

# The Advent Review and Sabbath Herald



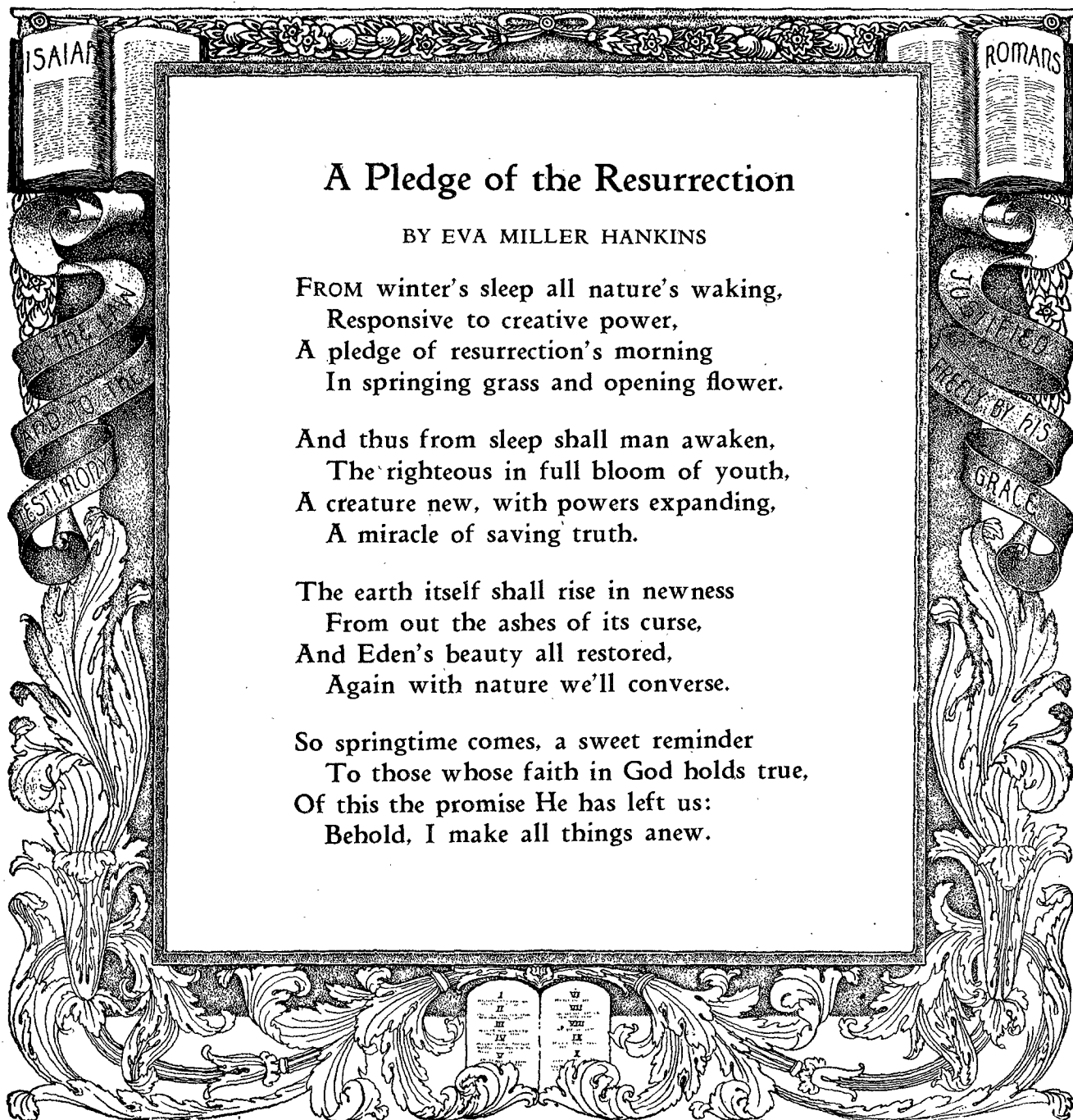
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No. 21

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## A Pledge of the Resurrection

BY EVA MILLER HANKINS

FROM winter's sleep all nature's waking,  
Responsive to creative power,  
A pledge of resurrection's morning  
In springing grass and opening flower.

And thus from sleep shall man awaken,  
The righteous in full bloom of youth,  
A creature new, with powers expanding,  
A miracle of saving truth.

The earth itself shall rise in newness  
From out the ashes of its curse,  
And Eden's beauty all restored,  
Again with nature we'll converse.

So springtime comes, a sweet reminder  
To those whose faith in God holds true,  
Of this the promise He has left us:  
Behold, I make all things anew.

# The Righteousness of Faith

"By Grace Are Ye Saved"

BY THE EDITOR

THERE is no inherent goodness in man.

"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3: 10-12, 23.

In this state man is absolutely lost and undone.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 11, 12.

Pitying man in his hopeless condition, God provides a way of escape from the thralldom of sin and the sentence of death.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

Not only does God in His infinite love provide a way of escape, but He sends His Spirit to awaken man to his lost condition, and induce him to accept the divine remedy.

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3: 20, 21.

Yielding to this convicting, persuading Voice, man is led to godly sorrow for his sin.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7: 9-11.

Sorrow for sin leads to the necessary steps in getting rid of sin; viz., confession, the divinely appointed way whereby sin may be put out of the life.

"He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13.

All sin is against God, and must be confessed to Him. Ps. 51: 4. Confession must be made to men as they are involved in or affected by the evil which has been done.

Confession alone will not undo the wrong. As far as possible, restitution must be made for the resultant evil.

"Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham." Luke 19: 8, 9.

In response to this appeal of man for pardon, God graciously forgives his transgressions.

"He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." Job 33: 27, 28.

"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.

Faith in Christ's blood shed for the remission of sin, brings justification, or righteousness, for the sins of the past.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5: 8, 9.

Faith brings Christ into the heart as an abiding presence (Eph. 3: 17), thus saving the believer from continuance in sin.

"If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5: 10.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

No credit is due man in this transformation from the kingdom of darkness to the kingdom of light. At every step he has been the recipient of God's grace. His desires after God have been created by the Holy Spirit. The faith he exercises is the gift of God. Justly condemned to die as a rebel against the divine government, he has been snatched as a brand from the burning by God's matchless love and infinite power. In this God has not forced man's will, but accorded him the right to choose life or death. Man only has chosen to be saved, to allow God to rescue him. He only has yielded to the divine pleading, placing his will on the side of God's will.

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13.

Thus it is that the apostle could say:

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9.

The wicked earn their reward. They are paid wages, even the "wages of sin [which] is death;" but the reward of the righteous is not of their own merit, for "the gift of God is eternal life through Jesus Christ our Lord."

By his own works no man can earn merit or gain righteousness.

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3: 20.

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Rom. 3: 27.

While the believer can never be justified by works nor saved by his own righteous deeds, his life and works will testify to the genuineness of his faith.

"Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2: 20-22.

"Christ in you, the hope of glory," will produce in the disciple the character and works of Christ.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

In the transformation wrought by divine power, the believer is created unto good works. Eph. 2: 10.

The righteousness of Christ and the righteousness of the law being the same, the righteousness of Christ in the life of the believer, will be witnessed by the law.

"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3: 21, 22.

"God hath concluded them all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11: 32, 33.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 1-3.

# 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.

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## The Pilgrim Church

"FAR down the ages now,  
Her journey well-nigh done,  
The pilgrim Church pursues her way  
In haste to reach the crown.  
The story of the past  
Comes up before her view;  
How well it seems to suit her still,  
Old, yet ever new!

"'Tis the same story still,  
Of sin and weariness,  
Of grace and love still flowing down  
To pardon and to bless;  
No wider is the gate,  
No broader is the way,  
No smoother is the ancient path  
That leads to light and day.

"No sweeter is the cup,  
No less our lot of ill;  
'Twas tribulation ages since,  
'Tis tribulation still;  
No slacker grows the fight,  
No feebler is the foe,  
No less the need of armor tried,  
Of shield and spear and bow.

"Thus onward still we press,  
Through evil and through good,  
Through pain and poverty and want,  
Through peril and through blood;  
Still faithful to our God,  
And to our Captain true;  
We follow where He leads the way,  
The kingdom in our view."

\* \* \*

## "I, if I Be Lifted Up"

BY C. P. BOLLMAN

THE central figure, the all-important truth of the gospel of the grace of God, is Christ our righteousness. Said Jesus to Nicodemus:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3: 14, 15.

Only infinite wisdom could have devised such a plan. Only infinite love could have made such a sacrifice.

Was there ever before such a lifting up? Nailed to the cruel cross, Jesus died for — dare I write it? — for me; for me, the chief of sinners! Oh, He was lifted up on the cross of Calvary for me, and shall I not lift Him up in my life? shall I not give Him now His due, that meed of grateful praise, that tribute of whole-hearted service, that I have so long withheld; in short, that full surrender that places me wholly and without question on the side of Him who gave Himself for me?

The Father not only gave His Son, the Son not only gave Himself, but Father and Son join in pleading with you and with me, with all men, "Be ye reconciled to God."

All down the millenniums since the fall, God has been inviting, drawing, beseeching men to accept salvation, to exchange sin for righteousness, the tyranny of the flesh for the freedom of the Spirit, ashes for beauty, mourning for the oil of joy, the spirit of heaviness for the garments of praise, "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61: 3.

It was to this end that Christ gave Himself to be "lifted up" for the salvation of men, not of perfect men, but of imperfect, Himself declaring, "I came not to call the righteous, but sinners to repentance." Oh, then let us lift Him up, letting Him have His way in our lives.

Possess me fully, blessed Lord,  
Have Thine own way with me;  
Transform me by Thy mighty word,  
That I may be like Thee.

\* \* \*

## Readiness for Service

BY E. KOTZ

"I AM ready." Acts 21: 13. What a wonderful missionary text! Indeed, more than a mere text, it is a whole missionary program. To be always ready is one of the secrets of Christian life and service. Are you ready?

The other day we received a letter from Elder S. G. Maxwell, written in Uganda. He says: "You will see from this address [S. D. A. Mission, Nchwanga, P. O. Mubendi, Uganda] that we have left Pare, and that Uganda is at last entered." This is a cheering word, for Uganda has been under Christian influence for many years. The story of the Uganda martyrs is well known, and we certainly do rejoice to see our message enter that vast territory. Years ago our pioneer missionaries received some very urgent calls from the Uganda people to come over and tell them about the coming of Christ.

Elder Maxwell did not go alone. He took two native evangelists with him. One of them is Petero Risase. He is the man who was such a great helper to the writer in translating the New Testament into the Chasu language. One of the outstanding features of his Christian life was his *readiness for service*. He was a keen business man, a fine office worker, and would make good anywhere. Indeed, he had excellent offers from firms and other Europeans in East Africa; but instead of wanting a big salary, he preferred to sit at the typewriter in the mission office and copy parts of the Holy Scriptures, receiving only small wages. Very often we had to send him to outposts for pioneer missionary work. There is nothing pleasant about this, especially for a native, who has to give up his cattle and farms, and almost everything he has,

in the face of fierce opposition on the part of his parents and other relatives. In doing so, really a native makes a greater sacrifice than many more enlightened ones are usually ready to make.

But Petero was always ready. He didn't ask whether there were many educational facilities for his children, although of course the question concerned him too. I never heard him ask any questions about the climate of the place where he was to go. Apparently he understood the words of Christ, "Go ye into all the world," as being a definite command which does not permit us to ask many questions. We just have to go. We think it is the correct understanding.

Let us not minimize the troubles of a native in arranging to accept such a call. They may not amount to just the same sum of dollars as yours and mine, but comparatively they are just as difficult to meet. Petero Risase and many others of our native workers had learned the secret of solving these problems: *they were just ready.*

The other day I received a letter from Petero. He wrote of the fierce opposition and the arguments his parents used in trying to influence him against going to Uganda. Material and sentimental arguments were used: "You are a fool, giving up all this and following the call of a European, who will never understand what you have given up." Against all this, he writes, he had only one argument: "It is not the European who sends me. It is Jesus calling. I have heard. I shall go."

Reader, don't minimize his troubles, but compare his readiness with yours. Will you be just as ready, if a call comes?

\* \* \*

### *Christ Tempted in All Points*

BY W. HOWARD JAMES, M. D.

THE writer to the Hebrews deals very exhaustively with Christ's incarnation and the allied subjects of His temptations and sufferings. Christ was "tempted in all points like as we are, yet without sin," because "in all things it behoved Him to be made like unto His brethren; . . . for in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 4:15; 2:17, 18. Christ did not sin, because He was born of God, and His followers have the same nature. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. "As many as received Him, to them gave He power to become the sons of God." John 1:12. It is the privilege of every son not to sin.

Christ "emptied Himself" of "the glory" which He had with the Father "before the world was." Phil. 2:7; John 17:5. Thus He who was primarily a self-existing Being became totally dependent on divine power.

Christ in His manhood was ever fortified with the Spirit. He entered "into the wilderness to be tempted of the devil" (Matt. 4:1), but the Spirit accompanied Him. Apart from the Spirit, His human nature would have failed, and He would have ceased to be man's Saviour. Christ's followers who attend the theater, the race course, the picture shows, places the Spirit cannot enter, will doubtless succumb to the arts of the ever-alert deceiver of men. Temptations that are permitted of God are trials that will strengthen the character; but temptations of our own choosing will debase and destroy.

Man originally was made "a little lower than the angels." Heb. 2:7. The Creator placed "all things in subjection under His feet;" but through sin man lost his dominion, consequently "now we see not yet all things put under him." Verse 8. The kingdom of God could not be wrested from God, but it was wrested from man. Man was tried (tempted, tested) and failed, and the devil has usurped Adam's place. Christ, "the last Adam," is to take the place of Adam, the "first father," who "sinned" (Isa. 43:27), and is to us "the everlasting Father, the Prince of Peace." Isa. 9:6. He also "was made a little lower than the angels," but "for the suffering of death." He has tasted "death for every man." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death." Heb. 2:9, 14. The kingdom originally given to man and usurped by Satan will thus come into the hands of Christ, the last Adam, the Son of God, for Him God "hath appointed heir of all things." Heb. 1:2. Christ's children will be His coheirs. Paul declares:

"When the fullness of the time was come, God sent forth His Son, *made of a woman, made under the law*, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-6.

Here we have another statement of Christ's incarnation and its purpose. Our Lord was "made of a woman, made under the law," for the express purpose of redeeming "them that were under the law." In other words, Christ was begotten in the flesh to redeem those in the flesh.

All the laws of the world the apostle sums up under two great laws,—the commandment ordained to life, and the law of sin and death. While Paul was in the flesh, he always had to contend with the law of the flesh, the law of the members of his body, for he declared: "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:22-24.

Christ was made "sin for us, who knew no sin." 2 Cor. 5:21. He assumed the form of sinful flesh; He was born of a woman, born under the law of the flesh; but through divine power He gained a complete victory over every temptation. The temptations undoubtedly were as real as the victories. It was through Christ's victory over the flesh that Paul obtained his victory over the members of his body, so he continues:

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, *who walk not after the flesh*, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 7:25; 8:1, 2.

The temptations, and therefore the incarnation, of Christ were essential for Christ to become the Saviour of mankind:

"In that He Himself hath suffered being tempted, He is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 2:18; 4:15.

The source of Christ's temptations resided in the fact that He was "the Son of man;" but His strength,

in the fact that He was "the Son of God." The Roman Catholic doctrine that Mary, the mother of Jesus, was sinless, "immaculate," is a denial of the possibility of His being "in all points tempted like as we are." The inherited tendency to sin is indeed strong. The mother of the man Christ Jesus inherited "the image and likeness" of her ancestors; she was "made," or "born," in sinful flesh; and Christ, as her Son, inherited that human nature.

Christ's strength, as already stated, however, was in the fact that He was "the son of God." Behind His human nature was the divine. He was "born from above;" He was "begotten" in the womb of the virgin by "the power of the Highest." Physically, mentally, and spiritually Christ lived and moved and had His being in God. He who was the eternal, self-existing One, was made in all points "like unto His brethren." He, like His brethren and for His brethren, became a dependent being, physically, mentally, and spiritually, and He will ever be "the last Adam."

The strength of Christ was in His sonship to the Father. He was "born from above." "His brethren" may also be "born from above," "born," not by "the will of man, but of God." John 1:13. The new birth can take place only by eating the flesh and drinking the blood of the Son of God. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. It is Christ in the flesh, the body "prepared" for Christ (Heb. 10:5), who is the Saviour of the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If "the Son of man" had not been "the Son of God," His flesh would profit us nothing; but Christ was a true Son. Thus the apostle continues:

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth." John 1:14. (See also 1 John 1:2.)

Christ gave up the glory He had with the Father "before the world was," in order to give us the glory of sonship. "The glory which Thou gavest Me I have given them; that they may be one, even as we are one" (John 17:5, 22), or as expressed in Galatians, "When the fullness of the time was come, God sent forth His Son, made [born] of a woman, made [born] under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

Christ's temptations were real because He was in all points "made like unto His brethren." Heb. 2:17. The work of the gospel is the restoration of the image and likeness of the Creator, the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. The hothouse plant may be perfect as far as it has developed, but it needs the trials of wind, rain, and inclement weather to produce the strong, enduring plant. Similarly, Christ was "made perfect through sufferings." Heb. 2:10.

The children of Christ consequently should look on temptations and trial as essential for the full development of divine sonship. We are "in heaviness through manifold temptations," but "the trial of your faith" is "much more precious than of gold that perisheth, though it be tried with fire." 1 Peter 1:6, 7. James declares: "The trying of your faith

worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:3, 4. Consequently, Peter admonishes us:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

To resist evil always means self-denial and suffering. When Christians endure and overcome these trials that make character, they are partakers of Christ's sufferings, for "Christ was tempted in all points like as we are."

Not only are believers permitted to be partakers of Christ's sufferings, but they are promised the glory of His life (John 17:22); they are "saved by His life." Rom. 5:10. The gifts of the Spirit are given us through Christ, that we may "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. 4:13. Or, to use the words of the spirit of prophecy,

"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—"The Desire of Ages," p. 664.

Melbourne, Australia.

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## The Protestant Apostasy Invades Washington

BY B. G. WILKINSON

Head of Bible Department, Washington Missionary College

In the closing hours of the last Congress, Feb. 28, 1927, Mr. A. M. Free, member of the House from California, reciting a full list of charges which had appeared in a current magazine against the Federal Council of Churches, introduced a resolution recommending inquiry. One of the charges is that the Federal Council of Churches "is undermining the American doctrine of the separation of church and state." And further, that "the entire program of the council is contrary to the teachings of Christ," and is paganism under the guise of Christianity.

At last, if not too late, one branch of the government at Washington springs to arms at the surrounding hosts of the church. When the medieval states awoke to the chains by which the medieval church had bound them, the struggles were terrific. The editor of the leading Unitarian paper in the United States claims that already a union of church and state exists potentially in America; and this winter the writer witnessed in the House Committee at the hearing on the Lankford Sunday bill, one of the worst fights that ever disgraced the halls of Congress.

How many churches are involved in this gigantic organization which Mr. Free sees as set for the overthrow of American institutions? The council was formed in 1908 by twenty-nine denominations, "to represent them, and to act for them in matters of common interest." Among the twenty-nine we find three Baptist denominations, six Methodist, two Reformed, two Presbyterian, and other outstanding Protestant denominations, claiming to stand for twenty million members.

Carrying in the folds of their cloak a swirling program of propaganda to place the nation in the arms of the church, the lobbyists of the council are camping on the doorsteps of the Capitol. Amid the

galaxy of buildings which adorn the Capitol hill is one which cost the unusual figure of \$750,000,—the Methodist Office Building, whose inmates frankly confess that they are there to try to influence Congress.

The charges recited by *Patches*, the current magazine which is laying bare the astounding facts about the Federal Council of Churches, say that four great sections of the council are world-wide in their influence. The first is the council itself. The second section is the Church Peace Union, officially a creature of the council. The third body of interest is the World Alliance for Promoting International Friendship Through the Churches. All the members of this alliance, excepting four, are prominently identified as members of the council.

Here we have a council, a union, a commission, and an alliance, backed by tremendous influence and carrying banners written with Christian letters. Millions of Americans have lost their perspective. They have surrendered to these bodies, which propose to capture the American Government, and to use the new order of things for leading Europe to do likewise. This accomplished, the world will witness the greatest Juggernaut of reaction time has ever seen.

Let those who think the people of to-day are too enlightened to repeat the horrors of the past, study first the predictions of the Book of books, then lift up their eyes to see the hills covered with the hosts of apostasy. O man of God, let not thy sword (the word of God) grow rusty in its scabbard, for thou shalt soon have need of it.

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### *Preparing for His Coming*

"To wait for His Son from heaven," does not mean inactivity and idleness. Some who do not know the teaching of the Scriptures concerning Christ's second coming, mistakenly think that interest in "that blessed hope" makes for a passive folding of the hands and doing nothing. But Paul writes to the Thessalonians, "How ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." There can be no passivity in *serving* the living and true God.

When the Lord appointed seventy, He "sent them two and two before His face into every city and place, *whither He Himself would come*." While that refers to the travels of His earthly ministry, when He first came to this earth, it may have also a suggestion of the truth made so prominent elsewhere, that the church must carry the good news to every part of this earth, to which Christ is so soon coming again.

His next words to the seventy are significant: "Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." And when He was teaching His disciples about His second coming, He said: "The gospel must first be published among all nations." "And then shall they see the Son of man coming in the clouds with great power and glory."—*The Sunday School Times*, March 26, 1927.

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I RESOLVED that I would permit no man to narrow and degrade my soul by making me hate him.—*Booker T. Washington*.

\* \* \*

MAN considereth the deeds, but God weigheth the intentions.—*Thomas à Kempis*.

## Studies in the Book of Daniel By Calvin P. Hollman

### *The Little Horn*

#### Chapter 7, Verse 8

THE reader will recall that the first few verses of Daniel 7 add little to what had been revealed previously in the interpretation of Nebuchadnezzar's dream of the second chapter. From this we must, of course, except the definite statement of the number of parts into which the fourth kingdom was to be divided, namely, ten, something which was suggested, if at all, only by implication in the second chapter. But verse 8 brings to view a fifth power having characteristics not even hinted at in chapter 2. We read:

"8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

This "little horn" demands special attention. Commenting upon this verse, Dr. Adam Clarke states the well-known fact that "among Protestant writers this is considered to be the popedom," or, in other words, the papacy.

This horn "had eyes like the eyes of man." It had the cunning, the intelligence, the farseeing faculty, of a man; and beyond question these traits are present in the papacy in a marked degree.

The horn had also "a mouth speaking great things." On these words, Dr. Clarke says:

"Full of boasting; pretending to unlimited jurisdiction; binding and loosing at pleasure; promising to absolve from all sins, present, past, and future; and threatening to send to everlasting destruction all kings, kingdoms, and individuals who would dare to dispute his power and authority."

From a lecture delivered Oct. 3, 1843, by L. Gaussen, D. D., professor in the School of Theology, Geneva, we quote these forceful words, as setting forth the almost universal view of Protestants three quarters of a century ago:

"Let the most superficial scholar in history, in one of our schools, be asked to search, in the whole course of the nine hundred years of the Dark Ages and the four hundred years of modern history, for the power which has unceasingly filled the world with the noise of his great, swelling words,—words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating wars. Is there a schoolboy who would not at once reply, It is the pope; it can only be the pope? In this respect, then, the pope is without his like in history."

To the same end Rev. T. R. Birks says in his "Four Prophetic Empires:—"

"The little horn is diverse from all the rest; for it has eyes like those of a man, and an articulate voice. The papacy by its own laws claims 'a principedom more perfect than every human principedom,' and surpassing them as far as the light of the sun exceeds the light of the moon. It claims the office of a seer, who has full insight into divine mysteries; and of a prophet, an infallible interpreter of the divine will. All its decisions 'are to be so received, as if they were confirmed by the voice of the divine Peter himself.' Its decrees are given, 'auctoritate, scientia, ac plenitudine,' with the fullness of divine knowledge, and the fullness also of apostolic power.

"The mouth of the little horn was to speak great words against the Most High. The pope declares, in his own solemn and authorized decrees, that it is certain that he is styled God, and it is manifest that God cannot be judged by man. He further pronounces concerning himself, that he is received into the fellowship of Christ's undivided unity."

The following boastful claims in behalf of the pope are from Ferraris' "*Prompta Bibliotheca canonica, juridica, moralis, theologica nec non ascetica, polemica, rubricistica, historica*," a recognized Roman Catholic authority:

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God."

"The pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly, but also of the heavenly kingdom."

"The pope can modify divine law, since his power is not of man, but of God."

Again we have this from a flattering address to the pope delivered by Christopher Marcellus on the occasion of the Fifth Lateran Council, held in 1512:

"Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth."—"*History of the Councils*," Labbe and Cossart, Vol. XIV, col. 109.

#### The Crowning Blasphemy

Perhaps the crowning blasphemy against God to be uttered by the papacy is the decree of papal infallibility promulgated by the Vatican Council, July 18, 1870. Briefly stated, the dogma is that the pope "is, by reason of the divine assistance promised to him in blessed Peter, possessed of that infallibility with which the divine Redeemer wishes His church to be endowed in defining doctrines of faith and morals; and consequently that such definitions of the Roman Pontiff are irreformable of their own nature, and not by reason of the church's consent."—"*Catholic Encyclopedia*," Vol. VII, p. 796, col. 1.

Much more might be said upon this subject and many writers might be quoted, both Protestant and Catholic, but the foregoing should suffice for a brief exposition of the prophecy.

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### The "Peculiarity" of Titus 2:14

*Illuminated by Various Translations*

**American Standard Revised Version:** "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."

**Moffatt:** "Who gave Himself up for us to redeem us from all iniquity and secure Himself a clean people with a zest for good works."

**Weymouth:** "Who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be specially His own, zealous for doing good works."

**Twentieth Century New Testament:** "He gave Himself on our behalf, to deliver us from all wickedness, and to purify for Himself a people who should be peculiarly His own and eager to do good."

**Syriac New Testament:** "Who gave Himself for us, that He might recover us from all iniquity, and purify for Himself a new people, who are zealous in good works."

**Complete Bible in Modern English:** "Who gave Himself for us, so that He might redeem us from all lawlessness, and purify for Himself a select people, zealous for beautiful works."

**An American Translation, Goodspeed:** "He gave Himself for us, to free us from all wickedness and purify for Himself a people of His own, eager to do right."

**Rotherham:**

"Who gave Himself up in our behalf,  
That He might redeem us from all  
manner of lawlessness,  
And purify for Himself a people as  
His own treasure—zealous of  
noble works."

**Douay:** "Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works."

## Our Inheritance --- Where?

BY CLARENCE Santee

God had a definite plan in creation, and although hindered in the carrying out of that plan by the entrance of sin, He assures us that His original design will be accomplished. He says: "My counsel shall stand, and I will do all My pleasure." Isa. 46:10. He says further of that plan, "That I may cause those that love Me to inherit substance" (something real). Prov. 8:21.

The nature of the "substance" that forms the basis of that inheritance is also given:

"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

This plan of God, though seemingly long deferred in its accomplishment, will soon be carried out, and His voice will be heard in the blessed invitation given to the waiting children of God:

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

To study creation and the object the Lord had in it, is most essential if we would save our children from the skepticism and open infidelity taught to-day as modern religion. They are in the greatest danger, and even now many are falling along the way.

The power of the Creator is most beautifully stated in these words: "He hath established it, He created it not in vain, He formed it to be inhabited." "Created," "formed," "established"—all this for a righteous people. He says, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

As this earth was formed "to be inhabited," it will be of interest to consider the creation of man, for he was the one for whom all this was accomplished. In the spirit of prophecy we have these statements:

"The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. . . .

"After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to His Son, 'Let us make man in our image.'

"As Adam came forth from the hand of his Creator, he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, [emphasis mine], and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful."—"*The Spirit of Prophecy*," Vol. I, pp. 24, 25.

There is not much said about the physical perfection of our first parents. Adam "was more than twice as tall as men now living upon the earth." Speaking of the conditions before the flood, Moses said, "There were giants in the earth in those days." Gen. 6:4. Of the resurrection it is said:

"All come up as they went down into their graves. Those who lived before the flood, come forth with their giantlike stature, more than twice as tall as men now living upon the

earth, and well proportioned. . . . The contrast between the first wicked men who lived upon the earth and those of the last generation was very great. The first were of lofty height and well proportioned; the last came up as they went down, a dwarfed, feeble, deformed race."—*"Facts of Faith,"* p. 84.

Again speaking of Adam:

"Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God."—*"The Great Controversy,"* p. 644.

Of Christ it is said:

"Before Christ left heaven and came into the world to die, He was taller than any of the angels. He was majestic and lovely. . . . When His ministry commenced, He was but little taller than the common size of men then living upon the earth. . . . But when He ascended up on high, and led a multitude of captives, escorted by the heavenly host, and was received through the gates of the city with angelic songs of triumph and rejoicing, I beheld with admiration and wonder that He possessed the same exalted stature that He had before He came into the world to die for man. . . . It is no marvel with the angelic host that their loved Commander, after He had carried out the plan of salvation and ascended up to heaven, should take His own exalted stature, and be clothed with majesty and glory which was His before He left heaven."—*"Facts of Faith,"* chap. 38, pp. 115-119.

In the resurrection, as the saints ascend to the city of God, it is said of Christ:

"Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst. He stood head and shoulders above the saints, and above the angels. His majestic form and lovely countenance could be seen by all in the square."—*"Early Writings,"* p. 288.

Then, if it can be said, "Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God," we get some idea of the physical perfection of the father of our race.

Of his mental endowments we read:

"The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all."—*"Patriarchs and Prophets,"* p. 51.

Adam was created to stand at the head of all beings upon the earth; and Eve, taken from his side, was to share in this authority. This equality is stated in Genesis 5:2: "Male and female created He them, and called their name Adam, in the day when they were created." And in Genesis 1:26 He said, "Let them have dominion."

With the rich blessings of heaven around them, no sickness, pain, death, or harrowing care, God bade them to "multiply, and replenish the earth."

Adam lost this blessing and authority by himself becoming a servant of sin. Jesus said, "Whosoever committeth sin is the servant of sin." John 8:34.

Again, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. "The wages of sin is death." Verse 23.

"Sorrow filled heaven as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die."—*"The Spirit of Prophecy,"* Vol. I, p. 45.

"But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven.

Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

"Yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." . . . God was to be manifest in Christ, "reconciling the world unto Himself." Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power, to unite with human effort."—*"Patriarchs and Prophets,"* pp. 63, 64.

Adam and Eve accepted the plan of salvation, and God taught them to offer sacrifices pointing to "the Lamb slain from the foundation of the world."

"When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. . . . As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice. This ceremonial offering, ordained of God, was to be a perpetual reminder to Adam of his guilt, and also a penitential acknowledgment of his sin."—*"The Spirit of Prophecy,"* Vol. I, p. 53.

As sin increased in the earth, it became necessary to have a more clearly defined line of separation between the servants of God and those who trampled upon His law. This was effected in the days of Enos, the son of Seth, and the grandson of Adam. God said: "To Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." Gen. 4:26. The margin reads, "Then began men to call themselves by the name of the Lord." We read further:

"The faithful had worshiped God before; but as men increased, the distinction between the two classes became more marked. There was an open profession of loyalty to God on the part of one, as there was of contempt and disobedience on the part of the other."—*"Patriarchs and Prophets,"* p. 80.

The descendants of Seth were called "the sons of God," while the descendants of Cain were known as "the sons of men."

"As the sons of God mingled with the sons of men, they became corrupt, and by intermarriage with them, lost, through the influence of their wives, their peculiar, holy character, and united with the sons of Cain in their idolatry."—*"The Spirit of Prophecy,"* Vol. I, p. 66.

This danger has ever confronted the people of God, —marriage out of the truth, and closing the ears to the counsel of God when He says:

"Be ye not unequally yoked together with unbelievers." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14, 17, 18.

"Ye shall be My sons and daughters." The name "sons of God" back there was prostituted through evil associations and mistaken love, and only the flood of water could cleanse a heavily cursed earth. Down here the voice of God again calls to beware of the same danger, and enter the ark with those who heed God's command and accept that blessed title, "The sons of God."

For several hundred years after the flood, man retained his strength and vigor, but the change and decay of the race was a rapid one.

"Those who lived in the days of Noah and Abraham resembled the angels in form, comeliness, and strength. But every succeeding generation has been growing weaker, and more subject to disease, and their life has been of shorter duration."—*"Early Writings,"* p. 184.

Of the last generation it is said they "came up as they went down, a dwarfed, feeble, deformed race."

Out of all this chaos and ruin, God will bring a people that will glorify Him. He says:

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30: 26.

To bind up the breach and heal the stroke that sin has made, will call for other changes, and from this feeble condition the promise is given:

"Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4: 2.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

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### *Gave Himself*

BY W. S. HYATT

WHEN contemplating the manifestation of God's love to man, the apostle Paul exclaims, "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15. Even with his wonderful flow of language, Paul had to acknowledge it was "unspeakable"—words could not tell it. Jesus, when speaking to the Jews of this gift to the world, says, "Neither came I of Myself, but He sent Me." John 8:42. We are not to conclude from this that Jesus was unwilling to come to earth as the Saviour of mankind. Such a conclusion would not be warranted, for we are told over and over again in the Scriptures that "He gave Himself." Let us consider some of these expressions, and if possible catch a view of His gift for man.

In 1 Timothy 2: 6 Paul writes to Timothy, "He gave Himself a ransom for all." The Standard Dictionary defined "ransom" as "the amount or consideration paid for the release of a person held in captivity, as a prisoner or a slave." In Psalms 102: 20 and Isaiah 61: 1 man is said to be a "prisoner," a "captive," held in bondage by his great enemy, Satan. Jesus has paid the ransom price, and opened the prison doors, thus setting the prisoners free. If man will believe this truth and accept the gift of Jesus, he may go forth as "the Lord's free man," for "if the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

Again Paul writes to the Ephesians that Christ "gave Himself . . . that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5: 25-27. Yes, He *gave Himself* for the church, with all her faults and failings, for we are told,

"The church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*General Conference Bulletin, 1893, p. 408.*

Oh, the wonderful love of Jesus!

In the instruction given to Titus we find the following, "Who gave Himself for us." Titus 2: 14. These words come a little nearer home, "who *gave Himself* for us." For you, for me, was this great gift given. Praise the Lord that this gift is for all. "The Father sent the Son to be the Saviour of the world." 1 John 4: 14. All are included, whether black or white, Chinese or American. The only condition is that we receive the gift.

But let us bring this gift even a little nearer. In Galatians 2: 20 we read, "I live by the faith of the Son of God, who loved *me*, and gave Himself for *me*." Note the last words, "gave Himself for *me*." Yes, *for me*! Wonderful thought! He gave Himself, an

infinite price, for a worm of the dust like me. Yes, for the one lost sheep He gave Himself. Surely He loved me with "an everlasting love."

Once again let us consider this gift to mankind. "Who gave Himself for our sins." Gal. 1: 4. Think of the price He paid to my captor to get my sins, that He might release me from them. Surely every sin I ever committed belongs to Him. He has paid the price, and He shall have them. "The Lord hath laid on Him the iniquity of us all." Isa. 53: 6. He promises to cast all our sins "into the depths of the sea," where we can never find them again.

The terms upon which we may be benefited by this gift are simple indeed. We have but one thing to do. We must receive this wonderful gift, a gift absolutely undeserved and unmerited. "As many as received Him, to them gave He power to become the sons of God." John 1: 12.

No matter how great the gift or how much we may need it, there is but one way whereby we may be benefited by it. We must receive it. He offers Himself to us so that we may be "complete in Him." He is our Saviour, our Deliverer, our Advocate, our Preserver, and our Surety—nothing lacking, for "Christ is all and in all." With Him our heavenly Father has freely given us all things.

Having found the pearl of great price, let us do as did the man in the Scripture, who for joy thereof "went and sold all that he had, and bought it." He gave all for us and now we are to give all for Him.

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### *Tithing*

CHRISTIAN people declare the Bible to be their only rule of faith and practice, yet in the matter of Christian finance many have ignored its plain teachings, and have tried every substitute that man has devised. And as a result, every department of Christian activity is suffering for lack of funds.

The Scriptures contain the best system of church support ever devised. God's laws are universal. They apply to all times and all places. They are equally binding upon the Gentile and the Jew, the Roman and the American, the African and the Chinese. These laws do not create duties, they define them. They are the very essence of justice, kindness, and good will toward men. The more we study them, and the better we understand them, the more fully do we realize that they are enacted for our best good and highest development, physically, morally, and spiritually.

The great God, our Father, who created us, who loves us, and who understands what is best for us, asks for one seventh of our time and one tenth of our income.

Religion, experience, and science teach us that if a man is to live a higher existence than an animal, he must take one day in seven to rest his body, and time to consider his relations to his Creator and his fellow beings. Do you think a person who works seven days each week, and keeps or spends all his income for himself and family, will develop into a better citizen than one who remembers "the Sabbath day to keep it holy," and pays one tenth of his income to help win the world to Jesus?

It is a well-recognized principle of law that when a law has once been in force, and the conditions which called it forth still exist, the law is binding till it is repealed. The law of tithing has never been repealed, and was never in greater demand than at the present.

The law of the tithe, like the law of the Sabbath, was not instituted for the benefit of others, but for ourselves. God does not require the tithe just to keep the treasury full, but to win us from selfishness and covetousness, which were the bane of the church in both the Old and the New Testament times.

In the ten commandments, covetousness is ranked with theft, murder, and adultery. Paul classes this sin among the vilest of sins. In writing to Timothy, Paul warns him against the sin of covetousness, saying, "The love of money is the root of all evil, which while some coveted after, they have . . . pierced themselves through with many sorrows." Judas, being covetous, betrayed our Lord for thirty pieces of silver, then went out and hanged himself.

The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe, when there is no compulsion and no pressure brought to bear, when it is a matter of a clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the kingdom.

The Bible designates two sources of revenue, tithes and freewill offerings. The tithe is the Lord's, whether we keep it or pay it to Him, not because He needs it in His business, but because it is dishonest to keep what does not belong to us.

The tithe is our just debt to God, and should be paid promptly and cheerfully, like any other debt. God has no need of your money (seeing all is His), but requires His share just to remind us that we are in partnership with Him. Just as the tribute money paid to Cæsar was an acknowledgment of his authority, so the tithe is the acknowledgment of God's interest in every dollar we receive.

God has furnished us all the capital, has given us health, strength, and opportunity to use it. He has allowed us 90 per cent of all the profits for ourselves, but in our selfishness we have overlooked the fact that He has reserved one tenth for the express purpose of financing the kingdom on earth. We all acknowledge that God has placed on this globe a kingdom called the kingdom of heaven. Is it conceivable that He has brought such an organization into existence, and has never thought about financing it, but has thrown it out into the world, a waif, to be sustained or neglected as men see fit?

If God does not require the tithe to be paid into His treasury, then it follows that the kingdom on earth has no financial foundation at all; it is just left to our impulse and feeling in the matter. Where the tithe system is ignored, a few devoted members give liberally, but the majority do little if anything to carry on the work.

The church is poor, the Sabbath school is without sufficient supplies, the missionary societies are hampered; all the benevolences of the church languish, because God's people either spend the tithe on themselves or scatter it over a wide list of charities.

The tithe is not for any and every good cause, but is sacred to the great purpose of the extension of the kingdom at home and abroad. With your freewill offerings you may help needy relatives and other worthy causes.

The church, the bride of Christ, should be the dispenser of religion and a ready source of help to the needy; instead, she is a beggar, her frantic efforts to raise money are distressing; her credit is poor, her revenue uncertain, her debts are multiplied. Until

her membership returns to God's financial system, she must always be a beggar, appealing for alms.

God is not honored by the money given at church fairs, bazaars, and suppers. He is honored only by the voluntary offerings of His people. The world does not read the Bible; it reads Christians, and judges Christianity by its followers. Concerts, oyster suppers, and all such "catch-penny methods" are belittling to the church, dishonoring to God, and contemptible in the eyes of the world.

The tithe system is the only one spoken of in the Bible. It is worthy of God, of Christ, and the nature of the kingdom. Its history is dignified. It is found in the law, in the prophets, and in the gospel. It has God, Abraham, Jacob, Moses, the Reformers, the prophets of the Old Testament, and Jesus and the apostles of the New Testament as its indorsers. In the words of Bishop McCabe, "Other systems may succeed, God's cannot fail."

Tithing establishes equality among God's people; the smallest weekly offerings of the poor are just as highly valued in God's sight as the large gifts by the rich.

No excuse can free a man from his obligation. Tithing leaves no grounds for excuse; it has the fullest regard for the man of limited income, and simply asks that he tithe as he receives. Tithing compels system in finance, and saves its cost by cultivating thrift and economy. Another effect is that a man conducts his business in a different spirit, and with a loftier motive his companionship with God becomes more real.

No one should wait for his neighbor to act, but each one, realizing his personal responsibility to God, should begin at once to tithe his income. Tithe your sales, tithe your wages, tithe the milk, eggs, and butter, the sheep, hogs, and cattle, tithe your income from every legitimate source.

If the tithe is the Lord's, what shall we do with it? Why, pay it to Him as soon as possible, and get our unworthy hands off of it. The spent dollar is the one that is hard to give to God. . . .

"How much owest thou my Lord?" If you have been honest with every one but your Creator; if you have failed to pay your tithes; if you have money and property that rightly belong to the kingdom, ask God to guide you in making the restitution. Ask Him to give you the love and the courage without further delay to use it 'in the service of the King.' God will respect you for an honest Christian, and you can respect yourself. Many Christians lack the training and the ability to make good preachers or missionaries, but they may share in this great work by supporting the workers, and also have a share in the harvest that is to be."

After all, the highest compensation from tithing is spiritual; when you have paid your tithe, your mind is free from all doubt on the subject, and your heart is free to engage in other forms of Christian service.

All of God's promises are conditional. When you are living right before God in other matters, and are paying your tithes cheerfully and regularly, you know you are doing your duty, meeting the conditions, and can rely on the promise.

"Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Ps. 50: 14, 15.—*C. Vernon Fox, M. D., in the United Presbyterian.*



# IN MISSION LANDS



LOOK: "Lift up your eyes and look on the fields."

PRAY: "Pray ye the Lord of the harvest."

GIVE: "Give ye them to eat."

GO: "Go ye into all the world, and preach the gospel to every creature."

## The Church in China

BY C. C. CRISLER.

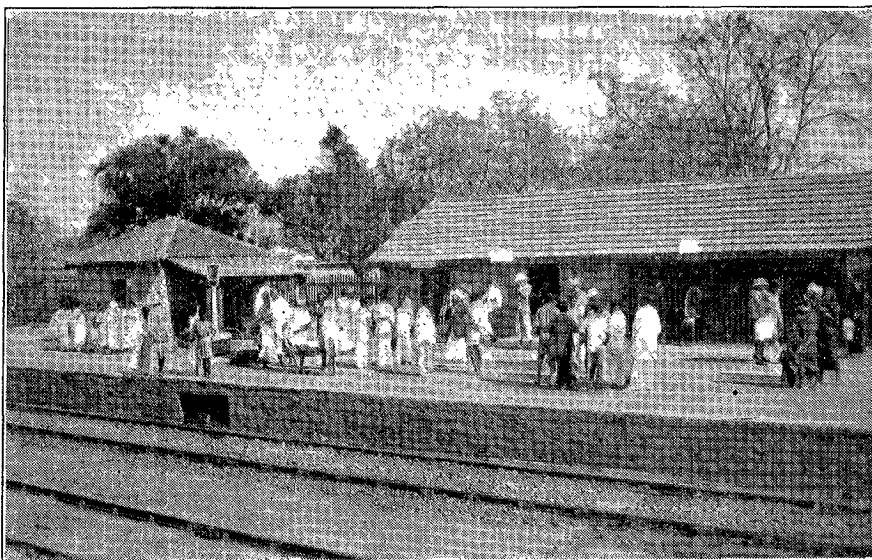
OF Seventh-day Adventist believers in China to-day, it is difficult to write while so many transitions are taking place within this nation. We are in the midst of governmental revolution; none can foretell the final outcome of many a movement from within. But of the loyalty and devotion of faithful Chinese church members I have had many personal and unmistakable evidences of late in some of the districts where most perplexing situations have been developing. Even among those who have not seen fit to take their stand with us to worship the true God, we have found large numbers who are uniformly kind, con-

has been established in a beautiful country district, we have met with the troubles that are coming to well-nigh every Christian school in the land that has not yielded to the pressure from without to introduce that which would pervert Christian ideals. In consequence, the board of directors found it imperatively necessary to order the closing of the school and the return of the students to their homes. It is hoped this emergency measure may result in naught but good, hard though it has been to see the work of seven school months suddenly brought to an end.

Similar circumstances, although in somewhat different form, together with a breakdown of postal, express, and freight communications, by means of which our papers and books have hitherto been

promptly distributed, have led the board of managers of the Chinese Signs of the Times Publishing House at Shanghai to close the printing plant for a time, and to suspend publication of some of the periodicals until the crisis we are facing to-day shall have passed by.

Some of the conditions that must be met are beyond human control; all we can do is to bow in humble submission to a wise Providence, and plan to continue laboring in lines still within our power to follow. Fortunately, we have large stocks of our standard denominational literature in the Chinese language, and distribution is being made of ample supplies of these books and pamphlets and tracts to certain depots in various centers, from which they can be obtained



Student Colporteurs Leaving Krishnarajapuram, India, for Their Vacation Work

siderate, and loving in all their contacts with us.

It was my privilege to spend a few weeks in Central China in January and February. My faith in the church in China was strengthened by what I saw in Hunan, the province where most determined opposition to the propagation of the Christian religion has been met again and again. We know not whether certain forms of Christian activity may be continued there in future; but we do know that we have a band of evangelistic workers who will remain true to this cause. One of these workers told me, in response to a definite inquiry, that while at present it might seem to a casual observer that many were on the point of abandoning their faith, they were simply bowing before the storm that is sweeping over the land, and that in their hearts they are keeping true; and as soon as they are permitted to engage once more in public forms of worship in our regular chapels and other meeting places, we shall find them there as in days gone by. It is our fond hope that this may be the happy outcome.

At Chiao Tou Djen, thirty miles east of Nanking, where our leading training school of collegiate grade

with minimum delay at times when needed. The church paper is to be continued uninterruptedly in some way, and also any essential printing of timely matter to meet special needs not met by our standard works already in print and still available for extensive use.

The day on which these words are being mailed out from the port of Shanghai, has been fixed by our brethren in this city as a day of fasting and prayer, that God may overrule in a special way to turn the tide, to preserve life, and to keep intact that which has been built up through years of labor. Many are uniting in this season of seeking the Lord; for in the past fortnight events have taken place that have led the representatives of the American, British, and other governments to demand the immediate evacuation of all interior points in a large section of China, by their nationals. Most of our American and British workers from stations in the provinces of Szechwan, Honan, Hunan, Hupeh, Kiangsi, Anhwei, Kiangsu, Chekiang, Shensi, and Kwangsi have left for designated port cities; those who remained till the last, are now on their way. Some also are leaving the prov-

inces of Shantung, Chihli, Kwangtung, and Fukien. Those formerly in the China Missionary Junior College at Chiao Tou Djen, and in the Nanking Language School, are now all in Shanghai, together with most of the foreign workers from West China, Central China, and East China. Some have found their way to Hongkong; a few from Foochow have gone to Manila.

We shall continue to seek the Lord for guidance, and for the presence of His Spirit in large measure, and for wisdom to continue assisting our Chinese pastors in shepherding the precious flock, already numbering about seven thousand baptized believers scattered throughout China. The prayers of God's people everywhere are earnestly solicited in behalf of the dear Chinese brethren and sisters who are suffering so much of trial and persecution at the present time, and who desire to do their full share in giving the final warning message to their own people in this great land in which we are privileged to labor.

*Shanghai, China, April 4.*

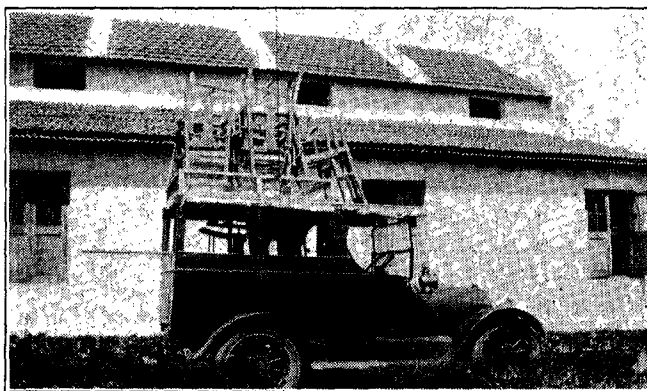
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### **South India Training School**

BY O. A. SKAU

ANOTHER school year has rolled into eternity, and once more the students have gone either to their homes or into the work. As we look back over the year's progress, we feel that the Lord has indeed been good to us, and that we have been greatly blessed. We also feel that the studies have had their effect on the lives of the students, who have been strengthened in their determination to serve the Lord.

This was evidenced in our last Friday night social meeting and the quarterly service conducted Sabbath afternoon. On Friday night, March 11, the climax was reached when all except two took part. We were



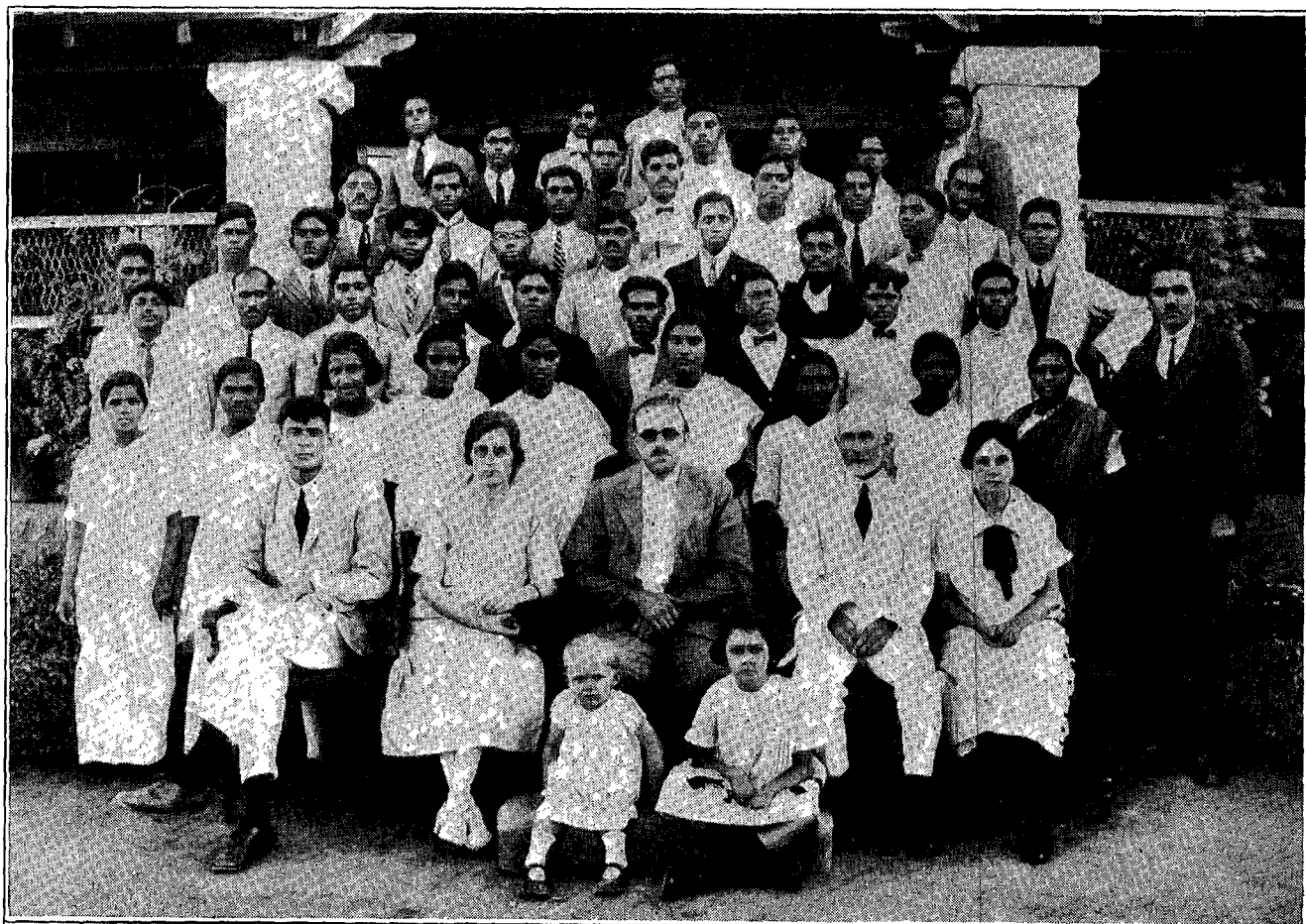
South India Training School

Overland bus ready to deliver the second installment on the school chairs contract with the government auctioneer, Bangalore

reminded of the uncertainty of life, and of the fact that "to-day is the day of salvation." The theme of the testimonies was personal surrender and personal consecration to the Lord and His work, coupled with confessions and requests for pardon. This meeting, lasting nearly two and one-half hours, was indeed a season of refreshing to us all.

The students in attendance this year came from the four language areas of South India, with the exception of one boy from Fiji, and just at the close of the school one boy came from the island of Mauritius. This newcomer plans to do colporteur work during the vacation, and then study here next year. We are indeed happy to be able to help our mission stations in other parts of the world by giving their young people a training that will enable them to promote the work.

This year we have the largest number of student colporteurs that we have ever had, and the colporteur spirit has run high during the nine months we have



TEACHERS AND STUDENTS OF SOUTH INDIA TRAINING SCHOOL, 1926-27

Not all the students were present when the picture was taken

been together. One of the greatest problems we now have is to know how to handle the ever-increasing desire among our young people to go out and sell books. We have apparently reached the place where we hardly dare say much about boys' going into the colporteur work, for we have more applicants than we can handle.

India is different from America in at least two respects, namely, illiteracy and lack of money, and because of this, the colporteurs are limited in their fields of labor.

For more than two years now, our colporteurs have been working with "Health and Longevity" in English and Tamil, and last year Telugu was added. Next year we hope to have the Kanarese and Malayalam medical books ready, and thus open up new territory for our faithful men. This year, due to lack of territory, several boys are trying "Our Day in the Light of Prophecy." We realize that this book will be hard for the boys to sell, but feel assured that the Lord will prepare the soil for the sowing of the seed. God is at work in South India, and we are seeing evidences of the approaching end. In "Testimonies," Volume IX, page 11, we read that "the final movements will be rapid ones."

Now that school is out and all our students are in the field scattering the seed, shall we not pray earnestly for their success? not so much in a monetary way, as in that of leading men and women to the fold of God. Kindly remember us in your prayers. We need your help in blasting the precious metal from this rock of heathenism.

\* \* \*

### *Visiting Companies in Mexico*

MRS. D. A. PARSONS

My husband and I left home Nov. 24, 1926, for a visit through the district of Tehuantepec. At Orizaba, the headquarters of the Tehuantepec Mission, we met Elder J. B. Nelson and Brother O. C. Barrett, who went with us on our trip.

For some time it has been very dangerous to travel in this republic, especially in the southern part. We therefore knew that we were going on a hazardous journey; but we also felt that our Father could and would watch over us if we committed our ways to Him. For some weeks before starting we made this a subject of prayer, and the Lord was certainly with us on the journey.

We visited eleven companies, holding conventions and giving instruction at each place. We found the

Indians anxious to learn, as we presented the different points,—the daily study of the Sabbath school lesson, the Standard of Attainment, the Bible Year, the Reading Course, etc. They showed more than ordinary interest and a real desire to understand.

I have felt burdened for a long time about the mission offerings in some of these places, thinking that if I could only visit them and talk over the needs in the great foreign fields, they would perhaps do better. Well, I had that opportunity. But I marveled at what my eyes saw. Never before have I seen such poverty. They have only the poorest, the most simple, of this world's goods.

Their houses are made of mud and palm branches; they have no furniture, except perhaps a table or a bench; they sleep on the floor; they have a stove made of stones, and sometimes a piece of sheet iron; they wear very few clothes, and almost all the children are naked.

Some have a small piece of land, where they grow beans, corn, and perhaps some bananas. To get their sugar and salt, they trade corn or beans. Money is very scarce, and in some parts but little thought of. When my husband offered nickels to the children, they would not take them, and if forced to do so by their parents, they would throw them on the ground. Many live miles from a store or market, and the children know nothing about candy. We tried to show these poor people that they could bring their offering in beans or corn, and it could be sold to get money for the Sabbath school.

In some places it was necessary to go far out into the country among the hills and the trees to hold our meetings, because the danger was too great in the little towns. In many of these places they had never seen a white woman, so I was a subject of great curiosity. The children were afraid of me, and the babies in arms would scream when I came near them. The men and women also watched me very closely. Those who spoke Spanish were delighted when I talked with them in that language, but many could speak only the Indian tongue.

I was much interested in visiting the Huisachal company, where Brother Marchisio, our pioneer in Mexico, who died over two years ago, was taken care of by Indians during the revolution in 1923. I had often wondered where he was during that time of trial, when it was necessary for him to hide from the rebels for four months. We have a fine company of loyal believers in that place now. The good instruction given by Brother Marchisio is bearing fruit to the glory of God.

In some of the places we illustrated a model Sabbath school, stressing the point of punctuality in all things, but afterward I found that whole villages have no clocks or watches, so they do their best to go by the sun, sometimes arriving an hour or two late! What is time to these Indians?

The discomfort and unpleasantness and repeated dangers of the journey were entirely forgotten in the pleasure of meeting and talking with these dear believers, who journeyed miles, in some places, to hear the instruction we had for them. They seemed to think we could talk all day and away into the night hours without being weary—they showed no signs of fatigue.

We organized one church of twenty-four believers, and baptized a number of new converts. This mission is growing wonderfully; everywhere people are ready for the message. Brethren Nelson and Barrett



A Pool in the Shire River, Nyasaland  
Traveled by Livingstone and our missionaries to Central Africa

are working hard to bring up to the highest mark every phase of our work, and God is certainly blessing their labors. We hope and pray that we shall soon have more workers to give the last message of mercy to the millions of waiting Indians.

\* \* \*

### *Thirty-three Years in Africa*

BY JOEL C. ROGERS

OUR message is hastening on to the people of Africa. When we landed at the Cape of Good Hope, in January, 1894, there were but three Seventh-day Adventist churches in all Africa, so far as I know. One of these was a small company near Kimberley, and two were at the Cape. Our experience opened with a year's teaching in the new Claremont Union College. Following this, Mrs. Rogers, who was a certificated government teacher in the homeland, organized the first Adventist church school in Africa, at the town of Claremont. This has been our only church school to carry on all through the thirty-three years till now.

The next year my wife organized our church school at Beaconsfield (a suburb of Kimberley), then the farthest north of any point in our work in South Africa. I became pastor of the Beaconsfield church. Its members came from a few of the first families in Africa, who received the message through private Bible study. At that time there were no Adventists nearer than Europe. Some of these pioneer Adventists are still living, children and grandchildren uniting with them in the faith, and enduring faithfully. They are still looking for our Lord soon to be revealed in the clouds of heaven. A few of the names are Wessels, Van Druten, Davies, Austen, Blaine.

"Father" Hunt, an early member of our Beaconsfield company, had learned the truth in California mining days. He had some part in instructing the believers at Beaconsfield, where he came for diamond mining. Until the day of his death he lived in a little corrugated iron shack amid the mine dumps away out near the richest diamond mine in the world, the Wesselton. He was a digger for diamonds, but none or only a little of their wealth was his to enjoy. Brother Hunt was reported to have plenty of diamonds hidden in his humble shack, but careful search after his death failed to reveal them.

It was my sad duty to lay to rest Father Hunt, who waited hopefully for his Lord from heaven. His movable property was sufficient to defray only his funeral expenses; but I was told that he always stood ready to lend a hand to a needy fellow worker, whether acquaintance or stranger. I believe that, though his diamond finds may have been plentiful, he was all the time laying up treasure in heaven.

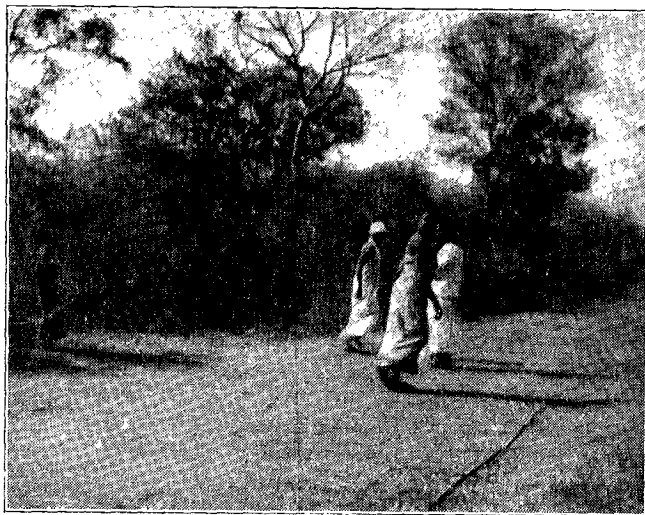
Thirty-five years ago our work began, now what growth is seen everywhere in Africa,—tens where was one, hundreds for tens, and thousands for hundreds, two churches on the Kimberley Diamond Fields, and others in the district.

I recall experiences out on the "River Diggings" about Klipdam and Fourteen Streams and Hopetown. Elder A. T. Robinson was with me, and we went around among the stony heaps, visiting the diggers, distributing tracts, and talking the message. Later we held meetings in the village hall at Klipdam—in 1896, I think it was. We boarded with a family named Billes, or may be it was the mother of Mr. Billes' fiancée who kept the boarding house. The result was the coming into the truth of a few sub-

stantial families,—Honeys, Billes, and others who were established more fully by later workers.

One day we made a long trip over the veldt, then clothed with dry grass shoulder high. Traveling with bicycles, we were going that day to look up a kraal of the Korana tribe some twenty miles away. There was rinderpest among the cattle, so the stench from dead animals filled the air in places, while often we would see the carcasses not far from the cart track along which we pushed our cycles.

After noon the kraal was reached, the most wretched place of human habitation we had ever seen up to that time. I had known that these Korana natives were of the lowest of the Hottentot tribes, but scarcely believed human beings could live in such squalor. It was several miles north from this place, among the same class of natives, that Moffat labored so many years, and where Mary Moffat was born, where Livingstone joined the Moffats, and later married Miss Mary and took her away to labor with him in the wilds, and where he died later on the Zambesi. We talked with the men of that Korana kraal, pointing them to the Saviour of all men. Doubtless some of them and their children have later accepted the message under our missionary workers.



Along the Road to the Shire River, Loma, Nyasaland, Africa

Passing over the veldt that day, Elder Robinson said, "Let us try to recall this trip after we reach our home in the kingdom." Neither of us will ever forget the incidents of that day, and surely we shall not fail of reaching the kingdom.

Since then it has been my privilege and pleasure to labor in many African fields, and to see the message extend among many tribes, from Kafirland to Tanganyika. Its growth has never halted. Now our native believers exceed in numbers our Europeans. Of course this is as it should be, where natives outnumber whites nearly ten to one.

May the work be hastened, soon completed, and the people of God gathered into a better land! In my soul, confidence in this message grows as the work enlarges. "Heaven and earth shall pass away, but My words shall not pass away," said Jesus.

Durban, South Africa.

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

# 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

## A Mother's Farewell

BY MRS. EDGAR O. JEWELL

Oh, hearken, oh, hearken to what the waves say,—  
The waves that are bearing our children away,  
Away, far away to a strange, foreign land,  
In answer to One who, with beckoning hand,  
Stands tenderly calling across the great deep:  
"Come over, come over and feed My sheep!"

Oh, hearken, oh, hearken to what the waves say,—  
The waves that are bearing our children away:  
"Come over, come over, My lambs must be fed;  
Come over, come over with life-giving bread!  
Come, fill up your baskets, your storehouse unlock;  
Come over, come over and feed My flock!"

Sail on, dearest children, oh, do not delay,  
May angels go with you by night and by day!  
Go, answer the One who is calling for you;  
Be good undershepherds, both faithful and true.  
We'll miss you, we know, for we never can tell  
The depth of our love till we say, "Farewell!"

But, oh, there'll be joy, there'll be joy in our heart  
At that glad reunion where we shall not part,—  
A joy more unspeakable, lasting, and true,  
Because we have longed and have waited for you.  
When all of His Jewells are polished and fair,  
May we be among them! May we be there!

\* \* \*

## A Home Maker

BY ELEANOR M. SMITH

"He who a cheerful nature owns,  
A palace rears from hovel stones."  
— *Motto Over an Ancient Fireplace.*

The above is a tiny clipping so long in my possession that I do not know where I found it. It is pinned in a convenient place where it is often seen, for in the long, long months of convalescence one needs occasional reminders.

As I read this over and over, I think of cheerful people,—habitually cheerful,—those who can make a palace out of a tent, or a one-room house, or a log cabin; those who can put up with temporary inconveniences without complaining; those who can endure the petty ills of everyday life without nagging and whining.

As I look over the past and see homes and people with whom I was once intimate, I see beautiful homes—beautiful in architecture and furnishings, beautiful in the character of the inmates. I see magnificent homes, only the cankerworms of nag, grouch, and whine were busy with their ceaseless gnawing. I see tiny homes of one or two rooms made of lumber, or sod, or adobe, indicative of the country's resources. I see dugouts in the plain countries of some of the pioneer lands. Some were bright with a touch of paint; there were flaming beds of phlox or petunias under the windows, or rows of marigolds or zinnias bordering the pebbly walk to the front gate.

One sod house where I was a guest, in the parched and dusty dry farming district of a Middle West State, had brilliant geraniums nestled in the deep-set windows. The family of twelve were noted in the neighborhood for the happiness and sunshine which radiated from their humble dwelling, by their kind acts and cheerful, encouraging words. Some of these little homes were palaces reared from most unattractive material, but made fit for the abode of royalty by the character of the inmates. Love dwelt there, and cheerfulness was her helpmeet.

"The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper, and diffuses a gentleness that is felt by all within its charmed circle. Wherever cherished, it makes the families of earth a part of the one great family above."—*The Mount of Blessing*, p. 32.

There were some of these little buildings where the pompous sultan of self reigned. These were abodes of darkness, deeper than midnight blackness,—dreary, hopeless abodes, reminding one of the caverns of Hades pictured by the pagan writers. The pen of inspiration gives us these words:

"Unkindness, complaining, and anger shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness, and strife."—*Testimonies*, Vol. I, p. 307.

"It is the privilege of every family so to live that Satan can take no advantage of anything they may say or do, to tear one another down."—*Id.*, p. 309.

"Without faith it is impossible to please God." We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper; and control our words; and in this we shall gain great victories.

"Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness.

"The restraint which God's word imposes upon us is for our own interest. It increases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen us every hour. Ministering angels will linger in our dwellings, and with joy carry heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record."—*Id.*, p. 310.

"There is Something that maketh a palace  
Out of four little walls and a prayer;  
A Something that seeth a garden  
In each little flower that is fair;  
That turneth two hearts to one purpose,  
And maketh one heart of two;  
That smiles when the sky is a gray one,  
And smiles when the sky is blue.

"Without it no garden hath fragrance  
Though it holdeth the wide world's blooms;  
Without it, a palace, a prison,  
With cells for banqueting rooms;  
This Something that halloweth sorrow,  
And stealeth the sting from care;  
This Something that maketh a palace  
Out of four little walls and a prayer."

## The Value of Ventilation

### What Is Fresh Air?

FRESH air is air that is cool and in motion. It is neither too moist nor too dry. Fresh air is outdoor air, and can best be brought into the house through open doors and windows.

The air we breathe should, of course, be free from irritating dusts, from poisonous fumes, and from noticeable, offensive odors. However, except in certain factory workrooms where poisons or dusts are produced, serious chemical impurities in the air are rare.

There is a logical reason why the atmosphere of a room in which no outdoor air is moving becomes uncomfortable and dangerous. The reason is that the air of such a room is too warm and too still. In warm, still air the body cannot easily get rid of the heat which it is constantly creating. In the effort to keep cool the blood vessels of the skin and of the nose and throat become congested, and the brain and other internal organs are robbed of their blood supply. No wonder, then, that a person cannot think well when windows are not open.

### How Important Is Fresh Air?

Every one now knows that it was bad air that killed more than one hundred Englishmen in the Black Hole of Calcutta. Every one also knows that pure, outdoor air plays a large part in curing thousands of tuberculosis patients every year. There are few persons, however, who realize how truly harmful even a slightly overheated atmosphere may be. We have failed fully to understand the danger of living and sleeping in rooms where the air is not kept clean and fresh by open windows.

The studies of the New York State Commission on Ventilation have shown that a room temperature in excess of 68° is dangerous: (1) because a slight rise in body temperature is caused; (2) because the pulse rate and breathing become increased; (3) because there is a fall in blood pressure; and (4) because there is a marked decrease in the general efficiency of the blood circulation. All these changes in the body's functioning power lead to diminished energy. The amount of physical work you can do at 75° is 15 per cent less than what you can do at 68°.

When living rooms are overheated in winter, the liability to diseases of the nose and throat, such as colds, influenza, and others, is enormously increased. Studies on 5,000 school children in New York showed that 70 per cent more colds, sore throats, and similar conditions occurred in rooms averaging 68.5° than in rooms averaging 66.5°. People who use outdoor sleeping porches or work and sleep with wide-open windows, or those who live the open-air life at tuberculosis sanatoria, seldom catch colds.

### How Can Fresh Air Be Secured?

A thermometer in every living room, every school-room, and every workroom is absolutely necessary. Watch the thermometer, and regard any temperature over 68° as a danger signal — an indication that something should be done. In the sleeping room, the temperature should be kept as near that of the outdoor air as possible. The stimulating effect of cold moving air upon the face and the passages of the nose and throat, is of inestimable value in promoting sound slumber and building up the power to resist disease.

If the temperature of a room is too high in winter, the first thing to do is to turn off the radiators or registers. The second step is to open the windows top and bottom, so that the warm, vitiated air may escape

from near the ceiling, and the fresh, cool air may enter to take its place.

Keep one window open at the bottom for good air to come in, and the same window or another open at the top for bad air to fly out.

Open windows will lay one of the sure foundations for long, effective, and happy living.—C. E. A. Winslow.

\* \* \*

## A Parable

A FARMER was plowing in preparation for corn planting. Two thirds of the large field had been turned over. The sod was laid evenly as though measured. The furrows were straight and clean. A plow agent parked his machine by the roadside, and came across the field just as the farmer was turning at the end of the furrow.

AGENT: "Good morning, Mr. Rutherford."

FARMER: "Good morning, sir."

AGENT: Plowing for corn, I suspect. My, you have a fine team, and you are doing splendid work."

FARMER: "Yes, I am getting the field ready for planting. I am proud of my team and proud of my work. My team keeps step and moves steadily. For the good work, not a little credit is due my horses."

AGENT: "This ground appears to be very fertile."

FARMER: "Yes, the ground is rich. I never fail to have a good yield of wheat or corn from this field."

AGENT: "By the way, I have a plow which I should like to show you. It is a very modern plow, and made from the best of material."

FARMER: "I have no need of a new plow; this one does perfect work. I do not wish to take the time to look at your plow. I am in something of a hurry to finish this field."

AGENT: "Your plow is very old and really antiquated. There have been great improvements in farming implements since that plow was made."

FARMER: "There is a factory in New York and one in London, England, in which they are turning out these plows by the hundreds. This plow does the best of work, and this is all I want."

AGENT: "Besides, your plow is not what it claims to be. The beam is not curly maple, but beech; its moldboard is not steel, but wrought iron; its point is the very poorest steel."

FARMER: "But it plows. Look as those acres that it has turned over, and they are as even as a floor. This is a tried plow; yours is not. If it were made from worthless timber and metal, it would not do the work that it has done. When this plow is worn out, I'll buy another just like it. Without question, it is as nearly perfect as a master workman could make it. As to the worth of this plow, I am a genuine fundamentalist."

Why add anything to or take anything from the Book of books? Centuries witness to the verity of its claims. See the civilization to which it has given birth, which it has built up and fostered. See the institutions which it has builded, the firesides that it has kindled, the human lives that it has redeemed. See the beautiful, shapely, strong manhood and womanhood that it has carved from the faith that it has taught, the hope that it has enshrined, and the love that it has shed abroad in the heart. No other plow has done or could do the work it has done.

What folly, what moral idiocy, what wrong to humanity, to question the genuineness and authenticity

of this Book that is the single hope of humanity! De-story this Book, and one may write upon every blade of grass and every leaf of the forest, and upon the blue arch above us, No hope. Moral anarchy is the end of all things. "Let my tongue cleave to the roof of my mouth and my right hand forget its cunning," "if I do not prefer" that Book "above my chief joy," whose glory is the matchless Man of Galilee.

"Hammer away, ye rebel bands;  
Your hammers break; God's anvil stands."

— R. H. Hume, in the *United Presbyterian*.

\* \* \*

### Lessons in Home Life

"It is your cross, and you must try to carry it bravely."

Mrs. Gray was thinking on these words as she sat at her mending. The sun was streaming into the large, pleasant sitting room. Jimmy sat on the floor by little Daisy, amusing her with a bit of an old umbrella. Any one looking in at the door would have said, "What a pleasant scene!" But Mrs. Gray was thinking how she longed to be out in the sunshine, how she "hated" darning, and what little hope there was that times would ever be better.

Then came the sentence at the beginning of my story. Yes, her cross was always to be "pinched." She knew very well she ought to be thankful that sickness and death had never come near her home, that her children were good, her husband faithful and industrious; she ought to have some cross. Just then she heard Jimmy's voice saying,

"Now what kind of an angle is this?"

"Obtuse," said little three-year-old Daisy, as if her words were eggshells that would break unless handled carefully.

"And this?" altering the two bits of steel.

"Right angle."

"And now, Daisy, if I put two sticks side by side, they are parallel, but if I put one across, that is—why, mamma, that makes a cross! A transverse makes the cross!"

"Yes, dear, I see. You can never make a cross out of two parallel lines."

The children went on with their play, but the mother had received a very precious lesson. "I make my cross," she said to herself, "just as Jimmy said. If my will were parallel with God's, there could be no cross; I don't believe I have any cross unless I make one!"

The sun shone just as invitingly, the pile of work was the same as before; but with an earnest desire to place her will by the side of God's, somehow the work in hand was not so wearisome; the room looked so cheery, her children's chatter was so amusing; and when, an hour later, a friend ran in and said, "How pleasant you look here!" Mrs. Gray could yield a ready and hearty assent with no envy of her friend's richer lot.

It is not always easy to lift the transverse and make it parallel; but the exercise is strengthening, and each time the effort required is less. One helpful way of looking at the matter is to say to oneself, "Somebody must have the filling in to do; somebody must be poor, or sick, or troubled in this way. God sees I am fitted to take up this part of His work, and I will."

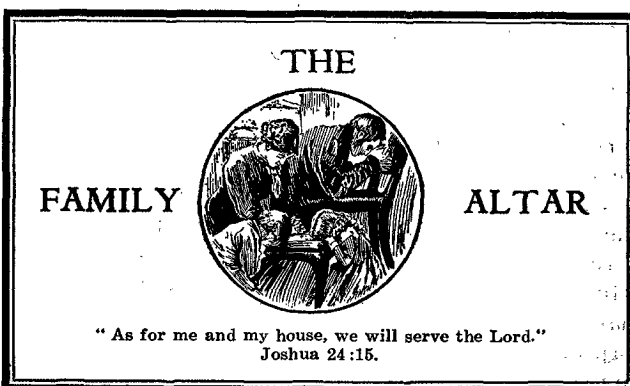
A little service of praise will often help to move the transverse will. Tell over your mercies, with a "thanks" after each one. A friend wrote you a pleas-

ant letter; your sunny, cheerful room; the quiet hour when baby sleeps; the little faces that were watching at the window as you turned in at the gate. Never forget that "step to peace" that Thomas á Kempis gives, "Always expect less rather than more;" that will help you to keep your will parallel to the divine will.

A very earnest Christian once said to me, when I ventured to pity her for certain trials she was enduring:

"But why should I not have some trouble? I don't flatter myself that I am strong enough to do without any spiritual tonic."

One who feels in this way seldom makes "crosses;" the will runs parallel with God's, giving an easy track for the life to run on instead of forming a cross.—*Hope Ledyard, in Illustrated Christian Weekly.*



Conducted by the

#### GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT

Family worship should be held both morning and evening. With this in mind, the Home Missionary Department furnishes below two suggestive lines of worship, one the Sabbath school lesson, with references from the spirit of prophecy, and the other narrative reading on the subject of "The Power of the Word." This plan will serve to perpetuate the commendable custom now in practice in many Seventh-day Adventist homes, of making the Sabbath school lesson the basis for one worship period during the day. Let the study be made interesting to both children and adults.

"Parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."—"Education," p. 186.

#### MAY 28 TO JUNE 3

The general thought to be emphasized in the morning worship this week is "The Power of the Word in Salvation." "The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine."—"The Ministry of Healing," p. 425.

(Note: Suggestions for evening worship are from the daily study outline in the Senior Sabbath School Lesson Quarterly for June 4. Lesson Scripture: Acts 26. Lesson Help: "The Acts of the Apostles," pp. 433-438.)

#### Sabbath

Morning worship: John 15: 1-27.

Evening worship: Read the "Setting of the Lesson" and the Lesson Scripture.

#### Sunday

Morning worship: John 14: 15-29.

Evening worship: Study questions 1 to 5 and notes.

#### Monday

Morning worship: John 17: 1-26.

Evening worship: Study questions 6 to 10 and notes.

#### Tuesday

Morning worship: James 1: 1-27.

Evening worship: Study questions 11 to 14 and notes.

#### Wednesday

Morning worship: Luke 9: 18-36.

Evening worship: Study questions 15 to 19 and notes.

#### Thursday

Morning worship: 2 Peter 3: 1-18.

Evening worship: Tell the story of the lesson in detail.

#### Friday

Morning worship: Rev. 22: 1-25.

Evening worship: Review the lesson, asking questions from lesson sheet.



# 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

## Silence

BY ELIZABETH ANN ROBERTS

"SPEECH is silvern; silence is golden." Silence holds the purest gold on earth, for it is divine.

Have you been drinking at the fountain of silence, learning from the deeper, more eloquent voice that breathes there?

Come apart, over the evening fields, beyond the shadow of those towering pines. The day has gone to rest, and the hush of the deepening June evening enfolds the earth, while the golden dust of sunset sparkles in the hush. We pass through beneath the majestic green; it is silent, not a breath stirs in the tops. Pause, and landing on some silent shore of memory, we behold the sunset-kissed lake, in perfect calm, a jewel resting among the pensive pines.

The last fading gleam of gold lies on the water. The stars, that above silently whisper peace, are perfectly mirrored here, not one is marred or missing. Every heavenly beauty is embraced, because the water is calm — serenely still. A deep and silent harmony pervades, and we behold a reflection of heaven, for nature lies silently in the arms of her Creator, uttering not a word.

The holy peace that floods our soul whispers, "Be still, and know that I am God."

It is the silent soul that can enjoy the beauty of heaven. There the holy rays may rest, in quietness only. God speaks to us through silence. When we are alone with Him, our sorrows are purified, and heavenly sunshine filters through our clouds of grief, and they are rifted, and we listen to the music of the Almighty. For "light cares speak, while mighty griefs are dumb."

The temple of our purest thoughts is silence. It prevents sin and pain. "The unspoken word never does harm."

Oh, the suffering of human hearts, the hopes blighted, by our breaking in on God's language! Are we going to deepen this pain? No, our Saviour would not; His plan for us is silent love.

As we mingle and converse together in life, and one dares to speak harshly, to speak scandal or words of idle gossip of another of God's children, words that soil a happiness or cherished hope, do not join in the cruel work. Be silent; too much has already been said. "In quietness and in confidence shall be your strength." Defend the absent one by the most powerful language — silence. Also, it may perchance hush the voices of cruelty. They may catch a gleam from your serene soul.

Never mind your reputation — it is in His hands; do not mar it by trying to retain it. Our thoughts mold our lives; we do not need to express them, we live them. Do not break in on the sweet harmony of

life by trying to contradict your character or usefulness. The radiance of a gem quietly lying is quickly seen by those who search for jewels.

God knows, He understands. "A great part of the success of life consists, not in fighting battles, but in avoiding them." "A masterly retreat is in itself a victory."

Be silent if you would catch a glimpse of heaven and gladden the world with a pure soul. Silence is the language of the divine.

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## Why I Answered the Call

BY H. W. MILLER, M. D.

You asked me why I volunteered for work in the Far East. When a young man in our schools, I came to feel a burden to be of service to humanity in the most needy field. I wanted to see Jesus come in my day, and desired to do just that which would contribute most effectively to the early accomplishment of that end. I decided upon the study of medicine because of the increased opportunities it would give me for Christian service. I was initiated into this truth in a community where Adventists were despised and hated, and I felt that as a medical man I could break down this hatred, at least of us personally, and with such a training more easily obtain access to the hearts of men.

When I finished my course, my burden was to go to China, for I thought it was the most neglected field and the neediest place in the world. I went, and stayed there eight years, until forced to leave because of poor health, but it was long enough to see some of the fruitage of this message. A printing plant was established, a training school was organized, and in nine of the eighteen provinces of China a beginning was made in teaching the people this message. Two years ago, when I again visited China, the people and many of our workers pleaded with me to return, and their pleadings have been stirring my heart.

The vision that I see of what must be done throughout these great heathen lands before Christ can appear, is a work comprehensive in its scope and far-reaching in its soul-saving results; but oh, what a contrast in facilities, workers, and plans is presented by America and the Far East! I appreciate the opportunities I have had in my work in America, and some of the plausible reasons given why I should stay after eleven years' acquaintance with the situation; but some way I cannot make it balance up with the needs and opportunities in the Far East, where two thirds of the population of the earth live in heathen darkness. We have nothing in the way of institutions or facilities. We are empty handed in the mission fields, but that is all the more reason why we go.

# 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.

## BERMUDA

It is not often that a report from this little mid-ocean field appears in the Review. Recently Elder N. H. Saunders and the writer spent a week in Bermuda, and we are pleased to report that our work is advancing there. Our church membership in that field is now eighty-two. A new church is about to be organized, and we have new believers who are soon to be baptized. Plans are being laid for providing Christian education for the large number of children belonging to our families there.

The Bermuda brethren and sisters have most liberally contributed to the general mission funds while carrying on the work in their own field. They have reached and passed the 60-cent-a-week goal, and are maintaining the standards set by the denomination in Sabbath school offerings. They have entered heartily into the various lines of activity for the advancement of the work.

We are pleased to pass on this good word of progress and of advancement in the Bermuda Islands. Elder and Mrs. W. A. Sweany have charge of the work here, and are laying plans for strengthening and enlarging the work in all lines in this little field.

E. K. SLADE.

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## A THIRTEENTH SABBATH SERVICE

It was the writer's privilege to spend a week with the churches in the city of Tampa, Fla. Most of the time he conducted services in church No. 2, with our colored believers. The thirteenth Sabbath was spent with this

church, and an intensely interesting program was arranged for and carried out in this Sabbath school, March 26.

Much hard work had been bestowed on the young people and children, in preparing them for the part each was to have. Every one who participated did creditable work, and the whole of the exercises was helpful, constructive, uplifting. There was no part of Sabbath school work omitted that day, and scarcely a foreign field was forgotten. A strong, earnest, stirring appeal was made by the participants in the exercises for added co-operation in the mission fields, and a deep impression evidently was left with the audience.

At the close of the program, opportunity was given to contribute to missions. The Sabbath school membership of this church is 105. When the money was all collected, announcement was made that \$180 had been contributed that day for this Sabbath school's Thirteenth Sabbath Offering. Certainly that was a splendid gift to the Lord's work by these people. This amount included the offerings given by the children.

### A Spirit of Loyalty

We believe these are a loyal people. Our colored believers love this truth. The Spirit of the Lord is doing a holy work in their hearts. They appreciate the privilege of expressing their appreciation for this work of God.

Two senior classes in that Sabbath school, with ten members in each class, gave a little more than \$70. This means that each of the twenty members of these two classes averaged a little more than \$3.50. If all the adult members of the Sabbath schools of North America averaged an equal amount, what a fine response this

would be for the special task committed to this particular thirteenth Sabbath! What a large overflow the Mission Board would have for the great need now existing in Russia!

We think of the hundreds, yes, thousands, who do not attend the Sabbath school. If their donations were only included in the gifts to missions that day, a great blessing would come to thousands of hearts because of the spirit of liberality.

Truly the Lord does have a devoted and a loyal people. We thank God for them. This is our day of opportunity to impart gifts toward the saving of souls.

It was certainly a pleasure to attend this Sabbath service with the colored church in Tampa. God was indeed gracious to His people. The Spirit of God witnessed to the efforts put forth during the week we labored among this people. Backsliders were reclaimed; some took their stand for the truth and kept their first Sabbath; while many of the believers were refreshed and revived with a more earnest devotion and a renewed consecration to the Lord's work.

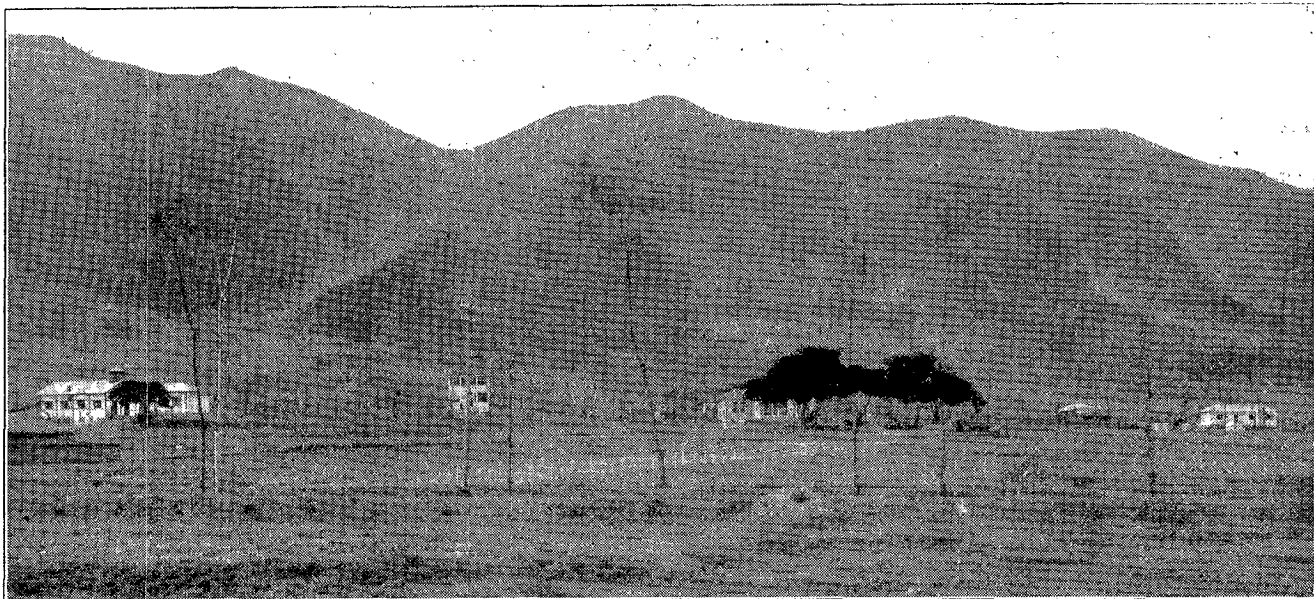
F. C. GILBERT.

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## CHEERING NEWS OF THE "BIG WEEK"

Words of encouragement come from all parts of North America, indicating a more than usual interest in this year's Big Week campaign. An unprecedented number of books has gone into the churches, and the latest figures show that fully half a million small books will be sold.

The following telegram shows the trend of things in Missouri, where



SOUTH CHOSEN MISSION AT KEIZAN, TAKEN FROM THE RAILROAD STATION

Buildings from left to right: Dormitory, foreign house, foreign house and mission office, school, church

Elder H. C. Hartwell and his associates are doing a fine work: "Missouri Conference, St. Louis Central church over the top for Big Week. Twelve hundred eighty sets sold." As they are using a four-book set throughout the entire Pacific Press territory, this means that 5,120 books have been sold. Brother Cochran, book department manager of the Pacific Press, says in a recent letter, that they will probably raise \$40,000 throughout their territory.

From the Buffalo church comes the word that their goal is \$1,000, and as their membership is only 224, you can readily see they are taking hold of things in earnest. Throughout the Lake Union the churches are alive with Big Week zeal. The Chicago Conference has already sent out 5,000 sets, Indiana will use 4,000, and East Michigan will probably use 6,000 sets. The Shiloh colored church in Chicago is lifting hard. In one meeting they responded by ordering 1,000 sets of books, since increasing it to 1,200 sets. A large number pledged their day's salary, and nearly \$200 in donations was also pledged.

In Greater New York all the churches are working hard to reach the conference goal of \$6,000. The Temple church alone has set itself to raise \$3,000. The Brooklyn Swedish church has already raised an average of \$3.10 per member. Word has also reached us that the New Castle church in the West Pennsylvania Conference made its goal in one day. The Big Week campaign is progressing. Let every one respond to its appeal, that every item in the budget may be fully provided for.

E. F. HACKMAN.

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## HEALTH WORK OVER THE RADIO

THE Resthaven Sanitarium has just completed another series of ten lectures given over one of the largest radio stations in the Northwest, owned and operated by the Canadian National Railways.

About a year ago we gave a series of lectures over the same station, and previously I had given several series over other stations in the district. We have received many interesting reports since those lectures were given, which have indicated the powerful influence that can be wielded by the radio in molding public opinion. Several of the lectures appeared in one of the largest local newspapers. The emphasis placed on eating natural foods which had not been devitalized, has resulted in a great demand for entire cereals, and especially entire-wheat flour and bread.

Last week a representative of one large mill took dinner at the sanitarium by invitation of the management, and told us of the increasing demand for entire-cereal products. He said they began about a year ago to manufacture entire-wheat flour on the old stone burr mills. At that time there was little demand for the products, but during the intervening months the business has grown until it now takes his entire time, and their capacity of 900 barrels a month of entire-wheat flour is taxed to the limit, and they are not keeping up with the demand. He said they are installing six new extra large stone burr mills, which will increase their

capacity ten times, or to 9,000 barrels a month, and expect to have a demand for the entire output very soon.

One of the larger bakeries in Vancouver refused to bake entire-wheat bread until recently, but has been forced to it by public demand. They gave this mill an order for 9,000 barrels of entire-wheat flour. At present there is only one bakery of any size in Vancouver that does not put out a 100-percent wheat loaf. He attributes this great demand for entire wheat largely to our health lectures.

One large mercantile house that outfits most of the sailors and fishermen off the coast of British Columbia, said that during the last few months the demand by these sailors for entire-wheat bread had been so great that it represented a large part of their sales, as these men now insisted upon getting the entire-wheat loaf, and could not be satisfied with white bread any longer. These men have their boats equipped with radio, and are able to get the programs off shore; thus they heard my health lectures just as well as those on the land.

We have received many interesting reports from people both far and near who have changed their dietary practices, whole families giving up the use of meat, tea and coffee, and in some instances have become very favorable toward our other truths on account of this work.

Our health message appeals to the public as being so very common sense and practical that it would be easy to get an audience on the other phases of our message for which there are no substitutes and which no other people are prepared to give.

O. S. PARRETT, M. D.

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## WITH THE CHURCHES IN THE LAKE UNION

BEGINNING the first of the year, the writer and his wife have been associated in labor with Elder R. E. Harter, and efforts have thus far been held in four of our churches in Indiana; namely, South Bend, Frankfort, Lafayette, and Indianapolis. At this writing (April 22) we are in the latter place.

After six weeks in South Bend, twenty-seven signed the covenant, seventeen of whom were baptized February 19. The free-will offerings at this place amounted to \$339.26. This left the church over \$100 clear above the expense of the effort, to apply on their new and commodious building.

The next four weeks were spent with our church at Frankfort, where also we found a newly erected building for the effort. The attendance was large here. Eleven new converts are some of the fruit thus far.

The day after we left Frankfort we began a four weeks' effort in our roomy church building at Lafayette. Our hearts rejoice to report seventeen more baptized at this place April 9.

On April 10 we met a crowded house at our union church here in Indianapolis. While this is but the second week here, fourteen have already signed the covenant to obey God's law. Our three white churches are joining to make this effort count in strength-

ening the believers and in winning others. We hope and plan for at least fifty.

Judging from the attendance, attention, and liberality, our dear people in all the four places above mentioned are hungry for the present truth. The good Spirit has aided in the giving of the messages from night to night in both sermon and song. The co-operation on the part of our workers and lay members is most gratifying and greatly appreciated. Our local elders, too, seem to appreciate the new setting in which the old truths are presented. Our effort in this big city closes May 15.

As some of our own brethren do printing in some of these places, the advertising has cost but very little so far. The newspapers have given liberal space from day to day for a digest of the sermons. A day or so before one effort closes, I go on and prepare for the next effort. The plan at present is that we attend the Illinois camp meeting the first of June, and then hold a tent effort in East St. Louis during the summer months.

That God may keep us humble and bless us, that we may be a blessing to many, is our earnest and constant prayer. Remember us.

J. D. REAVIS.

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## CHRISTIAN EDUCATION IN SUNNY FLORIDA

THE Florida Conference is awake educationally. I know this because it was my privilege recently to spend two weeks visiting some of its leading churches in the company of Prof. D. C. Ludington, the educational and young people's superintendent. Ocala, St. Petersburg, Bradentown, Tampa, Palmetto, Orlando, Cocoa, Miami, and other places were visited in turn. Everywhere we found the members interested in education for themselves and for their young people. Professor Ludington's acquaintance with the members made his counsel and help most valuable. Especially did I appreciate the privilege of meeting many persons in their homes and talking with them face to face concerning their educational hopes and desires and ambitions.

At Orlando we visited the academy, which has a strong faculty, a large and growing family of students, an excellent location, and a new building already in partial use, and to be completed as the money comes in. Our academies lie close to the hearts of us parents, for they receive our boys and girls at such a critical age, and have a powerful formative influence over them. The Orlando-Florida Sanitarium was full to overflowing. Dr. L. L. Andrews and his staff of skilled and consecrated helpers are doing a work that bears the impress of the heavenly.

The believers at Miami showed the faith and enthusiasm that make for the highest success in God's work. In spite of financial embarrassment growing out of the severe storm and the fall in real estate values, our brethren in that city are of good courage, and God is blessing their efforts to spread a knowledge of the truth. The members averaged 68 cents a week for mis-

sions during 1926, and will probably do still better the present year.

Elder H. M. Kelley, the pastor, whose experience as an educator makes him especially alive to the possibilities of correspondence study, took us around to visit a considerable portion of the fifty-six persons who handed in their names and addresses at the morning meeting. It was most encouraging to talk with these persons in their homes, and note their determination to give the evening hours to Bible study in order to be able to render acceptable help in connection with the forthcoming series of meetings to be conducted by Elder F. A. Harter. God grant that they may have grace to carry out their good resolutions.

Florida has substantial merits in other directions besides being an incomparable winter resort. There are bright prospects for our work in that State, because the people love the truth and have vision and energy.

M. E. OLSEN.

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### BIBLE CIRCULATION IN CHINA

IN spite of the extraordinary conditions in China during 1926, the American Bible Society reports the best year in its history. The biggest printing orders it ever placed set the presses humming. The biggest leather binding contracts exhausted the local leather markets. The biggest circulation figures ever totaled record this year's work, the year's distribution reaching 3,821,393 Bibles, Testaments, and portions of the Scriptures, an increase of close to 100,000 over the preceding year.

A new large-type edition of the Mandarin Bible for church pulpits met with a demand that exhausted the first edition at once. The mail service, though never so interrupted, has been so efficient that it has rendered wonderful service in the distribution of the Bible all over China.

From the border of Tibet in the far western provinces; from Hankow in the center of the terrific strikes and the overthrow of the local government; from Canton on the south to Peking on the north, where a new Bible House is in process of construction, come reports of increased demands for the Bible.

One Chinese general ordered over \$20,000 worth of Bibles and New Testaments, and paid for them. The "Million Testament" campaign calling for a special cloth edition has been cared for by the three Bible Societies of Scotland, England, and America. The placing of the large printing orders caused a flurry in the paper market. One printer alone turned off his press a thousand copies a day for five months. The present rate of the output of the whole agency is thirty-five books a minute.

China is polyglot. The Bible has been circulated in twenty-three different languages and dialects.—*Bulletin American Bible Society.*

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THE president of the Minnesota Conference says that last year was the greatest soul-winning year Minnesota has had for a long time. Nearly 300 were baptized and added to the church.

### OSHAWA BOOKMEN'S CONVENTION

THE bookmen's convention which was held recently in Oshawa, at the office of the Canadian Watchman Press, has proved a great inspiration to the delegates. We are already beginning to get reports which show that our leaders in the field are doing great things for the message. Brother H. E. McEwen, the field missionary secretary of Alberta, reports that recently he was out selling "Daniel and the Revelation" with a new recruit. The first day they covered fifteen miles of territory on foot, and were blessed with orders to the value of \$158. From the Maritime field in the East Brother R. Carill, the union field secretary, reports orders for \$231 worth of "Home Physician" in twenty-one hours, while \$80 worth of orders were secured one day before noon.

Our employees in the factory are working earnestly that we may be prepared to fill the orders which will be taken throughout our territory. Just now both of our large cylinder presses are running from early until late on the Harvest Ingathering magazine in both the English and the French editions. We have just finished printing our fifth edition of "Home Physician," and it continues to be one of our leading books.

The *Canadian Watchman* magazine is having a good circulation. The regular subscription list is growing through the combination plan, and the sale of single copies is very encouraging. The prospects were never so bright for the future of our publishing work in Canada as they are to-day.

H. H. RANS.

## Appointments and Notices

### CAMP MEETINGS FOR 1927

#### Atlantic Union

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

#### Central Union

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

#### Columbia Union

Potomac, Takoma Park ----- June 2-12  
Chesapeake ----- June 16-26  
East Pennsylvania ----- June 23-July 2  
New Jersey, New Brunswick, June 30-July 10  
West Pennsylvania ----- July 7-17  
Ohio ----- Aug. 25-Sept. 4  
West Virginia ----- Aug. 18-28

#### Eastern Canadian Union

Ontario ----- July 1-10  
St. Lawrence ----- July 7-17

#### Lake Union

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

#### North Pacific Union

Western Washington, Auburn, June 23-July 3  
Upper Columbia ----- June 2-12  
Montana, Great Falls ----- June 9-19  
Southern Idaho ----- June 16-26

Western Oregon ----- Aug. 4-14  
Southern Oregon ----- Aug. 11-21

#### Pacific Union

Arizona, Phoenix ----- May 27-June 5  
Northern California, Clements Grove (near Lodi) ----- June 9-19  
Utah ----- July 6-10  
Nevada ----- July 14-24  
California ----- July 28-Aug. 7  
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

Tennessee River, Memphis ----- June 2-11  
Alabama ----- Aug. 4-13  
Louisiana-Mississippi ----- Aug. 11-20  
Kentucky ----- Aug. 18-27

#### Colored

Tennessee River, Memphis ----- June 2-11  
Louisiana-Mississippi ----- Aug. 11-20  
Kentucky ----- Aug. 18-27

#### 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

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### PUBLICATIONS WANTED

Mary E. Weil, 8716 Cedar St., Los Angeles, Calif. Papers, tracts, magazines, and books for missionary work.

R. I. S. Thomson, 676 Armory Place, Louisville, Ky. Signs of the Times, Watchman, Our Little Friend, Youth's Instructor, for missionary work.

E. D. Haskell, Coker Creek, Monroe Co., Tenn., Care of Annette Mines Co. Review and Herald, Youth's Instructor, Our Little Friend, Signs, Watchman, Life and Health, Liberty, for missionary purposes.

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### ADDRESS WANTED

Any one knowing the address of George Burch, formerly of Hudson, Wyo., who was a carpenter and beekeeper, please communicate with Clifford L. Moore, 18 Marcy Ave., East Orange, N. J.

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### MONTANA CONFERENCE

The regular annual session of the Montana Conference of Seventh-day Adventists will convene in connection with the camp meeting at Great Falls, Mont., June 9-19, 1927, for the purpose of electing officers, and for the transaction of such other business as may properly come before the conference. Each church is entitled to one delegate for its organization, and one additional delegate for each ten members or major portion thereof.

B. M. Grandy, Pres.  
J. Wheeler Freeman, Sec.

### FACSIMILE EDITION

#### Oxford Reference Bible

8 French morocco; India paper; bourgeois type; size 6 3/4 x 9 1/2 x 3/4 inches. Special at \$7.50

2 Persian morocco; otherwise same as above. Special at \$9.00

#### Order from

Ohio Book and Bible House,  
Box 517,  
Mt. Vernon, Ohio.

## MONTANA CONFERENCE ASSOCIATION

The regular annual meeting of The Montana Conference Association of Seventh-day Adventists will be held in connection with the camp meeting at Great Falls, Mont., June 9-19, 1927, for the purpose of electing officers, and for the transaction of such other business as may properly come before this body. All regular delegates to the Montana Conference are delegates to this session. The first meeting is called to convene at 10 a. m., Friday, June 10, 1927.

B. M. Grandy, Pres.  
J. Wheeler Freeman, Sec.

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## KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Kansas Medical Missionary and Benevolent Association, a corporation controlling the Kansas Sanitarium and Hospital of Wichita, will hold its annual meeting at Enterprise, Kansas, on Tuesday, June 7, at 3 p. m. This meeting is called for the purpose of electing trustees for the ensuing term, for receiving reports, and taking up other business that may come before the association. Delegates to the annual conference of Kansas Seventh-day Adventists are also delegates to this association.

C. S. Weist, Pres.  
L. C. Christofferson, Sec.

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## SCHOOL FOR NURSES

The Washington Sanitarium and Hospital Training School for Nurses, accredited in Maryland, offers a three-year course in nursing to young people of a strong Christian character, who are graduates of twelve grades. The course is planned to conform to college standards, and a five-year course in connection with Washington Missionary College leads to a diploma in nursing and a bachelor of science degree. Classes enter the first of June and September. For prospectus, write Principal of School of Nursing, Washington Sanitarium, Takoma Park, D. C.

## OBITUARIES

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

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

**Jones.**—Mrs. Sarah Jones was born near Allen, Md., April 5, 1846; and died in Salisbury, Md., Jan. 28, 1927. She leaves four sons and one daughter to mourn their loss.  
G. R. Apsley.

**Miller.**—Allan Miller was born at Washington, Pa., April 27, 1861; and died at Tacoma, Wash., April 11, 1927. He leaves his wife and his only son to mourn.  
L. Johnson.

**Young.**—Mrs. E. W. Young was born near Madison, Wis., Oct. 1, 1849; and died at the home of her daughter in Algona, Iowa. She had been a believer in the advent message for thirty years.  
J. R. Nelson.

**Colby.**—David Frank Colby was born in Lowell, Mass., Jan. 23, 1851; and died in Pittsfield, Maine, April 16, 1927. He leaves to mourn their loss his aged companion, and three sons.  
H. P. Gram.

**Krause-Fuller.**—Mrs. Anna Cathrine Krause-Fuller was born in Germany, June 4, 1838; and died near Pacific Union College, Angwin, Calif. She is survived by two daughters and grandchildren.  
E. H. Emmerson.

**Moriarty.**—John H. Moriarty was born in Eldora, Iowa, Jan. 18, 1873; and died in Buffalo, N. Y., April 14, 1927. He occupied positions of trust from early manhood. He was first with the Minneapolis and St. Louis Railroad as general foreman of its shops at Marshalltown, Iowa. He served the United States Government as a superintendent more than seven years in the construction of the great Panama Canal. With his wife, Mary Ada Moriarty, he was located at Empire, Canal Zone, Panama, and became well known to many Adventist missionaries in this section of the world, as well as in South America, Cuba, the Philippines, and China, who deeply regret the death of a true friend and liberal supporter of the advent cause. At the time of his death he was superintendent of the Iroquois Iron Works at Buffalo, N. Y., subsidiary of the Barber Asphalt Company, whom he faithfully served fourteen years. Surviving are his wife, his aged mother, three brothers, and two sisters.

L. H. King.

**Hill.**—Mrs. Dorcas A. Hill was born at Husted, Ohio, July 13, 1836; and died at Springfield, Ohio, Jan. 6, 1927. For more than half a century she was a faithful member of the Seventh-day Adventist Church. She leaves one son, one daughter, ten grandchildren, thirteen great-grandchildren, and two great-great-grandchildren.

J. W. Shultz.

**Dake.**—Mrs. Mary Elizabeth Dake, née Morrison, was born in Howard County, Indiana, Feb. 1, 1850; and died at Sawyer, Kans., April 15, 1927. In 1869 she was married to Jesse L. Edwards and four children were born. Later she was married to Mr. Dake. She leaves to mourn their loss one son, one daughter, and one brother.

N. J. Aalborg.

**Carman.**—Etta Estelle Carman, youngest child of John and Louisa Carman, who were well known to all the pioneers of the message in Michigan, was born at Pottersville, Mich., June 16, 1868; and died at the same place, March 25, 1927. A great sufferer all her life, her example of patience and loving-kindness endeared her to every one who knew her.

J. G. Lamson.

**Lovell.**—Mrs. E. T. Lovell was born at Oakham, Mass., Aug. 21, 1844; and died at Milwaukee, Wis., April 13, 1927. She was a pioneer member of the Milwaukee church. Seven children are left to mourn. Four of her sons and two grandsons carried her to her last resting place.

A. D. Bohn.

**Brooks.**—Mrs. Henrietta N. Brooks was born at Dubuque, Iowa, May 24, 1837; and died in Rockwood, Oreg., March 25, 1927. Sister Brooks was the wife of George Brooks, who preceded her in death. She was a faithful mother in Israel. Two daughters are left to mourn.

I. J. Woodman.

**Ellis.**—Mrs. Emma J. Ellis, née Hubbard, was born in Richmond, Va., May 22, 1862; and died in the same place April 20, 1927. She heard and accepted the faith of the third angel's message more than thirty years ago. She leaves to mourn her departure, ten children, one sister, and one brother.

J. N. Anderson.

**Harrington.**—Chauncey Byron Harrington was born in New York State, Oct. 25, 1851; and died near Lebanon, Oreg., April 1, 1927. In 1879 he was united in marriage with Ellen Duncan, who preceded him in death. He leaves to mourn two sons and one daughter.

Ross Dustin.

**Christmann.**—Albert Christmann was born in Alsace-Lorraine, April 21, 1838; and died in Oswego, Kans., April 23, 1927. He leaves to mourn their loss, three sons and their families, two stepchildren, and many grandchildren and great-grandchildren.

N. J. Aalborg.

**Cullins.**—Charles Edgar Cullins was born at Massadonia, Ill., Aug. 29, 1881; and died in Dallas County, Texas, April 22, 1927.

H. S. Premier.

**Potts.**—Miss Gertrude Gazelle Potts died at the home of her parents in St. Marys, Ohio, at the age of twenty-three years.

C. W. Guenther.

**Jorgensen.**—Miss Marie Jorgensen was born in Denmark, April 2, 1877; and died at the Portland Sanitarium, Portland, Oreg. She came to the United States in 1919, where she learned the truth. Sister Jorgensen loved the truth, and was always a willing worker.  
G. J. Seltzer.

**Cornwell.**—Mrs. Emma Lauretta Cornwell, née Hall, was born in Rolling Prairie, Wis., May 15, 1884; and died at New London, Wis., April 15, 1927. In 1906 she was united in marriage to Walter R. Cornwell, and they engaged in Bible and canvassing work in Milwaukee. She leaves to mourn her departure her husband, one son, two daughters, and her father and mother.

B. J. White.

**Brown.**—Mrs. Miriam Brown, daughter of Elder and Mrs. R. W. Munson, was born in Rangoon, Burma, Oct. 7, 1887; and died in Glendale, Calif., April 4, 1927. In 1899 she was baptized at Battle Creek, with her father, mother, and brother, Melvin, and united with the Seventh-day Adventist Church. In 1916 she was married to Ernest C. Brown. She leaves her husband and three children, her father and mother, three brothers, and a sister, to mourn.

J. E. Fulton.

**Otis.**—Filo J. Otis was born in Vermont and fell asleep at the home of his daughter in Mountain View, Calif., April 8, 1927, at the advanced age of eighty-eight, lacking just one week. He came to California, a young man. In 1868 Elders J. N. Loughborough and D. T. Bourdeau pitched the first tent for the exposition of the message in California. This was at Petaluma, and the first convert was Brother Otis. February 9, 1871, he was married to Ella Rebecca Martin. Seven children were born to Brother and Sister Otis, three sons and four daughters. All three of the sons and one daughter became doctors. Two of the daughters gave themselves to foreign missions. Mrs. Dr. Hickox, who died on the eve of leaving with her husband as missionary for Australia; and Mrs. Martin Vollmer, whose husband died in Samoa. Mrs. Vollmer (Maude J.), returned, and is in medical work in Moline, Ill., in which town her brother, Dr. Frank J. Otis, is in medical practice. Leroy J. Otis is a physician in Norwalk, Calif. Elmer F. Otis is the medical secretary of the Atlantic Union Conference. Etta L. is a successful farmer's wife near Fresno, Calif.; and Genevieve D., educated as a teacher, is with her husband, who is principal and Bible teacher of the academy in Mountain View, Calif. Sister Otis, who fell asleep six years ago, was with her husband in his ambition that the children should receive a good education for the work of God. The cause of the great threefold message was theirs. They saw the vision of its triumph, and their children as workers for God were in that vision. His work is done. He rests in hope. The funeral was held in Mountain View, and he was buried in Oakland, Calif.

M. C. Wileox,  
A. O. Taft.

## The Advent Review and Sabbath Herald

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

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

Writing from the headquarters of the Inter-American Division, under date of April 13, Elder E. E. Andross says:

"Our hearts are greatly cheered by the openings that we are seeing in every part of our field. This is especially true in the Spanish Catholic fields, and also among the aboriginal Indians. From the reports that are coming to us, it seems nothing less than miraculous how God is speaking to these poor Indian people, and creating in their hearts a longing desire for something, they know not what. It appears that the prophecy of the second chapter of Joel is being fulfilled, when the Spirit of the Lord is being poured out upon these people, and through visions and dreams many are being warned as to what is coming upon the earth, and their hearts are being prepared for this message. It is nothing else than the direct providence of God that points the way that we should take in entering these fields without further delay.

"I believe that just as soon as we can begin work among these many Indian tribes and nations in our territory, we shall soon see hundreds and thousands embracing the truth. How it can be possible for us to answer the many calls to take up work among these Indian tribes with the limited amount of funds at our command, we do not know. We do believe, however, that God will in some way provide the means and help us do the work that lies before us. The burden is heavy upon our hearts, but we know that He does not roll a burden upon the hearts of His servants to mock them, but will help them to accomplish the task to which He in His providence is directing them."

\* \*

### AN EXAMPLE OF FAITH

SHE is just a new believer, a young Chinese woman who has been in government service for some time. When fully persuaded concerning the truth, she went to her European superior and asked for Sabbath leave. This was promptly granted. Although we had been praying earnestly, this result was almost too good to believe.

This young woman's immediate supervisor is opposed to our work, and on Friday she told our sister that the

superior had changed his mind. This was indeed a hard blow to her faith. She came to us, and we advised her to return and ask why the change was made. She found that he had not changed his mind, but that it was the supervisor who had misinformed her. This second conversation with her superior furnished her an opportunity to give him some literature setting forth her reasons for the observance of the Sabbath. He took down the telephone, and told the supervisor that she was to make arrangements for the employee's leave every Sabbath.

This young woman's consistent life has won her entire family over to keeping the Sabbath. This is saying a good deal, for they were very bitter against us. The other day, I met her brother-in-law on the streets of Kuala Lumpur. He is head of a prominent firm in Singapore. He said: "I know one family of Christians," referring to this family; "they pray, they love the Lord, and they keep the Sabbath. No food is cooked in their home on the Sabbath. They have had more influence on my life than all the Christians I have known before." This is a wonderful testimony from a man of the world to give for a humble child of God.

Surely now, when the times are evil and so few are giving the trumpet that "certain sound," it is good to recount the blessings of Heaven in giving us such gems as these. Mrs. Leedy and I have often said that if we had not rescued more than one such precious gem from the world to shine like the sun in the kingdom of heaven, we should feel that our five years spent here were not in vain.

The Lord is doing a great work in the hearts of men. We are living in the harvest time as well as in the sowing time. Many times it seems that we cannot move forward; the enemy tries to hamper us on every side, but let us remember that faith will conquer; it will open the way through the Red Sea of difficulties; it will make the rough places plain, and will bring ultimate victory to the people of God.

G. C. LEEDY.

\* \*

### A WORTHY EXAMPLE

ONE of the best things coming to our Medical Department office in a long time is the word just received from R. W. Nelson, manager of the Portland (Oreg.) Sanitarium. That institution has taken hold of the Missions Extension Fund in a very definite manner. It is undertaking to provide the \$960 necessary for the establishment of the dispensary near Bangalore, India. Substantial progress is being made in this project. In writing about it, Brother Nelson says:

"The best thing I have seen yet in the campaign is the voluntary sacrifice on the part of our junior class of their entire entertainment fund to this cause. Without any outside suggestion they have come forward and put their little fund, amounting to about \$50, into it. This fund is one that accumulates through their having us deduct 50 cents a month from each of their statements, in order that they may provide a fund to give a picnic, or a banquet, or a trip into the mountains, or some such pleasure, to the seniors before graduation. I expect our folks here will provide the \$960 called for to equip this dispensary,

and I shall be greatly disappointed if they do not."

We most heartily commend this voluntary spirit of sacrifice. We recognize that this is an unusual step, contrary to the usual class spirit and desire for programs. Yet we believe that the object for which the sacrifice is made is well worthy of their decision. Surely the means thus devoted will help in the actual relief of many suffering ones, and cannot but bring compensating satisfaction to those who share in the gift.

We gladly make acknowledgment of this gift, both for the sake of the donors themselves, and for the inspiration it may give to others to turn this way: money that can be so well placed in the projects represented by the Missions Extension Fund.

L. A. HANSEN.

\* \*

### THE FLOOD IN THE SOUTH

OUR sympathies at this time go out to those needing help in the flood district of the South. We have word indicating that many of our churches are giving to the American Red Cross to help in this emergency.

The General Conference wishes to commend this willingness to help, and to encourage all our churches to make donations for this purpose. Funds should be paid to the nearest office of the American Red Cross.

J. L. SHAW, Treasurer.

\* \*

### THE SAN BLAS INDIAN WORK

FOR some time there has been great need of trained workers in the San Blas Indian district of Panama. Here are approximately 50,000 Indians under the control of the republic of Panama. The officials are Catholic, and they make it as hard as they can conveniently for the Protestants to carry on work in this group. The West Caribbean Training School, at Obispo, has made two or three attempts to train members of this tribe, but has not been able to obtain the right material. Recently a few new students have entered the school. They are more intelligent and of better scholarship than were the former students. Some of these speak Spanish and some English.

One of the boys asked permission to return home and bring his sister to school, but on the trip became sick, and has not been able to return. Here are a few extracts from a letter recently received from him:

"I am praying for you because I will be so glad in Carti. All the meeting to Indians in talk to Jesus save me in the sin. I am better sick now I will be praying for Jesus save all the brothers and sisters, and then together in meeting in school. I will praying to all the ministers that you are sent to me letter, and then I will be so glad to see your face. I am praise in the Lord. I am teaching boys now in Carti good word of Lord."

Although expressed in broken English, between the lines one can easily read a deep, heartfelt expression of earnest Christian zeal. This boy is the most promising prospect for a future worker, and shall we not pray and give to the end that he may quickly be fitted to carry the last message to his own people?

C. L. STONE.