and soldier's spear has made  
That heart of Thine yield up its store of love;  
That flowing crimson tide shall heal the wounds  
Of sin-bruised souls, who'll look to Thee and live.  
Ah! yes; 'tis this that gives Him strength to die.

But O! what wonder nature hangs a pall  
Of darkness o'er the scene, and shuddering, earth  
Flings open wide the graves of sleepers there  
To witness now this death. We hear Him cry,  
"My God, My God, O why dost Thou forsake  
Me in this dreadful hour?" Ah! thus must Thou  
Drink to its dregs the cup of wrath 'gainst sin,  
And so be substitute for those Thou can'st  
To save.

"'Tis finished!" Now the debt is paid,  
And loving hands shall bear Thy form, so cold  
And still, to Joseph's tomb and leave Thee there  
With Roman guard to keep. O puny man!  
How canst thou keep thy Maker in the grave—  
One who e'en now holds key of death and hell?  
When passing time has brought the limit of  
Thy power, one eager angel hastes to break  
Thy seal, and lead the Conqueror forth again,  
No more to fall by cruel stroke of death.

## The Whole World Compassed

CHARGED as we are with the burden and the privilege of carrying the message of the judgment hour to every nation and tongue, we Seventh-day Adventists have a very keen interest in every development that means the shortening of distances and the opening of the world to light. In the *Current History* magazine for October, is an article by James C. Young, entitled, "Explorers Have Nowhere to Go." Every one will see the hand of Providence in the progress of exploration thus stated by Mr. Young:

"Within twenty-five years, man has arrived at the uttermost ends of his earth. Now that the north pole has been reached by airplane and the arctic traversed by dirigible, the vast area to the west of the pole is known to hold nothing but frozen seas. The last great expanse of the unknown globe has yielded its final mystery. Only the depths of the ocean are yet to be explored.

"Asia is definitely plotted, Africa an open page, the Amazon Valley reduced to well-defined zones. On all the broad surface of the globe the interior of New Guinea—the great island to the north of Australia, and after Australia the world's largest island—alone remains a true terra incognita, and American forces have penetrated deep into its jungles during recent months. The world of today contains not a single hidden city, dark continent, or impenetrable desert. . . .

"Thus the romance of the ages draws to an end."

Continuing the story, Mr. Young again draws the lesson of these twenty-five years:

"The exploration of the globe is an annal approaching its climax since 1900 with a swiftness to amaze. . . . The beginning of the century found South America a continent little known after centuries of settlement. Inner Asia was yet a land of mystery. The Sahara and the Sudan were shaded and doubtful zones upon the map. Numerous islands of the Pacific had slight meanings beyond their names. Tibet was a closed and guarded land, and Lhasa still the forbidden city. The realm of the air was uninvaded, and underwater navigation just beginning. Marconi's vision of the wireless seemed fanciful.

"In the dawn of the century the world yet concealed broad areas undisturbed since the beginning of man's struggle to master his globe. But in twenty-five brief years the remnants of the veil have been plucked away until scarcely a shred awaits the valiant hand. The century began auspiciously, even brilliantly. In December of 1901 Marconi flashed the letter 'S' across the Atlantic, and brought about the age of the winged word. From that time onward the triumphs of communication and the victories of exploration are closely related."

Wonderfully God has blessed during these same years in helping the church to follow these opening providences. Again and again we have seen that the moment we have entered a great region little known, God's hand has flung open the doors, and His Spirit has awakened an interest where we had seen no token of interest before. All these things mean that the coming of the Lord is drawing very, very near.

W. A. S.

\* \* \*

## Work Out the Plan

"ONE small life in God's great plan,

How futile it seems as the ages roll,  
Do what it may or strive how it can

To alter the sweep of the infinite whole!

A single stitch in the endless web,

A drop in the ocean's flow or ebb: "

But the pattern is rent where the stitch is lost,

Or marred where the tangled threads have crossed;

And each life that fails of true intent

Mars the perfect plan that its Master meant."

\* \* \*

Be like the bird that, halting in her flight

Awhile, on boughs too slight,

Feels them give way beneath her, and yet sings,

Knowing that she hath wings.

— Victor Hugo.



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

VOL. 103

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 25, 1926

No. 57

## The Shut Door and the Close of Probation

*The Position of the Spirit of Prophecy Between 1844 and 1851, as Revealed in Original Sources of Our Early Documents and Periodicals*

BY A. G. DANIELLS

FROM time to time there is brought to the attention of Seventh-day Adventists a subject concerning which there is more or less perplexity, designated by the terms "the shut door" and "the close of probation in 1844." The persons who feel constrained to call attention to this subject in its various phases, seem to think that there are difficulties which should be removed—mistakes and wrongs which should be explained and made right; and the claim is made that the reliability of the utterances of the spirit of prophecy is involved in this matter. One writer makes the following statement:

"*The Shut Door, or Probation for Sinners Ended Oct. 22, 1844.*" The above title indicated the theory held and dogmatically taught by all Seventh-day Adventists until the autumn of 1851. . . . Mrs. White had revelation after revelation in her visions during this same time confirming this theory."

For the benefit of those who may not understand just what is involved in such assertions, and may not be in possession of the actual facts in the matter, the following brief review of the subject has been prepared, and is devoted primarily to an examination of the writings of Mrs. E. G. White during the period referred to,—from 1844 to 1851.

As to the general question, the following statements express the truth:

1. The people who were clearly and fully identified with what was known as the "second advent movement" just prior to the autumn of 1844, believed very sincerely that the Saviour would return to this world in 1844.

2. They believed also that at His coming the ministry of Christ for sinners would cease, and that thereafter there would be no salvation for sinners.

3. This, they believed, would mark the time for "shutting the door" of the sanctuary, thus closing the work of salvation which had so long been offered to sinners by our great High Priest.

4. The year 1844 passed, but the Saviour did not come as they had looked for Him. This was a fearful disappointment to the sincere believers. They could not understand why He did not come. They were thrown into great perplexity and confusion. Had probation closed, and was the destiny of the human race fixed?

5. Many still held the conviction that although Christ had not come to earth, He had left the sanctuary; that the door was shut, and that there was no longer opportunity for sinners to be saved. William Miller said:

"We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has shut the door; we can only stir one another up to be patient, and be diligent to make our calling and election sure."—*The Advent Herald*, Dec. 11, 1844.

6. In this state of disappointment, perplexity, and confusion, some turned away, rejecting the whole experience as a great human mistake and deception. Others held on by faith, and through earnest study and prayer endeavored to find an explanation of it all. These latter abandoned such errors in their views as were revealed to them from time to time.

7. Those who later became Seventh-day Adventists were among the latter class. Their change from the position which they held at the time of the disappointment in 1844, was cautious and slow. In the very nature of the case, as the time came, and for a short period thereafter, they believed that their work for sinners was at an end. Later, as they studied, they received the light on the question of the sanctuary, and saw in the words of the Scripture that they "must prophesy again before many peoples, and nations, and tongues, and kings."

8. But while, after the passing of the time in 1844, they continued for a period to believe that salvation for sinners was past and that Christ would quickly appear, there was no statement from Mrs. E. G. White to the effect that it had been revealed to her that probation for the world had closed, and that there was no longer salvation for the unsaved.

There is a vast difference between holding a personal belief regarding a question, and declaring that this belief has been obtained by a direct revelation from the Lord. To illustrate: The apostle Peter and his associates believed that the gospel message they were to proclaim was to be confined to the Jewish nation, and that the Gentile world was not included in the purpose of God nor in His commission to them. They not only believed this, but clung to it tenaciously. None of them, however, declared that this had been revealed to them in a vision or revelation from God. But in time the apostle Peter was given a vision by the Lord on the subject, and the instruction he received through that vision squarely contradicted the personal view he had held and taught. This, with additional revelations, finally led him, and all the disciples, to abandon their first views and adopt a correct theory. But they were so cautious and slow in making changes that it took years to get into the full light. All this we learn from the Gospels and the Acts of the Apostles.

*Statements of Mrs. White Concerning Her Belief and Teaching*

The one sure and satisfactory way of arriving at the truth of the question under consideration is by a careful examination of the published utterances of Mrs. White during that period. For many years the officers of the General Conference have made earnest efforts to secure a copy of every document that was printed by our pioneers in the early years of our cause. They have called for these through the columns of our papers, and have carried on correspondence with elderly people who have been identified with us for the longest period of time. They have also corresponded with descendants and acquaintances of the oldest believers who have passed away.

This endeavor has resulted in a collection of all the printed documents containing the writings of Mrs. E. G. White, in their original form, that were issued from 1844 to the autumn of 1851, with one exception. It is therefore possible to give every one of Mrs. White's statements regarding the shut door and the close of probation in 1844 in the order in which they occur, and, with one exception (which will be explained later), as they appear in the publications in which they were first printed.

It is possible to do more than this. A full list of all her articles and letters which are to be found in any of our publications up to the close of 1851, is produced in this review. These documents are the original sources of the history of our cause during those years. It is from the statements which Mrs. White herself made in those early publications that we learn what she believed and taught at that time.

*Document No. 1*

The first printed document issued by the pioneers of our cause which contained any statements written by Mrs. E. G. White, was printed in Portland, Maine, in the spring of 1846. This document is not available; and it is the only publication containing statements by Mrs. White, printed between 1844 and 1852, of which we do not have an original copy in our vault. Concerning the statements from Mrs. White which appeared in that document, we have the following word of explanation from one of the pioneers, who assisted in the publication of the document:

"The vision, 'To the Remnant,' was given soon after the disappointment in 1844. A small edition of about 250 copies was printed in Portland, Maine, on a foolscap sheet, and circulated among the few believers and honest ones. The last page of the sheet was left partly blank, so that those receiving this document could have a place to write out their opinion of the same, whether favorable or unfavorable, and return to the publisher, if they wished. Elder James White was the publisher, and Brother H. S. Gurney [the writer], now of Memphis, Mich.,\* stood half of the expense of printing. [The total cost was \$15.] This was the first form in which any of the views of Mrs. E. G. White were published. This was in the spring of 1846. [Signed] H. S. GURNEY."

We have never seen a copy of that foolscap sheet, and do not know whether there is a copy in existence today. However, that same message, addressed "To the Remnant," was reprinted in a tract of twenty-four pages, entitled, "A Word to the 'Little Flock.'" This tract was published by James White, at Brunswick, Maine, May 30, 1847, about one year after the printing of the foolscap sheet referred to. Four years later the message was again reprinted, in a pamphlet, the title page of which reads as follows:

"A SKETCH  
OF THE  
CHRISTIAN EXPERIENCE  
AND  
VIEWS  
of  
ELLEN G. WHITE

SARATOGA SPRINGS, N. Y.  
PUBLISHED BY JAMES WHITE  
1851"

The tract and the pamphlet are both at hand, and we find in this first message from Mrs. White no reference to the shut door question. It does, however, contain a statement that has caused more or less perplexity and discussion. Here is the statement:

"It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected."

This statement is all there is in the entire message that can be interpreted to mean that there was no longer salvation for sinners; and this is used by some as evidence that Mrs. White claimed to have been shown in vision that the whole world of sinners had at that time been rejected by the Lord, and that there was no salvation for any one who was not already within the fold.

But such an interpretation is not necessary. The truth is, that such interpretation is not in harmony with the general tenor of the message, as we shall see by a careful examination of all it contains.

It may be well to call attention to the time when this message came, and to the conditions under which it came.

The message was given to Miss Ellen G. Harmon in her first vision, December, 1844, before her marriage to James White. This was not more than two months after the great disappointment of Oct. 22, 1844, and at a time when those who had been in the advent movement prior to 1844 were in the midst of great sorrow, uncertainty, and confusion. They had expected that the Saviour would come on the 22d day of October to translate them from this dark world of sin. He did not come! Why not? Was He on the way? What were they to do? Was the whole movement a huge blunder? Was there nothing genuine in it? Should they all reject the whole affair, and in humiliation turn back to their old associations in the world?

Such was the uncertain, perplexing situation. They knew not what to do. No clear, well-defined decisions had been made, no conclusions reached. Then came this positive message, addressed "To the Remnant;" and later the title was enlarged to read, "To the Remnant Scattered Abroad."

The message is too lengthy to reproduce here in its entirety, but I quote the vital statements. The opening sentence reads as follows:

"As God has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me."

Then follows a description of the journey:

"The dear saints have got many trials to pass through. . . ."

"While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them—when a voice said to me, 'Look again, and look a little higher.'

\* This statement was written in 1891. The writer is now deceased.

"At this I raised my eyes and saw a straight and narrow path, cast up high above the world.

"On this path the Advent people were traveling to the City, which was at the farther end of the path.

"They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry.

"This light shone all along the path, and gave light for their feet so they might not stumble.

"And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe.

"But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before.

"Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah!

"Others rashly denied the light behind them, and said that it was not God that had led them out so far.

"The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below.

"It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected.

"They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming.

"The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake.

"When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai.

"By this time the 144,000 were all sealed and perfectly united.

"On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name."—*Mrs. E. G. White, in "A Word to the 'Little Flock,'" Brunswick, Maine, May 30, 1847. James White, Publisher.*

Let us note the main points in this outline:

1. The path to the Holy City was straight and narrow, and high above the world. This undoubtedly represents the high standard of Christian experience and life the remnant church is to maintain to the end of the journey.

2. A bright light was set up at the beginning of the path, which shone all along the way, so that they might not stumble.

3. That light was God's truth and message which was leading them to the city. Those who kept pace with this light were safe.

4. In making the journey, the believers had many trials to pass through.

5. After entering upon the journey, the end of the path, where the holy city stood, seemed a long way off to some who had expected to reach the city soon. These grew weary of the trials and the waiting.

6. But Jesus gave them fresh light and courage, and they shouted, "Hallelujah!" and pressed on.

7. When the company reached the end of the journey, there were 144,000 of them, all sealed and perfectly united, ready for the Saviour to translate them.

Here we pause to inquire, Where did this great company of living saints—144,000 in number—come from? The view of this journey was given about two months after the disappointment of 1844. There was no such company "all sealed and perfectly united" at that time. In fact, the sealing message which was to develop the 144,000 was not then understood. *It is plainly evident that this view revealed a great evangelical movement in operation throughout the world until the coming of the Lord.* It surely involves the gathering of a great company of people who were nowhere in sight when the view was given. It certainly does not indicate that the gospel work had been finished, and that probation for sinners had closed.

8. But while making the journey, some "rashly denied the light behind them, and said that it was not God who had led them out so far." This was a very serious conclusion to reach. It was Jesus, their Saviour, who was leading them. In that denial of divine leadership, they were rejecting Christ, the light of the world. As there is no other name, no other means, whereby it is possible to be saved, those who turned away from Him cut themselves off from all light, help, and hope.

9. All the way along the journey, some "fell off the path down in the dark and wicked world below." In rejecting Christ as leader, they turned back to the leadership of the prince of darkness and despair, and united with those in this "dark and wicked world" who were "without Christ, . . . having no hope, and without God in the world." Eph. 2:12.

10. "It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected." The people who rejected the divine Leader, Christ, had been highly honored by the Lord. They had been lifted to high table-lands of Christian experience and fellowship with Christ; but they turned from their Leader, and "rashly denied" that the light and experience and fellowship that had come to them was from God.

When Israel at Kadesh-barnea, on the very border of Canaan, rashly denied that it was God who had led them all that wonderful way, by a pillar of cloud by day and a pillar of fire by night, and turned to go back to Egypt, that dark and wicked land, they sealed their doom. By rashly denying God's leadership, they cut themselves off from the great privilege of ever entering the Land of Promise. Deut. 1:19-31.

In the epistle to the Hebrews we are told what a terrible thing it is for those who have once been signally blessed of God in rich spiritual experiences to turn away from Him. "It is impossible," the epistle declares, "for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:4-6.

It is not difficult for any experienced student of the Bible to understand that there have always been individuals, cities, and nations in this world in revolt and rebellion against God, which have been rejected by Him. How can we on any other basis explain God's dealings with individuals and with nations through the whole history of the world? "Behold, your house is left unto you desolate" (Matt. 23:38), is the fiat that has gone forth from God to more than one nation or class of people.

When the great advent movement was being carried forward by sincere, consecrated men and women, under the leadership of Christ Himself, it was opposed, derided, and hindered with a bitter, satanic hatred by a large class of people who could and should have known better. When ridicule and jeering failed, there was resort to mob violence. How far such separated themselves from God, He alone knows. To what extent God rejected that part of the wicked world, who can say? And the impossibility of such ever even desiring to get on that straight, narrow, and high path, cast up for the despised people of God, is quite evident; and the



impossibility of those who "rashly denied" Christ as their leader, left the path, and turned back to the scoffing world, ever even desiring to get back onto that straight and narrow path, so high above the world, is not difficult to understand.

Now it is this particular statement which troubles and perplexes some. They take it to mean at that time,—when this view was given, December, 1844,—the whole wicked world had been rejected, and that there was no possible salvation for them. But such an interpretation gives a meaning which conflicts with the message of which it forms a part. Not another sentence in the entire message implies, even remotely, what some interpret this sentence to mean.

Is it exactly fair to take a single, brief sentence from its context, and place a meaning upon it which makes it conflict with the document as a whole? Is it not more reasonable and consistent to conclude that the wording of the sentence is not clear—that it does not express fully, and without possibility of misunderstanding, just what the writer had in mind? We can understand how this state of things might have been expressed more clearly; but the obscurity of the phrase need not destroy our faith in the messenger. The writer sincerely believes that the statement as it reads,—*"It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected,"*—does not, taken apart from the context, express the view of the author as clearly as was intended. This opinion is strengthened by the action of Mrs. White when, in revising the printed message, she eliminated this sentence.

As has been previously stated, the publication in 1847 of the message as we now have it, was in a tract bearing the title, "A Word to the 'Little Flock.'" Its next appearance in print was in 1851, when it was included in a pamphlet entitled, "A Sketch of the Christian Experience and Views of Ellen G. White." On page 9 of this pamphlet, Mrs. White refers to the republication of this message as follows:

*"Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition."* (Italics ours.)

Immediately following this statement is the message entitled, "To the Remnant Scattered Abroad."

In comparing this reprint, as it appears in this pamphlet, "Experience and Views," with the same message as it appeared in the former publication—the tract entitled, "A Word to the 'Little Flock,'"—we find that the author thought best to make quite a number of changes and omissions. For example:

There is an omission from page 10 of two sentences involving thirty-nine words. There is also an omission from page 16 of twenty-three printed lines. In other places, single words, or brief sentences of two or three words are omitted. Then again, there are various substitutions of words for those in the original, as, for instance, the word "better" is substituted for "upper" in referring to the heavenly abode; the word "glittering" is used instead of "golden" in referring to crowns, etc. In all, there are eleven omissions and ten slight changes in the printed message of 1851 as compared with the printed document of 1847.

The elimination which is of particular interest in this connection, is the first referred to, a portion of which is as follows: "It was just as impossible for

them to get on the path again and go to the City, as all the wicked world which God had rejected."

Thus it will be seen that the sentence which seems so perplexing to some was eliminated by the author herself. She evidently saw that it could be misinterpreted to conflict with the rest of the message, and eliminated it.

#### Document No. 2

The second printed document, or letter, from the pen of Mrs. White, dated April 7, 1847, was given to the public in "A Word to the 'Little Flock,'" p. 18. This is a letter addressed to "Dear Brother Bates." In this letter there is not the slightest reference to the shut door or the close of probation.

#### Document No. 3

The third message, or letter, from Mrs. White was printed in "A Word to the 'Little Flock.'" This was written at Topsham, Maine, April 21, 1847, and was addressed to Eli Curtis. This message refers to the "shut door" as follows:

*"The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael's standing up (Dan. 12:1) to deliver his people, is in the future. . . ."*

*"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint."*—"A Word to the 'Little Flock,'" p. 12.

There is no hint in this that the shutting of the door of the first apartment meant the closing of probation for sinners.

#### Document No. 4

The fourth view was given in 1847 while Mrs. White was at Topsham, Maine, and is recorded in "Experience and Views," pp. 15-19. Presenting a detailed description of the heavenly temple, the two apartments, the ark, the tables of stone, and the fourth commandment shining with outstanding brilliance, Mrs. White said:

*"I saw that God had children who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches, and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us."*

This clearly states she "saw" many embracing the Sabbath truth and joining this people. These were from among those who had not rejected the light. The marked movement here referred to is at the "commencement of the time of trouble." On pages 3 and 4 of the "Supplement to the Christian Experience and Views," published in 1854, Sister White explains at length the precise meaning and time of the fulfilment, as follows:

*"On page 17, is as follows: 'I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear, waiting saints. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.'*

*"This view was given in 1847, when there were but very few of the Advent brethren observing the Sabbath, and of these, but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now, the fulfilment of that view is beginning to be seen."*

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out; but to a short period just before they are poured out, while Christ is in the Sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, the nations will be angry, yet held in check, so as not to prevent the work of the third angel. At the time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

#### Document No. 5

The next message was entitled, "God's Love for His People," and is found on page 21 of "Experience and Views." No reference whatever is here made to the shut door or anything relating thereto.

#### Document No. 6

On Dec. 16, 1848, a brief view was presented on the "Shaking of the Powers of Heaven." But it has no bearing on this question. It is recorded on pages 23 and 24 of "Experience and Views."

#### Document No. 7

The seventh document we have from Mrs. White is a message entitled, "To Those Who Are Receiving the Seal of the Living God," received Jan. 5, 1849. This was printed on one side of a sheet 10½ inches wide by 15½ inches long. It is dated at Topsham, Maine, Jan. 31, 1849, and signed "E. G. White." Not the remotest hint can be found in this message regarding the shut door or the close of probation in 1844. The greater portion of this document was reprinted in our first church paper, *Present Truth*, Vol. I, No. 3, pp. 22, 23, published at Middletown, Conn., August, 1849. Later this same matter was published in a pamphlet entitled, "A Sketch of the Christian Experience and Views of Ellen G. White," printed at Saratoga Springs, N. Y., 1851, by James White.

Again it may be said that in this whole message no reference is made to the shut door and no-more-salvation-for-sinners question. On the other hand, it contains much that indicates that the gospel work was still going forward, and would continue to do so until our Lord closes His work in the most holy place just before He returns.

#### Document No. 8

The eighth printed statement from Mrs. White appears in *Present Truth*, Vol. I, No. 3, pp. 21, 22, August, 1849. This is addressed, "Dear Brethren and Sisters," and was given to her March 24, 1849. It was later reprinted in "Experience and Views," pp. 24-27, 1851. In "Experience and Views" this article is entitled, "The Open and Shut Door." This is the first statement I have found from her in any printed document devoted entirely to the shut door question. I will quote from this article every line that refers to the shut door:

"Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second vail, where he now stands by the Ark; and where the faith of Israel now reaches.

"I saw that Jesus had shut the door in the Holy Place,

and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it: (See Rev. iii: 7, 8;) and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

"I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second vail; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now.

"I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut; and to close the door of the Most Holy Place, which he opened in 1844, where the Ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah. . . .

"I saw that the mysterious signs and wonders, and false reformatations would increase, and spread. The reformatations that were shown me, were not reformatations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

"My accompanying angel bade me look for the travail of souls for sinners as used to be. I looked, but could not see it; for the time for their salvation is past."

Statements in the last two paragraphs are understood by some to teach that after 1844 it was impossible for any of the unconverted to be saved, because "the time of their salvation is past." Much criticism of these statements might have been spared had the objectors read and accepted the explanation Mrs. White gave of them in the "Supplement to the Christian Experience and Views," published at Rochester, N. Y., in 1854. She says:

"DEAR CHRISTIAN FRIENDS:—As I have given a brief sketch of my experience and views, published in 1851, it seems to be my duty to notice some points in that little work; also, to give more recent views. . . .

"The view of the 'Open and Shut Door,' on pages 24-27, was given in 1849. The application of Rev. iii, 7, 8, to the Heavenly Sanctuary and Christ's ministry, was entirely new to me. I had never heard the idea advanced by any one. Now, as the subject of the Sanctuary is being clearly understood, the application is seen in its beauty and force.

"The 'false reformatations' referred to on page 27, are yet to be more fully seen. This view relates more particularly to those who have heard and rejected the light of the Advent doctrine. They are given over to strong delusions. Such will not have 'the travail of soul for sinners' as formerly. Having rejected the Advent, and being given over to the delusions of Satan, 'the time for their salvation is past.' This does not, however, relate to those who have not heard and have not rejected the doctrine of the Second Advent."—Pages 3, 4.

This explanation places these statements and the one in her first message, which has been examined at considerable length, very close together in meaning; namely, that they refer to a class who rejected God's message in such a flagrant manner as to place themselves beyond His reach. Esau so despised and rejected the birthright and patriarchal blessing that he lost it forever. Pharaoh, the haughty king of Egypt, rejected God's message and revelation of divine power with such insolence that he cut himself off from any further connection with God.

#### Document No. 9

The ninth published statement we find is a letter addressed to the "Dear Brethren and Sisters." It is printed in *Present Truth*, Vol. I, No. 4, p. 31, September, 1849; and reprinted in "Experience and Views," p. 27, under the heading, "The Trial of Our Faith." Here is what is said, and all that is said in

this article, about the sanctuary, the shut door, and the close of probation:

"We have but a little space of time left to work for God. Nothing should be too dear to sacrifice, for the salvation of the scattered and torn flock of Jesus. . . .

"Jesus is still in his Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before he leaves the Sanctuary. When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the Most Holy Place of the Heavenly Sanctuary."

Surely this statement does not indicate that Christ had closed His ministry for a lost world. But it does say that "what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary."

#### Document No. 10

The tenth document is a vision given to encourage Brother Ralph to labor for Brother Rhodes (*Present Truth*, Vol. I, No. 5, p. 35). This was received about Nov. 19, 1849, and contained the following sentence:

"I saw that in Bro. Rhodes' mouth there had been no guile in speaking against the present truth, relating to the Sabbath, and Shut Door."

No definition is here given of what is embraced by the expression "shut door" as here used.

#### Document No. 11

The eleventh document is another letter in *Present Truth*, Vol. I, No. 8, p. 64, March, 1850, addressed to "My Dear Brethren and Sisters." This letter has two paragraphs, and occupies four inches of space. In it occurs this statement:

"The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will 'go with their flocks,' 'to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second veil) from them.' The Lord has shown me that the power which is with them is a mere human influence, and not the power of God."

The reformations here referred to are the false reformations quoted and explained in Document No. 8. They were conducted by unconverted men who had rejected light from God, and who had "wrapped about them a religious garb which covered their iniquity."

#### Document No. 12

The twelfth is a message addressed "To the 'Little Flock,'" printed in *Present Truth*, Vol. I, No. 9, p. 71, April, 1850; reprinted in "Experience and Views," p. 29, 1851. In this message there is no reference to the sanctuary, the shut door, nor the close of probation.

#### Document No. 13

The thirteenth document is another letter addressed to the "Dear Brethren and Sisters." It is found in *Present Truth*, Vol. I, No. 11, p. 86, November, 1850. A portion of this letter is reprinted in "Experience and Views," p. 33, under the heading, "The Last Plagues and the Judgment." This letter makes no reference to the shut door nor the close of probation.

#### Remaining Documents

In this closing section I shall place twelve very short messages given in the last twenty-one pages of "Experience and Views." There is no reference whatever made in these twelve short articles to the shut door nor to the close of probation in 1844.

This brings us down to August, 1851. As it is claimed that Mrs. White and her associates changed their position on the shut door and the no-salvation-for-sinners question after 1851, I do not think it is necessary for me to follow the matter further.

So far as I can learn from the documents in our possession, I have given correct citations to everything that came from the pen of Mrs. White from 1844 to the close of 1851, and I have given every line of her statements regarding the shut door, and the close of probation questions. Here is what we find:

1. That during that period of six years there were printed in various forms twenty-five separate messages, articles, and letters from the pen of Mrs. E. G. White.

2. That in only five articles or letters of this number is there any reference made to the shut door and the close of probation.

3. That in not one of the five references to the shut door does Mrs. White state that the door of the second apartment of the sanctuary in which Christ ministers as High Priest or Mediator for a lost world, was closed in 1844. Nor does she once state that there was no salvation for any sinners after 1844.

4. That in all that was printed from the pen of Mrs. White during eight years,—1844-1851,—we find three statements so worded that two different and conflicting interpretations can be placed upon them. But this is not to be counted as strange, for we find the same perplexity in certain passages of Scripture. The views here maintained make the statements harmonious with the general tenor of the messages of which they are parts, and with all the rest of her printed messages.

The writer believes that any one who will study this subject impartially, with only the desire to arrive at the truth, must come to the conclusion that while the early Adventists—i. e., those who were disappointed in 1844—believed for a time that probation closed on the tenth day of the seventh month of that year, there is no evidence to show that Mrs. E. G. White ever taught this error. The statements relied upon by some to show this, do not prove it. And it is certain that other things she wrote between 1844 and 1851 are entirely inconsistent with such a view.

It is further apparent that while for six or seven years after the 1844 disappointment the Seventh-day Adventist believers held that their work was for the "scattered flock," torn by the great disappointment after the midnight cry, gradually with the dawn of the fuller light on the sanctuary and the gospel commission, they came to the clear Scriptural position declared and implied in the spirit of prophecy from its very first utterance in December, 1844, and uniformly onward. Truly, He who bestowed the gift of the spirit of prophecy upon this people, guarded and guided that precious boon through the bewildering confusion of that brief period of reconstruction and adjustment. He who led in the initiation of the threefold message will lead it through to its triumphant conclusion, despite the faulty vision and erring judgment of His earthly followers. Truly, this movement is of God.



# Trust in the Living God

BY J. M. HOPKINS

"The power of Omnipotence is enlisted in behalf of those who trust in God."—*The Desire of Ages*, p. 352.

"Trust: Assured reliance on another's integrity, veracity, justice."—*Webster*.

We may repose confidence, implicit trust, in another only in proportion to our estimate of his honor and ability. We may not separate these factors. In business relations, one may be amply able, financially, to execute and fulfil every trust and obligation. But is he strictly honest? will he do this? Or, his purpose may be absolutely unquestionable, but in ability to accomplish he may be defective. Thus perfect trust and confidence must rest upon these two basic principles, ability and integrity.

As declared and demonstrated over and over in His Word, the living God is the assured object of man's supreme trust and confidence. Paul was a man of many trials. Perhaps few, if any, of the early church suffered more intensely because of steadfastness and loyalty to the cause of Christ than did that man of God. (See Acts 9:15, 16; 2 Cor. 11:21-28.) And yet, amid it all, he could triumphantly exclaim, "I know whom I have believed [margin, "trusted"], and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. Paul knew his God, that He was the "Almighty God" (Gen. 17:1); that "the Lord God omnipotent reigneth" (Rev. 19:6); that "the eternal God" was his "refuge, and underneath" were "the everlasting arms." Deut. 33:27. He knew that the "eternal God" was his "Rock," a "God of truth and without iniquity, just and right" (Deut. 32:4); that the "Judge of all the earth" would "do right." Gen. 18:25. Paul could trust his God. And, dear friends, He is just the same today, just the same strong, loving Father. Let us note some of the blessed exhortations to trust Him.

Proverbs 3:5, 6: "Trust in the Lord." To what extent? "With all thine heart." That does not admit of any room for doubt, does it, beloved? "And lean not unto thine own understanding." Our judgment is too fallible to be trusted unless guided by heavenly wisdom. "It is not in man that walketh to direct his steps." Jer. 10:23. Therefore, "in all thy ways acknowledge Him, and He shall direct thy paths."

Psalms 56:3: "What time I am afraid, I will trust in Thee." In this world of sin and danger and calamity, unless the "eternal God" is our "refuge" and strength, we shall have reason and occasion to be "afraid." But when, like David, we can trustfully, confidently pray, "Be Thou my strong habitation, whereunto I may continually resort: Thou hast given commandment to save me; for Thou art my rock and my fortress" (Ps. 71:3),—when we can thus pray and trust, all our fears will vanish.

Psalms 62:7, 8: "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God." Then when shall we trust Him? Just under the most favorable conditions, when everything moves smoothly? "Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us."

Job 13:15: "Though He slay me, yet will I trust

in Him." And never did mortal man pass through greater affliction than came upon Job. The very limit of Satan's vindictiveness was permitted to come upon him. Yet through faith in his God he held "fast his integrity." Job 2:3. "Let me be weighed in an even balance, that God may know mine integrity." Job 31:6.

God is our refuge amid all of earth's calamities. He will be our help when the great overwhelming scourge shall break upon the world. Read Revelation 6:12-17, and then read Psalms 46:1-3:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

As I have read these stirring words, words that no human mind can fully comprehend, I have many times associated them with Psalms 125:1, 2:

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever."

And, my brother and sister, it does not matter who or what you are in this world, if you are a child of God, you are an object of His special care. And in that soon-coming day that will try men's hearts, God will not forsake you.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

Then let us trust in our God as we would have our children confide in us.

Notice the four steps in what we have termed David's ladder:

1. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.
2. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart.
3. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.
4. "Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Ps. 37:3-7.

When we "trust," we are prepared to "delight."

When we "trust" and "delight," we are prepared to "commit."

When we "trust," and "delight," and "commit," we are prepared to "rest."

Let us do it, dear people, knowing that "the power of Omnipotence is enlisted in behalf of those who trust in God." What do you say?

\* \* \*

In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life.—*The Ministry of Healing*, p. 70.



# 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."



## Camp-Meetings in the Northeast India Union Mission

BY A. H. WILLIAMS

BECAUSE of the diversity of languages spoken in this mission territory, and also because the members are not able to meet the expense of traveling to some central point, it is necessary to hold a number of sectional camp-meetings in different parts of the field.

So early in the year we arranged for such a gathering for our Santali believers and their families at Karmatar. In all about one hundred came together, some traveling considerable distances across country on foot or in bullock carts.

We had arranged for their accommodation in straw tents, sixteen of which were put up in a hollow square,

God is blessing His servants' efforts; but in this densely populated land of India, we need many more workers to reach the millions and millions of its peoples. In East Bengal we urgently need another station property, so that a family of workers already in the field may be located in new territory; and we are hoping that increased funds may meet the necessary expense.

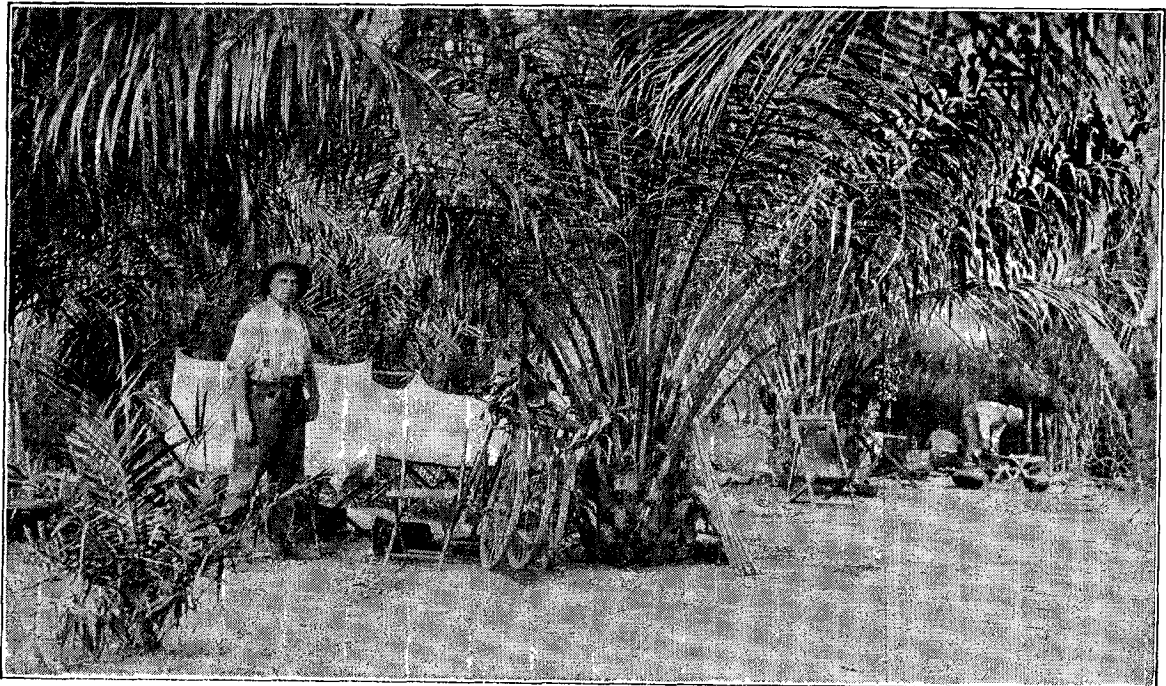
\* \* \*

## Our Medical Work in Africa

BY W. H. BRANSON

(Given in a Medical Department Meeting at the General Conference)

THE medical work has been called the right arm of the message. I suppose that means that it is the



Camping Under the Palms in an African Village

with a community prayer and meeting tent in the center. So it was quite a gathering, and all were happy.

At the close of the four days' meeting, a number were baptized, bringing the membership of that church up to nearly fifty.

Shortly after the close of this meeting, our East Bengal camp-meeting convened at Gopalganj, with about two hundred present. But for a recent outbreak of sickness, probably many more would have been present.

As the result of work extending over nearly twenty years, we now have ten organized churches in East Bengal, with a baptized membership of two hundred twenty. On the closing Sabbath, eleven were buried with their Lord, and on every hand are many receiving regular instruction in preparation for this rite.

phase of our message with which to open doors that otherwise would be closed to the preaching of the gospel. It has proved to be so in the African Division. Sections of the field that we have been unable to enter because of prejudice or other hindering causes, have been opened by the establishment of medical work.

It would be impossible for any one in this country who has never been among primitive people like the Africans, to understand the conditions under which most of the people live. There are no doctors in Africa except those who are sent out by some mission board, or those who are in government employ around the mines or other centers of civilization that are being built up in various parts of Central Africa. I speak of that part of Africa lying north of South Africa, where we have many large cities.

In Africa proper, where the native people live, and which civilization has scarcely touched, they have

practically no knowledge of medical science. They think that all sickness comes as a result of witchcraft of some sort. If they are ill, it is not because they have overdone, or eaten something that does not agree with them, or contracted some contagious disease; they know nothing about such things making people ill, but it is because some one has bewitched them, and they are being tormented by the spirits. If a person is blamed by the witch doctor for making some one sick, and if he protests his innocence, they will demand that he take the herbal poison, made from wild herbs which they gather from the bush. If it kills him, it proves that the witch doctor was correct, and being a deadly poison, it kills in most instances. If he gets an overdose and vomits it and lives, then the witch doctor has to place the blame on some one else.

The people know nothing of the principles of sanitation or hygiene; they know nothing about contagion, or the isolation of cases of contagious disease in order that the contagion may not spread. They work charms of all sorts in order to protect themselves against the spirits and sicknesses of many kinds. They have medicines, but as a rule these are not taken internally. They can get medicines to put in the field to make the crop grow well, or to bewitch

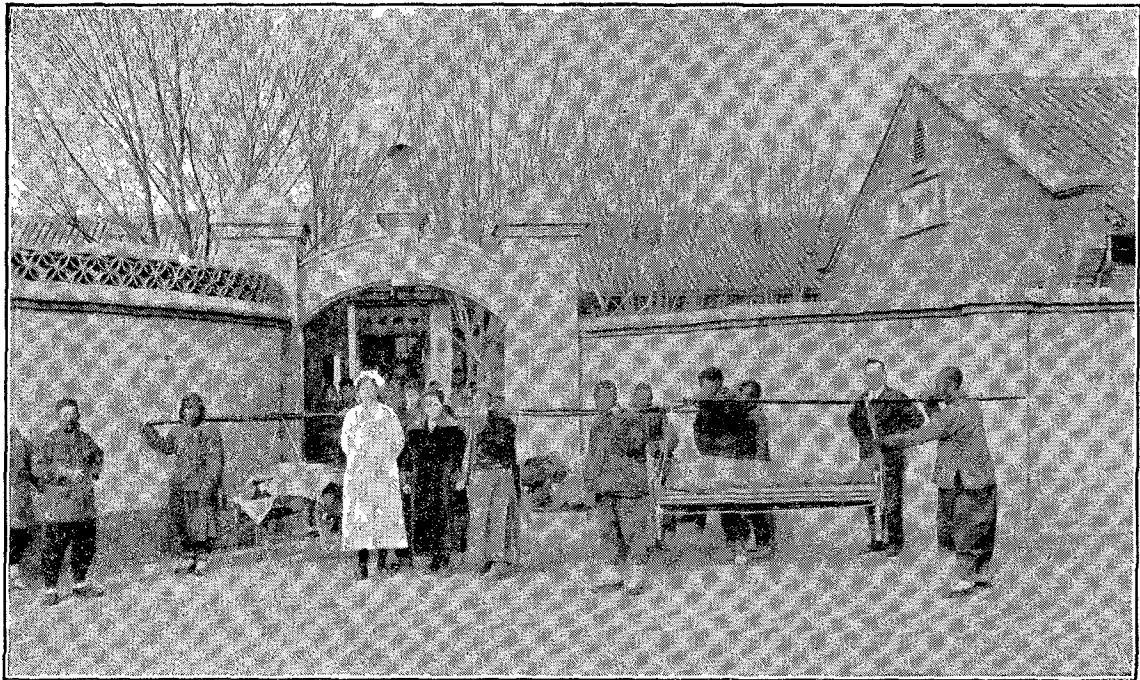
meant that he certainly would never be a Christian, for he never would give up eating rats.

I have been in sections where I have seen the people rob the buzzards of their prey,—putrid meat, dead for weeks, nothing left but a little flesh around the skeleton. It is no wonder they are sick. They have no knowledge that things of that kind could in any way have anything to do with their health. If they are sick, they think the spirits are angry with them.

In some districts the people are very clean in their habits; in others, very filthy. I have been in tribes where they never wash their cooking pots. When they have finished eating their mealie meal, after they have taken out all they want, they set the pots out and let the dogs and flies eat the rest. Then they cook the next meal in the same pot, with the old food sticking to the sides of the pot. They will continue this practice until the pot gets broken and is thrown away.

You can see from this something of the great need there is for teaching medical science to these people. They recognize something of their ignorance, and there is a welcome everywhere to the men who can come in and help them in their sicknesses.

When Dr. A. H. Kretchmar went out to Bechuana-land, it was a closed country to us; but the head men



Bringing Injured Men to Yencheng Hospital, China

a person for something he has done, or for something else. Practically all this is superstition. They do have the herbal doctor, who in some tribes has a little knowledge of herbal medicines that are of some use. But generally those who profess to be medicine men among them really do them no good whatever, and usually great harm.

The people have no knowledge of how to live or how to eat. I have passed through sections of the country where they would as eagerly gather a bushel of caterpillars and dry them and eat them as they would a bushel of grain. I have been in other sections where the whole surface of the ground was broken up in digging for rats, one of the most "delicious" articles of diet they can think of. One man, when he was told he would have to give up eating rats when he became a Christian, said if it

said, "We do want doctors. We have no doctors. We don't know how to take care of our sick." So by means of the medical work Dr. Kretchmar was able to effect an opening for evangelical labor. Inside of a year that whole tribe held its doors wide open, and we had full liberty to go in and preach the gospel.

In every place where we have been able to establish medical work, even work carried on by nurses or by missionaries who were not trained medical workers, but who had the rudimentary principles of simple treatments in the care of the sick, it has greatly increased the influence of our work.

In Nyasaland we have had a hospital for many years, operated part of the time by a trained nurse and part of the time by the other missionaries who were there in the absence of a nurse. So large did the work become that finally Dr. C. F. Birkenstock

was sent up to that place, and he began to carry on dispensary and hospital work. Now we hear that the doctor has more work than he can possibly care for, patients are walking one, two, and three hundred miles to go to the hospital, and he tells me he often has 130 patients at a time calling upon him for medical help and treatment. He wrote me that his two little wards where the people sleep when they come to the hospital, are so congested that the people lie right down on the floor at night, and if he tries to get into the rooms at night, in case any one needs attention, they all have to get up and stand to make room for him to pass through the door.

The doctor has a waiting list of lepers. There is a great deal of leprosy in that part of the country. He has found that some of our missionaries have had a leper as a house servant for one or two years before they knew he had the leprosy. The people have no knowledge of the need of isolating a patient of that kind. The doctor is treating such patients. He has a large list of patients who come for treatment, and a large list of those who want to come as soon as there is room in the isolation wards.

These wards would amuse you if you could see them. They are little mud huts with straw roofs over them. This is about all they have except the main building, which is practically eaten up by white ants. The doctor wrote me that while he was performing an operation, it started to rain, and the ants had eaten so many holes in the roof that the water came through, falling within three or four inches of the wound on which he was operating. Such are the circumstances under which they have to labor, so you can understand something of the needs of this work.

Dr. A. N. Tong is soon to arrive in Angola, and Dr. J. H. Sturgis to sail for the Belgian Congo. Dr. G. A. Madgwick plans to open a new mission in Nyasaland. Dr. C. F. Birkenstock has agreed to open a

mission in Kafirland. These four doctors will have no equipment, and practically nothing with which to work, until we are able to get a little money together to furnish them some kind of equipment. All these men are willing workers, undertaking to build up the work right from the ground.

I am glad to tell you that arrangements are being made for the addition of a medical secretary to the division force. This secretary will be with us in a short time, we understand. Plans are also on foot to build a small sanitarium to take the place of the Plumstead Sanitarium at the Cape, for the treatment of Europeans in South Africa. This new sanitarium will be situated near our new training college, just outside of Cape Town. It will serve as a medical institution for the treatment of the sick, and as a training center where our young people of white parentage in South Africa may receive a medical training, so that when they go into the interior they will have some knowledge of medical science.

\* \* \*

### *The Situation in Central China*

BY FREDERICK LEE

HANKOW, the headquarters of the Central China Union, is now the center of a war struggle which radiates out into every province of this vast field. Not one province is escaping the chaos and confusion of war. Our work is facing many difficulties on every hand, and many of our workers, both foreign and native, are facing grave hardship because of this condition. Nevertheless, the good hand of God is manifestly over His work, and we believe that He will bring deliverance in His good time.

In Sian, Shensi, our workers, Brethren Gillis and Wallace, with their families, have been shut up in a besieged city for over five months. The place has been utterly cut off from communication with the outside world. Armies have surrounded the place since April 18, and we have received only two short notes from these workers in that time. They are not receiving mail or telegrams that have been sent to them. Yesterday's paper reported a telegram having been received by the American consul-general in Hankow, stating that the situation in Sian is grave. In all there are thirty-nine foreigners shut in that city without a possibility of exit. It seems impossible to negotiate with the contending armies for the release of these foreigners.

About the middle of July a letter was written by Brother Wallace, stating that they were having to live in the city, but up until that time they had been getting along all right. They were hoping it would be possible to leave the city soon. We are trusting that the news will come at any time that the siege is broken, and that these brethren and sisters with their children have been



Missionaries Sailing From San Francisco to South America, October 3

Back row: R. J. Roy and son, Guy Lodge and Mrs. Lodge, to the Lake Titicaca Mission; F. L. Perry as superintendent and H. B. Christianson as field missionary secretary of the Inca Union.

Front row: Mrs. Roy and daughter; L. D. Minner and Mrs. Minner, returning after furlough in this country; Mrs. Perry, Mrs. Christianson; Minner children in front.



released. We know that they are in the Lord's keeping, and that when the efforts of man have failed, He can care for His own.

Another siege is taking place just across the river from us in the city of Wuchang. This city has been surrounded with troops since the first of September. We have been very anxious for our brethren in that city, there being a group of believers, besides eight native workers.

Again, word has been received by telegram that our Yencheng, Honan, school chapel has been burned in some mysterious way. This happened over two weeks ago, and we have been unable to get further word, as the railroad is cut by contending armies. We have had no letter from this province for over one month. According to news reports, the situation in Honan is very serious.

It seems that every few days a report comes telling of some new situation that has arisen in some part of our field. Yesterday a letter came from Brother Hamp in Changsha, stating that our large chapel in that city has been occupied by southern soldiers. They intend to take over the whole place as headquarters for one of their brigades. When a proclamation issued by their own commander in chief was pasted on the chapel door, stating that soldiers must not occupy mission premises, the soldiers tore it down. They told the evangelist that if he offered any more protestations, they would kill him.

These are but glimpses into the news that comes to us from every part of our field. All our workers are passing through dangerous experiences. The rattle of the machine gun is coming to be a very familiar sound, and the uncertainty of the situation on every hand is testing the courage of every worker.

But for all this we know that God's "hand is stretched out still." Our workers are all of good courage, and are waiting for the first opportunity to push out into the fields. Those who have been isolated from their fields are using every means to get through to them. We believe that this brief report will cause our workers and believers who read it to remember the work in Central China. We desire that the work shall go forward more rapidly than ever before, and we pray that we may find ways and means to carry it forward, even in the midst of war and chaos.

These are but signs that the end is near. We are seeing fulfilled that which we have preached. May we unhesitatingly preach the word until the work is finished, and then God grant that we may see a harvest of souls as the result of the faithful ministry of His servants.

\* \* \*

### *At Our Korean Headquarters*

BY C. C. CRISLER

IN a restful spot along the main highway running from the great East Gate of Seoul, the Korean capital, is located our headquarters for the Chosen Union Mission. In mid-July it was my privilege to spend a few days with the workers there, and to note many improvements. Perhaps the most notable improvement of all, is the increasing ability of our mission workers to use the language of the people among whom they are laboring. Even those who have arrived only recently, are hard at work learning to speak and to write in Korean. This is always



Elder and Mrs. V. E. Peugh, with their daughters, Marguerite and Florence, who sailed October 3 from San Francisco, he to take the superintendency of the Peruvian Mission.

an evidence of healthy development, and a promise of future growth in numbers and in power.

Elder E. J. Urquhart is continuing in charge of the union, Elder H. A. Oberg having found it necessary, because of health conditions in his family, to remain in the States for at least one more year. Brother Urquhart has a most interesting field, and the Lord's blessing has been with him during the past year and more that he has spent in administering the affairs of the union. His eldest daughter, Miss Mazie, has just left Korea for California to enter college.

Some recent unexpected developments in Korea have given grave concern to our brethren and sisters there and elsewhere; but it seems as if the Lord is having a special care for His work, and for those most directly involved in this sad experience. The hearts of workers, both native and foreign, are blended in unison, and in love and respect one for another; and this gives assurance and strength. I found the brethren and sisters in Korea confident that progress will be seen this year in every line.

Brother and Sister Ralph W. Watts, nurses, until recently in language school, are now going on to Soonan to connect with our Soonan Hospital-Dispensary. Success has crowned the efforts of the brethren in Korea this summer in their Harvest Ingathering solicitation in behalf of the Soonan Hospital-Dispensary, and it is expected that construction work on an addition to the present main building of this important institution will be undertaken by early fall.

The Soonan Industrial School has been strengthened through the transfer to the school center of Brother L. I. Bowers, union secretary-treasurer, that he may have charge of the health food department conducted under the general trade name of "Soonan Food Products." A splendid little business has already been developed, with the promise of much larger things in the near future. The work in this department is all done by students — chiefly by the young women in attendance.



Elder H. M. Lee, the principal of the Soonan Industrial School, and Brother and Sister J. E. Riffel are continuing with the school. It is planned to add to the faculty, if some one can be spared for such work. It will be remembered that Elder W. R. Smith, long connected with the Soonan school, is compelled to remain in the States because of failing health. One of the appointments at the Milwaukee session of the General Conference was for a strong young man to come out in his stead.

Brother Earl L. Woods is doing all he can to build up the work of the Korean Press at Seoul; and Brother H. J. Bass is bringing in some Korean leaders to assist in directing the colporteurs in literature distribution.

The increasing number of Japanese coming into Korea, and the changing economic conditions in certain sections, are bringing distribution problems which the literature men are solving as rapidly as practicable. Doubtless, the brethren will eventually be surprised by an increase of literature sales beyond anything thought possible in former years. As we advance in faith, the Lord leads step by step.

Mrs. Theodora Wangerin is busy at the editorial desk, and endeavoring also to carry the Sabbath school departmental work. Heavy are the burdens borne by those who are in fields with large constituencies and only a limited number of workers of tried experience with a ready use of the vernacular.

Brother and Sister E. Bahr and Brother and Sister Walter Pudewell have been prospered in their effort to acquire the Korean language. Brother Pudewell is already at work among the people, having been stationed at Keizan, in southern Chosen, where Elder C. W. Lee has had charge for some years. Brother Lee's section of the field has been growing steadily, and is strong both in evangelism and in colportage.

These acknowledgments of privileges enjoyed, and glimpses gained during my recent brief sojourn in the Chosen Union, would be altogether lacking without mention of the dear Korean brethren and sisters, including our veteran leader, Elder Chyong Mun Cook, and others, whose faithful lives and labors are constantly bearing fruitage in souls won for the heavenly kingdom.

\* \* \*

### *Far Eastern Academy*

BY H. W. MILLER, M. D.

It is with a great deal of gratitude that we are able to announce that the long-awaited-for school for missionaries' children here in the Far East is now in actual existence. The opening exercises in this new academy were held in accordance with our denominational school schedule, on September 16. This did not seem possible at the spring meeting of 1926. At that time the Far Eastern Division committee placed a call with the Mission Board for the opening of the school, but we could hardly believe that this could be brought about in so short a time.

However, at the General Conference, Prof. and Mrs. Charles Larsen, both of whom had previously been members of the faculty of the Shelton (Nebr.) Academy, responded to the invitation for Professor Larsen to take the principalship of the new academy, and Mrs. Larsen to accept the work of matron. Provision was also made at this meeting,



A Simple Meal in China

through an appropriation, to enable us to put up a small academy building with necessary classrooms and dormitory space to meet the present needs of this school.

Miss Elva Zachrison, of Minnesota, arrived a few days before the opening of the school to take the work of preceptress and teacher in the academy. The other members of the faculty are Mrs. Frederick Griggs, for many years teacher in our colleges in America; Mrs. C. C. Crisler, another experienced teacher; and Mrs. S. L. Frost, who will have charge of the music department.

The academy offers work in all the grades from one to twelve, and practically every grade was filled and called for on the opening day of school. We are very glad for this encouraging beginning, and are hopeful for the future of this new institution.

Nothing, perhaps, has brought greater cheer and comfort to the parents than the opportunity that now presents itself for the education of their children in our own school here in our division. We feel that the establishment of the Far Eastern Academy is an advance step, not only in the forwarding of our work in these fields, but in stabilizing this work to a very large extent. Many families have been lost to our field in the past, feeling the necessity of returning home to educate their children. This has been a very great loss to the division. Others have felt constrained to stay by the work for which they gave their lives, but while doing so have felt that they were depriving their children of educational advantages which they greatly needed. We believe that both these situations will be largely met in our new academy.

Thus step by step the work in this great division is advancing, and not far in the future we hope to have our work established in the same substantial way that has characterized its development in the older fields in other countries.

Again we want to thank our brethren in the homeland who are so faithfully and loyally standing by us in our efforts to move forward in these distant and trying lands.

\* \* \*

THROUGH the flowers, God would call our attention to the loveliness of Christ-like character. He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ.—*"The Mount of Blessing," pp. 143, 144.*

### Stand Loyally

Just where you are in the conflict  
There is your place!  
E'en though you think you are useless,  
Hide not your face.  
God placed you there for some purpose,  
Unknown though it be.  
Know He has chosen you for it,  
Stand loyally!

Just where you are in the conflict  
Stand undismayed!  
Fear not the forces of evil  
Howe'er strongly arrayed.  
They've but wrong's puny might!  
Over 'gainst infinite right!  
Where'er your place may be,  
Stand loyally!

Just where the Leader has placed you  
Be faithful and true.  
It may be the turn of the battle  
Depends upon you!  
Though just to stand and wait  
May seem but a coward's fate,  
If that your task may be,  
Stand loyally!

— Margaret B. Platt.

✱ ✱ ✱

### Finding Believers in China's Capital

BY GEORGE J. APPEL

THE North China Union Mission was organized in 1919, with headquarters in Peking. The work went slowly at first. Very few results were seen from the efforts put forth, but recently the work is making better progress. Last year there were forty-three baptisms in this province, which made an increase of nearly 50 per cent in membership. We have every reason to believe that the gains this year will be even better.

Peking, the capital—in name at least—of one of the most ancient and still backward nations, is really a wonderful city. As one visits its old palaces and temples, and wanders through its ancient parks, he feels that he is in a different atmosphere from that of any modern city.

Situated in the southern part of the city is the Temple of Heaven, where the emperors of China have worshiped the Ruler of the universe for centuries. There are many things about the temple that

remind one of the tabernacle that was set up in the wilderness by Moses, under the instruction of God. There is the large high pole, like the candlestick of the holy place, and the altar of burnt offering.

The first time I visited this temple and stood in the center of the altar, which the Chinese term the center of the universe, I really felt as if I were standing on sacred ground. One of the convincing evidences that our evangelists use to prove that there is a God in heaven is a reference to this temple. Of course the worship carried on is not such as would be ordained by God, but nevertheless it shows that the Chinese recognize a Supreme Being that rules in the heavens.

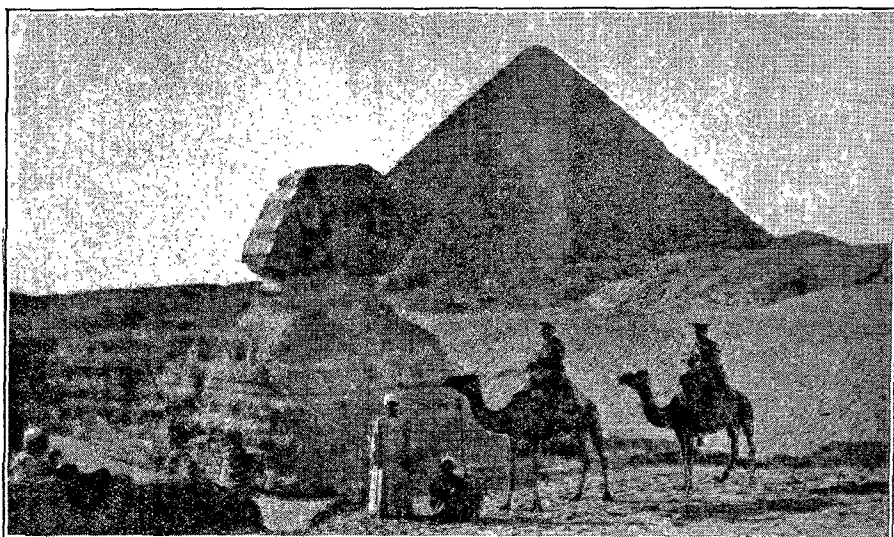
Last year, when the civil war broke out, every one thought our work would come to a standstill. The railroads ceased operating, and some of our workers had trying experiences; but with all praise due our Leader, last year was the best year we have ever experienced. Some said that literature could not be sold, as many firms went into bankruptcy because of the hard times, but our literature sales were three times more than they were the year before. We made an even greater gain in baptisms.

Since the first of January this year, there has been continual civil strife. For the last three months we have been able to hear from our union headquarters the roar of the cannon on the northern battle front. Very little word has been received from one of our chapels which is in the area under the control of the opposing forces. Even under these conditions there is a larger force of colporteurs in the field than last year, and the students who went out will nearly all, if not all, make either a full or a half scholarship. Well, you know this work is of the Lord, and He is going to finish it, even though it looks impossible from a human standpoint.

Two of the students from the North China Junior Middle School went to the southern part of Shantung Province to canvass. The first Sabbath they were out, while the field secretary was with them, soldiers came into their room and took their money and some of their clothes. The soldiers said they simply wanted to "borrow it," but it always becomes a perpetual loan. These boys were very much discouraged. They had worked hard for several days without much success; then to have these men come in while they were keeping the Sabbath, was almost more than their faith could stand. They prayed over the matter and went to work again the next morning, with the result that in two days they had sold three times the value of what had been "borrowed" by the soldiers.

We have more than one hundred believers in the city of Peking. Meetings are conducted in three places. In these chapels, Bible studies or lectures are held nearly every day of the year. Much literature is being distributed by the home missionary society. Thousands of Bible portions are placed in the hands of the people each year.

Our hearts have been greatly encouraged by the reports from the General Conference. We thank God for the prospect of recruits to enter new territory.



International Film Service Co., Inc., N. Y.

Monuments of Ancient Egypt

# THE HOME CIRCLE

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

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

Conducted by Verna Botsford Votaw

## "The Babes in the House Next Door"

BY B. M. GRANDY

If in your dwelling-place you have  
Sweet babes with heads of gold,  
Your life flows on contented,  
With a love that ne'er grows old;  
But if the years that have passed and gone  
Have taken from the home  
The children with their laughter gay  
To places of their own,  
You often live those bygone days  
In memory o'er and o'er,  
But it's not so bad as it well might be  
If there are babes in the house next door.

But if you live in streets or flats  
Where children are taboo,  
And poodle dogs and Persian cats  
Are pets for the well-to-do,  
Indeed your lot is hard to bear,  
In such a somber place,  
And if the world were all that kind,  
Alas for the human race!  
Though childless homes may multiply,  
There are happy hours in store  
For the pair grown old who live in the block  
Where there are babes in the house next door.

Though sometimes noise and shouts of glee  
May quiet and rest destroy,  
Or cries of pain and angry words  
May mar the peaceful joy;  
'Tis better thus a thousand times  
Than in the place of gloom  
Where children with their happy play  
Are not permitted room.  
There may be two, three, four, or one,  
There may be five or more,  
But if I grow old, I want to live  
Where there are babes in the house next door.

But should I rest in death's dark tomb  
Until the Saviour fair  
Shall come to take His waiting ones  
To be with Him o'er there,  
'Twill bring me joy to greet those friends  
I've known while here below,  
And greet by name those other friends  
That I have longed to know.  
There'll be prepared a mansion grand,  
On that celestial shore,  
But I hope that mine will be in the block  
Where there are babes in the house next door.

\* \* \*

## Is It Anybody's Business?

BY SARAH E. PECK

"It is nobody's business what I wear. The people in this church are altogether too particular. It is my privilege to dress as I please."

The speaker was—I hesitate to say it—a church school teacher! She was speaking to her educational superintendent. I will tell you how it all came about.

It was just before the midyear vacation, and the church school board had asked the superintendent to provide their school with another teacher for the ensuing school term.

"But what can possibly be the matter?" asked the troubled superintendent. "A change of teachers in the middle of the school year is a serious thing, not only for the teacher, but for the school. Miss —— is a college graduate, and comes highly recommended

by the college faculty. It would be difficult, if not impossible, to fill her place at this time. Is she not a good teacher?"

"We have no fault to find with her classroom instruction," responded the school board, "but we do not like her influence upon the children and young people in the church."

"Her influence! Why, what has she done? She was a most exemplary student," returned the still more perplexed superintendent.

"Well, her influence is not good, and we want a change," insisted the board, rather evading the superintendent's query.

"But a teacher cannot be dismissed without a good reason," continued the superintendent. "I must know what is the matter."

At last, little by little, the school board's complaint was drawn out.

"We try to teach our children that it is wrong to wear jewelry and to dress immodestly, but our instruction is fruitless because our children meet us with this defensive statement, 'Miss —— dresses in a fashionable, worldly manner, and why may not we?' We want a teacher whose example as well as precept is in harmony with the principles of Christian education. We must have a change after vacation."

"Surely you have good grounds for your complaint," admitted the superintendent, "but Miss —— is a good Christian, and I am sure she will listen to counsel. She has probably not thought about her example. Have you mentioned the matter to her?"

"No, we do not like to speak to her about it, but if you will do so and if she will change, we shall be willing to retain her."

And so the superintendent, in as tactful a way as possible, had tried to place before this young teacher the gravity of the situation, with the response given above.

"This church is too particular," she was arguing. "Besides, my dress is no more objectionable than is the dress worn by the wife of the church elder. This is the very dress I wore in college, and none of the teachers ever said one word to me about its being improper. As for this gold chain, it is my watch chain which I wore all through my four years in college, and my father gave it to me."

And it *was* a pretty chain, passing twice around her bare neck, while upon her bare chest lay a beautiful gold watch. Her sleeves reached above her elbows, exposing her shapely arms, and through her transparent waist could be traced the dainty trimmings of her underwear. And yet, would you believe it? even the superintendent, though conscientious in her own dress and a firm believer in the Bible principles of Christian apparel, had not noticed the un-Christian character of the teacher's dress until her attention had been suddenly arrested by the request for a change in teachers.

What was the matter? Who was to blame? Was it this inexperienced teacher alone? Were her parents in any degree responsible? Was it the college faculty, or the unobserving superintendent? Or was this little plain, God-fearing, self-sacrificing church after all "too particular"?

Is it not true that we are all too easily influenced by our common, everyday surroundings until what should shock our sense of right fails even to attract our attention? In this age of low standards, are we standing as loyally as we should for true Christian principles, or are we inclined gradually to tolerate standards that are far from those which God has erected for His people?

Well, midyear vacation came. It came a few days earlier than the vacation in another church school in this conference where the sister of our teacher was teaching. Miss ——— decided to visit her sister's school. She reached the town on Wednesday, and that evening both teachers attended prayer meeting together. The stranger was introduced among others to members of the school board.

Before school opened the next morning, the chairman of the school board found opportunity to speak privately to the teacher of their school.

"Will you please tell your sister that it is our desire, while she is mingling with the children and young people of our church, that she lay aside her jewelry? We cannot have such an influence among our children."

It was an embarrassing situation to every one concerned, but we cannot help honoring the courage of this Christian brother, while we truly deplore the circumstance that made his noble stand necessary. In this church, also, efforts were being made to uplift right standards of Christian dress, and this father in the church clearly recognized the fact that the example of a teacher is often a more effective sermon than even the word spoken from the sacred desk.

Camp-meeting time came, and most of the teachers were placed for the coming school year. Miss ——— was still not assigned to a place, though several schools were anxiously looking for a teacher.

"How soon may I know where I am to teach the coming year?" she asked of the superintendent.

The superintendent hesitated. During the latter half of the school year Miss ——— had outwardly conformed to the requirements of the school board, but the dress she wore on the camp-ground indicated no change in her ideals.

"Barbara," the superintendent said kindly, "we need several more teachers, but after the experience of last year and what I see here today, I cannot recommend you to any school board. You understand, I am sure. I am very sorry, but we are told that the selection of a church school teacher is as sacred a responsibility as the selection of a minister. A teacher is a minister to the children."

"But I don't think any one has a right to dictate to another what to wear."

"Nor do I. It is your privilege to do just as you please. But so long as you look at this matter as you do, it is my duty to look elsewhere for needed teachers. I leave it with you to choose between adherence to a wrong standard of living and a part in God's work. Think it over, Barbara. Ask the Lord to help you, and when you have gained the victory, let me hear from you."

A few weeks later the superintendent received a letter from the teacher, promising obedience to Chris-

tian standards of dress if she might only have a part in the Lord's work.

Should not this experience—for it is an actual experience—be a mighty argument to our teachers and to us all to let our light so shine that the youth, seeing our good works, will glorify their Father in heaven? Shall we not all—superintendents, church school teachers, college teachers, wives of church officers, and parents—unitedly throw our influence wholly on the side of true Christian dress reform, and by our example lift up the meek and lowly Jesus? Otherwise we are a stumblingblock, destroying, or at least minimizing, the effect of the instruction given us in the Word of God. To a greater or less extent we are all watchmen on the walls of Zion, and our lives should give the trumpet a certain sound.

Is it anybody's business? This is only another way of repeating that ancient question, "Am I my brother's keeper?" Yes, I *am* my brother's keeper, and it *is* somebody's business. It is *my* business to live the simplicity of the Christ-life. It is the business of parents to direct the inclinations of their children into right channels. It is the business of leading church members to set a right example before our youth. It is the business of college faculties to take a firm stand on right principles. It is the business of church school teachers to teach the Word of God by example as well as by precept. It is the business of school boards and educational superintendents to be true and faithful watchmen.

\* \* \*

### "Don't Ask God to Bless a Curse"

BY L. A. HANSEN

THIS is the title of a little article appearing in the *Expositor* for November, 1926. The article gives food for real thought, especially to those who believe that giving thanks to God and asking His blessing should mean something. We give the article:

"I had a family in my church who indulged in the richest foods that could be procured or prepared. The whole family were irritable dyspeptics. They were all high-strung neurotics.

"One day the old father from the farm came to the city to visit his daughter, the wife and mother of this family. As usual the dinner-table groaned beneath the burden of rich indigestibles.

"When they were seated at the table, the daughter said, 'Father, will you ask the blessing?'

"The old gentleman looked over the food before them for a full minute. His daughter, thinking that he might not have heard her, repeated the request, 'Father, please ask the blessing.'

"Then the old Christian who didn't believe in asking God to do the impossible, pointed his finger at a glass dish of highly spiced peach pickles, and said, 'Take that off.' When it was removed, he pointed to another, and yet another dish, saying, 'Take that off.'

"Finally, after the table had been denuded of most of the indigestibles, he complied with his daughter's request, and asked the blessing of God on the food before them.

"When Christians learn to eat to the glory of God, the doctors will have a rest."

He who has given us good food, richly to enjoy, means that it should be a blessing to us in building up our bodies. He has given us organs to digest our food, and under proper conditions they can do their work. Good food may be so poorly prepared that it cannot do what it is intended to do; and digestive organs, be they ever so sound and good, cannot digest that which cannot be digested. The selection, preparation, and eating of our food falls to us.

Can we consistently ask Him to perform a miracle by changing the harmful and injurious to a blessing?

# OUR FAMILY PHYSICIAN

Questions and Answers Relating to Diet, Accidents and Emergencies, and General Health Problems

By DR. GEORGE K. ABBOTT, *Medical Superintendent of the Washington, D. C., Sanitarium.*

All questions should be addressed to Dr. G. K. Abbott (inclosing stamp), Takoma Park, Washington, D. C.

37. What is the cause and best treatment of chronic rheumatism, called arthritis?

For years rheumatism was a term of mystery, many different causes being assigned to account for its appearance. Acids in the system have been thought to be the cause, especially the acids of a meat diet. Dr. Haig, of London, long preached that uric acid causes rheumatism and many other diseases. He was not without good reasons for such opinions, as many people with neuritis, sciatica, rheumatic joints, etc., improve greatly when meat, tea, and coffee are omitted from the diet. Blood chemistry tests, recently perfected, have shown that there is actually a slight increase of uric acid in the blood in rheumatic diseases. It stands to reason that there would be less of this if foods containing uric acid and its antecedents were not used. This probably accounts for the lessening of pain in rheumatism when a vegetarian diet is adopted.

## Infection Found

It was not until about 1913 that accurate knowledge of the cause of rheumatic arthritis was obtained. Dr. Rosenow, of the Memorial Institute for Infectious Diseases, working with Drs. Billings and Irons, of Chicago, began to investigate the joints, glands, and tonsils of persons having acute rheumatic fever or inflammatory rheumatism. They found a germ, the rheumatic streptococcus, present in the tonsils, glands, and in the joints and muscles of such persons. This germ, when injected into rabbits, produced the same conditions that the patient had. It produced also the valvular heart disease characteristic of rheumatism. These investigations were carried on for years, being continued after Dr. Rosenow joined the Mayo Clinic.

As a result of voluminous experiments, it has now been definitely proved that acute rheumatism is due to the lodging of this germ in tonsil pockets, around teeth involved in pyorrhea or having root abscesses, and from infected sinuses of the nose. In the tonsil it lives and grows, often producing no throat symptoms, sometimes not even sore throat, much less outright tonsillitis. Pyorrhea is painless, and even root abscesses of the teeth are usually devoid of pain or tenderness. From these places the germs are absorbed into the blood stream, where they are promptly destroyed by the white blood cells. But if the vitality becomes temporarily lowered, and they are not thus quickly destroyed, and if conditions are right, they may lodge in the muscles and joints, causing rheumatism. Among these conditions necessary for the lodging of rheumatic infection is chilling of the limbs. This lowering of the temperature gives the germ a chance to lodge and grow in the tendons and joint structures where the circulation is less active.

For example, Dr. Rosenow found that the rheumatic germ would lodge and grow in one part of an animal if that part was chilled, while in another part of the same animal kept warm, it would not grow. One leg of a rabbit was placed in cold running water

while the opposite leg was kept warm in a box of hot air. The germs being injected into the vein, they were necessarily carried all over the body, but they lodged only in the chilled leg, there producing rheumatic disease of the muscles, while the leg in the hot box escaped entirely. This shows the scientific basis of the common knowledge of the relation of cold and dampness to the occurrence of rheumatic disease.

Dr. Rosenow further demonstrated that if for some time the germ was grown in the presence of plenty of oxygen, and at the higher body temperature, it would then produce acute and severe disease; while if grown for some time in the absence of a good oxygen supply and at lower body temperature, it would lodge in those parts of the body where the circulation is least active and consequently there is less oxygen and a lower temperature, and here produce disease of slower onset which is prone to become chronic and crippling.

This seems to be the reason why deep tonsil pockets and chronic dental pus sacs furnish ideal conditions for the germ to lodge in the tendons, ligaments, joint structures, muscles, and nerves. In these deep pockets of the tonsils and in root abscesses there is less oxygen, and so after a time the germ becomes accustomed to this state. Even then these germs may be destroyed as fast as they are absorbed into the blood stream if the person is active and in good health, so that no rheumatic disease may result for months or years. Many persons without rheumatism show these conditions of either teeth or tonsils. But let the vitality be lowered, as by an attack of influenza or by being chilled, and such rheumatic disease is quite likely to follow, either at once or slowly, weeks or months later.

Following the great pandemic of influenza in 1918 and 1919, a large number of persons became ill with diseases of focal infection, rheumatic in nature and of great variety. This kept up for nearly two years before there was perceptible abating. Localized epidemics often give rise to these infections which seem prone to lodge in certain parts or organs, probably because the variety or strain of the germ is different in that particular epidemic. In another epidemic, other organs or parts of the body will be affected. In one epidemic occurring among students who had just gone into a new cement building not fully dry, seventeen persons become ill with rheumatic conditions, and every one had, in addition, a skin eruption associated with the illness.

Arthritis, or joint rheumatism of a chronic nature, is one of these rheumatic infections. The disease involves the tendinous ends of the muscles, the ligaments and soft tissues of the joints, including the lining membrane, and if long continued, the cartilages and bones of the joint may be altered in structure and shape. The bone may show overgrowths, thus limiting the motion of the joint, or if these overgrowths are large, locking it altogether. The cartilage ends may be destroyed, and the bone itself eaten away. The small arteries show narrowing or blocking, and so less



blood is carried to the joints. Any joint of the body, and even the spine, may become involved, and show rheumatic changes.

#### *Treatment*

Of first importance is the removal of the cause. This can be found only by a careful search for foci of infection. All teeth showing root abscesses must be removed, also those involved in deep pyorrhea. Nonvital teeth, even without pus sacs, should be extracted if the disease is at all severe or of long standing. In chronic cases, tonsils must always be removed, regardless of their appearance. It is a serious mistake to leave innocent-appearing tonsils where the disease is at all severe, generalized, or chronic. Sinus disease, if present, must be treated by appropriate surgery. In a few cases the appendix or gall bladder becomes a focus of infection, and must be removed. The male or female generative organs are also sometimes a source of rheumatic infection. Very rarely does the intestine itself serve as a source of the rheumatic germ, even when constipation is present. Constipation does, however, often increase the distress because of chemical poisons absorbed.

Meat, tea, and coffee should be left out of the diet for the reasons already given. Acid fruits do no harm, and are beneficial in maintaining the normal alkalinity of the blood. The joints should be kept warm by flannel compresses, or the use of diluted oil of wintergreen (one part with two of oil of eucalyptus) rubbed on, with or without a flannel compress over it. Of special importance is the use of some form of localized heat. This may be by fomentations, various forms of electric light appliances, or the electric heat of diathermy. The latter is generated by a high frequency electric machine, and is too expensive for the private home. An electric heating pad may be used in the home, as of course can also the electric light. In weakened patients or chronic cases, the general electric light bath, the full electric blanket, and any other form of sweating treatment is not advisable. Local baking cabinets were formerly used a great deal, and are very good, but in hospitals have recently been largely replaced by diathermy.

A warm, dry climate is a great help; it is sometimes very necessary in severe generalized rheumatism of long standing where satisfactory gains are not made because of frequent weather changes, with much dampness. Sun baths, if carefully given, may be beneficial. Vaccines are not used now as much as formerly, and if used should be by those having an intimate knowledge of the disease. Medicines are unavailing and usually harmful, except the salicylates, which do greatly relieve the pain without doing harm. But even these would best be given under a physician's direction.

### *The Visiting Minister*

BY S. A. RUSKJER

It was a week of busy preparation for the members of the Sunnyside church in anticipation of a week-end visit from Elder Ordinary. On the previous Sabbath the local church elder had announced to the members of the congregation that the following Sabbath they would be favored by having one of those much-appreciated visits by that respected visiting minister.

Some of the sisters gave the church building a good cleaning. The floor was scrubbed, the window sashes

thoroughly cleaned, the rostrum carpet was relieved of a heavy load of dust that had accumulated during the several previous months. The lamps were all refilled with oil, wicks trimmed, and the lamp chimneys made to appear as clear as crystal. Sister Doitwell was busy making pies and cakes, for she had been asked to entertain Elder Ordinary during the time of his visit to that church. Brother Help-along was prepared to meet the train at Sunnyside on Friday morning, to take the visiting minister to the home of Sister Doitwell.

Finally the long-looked-for moment arrived. As Elder Ordinary stepped into the pulpit, he looked into the faces of all members of the church, and some fifteen or twenty friends who had been invited in for the services. Whether Elder Ordinary preached a good sermon or not, and just how many blessings the Sunnyside church received as a result of his visit, we will permit to remain an open question, as we shall not pursue the matter of his visit further, but rather raise a few questions.

First, why should a church put forth so many special efforts to have a neat, tidy, clean place of worship when the minister is expected, and let things slide along without much attention when no visiting minister is coming? Why should all members of the church put forth extraordinary efforts to be present just because a visiting minister is to visit the church, while on other Sabbaths perhaps only from 60 to 80 per cent of the members are there? Why should such faithful effort be put forth to invite the neighbors and friends, including their boys and girls, to the Sabbath services when the visiting minister is present?

It seems to the writer that it is just as important for every local church to keep the place of worship swept and garnished for every Sabbath service, as it is on the so-called special occasion, when a visit is being enjoyed from some conference laborer. In nearly every church there are certain members who are irregular in their church attendance. That is why the congregation, so far as members are concerned, is smaller under ordinary circumstances than on the special occasion when a minister is present. That sort of program can produce only spiritual weakness in the lives of the members who are guilty of staying at home from church services when it would be possible for them to attend.

It is too bad that comparatively few in each church must bear a large part of the burdens that should be shared by every member of the church. Not the least of these burdens is the matter of conducting spirit-filled meetings every Sabbath throughout the year. The local church elder and others who are responsible for the conducting of the services every Sabbath, deserve the co-operation of every member of the church far more than does the visiting minister. With the excellent Sabbath school lessons that we have to study every Sabbath, and with the interesting programs rendered by the various departments of the church, and the inspiring talks given by local elders, why should the Sunnyside church not be just as interested in inviting neighbors and friends to the services that are ordinarily conducted in the church, instead of extending the invitation only when some visiting minister is to be there? If all members will rally about their local officers, wide-awake, spirit-filled services can be conducted in a neat, well-kept place of worship for the benefit of all the members of the church, and the neighbors and friends who are willing to attend, fifty-two Sabbaths every year.

# 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.

## INTER-MOUNTAIN CONFERENCE CAMP-MEETING

THIS camp-meeting—one of the last of the season of 1926—was held at Grand Junction, Colo., October 22-26. Arriving on the grounds at Lincoln Park, Friday morning, October 22, with Elders S. E. Wight and J. B. Blosser, who accompanied me from Denver, I was happily surprised to find a real camp-meeting, with tents pitched in an orderly way, a large tent for the youth's services, a dining-tent and kitchen, a cafeteria, and a fine new assembly building, which was attractive, well lighted, decorated, and clean. The main services were held in this building. I had received the impression in the East that this was to be a small meeting, held in an obscure hall somewhere, but it was not so, for here was a real Seventh-day Adventist camp, with 410 people present at Sabbath school, and 500 or more at the eleven o'clock service.

One marked feature of this meeting was the large, steady attendance every day at all the services, from the eight o'clock morning meeting to the last service in the evening.

Instead of calling the people forward at the close of the Sabbath morning service, the plan was followed of asking those to stand who had decided to put away unbelief, to believe God and serve Him, and claim the exceeding great and precious promises for complete salvation, including the gift of the Holy Spirit and victory over sin. The entire congregation—old and young—were instantly on their feet. After an earnest prayer, the congregation was divided into six sections, and in about twenty minutes as many ministers listened to more than 300 earnest, live testimonies. Sabbath afternoon at four o'clock, and Sunday morning at eight o'clock, union services were held for the young people and the older folks, and all manifested a special interest in the subject of the spirit of prophecy and experiences with the servant of the Lord, as related by the writer.

One interesting and impressive item connected with this meeting was that it convened October 22, on the eighty-second anniversary of the opening of the most holy place of the heavenly sanctuary, and the beginning of the investigative judgment, Oct. 22, 1844, which surely must be drawing toward its close. The reports of floods, earthquakes, etc., following one after another daily during the meeting, emphasized the statement of the spirit of prophecy in "Prophets and Kings," page 278:

"We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood,

and earthquake, with war and bloodshed."

The keynote of the meeting was taken from "Testimonies," Volume VI, page 406:

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."

We were glad for the presence of more than seventy youth from the Inter-Mountain Academy, at Rulison, Colo. The girls were dressed in modest white middies and plain blue skirts of proper length; and the good conduct of all, both boys and girls, during the entire meeting, and their presence at all the services, added much to the interest and results. The students and faculty rendered a fine program Sunday afternoon, which was very creditable to the school.

Sabbath afternoon, following an interesting talk by Elder Wight about his late experiences on his trip to England and the Continent, the congregation raised \$850 for missions, which, added to the Sabbath school collection of \$92, made more than \$900 that day.

Sunday morning the president, Elder J. W. Turner, announced that the conference indebtedness of \$2,750 had been entirely wiped out.

There was \$370 raised toward the indebtedness of the academy, which, together with the amount previously raised and that received from the Central Union Conference, would reduce the school indebtedness from \$26,000 in 1924 to \$14,000. A committee was appointed and plans laid to reduce this indebtedness \$4,500 more by July, 1927.

Union College was represented by Prof. L. F. Thiel, who led out in the young people's services, and presented the importance of a Christian education, pointing out its benefits as contrasted with the subtle forms of paganism which are permeating the educational systems of the world.

The laborers from the union conference included Elders J. B. Blosser and C. T. Burroughs. Dr. L. Jones was present from the Boulder Sanitarium.

By special request Elder Burroughs sang two solos, "The Old Rugged Cross" on Sabbath morning, and "Nearer Port Again," Sunday night. These moved the congregation mightily, many were in tears, giving witness to the presence of the Spirit of God. Such singing is a decided contribution to any religious service.

Three new churches were received into the conference, and a fourth is to be organized immediately. At present the conference has twelve churches, with a membership of 750. They have a strong force of young ministers.

G. B. STARR.

## A LAYMEN'S CONVENTION

THAT Seventh-day Adventists believe in having the laymen take an active part in the spread of the message for this time, is demonstrated by their activities in scattering the printed page, in gathering and contributing funds for the support of missions, and by their labors in behalf of relatives, friends, and neighbors, who are unconverted, or do not know the special truths for this time. Many of us realize that much of our spiritual dearth arises from too little activity in behalf of others, and that letting our light shine through good works is a great help in character building and in finding happiness in the Christian life.

Those who are hoping that we may all take a more active part in closing up the work of God in the earth, will be glad to know that a large number of students and lay members engaged in self-supporting home missionary work in the South, and others interested in their efforts, were gathered at Madison, Tenn., Oct. 14-17, 1926, in the annual convention of self-supporting workers.

Representatives of various rural schools, country homes, small rural sanitariums, and city cafeterias and treatment-rooms operated as centers of self-supporting missionary activity in Tennessee and other Southern States, brought in good reports of the work being done, and told of their difficulties and problems, of victories won, of discouragements to be combated, and of many evidences of the conflict being waged between the forces of good and evil in relation to their work.

These reports, given by those who had gone out into isolated and needy communities to carry a higher standard of education and hygiene, to demonstrate the greater possibilities in the soil, and to serve the crying needs of the sick and otherwise underprivileged, were such as to impress us with the unusual self-sacrifice and earnestness of the workers.

Divine approval of these worthy efforts was witnessed in the displacement of local prejudice by good will, and by the many instances in which it was apparent that only by special divine blessing were the sick restored to health when recovery seemed but a vain hope. Small churches had also been raised up in some of these communities as the result of successful evangelistic efforts.

Consecrated friends of such a work are giving not only of their means, but also of their own service in watching over and encouraging the enterprises which their generosity has made possible.

Elder J. J. Nethery, president of the Southern Union Conference, delivered

the Sabbath sermon and took part in the councils of the convention. Elder H. E. Lysinger, president of the Tennessee River Conference, was present. Elder I. D. Richardson, who has recently connected with the Nashville Rural Sanitarium, took an active part. He has taken up the work of giving health lectures before business men's clubs and civic organizations, and of conducting health schools in those cities where vegetarian cafeterias are conducted.

Dr. E. M. Sanders, a prominent surgeon of Nashville, who has shown his sympathy and interest in these workers on many such occasions, was again present and gave an address of particular interest and encouragement. Prof. A. C. Burton, of the chair of rural education in the Kentucky State Normal School, at Bowling Green, addressed the convention on the importance of the improvement of rural life, and expressed his appreciation of the efforts made by our rural workers to improve the health and education and religious standards of the Southern country folk.

To those who have watched the work at Madison from year to year, the institution appears to be making a steady and healthy growth in the direction of more room for both patients and students and additional facilities for their progress and comfort. G. T. HARDING, Jr., M. D.

\* \* \*

#### CALIFORNIA CONFERENCE CAMP-MEETING

As I came to the camp pitched on a vacant tract of land in the city of Oakland, I was impressed with the thorough preparation which had been made for the meeting. The 400 family tents laid out in perfect order; the large pavilion, with its two side extensions and a platform, and a ceiling above to provide better acoustics; tents for the children and young people; a well-built kitchen and properly screened cafeteria tent adjoining; a large tent for the Book and Bible House; the information and conference offices; a well-equipped medical tent, with a staff of physicians and nurses; a good water system; electric lights for the grounds, service tents, and many of the small tents; a thoroughly sanitary sewerage system, and an illuminated announcement of the meeting visible from the thoroughfare night and day, made the physical equipment just about all that could be desired for an outdoor meeting.

The first thing to attract my attention when I entered my tent was a neatly lettered card with the words:

"Before giving a discourse, ministers should take time to seek God for wisdom and power."—*Testimonies*, Vol. VI, p. 50.

There were similar cards in the tent where the ministers met for prayer before each service, with such statements as,

"Whatever phase of the subject is presented, uplift Jesus as the center of all hope."—*Id.*, p. 62.

"The ministers should teach the people how to come to the Lord, and how to lead others to Him."—*Id.*, p. 45.

The same careful arrangements extended to every detail of the camp-meeting program; and a very earnest effort was put forth by the management to make this great meeting a spiritual blessing to all the people.

The business of the conference was conducted with dispatch and harmonious feeling. Elder G. A. Roberts was re-elected president, and the other officers are about the same. Four new churches were added to the conference.

The treasurer's report showed a substantial increase in tithes and offerings. Thirty-eight per cent of the tithe was sent outside of the conference. Mission funds for the two-year period were \$208,000.

Very faithful attention has been given in this conference to the children and young people, and the results are apparent. Special efforts have been made to conduct baptismal classes in the church schools. In 1925, 275 were enrolled in these classes and sixty-five were baptized; while in 1926, 487 were enrolled and 162 baptized. In all, 309 children and youth were baptized during the two years.

There is a real missionary activity among these young people too. Several Missionary Volunteer societies are conducting cottage meetings regularly. During the Harvest Ingathering campaign the Missionary Volunteers secured \$3,750, giving 3,364 hours in this service. Many of the children have been trained to sell our papers, especially *Our Little Friend*. A remarkable record was made by a girl and a boy of seven and eight years. They sold during the year 6,000 copies of *Our Little Friend*, besides more than 300 copies of *Life and Health* and the *Signs*, thus earning their school tuition, mission offerings, and clothes, besides laying aside a sum in the bank. Nearly every day during camp-meeting the Juniors went out in groups, under supervision, to sell *Our Little Friend*. The enthusiasm ran high and the Lord gave good results.

The field missionary secretary of this conference spends one week each month in canvassing, and is having good success. "He faces with his men the same problems they face, and the problems colporteurs face today are vastly different from those faced by colporteurs ten years ago."

There is an increasing interest on the part of the church members in the foreigners who do not speak English. Many nationalities are being approached with the message. In addition to the work done by the lay members, the conference employs a worker for each of the following languages: Chinese, Greek, Spanish, and Italian.

A very interesting feature of the California Conference work is the special efforts now being made in San Francisco. Outside of San Francisco, there is one Adventist for every 216 inhabitants, while in the city there is but one to 1,319. Nearly half the population of the conference is in San Francisco. It is a world center, and the spirit of prophecy has spoken in no uncertain terms as to what should be done there. The conference officials are endeavoring to follow this

instruction. A well-equipped dispensary has been established here, which has been more than self-supporting from the first. Dr. C. C. Landis has a small sanitarium, and is co-operating fully with the conference. A school of academic grade is planned. A special effort under the leadership of Elder J. H. N. Tindall is in progress. At the same time Elder R. J. Bryant is leading in special efforts in the East Bay section.

There was a good attendance at the camp-meeting all the time, with very large crowds in the evenings. Ratu Meli, the Fijian chief who came over to attend the General Conference, was present, and it was a treat to our people to see such fruit of their gifts to missions. His messages were enjoyed by old and young. Elder J. L. McElhany, W. F. Martin, G. B. Starr, and the writer were present from outside the conference a part or all of the time; and there were other well-known workers present, who live in the territory.

There were many conversions, and a large number entered into a new experience of victory in Christ. There was a beautiful baptismal service in a specially constructed pool in the large pavilion. The president said, "We believe that as a result of these splendid meetings the work throughout the conference will be given a new impetus." M. E. KERN.

\* \* \*

#### SOUTHERN OREGON CAMP-MEETING

It was possible to spend only one day at the Southern Oregon camp-meeting held at Roseburg, but this brief visit was sufficient to assure me of the presence of the Holy Spirit. The attendance was somewhat smaller than at former meetings, but the intense earnestness manifested by our dear people as they sat eagerly drinking at the fountain of life as it was opened to them, made the service rendered a great joy. Had our program permitted, I should gladly have remained with the few devoted believers in this last message, and have shared with them in the blessings that must have come to them to the close.

The population of the Southern Oregon Conference, though small, has yielded some splendid fruit in years past. From that field a number of strong laborers have gone forth to help finish the work; and from the reports of the laborers it is evident that the Holy Spirit is preparing the hearts of many more for this saving message. The hearts of our people are full of cheer, and the future for the work is encouraging.

E. E. ANDROSS.

\* \* \*

#### UPPER COLUMBIA CAMP-MEETING

This meeting was held at a season of the year that is said to be unfavorable for a large attendance, as it was harvest time and many of our people there are farmers, so I was really surprised to find such a large encampment. The meeting was held in a beautiful park in the suburbs of the

growing city of Spokane. Thirty-five years before, I had spent a few months at Spokane, having been sent there in the beginning of my ministry to nourish the tender vine that had only recently been planted. It was a great pleasure to return after the lapse of so many years, and find some of the same members, with their hope brighter and their confidence in the early triumph of the message stronger than ever.

The report of the president of the conference showed unusual progress. The increase in tithes and mission offerings has been very encouraging. However, the real object of all our labor and of our giving is the winning of souls for the kingdom. This was not lost sight of, for 605 baptisms were reported during the biennial period that ended Dec. 31, 1925, and the number of baptisms has continued to increase during 1926.

The same earnest longing for a closer walk with God, for real holiness of life that will meet the trying test of the judgment so soon to close, that was manifested in other camp-meetings, was equally apparent here. Along with this desire for a personal preparation to meet God, was manifest a desire for a better preparation for service. This is the real test of the genuineness of the profession of our love for God. If we truly love God, and long for the return of our Saviour, we will live and labor day by day for the enlargement of His kingdom, and we will study and pray for greater efficiency in service.

It was in this conference, forty-one years ago, that the glorious light of the third angel's message first came to my heart. Here I was born into the kingdom; here in my youth I began to proclaim the message of a crucified, risen, and soon-coming Saviour, the message that has brought inexpressible joy to my heart; here I was ordained to this high and holy office. And now, after an absence of so many years, it was a real joy to meet again many friends, and some companions in labor of those early years.

At each of the meetings in the North Pacific Union I met some of those I had learned to love in the Lord during those earlier years. The lapse of time has not dimmed their spiritual vision or robbed them of their first love. On the contrary, it has deepened their love for the message first delivered to us, it has strengthened their confidence in its early triumph, and fixed their determination to triumph with it.

The message is going forward in this union, the people are loyal and true, and I believe this field will prove to be an ever richer source of supply for recruits to the mission fields and for their support.

E. E. ANDROSS.

\* \* \*

### THE WOMAN'S CHRISTIAN TEMPERANCE UNION

IN the fifty-second annual convention of the Woman's Christian Temperance Union, held at Los Angeles, Calif., Sept. 26 to Oct. 1, 1926, this organization put itself on record as a force to be reckoned with by opposers

of prohibition. Speaking for 600,000 women in the United States, and more than a million throughout the world, the assembled delegates, representing every State in the Union and several outside countries, declared it their aim to hold all the ground won by the organization in the past, and to press forward to new conquests.

The tone of the convention was strongly militant. "We are going to take the world for Christ's own kingdom," was a sentiment repeatedly expressed and always greeted with applause. The assemblage was accorded recognition both local and national. The business district of the city was decorated with flags in its honor, and telegrams of greeting were read from President Coolidge and other men of national prominence. The chief of police of Los Angeles came before the assembled delegates and made a brief address. People who have come to think of the W. C. T. U. as a group of well-meaning but impotent old ladies, one speaker said, will soon discover their mistake. The idea of law enforcement was kept prominent throughout the program of the convention. All government officials who cannot be trusted to enforce temperance legislation will be marked for political retirement.

The threatened repeal of the Wright Act in the State of California, which was an issue at the November election, received much attention during the convention. The W. C. T. U. realizes the magnitude of the battle that is in progress over the issue of prohibition, and the strength of the opposition that must be met. "We are fighting the organized liquor dealers of the world, and they have an unlimited supply of money at their command," one speaker declared.

Concerning the meaning of this convention and the W. C. T. U. program for the immediate future, the following statement was made by the national president, Mrs. Ella A. Boole:

"This magnificent convention has shown the progress and growth and economic and political importance of the W. C. T. U. It has demonstrated our gain in public favor; and the delegates have given evidence of a determination to press forward until America receives full benefit of the Eighteenth Amendment. For the next year we will stress the importance and patriotism of law observance. We will put great emphasis on the education of youth in the reasons why the liquor traffic was outlawed, how the amendment was gained, and why prohibition is the best method yet found of dealing with the problem."

Women throughout the country, Mrs. Boole said, are to be educated to make full use of the weapon placed in their hands by the Nineteenth Amendment (giving them the ballot), and any candidate for public office who receives their votes will have to be dry in practice as well as in theory.

The W. C. T. U. platform, as reinterpreted and reaffirmed at this convention, repudiates "the charge that prohibition has increased drinking by youth, as a whole. We," it says, "declare this to be a gross misrepresentation of the facts by the liquor interests, which are endeavoring to cloak their own activities by painting

a false picture of the alleged demoralization of the young men and women of today. We look to the coming generation to complete the nation's emancipation from the drink evil by total abstinence and a complete support of the Constitution."

The W. C. T. U. refuses to believe that the world is getting morally worse, or that the youth of today are lapsing from the moral standards of their fathers. They are driven to this view in the face of all evidence to the contrary, by their failure to grasp the truth that the certain triumph of the cause led by an omnipotent God, does not depend upon the success of human efforts exerted through such channels as education, the ballot, and legislation, or upon the attitude of world majorities; but is to be brought about by superhuman agencies through which the final judgments of God against sin and sinners will be visited upon the world, as the prophecies of His Word so plainly state.

The subject of an enforced observance of Sunday, while not made prominent at the convention, did not escape mention in speeches setting forth the goals of W. C. T. U. effort. Evidently these good women are not yet able to see that the Almighty has not delegated to fallible, erring mortals the authority to define His will for, and seek to enforce it upon, other people.

Among the speakers at the convention was Capt. Richmond Pearson Hobson, who leads the fight in this country for the suppression of the traffic in heroin, morphine, and other dangerous drugs. He presented startling facts showing the danger to the nation indicated by the rapid increase of this traffic during the last few years. Use of heroin for one week is sufficient, he said, to convert the user into a helpless slave and also an eager recruiting agent for other victims.

The W. C. T. U. is organized in all the States and the Territorial possessions of the United States, and maintains a force of seventeen organizers and lecturers, six evangelists, and twenty-four directors of departments. A gain in membership of 53,500 was reported for the past year. In all its work for the promotion of temperance Seventh-day Adventists will heartily join.

LEON A. SMITH.

\* \* \*

### GLEANINGS FROM THE FIELD

NINE persons were baptized as the result of an effort in La Crosse, Wis.

FIVE persons were baptized by Elder C. E. Reichenbaugh at Curwensville, Pa., recently.

As a result of tent-meetings at Hebron, N. Dak., five were baptized on September 5.

ELDER D. F. WEATHERLY baptized eight persons into the First New Orleans church, La.

As the result of a tent effort in Ravenswood, near Chicago, Ill., twenty-nine are keeping the Sabbath, seventeen of whom were baptized September 18; the others will be baptized as soon as they have been fully instructed.

# The Way to the People

**T**O REACH the greatest number of people with limited means and labor, the messenger must be economical, attractive, and effective. **PRESENT TRUTH** embodies all of these essential requirements. Its price enables one person with a small sum of money to purchase as many as 25,000 copies at a time. Its attractiveness aids in the quick distribution of large numbers, and its effectiveness is demonstrated by the way it is read and the believers it produces.

## One Order for Present Truth

25,000 Copies



This one of the frequent single orders for 25,000 copies of **Present Truth** was caught by the photographer as it was being rolled into the elevator to start on its mission to the people.



Photograph of a Copy of "Present Truth"  
Read and Reread by Many Until Completely Worn  
Out, and Then Sent to the Publishers With a  
Request for 5,000 Copies  
"EXACTLY LIKE IT"

### EVIDENCE OF EFFECTIVENESS

"The publication called **PRESENT TRUTH** has been left in the reception-room of the dental office where I work. I have just finished reading the copy of Sept. 15, 1923, and looking up the Bible references it gave, and it has left me thoroughly convinced that the seventh day is the Biblical Sabbath, and the only day we have any right to call the Lord's day and to hold as the day of worship."

## The Present Truth Sunday Law Extra

READY DECEMBER 1

In conformity with the recommendations passed at the last Fall Council, and upon the advice of the Religious Liberty Department, **Present Truth** will issue a Special Sunday Law number, and have it ready for delivery December 1.

This Extra will be prepared by the Religious Liberty secretaries, aided by the editor, and will be made to meet the Sunday law issue as it exists in Washington and throughout the country at the present time.

It is prepared and brought out at this time to enable the rank and file of the churches to comply with the published Fall Council recommendations.

## Special Annual Weekly Lists

Every year **Present Truth** offers a Special Weekly List in order to accommodate those who prefer to have papers supplied oftener than every two weeks. These Special Weekly Lists are open for subscriptions only from November 1 to December 31 each year. With the close of each year the offer of this Special List is withdrawn. The people whose names and addresses have been sent in for these Special Weekly Lists begin to receive their papers the first of the year, and they are supplied in regular serial order throughout the annual division or divisions ordered.

Subscriptions for the Special Weekly List sent in during November and December this year will be entered for the full first annual division of the current series, Nos. 1-24; price, 25 cents domestic; 50 cents Canada and foreign. Order of your Book and Bible House.

### FROM A METHODIST EPISCOPAL MINISTER

"I am taking the liberty of addressing you and saying **PRESENT TRUTH** has been coming to me, and I have been reading it more and more every visit it makes. At first I thought possibly it might be one of those papers issued by those desiring to promulgate some dogma which would be detrimental to the interest of the kingdom; but on more careful reading I am persuaded it is sound in doctrine and safe in its teaching."





WASHINGTON, D. C., NOVEMBER 25, 1926

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON C. P. BOLLMAN  
C. A. HOLT

SPECIAL CONTRIBUTORS

A. G. DANIELLS O. MONTGOMERY J. L. SHAW  
C. K. MEYERS B. E. BEDDOE I. H. EVANS  
L. H. CHRISTIAN C. H. WATSON J. L. McELHANY  
W. H. BRANSON E. E. ANDROSS C. B. HAYNES  
A. W. CORMACK

CIRCULATION MANAGER L. W. GRAHAM

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.

### OUR ATTITUDE TOWARD THE COMING HOLIDAY SEASON

We have received from the field a number of requests that we reprint in the columns of our church paper statements made by Mrs. E. G. White in years gone by on the subject of the holiday season. We have taken time to go through the columns of the REVIEW, and have compiled from six different articles the pith of her statements regarding annual holidays and our relation to these occasions. This will appear next week. We believe that these statements will be read with interest.

\* \*

### "MORE BLESSED TO GIVE THAN TO RECEIVE"

THAT it is more blessed to give than to receive has been experienced by many individual believers and church and conference organizations, as they have endeavored to pass on means and workers to the great gospel-needy fields of the world. The interest of the believers in this message is no longer bounded by territorial lines. We have come to feel that our field is the world, and have come to recognize that before the gospel work can be finished, it must be finished in every part of the earth as well as in our own particular locality.

We are incited to these remarks by a letter dated November 8 from I. J. Woodman, president of the Western Oregon Conference. He says:

"I thought it might be interesting to know that the Western Oregon Conference has given to the mission fields since January 1, 1926, thirteen of its young people. All of these are on their way excepting three, and they will be sailing next month. Five groups of these are young married couples, all of them having had some experience in the work here. The other three are also experienced in conference work. This has pulled heavily upon our young working force in the conference, but we cheerfully give them up for the greater cause of missions.

"I think this has been quite encouraging to our people here, as our

mission funds thus far this year are \$10,000 ahead of what they were last year at this time, and last year was the best record in the history of this conference in tithes and offerings."

We thank God for this spirit of sacrificial giving of their best on the part of our brethren in the Western Oregon Conference. This is the spirit that is being manifested around the whole circle of our world-wide work.

\* \*

"We are enjoying an excellent year, with the largest enrolment we have ever had, something over 430 at the present time," writes President W. I. Smith, of Walla Walla College, under date of November 7. "We are looking forward with much expectation to an excellent Week of Prayer." From this school have gone out through the years many workers who are bearing heavy burdens in this movement. May God give to this school, and to every one of our schools, an excellent Week of Prayer, bringing a new dedication of life and purpose to the young men and women who are in training.

\* \*

ELDER F. A. STAHL, who is spending a little time at Emmanuel Missionary College, Berrien Springs, Mich., writes under date of November 10, "We are having a real rest now. To be sure we are speaking in some places to some of our churches and institutions, but we are receiving new strength, and at the same time our courage is being renewed. The time is fast approaching when we shall be packing our trunks to return to our field of labor." May the Lord bless Brother and Sister Stahl with new strength and courage as they go back to the trying field where they have been used so effectively during the last few years.

\* \*

A LETTER under date of October 18 from Elder George A. Wood aboard the steamship "Gripsholm," returning to his field in Java, says:

"So far we have had a good passage. Sunday morning, October 17, I was invited to take the service for the passengers. I read for my text Daniel 2: 44, and then took up the dream given to Nebuchadnezzar, with its interpretation. After the service I told the passengers that the literature on the table was free. May the Lord water the seed and cause it to spring forth, is our prayer."

May God bless Brother and Sister Wood as they return to their needy field.

\* \*

### SHORT SERMONS

THE "Testimonies" tell us that sermons must be short in order to give our people a chance, as often as possible, to relate their experiences for the encouragement of others. But again, these testimonies should not be too long, either. The best one I ever heard was given by a brother in Budapest, Hungary, who had caught the spirit of a very short sermon preceding it. He arose and said, "One thing I know, that whereas I was blind, I now see." This is a fine pattern for us all, is it not?

E. KOTZ.

WRITING from Colombo, Ceylon, under date of September 12, Elder H. A. Hansen, superintendent of the Ceylon Mission, says:

"I am glad to be able to tell you that the work is going on well in this field. Our third annual meeting has just closed. It was by far the best meeting that we have had here. The attendance was good throughout, and the interest was excellent. Pastor and Mrs. G. G. Lowry, E. M. Meleen, and E. D. Thomas were the outside help in attendance, besides our local mission force. We have experienced some real evidences of the power of God during the past year. We have been permitted to baptize thirteen so far this year. Several of these have come out directly from Buddhism, and some under very severe strain."

\* \*

### CONDITIONS IN CENTRAL CHINA

THE article from Frederick Lee on page 12, setting forth the situation existing in Central China, will be read with interest. In a letter from C. C. Crisler under date of October 22, we learn of the earnest efforts being put forth by our brethren to relieve those in the besieged city. Brother Crisler says:

"This morning Pastors Frederick Lee and W. E. Strickland, of the Central China Union, left Shanghai for Honan, via Hsuechowfu and Chengchow. They are accompanied by Brother W. P. Henderson, manager of our Chinese Signs of the Times Press. Brother Strickland is director of the Honan Mission, and for a month has been unable to get into his field, because of war conditions. Now he is getting in by taking a wide detour involving many days of extra travel.

"We do not yet have any word as to whether Pastors Gillis and Wallace and their families were permitted to leave Sianfu, Shensi, when some British women and children were allowed to leave on October 13. We fear all our folks are still inside the walls of that beleaguered city. Conditions within the city are authentically reported to be most terrible. Famine claims many poor people daily. Our last word from within was a plea for help while help can bring relief. If too much time elapses before food can be gotten to them, it may be too late. But the problem is to know how to help. Brethren Lee and Henderson will endeavor to learn definitely whether our folks, both Chinese and foreign, have been permitted to leave the city; meanwhile they will press forward day by day toward Sianfu, as we all desire to do everything within human power to afford succor. We can only commit our associates to the good Lord, and pray for their speedy deliverance. We are also praying that Brethren Lee and Henderson may be prospered in their effort to press through the lines to the walls of the city."

This situation has caused great anxiety and distress to our dear brethren in China. We are glad to say that a cablegram has come, telling us that Brethren Gillis and Wallace, with their families, have been released from Sianfu, but we have no details or particulars as to the further state of the work or as to the safety of the native believers. Let us pray God to remember our brethren in these troubled regions, shielding them by His care and guiding them in wisdom.