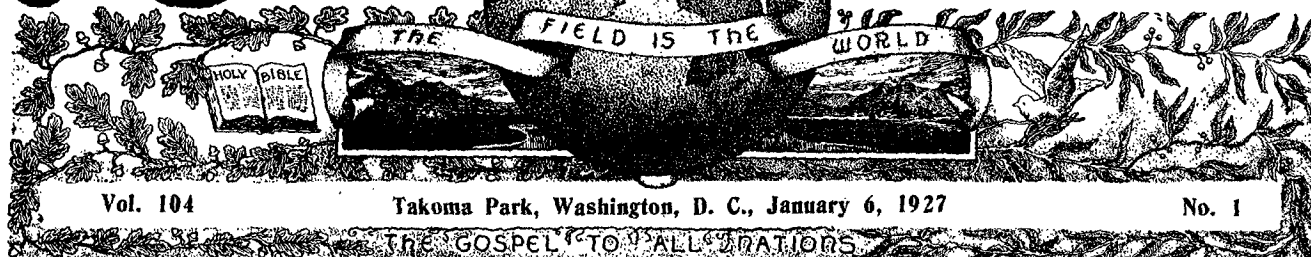


The Advent Review and Sabbath Herald



Vol. 104

Takoma Park, Washington, D. C., January 6, 1927

No. 1

A Prayer for the New Year

BY ELEANOR CHAFFEE WOOD

As passes this old year, Father, let it pass clear of stain and error. May Thy everlasting love cover the mistakes and the heartaches, the blunders and the remorse. Lift up my eyes that I may see the new year as a new way to be trod, a new page on which to write, a new period to give in service to Thee. Let me feel about me Thy arms of love, that I may not be afraid of falling. Let me hear Thy voice, that I may not miss the path. Let me see Thy cross ever before my eyes, that I may not forget my mission. Let me study Thy Word always, that I may not speak my words, but Thine.

Grant me the inner sight that stays the mind on Thee. Grant that I may not faint in the day of adversity, nor forget, in the day of prosperity, that I owe all to Thee. Give me a share of Thy great love for souls, that I may not walk with a proud bearing or with an aloof heart.

Give me, O God, those things which I need and for which I know not how to ask. Into Thy hand I surrender my life. Make it what Thou wilt. And in the day when Thou shalt come to take me home, may I kneel at Thy feet, not with the burden of wasted days on my soul, but with the thankful knowledge of hours spent in Thy glad service as Thou hast directed my feet. Amen.

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."

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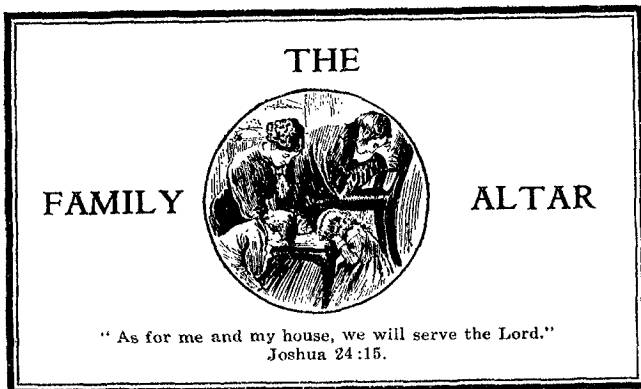
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Conducted by the
GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT
BY A. W. SPALDING

Family worship should be held both morning and evening. The suggestions in this column cover one service only; the other is left for individual planning. Some use the Morning Watch as the basis for morning worship; some hold the daily study of the Sabbath school lesson at the time of evening worship.

The suggestions for "preparatory study" are meant for the parent's private devotional hour, in preparation for the ministry of family worship. If in any case they make too much reading, read at least a part.

January 9-15 — The Homes of Israel

Sunday — Homes That Were Schools. Deut. 5:1-22; 6:1-9.

Preparatory Study.—"Education," pp. 33-44; "Counsels to Teachers," pp. 107-118.

Song.—"How dearly God doth love us."

Thoughts.—The law of God is the way of right-doing and happiness; Jesus gives us power to keep the law; love is the fulfilling of the law; Israel's power lay in good homes which taught God's truth.

Prayer Suggestions.—Pray that the law may be written in our hearts; pray that the children may obey their parents, and that both parents and children may obey God; pray that our home may teach the truth; pray that we may sacrifice and give to extend the gospel.

Monday — The Child Who Was Asked For. 1 Sam. 1:9-28.

Preparatory Study.—"Patriarchs and Prophets," pp. 569-574; "Counsels to Teachers," p. 537; "The Ministry of Healing," pp. 375-378, 388-394.

Song.—"By cool Siloam's shady rill."

Thoughts.—Children are the greatest treasure parents can have, a gift from God; children belong to God, and should give themselves to Him; in the midst of wickedness, they may be pure and true.

Prayer Suggestions.—Pray for the consecration of our children to God's cause; pray for their companions who are wayward; pray for wisdom and decision to be given to leaders in God's work.

Tuesday — The Home in the Country. 1 Samuel 16.

Preparatory Study.—"Patriarchs and Prophets," pp. 637-642; "Education," pp. 151-154; "The Ministry of Healing," pp. 363-370.

Song.—"Sweetly the holy hymn breaks on the morning air."

Thoughts.—God looks on the heart rather than on the appearance; David was great because he was trained in simplicity, and gave his heart to God.

Prayer Suggestions.—Pray that we and our children may have true and beautiful hearts; pray that the young people of the church may all be trained under conditions that will make them like David; pray for the speedy coming of the King who is of the line of David.

Wednesday — The Home at the King's Court. 1 Kings 11:1-13; 12:1-20

Preparatory Study.—"Prophets and Kings," pp. 51-60, 87-98. *Song.*—"O Jesus, I have promised."

Thoughts.—Rehoboam had a poor home, though very rich and indulgent; luxurious surroundings make soft-fibered souls; sympathy with others is fostered by bearing hardships.

Prayer Suggestions.—Pray that we may be content with simple and frugal home life; pray that our hearts may be tender toward others who are burdened; pray for the prosperity of God's work.

Thursday — A Little Girl in a Heathen Home. 2 Kings 5:1-19.

Preparatory Study.—"Prophets and Kings," pp. 244-253.

Song.—"Brightly beams our Father's mercy."

Thoughts.—Though carried away a slave, the little girl remembered what she had been taught in her home; she forgot herself to help others; she made God known to the heathen; our children may sometime be removed from their homes, but, true to God, they may do a great work for others.

Prayer Suggestions.—Pray that the truth may be taught to our children; pray that they may always stand true and unselfish; pray for the heathen who know not God.

Friday — A Young Man of Principle. Daniel 1.

Preparatory Study.—"Prophets and Kings," pp. 479-490; "Education," pp. 54-58; "Counsels to Teachers," pp. 98, 99.

Song.—"Standing by a purpose true."

Thoughts.—Daniel, in the midst of apostasy, had a home training in loyalty; he learned self-control, and was master of his appetite; he led his three companions in right-doing; he feared not to do right, and so made known the character of God; he became one of the greatest statesmen and prophets of all times.

Prayer Suggestions.—Pray that even amid surrounding evil, our children may be trained for God; pray that they may be masters of their appetites and desires; pray that through them others may be converted; pray for the speedy finishing of the gospel work.

Sabbath — A Young Woman of Courage. Esther 4.

Preparatory Study.—"Prophets and Kings," pp. 598-606.

Song.—"Unshaken as the sacred hills."

Thoughts.—Esther, an orphan, was loving and obedient to her foster father; though modest, she had spirit and courage; God disposes our fortunes, and puts us each in the right place "for such a time as this,"—the great crisis coming soon to us, which is typified by experience of Mordecai and Esther.

Prayer Suggestions.—Pray for the sweet influence of the Holy Spirit in the home; pray that modesty and courage may go hand in hand with our children; pray that God will turn the wrath of men to praise Him and forward His work.

* * *

Lowering Standards

We are in a day of lowered and lowering standards. Look where we will in the world, in the sphere of political or moral or social ethics, we see a wide departure from the standards of the past. And the saddest feature of this whole arraignment is that this departure involves not the young and inexperienced, but those whom we naturally expect to be more sober and sedate. Speaking of this marked tendency in the world today, the Sherburn (Minn.) *Advance-Standard* speaks as follows:

"There is a tendency in the very atmosphere just now to lower standards — Christian standards, moral standards, political standards, and all other standards. You can go to church, or you can go to the theater or to the movies, and the crowd is so much alike that only an angel from the Glory Land would be able to separate the goats from the sheep. The god of fashion, fads, and foolishness seems to have so gotten hold of the multitude that every standard of old-time simplicity has been thrown down and replaced with the silly flapper fads of a godless age. Too many professed Christians, who ought to set a better example, are only too frequently falling all over themselves to ape every decree of the god of fad and fashion, and then they wonder why the 'world' doesn't take their Christian profession any more seriously than it does."

The Advent REVIEW And Sabbath HERALD

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

VOL. 104

TAKOMA PARK, WASHINGTON, D. C., JANUARY 6, 1927

No. 1

Conditions in Europe

By L. H. Christian

IN this earnest time of living issues, all theorizing is useless. We must meet each new situation as it arises, and we can deal only with actual facts. Just now there is much written and said concerning "a new spirit in Europe." Those, however, who visit from country to country see but few omens of a real change. Politically, with the exception of three or four lands in which things are in a constant turmoil, Europe is a little quieter than two years ago. Yet, even in this apparent peace, there is so much uncertainty and suspicion that the optimism which prophesies peace and good will is blind indeed. Recently an editor of a prominent journal said:

"At no time since the Great War have conditions throughout Europe been in such a hopeless muddle. Suspicious of each other, nations and people pursue their own ends. Intrigues are rampant, revolutions are planned, governments are overthrown almost overnight, and dictators displace parliaments. It is a frightful mess."

Only those who understand the prophecies know what is coming.

Europe today is in the midst of a very difficult business stagnation. Trade between the new nations is almost impossible. Millions of people are out of work, and wages are very low. We have thousands of members in the cities of Europe who earn only from \$5 to \$7 a week, and some even less. In some places the harvest last year, owing to uncertain weather and heavy floods, was largely destroyed. This and other conditions have brought great suffering to many places. Many of our own people are in dire need. They often live on such poor food that the children cannot be properly nourished. We wish our brethren in America could see things as they really are. We are doing our very best to relieve the most urgent destitution. In every church and conference in Europe, every month, and sometimes each week, we gather money for the poor and needy. But our funds are gone, and we are unable to supply what is needed to care for even the most destitute.

We are getting very earnest requests for help. A brother writes from Poland:

"Another big thing with us is the relief question. Our fund is completely exhausted, we have already used money from other funds to relieve the suffering of the poor; but the winter is coming, and I do not know what to do for some of our people if no help is coming, for we do not have the means."

A letter just received this morning, says:

"There is another need that is pressing us a great deal, and that is the relief work. There are so many without work, and the winter is right upon us. It is really perplexing to know what to do. We need \$500 at once."

Our brethren in Russia have sent in a request for at least \$2,500 for relief funds. There is much suf-

fering in that country, not only from lack of food, but also from malaria and other diseases. Europe alone cannot supply the food and medicine needed.

Four years ago an appeal was made for European relief funds. Our brethren in America and other divisions responded nobly to this call. The funds that came in were a real godsend, and saved many lives. There are also poor families in America who need help. People over there work hard and are saving. We know, too, that they lift heavily to support the work. But we have also seen how in times past they have had a heart for our needy. There is perhaps no one thing our brethren have done that has caused so many to give thanks to God as the giving of these relief funds. As long as we live we shall never forget the deep gratitude and earnest love they have expressed for God's people across the sea.

Aside from this, our relief work has given us prestige and standing. Worldly people are surprised that in this time of hatred and nationalism the Adventists of one country think of and assist their fellow believers in some far-away land, a land which perhaps during the war was counted an enemy. Some articles that are appearing in the daily press of America about Europe, or in Europe about America and Asia, had better never have been written. They do not make for understanding and fellowship. The whole world is drifting toward another war. The policies, factions, and plottings now are in many ways similar to the political and diplomatic situation from 1907 to 1914. But it is a beautiful thing that just when hatred, suspicion, and jealousy are growing in the world, love and unity, with Christian help work, increase among us.

We wish that conditions in Europe were different, but we cannot change them. And those who suffer have not brought them on. We request our people everywhere in America, Canada, and other more favored lands, to remember the poor and needy in these countries that suffered so much during the war.

The holiday season is upon us. We are giving gifts to one another. Would it not be pleasing to the Lord if we also remembered our needy fellow believers in Christ in these hard-pressed lands? The need in Europe is so great that we cannot relieve even the most urgent unless we get a good many thousand dollars. We hope and pray that many of God's children just now, at the closing of the year, will think of this need. We believe that they will.

We read of the apostolic church, "Neither was there any among them that lacked." Jesus urged us, both by word and by example, to remember the poor.

The spirit of prophecy has repeatedly called our attention to Isaiah 58 as a special message to the advent people. The service God delights in is, "To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." Isa. 58:7. (See Ps. 41:1-3.)

Many of our brethren in the States have relatives or acquaintances in Europe who suffer want, and they wish to help them. A few have sent money through some worldly society. We think it better that such help be sent through our own church. If they will let us know the addresses of their friends, we will try to have some of our believers visit these people. We will do what we can to help them out of funds that may come in. We will also bring them the Word of God.

All gifts which our brethren may be moved upon by the Spirit of God to give to their needy brethren and sisters in Europe should be sent on in the regular way to the treasurer of the General Conference, J. L. Shaw, Takoma Park, Washington, D. C.

In closing we wish once more to express to our believers everywhere the very deep gratitude of our people in Europe for the help that has been given.
Berne, Switzerland.

* * *

Fitting Up for the Bridegroom

BY A. C. ANDERSON

"THE unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: 'I swear unto thee, and entered into a covenant with thee, said the Lord God, and thou becamest Mine.' 'And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.'" —*The Great Controversy*, p. 381.

The truth which God has given us is exceedingly beautiful and attractive, when presented by one who is bedecked with the meekness of Christ.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

An external religion is attractive to the unrenewed heart, and will gather many into the church. It is the meek and quiet spirit, however, which is of value in the sight of God, and which alone will attract the longings of the sin-sick soul to Christ.

Separate From the World

We read in the "Testimonies," Vol. I, pp. 188, 190:

"I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. I was pointed back to God's ancient people, and was led to compare their apparel with the mode of dress in these last days. What a difference! what a change! Then the women were not so bold as now. When they went in public, they covered their faces with a veil. In these last days, fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, who, 'being past feeling [without any conviction of the Spirit of God], have given themselves over unto lasciviousness, to work all uncleanness with greediness.' If God's professed people had not greatly de-

parted from Him, there would now be a marked difference between their dress and that of the world. . . . The inhabitants of earth are growing more and more corrupt, and the line of distinction between them and the Israel of God must be more plain, or the curse which falls upon worldlings will fall on God's professed people. . . .

"Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. . . . I saw that the Lord was whetting His sword in heaven to cut them down. O that every lukewarm professor could realize the clean work that God is about to make among His professed people! Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness, 'I know thy works.' The third angel is leading up a people, step by step, higher and higher. At every step they will be tested."

In speaking of the right use of money, John Wesley says:

"Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous or expensive apparel, or by needless ornaments. Waste no part of it in curiously adorning your houses: in superfluous or expensive furniture; in costly pictures, paintings, gilding. . . . Lay out nothing to gratify the pride of life, to gain the admiration or praise of men."—*Wesley's Works, Sermon 50.*

If such words were timely in Wesley's day, how much more so in our day! As Christians, we are citizens of a better country; we are only pilgrims and sojourners on earth; therefore we should not be greatly influenced by the things of earth. The shortness and uncertainty of time should moderate our desire for earthly things, and lead us to use them in such a way that in the account soon to be given, "the Judge of all the earth" may say, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."

* * *

The Unconscious Influence of Love

BY G. B. STARR

At a camp-meeting this summer (1926) the expression was heard from many, "This was the best camp-meeting we have ever had." Others stated, "We have never had anything like it."

Upon inquiry as to what they thought contributed most to make it so different, they replied, "The way you ministering brethren seem to love one another."

"Well, why shouldn't we?" was asked.

"Yes, of course," they replied, "but we have never seen it so manifest before."

Now the ministers who were preaching and working in various ways to help the people, were entirely unconscious of this most potent influence. They just simply loved one another, some for over forty years, others just learning to fit in together, and so were feeling the inspiration of new love and confidence in brother workers. But the people felt it, and were stirred by it.

"This is My commandment, That ye love one another." "Love never fails." It works for permanent good.

* * *

"PRAYER is the attachment of the soul to God. Fasting is the detachment of the soul from the world. Both are needed."

* * *

"No hour ever presented so many open doors, inviting Christ to enter, as the present one. He can enter these doors only through the person and activity of His disciples."

A SYNOPSIS OF PRESENT TRUTH

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

Cumulative Signs of Christ's Coming

THE advent believer is not left without a sure and abiding hope in the coming of the Lord. His faith finds its foundation and assurance, not in speculation or philosophical reasoning, but in the Scriptures of Truth. It was this which afforded a foundation for the faith of the apostle Peter. He declares:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty."

Many who read these words have for long years looked for the coming of the Lord. How the evidences have multiplied! What cumulative proof we have that we are living in the closing days of earth's history! There is no uncertainty nor dissonance in the clear words of testimony which we find in the response of current history to recorded prophecy.

The evidences of the coming of the Lord naturally range themselves under two heads. First, we have what might be designated as —

Time Prophecies of the Lord's Return

Among these we may mention ten which stand out in bold and striking outline:

1. *The Prophecy of World Empire.* Daniel 2.—The great world kingdoms — Babylon, Medo-Persia, Grecia, and Rome — were represented by the gold, silver, brass, and iron of the image described in this chapter. We are now living in the divided state of the Roman Empire, represented by the mixture of iron and clay in the feet and toes of the image. The next great event is the establishment of Christ's kingdom, represented by the stone cut out without hands, which became a great mountain and filled the whole earth.

2. *The Prophecy of Antichrist.* Daniel 7.—In this chapter the four world kingdoms are represented by the lion, the bear, the leopard, and the great and terrible beast. In the breaking up of the Roman monarchy there developed the papal power, represented by the little horn of this chapter. He was to carry on his desolating work against the saints of God and against the truth of God unto "a time and times and the dividing of time," or 1260 years. This period began in 538 A. D. and ended in 1798. Even after the expiration of this period the papacy was seen to utter great swelling words, doubtless fulfilled in the declaration of papal infallibility in 1870, and in other utterances. We are living between the events predicted in verses 26 and 27. The next event in this prophecy is the establishment of Christ's everlasting kingdom.

3. *The Sanctuary and the 2300 Days.* Daniel 8 and 9.—In these chapters a long prophetic period is brought to view, beginning with the going forth of the commandment to restore and build Jerusalem, in the autumn of 457 B. C., and ending in the autumn of 1844 A. D. The latter date marked the beginning

of Christ's ministry in the second apartment of the heavenly sanctuary. This ministry is now going on. It comprises a work of judgment, an examination of the heavenly records whereby the fate of mankind is determined for weal or woe. It is the work predicted in the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. How long this work in the heavenly court will continue, how soon it will reach the cases of the living, we have no means of knowing. We must believe, however, that soon every case will be determined, and the decisions of the court will be carried into effect at the coming of the Lord.

4. *Forecast of the World's History.*—In the eleventh and twelfth chapters of Daniel we have a great prophetic forecast of the world's history, extending from the days of Daniel to the close of time. The last human link in this long chain brings to view the work of "the king of the north" as represented in the history of the Ottoman Empire. Soon, the prophecy indicates, this power, establishing his seat of government at Jerusalem, will come to his end. Dan. 11:45. This will immediately precede the standing up of Michael, the time of trouble, and the deliverance of the people of God, as indicated in Daniel 12:1, 2.

5. *The Seven Churches of Revelation 1 to 3.*—Here we have represented the internal history of the church between the first and second advents of Christ. The last, or Laodicean, period of the church, has already been reached. This period has to do with the work of judgment in heaven above, and with the proclamation of the judgment message in the earth. That judgment work and judgment message are now in progress, and will reach their culmination in the coming of the Master.

6. *The Seven Seals.* Revelation 5 and 6.—This prophecy likewise embraces the time between the first and second advents. It shows the relationship existing between the church and the world. The period brought to view under the sixth seal has already been reached, as indicated by the great Lisbon earthquake of 1755; the darkening of the sun, May 19, 1780; the falling of the stars, Nov. 13, 1833 — prominent events which take place under this seal. We are now living between the events predicted. Rev. 6:13, 14.

According to this prophecy, the next great event to be witnessed is the departing of the heavens "as a scroll when it is rolled together," at the coming of the Lord to reap the harvest of the earth. The seventh, or final, seal takes us over into the eternal state.

7. *The Seven Trumpets.* Revelation 8 and 9.—In this prophecy is afforded a picture of certain desolating powers evidently used of God for the punishment of evil-doers. The last one brought to view, the Ottoman power, is associated with a definite time prediction. The power was to be loosed for its dev-

astating work for "an hour, and a day, and a month, and a year, for to slay the third part of men," a period of time ending in 1840, and resulting in the curbing of that desolating domination which had been exercised for so many years. Under this sixth trumpet there was to go to the world the message contained in chapter 10, the judgment-hour message given in 1844. Under the sounding of the seventh trumpet, a little way in the future, it is declared, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

8. *The Two Witnesses. Revelation 11.*—The terrible war waged against the Word of God on the part of infidel France, is clearly portrayed in this chapter. This prophecy chronologically falls under the sounding of the sixth trumpet, which we have just considered, and is followed by the sounding of the seventh trumpet, marking the establishment of the kingdom of God.

9. *The Work of the Dragon. Revelation 12.*—This prophecy represents the efforts of Satan, exerted through earthly powers, to destroy the church of Christ; first, under pagan Rome, to destroy Christ, the Seed of the woman; second, under papal Rome, to annihilate the church during the "thousand two hundred and threescore days," reaching from 538 to 1798 A. D.; third, to destroy the remnant church, because they keep the commandments of God and have the testimony of Jesus Christ. This prophecy brings us down to the last generation, to the remnant church, which, standing firmly for the truth of God, is awaiting its triumph at the coming of the Lord.

10. *The Two-horned Beast of Revelation 13 and 14.*—This prophecy in reality forms the climax of all the other prophetic periods. It brings to view the work of the false prophet, apostate Protestantism, in union with the papal power of Rome. It shows that in the United States there will arise a union of church and state, the creation of an image to the papal beast; that the special mark of papal authority will be enforced; and that persecution will result to all dissenters. But God does not leave the world in darkness as to His righteous requirements. This prophecy reveals that He sends to the children of men a message, even as He did in the days of Noah, warning them of the evils coming upon the earth, revealing His own holy requirements as contained in His law, the only means of salvation as contained in His everlasting gospel, the imminence of His judgment hour, and the need of that preparation of heart and life that will enable men to meet its exacting requirements. Blind indeed is the one who cannot see in the events taking place around us the exact fulfilment of these prophetic predictions. The great objective in this prophecy is the coming of the Lord seated upon a cloud, with a sickle in His hand, to reap the harvest of the earth.

Thus every one of these ten great prophetic periods points with unerring index finger, to the coming of the Lord. Surely, we have not followed cunningly devised fables.

In addition to these time prophecies, there is another class of prophecies we might designate as—

The Sign Prophecies

These afford strong contributory proof that we are living in the closing days of earth's history. These sign prophecies may be enumerated in the following order:

1. *Signs in the Heavens. Matt. 24:29, 30; Luke 21:25-27.*—The great persecutions here brought to view occurred during the days of papal supremacy, from 538 to 1798 A. D. Before those days ended, after the tribulation or persecution ceased, the sun was to be darkened. This was fulfilled in that most notable event, the dark day of May 19, 1780. The falling of the stars was fulfilled in the great meteoric shower of Nov. 13, 1833.

2. *Conditions in the Physical World. Heb. 1:10-12; Luke 21:23-27.*—That the earth is indeed waxing "old like a garment" (Isa. 51:6), is indicated by increasing earthquakes, famines, tidal waves, and upheavals. These are multiplying in number and growing in intensity from year to year. They are signs of coming dissolution.

3. *Conditions in the Social World. Luke 17:26-30.*—How strikingly the conditions of modern-day society fulfil this prediction by our Lord! The two great prevailing signs in the days of Sodom were intemperance and licentiousness. These conditions are typical of the days in which we live.

4. *The Relentless Industrial Warfare. James 5:1-8.*—Graphically and strikingly does the apostle picture the very conditions we see at the present day in the determined struggle going on between capital and labor.

5. *The State of the Great Christian Church. 2 Tim. 3:1-5; Revelation 17.*—Who does not recognize in the degenerate conditions of Christianity, in the spirit of indifference, worldliness, and skepticism which is permeating the modern popular churches, the fulfilment of these words of the apostle?

6. *The Political Situation. Joel 3:9-16.*

7. *The Peace and Safety Cry. Isaiah 2; 1 Thess. 5:1-4.*—In these two scriptures paradoxical conditions are brought to view. Isaiah indicates that a great peace movement would exist in the world, that many would be advocating the turning of the implements of war into implements of peace. How literally do we see this fulfilled at the present time. From every quarter the demand for peace is heard, but every effort will be futile to hold in check the warlike passions of men. Notwithstanding these efforts for peace, Joel declares that the nations of men will be preparing for war, and that the industries of peace shall be made to contribute to this fearful end. As the climax of this earth's history the prophet tells us that the nations will be gathered together finally to the great battle of Armageddon. Rev. 16:13-16.

8. *The Desolating Work of Spiritualism. 1 Tim. 4:1-3; Rev. 16:13-16.*—That there is a satanic power among the nations of men, urging them on to Armageddon, the last great battle, is seen in the work of modern Spiritualism.

9. *Scoffers. 2 Peter 3:3, 4.*—Notwithstanding the signs which exist on every hand that the coming of the Lord draweth near, there are found today thousands who steel their hearts against the accumulating evidences, and like the unbelievers in the days of Noah, they deride the impending destruction. Their awakening will be like the awakening of their prototypes in the antediluvian days. Unknowingly and unwittingly they themselves constitute a sign of the momentous event against which they inveigh.

10. *The Spread of the Everlasting Gospel to the Nations of Men. Matt. 24:14; Rev. 7:1-14; 14:6-14.*—To all nations, kindreds, tongues, and peoples, the message of Christ's salvation is being heralded today.

And not merely is there being given the message of His coming as the Saviour of mankind two thousand years ago, but of His coming in triumphal glory to bring to glad fruition His work on earth. The long-deferred hope of His people will at last be realized. They will look up and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." His waiting church will realize in that glad hour that their hope has not been misplaced. They have not followed cunningly devised fables.

The evidences of the speedy fulfilment of that hope are increasing in rapid ratio at the present time. There is not one sign, but many. Not one index finger, but many point with unerring accuracy to the one grand central event. As we review these evidences, may we realize that our hope is not vain. Soon "He that shall come will come, and will not tarry."

Let Us Keep Balanced

And Use Good Common Sense

If there ever was a time in the history of the church when believers needed to keep balanced minds and to exercise good common sense, that time is now. Things are getting out of joint generally in this sinful old world. Men and women are thinking abnormally. Wild schemes are being proposed. There has come a wide departure from the conservative standards of the past, in the political world, in the religious world, in the social world.

Next to consecration to God we need to have good sense and sound judgment, even the sense and the judgment and the discretion born of the Spirit of God. We need this balance of judgment and the exercise of this good sense in the ordinary affairs of life. Of ourselves we are utterly incapable of exercising it. We know nothing as we ought to know it. If left to ourselves, we shall be carried away by caprice, by impulse, by sentiment, and upon the impulse of the moment shall do something which will lead to lifelong regret and sorrow of heart. And we need to preserve this balance and exercise this good judgment in the work of God, in the plans and methods we employ in connection with that work, in the selection of the material we use in the proclamation of the message.

We are led to these observations by several letters which have come to us recently from the field, asking our judgment about various propositions which have been made to some of our brethren. They have received from some one a proposal to circulate a certain tract which claims to have a wonderful message of truth for this day, and with the circulation of the tract they are to have an interest in some patent right or receive a profit from the sale of some farm tool. Our brethren inquire if they should engage in enterprises of this sort, if they should circulate literature of this character.

Now, we are glad always to help any one in distress, and we are glad to help any of our brethren to form a proper estimate in matters of this kind, but we are led to wonder many times, when such inquiries come to us, why our brethren and sisters do not use the good judgment God has given them in the practical affairs of life, and apply it to such problems. Why do they permit their judgment to be unbalanced?

This denomination has a wealth of literature, an excellent line of tracts and pamphlets and periodicals which have been prepared with special care and are particularly designed for missionary work. Why should we side-step this worthy line of denominational literature and circulate some independent sheet, even though it may be unobjectionable so far as its teaching is concerned? Why encourage and bolster up some independent publisher? Why encourage some brother in the idea of running wild in the circulation of literature, and pass by the superior line of denominational literature which we have?

We feel that the same principle needs to be studied in its relation to some of the wild teachings in the world at the present time. The Seventh-day Adventist who is acquainted with this message and with the truth for this day and generation, will not be thrown into doubt by some wild statement from one of our opponents; he will not be upset by some charge about the Sabbath, or some charge about the spirit of prophecy, or some charge against the leaders in the work. He will regard these reports as a part of the idle winds of doctrine which are blowing everywhere. He will give to those opposers the same answer that Nehemiah gave to his traducers, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

We might just as well make up our mind first as last that this gospel of the kingdom which we are proclaiming to the world will meet every sort of abuse, that every kind of slander will be hurled against its advocates, and we should settle once for all whether this message is the truth of God, whether we are going through with it, or whether we are to be switched about by every wind of doctrine and made the prey of Satan's snares.

Really, this is the question for every Seventh-day Adventist to consider: Will I be driftwood, carried hither and yon by the wind and tide; or will I be a tree in the garden of the Lord? Will I be chaff, blown about by the wind; or will I be the sound wheat which will remain in the sieve despite the sifting process? Will I be the dross, thrown out as useless; or the pure gold? Will I be a leaner, dependent always upon some human prop to hold me up, dependent upon sympathy to keep me going; or will I be a pillar in the house of God, upon which others can lean for support, to whom others can look for help? We must pass out of a superficial, variable experience into one of settled conviction, into one of definite purpose, if we are to stand amid the trials of the last days. We need to be strong men and women, and not babes.

There were some in the early church whose life was marked by this spirit of vacillation and indifference. To them the apostle Paul speaks:

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14.

May God enable us to have our senses exercised to discern both good and evil.

F. M. W.

* * *

"THERE is only one thing should concern us,—to find just the task that is ours, and then, having found it, to do it with all of our God-given powers."

IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

In Lima, Peru

BY ANNABEL ORR

THIS is an old city, built in 1535, when Chicago was a waste, and it boasts of having the oldest university in all the Americas. It is called the "City of the Kings." That title arouses visions of ancient stately grandeur, but the grandeur today has a somewhat dilapidated look.

Lima is the Mecca of the Peruvians.

The majority of the inhabitants are Spanish, Chollos, and Indians, with a goodly number of Americans and English in mining and business interests. The houses are built after the Spanish and French styles. The stores are odd places, damp and stuffy. It is the prevalent fashion to keep the windows shut tight.

It never rains, but the climate is damp and raw about four or five months of the year. You meet a Chollo (a mixture of Spanish and Indian) walking along the road with a cloth over his mouth and tied at the back of his neck. Memories of influenza epidemics flash through your mind, but you find he is only protecting his throat from the air. Consequently tuberculosis is a scourge here.

Lima is the second most expensive city in the world in which to live. Clothes and household goods are extremely high. Food also is expensive. One egg costs 10 cents. Butter is \$1 a pound. Milk is 50 cents a liter, or 25 cents a quart. The rich buy, the poor go without; the missionary stops, looks, and thinks before he buys. After you pay 25 cents for one lone apple, you decide that you will eat bananas for a while. Bananas and sweet potatoes are cheap.

Our school is in Miraflores. It has been a struggling school for the last six or seven years, and it is still struggling with some serious problems. Forty-two students are matriculated this year. The new buildings in which we are housed are good, but small, being built primarily for dwelling-houses and offices, so we can accommodate only seven girls in the girls' dormitory and seven boys in the boys' dormitory. The others live in their own homes, so we have more of a day school than a boarding school.

Ophelia, Tausta, Agripina, Bertila, Ulloa, Marcelene, Marie. What is that? Just the names of the girls in this tiny dormitory. They are so much more musical than Mary, Margaret, or Jean, but one wishes that Ophelia, Bertila, and Ulloa had some of the practical working sense of Mary, Margaret, or Jean.

We have worship with the girls in the evening in my room. How is it conducted with an inarticulate preceptress? I did not get the usual three months' time for language study, but had to step right into this situation without it. I use the sign language with one hand, and with the other I carry a little book called, "What to Say in Spanish and How to Say It."

At the close of the day you wonder if you have done anything,—the jabber of the language that you have listened to all day, and that you have tried to

use yourself, in this land of mañana, where things can be done a month hence as well as today,—and you say, "Lord, here is this day's record, and it is a poor offering."

Lima, Peru.

* * *

Open Doors

BY G. G. LOWRY

IN the mission field we often have calls to come and open up work in new places. Some of the calls prove to be genuine, and some prove to be otherwise. But to answer those that *seem* to be all right, is more than we can do because of the lack of men and means. I am giving herewith a translation of a letter recently received from the Telugu field in South India. It was signed by the heads of six families.

"RESPECTED SIR:

"We beg to represent that we are all family men, having no religion whatever, even from the days of our ancestors. Some of our neighbors got converted into the — Society, but we see that they are not at all changed. They still continue in their heathen habits. Even their children are not educated, and they do not know anything of Christianity. So seeing all these things, we had no taste to become Christians. But now your church has been established in this country also. We see that you are doing a very good work in imparting to the people good education and religion also. We want to learn more about the truth and Christianity. We shall build a church here. We are anxious to become your church members, and share with you the heavenly food. We are wandering like the sheep without a shepherd, in ignorance. So we pray that you will come to us soon, and quench our thirst for knowledge and righteousness."

We have been working in this section of the country for about three years, but not close to the people who wrote this letter. Where we have worked, a change has been seen in the lives of the people. We do need a European worker who can settle down among this people and systematically work for them. We have six Indian men in that section working in as many different villages. We could place as many more if we had the men and the money with which to answer the calls that come in. But they need some one to instruct them and direct them in their work.

We always feel sad when we receive such letters as the one above, for it is almost always impossible for us to do more than just write to them and tell them that we are glad they are interested in the truth, but that they must wait for some time, as we are not in a position to send them help at present. How good it would be if we could answer all the calls that come to us!

Bangalore, India.

* * *

Our Work in Mongolia

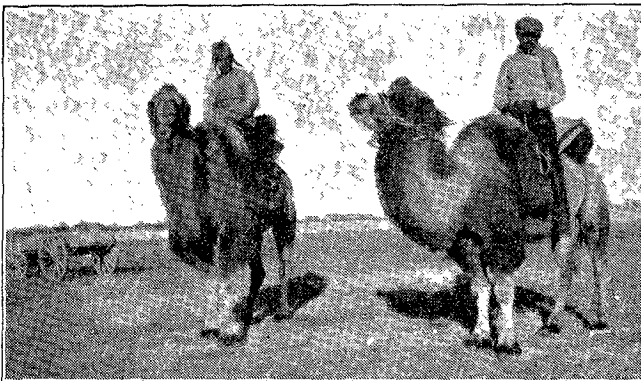
BY T. T. BABIENCO

LAST summer we purchased two camels and two covered Chinese carts, and on the 13th of July four of us started for Mongolia to look for a place to locate our mission. Mongolia was unentered territory to us, and we traveled more than one thousand miles.



The Three Men and Their Families Who Are Working in Mongolia
— Our First Missionaries to That Country

Mongolia is a large country, 2,000 miles from east to west and 1,200 miles from north to south, and is divided into many states, with very few cities and villages. The largest city is Urga, with a population of 12,000. The total population of Mongolia is 1,400,000, and is divided into different castes and dialects. The most influential is the priest caste, which comprises 45 per cent of the whole male population. The Mongolians have a custom that every family shall dedicate one son to the priest caste, and that son is then monk and priest. The whole duty of the priests

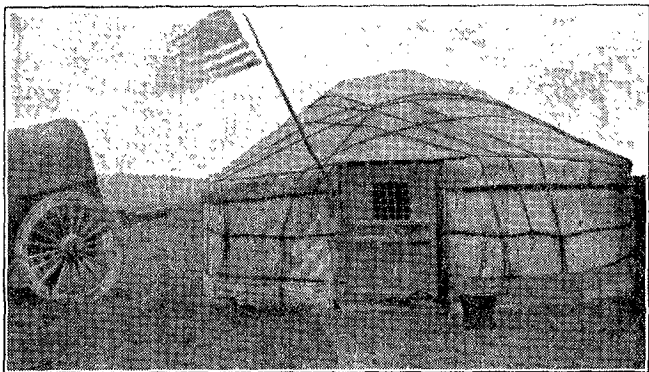


Our Workers Going From Hut to Hut With Christian Literature
in Mongolia

borders. But there is one state, Barga, which is under the protectorate of China, and in that state we have established our mission.

Three young men have been studying the Mongolian language, and are now living in a felt hut on the prairie, and are working for the Mongolians.

The Mongolian people do not have the full Bible in their language. They have only small portions of the Old Testament,— Genesis, Proverbs, and Jonah,— but the New Testament is complete in their language. We have printed four of our tracts, and these, with the New Testament and portions of the Old Testament,



First Seventh-day Adventist Mission Station in Mongolia
This hut was put up Sept. 17, 1926.



Lomo Is Reading the Bible for the First Time in His Life as We
Give Him a Bible Study

is to wear the red or yellow robe and receive honor. The priest caste is the educated caste, the others are illiterate.

The Mongolians are Buddhists, and are very superstitious in their belief. They are a nomadic people. They do not build houses, cities, or villages, but live in felt huts summer and winter, and move with their herds from place to place all the year around.

The government of Mongolia proper is Soviet, and does not allow any missionaries to work within its

we are selling. In this way we have started our work in Mongolia. As the Mongolians move from place to place, we have to move with them. The men go from hut to hut, and present the last warning message. The Lord has His jewels among the Mongolians, and we hope to find them and bring them to Jesus. Pray for the new work in Mongolia.

Harbin, Manchuria.

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THE finest of all fine arts is the art of doing good, and yet it is the least cultivated.— *T. DeWitt Talmage.*



Some of the Mongolians to Whom the Last Message Is Preached



Our First Sabbath School on the Prairie in Mongolia, Attended by a
Mongolian Lomo, Where We Had Camped Over the Sabbath

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

Another Day

God gives thee, friend, another day,
A little space for work and play;
A time for faith, a time for love,
A time to lift thine eyes above,
And, seeing there a face divine,
A time to catch its glow in thine.

Another day God gives thee, friend,
Thy small mistakes, perchance, to mend;
Thy joys with other hearts to share,
Thy help their heavy loads to bear;
From rise of sun to close of day
God bids thee serve and watch and pray.

Thou canst not tell how short or long
May be the hours till evensong;
But every moment may be bright
And beautiful in heaven's light
If evermore upon thy way
Thy grateful heart is wont to say,
"This little place is mine to fill
According to my Lord's sweet will."

—Margaret E. Sangster, in the
Methodist Recorder.

* * *

Teaching Children to Lie

BY KATHARINE D. HILL

Most intelligent parents distinguish between the child's romancing, or sheer inability to know truth from fancy, and the actual lie, denying guilt or placing the blame for an offense on an innocent playmate in self-defense.

There was a time when I was quite proud of the tact I used in dealing with the former, and of my severity in trying to cure the latter; but I have come to feel that in these latter efforts, many of us, though well-meaning parents, have actually encouraged these very faults which we are struggling to correct.

One day when I was chatting with a neighbor, our respective children fell into one of those petty quarrels so common to childhood, and my boy interrupted our conversation with some weeping accusation against his little playmate. To my friend's natural chagrin at any unseemly action on the part of her child, was added annoyance at the interruption, and her manner was actually terrifying when she turned to the little girl and demanded, "Did you hit Richard?"

Self-defense being one of the strongest instincts of the human race, the child cringed and said, "No!"

Evidences were against her, but still, and ever more emphatically, she protested her innocence. In vain I tried to persuade the mother to let the matter drop for a moment, and soon a hysterical mother was dragging a hysterical child away, saying, "I won't have my child a liar. I'll make her tell the truth!"

She was exhausted when she came back a little while later to say she was convinced her little girl had been telling the truth from the beginning, for she had clung to her story even under threat of the whip if she dared to lie.

Poor child! Almost forced to lie, in the first place, by the demand, "Did you do it?" and by the realization that confession would mean sharp and quick punishment, and then tormented into a hysteria in which she actually came to believe in the innocence she was claiming!

And so it goes. We threaten with hand and voice while we demand, "Did you do it?" or ask a group of children standing in trembling realization of the punishment awaiting the culprit, "Which one of you did it?" We know there is no instinct stronger than that of self-defense, and yet we ignore that fact, practically forcing the little child to lie, and tempting his older brother.

So with little children I have come to avoid these questions, under most circumstances. They are having a hard enough time of it to learn to draw the line between fact and fancy, without my tempting them in the face of one of the strongest instincts born in them. When it is absolutely necessary to learn whether or not the little one is guilty, I try to pry out the truth by some other method. And if the direct question seems advisable, I ask it gently, trying to make it clear that my purpose is to learn the truth rather than to punish.

There are very few occasions when it is either wise or profitable to ask which of a group of little children has transgressed. If we do so, they will very likely all claim ignorance or pass the blame from one to the other. And if by chance we discover the culprit, we are apt either to utter an inane warning not to let it happen again, or, worse yet, to punish the offender before his comrades, tempting many of them to determine, whenever they are guilty, to lie cleverly enough to escape.

When they are older, with standards more fixed and true, I shall be glad to put them to the test, but in the meanwhile the guilt is mine if I tempt the little ones beyond their strength.—*Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

* * *

A Letter

SUPPOSE a father had a beloved son at school,—we'll say, attending college in some distant town,—and sat down and wrote him a letter full of tender affection, telling him that he was always thinking about him, that he was deeply interested in his success, that he was praying for his soul, and also inclosing a check.

And then suppose that father, taken with longing to see his son, boarded a train, arrived at the college, and was shown up to the hall leading to his son's room. Suppose, further, that through an open door he caught the sound of a familiar voice and that these were the words he caught: "Well, here's a letter from the old man! And here's a check! Good! Just what I wanted! Now we'll go and blow it in. The letter will keep. I can read that later."

Can you see the pallor of that set face in the cor-

ridor? Can you hear his breath come hard? Can you imagine that clutching pain at his heart? Yes, and our souls rise in sympathy with his sorrow and in righteous indignation at the ingrate in the room.

And yet— isn't this exactly the way too many of our readers (we fear) are treating the message of our heavenly Father; accepting His gifts and spending them on our pleasures, but neglecting and despising the words of grace and truth which He has sent us from the fulness of a loving heart in His Holy Word? — *Selected.*

* * *

“And His Table Manners —”

BY MRS. ADELAIDE D. WELLMAN

A MAN who was quite critical in his judgments had shown marked preference for a boy who was not altogether prepossessing. In explaining to a friend the grounds for his partiality, he ended the list of the boy's admirable traits by declaring, “And his table manners are perfect.”

Many a person wins favor by his compliance with the requirements of dining-room ethics; while many another, by failure to comply with such, brings discredit to himself, and also to the interests he represents, even very sacred interests.

Some may endeavor to defend their laxness on the plea that approved standards are unreasonably exacting; but when a tiny Chinese child deftly carries his food to his mouth on chopsticks, certainly an American young person, or one middle-aged or even elderly, should be able to manipulate his fork and spoon in such a manner as not to give offense.

A little sanctified ambition exercised along these and similar lines insures added respect from the public, from one's friends, and from oneself.

* * *

The Longed-for Pet

BY MARY S. STOVER

UNDER the title, “Daydreams,” our local paper has been running a series of small-boy cartoons. In one of them the lad is represented as having brought home a very scrawny, unkempt dog. Both the boy's mother and a crisp-ginghamed little sister beam their welcome while mother declares that *of course* he may keep the stray!

Who can say how many children have dreamed a similar dream about some real dog, only to meet with pathetic disillusionment? Indeed, that picture suggests one of the major tragedies of childhood, though it is a sorrow that might always be lightened, if not averted, by thoughtfulness and sympathy.

Few homes can extend hospitality to every animal the children would like to adopt, yet it is exasperatingly difficult to convince a boy or girl of the reasonableness of our objections. They do not even understand what problems arise from the meager limits of a city apartment or the exactions of landlord, janitor, and fellow tenants. What, to them, is our prudent care to avoid dirt, vermin, and disease?

The very fact that children view the matter so differently should be a challenge to our sympathy and tact. How careful we are, how lavish of cost and effort, to meet fittingly some situation that will leave little impress on these childish hearts, while we fail even to recognize the significance of moments that are destined to hold a large place in their memories.

That is because we have forgotten too much. We look at things through dull, grown-up spectacles, and it is the fresh vision of youth that is needed. Children cannot shift at will to the viewpoint of maturity.

We know by observation, if not by personal experience, how much a pet can mean to a child. The stray dog or cat appeals also to innate childish chivalry, so the discussion of the creature's fate becomes a great occasion. Let us recognize it as such, and curb any temptation to impatience or seeming heartlessness.

When other people ask our agreement to something that we feel is out of the question, we take to us words of courteous explanation and regret. Why should it not be so when the petitioner is a child we love, desiring what seems to him or her a perfectly natural privilege?

The very effort to see the child's side of the question has led many a parent to welcome an animal that would otherwise have been driven sharply away; and it was usually a fortunate relenting, for most boys and girls, if not their elders, need the influences that come from caring for something that is alive and enjoying its companionship. Many a selfish only child has been made into a social being through tending dependent pets.— *Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

* * *

A Mother's New Year Resolutions

BY MRS. LOUISE LELAND

I DETERMINE by the help of my Saviour,

1. To pray more for my children, to pray more specifically for them, to pray without ceasing.

2. Not to be offended or resentful at any display of disrespect or disobedience on their part, but to find by careful analysis wherein lies the weakness in my own training of them which is the cause of the symptom.

3. To read and study at least two good books dealing with child culture.

4. To put into practice what I learn.

5. To blame myself, not them, if they fail to learn.

6. Never to lose courage in teaching them.

7. To review often in my own mind the scenes of my childhood, that I may not forget the feelings of children.

8. To make my course of procedure with them so regular, so sure, that they may know what to expect of me.

9. To use every opportunity to teach them of the kingdom, wherever I may be, so that though I may not be able to leave my children a great inheritance, yet day by day I may weave for them coats which they will wear through all eternity.

10. To be progressive, praying with Job, “‘That which I see not teach Thou me,’ O heavenly Father.”

* * *

“GENUINE religion gives an earnestness and fixedness of purpose which molds the character to the divine image, and enables us to count all things but loss for the excellency of Christ. This singleness of purpose will prove an element of tremendous power.”

* * *

“WE are not in the world to see how much we can get others to do for us, but rather to see how much we can do for others.”

The Ministerial Association

Conducted by A. G. Daniells and L. E. Froom

A Call to Study The Books of Daniel and the Revelation

BY TAYLOR G. BUNCH

ACCOMPANYING the clarion call through the spirit of prophecy for a deepening of spiritual life by a renewed vision of the righteousness of Christ, comes a call to search diligently the books of Daniel and the Revelation for revealed truths needed by the church in order to meet the emergencies of the hour. That these two calls should come at the same time is not strange, in the light of the following instruction:

"There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. . . . Let us give more time to the study of the Bible. We do not understand the Word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. . . . When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it. . . . When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. . . . If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message."—*Testimonies to Ministers*, pp. 112-118.

It is evident from these statements that the call for a revival and a reformation must include a deeper study and a fuller explanation of these two books, especially the latter, the very purpose of which is to complete the revelation or unveiling of Christ to the church and the world. How can the Laodicean condition be exposed and remedied, and the remnant church awakened, revived, and reformed without the preaching of the Laodicean message? Can any honest person study the testimony of the True Witness without acknowledging the application, and crying out to God for the eyesalve anointing that renews the spiritual vision, and makes it possible for the poverty-stricken soul to behold the Lamb of God, who provides a complete remedy? A close study of the first three chapters of Revelation, containing the appeals of Christ to the seven churches, should bring new spiritual life and energy to the individual, and thence to the church.

The greatest hindrance to progress in the study of these two last-day prophecies has been the prevailing opinion that our pioneer leaders fully explained them, and that to go beyond in the least what they gave us, is treading on dangerous ground. We have practically said, "I am rich, and increased with goods, and have need of nothing." We have not recognized that our brethren caught only gleams of a dawning day of light, the full radiance of which was beyond their vision. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The spirit of prophecy warns us of the danger of failing to seek for, and advance in, increasing light:

"How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures, so that they may dig in the mines of truth, and bring forth the treasures of God's Word? It is not safe for us as reformers to repeat the history of the Reformers in every particular; for after those to whom God gave light advanced to a certain knowledge, many of them ceased to be reformers. We must not for a moment think that there is no more light and truth to be given us, and become careless, and let the sanctifying power of the truth leak out of our hearts by

our attitude of satisfaction in what we have already attained. We are not to fold our hands in complacency, and say, 'I am rich, and increased with goods, and have need of nothing.' It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'"—*Mrs. E. G. White, in Review and Herald, Aug. 7, 1894.*

"It is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fulness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of His presence."—*Testimonies to Ministers*, p. 111.

With such a statement as is given in the foregoing paragraph before us, to take the position that we have all light on any verse or book of the Bible, is folly; it is the Laodicean folly. While we must appreciate the light revealed through our brethren in past years, we should beware lest Satan cheat us out of the blessings of advancing light and broader visions of the fundamentals of the message. All prophecies of the last days become clearer as we approach their final and complete fulfillment. Our explanation of future events in the light of prophecy is naturally incomplete and narrow. Satan has been responsible for our neglect to seek further light, especially concerning the last book of the Bible.

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study."—*Id.*, p. 116.

Again we are warned against being too much afraid of new light and advanced ideas:

"We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is infallible,—He who is the way, the truth, and the life."—*Id.*, p. 105.

"All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible. Introduce nothing that will cause dissension, without clear evidence that in it God is giving a special message for this time. But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."—*Id.*, pp. 106, 107.

"Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'"—*Id.*, p. 118.

Upon the study of no other book of the Bible does the Lord promise such rich blessings as upon the study of the Revelation:

"The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Rev-

elation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those 'that hear the words of this prophecy, and keep those things which are written therein.' One thing will certainly be understood from the study of Revelation,—that the connection between God and His people is close and decided. A wonderful connection is seen between the universe of heaven and this world."—*Id.*, p. 114.

Seven years of searching in these two books for further revelations of God's truth and glory has convinced the writer that these statements from the spirit of prophecy are one hundred per cent true, and I desire to urge my ministering brethren to give them special attention in their study and preaching. It will bring a revival of spiritual life, and a broadened vision into your life and ministry, and those who follow your example in the church "will have an entirely different religious experience." Let us study this final "Revelation of Jesus Christ" till we pass from a twilight experience, with only "momentary flashes of spiritual illumination," into the fulness of His light and glory.

* * *

A Confidential Chat

BY L. E. FROMM

THIS is just a quiet personal word, brother or sister worker, as if we were sitting down for a bit of conversation away from the crowd and the work. And I will come directly to the point that presses on my heart. We who care so much for the souls of others—does any one care for our souls? We who make so many inquiries as to the spiritual welfare of others—does any one inquire about us? Yet we are needy men and women, just like others, needing the same salvation we bear to others, lest we ourselves become castaways.

Will you permit me to ask, How are things with your own soul, fellow laborer? Is your path bright with the light of God? Is this message sweeter and more sure as the days pass by—days that are hastening the coming of our Lord? Are you living a life of victory?

It is your privilege and mine to answer in the affirmative. God is doing wondrous things for His people. Yes, God is doing wondrous things for individuals, as well as for the movement as a whole. He has been doing wonderful things for my own soul, whereof I am profoundly glad. A deeper, truer fellowship exists between us than ever before. It satisfies my deepest longings. It has grown out of a new relationship to Jesus, and a new vision of His provisions for triumphant living. Belief has reached out and embodied appropriation. Doctrines and teachings have, as never before, become inseparably linked with life and practice. Faith and works have, I believe, found their balance. I am happy in Him. Again I ask, Are things brighter with *you* than they were a year ago?

The closeness of the end demands a closeness of walk with God such as no body of people have ever had before. And verily here is where the leaders must unquestionably lead. Enoch as an individual walked so close to God that finally it was inevitable that he should be with Him continually. And just that is to be the experience of the advent people; that is, of those who are ready to meet God. For Enoch is a type of those who will actually be translated.

The need calls us; the times challenge us. Let us unitedly rise to the demands of the hour. Bless God, "those who come into sacred relation with the God of heaven are not left to the natural weakness and infirmity of their natures."—*Mrs. E. G. White, in Review and Herald, Sept. 16, 1890.*

What we need is not some new novel turn of the kaleidoscope to dazzle and captivate. What we need is to abandon these arms of flesh, and lean on the Spirit. We need to forsake dependence upon the natural and seek the power of the supernatural.

May God richly bless our own souls first. May we indeed be men and women of God, mighty in prayer, strong

in faith, and abiding in our fellowship with Jesus. Then we shall be fruitful in service and successful in soul-winning.

* * *

A Vital Text Illuminated

(A comparison of helpful translations)

John 5:39, 40

AMERICAN STANDARD VERSION: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye may have life."

Moffatt: "You search the Scriptures, imagining you possess eternal life in their pages—and they do testify to Me—but you refuse to come to Me for life."

New Testament in Modern Speech, Weymouth: "You search the Scriptures, because you suppose that in them you will find the Life of the Ages; and it is those Scriptures that yield testimony concerning Me; and yet you are unwilling to come to Me that you may have life."

The Twentieth Century New Testament: "You search the Scriptures, because you think that you find in them immortal life; and, though it is those very Scriptures that bear testimony to Me, you refuse to come to Me to have life."

The Syriac New Testament: "Search the Scriptures; for in them, ye think, there is life eternal for you; and they testify of Me. And ye are unwilling to come to Me, that life eternal may be yours."

The Complete Bible in Modern English: "You search the Scriptures, because you imagine in them to have eternal life; and they are the witnesses about Me; yet you do not desire to come to Me, so that you might have life."

An American Translation, Goodspeed: "You pore over the Scriptures, for you think that you will find eternal life in them, and these very Scriptures testify to Me, yet you refuse to come to Me for life."

Rotherham: "Ye search the Scriptures,

Because ye think by them to have life age-abiding;

And those Scriptures are they which bear witness concerning Me;

And yet ye choose not to come unto Me, that life ye may have."

Douay Version: "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me. And you will not come to Me that you may have life."

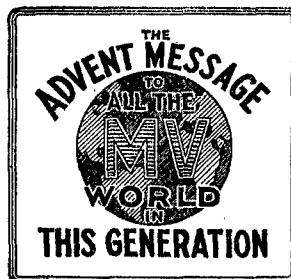
THE FIELD'S ANSWER BOX ON SUCCESSFUL METHODS

WORKERS in the following groups named are invited to share their experience and to express their convictions on the questions presented. The resultant "Round Tables" will be sent out to the workers in the group named. Address your response to the Ministerial Association, Takoma Park, Washington, D. C.

TO ALL MINISTERS: The Association is sounding a call for a *revival of study*, not of speculative, theoretical, or theologically controversial points, but confirmatory of the great prophetic pillars, doctrinal foundations, and the mighty spiritual heart of the third angel's message. Such a revival of study would involve, first of all, the Bible, then the spirit of prophecy, and, third, other worthy books. If you believe in such a call, and have suggestions for encouragement, please send them in.

TO BIBLE WORKERS OR MINISTERS: As a guide for beginners and an incentive to Bible workers of experience to reach higher attainments, will you not give a summary of those qualities that constitute *the ideal Bible worker*? Both ministers and Bible workers have their own ideals as to the necessary qualifications. Responses from both groups are cordially invited.

L. E. FROMM.



YOUNG MEN and YOUNG WOMEN



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

Conducted by the editors of the REVIEW, in collaboration with the Missionary Volunteer Department

"The Gift Divine"

BY B. M. GRANDY

TODAY! What doth it mean to me?

Is it but passing time

That leaves behind no trace upon my soul?

Ah, no! It must not be,

For its brief hour is part of life for me.

For me, a spark of the divine,

That comes from God above,

And yet a spark that hath a niche to fill

In His great plan sublime,

And this dim spark is given to be mine.

And I! How shall I spend my day?

For it is hasting by!

Shall I improve the time that's given to me,

Before it flies away,

And shape with it a life that lives for aye?

Ah, me! Or shall I let it fly?

It is so easy thus

To waste away those precious moments given,

At last to say good-by

To life, a sad farewell, a last despairing cry.

Today is everything to me,

Its hours precious jewels;

Ah, could I of these jewels bright and fair,

Design a crown to be,

With eager joy I'd seize the opportunity.

But see, the jewels I sadly mar

With hands so crude and rough;

In my despair I feel that all is lost,

When, lo, a light from far

Doth fall upon my way, as o'er my path there shines a Star.

But look! A nail-pierced hand I see,

It beckons me to stay.

And cleansing hours, marred and rough and soiled,

It shapes for me—the jewels

That will grace my crown through all eternity.

* * *

Thinking in the Heart

BY G. H. HEALD, M. D.

"As he thinketh in his heart, so is he."

"Out of it [the heart] are the issues of life."

"The heart is deceitful."

"With the heart man believeth."

Modern psychology has recognized the scientific accuracy of the first quotation. The heart, as used in the Bible, has to do with the emotions, the affections, the wishes. And it is the thinking that has to do with the wishes and emotions, that counts in character formation. As a man "thinketh in his heart, so is he."

Not only is it possible for one to think with the heart (or in the heart, as the Bible has it), but it is the

ordinary way of thinking. Pure logic or reasoning, unguided by the wishes and emotions of the reasoner, or thinker, is very rare, except in purely scientific and mathematical problems.

When it comes to any topic that touches the life, as does religion, it is the heart that directs the thinking. If the heart is right, the thinking will be right. If the heart is wrong, the thinking will be evil. "Out of the heart proceed evil thoughts."

A man is preaching the gospel. Before him are two men equally intelligent, equally capable of understanding the logic of his talk. One accepts and the other rejects. "With the heart" one believes "unto righteousness." Because of his heart condition, he is inclined to believe. The other, whose heart is set, perhaps, on riches, or on some illicit love affair, or on some other idol, does not believe. To him, the story of the gospel seems like an idle tale. He thinks that he has the most excellent reasons for rejecting the message. He is fully convinced that his rejection is purely a mental process. He cannot see that it is his money, or his paramour, or his other idol that stands in the way of his belief. "The heart is deceitful above all things, and desperately wicked: who can know it?" These two men furnish a verification of the verse, "As he thinketh in his heart, so is he." So the Word recognizes good and honest hearts, evil hearts, hard hearts, and so on. Jesus questioned His disciples, "What reason ye in your hearts?" They were reasoning evil.

So in all the affairs of life. A speaker or a writer can easily prove to us the things that we want to believe, but it is not so easy to convince us as to the things which we do not want to believe. The skill of the orator consists in working up in his audience the emotions that will help to put over the ideas which he wishes to implant. As a rule, he uses very little argument, but depends largely on the frequent repetition of certain words, phrases, and slogans that have a strong emotional significance with the audience, until he has aroused it to a pitch of emotion which virtually amounts to mass hypnotism; and while the audience is in this receptive state, *en rapport* with the speaker, as we say, it is uncritical, and emotionally receptive to whatever suggestions he makes.

We think with the heart, or with our emotions, as regards nearly all our thinking. While we are quick to detect a flaw in an argument intended to prove what we do not want to believe, it is almost impossible for us to see the flaws in the arguments used to prove what we want to believe. And we (and by "we" I include all the human race) constantly fool ourselves into thinking that we want to believe only the truth, and that we are purely logical in our thinking. We find it hard to believe that little of our reasoning is without emotional bias.

How quickly we are likely to fly into a passion when we are beaten in an argument on some subject in which we are interested. Why? Because emotionally we are determined to believe that way, and intellectually we are unable to defend the way we want to believe. Do we therefore change our opinion? As likely as not we are more determined than ever to maintain our position.

It is often said truly that the wish is the father to the thought. A certain young fellow following his wishes, has come to believe that the world owes him a living. What is the result? He proceeds to collect by robbery or burglary what he claims is his due, and becomes a criminal. It was his heart thought that brought on his criminal career. As a man "thinketh in his heart, so is he."

* * *

Does It Pay?

BY J. E. FULTON

OUR Saviour left the joys and glories of the heavenly world to meet the sorrows and disappointments of this world, to suffer and to die, even though so many rejected Him. Did it pay? When the antediluvian world became so wicked God could no longer restrain His wrath, did it pay for all the effort in preaching and building to save just the few who entered the ark?

And now in these antitypical days does it pay to do all we are doing for the foreign fields, and to send our brightest and best young men and women, some to sicken and die,—O, does it pay? Does it pay to gather all the money we sacrifice to send when so comparatively few are saved by our efforts?

Many years ago Brother A. La Rue went to China as our first missionary. He was old, and to many it seemed foolish and a waste of time to go there and labor in the circulation of literature as he did, and then to die alone in a foreign land. I stood in the cemetery at Hongkong looking down at his humble grave, and thought of that godly life, and the question naturally arose, Did it pay?

Away down in the South Seas I stepped ashore on a lone island where I saw a stranger, an American Negro, who had settled there. As the native language on that island was unknown to me, I was glad to find a man with whom I could converse. When I told him I was an Adventist missionary, he asked me at once for the *Signs* and *REVIEW*, and wanted to know how the work was progressing at Battle Creek, our headquarters in those days. I was surprised, of course, and asked this colored man how he learned of Adventists. Then he told me of his wanderings, of his wild life of sin, of landing in Hongkong, where he became acquainted with Brother La Rue. And then he said, "O, that was a good man. He was kind to me, taught me the Bible, placed good papers in my hand to read. He was like a father to me." And thus the influence of that godly missionary spread many thousands of leagues. O yes, it pays.

In the same cemetery at Hongkong, next that of Brother La Rue, is the grave of a young lady missionary. This girl had left home, her dearest friends and relatives, and after only a little while sickened and died. Speaking in a little church here in California, I mentioned this sacrifice one day, and knew not that the father of that girl was in my congregation. I noticed the old man weeping, and at the close of the meeting I was introduced to him. He could not speak,

and I could only point to the resurrection day, and assure him of God's watchcare over his precious dead. Again at the door of the church, as I was shaking hands with others, I met the old man, still speechless, and he held out his hand, I thought for a final farewell, but instead it was to place money in my hand for China. His answer to the question, Does it pay? by that act seemed to me to be, "I have given my dearest treasure to China, and now I continue to give of my means, for God only can measure the value of our sacrifices, and eternity alone can reveal results. God gave all, and I must give up all."

How do we weigh values? By earthly measures often. What estimate do we place on souls? Our care or our neglect of them is the best answer. What is the heavenly estimate of a human soul?

"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons*, p. 196.

Then all our sacrifices, if for Him, all our giving, if only a cup of cold water given to one of His, and all our doing to advance His cause, are truly worth while, and by and by we shall see the fruit of our labor.

"Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for His sake. . . . There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising Him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven, as the redeemed stand around the throne of God. All take up the joyful strain, 'Worthy, worthy is the Lamb that was slain,' and hath redeemed us to God."—*The Ministry of Healing*, pp. 506, 507.

"When the redeemed stand before God, precious souls will respond to their names who are there because of the faithful, patient efforts put forth in their behalf, the entreaties and earnest persuasions to flee to the Stronghold. Thus those who in this world have been laborers together with God will receive their reward."—*Testimonies*, Vol. VIII, pp. 196, 197.

* * *

Old-Time Counsel Worth Heeding Today

THE *Youth's Companion* of 1828, nearly one hundred years ago, gave the following counsel to the youth of that day; it can be studied with profit by the youth of the present:

- "Be not always speaking of yourself.
- "Be not forward.
- "Listen when spoken to.
- "Avoid old sayings and vulgarisms.
- "Be choice in your compliments.
- "Command your temper and your countenance.
- "Never acknowledge an enemy or see an affront, if you can help it.
- "Doubt him who swears to the truth of a thing.
- "Dare be singular in a right cause; be not ashamed to refuse.
- "Never appear to be in a hurry.
- "Neglect not an old acquaintance.
- "Make no one in company feel his inferiority.
- "Avoid punning and mimicry.
- "Talk not long at a time.
- "Tell no long nor doubtful stories.
- "Hold no one by the button when speaking.
- "Forestall not a slow speaker.
- "Say not all you think. (Think long before you speak.)
- "Give not your advice unasked.
- "Remember few jokes will bear repeating.
- "Learn the character of the company before you say much."

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.

DANISH-NORWEGIAN CHURCH, BROOKLYN, N. Y.

Our kind Father in heaven has blessed us greatly during the year 1926. The work has been growing, and God has helped us to overcome many difficulties.

Our Harvest Ingathering campaign was a success. We set our goal at \$1,180 for the church, and today we have over \$1,600. Our young people did especially good work in this campaign, soliciting over \$600, or \$53 per capita. As a church we stand about 64 cents on the Sixty-cent-a-week Fund.

During 1926 our church members have been very active in the distribution of literature, 2,798 large and small books having been sold or given away, 2,000 tracts used, and 10,200 papers and magazines scattered among the Scandinavian people. We are earnestly praying that God will water the seed thus sown.

During the summer a tent effort was conducted, and so far nine new believers have been taken into the church.

Having accepted a call to Minneapolis, Minn., I am leaving Brooklyn to take up the work in the new field, and I pray God to bless richly the church in Brooklyn. During our labors in Brooklyn, 152 members have been added to the church, a new church building has been erected, and God has blessed in many ways.

My prayer is that the Lord will continue to bless the church in Brooklyn, and will soon finish His work.

LOUIS HALSVICK.

* * *

"The voice shows the degree of spirituality."

CAMP-MEETINGS AND RIGHTEOUSNESS BY FAITH

DURING the past summer I attended several camp-meetings. As others have reported these meetings, I will only refer to them briefly.

In the year 1893 a message came from Sister White, in which she said:

"The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."—*General Conference Bulletin*, 1893, p. 16.

It was truly encouraging to hear this message ring with such clearness and power at the different camp-meetings.

At the New York camp-meeting the people responded with large offerings, and many pieces of jewelry were given for missions.

At the St. Lawrence camp-meeting the offering on the Sabbath was a little over \$600, but the next day, at the close of a service, it was raised to \$1,000. Many said, "This was the most spiritual meeting we have ever had." It was so in the days of Pentecost, the people who were filled with the Spirit brought their money to the feet of the apostles.

I could attend only the first part of the Maritime meeting, but here I saw evidence of progress. The school, which, a little over a year ago, it seemed would have to be closed, had had a very successful year, and showed a gain in its operation instead of a loss. This field suffers a great loss of membership by emigration, due to the lack of employment, etc., but the finances have kept up well, making gains in tithes and offerings.

Elder F. W. Stray was re-elected to the presidency. The secretary of the conference having accepted a call to the Oshawa Missionary College, Brother Frank Crump was elected secretary and treasurer.

Elder L. E. Froom's messages were deeply appreciated, and it was a pleasure indeed to see every brother and sister always present at every service. Elder Stray is conducting a tent effort at Moncton, New Brunswick, about twelve miles from the place where the camp-meeting was held, and I had the pleasure of addressing a full tent there on Tuesday night.

As I look back and meditate on these camp-meetings just past, I can say that the message of righteousness by faith was sounded with power in every one of them.

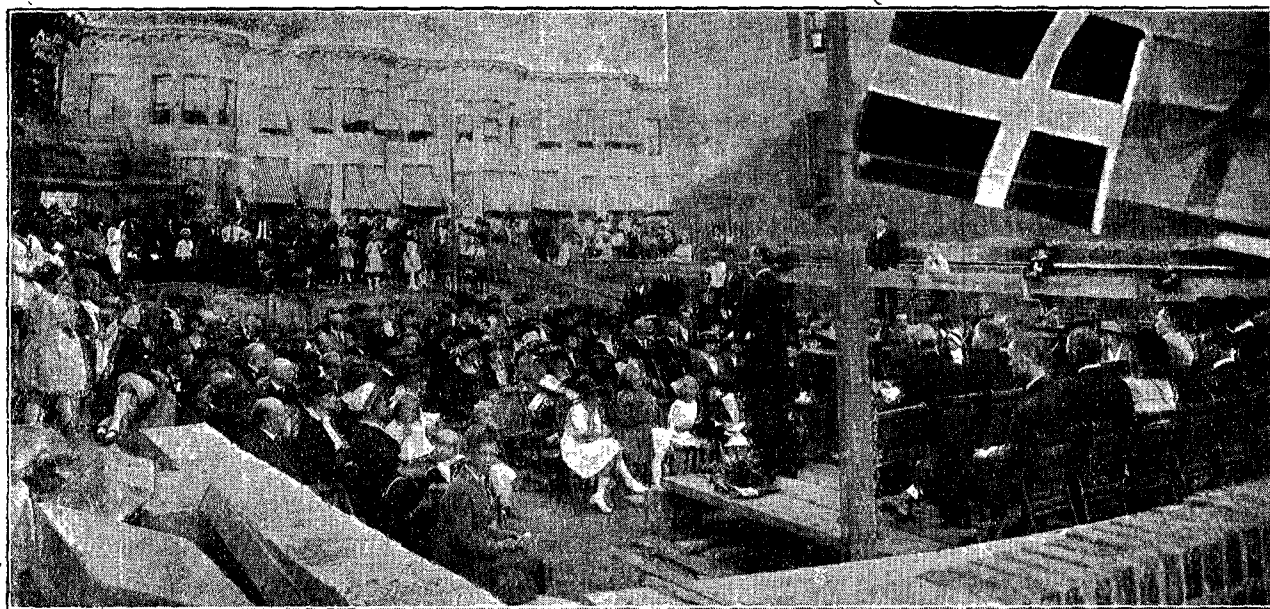
L. F. PASSEBOIS.

* * *

THE HINSDALE SANITARIUM

Few, if any, of our local institutions are better known to our people, whether in the homeland or in foreign lands, than is the Hinsdale Sanitarium. Situated **only seventeen miles** from the heart of Chicago, the world's third largest city, with more than eighty trains passing daily, it is easy of access to our people as they travel East and West, North and South. Missionaries from the foreign fields and workers from the General, union, and local conferences, have always been accorded a most cordial reception, and have often sought and obtained the benefits of this Christian institution.

More than twenty-three years ago Dr. David Paulson and a little com-



Laying of Corner-stone of Danish-Norwegian Church, Brooklyn, N. Y.

pany of associates left the Battle Creek Sanitarium to found a medical missionary center and training school where the divine principles of medical missionary work could find expression unhampered by selfish ideals and ambitions. Providence directed them to this beautiful location on these natural wooded highlands in close proximity to this congested center of human needs. Poverty and opposition failed to dampen their ardor, and served only to drive them to God for help over and again. When it seemed they could go no farther, an unexpected hand would be stretched forth to help them over the crisis. While Dr. David was called upon some ten years ago to cease his toil, the foundation laid in faith, in prayer, and with many tears, has proved its worth in sustaining an institution that is sending forth its share of workers into the world's harvest field.

When we speak of the Hinsdale Sanitarium, we have in mind more than an ordinary institution containing an excellent equipment for rational treatments and a well-ordered surgical hospital. The sanitarium itself has a capacity of 134 patients. It maintains a house medical staff of five members, with an efficient corps of graduate nurses numbering eighteen, who have charge of its various departments, act as teachers in the training school, and do other general work. The nurses' training school has an enrolment of approximately 100 students. Its entrance requirements are equal to any in the denomination, and its course of study and teaching faculty measure well with any institution. This institution does not maintain a closed staff, and a number of outside doctors bring in surgical patients. The total number of patients entered in 1926 was 2,431, of whom 1,641 were surgical cases.

In addition to the work usually carried by a sanitarium, the Hinsdale institution has general supervision and care of the Rescue Home, where last year sixty-two unfortunate girls found protection and care in their hour of need. They also maintain a nursery through which many "not wanted" babes are placed in homes that long for the cry and prattle of children. The Lord has blessed this truly philanthropic work.

The Hinsdale Sanitarium also maintains a mission home in the city of Chicago. The nurses in training each receive some experience in actual ministry for the poor, the hopeless, and the outcast so numerous in our large cities. It bears fruit not only in lightening the burdens and sorrows of these dear people, but a number have been led to give their hearts to God and to walk in obedience to His truth.

Besides these activities, the sanitarium operates a well-equipped and strongly maintained academy. This work is under the general direction and supervision of the department of education of the Lake Union Conference, and is in perfect harmony and accord with our general educational system. This year the enrolment is a little above eighty. These young men and women come from every part of this country. As a rule, they are those

who are unable to attend one of our boarding schools because of lack of funds, but here they are enabled to be in a Christian training school through the work provided by the sanitarium, in compensation for which they receive board, room, and tuition. It is a strenuous program these young people are put to, but they are a happy band, and God is blessing the students and management as they seek mutually to work out the plan that brings success to both.

Important as are all these auxiliary activities, they are not allowed to eclipse the primary objective in establishing this health center. First attention is given to the welfare of the patients who come here seeking help. Unselfishly the doctors and nurses labor day and night, ministering not only for the physical betterment of the hundreds who come and go yearly, but also to lead their minds and hearts to seek help from the Great Physician.

We have been much encouraged by the strong spiritual tone evidenced throughout the institution. The burden-bearers, under the inspiration and leadership of the chaplain, are constantly exerting themselves in a personal way to help the members of this large family to know Christ for themselves as a personal Saviour. Special lectures, prayer bands, and personal work are constantly planned for and executed. Missionaries from the foreign fields, and our general laborers in the homeland, always find a welcome to the pulpit or to the devotional services, and their witness to the power of God as they have observed it in other places brings inspiration and cheer.

The Hinsdale church numbers about 225 members, a large share of these being students. Their love for the truth is shown in a material way by the amount of tithe turned in and the goal reached in the raising of mission funds. It is marvelous what these students and salaried workers are enabled to give. For the first eleven months of this year, \$18,367.81 was received in tithe and \$6,915.13 in mission funds, which shows that up to date the Hinsdale church has raised the full 60 cents per member for missions.

During 1923 a severe loss came to the sanitarium in the death of Brother Julius Paulson, who, on the death of his brother David, had accepted the responsibility of the presidency of the board and that of manager of the sanitarium. For a number of months the sanitarium sought a suitable successor to Brother Paulson. In counsel with the union and the General Conference brethren, an invitation was extended to Brother Charles E. Rice, then manager of the St. Helena Sanitarium, to connect with the Hinsdale institution. Brother Rice arrived in time for the annual meeting held in December, 1923.

The financial reports of that year showed a gross earning of \$475,426.38, with a net gain of \$2,393.59, but a liability increase of \$36,768.75, due to large improvements and repairs. At this annual meeting, Brother N. W. Paulson was chosen president of the board, and Brother Rice business manager and treasurer. These brethren,

with their close associates, have worked untiringly to strengthen the institution in all its operations, and at the same time turn the financial tide to relieve the institution of its heavy obligations. A complete budgeting of all departments, and weekly reports, showing definitely the operation of each, was inaugurated. These reports have served as a guide to the executive board in correcting certain conditions that had been a source of perplexity and financial loss. The results have been most gratifying, as the following figures will show:

	Gross Earnings	Net Gain	Reduction Liabilities
1924	\$507,477.45	\$16,176.18	\$35,652.02
1925	532,070.64	27,299.72	11,552.22
1926	607,786.42	39,265.11	50,998.52

It will be observed that the gross earnings in 1926 were \$132,360.04 above the gross earnings for 1923. The net gain in 1926 was \$39,295.11, as against \$2,393.59 in 1923. During the years 1924, 1925, and 1926, the institution has shown a definite reduction in its gross liabilities of \$98,202.76. This is indeed a phenomenal showing. It has brought assurance to the hearts of our people who have manifested confidence in the Hinsdale Sanitarium by placing their earnings here. It has brought cheer to the field in general, and shows what can be done in our institutions when they are placed on a proper financial basis. It is only fair to state that the general repairs and upkeep of the institution have not been permitted to suffer because of this reduction in liabilities.

All connected with the Hinsdale Sanitarium regret very much the call on the part of the General Conference for Brother Rice to connect with the General Treasury Department, to give special study to the sanitarium work among us as a denomination. We bespeak for our sanitariums a great blessing from the ministration Brother Rice will render. [Since this was written, L. V. Roberson, of the Boulder Colorado Sanitarium, has accepted the call to Hinsdale as business manager.]

For nearly four years I have been a member of the sanitarium board. I have been closely associated with the workers and have noted the general influence of the institution, and I do not hesitate to say that my sincere conviction is that a divine hand guided in the establishment of this sanitarium, with its auxiliary activities, and that a special providence is working out a program here that may be an object lesson to our medical institutions in other parts of the field.

J. W. CHRISTIAN.

* * *

AN EXPERIENCE IN HEALING

How could we do without the dear old Review? For years it has been coming to us, filled each week with food for the soul that is hungering and thirsting after righteousness. In it we occasionally read of some brother or sister who has been healed or otherwise benefited by direct answer to prayer, showing that God is the same yesterday, today, and forever,—the same merciful, loving Father, ever ready to hear and answer the petitions of His children. When we

read of these blessings received, it gives us hope and courage to press on in the good fight of faith, knowing that His ear is ever open unto our cry.

With others I wish to relate an incident in my life that occurred recently. My wife and I have charge of a boarding house on a large ranch in California. While engaged in getting supplies in and out of the basement, I injured my back. I took treatments and was cautioned not to work for a while, but it was the busy season of the year with us, and as we were in quite needy circumstances, I did not see how I could cease work, so was soon down again. This occurred three times, only I grew much worse each time. Finally my condition was such that nothing more could be done for me.

For nearly a week I lay on my bed suffering the most excruciating pain night and day. In the meantime, my wife was carrying on the work with the help of a Spanish girl whom we had engaged for a few days. I knew this could not go on indefinitely, so I sought God continually that He would heal me, but the heavens seemed as brass. Day after day this condition of things continued, until I was nearly distracted. Finally, in the anguish of my soul, I cried out, "O God, is it possible that I have sinned away the day of grace?" This, with the thought of being a cripple the rest of my life, was more than I could bear. I threw myself over on the pillow and cried to the Lord to let me die.

Just then I felt the presence of Jesus distinctly and clearly, and immediately the pain left me and joy filled my soul. I praised God that I was healed, and got up and dressed. When I went into the kitchen where my wife was working, she was much surprised to see me. Although she had been praying all the time for my healing, she could hardly believe it had actually been accomplished. I went to work, and have not lost a day since.

"Bless the Lord, O my soul, and forget not all His benefits."

GEORGE B. THATCHER.

* * *

OFF TO THE FAR-AWAY FIELDS

It is very encouraging to see the steady stream of recruits going forward to the different parts of our extensive mission territory. The budgets for the present year made it possible for us to send a few recruits to fields where our work has been established for some time, and the opening of Uganda and Liberia enabled us to appoint a few more. Some of these who are being sent out, however, are replacements, either of those who have fallen at their post or those who have not been able to return because of sickness. The following workers have gone to the mission fields this year:

E. Hennecke and family, from Germany to Greece.

E. Berglund and wife, from Norway to Sierra Leone.

S. Andreassen and wife, from Denmark to the Faroe Islands.

G. Bergman and family, from America to Abyssinia.

Oscar Olson and family, from Sweden to Persia.

About the time these lines will be read, the following brethren will probably be on their way to their new fields of labor:

G. McNaughton and wife, from Scotland to East Africa.

L. Edmunds and wife, from England to Nigeria.

E. Simon, from Germany to Egypt.

E. Schubert, from Germany to Egypt.

W. Hyde, from England to Nigeria.

M. Dupluy and family, from France to Ruanda.

R. Helbig, from Germany to Liberia.

E. Flammer, from Germany to Liberia.

Miss Ruth Raitt, from England to East Africa.

Carl Rieckman, from Germany to the Near East.

Plans are under way, also, for furnishing a new family for Madagascar, a principal for the proposed school for the Arabic fields, a bookman to foster the colporteur work in the Near East, another family for Uganda, a superintendent for Sierra Leone, a lady teacher for East Africa, and a lady Bible worker for Greece.

The opening providences of God in Africa and the Near East continue to make increasing demands upon our home bases in both men and means. As the work advances in these fields, interests are developed, and more workers must be sent out, for the harvest must be reaped. May God give us wisdom in the selection of the workers who may yet go to the fields, that they may be like John of old, men "sent from God," and thus be His ambassadors, His messengers, to carry the word of life to those who sit in darkness and the shadow of death.

W. E. READ.

* * *

WORKERS' MEETING IN SOUTHERN CALIFORNIA

A TEN-DAYS' meeting of ministers and workers connected with the Southern California Conference was held in the city of Glendale, ending December 2. Daily morning and afternoon sessions were held for the workers, and evening meetings were held for the benefit of the Glendale church and surrounding churches.

The message of righteousness by faith was made prominent throughout. Studies on this subject from the Bible and the spirit of prophecy were conducted daily by Elder A. G. Daniells, assisted by Elder R. D. Quinn. The time was not occupied by these brethren, however, to the exclusion of others present, but all were invited and urged to participate freely in the exercises of the hour. Much time was occupied in seasons of earnest prayer.

There was no prepared program. The way was left open for the Holy Spirit to preside at all the sessions, and direct each of them as He saw fit. Evidence of His presence was marked throughout the meeting. Many were convinced of sin, and made thorough work of putting out of their lives the things that had interposed between their souls and God. Humble confessions were made by some who had been guilty of criticism of their brethren,

of evil-speaking and evil-surmising. As these confessed their faults and sought to draw near to God, special prayer was offered for each individually, and in a very definite way each one was brought into personal touch with Jesus Christ as a Saviour from sin.

The studies held during the convention covered the ground of righteousness by faith, the power of God to keep an individual from sin, the right use of the will, the importance of prayer in the Christian warfare, and emphasized the Bible teaching that righteousness and all the Christian graces cannot be possessed as abstract qualities imparted to an individual, but are obtained by possessing Christ, in whom they reside; that a person does not and cannot develop a righteous character, but receives it by receiving Christ.

One of the immediate fruits of the meeting was the consecration of several young people to the service of God in the field of foreign missions. Under the influence of the presiding Spirit, Brother Alden Sage and his wife, and Brother Claude Miller, who have recently become workers in the Southern California Conference, were moved to offer themselves in response to the call for assistance in the unsettled and difficult field of China.

Those attending this meeting were brought into fellowship with Christ, and its close found them of one accord and one mind. Men who had been long in the work of this message testified that they had never attended a meeting like it before. Ministers in charge of churches went out from Glendale to impart what they had received during the Week of Prayer; to give the message of preparation to meet God, by attaining holiness through the reception of righteousness by faith.

L. A. SMITH.

* * *

ELDER G. E. NORD, president of the Scandinavian Union Conference, sends a good report of the work in that union. Accompanying his report, he writes under date of November 30:

"Time literally flies. We shall soon be at the close of another year. I thought I would send you a report of our conference meetings in the Scandinavian Union. It may be of interest to our brethren to hear from this far Northern field. The Lord has wonderfully blessed our work here during the last few years. There are many things that we could wish were different and better, but we have reason to be thankful for God's hand over the work. I wish the readers of the REVIEW God's blessing and a happy and prosperous new year."

* * *

FIVE of our young people in Virginia have been baptized recently, two at Meadows of Dan and three at Newport News.

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MY EXPERIENCE

Impressions and Burden for the "Review"

TWENTY-ONE years I spent in evangelistic and pastoral work in some of the larger cities and churches of the East. During this time I received some deep impressions and very definite convictions concerning the value and importance of the REVIEW AND HERALD in the families of believers.

During all the years of my experience I have never known a member of this faith who was a weekly reader



Seventh-day Adventist Church at Wimbledon, London, England

The church was raised up and the building erected during the last three years by Brother W. Maudsley.

of the REVIEW, to ever give up this blessed message. On the other hand, not one of those I have been acquainted with who have given up the truth, has been a subscriber for or reader of the REVIEW. I have talked this matter over with other ministers of long years of experience, and their testimony has practically been the same.

Another thing which greatly impressed me was that those who read the REVIEW seemed to be the most intelligent and best-informed members of the church in regard to the progress of the message at home and abroad in every department and phase, and apparently carried a greater burden for the spread of this blessed truth. I learned that the class in the church who weekly read the REVIEW was the most solid, stable, and spiritual class.

Again, I was impressed that those who read the REVIEW seemed to be the most liberal givers, responding to every call. I noticed that they did not have to be strongly appealed to before they gave, and seldom did I ever hear a reader of the REVIEW say, "I think there are too many calls."

I also was deeply impressed with the fact that nearly all who weekly read the REVIEW seemed greatly stirred with the nearness of the end and the rapidity with which the message is speeding over the world, and the importance of doing what they could to hasten on the work.

With all this in mind, about one year ago I became deeply convicted over the matter of the importance of placing the REVIEW in every family of believers. I began to read and study the writings of the spirit of prophecy on this question, and I was greatly surprised and agitated over some statements I found in the "Testimonies" and elsewhere concerning our church paper, THE ADVENT REVIEW AND SABBATH HERALD. I found statement after statement which I never before knew was in the writings of Sister White. I will quote only a few

of the most striking statements, with which I believe every Seventh-day Adventist should be familiar:

"The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. . . .

"Our people should make greater efforts to extend the circulation of the REVIEW. . . . Every family should have this paper. And if they would deny themselves, . . . many who do not now have its weekly visits might pay for the messenger of light to come into their household. . . . Those who consent to do without the REVIEW AND HERALD lose much. . . .

"Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."—*"Testimonies," Vol. IV, pp. 598, 599.*

I was greatly impressed with the following vision which the Lord gave to His servant:

"About one week since, I dreamed of being before a large concourse of people. Those who labor in the office, also the ministers who are engaged in active labor in the cause and work of God, were present. Brethren Smith, Amadon, and Gage stood, each holding a copy of the REVIEW. They raised it in their hands above the heads of the people to attract their attention. Their countenances expressed interest and anxiety. I felt burdened to speak. I arose, and referred to the important work in which we were engaged, in warning the world to prepare for the coming of the Lord."—*Review and Herald, Jan. 5, 1869.*

In this connection the servant of God made the following striking statements:

"We should feel a deep interest in the REVIEW, and make it a channel through which the brightest beams of light shall shine forth to the people. . . . Especially the ministers should arouse. They should feel a special interest in the paper."—*Ibid.*

As a minister, I made up my mind that any subject or matter that was important enough for the Lord to give a vision concerning, was important for every minister and worker to give special study to. The following statement by Sister White, not long before her last illness, greatly impressed me:

"To those who fail to read the REVIEW and keep track of the progress of the work, the loud cry of the message may come, and they not know it."—*From an article by J. N. Loughborough in Seventieth Anniversary number of the Review, July 31, 1919.*

About this time a great burden came rolling upon my heart, and with it a desire to give myself wholly, for a time at least, to the work of encouraging every nonreader of the REVIEW to subscribe for our church paper, which has been so blessed by God from the very beginning of this threefold message and consecrated by the people to the advancement of the work. As pastor of the church at Providence, R. I., I began to emphasize the help and value of the REVIEW in the life and homes of believers, and to read to the church from the spirit of prophecy what the Lord has said about it. Many responded and subscribed for the

REVIEW. In the near-by church of Pawtucket, R. I., I spoke on the same subject and read from the "Testimonies," and the church board met immediately, and voted to place the REVIEW in every family of the church. This is a church of more than 100 members.

At this same time, the brethren of the Review and Herald board at Washington, D. C., being greatly burdened for some time in regard to a more extended circulation of the REVIEW, were considering sending some one out into the field to visit from church to church in the various conferences throughout North America. By a careful survey of the field, it had been ascertained that there were thousands of Seventh-day Adventist families in North America, who were not readers of the REVIEW. The brethren of the Review and Herald board, learning of my burden for the work, voted to request the General Conference Committee to arrange for my release to take up this work. This was about the first of the year. For some time the matter was delayed, but it was hoped that at the time of the General Conference at Milwaukee, definite action would be taken. However, no action was taken at that time, but my burden still continued and I felt strongly that God was leading me into this work. At the close of the General Conference, I was rejoiced when the Central Union extended to me an invitation to labor in that field in the interests of the REVIEW. I truly felt



Elder A. E. Sanderson

that in the providence of God it was an opening for the beginning of a great work.

Accordingly, arrangements were made for me to go to the Central Union, and on the eleventh of August, Elder H. C. Hartwell, president of the Missouri Conference, and I started to visit the churches of the Missouri Conference, beginning at St. Louis and ending at Kansas City. In three weeks we visited practically every church in the conference, and about 350 families signed up for REVIEW subscriptions. During the week our au-

diences were quite small, but on the Sabbath we met with the city churches with their larger congregations. As we studied with the churches the subject of the coming of Christ and the nearness of the end, and read to the brethren and sisters the statements from the spirit of prophecy which emphasize the importance and value of the REVIEW as a means of helping God's people to prepare for the approaching end, there was a hearty response on the part of all.

In one church of seventy-five families, we found that only eight families had the REVIEW, sixty-seven being without our good church paper; but after reading what the Lord has said in reference to the importance of the REVIEW in every family, forty-nine stood on their feet at once, signifying that they wanted the REVIEW, and immediately signed their names and addresses for their subscriptions. This experience was duplicated in other churches, where, respectively, forty-three, fifty-one, and fifty-eight heads of families rose to their feet, signifying their desire for the help of the REVIEW, and afterward signing their names on the application envelope for our good church paper.

We visited a few churches in Kansas, and planned to continue, but on account of terrible flood conditions, we were held up, and returning to Kansas City, Mo., we spent a few weeks working with the church in this place, until the time of the Fall Council. In the meantime we could see the good hand of our God directing in the work. A letter was received from the General Conference, inviting me to attend the Fall Council in the interests of the REVIEW. I thanked God for this privilege.

At the Fall Council much time was given to the discussion of our church paper, and the following strong and encouraging recommendations were passed:

"WHEREAS, Our general church paper, the REVIEW AND HERALD, occupies a unique place in our denominational literature, in that it is the one periodical which represents the progress of our world-wide message; it brings weekly messages of instruction and inspiration as relate to doctrinal truth, practical Christian experience, and missionary activity; it sounds a definite call to consecration and increasing devotion to the great work committed to us as a people; and we believe its regular and continuous reading will safeguard our people against the delusions of the last days, and prepare them to stand in the closing crisis loyal to God and His truth; therefore,

"We recommend, 1. That each leader in this cause do everything in his power, by precept and example, to bring prominently before our people the spiritual value of the REVIEW AND HERALD.

"2. That ministers and church elders be encouraged to keep the admonitions, warnings, and spiritual lessons of the REVIEW before their congregations by public use of mission reports and other timely matter appearing in its columns.

"3. That our academy and college teachers be encouraged to use the REVIEW AND HERALD as reference material on missions and denominational progress; and that some plan be devised so that, as far as consistent,

each room occupied by students in these schools shall be supplied weekly during the school year with a copy of the REVIEW.

"4. That we ask our church officers to make a systematic yearly canvass of their churches for the purpose of placing a copy of the REVIEW in the home of every English-reading Seventh-day Adventist."

In addition to the above recommendations, the Council also voted for me to engage in general work throughout the field in the interests of the circulation of the REVIEW AND HERALD. In consideration of the above, I truly felt that God was indeed leading.

Immediately doors of opportunity began to open. Conference after conference extended an invitation to me to labor in its territory in the interests of the REVIEW. Since the Fall Council I have visited the following conferences: East and West Michigan, Indiana, Illinois, Iowa, Nebraska, and Colorado. I expect to visit a few churches in New Mexico and Arizona, and then to work in the conferences on the Pacific Coast before returning east. This work is under the direction of the General Conference Home Missionary Department, from which this work is receiving the best of co-operation. In each conference I am receiving encouragement and hearty support of the conference president, missionary secretary, ministers, Bible workers, and church officers.

In the many churches which I have had the privilege of visiting, scores and hundreds of families who have been without the REVIEW, are responding wonderfully, and subscribing for the paper concerning which the "Testimonies" state, "Those who consent to do without the REVIEW AND HERALD lose much." In one church alone, 106 subscribed for the REVIEW at the close of the service. In every service, as a rule, every family that has been without the REVIEW, subscribes for it at the close of the meeting. The number of subscriptions taken varies with the size of the audience.

I am also having the privilege of visiting our colleges, academies, and sanitariums in the interest of this work, and am experiencing in all these institutions a remarkable response to the endeavor being put forth to place in the rooms occupied by students a copy of our good church paper. Many and varied are the experiences which I am having in the many churches and conferences, which, if time and space would permit me to relate in detail, would remarkably illustrate the spiritual value and guiding help which the REVIEW is and has been to God's remnant people.

I earnestly solicit the prayers of God's people, that the time may be near when the REVIEW shall have been "placed in every family of believers," in harmony with the instruction given to us by the spirit of prophecy, and to this end we trust that each minister, conference worker, and church officer may work.

A. E. SANDERSON.

* * *

THIRTEEN were baptized in Chattanooga recently, and several others will be ready for baptism in a few weeks.

THE MOST INTERESTING THING IN THE WORLD

WHAT is the most interesting thing in the world? What brings the greatest amount of true happiness? Is it making money? Is it holding a high position? Is it the enjoyment of fame and worldly honor? No, the most interesting thing that one can possibly occupy himself with, is dealing with people as individuals, and helping them to grow and develop and make of themselves all that God intended them to be.

This is the work that our Saviour chose. He was before all other things a teacher. He called to Himself a few humble fishermen, and conducted a school for their benefit. He did not hire teachers. He Himself was the teacher. He imparted systematic instruction, and He asked questions. His teaching was attractive; multitudes followed Him to listen to the instruction intended primarily for His disciples. He was kind and patient and considerate to all, and He was absorbed in His work. He liked to bring out the hidden strength of men and women in whom other people saw only weakness. He drew His lessons from the world of nature. He said: "Consider the lilies of the field, *how they grow*." It was the living things that grow and develop that interested this great Teacher; and especially, because they are the most marvelous of all living things, he was interested in the souls of men and women.

It is our rich privilege today to share this delightful work with which the great Master occupied Himself, and to see results that will reach into eternity. As leaders it is our chief business to look around us and see who has talent that he should be encouraged to develop. When we stand before an audience, the thought should be uppermost in our mind: "What awakening word can I drop here today that will make men and women in this audience want to bestir themselves and do their utmost to prepare for higher service?" When we visit families in their homes, we should be looking for talent that may be developed to God's glory. We are all teachers, or ought to be. Every believer should have the joy of studying under the supervision of a teacher, in order that he may be able more effectively to present to others the great truths of God's Word by which men live.

It is because this work of studying and developing oneself is so exceedingly important that the General Conference, at considerable outlay of means, has founded the Fireside Correspondence School, thus making it possible for every believer to put himself under the inspiring guidance of a competent teacher who will help him develop to the full his God-given talents. Let us, then, as leaders and educators, keep our eyes open for those who need a word of encouragement from us to put themselves under training in a definite way.

The long evenings are with us, and they are literally worth their weight in gold. Yet most men and women spend these precious seasons in a more or less aimless way. They need

to be awakened. They need to be aroused to the solemn meaning of the parable of the talents; to the fact that in the great judgment day the outstanding question will not be, Were you a church member? but, Did you improve your talents? Did you make of yourself all that was possible, considering the time and opportunities at your disposal?

"Mental culture is what we as a people need, and what we must have in order to meet the demands of the time. . . . Minds have been crippled and dwarfed for want of zeal and earnest, severe taxation. The time has come when God says, Go forward, and cultivate the abilities I have given you."—Mrs. E. G. White, in *"Gospel Workers,"* pp. 280, 281.

While as leaders we encourage others to study, it is our privilege to set the example. The most successful men are usually the ones who are conscious of their need of expert guidance in studying the problems of business and professional life. The mind does its best work under the stimulus of a skilful, sympathetic teacher, and the man who is a continual learner never grows old. Let us then set the example of carrying on some definite line of advanced study.

Let our message be, *Come, not, Go.* As we ourselves study and encourage others to study, we shall be following closely in the footsteps of the Master, and our lives will grow more interesting and meaningful day by day. M. E. OLSEN.

* * *

"DOLLAR-DOWN" SERFDOM

Condensed from the *"Independent,"*
Sept. 11, 1925

THERE runs the tale of mining engineers in the Caucasus Mountains, who, after opening the mines, were nonplused at the refusal of the natives to work in the bowels of the earth at thrice their normal wage. Bidding up to ten times this wage and still failing to interest them, the engineers were desperate. One of their number, however, went to Paris and returned with trunks laden with female finery, —ribbons, slippers, silks, jewelry, which were offered at a small sum "down." The mines were in full blast in a month.

America is today entering an instalment serfdom. A total of approximately \$8,000,000,000 is the 1925 figure of purchases on the instalment plan in the United States. Ninety per cent of our automobile, piano, and phonograph sales are on time payments; 85 per cent of the radio cabinets, 75 per cent of our washing machines, vacuum cleaners, kitchen cabinets, and similar articles. The record rolls up most formidably.

Department stores are falling in line by offering instalment terms for any and all kinds of merchandise; but they call it by the dignity-saving term of "budget making." The automobile sellers' recent great spurt in sales and in the stock exchange valuation of their securities has been an artificial flaring up of the dying embers of market saturation, with the instalment method as the fan and the bellows to the country's lust for cars.

Public utility companies are offering \$6 electric irons on time payments — 75 cents down. You can buy candy and nuts "on time" today. As for the credit-clothing situation, it smells, so rotten is it. Large and small national chains of credit-clothing stores live like leeches on the vanity and desperation of working classes and the poor; with a "mark up" over cost of 100 to 200 per cent or more.

The economics of instalment selling is worse even than at first it seems. There is the seemingly harmless 10 per cent which is added to the normal cash price "for carrying charges." Fifty or 60 per cent of time-payment merchandise, however, is extravagantly priced to begin with. Any shopper can easily buy identical goods at lower prices than most instalment sellers fix as "normal." Yet this 10 per cent is in itself a terrific tax — \$800,000,000 a year, simply as a premium for the privilege of getting what you want six to twelve months ahead of the time you can pay for it!

This is but the beginning of the tribute exacted from the instalment serfs. A business man, who opposed his employer's plan to sell on an instalment basis, figured out the *real* rate which time-payment serfs have to pay. He uncovered the joker which the public usually fails to see. When you buy something costing \$110 "on time," you pay something "down" — \$10, let us say. That reduces your principal, and every payment you make during the year similarly reduces it, so that at *no* time in the year do you owe the full price. Therefore, at no time are you paying as little as 10 per cent. Thus figuring, the business man showed his firm that they would *really* be charging their customers about 24 per cent for the time accommodation! This would apply to the greater proportion of time-payment buying, and would mean that the people of the United States during 1925 will have paid almost \$2,000,000,000 solely for the privilege of possessing something before they have its purchase price in hand.

Wisely, indeed, the various labor leaders have warned against instalment buying, for it delivers the workman to his employer swathed in the tightly binding bandages of payment-due dates. If he doesn't make the payments regularly, he must forfeit the goods, together with all his payments. To strike thus not merely means loss of current income, but possibly loss of automobile, radio, vacuum cleaner, piano, furniture, if not house — all of which are time-payment purchases. He may even lose payments on company stock; which may help to explain the reluctance of the United States Steel Corporation's employees to strike, since 40,000 of them buy its stock "on time."

Manufacturers favor the instalment idea. It "stabilizes" labor: when men are in debt they work to get out, is the theory in the crude; so let's keep them in debt! It is not a new theory. It is the foundation, for instance, of the peonage system in Mexico and other countries. On the selling side, the manufacturer is equally sure of his ground. A famous manu-

facturer has admitted to me that he would rather make a sale on instalment than for cash: he makes more money. Why not?—he can get 24 per cent from the instalment buyer for the credit accommodation, and he can borrow money at 3½ or 4 per cent to carry the load. Even after deducting the costs of collection he can thus make 12 or 15 per cent clear. If the American people are so ridiculously foolish as to be willing to pay usury, in the modernized form of instalment buying, why not let them?

The owning of merchandise before you have its purchase price cannot, with some exceptions, be so profitable as to justify the annual \$2,000,000,000 premiums it entails. As a matter of fact, the orgy of instalment buying is largely confined to luxuries, to non-productive goods. A large company making heating plants some time ago decided that if it was logical to buy radio sets or clothing on credit, it certainly was logical to buy a heating plant that way. But to their surprise, the public was rather indifferent to the idea; it was far more thrilled at buying fur coats, jewelry, and automobiles "on time." Obviously, the pleasure-giving and vanity-assuaging purchases are the greatest objects of popular time-payment interest.

The economic arguments advanced in favor of instalment buying are mainly fallacious as the idea that it "makes possible mass production." Mass production was an established American principle long before instalment selling became a hectic vogue. The argument that it "keeps production going" is equally specious, for it cannot be a permanent stimulus. Instalment buying is only a whiplash to spur flagging desires, — desires which previously had not been powerful enough to impel saving of the purchase price. There is no quarrel, economically, with purchase on a time-payment basis of *productive, useful goods costing considerably more than an immediately available sum.* It is done by sound business men constantly. But there is so much debatable ground as to such usefulness and productivity, and so large a number of items that can be included if one is free and easy in one's interpretation, that a sense of financial soundness is easily lost in the lure of "a dollar down." Even now a further snap of the whip on desire is being applied by a policy of "*nothing down*"!

E. A. Filene mentions hearing of a man and wife with an income of \$60 a week who had bound themselves to pay \$70 per week — and quite without guile, too! There is needed a brake upon the instalment-selling propaganda, for business reasons as well as for reasons of sound character influences. Instalment buying, as a habit, is enervating to character because it leads straight to serfdom. If anything is un-American, surely that is!—J. George Frederick, in *The Readers' Digest* for November, 1926.

* * *

Four members were recently received into the El Paso (Tex.) church, three by baptism and one on profession of faith.

DO YOU KNOW

- That the Bible speaks in over five hundred languages and dialects, and is the most effective missionary the church has?
- That the American Bible Society, at Astor Place, New York City, is the largest Scripture-producing house in the United States? Bibles, Testaments, and portions of the Scriptures, without note or comment, are produced by the millions. These are sold without profit, or given away where the need for giving is obvious.
- That the Bible and the catalogues of a certain large American mail order house are the only books to be found in the huts of the natives of Liberia?
- That the American Bible Society put the Scriptures into eight chief languages of the Philippine Islands in the first two decades since the islands became the wards of the United States? During the 200 years under Spanish rule the islands did not receive the Scriptures in a single Philippine language.
- That a vessel returning to China carried twenty-five tons of Bibles as a part of its freight?
- That there is no habitable portion of the globe where Bible societies have not sent the Good Book, and no important tongue into which it has not been translated?
- That the first Scripture selection published in a daily newspaper appeared in the Cincinnati *Post* on New Year's Day, 1920? Since that time 2,000 daily newspapers have used these selections.
- That there are volumes of the Scriptures in 448 different languages and dialects in the library of the American Bible Society at its headquarters, Astor Place, New York City?

* * *

GLEANINGS FROM THE FIELD

A SHORT time ago four persons were baptized and admitted into the church in Erie, Pa.

ELEVEN more from the Bible Chattanooga campaign in Louisville, Ky., were baptized November 14, which makes a total of twenty-four as fruitage of the summer tent-meetings. Another class will be organized soon.

NOVEMBER 20, three were baptized and one taken in on profession of faith at the Milwaukee English church. All of these became interested in tent meetings the past summer. Ten have been brought in from the summer's effort, and a good interest continues, which will no doubt result in others' uniting with the church.

ELDER C. G. BELLAH, pastor of the Memorial Church in Omaha, Nebr., writes: "Last night at the close of the sermon in the Memorial Church, I baptized nine adults. A class of eleven will be baptized a little later. These are largely the result of the public services we have been holding in the church twice a week for some time."

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Adams.—Mrs. Mary E. Adams was born in 1869; and died in Jacksonville, Fla., Dec. 7, 1926. W. G. Kneeland.

Stillwell.—Wilbur J. Stillwell was born Aug. 7, 1869; and died at Tillamook, Oreg., Nov. 23, 1926. I. J. Woodman.

Bentle.—Jettie Bell Bentle was born near Nashville, Tenn., Dec. 11, 1883; and died in Dallas, Tex., Dec. 1, 1926. H. S. Prenier.

Kirkwood.—Charlotte Matheny Kirkwood was born May 5, 1888; and died in Los Angeles, Calif., Nov. 25, 1926. I. J. Woodman.

Surber.—Thomas Surber was born in Gallatin, Tenn., Oct. 26, 1884; and died in Jacksonville, Fla., Nov. 25, 1926. W. G. Kneeland.

Harvey.—Mrs. Mary Caroline Harvey was born in Jacksonville, Fla., Jan. 9, 1861; and died at Orlando, Fla., Dec. 9, 1926. L. T. Crisler.

Walker.—Edward Barnwell Walker was born in Beaufort, S. C., April 19, 1859; and died at his home in Charleston, S. C., Nov. 22, 1926. L. G. Nyman.

Nelson.—Caroline Jensen Nelson was born in Denmark, in 1850; and died at Clear Lake, Wis., Dec. 4, 1926. She is survived by her husband and eight children. E. A. Piper.

Vanderford.—Sidney Vanderford was born in Buffalo, Mo., Feb. 5, 1856; and died in Yakima, Wash., Nov. 25, 1926. He leaves his wife and six children to mourn. A. R. Bell.

Hanlon.—George W. Hanlon was born in New York City Feb. 23, 1859; and died at Orlando, Fla., Dec. 6, 1926. He leaves his wife, three children, and six grandchildren. C. R. Magoon.

Richcreek.—Edythe Richcreek was born in Nebraska Nov. 10, 1895; and died in San Francisco, Calif., Dec. 2, 1926. Her husband and three children are left to mourn. Andrew Brorsen.

Johnson.—Svend Johnson was born in Denmark, May 6, 1851; and died at Hastings, Nebr., Nov. 28, 1926. His wife, one daughter, two grandchildren, one brother, and two sisters are left to mourn. E. G. Hayes.

Nauman.—Reuben Nauman was born at Paradise, Pa., Dec. 20, 1843; and died at East Stroudsburg, Pa., Nov. 13, 1926. He accepted the truth during his last illness. His wife and seven children mourn. H. A. Vandeman.

Brown.—James P. Brown was born at Ridgefield, Conn., Nov. 11, 1844; and died at Springfield, Mass., Oct. 23, 1926. His life was an example of what our consecrated laity may accomplish for the truth. James E. Shultz.

Scriven.—Mrs. Helen McNee Scriven was born in Scott County, Iowa, April 24, 1871; and died Dec. 4, 1926. She leaves to mourn her departure her husband, four sons, three daughters, four brothers, and five sisters. E. H. Oswald.

Reeves.—Mrs. Mary Emma Wiley Reeves died at Paulsboro, N. J., Nov. 13, 1926, at the age of sixty-two years. She leaves two little motherless grandchildren, two sons, two daughters, sisters, and other near relatives. R. B. Clapp.

Thompson.—Joseph. E. Thompson was born at Taylor, Nebr., July 15, 1906; and died at Ord, Nebr., Nov. 29, 1926. A year ago last spring he joined our force of evangelistic colporteurs, and left an excellent influence in the districts in which he labored. His parents, five sisters, two brothers, and a grandmother are left to mourn. E. G. Hayes.

Heffley.—Harriet Heffley, née Eggleston, daughter of Mr. and Mrs. W. H. Eggleston, was born at Lancaster, N. Y., Jan. 17, 1862; and died at Battle Creek, Mich., Oct. 26, 1926.

The deceased leaves her husband, William Heffley, a daughter, Mrs. Glenn Kewley, and three grandchildren,—Joan Elizabeth, William Otis, and Glenn, Jr.—all of whom reside in Battle Creek, Mich. She is also survived by two sisters, Mrs. H. M. Fleming, of Union Springs, N. Y.; and Mrs. Frederick Griggs, a missionary who with her husband is laboring in Shanghai, China, and many other relatives, two of whom were present at the funeral,—a nephew, Bruce Griggs, and a niece, Miss Margaret Fleming.

In her early girlhood the deceased became a member of the Seventh-day Adventist Church, and during her entire life remained a loyal and devoted member of the faith.

At the age of twenty she graduated from the Parker Academy at Clarence, N. Y., and chose teaching as her profession, to which she dedicated her life, being a staunch believer in Christian education.

About forty years ago she connected with the former Battle Creek College, and taught continuously for nearly thirty years, in the college, in the public schools, and the Battle Creek Academy (our local denominational school).

While acting in the capacity of teacher in Battle Creek College she met Mr. William Heffley, then a student in the college, and they were united in marriage June 30, 1895. In the passing of Mrs. Heffley the husband is bereft of a faithful and devoted companion; the daughter loses a loving and helpful mother, and the sisters mourn the loss of one who was more to them than a sister. To the community the loss is irreparable. Truly, "she" opened "her mouth with wisdom; and in her tongue" was "the law of kindness."

She now rests in hope, awaiting the clarion call of Him who is the resurrection and the life. George E. Judd.

Appointments and Notices

ADDRESS WANTED

Andrew Nelson, Parma, Idaho, is very anxious to learn the whereabouts of his two sisters, Mrs. Anna (Charles) McDaniel and Mrs. Bengotta (Charles) Odgar, his brother, John Nelson, and his cousin Andrew Larson. They were last heard of in Dallas, Texas.

* * *

REQUESTS FOR PRAYER

A brother in Oregon desires prayer that his granddaughter's sight may be restored and that she may be healed of a serious disease.

A brother and his wife request the prayers of God's commandment-keeping people, that they may become stronger in the faith.

From the Alabama Conference comes the request of a sister for special prayer in behalf of her son, who has chosen the world rather than Christ.

From Georgia comes a request for prayer for an unfortunate family, that the husband may be able to work so as to provide for his sick wife and four little children.

A sister in Ohio desires prayer that she may be healed, and may be faithful; and that her husband, sisters, and brother may soon give their hearts to Jesus.

Church Elders *are* Interested

in the Auxiliary Ministerial Reading Course Books for 1927

The reading of such books as these, carefully selected by the Ministerial Bureau, will help you materially in your work.

THE BOOKS FOR THE YEAR ARE AS FOLLOWS:

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gleaned from their biographies, autobiographies, and writings, containing the very cream of Christian literature of all ages and climes, including the deeper experiences of Savonarola, Madame Guyon, Fénelon, John Wesley, Frances Havergal, Moody, General Booth, and many others. You will catch a new vision of possibilities in the Christian life, and will gather experiences and illustrations that will be wonderfully helpful in your Sabbath talks.

381 pages, illustrated, cloth binding. Price, \$1.50.

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a book that will throw new light on the deeper meaning of the cross of Christ, its magnetism, its necessity, its motive, the character it builds, the enemies it makes, and finally the heaven it makes and the hell it destroys.

170 pages, deeply spiritual, paper covers. Price, 75 cents.

To the Work

by D. L. Moody. Listen to the chapter headings: Take Ye Away the Stone, Love the Motive Power for Service, Faith and Courage, Faith Rewarded, Enthusiasm, The Power of Little Things, "She Hath Done What She Could," Who Is My Neighbor? Each chapter is filled with timely instruction, interspersed with many interesting illustrations from actual experience. A little book with a great message.

Paper covers, 132 pages. Price, 25 cents.

All three books, purchased at one time through your Book and Bible House, \$2.15, postpaid.

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

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

PRESIDENT W. I. SMITH, of Walla Walla College, writes under date of December 12:

"We are enjoying an excellent year. I think we have never experienced better interest in spiritual things, and never a more quiet year, so far as disciplinary matters are concerned. There is a strong interest in the foreign mission bands, the total membership of which is about 250."

* *

BROTHER E. R. WARLAND, of the East African Mission field, who with his family has been spending a furlough period in England, writes from Bristol under date of December 9:

"We have greatly enjoyed the weekly visit of the REVIEW while in the mission field and on furlough at home. We return to our field this month, leaving Marseilles December 23, and hope to get back to the mission by the middle of January."

Brother Warland sends us a photograph of himself and his family, which will appear later in the REVIEW.

* *

SENDING a report from his field, Elder D. D. Ehrhardt, superintendent of the Estonian Mission field, writes under date of November 25 as follows:

"This brings you hearty greetings from Estonia! Since I wrote you last, our thoughts have often been with you in the States. Especially must I mention the reports of the General Conference session in May and June of this year. They were certainly vivid, and with the help of our imagination we sat with you in the big Auditorium at Milwaukee, and listened to the wonderful messages delivered by God's messengers, gathered from the ends of the earth. I for one want to thank you for the efficient work of the secretaries who reported those meetings.

"The tithes and offerings have increased materially this year; especially has the Lord been gracious in helping us to double our Harvest In-gathering goal over last year, although money was more scarce this year than in 1925. But above all we rejoice in the souls won; our net gain for the three quarters of 1926 is eighty members."

We hope all will read the article by Elder A. E. Sanderson in the World-Wide Field Department of this number, and then we hope that every reader will be inspired with the same spirit which possesses Elder Sanderson. If the influence of our church paper could be taken into the home of every Sabbath-keeping Adventist, it would prove a great blessing in a personal way, as well as bring a reaction that would further the interests of this movement. Determine if there are members in your church who do not have regularly a copy of the REVIEW. If so, could you start out the new year with better missionary service than to secure their yearly subscription to our church paper?

* *

RECENT SAILINGS

MR. AND MRS. CLAUDE THURSTON, of Washington, sailed from San Francisco, December 7, for Hongkong, to connect with the work in the South China Union Mission.

Mr. and Mrs. Dallas R. White, of California, sailed from San Francisco, December 21, for Shanghai, being appointed to evangelistic work in China. On the same boat were Mr. and Mrs. H. R. Dixon and their two children, returning to China after a furlough in the homeland.

Mr. and Mrs. Lyman W. Shaw, of Missouri, sailed from Vancouver on the "Empress of Russia," December 25, to connect with the work in Central China.

Elder J. A. Stevens, of the General Conference staff, sailed from New York December 9, to attend general meetings in the Inter-American Division field; and Elder G. W. Wells sailed from Vancouver December 25, to visit different parts of the Far Eastern Division field.

* *

"'DOLLAR-DOWN' SERFDOM"

THIS is the title of an article in this number well worth the study of every householder, and for that matter, every reader. We have fallen upon evil times and habits in the expenditure of money. We are inclined not only to spend the money we have in our purses, but to mortgage our future income. How many there are, even among Seventh-day Adventists, who are buying clothes, furniture, automobiles, radios, pianos, and many other things on the instalment plan! The great majority of these articles could be dispensed with altogether, and perhaps the purchase of all of them could be put off without serious inconvenience until the money was in hand for their purchase.

During the months of November and December we saw scores of advertisements of various articles for sale with the significant heading, "Buy now and pay next year," and thousands fell into this trap, so all through the present year they will be grinding under a load of debt, much of which might have been avoided. We need, in these days of indulgence and spendthrift habits, as never before, to cultivate economy. Let us learn to pay as we go, and if we do not have the money to pay, let us wait until we earn it.

ANOTHER APPEAL FOR EUROPE

FROM reports through the press we gather the idea that living conditions in Europe are improving, that the working relations of various governments are better, that money values are being stabilized, and industry is getting on a more stable basis. And in a general way this is probably so.

It is true, however, that there is still a very large amount of suffering. Many thousands of people are without work and dependent upon others for food. This is the situation, not only among the lower classes, many of whom have suffered and are suffering severely for the necessities of life, but the same experience has come to the middle classes, who lived in comfort before the war and had a little laid by in store. The middle classes were ruined through the financial reverses of the war. They saw their money lose its value and become worthless. Their salaries lost their purchasing power. Investments in stocks and bonds were wiped out, and their station in life was completely reversed. Age in many cases hindered them in combating such conditions, and many thousands have died.

Our brethren and sisters in the faith have suffered their full share, and many are now in great need. In a recent letter from Elder L. H. Christian, president of the European Division, he states that while the work is progressing and our people are courageously doing their best, the serious problem confronting the work just now is the severe poverty and extreme need of many of our own people. He therefore makes an appeal in this number of the paper for financial help to assist those in need.

We have been assured again and again by our people across the waters, of their deep appreciation for help given in previous years. This ministry of love and service has drawn us more closely together for the finishing of the work.

We are sure many of our people will desire to render help to our people in Europe again at this time. We invite such to send their contributions either through their church treasurer or to J. L. Shaw, Treasurer, Takoma Park, Washington, D. C. Whichever way you send the money, be sure to mark it *European Relief*, and the money will be sent forward from the General Conference Treasury to our people in Europe.

J. L. SHAW,

Treasurer General Conference.

* *

GENERAL CONFERENCE SLIDE BUREAU SERVICE

We have just completed a mimeograph list of stereopticon slide negatives carried by our bureau, covering various features of our denominational work, missions, institutions, and health interests. We do not carry doctrinal subjects. This list is available to persons who are particularly interested in them. It is an extended list, and should not be requested by any who do not have use for it. Address Medical Department of the General Conference, Takoma Park, D. C.