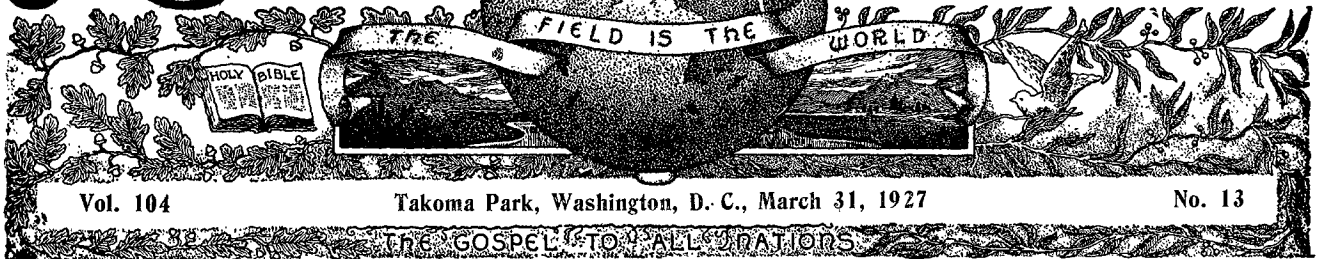


The Advent Review and Sabbath Herald



Vol. 104

Takoma Park, Washington, D. C., March 31, 1927

No. 13

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH

ROMANS

The Coming Day

R. HARE

THE night is passing, and we greet the dawn;
Awake! my soul, and hasten on;
The path to love and life is ever spread,
Though it may lead among the dead!

Awake! put on the garment of thy praise,
Take up the song of life, and raise
A loftier, sweeter theme, that it may thrill
Some careless heart that slumbers still!

Thy steps may echo far, and some will say,
"His converse taught me how to pray,"
And some will follow where your light hath shed
Its glory-radiance o'er the dead.

"Awake! awake!" The mighty voice demands
A loyal service at thy hands.
You face a world in all its deepest need,
And love its helplessness must plead.

The night is passing, and hope's kindling day
Now hastens onward and away.
Awake! my soul, and let thy praises bring
Some other heart to meet the King!

ESTIMON

Gleanings From the Field

Compiled From Division and Union Conference
Papers and Office Correspondence

THE young people of Walla Walla College, Wash., are looking to their future and to the finishing of this work. Two hundred and eighty-two young people are enrolled in the Foreign Mission Band.

ELDER A. A. CONE says: "I am glad to tell you that we expect soon to baptize sixteen more here in Reading, Pa. This will bring the total to fifty-seven in about a year. We certainly do praise the Lord for the work He has done here."

SABBATH, January 15, thirteen new members were added to the church in Council Bluffs, Iowa, twelve by baptism and one on profession of faith. This brings the total for the last eighteen months to twenty-four, nineteen having been baptized into the church and five added on profession of faith. Besides these there are others interested.

Two isolated home department Sabbath school members in Alabama, a man and his wife, have for several years been holding Sabbath school regularly each week, and inviting their neighbors and friends to meet with them. Now they report that a woman who has been studying the Sabbath school lessons and the Morning Watch Calendar, has taken her stand for the truth and is keeping the Sabbath.

A SISTER in Tacoma, Wash., raised more than \$100 in Harvest Ingathering again this year, calling upon at least 350 people. She says:

"I get very tired at times, but just then I can see our blessed Saviour going over mountains and through valleys, His footsteps stained with blood, listening to the cry of the lost and dying; so I go on, feeling that I am doing only a small part in His great cause."

IN transferring their field of labor from Salem to Astoria, Oreg., Elder and Mrs. N. C. Erntson say:

"We have had the pleasure of seeing 127 take their stand for Christ and join with us in this message during the four years spent in Salem. We now have a church membership of 322. At our farewell service on Sabbath we baptized twenty-one, eleven of whom were from Dallas where we held a four weeks' effort assisted by Elder W. T. Hilgert."

A SHORT time ago a small group of believers gathered on a beautiful little farm in New South Wales, Australia, for the baptism of a group of five who had accepted the truth largely through the godly influence of a consecrated family on a farm. Three of these were young Englishmen who came to work on this brother's farm. The state school teacher, where this brother's children attend school, has accepted the truth, so his children have a Christian teacher in charge of their school. Besides these five, others have accepted the truth and will be baptized later.

THE field secretary of the Manitoba and West Ontario Conference spent the Week of Prayer in the field, and says:

"It was indeed a week of prayer for me. During the forty-nine hours of canvassing which I did, I was blessed with sales amounting to \$302.50."

In one little town he received a recommendation from the local minister and orders from twenty-six of the residents. He relates the following experience:

"One day I asked the Lord to help me reach my goal of five orders for the day. My fifth order was taken after supper. I raised the goal one more order, and asked the Lord for six orders. The next evening, when I was having supper, the principal of the high school telephoned in his order for a book in half-leather binding; this made the seventh order for that day.

"The next morning I was feeling fine and my courage was good; but it seems that no matter how much courage one possesses, Satan walks behind and tries to scare him. I was just about to go into the largest house in town, when Satan whispered in my ear, 'This may be your finish. You'll never get in here; it's no use.' I walked up the steps trembling and expecting a cold response. When I pressed the button, a young lady with a smile on her face came to the door; and before I could tell her the object of my call she said: 'I know what you are doing. I heard you give a canvass to the principal's wife yesterday, and I have decided to take one of the books in the half-leather binding.'"

A RECENT report from the colporteurs of Oshawa Missionary College, Ontario, Canada, revealed many interesting experiences. One especially shows the value of perseverance and courage:

"After having canvassed almost all of a large apartment house and receiving no response whatever from its inmates, it seemed useless to go any farther. When I reached the last apartment and no one answered my third knock, that old adage, 'Perseverance wins the day,' flashed through my mind. The fourth knock was a sharp one that brought an answer immediately. A lady grabbed the magazine from my hand, inquiring, 'Is this an Adventist paper?'"

"I meekly answered, 'Yes,'
"Her mother then rushed to the door, saying, 'Are you an Adventist, a real Seventh-day Adventist?'"

"Having told her I was trying to be one, she said that she had been an Adventist for many years. Her family moved to a small town where no one of this faith had ever lived, and after remaining faithful for eleven years under these circumstances had left the church. I was grateful for the privilege of taking her to our next prayer meeting, and thanked God for keeping up my courage."

ELDER B. L. HOWE baptized seven more of the Filipino boys from the ranch near Delano, Calif., January 8, to swell the little group of eight earnest Christians already there. Five or six others are interested.

THE superintendent of the Sabbath school in Joliet, Ill., brought a visitor with her to the school each Sabbath during the summer. This lady became deeply interested, was baptized, and is now serving as a teacher in the Sabbath school.

SOMETHING of the difficulty of labor in Utah is evident when it is observed that the seven baptisms of 1926 exceed those of any of the past ten years. The members there exceeded all their goals, and rejoice especially in freedom from debt, which enables the launching of a larger missionary program for 1927.

CHURCHES in various parts of the field are showing a special interest in foreign missions at home. The believers at Wapato, Wash., are turning their attention especially to the Japanese and the Indians in their territory. The Boston (Mass.) church has started an Italian Sunday school in the North End. Their Chinese Sunday school is prospering.

BATTLEFORD ACADEMY, Saskatchewan, Canada, enjoyed a stirring Week of Prayer. On the last Friday evening the entire student body, with but one or two exceptions, pledged themselves to the living of a holier life. On the last Sabbath morning more than fifty young people voluntarily assembled for a season of prayer. At another meeting, for those desiring special help, twenty assembled, nine of whom signified their desire to join a baptismal class.

S. M. OLIVEIRA, field secretary for Paraná and Santa Catharina, Brazil, writing about one of his colporteurs, says:

"This brother has canvassed in all of these woods and mountains, and now has twelve persons ready for baptism, and is waiting for a minister to come and baptize them. He has traveled hundreds of kilometers by horseback, and has given Bible studies in many places. Besides the twelve persons who are ready for baptism, he has many others keeping the Sabbath."

HERE is an interesting item from the Emmanuel Missionary College in Berrien Springs, Mich.:

"During the first six months of this school year the college has given \$36,000 to students in labor. This is equivalent to giving ninety students their entire way through school by work. During the same time the departments have sold \$52,000 worth of produce. The industries are an important feature of the college work, for they give financial assistance and vocational training to a large number of young people."

THE following item comes from Sister Sadie Baker, who is connected with the Scranton, Pa., evangelistic effort as nurse and Bible worker:

"It was announced to the public recently that a Sabbath service would be held on the Sabbath question in the Greenridge Club hall, January 15, and the public was invited to attend. Although it was a stormy day, the attendance was encouraging. Aside from the regular attendance, twenty-six new faces were seen. A number responded to the invitation to dedicate their lives to the keeping of God's holy day. This was a good day to all, and we are of good courage. There is a splendid interest, and we are kept busy each day."

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, No. 13

Takoma Park, Washington, D. C., March 31, 1927

One Year, \$2.75

Printed and published every Tuesday by the Review and Herald Publishing Assn., at Takoma Park, Washington, D. C., U. S. A. One Year, \$1.75. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Position and Work of Mrs. E. G. White

BY THE EDITOR

WE are asked to discuss in the columns of the REVIEW the position and work of Mrs. E. G. White in connection with this movement. We will consider first, how her work stands related to the work of the prophets of old, and second, what relation her writings sustain to the Scriptures.

In the REVIEW of July 26, 1906, Sister White discussed in considerable detail the work to which she had been called in connection with this movement. We believe it will be profitable in this connection, and for all our brethren and sisters, to read this statement which she made twenty years ago. We therefore reproduce it entire. Following this statement we shall consider some principles bearing upon the work of the spirit of prophecy in connection with this movement.

"A Messenger"

"Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, that I said, 'One at a time, if you please, lest you confuse me.'

"And then I appealed to them, saying: 'For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days.'

"Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, Why is this?

"I have had no claims to make, only that *I am instructed that I am the Lord's messenger*; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus.

"Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His messenger. 'Your work,' He instructed me, 'is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the word, actions that are not right. Exhort from the word. I will make My word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you.

"Be not afraid of man, for My shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances*. Give the light I shall give you. The messages for these last days shall be written in

books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.'

"Why have I not claimed to be a prophet? Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies.

"When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by His Holy Spirit the Lord has enabled me to perform the work which He gave me to do.

"God has made plain to me the various ways in which He would use me to carry forward a special work. Visions have been given me, with the promise, 'If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.'

"The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.

"I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practicing the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service.

"I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions.

"If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime.

"After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

"Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time, boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility.

"While in Australia I carried on this same line of work, taking into my home orphan children who were in danger of being exposed to temptations that might cause the loss of their souls.

"In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an

asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden.

"To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out.

"When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, 'I do not claim to be a prophetess.' If I spoke otherwise than this, let all now understand what I had in mind to say was that I do not claim the title of prophet or prophetess.

"I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears to-day is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, 'Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.' This is what she has endeavored to do.

"I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of His Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.

"At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in Him; for I know that He will never leave nor forsake those who put their trust in Him. I have committed myself to His keeping.

"And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."

"Sanitarium, Calif., June 29, 1906."

The Order of Prophets

The term "prophet" as used in the Bible is a broad and comprehensive one. It is employed to designate men and women engaged in a wide range of service in connection with the work of God. Some of these never uttered a prophecy in the customary use of that term, so far as appears in the Sacred Record. Some were used only for a special occasion, others for a long series of years. Some wrote out the messages God gave them, others spoke only orally. To some, as in the case of Daniel and others, were given prophecies reaching into the distant future, portions of which are still unfulfilled. To others were given messages of local application only, suited to a particular time or occasion. Some were God's messengers, raised up in periods of great crisis, to warn the church and the world of threatened judgments, and to call men back to allegiance to God. Such were Samuel, Elijah, John the Baptist, and others. John disclaimed the prophetic title, claiming rather that he was a voice or messenger of God, sent to prepare the way of the Lord in calling Israel to repentance. As God's messenger he was declared by Christ to be a prophet, and "more than a prophet." Luke 7:26.

But while acting in various capacities,—as judges, kings, prime ministers, counselors, teachers, and preachers,—these men of God all belonged to the order of prophets, and were used by Him as His chosen instruments. We cannot determine the precise position occupied by each one in the prophetic scale. Naturally we should place Isaiah and Jeremiah and Ezekiel ahead of John. We should consider their long years of service, the far-reaching import of their

prophecies. But of John,—the Lord's voice or messenger,—who so far as we have any record uttered no prophecies, the Master declared: "Among those that are born of women there is not a greater prophet than John the Baptist." Luke 7:28.

Relation of Mrs. White's Work to the Work of the Prophets of Old

In the statement given above Sister White does not claim the title of prophet, nor does she disclaim it. She has "no controversy" with those who call her by that name. She declares that God called her to be His messenger; that her work included "more than the word 'prophet' signifies." When we come to consider the multiplicity of her labors in the church, the various capacities in which she ministered as a teacher and leader, we can understand the distinction she makes.

What relation, then, may we conclude, does the work of Sister White bear to the work of the prophets of old? The Lord did not give to her long lines of prophecy, as He did to Daniel and to John the revelator. He did not make her a judge and lawgiver as He did Moses, nor a ruler of state as He did Joseph and David. Rather, Sister White filled the position of a great teacher in Israel, as did Samuel; of a great reformer, as did Elijah; of God's special messenger, as did John the Baptist.

She lived in an age of fulfilling prophecy, in a time of marked spiritual declension, when multitudes are turning from the word and commandments of God to the traditions of men. She was commissioned as Heaven's special messenger of warning and reproof to turn men back to God and to His word. In visions and dreams she was instructed in the mysteries of the word, and given the messages she was to bear.

Like the prophets and messengers of old, her work belongs to the prophetic order. The same as this movement answers to the fulfillment of prophecy, so her work meets the divine prediction that the spirit of prophecy would be connected with this movement. Rev. 12:17; 19:10. By the same spirit by which the prophets and messengers of old were guided in their work, she was directed and guided in her work as a prophet of God, as His messenger to the church in this generation. "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit."—*"Testimonies," Vol. V, p. 661.*

The Basis of Judgment

Her work should not be judged by some detail, by the turn of a phrase or sentence, or by some seeming contradiction in her writings, but by the spirit which has characterized her work through the years, by the fruit it has borne in connection with the great religious movement with which it was associated, and in the development of which it bore a prominent part and exerted a molding influence.

And it must either be accepted for what it purports to be, or be rejected altogether. The work of Mrs. E. G. White is either from beneath or from above. It bears the credentials of Heaven or the stamp of Satan. Regarding this, she herself says:

"God is either teaching His church, reproofing their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil."

"As the Lord has manifested Himself through the spirit of prophecy, 'past, present, and future have passed before

me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath?

"Christ warned His disciples: 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.' Here is a test, and all can apply it if they will. Those who really desire to know the truth will find sufficient evidence for belief."—*Testimonies*, Vol. V, pp. 671, 672.

Relation of Mrs. White's Writings to the Bible

We come now to the consideration of our second question, namely, What relation do the writings of Mrs. E. G. White sustain to the Scriptures of Truth? Some have contended that her writings constituted an addition to the Bible, and should be regarded as Scripture. This manifestly is a wrong conclusion. God in His providence selected from the writings of the prophets of the past those portions which contained that expression of His divine will best suited to constitute a great spiritual guidebook for all nations, times, and conditions. There were many prophetic writings which for some good reason He did not include in this collection. The Bible mentions "the book of Jasher" (Joshua 10:13); "the book of Samuel the seer," "the book of Nathan the prophet," "the book of Gad the seer" (1 Chron. 29:29); "the story of the prophet Iddo" (2 Chron. 13:22); "the book of Jehu" (2 Chron. 20:34); and others. Of these we know little or nothing to-day except the names. Nor is it to be presumed that there was included in the sacred canon even all that Jeremiah, or Isaiah, or other canonical prophets wrote. The wisdom of God made that selection which would meet the needs of the church in every period, and which in every age would prove a groundwork "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16.

From among many inspired books and documents the Sacred Canon was signalized by being set apart and safeguarded in the sifting processes of time by God's preserving and overruling providence. It occupies, therefore, a unique position among the books of divine revelation of past periods, and constitutes the great test book, or standard, of every claim in doctrine and in revelation.

Not an Addition to the Word of God

It evidently was not the divine purpose that any instruction which His Spirit might impart to His church in the latter days should be regarded as an addition to the completed canon of Scripture. This is expressly taught by the Lord's messenger to the remnant church. She declares that the Testimonies are not "an addition to the word of God," and that those who teach them in this manner, present them "in a false light." The Testimonies are given to enable the church to have "a clearer understanding" of the word.

"Brother R would confuse the mind by seeking to make it appear that the light God has given through the Testi-

monies is an addition to the word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it.' 'The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.' 'The word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles.'—*Testimonies*, Vol. V, pp. 663, 664.

Not New Light, but to Simplify Light Already Given

Sister White clearly states that her writings are not for the purpose of giving new light, but to simplify "the great truths already given."

"The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. . . . The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all."—*Id.*, p. 665.

How faithfully this instruction was followed, and how greatly Sister White exalted and illuminated the word in all her teachings, her published writings amply testify.

The Gifts of the Spirit

We believe the Testimonies present no truth which may not be found in the word of God, in principle, if not in detail. The Bible contains the whole duty of man. It is our rule of faith and practice. We are told in the word that God has set the gifts of His Spirit in the church.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

The acceptance of the word therefore involves the acceptance of the gifts of the Spirit. This was forcibly expressed by Elder James White, the great apostle of this movement, in the REVIEW of Oct. 3, 1854:

"The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is 'thoroughly furnished unto all good works.' . . . Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. . . . The position that the Bible, and the Bible alone, is the rule of faith and duty, does not shut out the gifts which God set in the church. To reject them is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."

Messages of God

But while the writings of the messenger do not constitute an addition to the Scriptures of Truth, they are nevertheless the messages of God to the remnant church, and should be received as such, the same as were the messages of the prophets of old. Some are inclined to minimize their importance, and by specious reasoning and hypercritical distinctions, to confuse minds as to their character and value. To those who would do this, the messenger of the Lord appeals:

"And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which

God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you the ability to discern what is light from heaven, and what is the expression of mere human wisdom. If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ's sake, do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, and be snared, and be taken." —*Testimonies*, Vol. V, p. 691.

Catching at Straws

It requires no marked mental acumen to criticize a great movement or great leaders in that movement. Thomas Paine and Robert G. Ingersoll could discourse eloquently on the mistakes of Moses — and he, even though a Heaven-appointed leader, made mistakes because he was human and not divine; but they utterly failed to appreciate the great principles for which he stood, and the movement which he led. They found an abundance of pegs upon which to hang their doubts. They judged great causes by trifling details. They saw only the human element in God's work, and failed to recognize God working through the human. Occasion for doubt may be found in every work where the human element exists, if the seeker hunts for the occasion. The Bible teaches that the remnant church will meet great opposition because of adherence to the commandments of God and the spirit of prophecy. Rev. 12:17. We should be careful to see that we do not share in any measure the spirit of this opposition.

We may see in relation to the work of Sister White things which we do not understand. Ancient Israel saw things which they could not understand in the work of the prophets of olden days. We must be careful that in our human reasoning we do not permit details and technicalities to confuse our minds, and thus obscure the messages which the Lord has been pleased to send us.

Believe the Lord and His Prophets

One who has had a living experience in connection with the work of the spirit of prophecy in this church finds no occasion to doubt its divine origin. The history of this movement reveals many instances where the Lord has used this gift for the preservation of His work. Many times in great crises God has sent through His servant a message which saved this church from disruption and from grave errors.

We cannot see how one can prayerfully read the messages which have come through the years, and doubt their genuineness. They speak to one's heart. They carry with them the proof of their own inspiration.

We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. These messages we believe should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a flood of light upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

* * *

"THE secret of getting on is getting started."

Australasia's Helping Hand

THINGS work out in the cause of God today the same as in the New Testament times. The apostle Paul once reminded the Gentiles over the sea that Judea had ministered to them in sending the gospel to them, and now in a time of need in Judea it was fitting that they should minister to the material needs of the Judean brethren in return. So bread cast upon the waters came back to Judea.

It was in 1885 that from North America the living seeds of present truth were sent across to Australasia. For years financial help was sent also to hasten on the growing work. Now in these recent years this bread cast upon the waters has returned in liberal measure to help spread the message in the great world field. Aside altogether from the South Sea Island work which has been assigned as a part of their task, on which they are expending about \$150,000 a year, our Australasian Union brethren have been sending funds to enterprises fostered by the General Conference. In the report of the Australasian Union Conference treasurer, Brother T. W. Hammond says:

"From once being the recipients of help from the General Conference, this field is now taking a very definite part in assisting the work in the regions beyond. During the past quadrennium £9,241 (\$46,000) has been forwarded to the General Conference, particulars being:

Big Week	£5,093
European Relief Fund	2,635
Armenian Relief Fund	60
Japanese Relief Fund	138
Chinese Relief Fund	160
Appropriation	1,000
Sundry	155

£9,241

"One thousand pounds is now annually appropriated to the General Conference, and during the current year, on account of the urgent calls coming to the General Conference, an additional £1,600 has been given."

Thus the fields forming the great brotherhood of unions and divisions are standing by the one growing work.

Even Pitcairn Island, that remote speck in the South Seas, joins in this world service. The same report says:

"Particular mention should be made of the splendid example set by the church on Pitcairn. The islanders' field of labor is the shipping that calls, for a brief hour or two, at their tiny island. They never miss an opportunity of distributing literature and scattering some seeds of truth on the passing ships. They sell fruit and curios, and from the money thus received, contribute most liberally to the union conference mission funds. With an average membership of seventy-nine, they have for the four years collected £169 for Harvest Ingathering and have given £1,353 in tithes and offerings."

May God help us in every church and conference and union and division to press closely together, each helping the other, knowing that God is leading a united movement toward the final triumph, when the remnant people of many nations and tongues will meet before the throne.

W. A. S.

* * *

"How do you plan to help Persia?" we asked a young Christian man in Tabriz.

In his own English he replied, "By preaching Christ in the crucified style."

That is the one supreme business of missions, "preaching Christ in the crucified style"—crucified and risen; for we believe that He is the one hope of the world.—*Dr. Robert E. Speer.*

* * *

TODAY is the ripe fruit of yesterday as it hangs pendant from the tree of time.—*Lewis O. Thompson.*

Studies in the Book of Daniel *By Calvin P. Bollman*

Nebuchadnezzar's Dream and Its Meaning

Chapter IV, Verses 19-37

"19. THE king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

"20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

"21. Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

"22. It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

"23. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

"24. This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

"25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

"26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

"27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

The kind, earnest words of the prophet in giving this most unwelcome message to the king are worthy of special notice. While there was no toning down of the testimony, the message itself was couched in respectful and even tender language, and the exhortation with which it closed must have touched the heart of the king deeply:

"Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

What the immediate effect of this exhortation was we are not told, but probably the impression made upon the king's mind was only transitory, for only twelve months later Nebuchadnezzar was boasting of his great accomplishments (verse 30), and then, "while the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." And that same hour the king's insanity came upon him, and he was driven from among men, and found his dwelling place with the beasts of the earth, in which condition he remained for "seven times," or as Josephus states it, for seven years, a "time" being a year.

"28. All this came upon the king Nebuchadnezzar.

"29. At the end of twelve months he walked in the palace of the kingdom of Babylon.

"30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

"31. While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee.

"32. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

"33. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

Just what occurred during this interval of seven years the record does not tell us. Josephus says that "no one durst attempt to seize his kingdom." Ptolemy's canon credits Nebuchadnezzar with a reign of forty-three years, but says nothing of his mental disability. It is supposed that his queen, a Median princess and a most capable woman, having all confidence in Daniel's interpretation that the king's reason would return after seven years, quietly assumed the reins of government, and with the aid of his ministers who remained loyal to the king, took care of the affairs of state until Nebuchadnezzar was able to resume the throne. This seems probable, for without some capable head it is incredible that any government could continue to function smoothly for such a length of time.

"34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation:

"35. And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?

"36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

"37. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

Under all the circumstances it is little wonder that when Nebuchadnezzar's reason returned, when his counselors sought unto him again, acknowledging him as their king, the humbled ruler praised and extolled the God of heaven.

"The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate king." "God's purpose that the greatest kingdom in the world should show forth His praise was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history."—*"Prophets and Kings,"* p. 521.

* * *

Read Them Again

BY G. B. STARR

"WORK is a blessing, not a curse. A spirit of indolence destroys godliness, and grieves the Spirit of God. A stagnant pool is offensive, but a pure, flowing stream spreads health and gladness over the land."—*Mrs. Ellen G. White, in "The Acts of the Apostles,"* p. 352.

If you imagine you have exhausted the thought and sweetness of the gems you have often read and marked in the "Testimonies" of the spirit of prophecy, try reading them once more, and copying them. As you write them, line by line, see if they do not shine with a new luster.

* * *

COMFORT the poor; protect and shelter the weak; and with thy might, right that which is wrong. Then shall the Lord love thee, and God Himself shall be thy reward.—*Last Words of Alfred the Great.*

Divine Healing

By E. W. Farnsworth

Preparation for Prayer for Healing

To come before our great Creator with a special request is a great privilege. On such occasions it is becoming to manifest respect, solemnity, and reverence. "God is not a man." Even when we appear before men in high positions, we expect to treat them in a way that is becoming to their position. So we are told:

"In the Word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption."—*Gospel Workers*, p. 215.

We may therefore expect that when prayer is to be offered for healing, there will be thorough preparation and proper humiliation of heart before prayer is offered. We shall seek God humbly, that we may not ask amiss, or come before our heavenly Father in such a careless, irreverent spirit that our request cannot be granted.

An incident in the life of Elder Joseph Bates will illustrate our meaning:

Elder Bates was invited to a home to pray for a sick child. As he entered the house, he saw evidences of carelessness and disorder which were very painful to him. After some conversation he stated that as they were about to invite God to come and hear prayer, he thought it would be well to have everything in order before making request that He work in their behalf. He asked the lady if she had a broom he might use, and when it was brought, he began sweeping vigorously, saying as he did so, "We are inviting the Holy Spirit here to-day to heal this child, and we must not let Him see anything that would hinder His working." The room was neatly swept and everything put in order before prayer was offered, and the child was healed.

Even above this outer cleansing it is highly necessary that we confess and forsake all known sin. In connection with the promise that "the prayer of faith shall save the sick," we have this instruction:

"Confess your faults one to another, and pray one for another, that ye may be healed." James 5: 16.

"To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. . . .

"To the one asking for prayer, let thoughts like these be presented: 'We cannot read the heart, or know the secrets of your life. These are known only to yourself and to God. If you repent of your sins, it is your duty to make confession of them.' Sin of a private character is to be confessed to Christ, the only mediator between God and man. For 'if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' Every sin is an offense against God, and is to be confessed to Him through Christ. 'Every open sin should be as openly confessed. Wrong done to a fellow being should be made right with the one who has been offended. If any who are seeking health have been guilty of evil speaking, if they have sowed discord in the home, the neighborhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1: 9."—*The Ministry of Healing*, pp. 228, 229.

"We should first find out if the sick one has been withholding tithes or has made trouble in the church."—*Healthful Living*, p. 237.

This instruction is very important, and in the earlier history of this movement it was heeded.

The writer was once invited to participate in a prayer season for the healing of a sister. Elder J. N. Andrews was the leader. Fifteen or twenty were present. Elder Andrews asked the sister for whom prayer was to be offered if she was in Christian sympathy with all who were present, and with all others. Having ascertained that she was, he inquired of all others present if they were in Christian fellowship with one another, and stated that if any were present who did not enjoy such fellowship, he would think it best for them to retire from the room before prayer was offered. He then quoted 1 Peter 3: 7-9. He also said that if any in the room were indulging in any of these sins mentioned, he did not think their prayers would be answered.

One brother present rose and confessed that he had robbed God by withholding his tithe, and said that hereafter he would be honest with the Lord. Prayer was then offered, and the sick sister was healed. We do well when we follow this example, as we seek God for healing for ourselves or others; thus we shall obtain not only bodily, but spiritual blessings, and these are most important of all.

"Not My Will"

"In prayer for the sick, it should be remembered that 'we know not what we should pray for as we ought.' We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: 'Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings.'

"God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, 'Nevertheless not my will, but Thine, be done.' Jesus added these words of submission to the wisdom and will of God when in the garden of Gethsemane He pleaded, 'O My Father, if it be possible, let this cup pass from Me.' And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals!

"The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession."—*The Ministry of Healing*, pp. 229, 230.

"We have united in earnest prayer around the sick bed of men, women, and children, and have felt that they were given back to us from the dead in answer to our earnest prayers. In these prayers we thought we must be positive, and if we exercised faith, that we must ask for nothing less than life. We dared not say, 'If it will glorify God,' fearing it would admit a semblance of doubt. We have anxiously watched those who have been given back, as it were, from the dead. We have seen some of these, especially youth, raised to health, and they have forgotten God, become dissolute in life, causing sorrow and anguish to parents and friends, and have become a shame to those who feared to pray. They lived not to honor and glorify God, but to curse Him with their lives of vice."—*Counsels on Health*, pages 378, 379.

We conclude, then, that the proper preparation for prayer for those who are afflicted, is to confess and forsake all sin. They should pray for an understanding of God's will, and submit their own desires to His divine will, whatever that may be.

Which River Is Yours?

BY E. W. WEBSTER

The River of Life

"THERE is a river, the streams whereof shall make glad the city of God." Ps. 46:4. Those who trust God will "drink of the river of Thy pleasures," wrote David, "for with Thee is the fountain of life." Ps. 36:8, 9.

Flowing out from God to all His creatures, this wonderful river carries joy and gladness and life. In its living waters flows every grace that comes from the throne of the Eternal. There is nothing lacking that is needed to give courage and strength and life, to impart faith and every spiritual nourishment necessary for building righteous characters.

Of Jesus, John said, "In Him was life; and the life was the light of men." John 1:4. He is "the light of the world" (John 9:5), a stream flowing through the darkness and desert of sin, giving light and life to all who choose to live upon its beautiful banks; or a lovely garden watered by a stream fresh from the snows of the mountains. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." Ps. 1:3.

One day Jesus stood in the temple and cried, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, . . . out of his belly shall flow rivers of living water." John 7:37, 38. From the eternal fountain on high this stream flows to this sin-cursed world through the channel of Jesus Christ, then on to all its sin-sick inhabitants who thirst for it, through the human channels He opens for its flow, like the current of lifeblood coursing from the heart through all the arteries and capillaries to the utmost extremities of our bodies.

The Fruits of the Spirit

The Saviour explains this river of living water: "He spake of the Spirit, which they that believe on Him should receive." Verse 39. "The Spirit of truth," He promised, shall dwell with you, "and shall be in you." John 14:17. The river of God, the water of life, the Holy Spirit, *in you*, shall flow out from you to gladden the lives of others along its course,—the blessed influences and fruits that impart life to all who receive and partake of it.

The fruits of the Spirit,—the "things the Father hath," the things He gave to Christ, and that are to be shown and given to us (John 16:14, 15), are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. The waters of this river are so full of these graces and of all virtues that there is no room for any other ingredients; there is nothing to darken or cloud the crystal stream; it is perfectly pure and holy. The whole of the thirteenth chapter of First Corinthians is in this river.

Are these the things, the only things, flowing out from our mouths, our eyes, our actions? And is this stream constantly flowing from us? "He who believes in Me, *from within him*, as the Scripture has said, rivers of living waters *shall flow*." John 7:38, Weymouth's translation. This blessed influence constantly flowing out from the life, refreshing and renewing the lives of others, is for those who have faith in Jesus. If we *really believe* Him, it will be so.

The River of Death

Jesus said, "Those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15:18-20. The carnal heart is the source of this foul river. The "mouth is full of cursing and bitterness" (Rom. 3:14), because this fountain "is deceitful above all things, and desperately wicked." Jer. 17:9. And no one can bring a clean thing out of an unclean.

The Lord names many evil things that come from the human heart,—products of a river that pours out death all along its course:

"Their foolish heart was darkened, . . . being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Rom. 1:21-31.

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

What a stream to flow out of a human life! All the moral slime of the world is in this river. It sears, blasts, withers every good plant that grows along its banks. What kind of water is issuing from the fountain of your life? Can both good water and bad come from the same source?

James says that the tongue is "full of deadly poison." James 3:8. And Jesus said that "out of the abundance of the heart the mouth speaketh." Matt. 12:34. Only what is there can come forth. James continues, "Out of the same mouth proceedeth blessing and cursing," then asks, "Doth a fountain send forth at the same place sweet water and bitter?" He answers, "So can no fountain both yield salt water and fresh." James 3:10-12.

Daily should one professing to live the Christian life ask himself the questions, "What words are these proceeding from my mouth? What spirit or influence is now going from my life to touch the lives of others? Do I chill and freeze, sear and blight, mislead and deceive them? or do I warm them up, cheer and encourage, transform and strengthen them, with the waters of life proceeding from within me?"

The Fountain Cleansed

When Elisha came back to Jericho after the translation of Elijah, the men of the city told him of the spring that gave out death and made the land barren. He cast salt into it, and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." 2 Kings 2:21.

That was a physical demonstration to show that God will cleanse these foul fountains of ours, and cause thenceforth to flow out from them "rivers of living waters," when we seek Him earnestly. "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:13. Then let us watch that not a word or look or action shall carry the waters of death, but always and ever the blessed living waters.

Pasadena, Calif.

The Dangers of Popular Education

BY M. E. CADY

RECENT articles appearing in current periodicals and magazines are raising the question as to whether education is really "making good," or whether it has "the form without the power." Even some books are coming from the press, which, though many of them are written by educators, are placing a question mark after this all-important business of education. The following are a few of the titles of recently published articles and books:

"About Face in Education"
 "Why Education Fails to Educate"
 "Education I Wish I Might Have Had"
 "Educational Drift"
 "Is Education Equal to the Task?"
 "What's the Matter With Education?"
 "Refashioning of English Education"
 "Our Supreme Need of Education"
 "Challenge to American Education"
 "Perils of Popular Education"
 "Plea for Educational Reconstruction"
 "Decay of Mind in Modern Life"
 "Seventy Per Cent of Children Should Never Go to High School"
 "Next Step in Educational Reform"
 "Education Tosses in Its Sleep"
 "Educational Fads Considered as Fundamental"
 "General Interest in Education on the Decline"
 "New Dawn in Education"
 "Revolt Against Education"

The above articles and books have been published within the last five years, and if they reveal the contents of the publications, surely the educational situation is not at all reassuring.

But that we may have before us the real situation in the educational program, the unbiased and unprejudiced utterances of men of affairs, occupying responsible positions of trust in the State and in the nation, are here given for serious consideration. The following testimonies have been borne before large educational assemblies, or have appeared in public prints within the last few years:

Bishop Freeman, of the Episcopal Church, Washington, D. C.:

"I venture to tell you that all your mechanisms and all your modern improvements in education, so infinitely in advance of anything we knew in our boyhood or girlhood, will ultimately fail of their purpose, unless they are shot through and through with that which alone comes through personalities that are conscious of their high authority."

"I believe profoundly that in answer to the query: 'Who art thou? What sayest thou of thyself?' you have to answer something more than in terms of education. You have to say that you have something plus knowledge. You have to say that you have something other than scientific skill. You have to say that you have something besides your modern inventions and mechanisms for training the minds and the bodies of youth. You have to say that you have so much of moral character, sustained by a profound religious conviction, that your great conception of duty leads you to believe that the primary and not the secondary business of life is the molding and the shaping, not only of minds, not only of bodies, but of souls; and unless you can see the emergence of the souls of the youths committed to your care, I care not what your genius as educators may be, you are playing false in the most critical time in human history; and if you are unresponding to your high and solemn obligations, you may wreck the civilization that lies ahead."

John C. Tigert, U. S. Commissioner of Education:

"The fact that so many people prefer 'jazz' to music; the books of the hour, with their sordid appeal to sex and vulgarity, to literature; the trashy and salacious shows to drama, and similar predilections, indicate that we need a real invasion of culture. Illiteracy is such a serious tragedy that one hesitates to suggest that it could have any possible virtue, but a sampling of some of the popular literary pabulum that is now being swallowed by the American people would lead one to surmise that illiteracy may have some compensation, and at least serve as a literacy vaccination which renders one immune to mental pollution."

"Sharp instruments are needed for surgical operations, but it is far more important that the instruments should be sterilized. Dull instruments that are foul are less dangerous than sharp ones. Modern society needs enlightenment,

but it needs virtue also. An educated criminal is more dangerous than an ignorant one. Progress depends upon both knowledge and character."

Herbert Hoover, U. S. Secretary of Commerce:

"Nor is it enough to have trained minds, or even to have implanted national ideals. Education must stimulate ambition and must train character. There have been educational systems which trained the intellect while they neglected character. There have been systems which trained the mind and debauched the character. And there have been educational systems which trained the body and mind and character to effectuate routine jobs, while they failed to give either hope, inspiration, or ambition."

"And I am less interested, as you are really, in what you put into young folks' heads than what you put into their spirits. The best teaching is not done out of a book, but out of a life."

"Machines, goods, and wealth, when their benefits are economically distributed, raise our standard of living. But it requires the higher concept to elevate our standard of life."

"I would be one of the last people in the world to belittle the importance of the exact knowledge that teachers impart to their pupils (as an engineer I set a high value upon precise information); but knowledge, however exact, is secondary to a trained mind, and serves no useful purpose unless it is the servant of an ambitious mind, a sound character, and an idealistic spirit. Social values outrank economic values. Economic gains, even scientific gains, are worse than useless if they accrue to a people unfitted by trained character to use and not abuse them."

John G. Sargent, U. S. Attorney-General:

"In schools once the youth's course of training was selected and prescribed by the experience and judgment of his elders. The aim was, not to load his mind and memory with practical knowledge only, but to train him to think, to reason, to exercise the faculties which enabled him to form correct judgments." "There was not much regard paid to whether the process was particularly pleasant or not."

"Now the boy or girl of fifteen or less selects what subjects of study he or she will pursue, and usually selects them with a view to their practical use in what at that age he thinks he will make his life work, and to making his course easy by choosing what he can learn the required amount of most readily."

"The aim is, not to acquire the faculty of study, the ability to grasp any subject and master its details and meaning, but to acquire, to memorize, a mass of facts sufficiently well to pass the examinations, and to leave time for all the diversions and pleasures, the automobile, the moving pictures, the radio, sports, and what not; and with it all, the idea in the minds of parents is that the great, the supreme, duty on their part is to make more and more of entertainment and require less and less of real work, and to see to it that infractions of rules do not bring unpleasant penalties."

President Calvin Coolidge:

"America knows that it must have 'more than fleets and armies to satisfy the longing of the soul.' To power must be added wisdom, and to greatness must be added morality."

"It was not education that founded religion, but it was religion that founded education. It was beside the place of worship that there grew up the school."

"This important fact cannot be ignored in our development of education. Without its spirit either civilization will fall of its own weight, and that deep, abiding wisdom which supports society will cease to exist, or we shall have a type of mind keen in intelligence, but greedy and cruel, which, armed with the power of modern science in seeking to destroy, will in the end accomplish its own destruction. Without the presence of a great directing moral force, intelligence either will not be developed, or if it be developed, it will prove self-destructive. Education which is not based on religion and character is not education."

"In education the whole being must be taken into consideration. It is not enough to train the hand, the eye, to quicken the perception of the senses, develop the quickness of the intellect, and leave out of consideration the building of character, the aspirations of the soul."

"Man is far more than intelligence. It is not only what men know, but what they are disposed to do with that which they know, that will determine the rise and fall of civilization."

"We do not need more material development, we need more spiritual development. We do not need more intel-

lectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen. It is on that side of life that it is desirable to put the emphasis at the present time. If that side be strengthened, then either side will take care of itself. It is that side which is the foundation of all else. If the foundation be firm, the superstructure will stand. The success or failure of liberal education, the justification of its protection and encouragement by government, and of its support by society will be measured by its ability to minister to this great cause, to perform the necessary services, to make the required redeeming sacrifice."

Some of our modern educators recognize that the ancient Hebrew system of education contained the element of moral development which is so sadly lacking in other systems, and recommend that educators study that system with a view of helping to remedy the condition of lawlessness and immorality that threatens to destroy our civilization. Quoting from John A. Maynard, Ph. D., associate professor of Semitic languages and the history of religion in Bryn Mawr College, we read:

"The Greek with his art and his philosophy, the Roman with his law and his statesmanship, the Neo-Greek of the Renaissance with his erudition and his classicism, are of less real value to-day than the old Hebrew, because they did not understand as well as he, that the most important element of education is moral discipline, that the home is a place of happiness and duty, that true greatness is the righteousness which can be found only by faith in God."

Dr. Maynard indicates that modern educators greatly need to learn the valuable lessons taught by Hebrew methods and ideals:

"As for us, we can learn from Hebrew methods at times, from Hebrew ideals very often. In these days of machinery and complexity of crowded tenements, highly strained modes of living, noisy, standardized pleasures, we need an education that will provide an escape for the heart and mind. The Hebrew knew where to find it, even by the waters of Babylon. Perchance, if we are inspired by him, we shall know how to deal more effectively with the prob-

lem of education in the theory and practice. From the point of view of history of education *per se*, we may learn from our study to be less dogmatic, to have little or no faith in labels given to people or great men. . . . We should not say with Davidson that the Hebrews before the exile must be classed as barbarians, along with the Phoenicians. Such classifications are meaningless. These barbarians are our masters and our teachers; we use their alphabet; we read their literature; we try to follow their social ethics. If the history of education paid more attention, as it should, to careful study of race intelligence, it would rate Hebrew education high."

The ancient Hebrew system of education is revealed only in the Bible. And it would seem that at last educators, in their confusion and despair, are turning to it with the hope that they may be rescued from the rocks on which the educational ship is stranded. It seems a pity that the Bible has not been recognized down through the centuries as the guide and authority in education as well as in religion. Especially should this have been so with Christian peoples who believe the Bible reveals the gospel which is to restore what man lost through transgression and disobedience. Man's mental, physical, and spiritual powers are polluted and dwarfed by sin; and the everlasting gospel will everlastingly and completely restore the whole being. Man is as helpless and hopeless in his efforts to restore his physical and mental powers, as he is to restore his spiritual powers; and it is only through the physical and mental that the higher spiritual nature can be reached. This triune mystery—the restoration and development of the threefold nature—is revealed in the Word of God. The only one who really knows how to educate the man is the one who made the man.

Shall not parents, teachers, and educators, then, take courage and rejoice that the way of education is made so plain and clear, and "train up a child in the way he should go," so that when he reaches maturity, "he will not depart from it"?

Our Attitude in Prayer

BY G. W. WELLS

THE story has been told of a sculptor who wrought a beautiful statue of Christ and invited his friend to inspect it. As the man looked upon it, he said, "I do not understand your statue. You can carve, I know, but your statue is all out of proportion. Can't you see?"

"You cannot see it as I see it," remarked the sculptor. "You will find at the foot of the statue a place to kneel; and when you kneel at the foot of my image of Christ, you will see it in its true proportion."

The man kneeled before the statue, and then it was he saw it in its symmetrical beauty and glory.

Oh, there are heights and depths, and lengths and breadths of joy and peace and victory in Christ and the Christian life that are obtainable only as we kneel at His feet. Shall we not, therefore, be found more often kneeling before the blessed Christ; and "with open face beholding as in a glass the glory of the Lord," be "changed into the same image from glory to glory even as by the Spirit of the Lord"? 2 Cor. 3:18.

"Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."—*The Acts of the Apostles*, p. 564.

"Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of religious experience."—*Gospel Workers*, p. 255.

In giving earnest heed to learn what the Master would have us *do*, we should never lose sight of what He would have us *be*. While we may labor faithfully for others, we must also take time for meditation and prayer. We have been told,

"As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and have less faith."—*The Desire of Ages*, p. 362.

What life ever was so crowded with untiring labor, or whoever was so weighed down with responsibility, as the Son of God; yet how often we read of His bowing before the Father in holy communion. If He in His humanity recognized prayer to be a necessity and privilege, why should we poor mortals pray so little?

What a wonderful privilege that poor erring mortals, unworthy though we are, can make our requests known to the infinite God! To have an audience with Him in prayer is surely a high, sacred, and holy privilege. It is said that angels fold their wings and veil their faces when they come before Him and speak the name of Jehovah. What reverence and holy awe should possess our hearts, then, when we, sinful, fallen creatures, come before the Lord in prayer! "Holy and reverend is His name." Ps. 111:9. True reverence for God is manifested in

attitude and demeanor. Therefore we should esteem it a privilege to follow the example of our adorable Lord and the ancient worthies, both in public and in private worship.

Jesus "kneeled down, and prayed." Luke 22:41. His disciples "kneeled down, and prayed." Acts 9:40; 20:36. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Dan. 6:10. When Ezra confessed the sins of Israel before God, he kneeled. Ezra 9:5.

Sincere, heartfelt prayer, uttered in faith, will be heard in heaven, regardless of attitude or position. At infrequent intervals it may be highly proper to stand while public prayer is being offered; but should we not, as a people, both in our churches and in our schools, conscientiously guard against the growing and popular tendency of the world to remain in a standing attitude in prayer? Is it not more in keeping with holy reverence, true humility, and heart devotion, to kneel before our Maker?

Then, too, permit me to say if we would spend more time kneeling before the blessed Christ in our secret devotion, and there yearn for a deeper and broader

realization of the Saviour's wondrous love, our public prayers would not be drawn out in long, tedious exhortations, and the relating of neglected duties that weary the people. We would learn from the Master Teacher to pour out our heartfelt requests with supplication and thanksgiving. The prayers then offered would be short, full of tenderness, fervent love, and abiding faith, and would arrest the attention of the hearers and prepare the heart for the seed of truth.

"May God teach His people how to pray. Let the teachers in our schools and the ministers in our churches, learn daily in the school of Christ. Then they will pray with earnestness, and their requests will be heard and answered."—*Gospel Workers*, p. 178.

"The effectual fervent prayer of a righteous man availeth much." That word "fervent" means "hot." O that we might learn and love the wondrous secret of kneeling, not before a marble statue, but before the very personal Lord and Christ Himself! Then would our prayers be more liquid with heated fervor, and our cheeks burn with hot tears flowing from a heart of confidence and unbounded faith; and our praying would be more powerful, and rich blessings from heaven would be the sure result.

"The Church of the Living God"

BY GEORGE B. STARR

"THE church of the living God" is the name Inspiration gives to the true church. 1 Tim. 3:15. To this church is committed the truth for all peoples. It is "the pillar and ground of the truth." To it all seekers for truth must come. "The church in the wilderness" (Acts 7:38) was the possessor of all truth for that time. Through Moses, its visible leader, Christ communicated the gospel in type. The sanctuary, with its service and offerings, plainly pointed out the way of salvation through the blood of the atonement.

Jesus said, "Salvation is of the Jews;" no other people had that light committed to them. So today, as truly as in the past, God has selected the remnant of His church, and made them the depositaries of the truth for this time, for all nations, tongues, and peoples.

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Testimonies to Ministers*, p. 61.

"Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world."—*Id.*, p. 16.

"The church, being endowed with the righteousness of Christ, is His depositary, in which the wealth of His mercy, His love, His grace, is to appear in full and final display."—*Id.*, p. 18.

"His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurements, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness."—*Id.*, p. 17.

"Jesus sees His true church on earth, whose greatest ambition is to co-operate with Him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ's body."—*Id.*, pp. 19, 20.

"The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth."—*Id.*, p. 20.

In the last book of the Bible, Jesus points out His remnant church. In His providence this book is published in all languages and sent to all peoples on earth, announcing, "Here is the patience of the saints:

here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Here you will find My people, He says, just before My coming again. Verse 14. These are the remnant of the true church, the church of the living God, to whom are committed the last messages of mercy to the world. These have the everlasting gospel to carry to all nations (Rev. 14:6, 7); these are the "remnant," who "keep the commandments of God," and have "the testimony of Jesus Christ." (See Rev. 12:17; 1 Cor. 1:4-8.)

Thousands who have read these words have decided that Seventh-day Adventists are the people here pointed out, and have taken their stand with them and united in their work.

There is no need for any honest soul on earth to err about this matter. He may know, if he will, how to find the church and people of God from the Word of God alone. But to make assurance doubly sure, the spirit of prophecy says:

"Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world, and brought them into connection with Himself. He has made them His representatives, and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever intrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world."—*Testimonies*, Vol. VII, p. 138.

No people have ever been more definitely chosen and called to a specific work. No work has ever been more clearly outlined in any age of the world's history. Membership in such a church, a personal place and part in such a work, is the highest privilege and honor that can be bestowed upon man or woman or youth at this time. Happy the one who rightly esteems this honor, and devotes himself, with all his powers, unreservedly to contributing his part to its final triumph. For triumph it will, and that right soon, more gloriously than any other work has ever triumphed, in the coming of the King of kings in the clouds of heaven. (See "Testimonies," Vol. VIII, p. 41.) Surely we must triumph with it.

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.

Fruit of a Colporteur's Effort in Scotland

BY ALBERT BENN

"LET canvassers go forth with the Word of the Lord, remembering that those who obey the commandments, and teach others to obey them, will be rewarded by seeing souls converted."—*"Testimonies,"* Vol. VI, p. 315.

These words of Mrs. White came to my mind when I heard of an experience Brother Welch had in Scotland a few years ago. One hot summer's day, while he was canvassing among the hills of Ayrshire, he felt impressed to visit the home of a farmer away on a distant mountain side. Our colporteur heeded the Spirit's guiding, with the result that a happy family of twelve gathered at that farmer's home to welcome the holy hours of the following Sabbath day.

A few weeks later, it was indeed an interesting little Sabbath school that Elder J. J. Gillatt organized

Our prayer is that God will abundantly bless the colporteurs as they go out into the highways and byways with the truth-filled literature. They will be richly rewarded by seeing many converted.

At the time of writing, Elder W. Maudsley, one of our London evangelists, has been conducting an effort in the city of Glasgow. He has had a regular attendance of between two and three thousand people every Sunday night. God alone knows what the results will be when these hardy Scots come to the full realization of this glorious third angel's message.

* * *

Progress in the Celebes

BY A. MUNSON

WE have labored three years in this new mission, and shall soon have more than 370 baptized believers, and the outlook for 1927 is very bright indeed. I believe we shall baptize from 150 to 200 converts during this year. We hope that this year we shall be permitted to buy land and erect a home that will be isolated from the native quarters, and be comfortable.

In spite of restrictions laid upon us, the work seems to be going forward with increasing impetus. It is the time of the loud cry of the last message, and no power is able to stop it.

Now the message has spread to the Sangir Islands. In every part of the district of Minnehasa (the northern arm of the island) more people are accepting the truth. A brother came from the island of Ambon, and is going to the conference with us. There are already about 400 believers in Ambon, all brought in by a native minister. He says that the truth has spread to the island of Ceram, not far from Ambon, and to Noesa Laoet, another near-by island. These islands belong to the Moluccan group, formerly called the Spice Islands.

To illustrate the way in which the Spirit of God is working through these islands, I give one example:

Six years ago a sad bereavement came to the home of a local preacher of another mission. His wife died, and six small children were left motherless. The heavy burden of caring for the home and the younger children fell upon the eldest daughter, whose name is Lien. She was only twelve, and her heart was nearly broken by her mother's death. The father at



A Scottish Family of Twelve Won by a Colporteur

in that home. A short time after found them all in our educational institution preparing themselves to carry this message to others. Some are now laboring in the field as ministers, teachers, and Bible workers, while others are still in training at our college near Watford, England, where the father is superintending our college farm.

one time despaired of her life when she could neither eat nor sleep. The father is truly a God-fearing man and a man of prayer, and his daughter also had learned to pray in her trouble.

As the years went by and the grave in the woods was forgotten by others, Lien hunted for some one who could show her the way to peace and comfort in Jesus. For years she looked in vain. She went to a mission school, but found no comfort. She lived in the home of a preacher, but was disappointed there. Finally she began to read the Malay *Signs of the Times*, and the conviction came to her that here was the very thing she had been seeking. Still she delayed, and weeks went by until one night she dreamed the judgment day had come, and everything was changed. Realizing that it was too late, she cried out, "Oh! woe is me, the end has come, and I am not saved!"

But in her despair one came to her and said, "Do not fear. Go to the Adventist people, they know the way of salvation." So the next morning at the Sabbath service she sat and drank in the message of salvation like a thirsty deer slaking its thirst at a cool stream.

I well remember that sad and troubled face, and the great change wrought in a few days when she began to realize the blessed hope of a soon-coming Saviour. Upon her return home she related to her father what she had heard, and he was astonished at her story, for it was all new to him. Finally he came to hear for himself, and marveled as he witnessed the



Looking up the Sinu River from the house of Antonio Redondo. Carrillo is on the bank of this river, about twelve miles below.

power of God that attended the preaching of the word of God. He said to our worker, "Sir, you preach with authority, and not as the scribes." Now this patriarch of the Bantik tribe is preparing to go out and meet his people, and call them to the way of life as presented in this last warning message.

For years I have been praying God to open the door in the Sangir Islands. Now the hour has come for that prayer to be answered. A young Seventh-day Adventist man and his wife have returned to their people, and already we have received word that several persons there have begun to keep the Sabbath. They are natives of that group, and have the right as native citizens to return to their own home and tell the good news.

Their leaders come to me to be thoroughly drilled in the message, and then go back, and soon the reports come in telling of wonderful things accomplished. The Spirit of God is really doing the evangelistic work. A Sangir man here in Menado has embraced the truth, and he will soon begin to labor for his people.

A man in Tonsea, Minnehasa, heard me preach the truth many times, but somehow he was never im-

pressed. Suddenly, about a year afterward, he began to seek the truth with all his heart and soul. He is a leader among his people, and is going to be a strength to the little company in Tetei.

Down in the Ambon group, a brother by the name of Siemon went to a new, unentered island. He won his uncle, and they were keeping the Sabbath. One night he was watched. Coming home, he had no suspicion that he was to be attacked at the bridge. He saw many men sleeping, and he began to run.

Waking in a tumult, the men chased him and were overtaking him. Just as they were about to seize him, he thought of his tracts, and dropped a few as he ran. Stopping to pick up the tracts and look at them, the men fell behind, but seeing that he was escaping from them, they made chase again, and then Siemon repeated the strategy, with the same result. By this time he had reached home safely. The men surrounded his house and were about to beat him, when the police agent came along and gave them each a month in jail at hard labor for meddling and defying the police.

The Malay *Signs of the Times* is doing a good work among the people of these islands.

* * *

A Monthly Outstation Visit in Colombia

BY E. W. THURBER

THE following is a translation of a letter just received from Brother Antonio Redondo, who is laboring in the western part of the Atlantic Colombia Mission:

"Although I am very sleepy, I will write you this letter, having received yours in this mail. We have just arrived from Carrillo, which we left at eleven o'clock last night. It is now seven in the morning, so you can see that we were eight hours on the trip. The reason for its taking so long is the high water these days, for the river is over its banks everywhere, and the two men who were taking us in the canoe had to work hard to drive it against the current and driftwood. The night was dark, and rain threatened, but thanks to the Lord and His angels, we came through safely, and well satisfied, having had a happy day in Carrillo and Guamal.

"Carmen [his daughter] invited the Misses Padilla and the Misses Galiano, and in all there were six of us. We took the folding organ, and had a grand choir. At 8 A. M. we came to a settlement a little above Carrillo, in front of the big tree of the virgin, and there they gave us breakfast, and we had our first meeting, accompanied by all the people of the house, who were about fifteen, counting children.

"After breakfast we went to visit the families in Carrillo, and give the *Centinelas* to the four subscribers; and meanwhile I sent Brother Felipe Reina to tell Brother Marcelino López and his family to expect us at 2 P. M. at their house to hold a meeting. As the streets and roads were full of water, we all went to their house in the canoe, which was a large one. As we went we were singing; and as we passed by the town, all came out to see us, and of course that was a good advertisement for our meeting.

"You may be sure we passed a very happy afternoon, and our meeting was very interesting and we experienced great blessings. Señor López and his wife were greatly moved, and gave their testimony that our message is the truth, and that they will follow it always. Some neighbors also came, so that the house was full.

"After eating something, we returned to Carrillo at six o'clock. The meeting there was held at the house of Felipe, and it lasted from seven until ten. Twice I tried to close, but as the people didn't want to go away, I kept on with the meeting, and the young ladies sang. We all got hoarse, but were very happy to do it all for the Lord. My subject was the sacrifice of Christ, and the necessity of obeying Him, both from duty and from gratitude. When the young ladies sang, 'O Face Divine,' I could see one woman shed tears, and I also was greatly moved with gratitude to the Lord for having given me so great a privilege as to be the bearer of such a sublime message.

"Olguita and Elizabeth have the fever. We are praying the Lord that they may recover soon, and that the rest of us do not come down with the same sickness, for it is a time of terrible rains and many mosquitoes."

Somehow these letters give a more intimate touch than a formal report. Some time ago I made the same trip with Brother Redondo, and at our evening meeting there were about 200 present. One of the interested ones had been put in the stocks only a few days before, on a false charge. But he told me that he was resolved to follow the light faithfully, no matter what they might do to him. The Lord has some very faithful people in Colombia.

* * *

The Miracle of the Tidal Wave in the Sangir Group

BY R. W. MUNSON

A GLANCE at a map of the East Indian Archipelago will reveal the Malay Peninsula, which like a long, slender finger reaches down from the southeastern corner of the continent of Asia almost to the equator. Lying to the south of this peninsula is the great island of Sumatra, to the southeast Java, to the east Borneo, and to the east of Borneo the capital-E shaped island of the Celebes.

Just to the north of the Celebes lie the Philippines. At the northernmost point of the Celebes is the city of Manado, the capital. Just north of Manado, half way to Mindanao, the southernmost and largest of the islands of that group, lies a group of small islands known as the Sangir (pronounced Sahn-geer) group.

This group lies directly in the line of volcanic fire which Sir Alfred Wallace describes as beginning in Sumatra, extending through Java and the islands to the east, on up through the Celebes and the Sangir group and the Philippines, and terminating in Japan. Hundreds of extinct and a great many active volcanoes trace this volcanic belt very clearly.

A Dutch missionary settled in this little group about seventy-five years ago. After some years of labor he had gathered about him 100 or 150 converts.

Then Mohammedan missionaries entered the group and converted the sultan and his court to the faith of Islam. As their influence grew, they began to persecute the Christians, and the situation became alarming for the Christians and their teacher.

When matters had reached what appeared to be a crisis, a most remarkable deliverance came to the followers of Jesus. Severe earthquake shocks warned the population that a volcanic eruption was imminent, and the Christians all instinctively fled to the mission compound and placed themselves under the protection of their pastor, the Dutch missionary. The volcano on an island across the straits began to belch fire and ashes and lava, and gradually increased in intensity until, as they stood gazing at the awful spectacle, a terrific explosion "blew off the head" of the volcano and launched it straight down into the straits. The huge mass of rock and lava displaced the waters of the straits to such an extent that a tidal wave sixty feet high rushed toward the island where the mission house and church stood on a rise of ground, perhaps half a mile to the east of the sultan's palace.

When they saw the huge wave advancing, the Christians all fell upon their knees, and the pastor began to pray for divine protection and deliverance, if it might please God to send it. And He did send it.

The wave swept on, but as it approached the mission house and grounds, it parted and swept around the place where they were kneeling, completely encircling them, and again united and advanced inland. Instead of overwhelming the Christians, the wave ad-

vanced in a vertical wall of water, as that did at the Red Sea in the deliverance of Israel, and reached a height of thirty feet, and maintained its position as though a wall of plate glass lined the inner side of that wall of water.

As the water gradually subsided and found its way out to sea again at each end of the straits, it left a mass of debris all along the mountain side, clearly marking the height to which it had risen. The spot where the Christians knelt was left perfectly dry and untouched. The Christians escaped, but their enemies perished. As a result, the entire population of the island became Christian.

Skeptics are wont to say that the day of miracles is past. But they cannot say so any longer, for here is a well-authenticated miracle that cannot be doubted.

This remarkable occurrence was first written in English for the *Malaysian Message*, a union mission paper published in Singapore nearly forty years ago. I was the editor at the time, and after hearing Mr. Alfred Lea, agent for the British and Foreign Bible Society, tell how he visited the islands and talked with the old missionary who actually passed through this experience, I asked him to write it out for publication. He said that after hearing the story from the lips of the very man who had passed through that amazing experience, he was told, "If you care to go out there, you can see to-day just how far and how high that wave reached." Mr. Lea told me that he did go, and after studying the situation carefully, he could not



The big tree of the Virgin, where the superstitious people burn candles in her honor. Photograph taken by E. W. Thurber on a former trip.

doubt for a moment the absolute truthfulness of the entire story.

After going back to the East Indies in 1899 as the first Seventh-day Adventist missionary in the East Indies, I met a native Christian of Ambon who was employed in the government office at Batavia. He knew the son of this old missionary, and he told the Ambon man that it was a true story, for he himself passed through the sea, so to speak, as did the rest of his family and all the native Christians. Many people knew of the tidal wave. If the story as related by the old missionary had not been true, he would not have been alive to tell it.

It is in this group that the third angel's message has made entrance in the manner described in another article.

Glendale, Calif., Feb. 15, 1927.

* * *

FAITH is the body, the sum and substance, of the Christian life: works (equals, obedience), the moving and quickening of that body; just as the spirit is the moving and quickening principle of the natural body. So that as the body without the spirit is dead, so faith without works is also dead.—*Dean Alford*.

THE HOME CIRCLE

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

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

Conducted by Verna Botsford Votaw

The Plowman

BY MRS. MAY P. STONE

THE plodding plowman, with polished share,
Turns the soil with patient care,
With never a thought of the havoc wrought
To the countless lives that are lurking there.

When hearts are the soil where we plow and sow,
We should not forget, as forward we go,
That hearts may bleed, and that our seed
May lodge in hurts that we do not know.

So, plowman in hearts with your polished share,
Turn the soil with delicate care;
And do not forget, as your plowshare you set,
'Tis a heart, and not earth, is your garden fair.

* * *

Enjoying One's Work

BY D. W. REAVIS

FAR more depends upon the incentive in creating and maintaining mental or physical energy than the great majority of people recognize. The human body is a God-created mechanism, susceptible to wonder-working mental and physical power; but the state of the mind weakens or strengthens the development of that power. The inspired affirmation, "As a man thinketh in his heart, so is he," is not seriously believed by many; but any normal man may demonstrate its truthfulness in his own life, if he will.

Being void of energy is not wholly a physical affliction in many people. It is more often the result of a lack of mental incentive than of physical weakness. When the mind finds a real relish in the performance of anything physical, there is ever present enough energy to do it with little or no fatigue. Many people seem to be deficient in energy in the performance of ordinary daily labor, and yet they eat with a relish three hearty meals every day. Such people are not, in real fact, deficient in physical energy, but unfortunately lacking in incentive, for in eating they employ more energy than is usually required in the performance of labor for which they seem to lack energy.

Dr. Trecka, a Berlin investigator, has recently found that in the act of masticating a morsel of meat there is required an expenditure of energy equal to the pressure of 800 pounds. He found this out by placing a knife no sharper than the human teeth on a piece of meat, and applying a weight heavy enough to force the knife to cut the meat. He also found that a dog biting a bone in two expends energy equal to a pressure of 3,200 pounds. Few people experience fatigue or exhaustion in eating. The dog never seems to become weary in gnawing a bone. Why? Because the incentive is in agreement with the act of eating. They find pleasure in eating. If the masticatory muscles can perform with such energy without fatigue, is it not reasonable to conclude that the other muscles

of the body can be made, through a proper incentive, to do equal labor without exhaustion?

Last summer a man in the prime of life became so weary and sick he quit his work early in the forenoon and started home, where he intended to go to bed and call a physician. He was sure he had the "flu." But on the way home he met a friend who was on his way to a lawn tennis court. This sick man was prevailed upon by his friend to ride out with him to the tennis court. This was not a difficult thing to do, for the sick man was an enthusiastic lawn tennis player. When they arrived at the court, there was no one present to play with this friend of the sick man. So the sick man began to play with him, and continued to do so all day with more than ordinary energy. Seemingly, he forgot about being sick soon after he began to play the game he found so much pleasure in.

If this sick man's incentive for ordinary labor had been as strong as his devotion to tennis, he could have as fully recovered at useful labor as he did in his favorite game of lawn tennis. In real fact, he might have escaped being sick at all. To him ordinary daily labor was a necessary grind—a burden, and in no way a relish. He worked because he had to do it in order to live, not because he found pleasure in it.

Jesus, the worthy example of all men, had an incentive that governed His physical life. He labored incessantly, far beyond the physical powers of His disciples, because of the power of His incentive. He told His disciples He had meat to eat that they did not know of. He said, "My meat is to do the will of Him that sent Me, and to finish His work."

If message-believing people of today would acquire a relish for the work God is depending upon them to do in connection with finishing His work for this time, there would be no lack in energy, and there would be only pleasure and the most satisfying recreation in the doing of this and all other kinds of labor.

* * *

Mother Worth Minding

"My mother says—"

"Ho! your mother; she isn't one of the kind that's worth minding."

"What do you mean?" said Jack, advancing threateningly toward the boy standing with his back against the tree. "She's as good a mother as ever lived, and I won't have you saying such things."

A knot of boys gathered close to the speakers, one cool and quiet, the other with angry, heated face.

"She isn't worth minding, and you know it, Jack Somers," was the reply. "You've said so yourself many and many a time."

"That's true!" came in a loud whisper from one of the boys standing near.

"Everybody knows it, too," came from another.

Jack turned upon the speakers in angry amazement, "You're a pretty lot of boys talking about my mother

that way, and pretending you like her all the time!"

"We do like her," came in chorus from the half-dozen boys. "George said she was not worth minding."

"Well, what do you mean?" anger giving place to surprise.

"Why, just this, that you don't think she's worth minding."

"I never said such a thing in my life," said Jack, trying to recall any remark of this kind.

"Look here, Jack," said one of the boys, coming forward, "you don't seem to see what George and the other boys are driving at. You may not have said it in so many words, that your mother isn't worth minding, but you do say it by your actions. This morning, when your mother asked you to post a letter, you said you wouldn't have time to go around by the post office, and yet you have had half an hour before school in which to play ball. When she told you to put on your coat for fear you would take cold, you left it hanging over the fence, paying no attention to what she said. Of course, we boys can see she isn't worth minding, since you see it so plainly yourself. Tell you what it is, old fellow, I don't know of anything so satisfactory in the long run as minding mother."

The angry light died from Jack's face before Tom had finished his speech, and as it came to a close, he turned and walked away.

Here was a boy who loved his mother dearly, and yet how unmindful he had been of her wishes!

"Guess I needed that lesson, and although the boys may never know it, I am much obliged to them for it. I'll see that they don't have to tell me again!"

And they did not.—*The Evangel.*

* * *

"Making Manners"

BY THEODORA BROWNFIELD

"MARY BETTY has such nice manners. I wish my children would behave like her when we go out to dine!"

How often we hear a mother comment thus on some little girl who is "conspicuous" for her ladylike ways!

Indeed, manners are to be valued as much in children as in grown people. These very little ones are later to be the grown people, and if their manners are to become a part of their everyday life, these graces and little courtesies must be encouraged to grow up with them, so that they will reach perfection in later years.

I have in mind a mother who has made a special point of good manners in bringing up her six-year-old daughter. This does not mean that she wants this little one to have an affected society suavity, but that she wants her to reflect the charm and refinement of the household. The mother demands company manners every day in the week. She serves the dinner each night in the dining-room rather than amid the informality of the breakfast room or kitchen nook, although she does her own work and it means extra household tasks.

This may seem a trivial step in manner-making, but children respond more quickly to example and surroundings than they do to preaching and instructions.

Dinner in the dining-room, in this case, means that extra pains are taken to have the meal pleasant and attractive, and every one is expected to help maintain this atmosphere. The mother may still wear her house dress, but it is sure to be spick and span,

and the little six-year-old is dressed late in the afternoon after her nap, ready for the evening meal. Her manners are practiced with the rest of the family, and she learns that politeness is not to be put on when going out to dine or having company, but is to be worn on all occasions.

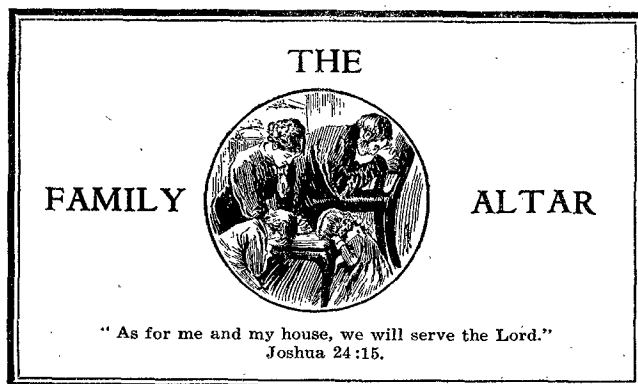
Children usually do not intend to be rude, but the very novelty of a situation sometimes embarrasses and so surprises them that they do not know what to do. Consequently, "acting smart" is their refuge, and too often it appears at the table. A little home practice would save all this humiliation for both mother and child.

Eating in the dining-room is just one means of teaching children that certain conventions help to make things go pleasantly and that good breeding makes people welcome. As mothers train their children, so will the children reflect that training as they go out into the world; and when they meet praise because of their conduct and manners, they will be grateful to her for the trouble she has taken.—*Issued by the National Kindergarten Association, 8 West 40th St., New York City.*

* * *

Rules for Avoiding Being a Bore

1. THE first essential is to talk too little rather than too much.
2. Avoid detail. A sketch may be crude, inaccurate, and badly executed, but it is *not* boring.
3. *Look* interested; and, if possible, *be* interested in what other people say. Do not let your eyes or your attention wander. A good listener is never a bore.—*Atlantic Monthly.*



"As for me and my house, we will serve the Lord."
Joshua 24:15.

Conducted by the

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT

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 lessons 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.

WEEK ENDING APRIL 9

Sabbath School Lesson

SCRIPTURAL REFERENCE: Acts 19: 21-41.

LESSON HELP: "The Acts of the Apostles," pp. 291-297.

MEMORY VERSE: "Thou shalt not make unto thee any graven image." Ex. 20: 4.

For daily assignment and further study, see the Senior Sabbath School Lesson Quarterly.

Narrative Reading

TOPIC: "David the son of Jesse."

Sunday: 1 Samuel 17: 1-12.

Monday: 1 Samuel 17: 13-21.

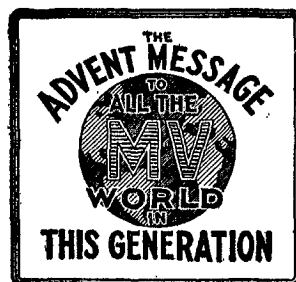
Tuesday: 1 Samuel 17: 22-27.

Wednesday: 1 Samuel 17: 28-37.

Thursday: 1 Samuel 17: 38-47.

Friday: 1 Samuel 17: 48-58.

Sabbath: 1 Samuel 18: 1-16.



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

Consecration

A Picture of a Nurse's Life, by a Physician

I STOOD at the end of the lane leading to the road from the old home out into the wide world and into my future. I had closed the gate, and turned to look once more at the familiar scenes of childhood. Though there was a vague feeling of loneliness, I gave it but little place. My thoughts were of the future. If you had asked me why I was pressing on so hastily, I could only have said, "I am going to be a nurse. I have always liked to care for sick people, and am eager to begin my training."

I was accustomed to hard work, so those months of probation went fast enough. The joy of the morning when in a brief ceremony I, with others, received the nurse's cap and took the Nightingale Pledge, is now in the past. The pleasure of seeing the sick recover and the satisfaction of knowing that I have done faithfully and well my part, have given wings to time. The weariness of study I can now scarcely remember, for I delighted in learning new things. The occasional day of recreation I entered into with all the enthusiasm of youth, health, and a clear conscience.

The weekly run of the Sabbath school and church services was always welcome, though perhaps at times duty overshadowed my other motives. But I gave it little thought, for my parents had somehow, by precept or example, or possibly by mere heritage, passed on to me a high sense of duty, whether in work or in the principles of life's larger things.

I passed in and out of the corridors of the sanitarium and hospital. I studied and worked. I watched anxiously over the sick through crises, until the forces of nature had again been rallied and recovery was assured.

I have stood with accustomed reverence while prayer was offered for a safe and successful operation in a critical case. Prayer is nothing new to me. I pray each night, and have from childhood. I have gone quickly and quietly about the duties of a surgical nurse, and felt the relief that comes when the patient returns to full consciousness. I have spoken words of encouragement and cheer; for cheerfulness and courage are a part of youth and a Christian's daily habit. I have gone tired to bed, and waked and toiled again. In short, I have been a good and faithful nurse, though I am not given to boasting nor to any undue elation. I have merely done my duty, and without praise, am satisfied.

In the earlier part of my senior year, an especially trying patient came under my care. It was the first serious illness the woman had ever had. Little if any progress was being made in staying the downward

trend. She was fretful and impatient, and never having known anything but her own will and way, it was trying indeed. She was a butterfly to whom life had been one long summer day. Not even a nominal churchgoer, she knew nothing of rest and peace under trial and suffering. I thanked God that I was not as some other women, and especially not like this one. The newer methods the doctor used to meet developments were interesting to me, and I entered into them with delight in their every detail.

The reserve forces of nature my patient had squandered by a life of carelessness and vanity, night revels and feasting, and the best of medical skill was unavailing. The fatal outcome could be seen several days in advance. When at last all was ended, I went to my room, tired, sad, and silent; for death, though it must come, is somehow as yet to me not a common thing.

Questions of the future pressed, almost crowded, themselves upon me as I tried to stop thinking. A few years of vanity, and a hopeless grave! What had I done? I had ministered to her physical needs with tenderness, sympathy, and skill; these I had gladly given. But what had I done to change the ultimate future? I had prayed for her when I knelt at night; but did she know of a Saviour who cared? Had I fully revealed to her any intense longing that *my* Saviour might be *her* Saviour, too? Though I had prayed *for* her, I had never prayed *with* her. When the realization that *all is lost* comes at last, will she feel that the one nearest her in the last hours of her opportunity, and who knew her lost condition, had done all that love could do? Had I been she, what would I have wanted for my own soul? Had I followed the golden rule? Had I loved another as Christ loved me or as I loved myself? For what had I been training these two years and more, to save bodies, or by bodily ministry to save souls? I loved Christ; it could not be otherwise, for I had seen Him, at least I thought I had. And now, like an overwhelming flood, it came to me that I had love *for* Jesus, but I did not have the love *of* Jesus—a Christian nurse without the Christ.

That night I sought Him again, this time for that which no heritage, no training, no mere devotion to duty, no faithfulness, can give. I sought Him that I might know Christ and Him crucified. I pleaded for a change of heart, and for that consecration to service which the human alone cannot bring, but which must come by the gift of Jesus Himself in the life. I gave the old heart to Him, and He gave me

a new heart. He answered my prayer. I know He is mine. I cannot say I have fully attained, but I follow on; and now life has a fuller joy, more of meaning, and a richer blessing each day.

Once it was my working, His it hence shall be;
Once I tried to use Him, now He uses me;
Once the power I wanted, now the Mighty One;
Once for self I labored, now for Him alone.

—G. K. Abbott, M. D., in *Washington Sanitarium Senior Annual*.

* * *

How One College President Won His Students

BY STELLA PARKER PETERSON

A RECENT article in the REVIEW, by the president of one of our schools, discussing the relation of a college president to his students, brought vividly to my mind an experience of my student days.

Our college had a new president, and we who had returned were finding many things changed. One morning, early in the school year, as I sat in history class, I was summoned by the registrar to the president's office. I had been in the school years enough to know that a command to present oneself at the college sanctum carried with it a sort of stigma. So, naturally, the summons came as a distinct shock to me. On the way I hurriedly inventoried my conduct.

Another shock awaited me when I entered the president's office. I quite forgot the anticipated gravity of the situation as he rose to greet me, and offered me a chair. Then, with an interest that I knew at once to be deep and sincere, he made inquiry about my home, my family, my roommate, my friends, my school program, my teachers, my health, my plans for the future, my Christian experience. I clearly recall the helpful counsel he gave me in one or two matters. Then, when he indicated that the interview was at an end, he said, "I wanted very much to know these things about you, so that my wife and I and the faculty may pray intelligently, and work more specifically in your behalf."

I went from that room that morning with a new attitude toward our faculty, a new vision of my future, a new inspiration. Also, during that brief visit, my estimate of a college president was reversed. I saw him, not only as an administrative judge, sitting always in authority, ready to pass judgment upon refractory conduct, but as a *friend* who was interested in every condition and influence that affected his students' lives.

Later, we students came to look forward to those friendly chats with our president, for we soon learned that it was part of his administrative policy to visit personally with every student at least once every six weeks (if I remember correctly).

Sometimes this friendly contact occurred when we met him on the campus or in the halls; sometimes it was at a social gathering; sometimes it was in the cozy atmosphere of his home. (I wonder if his wife and he ever realized how we students treasured those occasions!)

What those personal contacts with his students cost him in expenditure of time must have been tremendous, for a college president's day carries an infinite number of details and responsibilities, but oh! it was an investment that *paid*; for all over the world today those students bear grateful testimony, when opportunity offers, to the encouragement and inspiration which those informal visits with their college president put into their lives.

The Man Who Sang

BY ARTHUR H. GRAUMAN, M. D.

NOT long ago I was doing some work in an emergency hospital in one of our large cities, and saw the procession of injured of all classes passing through its wards and rooms. Accident cases were in the lead, and as the victims were brought in by ambulance or private cars, they seemed to be preceded by an atmosphere of cursing, blaming the unfortunate happening to some perversity of fate.

It was not at all unusual, in fact, it was almost the rule, to hear a continuous stream of oaths and curses while first-aid work was being done. Our ears soon became dulled to it, and I confess I rather expected it of almost all the patients. Because of this I took more interest in the wound or general condition than in the individual doing the talking.

Along toward evening an old man was brought in, quite badly injured in an automobile accident. He must have been nearly eighty years of age, and poorly nourished. His chief injury was a badly lacerated foot, which necessitated a good deal of repair work. His silence and the absence of cursing were laid to generalized shock, and as he was unable to stand a general anæsthetic, I proceeded to do what sewing and ligating were necessary without it. It was rather an extensive bit of work, and with my assistants I was soon interested entirely in the local injury.

After a little time I noticed some faint sounds from the old gentleman, and thinking he wanted to tell me of the pain, I bent over to hear what he was saying. With eyes closed and the palor of severe pain showing on his face, I noticed his lips moving. Listening more closely, I heard a few feeble notes. The old patient was singing. I leaned a bit closer to hear:

"All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell!
For I know what'er befall me,
Jesus doeth all things well."

I was impressed. My coworkers also heard, and were not a little influenced by this patient sufferer. After that, while waiting for the ambulance, they were seen to go over frequently and talk to the aged Christian gentleman. For all he had kind words and sincere thanks. As he was taken to the general hospital, one of them said to me, "That old man is of a type that I thought ended with the martyrs."

A few days later I looked up our old friend at the hospital. I will give the footnote that appeared at the end of the history as recorded by the interne. This followed the clinical history and report of examination:

"The patient is impressive. He is eighty years old, has a benevolent manner and facial expression. Seems to want to thank every one for the efforts to help him, and seeks every opportunity to tell passers-by how good God has been to him. In fact, as one meets him daily, and looks more closely, he is reminded of the mental pictures of childhood formed from hearing grandmother tell of the patriarchs and prophets of the Bible. There is in his uncomplaining suffering something to suggest the profound influence of the Saviour."

Let us so fortify our lives with the very influence of Bible characters and the spirit of Jesus that we shall be living witnesses, as was the old man of my experience. Rom. 8:9.

Seattle, Wash.

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.

RIVER PLATE JUNIOR COLLEGE

NOVEMBER 14, 1926, marked the close of another school year for the River Plate Junior College. In many ways it was one of the best years of its history, in spite of the fact that the country was suffering from a financial crisis.

School opened March 8 with the largest enrollment it has ever had, and it continued to grow until before the end of the first month we had passed the 200 mark; and the attendance stayed within 5 per cent of the enrollment during the entire school year.

The larger part of the student body were home students, which made it difficult not only to find places for them to sleep, but also a place to eat. We were forced to seat 138 in ninety-nine square meters of floor space in the dining room. But in spite of the crowded condition, a good spirit reigned throughout the school year.

Some advanced steps were taken in a material way. There were added to our list of buildings three cottages for teachers, besides plastering the part of the dormitories that was finished. A new wing on the boys' dormitory was well along when the building fund was exhausted. This is waiting now until next year to be finished, as building is permitted to go on only as the money is in hand.

Some progress has been made in the industrial departments. Brother P. H. Smith, from England, who arrived on the ground last March, has taken hold of the bakery work in a big way. If this department can get a little financial help, it will soon develop into a real food factory. The doors in this country are wide open for all kinds of health foods. The government is making strong efforts to find meat substitutes. It would seem that if there ever was a time when our health foods should be pushed, it is now. They will prove to be one of the best entering wedges we can have.

The carpentry department, under the direction of Brother Carlos Schmidt, who received his training in Germany, has been doing excellent work for the last two years, and now it is on a very solid basis, giving work this last year to fourteen boys. We find our best seller is the Russian wagon that is used so extensively in our province. This department shows a good gain for the year.

The garden, which is under the supervision of Brother Andres Tabuenca from Spain, in spite of the drawbacks which it suffered during last summer from the locusts and the dry weather, proved to be an asset before the year was over. We not only raised all the vegetables we used, but we have been able to sell in the neighboring towns more than \$2,000 worth of produce during the year.

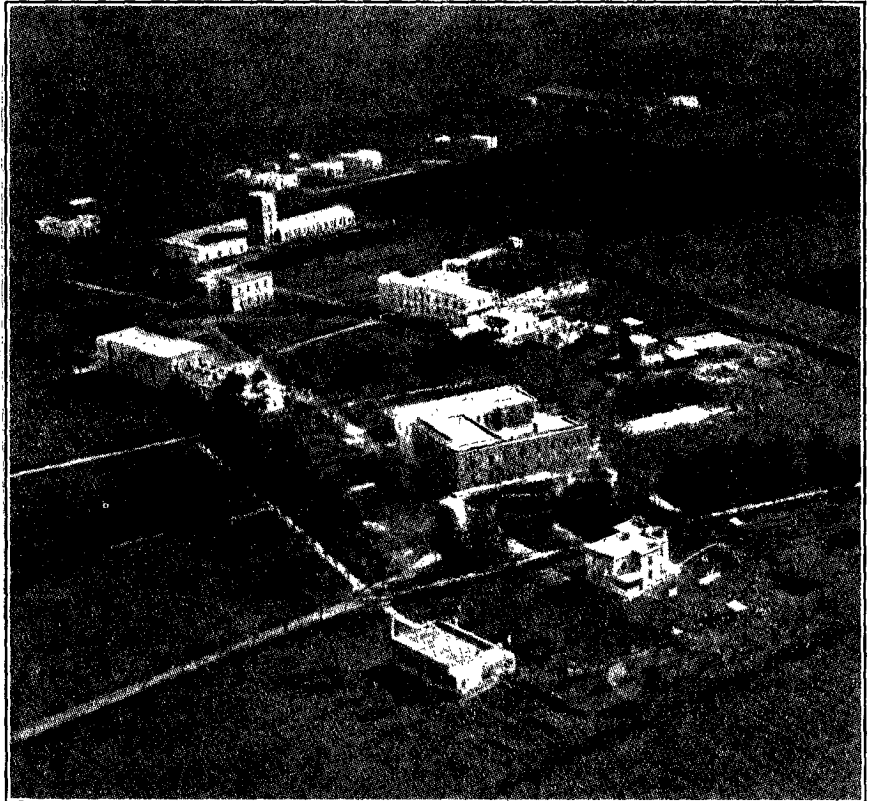
The farm suffered a serious loss last year because of too much rain when the grain was ripening. But W. H. Wohlers and Amadeo Jones are of good courage as they are now harvesting more than 400 acres of grain, some of which is the best that has ever been harvested at the college.

The full-blooded Holstein cattle that came from the States last year are doing their part in interesting the people in this message. This department lacks a barn, for which we have been waiting for several years. We hope that this can be supplied in the very near future.

The sewing department, under the direction of Mrs. J. H. Meier, has had a very profitable year. Several of the girls have been able to help quite materially on their expenses during the

more from the academic course, but he was called to the mission field in Peru in the middle of the year. Every one of the sixteen, with the exception of those who are returning to school, have already been placed in the work, and there are calls for that many more. It would seem that if the college could increase the number of graduates, many of our perplexing problems would be solved. This can be done only by increasing the capacity of our plant.

Students were turned away last year because of the lack of facilities. Turning away students is hard and is not desirable, but it is preferable to a school debt. According to the list already made up for next year, more will be turned away than last year, unless something can be done to enlarge at least the living quarters.



J. S. Marshall

Bird's-eye view of the buildings and farm of our River Plate Junior College and Sanitarium, Argentina, South America. The picture was taken from an aeroplane.

school year by working in this department; in fact, before the close of the year we were forced to get help from outside to keep up with the trade, and were finally obliged to turn some customers away. There is also a tailor shop run in connection with this department, in which five boys worked, making more than fifty dress suits during the year. Work was turned away here also during the last month.

The first student from the fourteen-grade course was graduated this year, with fifteen others from the academic course. There would have been one

Brother and Sister Harold Brown united with the school this year, Brother Brown helping Elder J. H. Roth in the history and Bible department, and Sister Brown doing excellent work as head of the music department.

Brother J. H. Meier has been quite busy with his class work and overseeing eighty-six boys rooming in different buildings because of the lack of space in the dormitory, but he has done splendid work.

Miss Freda Trefz, who besides carrying the work of matron and preceptress, has had classes in hydrotherapy

and simple treatments. She was also extremely busy because of the large attendance, but has enjoyed a very successful year. The Lord has blessed the faithful efforts of the heads of these school homes.

There is much that might be said about the spiritual side of the school, but this is harder to express in words. School opened with a large number of unconverted students, but at the very beginning, in fact, before class work opened, the teachers without exception consecrated themselves anew, not to their class work only, nor to their manual work, but to the work of winning these lost souls to Christ. There was no single period set apart for a revival effort, but a constant work was carried forward to that one end, with an occasional spiritual effort, and it resulted in the conversion and baptism of twenty-three. This practically clears the list for this year. Some of the very young who asked for baptism were counseled to wait another year.

Toward the close of the school year a colporteurs' class was formed, with between forty and fifty students. The most of these have gone to their fields of labor now, and according to the reports, most of them give promise of returning the coming year with at least one scholarship.

Mrs. Marshall and I praise the Lord for a small part in this great work, and we are looking and longing for that day when it shall be finished.

J. S. MARSHALL, *President*.

* * *

SANTO DOMINGO GENERAL MEETING

THE first biennial general meeting for the Santo Domingo Mission was held in the new church at Santo Domingo City, February 3-13. Until 1925 Santo Domingo was a part of the Porto Rican Mission, which also included the Virgin Islands. These, however, are now a part of the Leeward Island Conference, recently organized. Thus the work is growing under the careful supervision of the Inter-American Division.

The work in Santo Domingo started under great hardships. Imprisonment came to some of the early believers, and even yet the fanatical prejudice makes it difficult to prosecute the work in some parts of the country. But prosperity has attended the preaching of the message, and the membership is making steady growth. At the close of 1926 the membership was 212. There are now six organized churches and seven unorganized companies. A wise provision has been made to house the congregations properly, and neat and comfortable churches give our work favorable standing with the public.

The financial report of the mission shows a gain over previous reports. Tithe for 1925 was \$2,688.91, while for 1926 it was \$2,802.17, a gain over the preceding year of \$113.26. Offerings to missions for the two-year period were also above past records. For 1925 the total was \$2,566.98, and for 1926, \$2,618.41. The colporteurs sold \$7,268.16 worth of literature during the two-year period. Steps were taken at this meeting to strengthen this branch of the work, and a much larger record should be made during the coming year.

The mission schools have been an important feature of the work in this field in breaking down prejudice and opening homes for the presentation of the truth. Seven such schools are conducted at the present time, and there are openings for several more. We are developing some promising young workers in missionary endeavor who should be useful in other branches of work as the way is opened. The government is very kindly disposed to our school work, and this in turn has given us favor with local officials where these schools are in operation.

The workers and members told of many interests in various parts of the country, and many are keeping the Sabbath. Our lay members in a number of places are doing faithful work to give the message to others, and God is blessing the ministry in its labors. One church of thirty-one members reported that thirty-two others were keeping the Sabbath and preparing for baptism.

Elder C. V. Achenbach is the superintendent of the Santo Domingo Mission, and Brother B. Bullard, the secretary-treasurer. Prospects are bright for the future of the work in this interesting field, and a good harvest will yet be garnered for the Master.

J. A. STEVENS.

* * *

THE church in Vancouver, Wash., is praising God for victories gained during 1926. Twenty-three persons have been baptized in their district. The church is entirely free from debt, having paid approximately \$1,400 on debts and for repairs during this year. They have also made a substantial gain in mission funds, and are now maintaining a successful church school.

Appointments and Notices

CAMP MEETINGS FOR 1927

Atlantic Union

New York, Union Springs June 16-26
Southern New England, South Lancaster
..... June 23-July 3
New England, Lewistown, Maine
..... June 30-July 10

Central Union

Missouri, Sedalia May 27-June 4
Kansas June 3-11
Inter-Mountain June 13-19
Colorado June 17-25
Nebraska June 17-25
Wyoming June 29-July 2

Columbia Union

Chesapeake June 9-19
East Pennsylvania June 23-July 2
New Jersey June 30-July 10
Ohio Aug. 11-21
Potomac June 2-12
West Virginia June 16-26
West Pennsylvania July 7-17

Eastern Canadian Union

St. Lawrence June 24-July 3
Ontario July 1-10

Lake Union

Illinois June 2-12
West Michigan June 9-19
South Wisconsin June 9-19
East Michigan June 16-26
North Wisconsin June 23-July 3
Indiana Aug. 25-Sept. 4

North Pacific Union

Upper Columbia June 2-12
Montana June 9-19
Southern Idaho June 16-26
Western Oregon Aug. 4-14
Southern Oregon Aug. 11-21
Western Washington Aug. 18-28

Pacific Union

Northern California May 24-29
Arizona May 28-June 4
..... (or Sept. 3-10)
Central California June 2-12
Northern California June 15-19
Nevada July 14-24
Utah July 27-31
Southeastern California Aug. 11-21
Southern California Aug. 25-Sept. 4

Southeastern Union

(White and colored meetings same dates)
Cumberland Aug. 18-28
Carolina Aug. 25-Sept. 4
Georgia Sept. 1-11
Florida Oct. 27-Nov. 6

Southern Union

Alabama Aug. 4-13
Louisiana-Mississippi Aug. 11-20
Kentucky Aug. 18-27
Tennessee River May 26-June 4
..... (or Aug. 25-Sept. 3)

Colored

Tennessee River May 26-June 4
..... (or Aug. 25-Sept. 3)
Louisiana-Mississippi Aug. 11-20
Kentucky Aug. 18-27
Alabama Sept. 1-10

Southwestern Union

Arkansas July 14-24
South Texas July 21-31
North Texas July 28-Aug. 7
Texico Aug. 4-14
Oklahoma Aug. 12-22

Western Canadian Union

Manitoba June 23-July 3
Saskatchewan June 30-July 10
Alberta July 7-17
British Columbia July 14-24

Northern Union

South Dakota, Huron June 9-19
North Dakota, Harvey June 23-July 3
Minnesota, Anoka June 30-July 10
Iowa, Nevada Aug. 18-28

* * *

SCHOOL OF NURSING

Orlando (Fla.) Sanitarium School of Nursing is admitting applicants for the class to begin June 1, 1927. Only a limited number can be accepted for this class. For information, write Director of School of Nursing, Sanitarium, Orlando, Florida, Drawer 1100.

* * *

PUBLICATIONS WANTED

Only copies free from soil should be sent, postage prepaid. These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

W. W. Murray, Sabula, Mo. Review, Our Little Friend, Life and Health, Signs, Watchman, and Liberty.

Mrs. Lauren Noble, Long Island, Ala., Route 1. Youth's Instructor, Signs, Life and Health, tracts, etc., for reading rack.

Emil E. Meyers, Hay Springs, Nebr. Clean copies of Youth's Instructor, Life and Health, Liberty, and Signs, for missionary purposes.

The Y. P. M. V. Society of Bartlesville, Okla., wish to thank those who have been sending literature for our missionary work. A continuous supply of Signs, Watchman, Youth's Instructor, Liberty, and Our Little Friend will be greatly appreciated. Mrs. J. C. Lane, 211 Seminole Ave., Bartlesville, Okla.

AMERICAN BIBLE SOCIETY

EASTER GIFTS

Bibles - Testaments - Portions

Of Every Kind
In Every Language
For Gift and Home Use
For Missionary Purposes

New York New York Colored Philadelphia
Washington Richmond Cincinnati Chicago
Dallas Denver San Francisco

A. L. Ham, 165 Jefferson Ave., Memphis, Tenn. Clean copies of such literature as **Watchman, Signs, Life and Health, Present Truth**, and tracts, for missionary work in the city of Memphis.

Mrs. Stella Wise, 444 Virginia Ave., Indianapolis, Ind. Continuous supply of **Signs, Life and Health, Youth's Instructor, Our Little Friend**, and small books or tracts, for missionary work.

Mrs. Dora B. Patton-Smith, 1212½ W. 7th St., Little Rock, Ark. Clean copies of the **Signs, Watchman, Present Truth**, and other denominational literature, for missionary work.

C. E. Overstreet, P. O. Box 123, Belize, British Honduras, Central America. Continuous supply of clean copies of the **Review, Signs, Watchman, Life and Health**, and tracts.

Laura E. Charlton, care Mother Beckerdyke Home, Ellsworth, Kans. **Signs, Liberty, Youth's Instructor, Watchman, Our Little Friend**, and **Life and Health**, for missionary work.

C. A. Johnson, 1815 N. 30th St., Lincoln, Nebr. Continuous supply of **Signs, Watchman, Life and Health, Instructor**, and **Liberty**.

Mrs. N. L. Huling, Route 1, Box 67, Bartlesville, Okla. Late, clean copies of the **Signs and Watchman** each week, for follow-up missionary work, after **Present Truth**.

Peter Jensen, Vegetarian Cafeteria, 208½ Twenty-first St., Birmingham, Ala. **Review, Signs, Youth's Instructor, Our Little Friend**, and **Present Truth**, for missionary work.

Mrs. Sarah McSpadden, 610½ Central Ave., Cleveland, Tenn. Continuous supply of **Signs, Life and Health, Watchman**, and **Present Truth**, for use in reading rack.

Mrs. H. M. Klock, 313 Broad St., Lake Charles, La. Clean copies of **Watchman, Signs, Life and Health, Liberty**, and **Present Truth**, for reading racks.

Miss Alice Isaacs, Box 546, Redding, Calif. Continuous supply of **Review, Youth's Instructor**, and **Signs**, for use in hospital and other missionary work.

Margaret W. Locke, Opportunity, Wash. Clean late copies of the **Signs, Watchman, Life and Health**, and **Our Little Friend**, for distribution.

C. W. M. Reed, Box 50, Upton, Wyo. **Signs, Watchman, Present Truth**, and **Life and Health**.

Denominational literature for missionary work to be sent to the following:

Mrs. Effie Moore, Tonkawa, Okla.
Mrs. G. W. Smith, McCallsburg, Iowa.
Mrs. H. E. Carter, Anchovy P. O., Jamaica.
Mrs. C. W. Scall, 2402 W. Second St., Amarillo, Tex.
George Beerman, 1038 E. Grant St., Portland, Ore.

* * *

REQUESTS FOR PRAYER

A request for prayer is received from one who desires to understand the Lord's will.

From New Mexico a request is received for prayer for the only son of an aged sister, that he may be delivered from the drink and drug habits, and be converted to the truth.

A request comes from New York for prayer for a sister who is suffering from an incurable disease, and that those for whom she is working may see the light of present truth.

A colporteur who has in past years received special blessings through the prayers of the **Review** family, asks us again to pray that his strength may be renewed for his chosen work.

From Washington comes the request of a sister for prayers for her healing, that she may continue in the Master's service. One person came into the truth last year and two this year as the result of her efforts with literature and Bible studies; she is also needed in her home.

OBITUARIES

Mays.—Mrs. Mary Jane Mays was born July 19, 1849; and died in Dallas, Texas, Feb. 5, 1927. H. S. Prenier.

Crawford.—Orland Guy Crawford was born at Albion, Wash., Feb. 15, 1891; and died at Mabton, Wash., Feb. 22, 1927. C. F. Cole.

Walker.—Mrs. May E. Walker was born May 1, 1892; and died in Portland, Oreg., Feb. 20, 1927. Four sons survive her. H. G. Thurston.

Hawkins.—Mrs. Modena W. Hawkins was born Feb. 29, 1851; and died at the home of her son in Duquoin, Ill., Feb. 11, 1927. E. F. Ferris.

Madden.—Elizabeth Darhl Madden, infant daughter of Mr. and Mrs. S. B. Madden, of Niwot, Colo., was born Jan. 20, 1927, and died Feb. 3, 1927. W. M. Address.

Armstrong.—Andrew J. Armstrong died at Grass Creek, Ind., Jan. 23, 1927, at the age of eighty-one. His wife and two children mourn their loss. C. E. Allen.

Eastwood.—Mrs. Nancy Huffman Eastwood died near Grass Creek, Ind., Feb. 19, 1927, at the age of eighty-seven. She is survived by six children. C. E. Allen.

Stachling.—Mrs. William Stachling was born in Kansas, May 13, 1845; and died Feb. 13, 1927. Two sons and five daughters remain to mourn their loss. C. S. Weist.

Hancock.—Mrs. Emma Hancock was born in Ohio, Feb. 10, 1860; and died in Bucyrus, Ohio, Feb. 13, 1927. She embraced the third angel's message in 1920. C. W. Guenther.

Fowler.—Arthur L. Fowler died at his home in Vancouver, British Columbia, Jan. 21, 1927, aged fifty-eight years. He leaves his wife and daughter to mourn. Ella S. Fowler-Lowry.

DeMoss.—Mrs. Inez DeMoss, née Fossett, was born Aug. 1, 1862; and died in Kentucky, Feb. 28, 1927. She leaves seven children and three brothers to mourn their loss. J. G. Mitchell.

Olsen.—Mrs. Kirstine Olsen was born in Denmark, Feb. 26, 1866; and died in Portland, Oreg., Feb. 9, 1927. She leaves her husband and six children to mourn. I. J. Woodman.

Shaupp.—Miss Ella Shaupp was born at Oswego, N. Y., July 25, 1859; and died Jan. 29, 1927. She is survived by her aged father, one brother, and four sisters. A. V. Morrison.

Macomber.—Mrs. Carrie Macomber, née Martin, was born in New York State, March 31, 1885. Her husband, three sons, and three daughters remain to mourn their loss. A. V. Morrison.

Hinterleiter.—Mrs. Emma C. Hinterleiter, née Barto, was born Oct. 12, 1859; and died at Allentown, Pa., March 6, 1927. She had made her home with brethren in Allentown for the past six years. H. A. Vandeman.

Carbaugh.—Mrs. Harriett Naomi Carbaugh was born in Perry County, Pennsylvania, March 12, 1887; and died at the Washington Sanitarium, Takoma Park, Md., March 3, 1927. She leaves two small children, three brothers, and two sisters. G. Medairy.

Halgren.—Peter Halgren was born in Sweden July 26, 1851; and died in Minneapolis, Minn., Feb. 27, 1927. In 1874 he was united in marriage to Anna S. Johnson, who passed away in 1926. He is survived by one daughter and two sisters. A. J. Haysmer.

Baybarz.—Mrs. Oleta Baybarz was born at Carapish, Russia, June 12, 1866; and died near Williston, N. Dak., Feb. 27, 1927. Her husband and nine children are left to mourn. One son, Anton Baybarz, is a minister in Toronto, Ontario. One daughter, Pauline, is wife of Brother Yekovenko, who is working among the Ukrainians in Alberta, Canada. Another daughter, Sophie, is the wife of Prof. J. Nahorney, a teacher in the Shenyne River Academy at Harvey, N. Dak. Clarence E. Rentfro.

Forgey.—Mrs. Sarah Ann Forgey was born in Kentucky; and died at Auburn, Wash., March 1, 1927, at the age of ninety years. She was a direct descendant of Daniel Boone. She was married in 1853 to Harrison Hoover, and to this union four sons and five daughters were born, of whom two sons and three daughters survive. Her husband died in 1874, and she later married Hugh W. Forgey. C. A. Wyman.

Cornish.—Spencer Isaac Cornish was born in Walworth County, Wisconsin, April 28, 1874; and died in Los Angeles, Calif., May 22, 1926. He accepted this truth forty-five years ago under the labors of Elder J. W. Bagby, and was true until the time of his death. His wife, one son, and four daughters are left to mourn. L. B. Ragsdale.

Williams.—Mrs. Mary Phoebe Williams, née Cloud, was born at Paoli, Ind., July 18, 1854; and died at Battle Creek, Mich., Jan. 17, 1927. She leaves one son, C. C. Kellar, superintendent of the West Bengal Mission, Hughli, India; four daughters, three step-daughters, and twenty-two grandchildren. L. C. Davidson.

McNeill.—Alfred McNeill was born in Lee County, Iowa, May 26, 1841; and died at Enterprise, Kans., Feb. 27, 1927. He was united in marriage to Mrs. Harriett A. Smith in 1865, and she died in 1916. He is survived by three sons, one daughter, five grandchildren, and two great-grandchildren. A. S. Bringle.

McDowell.—Mrs. Elizabeth C. McDowell was born in New York, Aug. 27, 1851; and died in San Diego, Calif., Feb. 15, 1927. In 1868 she was united in marriage with Coradon H. McDowell, who preceded her in death. Two children and two grandchildren are left to mourn. H. Camden Lacey.

Happel.—Mrs. Christina Henrietta Happel, née Fahrer, was born at St. Paul, Ind., Feb. 4, 1855; and died Feb. 26, 1927. In 1876 she was united in marriage to John Happel, and to this union six sons and four daughters were born, six of whom lived to manhood and womanhood. F. A. Detamore.

Bassford.—Mrs. Emma E. Bassford was born in De Kalb, Ill., Dec. 17, 1868; and died in Seattle, Wash., Feb. 1, 1927. She was married to Henry Bassford in 1889. Three daughters, three sons, thirteen grandchildren, and two sisters are left to mourn. O. J. Nerlund.

Neal.—Mrs. Hazel Maria Neal, née Burgess, was born near Hazelton, Mich., Dec. 23, 1889; and died near Wziner, Mich., Feb. 15, 1927. Her husband, one son, an infant daughter, her mother, one sister, and three brothers mourn their loss. A. V. Morrison.

Parry.—Howard R. Parry died at Westminster, Vt., Feb. 24, 1927, at the age of fifty-six. When twenty-five years of age he was married to Ruby Maddock. He is survived by his wife, six children, six grandchildren, one sister, one half brother, and one half sister. Ruby Parry.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 104 MARCH 31, 1927 No. 13

Review & Herald Publishing Assn.
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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



YOU CANNOT DO
TOO MUCH



for LIBERTY

WE are all happy that none of the Sunday bills before the Congress passed. But that does not end the matter. Before we hardly realize it, another Congress will be in session, and then without doubt the greatest program ever attempted to secure Sunday laws will be staged. From all outward appearances, conditions as stated in the chapter, "The Coming Crisis," in the "Testimonies," Vol. V, pages 449-454, are just about here.

The National Reform Association, organized in 1863, is one of the societies working for Sunday laws. In its official organ, *The Christian Statesman*, for March, 1927, is an editorial, "Enemies of Our Sunday Laws." The enemies as listed are atheists, motion-picture interests, commercialized sports, small-shop keepers, Seventh-day Adventists, some transplanted European religious groups, and the pleasure-seeking multitude. In an editorial appear these statements:

"Ours is a warfare with the 'sword of the Spirit,' a campaign of instruction. We carry on our banners the slogan, 'Down with seven-day slavery.' We insist upon the challenge, 'All must rest, that all may.' We stand by the battle cry, 'No special privileges and no seventh-day subsidy.' If the Sabbath laws need adjusting to the 'works of necessity' of the twentieth century, we will alter and adjust them ourselves, and not wait until driven to it. But don't let these people dictate the plans. . . . When we have done all this, let us in faith say, 'Let God arise, and let His enemies be scattered.'"

THE BEST ANTIDOTE known to hinder the enactment of Sunday laws is the circulation of LIBERTY.

Between now and the next session of Congress is a time for educating the public.

One Congressman said that to combat this tide favoring Sunday laws, we should place LIBERTY in every home in America.

WHY NOT BEGIN NOW? Big Week will soon be here. Secure your funds by selling LIBERTY.

AFTER BIG WEEK, then continue to sell LIBERTY.

Selling price, 20 cents. Cost to you in lots of ten or more, 8 cents each.

Send Orders to Your Conference Office



WASHINGTON, D. C., MARCH 31, 1927

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

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

CIRCULATION MANAGER L. W. GRAHAM

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

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

FACING A CRISIS

OUR people will be glad to learn that the six Sunday bills which were pending before Congress died in committee as the Sixty-ninth Congress adjourned on March 4 of this year. A desperate effort was made during the closing days of Congress to have the Lankford Sunday bill, H. R. 10311, reported out of the larger committee of the District of Columbia to the House of Representatives. The Sunday law forces did succeed in getting it favorably reported out of the judiciary subcommittee of the House District Committee, by a vote of four to one. A strenuous effort was made to report the same bill out of the larger committee of twenty-one members, and it was only through God's intervening providence that the bill was not reported favorably out of the larger committee for Congressional action.

Congressman Lankford, in an extension of his remarks in the *Congressional Record* of March 14, covering seven pages, closes by saying:

"It is my purpose to reintroduce the bill just as soon as Congress convenes next December, and I am confident that, with the support of the people both in Washington and throughout the nation who believe in a reasonable Sabbath law for the nation's capital, the passage of the bill is assured before the adjournment of the Seventieth Congress."

Congressman Lankford in this speech exhorts "those who favor Sunday legislation to see their Representatives if possible, and urge upon them the necessity of a Sunday law in the nation's capital. If you cannot see your Congressman or Senator personally, then be sure and write or wire him. This is fair to him. He represents you and desires to serve you, and wants to know how you feel about various matters. If he does not hear from you, he may decide that you do not care about the matter, and may let the telegram or letter from some one who does not live in his State or district influence him to vote against providing a Sunday law in the nation's capital."

The March number of the *Christian*

Statesman says that as soon as Congressman Lankford reintroduces his Sunday bill at the next session of Congress, "the forces behind it propose to keep up the fight for it until it is passed. Extensive petitioning is the only method that the Sabbath-loving people have of securing this legislation. Congress must grant it."

This same issue of the *Christian Statesman* has the following to say about Seventh-day Adventists: "The Seventh-day Adventists are the chief active enemies of all Sabbath laws." Another statement further denominates them "a handful of fanatical Sabbatharians and anti-Sabbatarians, who would destroy the religious rights of the great mass of the people, and plunge the nation into the abyss of atheism." In another article in the same issue, the *Christian Statesman* says of Seventh-day Adventists:

"In their slavish serfdom to the letter of the Hebrew law, they have never realized the truth of Paul's saying, 'The letter killeth, but the Spirit maketh alive.' They waste their energies on this bootless task of reactionism, willing to wreck everything in order to impose their ideas upon a nation in which they are a bit of spiritual alienism. The worst thing we wish for them is the growth of the custom of a Saturday holiday. That would take away the last vestige of justification for their fighting with the enemies of Christianity."

In the same article the *Statesman* further states:

"We insist upon the challenge, 'All must rest, that all may.' We stand by the battle cry, 'No special privileges and no seventh-day subsidy.' If the Sabbath laws need adjusting to the 'works of necessity' of the twentieth century, we will alter and adjust them ourselves, and not wait until driven to it. But don't let these people dictate the plans. Don't plead for Sabbath laws to protect the church. The church has a better protection than law, and does not need it; but the poor, unchurched multitudes need them as a protection against exploitation. When we have done all this, let us in faith say, 'Let God arise, and let His enemies be scattered.'"

From this statement we may conclude that the National Reformers, whenever they succeed in getting a Sunday law fixed up to suit themselves, do not propose to grant Seventh-day Adventists any exemptions, nor do they propose that we shall have any voice or influence in matters pertaining to Sunday legislation. Whenever they succeed in getting a Sunday law which suits their fancy, they propose to raise the battle cry, "No special privileges and no seventh-day subsidy," and, "Let God arise, and let His enemies be scattered." Of course these National Reformers believe that God has chosen them as His instruments to scatter His enemies.

The *Christian Statesman* further states that "the church, through the Lord's Day Alliance and its subsidiary organizations, has been the chief agency in securing and protecting all such laws." When the hearings opened on the Lankford Sunday bill, there were twenty-two religious organizations who sent their representatives to speak in behalf of the Lankford Sunday bill before the Congressional committee.

No one can deny the fact that the churches have entered the arena of politics, and are determined to influence Congressmen and State legislators in behalf of legislation which translates into law their own peculiar religious tenets. All those who heard these men speak and saw the determined and intolerant spirit which they manifested toward those who opposed them, realize that our liberties are in peril, and that we are facing an unusual crisis. The Sunday law forces have never been so strongly organized as they are at the present time. During the closing days of Congress they sent in a vast number of petitions and letters to Congressmen from the churches which are represented by the different religious organizations. They are determined to flood Congress with petitions and letters and telegrams when Congress reconvenes next December.

They say that they are going to keep up the fight until they secure the passage of the Lankford Sunday bill. Liberty is in greater danger than it has ever been before. We must arouse ourselves between now and next December, and carry on a campaign of education in the principles of religious liberty and the dangers involved in religious legislation. We must let the public know the issues that are involved.

The things that we used to look forward to as a matter of prophecy, are now facing us. We must buckle on the armor, and carry forward the campaign in behalf of religious freedom which we have been waging for so many years, with greater zeal than ever before. We hope no one will think that we are unduly alarmed. We have met the spirit of the opposition, and we know what we are facing. We need the help and co-operation of all our people to meet this living issue which threatens the nation at the present time.

C. S. LONGACRE.

* *

MORE DOCTORS NEEDED IN MISSION FIELDS

THE Mission Board finds itself unable at the present time to find doctors to fill all the calls from the mission fields. With gratitude we note that some doctors with their families are now on the way to fields of appointment, and some others recently appointed have already reached the field. However, there are no less than three unfilled calls for fully qualified doctors to go out for medical missionary service in foreign fields.

There surely must be many doctors in private practice whose situation and conviction would lead them to respond. We invite correspondence with those who feel impressed to offer themselves. Volunteers will kindly take the following points into account: In order to acquire difficult languages, they should not be more than about thirty or thirty-five years of age. They should be married. Only members of the Seventh-day Adventist Church whose Christian experience would command confidence in them as soul-winning workers, should think of responding.

Address the General Conference Secretary, Takoma Park, Washington, D. C.