

# The Advent Review and Sabbath Herald



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No. 29

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH

ROMANS

TO THE  
ST. ROD

TO THE  
GRACE

**"LORD, I AM READY NOW"**

BY ARLINE BARRY PRUETTE

LIVE thou this day  
In such a way  
That thou canst say, without dismay,  
If called from this terrestrial fray,  
"Lord, I am ready now."

Spend thou this night  
In sleep's delight,  
Safe in His might, and loving sight,  
Answering if called, devoid of fright,  
"Lord, I am ready now."

Then for His coming you'll vigil keep,  
Waiting to witness His shining brow,  
Contented to sink into dreamless sleep,  
Whispering, "Lord, I am ready now."

# The Sabbath School a Remedy for Apostasy

BY A. W. ANDERSON

WHEN the heart is first touched by the gospel message, and the very fibers of our being are thrilled with the pulsations of the love that is begotten of God, and our sympathies beat in unison with the truth, we know from an actual personal experience that we have been born again and have tasted the sweetness of the wells of salvation. Yet how little we realize that this wonderful experience may easily be lost, and the thrills of joy which are so sweet to the soul may cease to charm us. Nevertheless, sad as such an experience is, it must be admitted as a grave possibility.

Paul, writing to the Hebrews, points out the possibility of such a sad experience overtaking us. He says:

"As touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance. . . . But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye showed toward His name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may show the same diligence unto the full assurance [margin] of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises." Heb. 6: 4-12, R. V.

In the tenth chapter of the same epistle we are exhorted to "hold fast the confession of our hope that it waver not;" and one of the means which is advocated as a source of power by which we may be enabled to hold fast the confession of our hope, is not to forsake "the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." Heb. 10: 23, 25, R. V.

What better institution than the Sabbath school has ever been devised in which we may practice the art of exhorting one another? In the Sabbath school, all may, and all certainly should, have a part. The paramount idea of the Sabbath school should be to encourage all to take a personal, active part. In the church service the officiating elder or minister preaches a sermon which he has studied alone in the privacy of his own home, but in the Sabbath school there is this wonderful advantage, that every member has the same opportunity to study the lesson and to express in his own words the thoughts which have come to him from the personal study of the lesson. The exhortation, therefore, is mutual. We can actually exhort one another in the Sabbath school, and thus make the very most of the opportunity which is furnished by the assembling of the brethren and sisters together, to "provoke" one another "unto love and good works."

Without such an opportunity as is furnished in the weekly assembling of ourselves together in the Sabbath school, human nature is of such a peculiar character that it would be much easier for us to provoke one another to mutual hatred rather than to love and good works. What an excellent means of grace has thus been furnished to us through the Sabbath school!

But this is not the only feature which helps to foster in our heart the love of the truth, and to maintain our hold upon the confession of our faith. In order that we may partake of the blessed opportunities which are provided for us in the Sabbath school, we are stimulated to make a personal study of the lesson

itself, by the very knowledge that we shall be catechized in the class. In doing this, we are actually feeding upon the bread of life, for the words of Christ are both meat and drink to the soul. "They are spirit, and they are life," and just as the body would perish if it were not provided regularly, at frequent intervals, with proper food suitable for its nourishment, so the soul which has been born again, and has tasted of the goodness of God and drunk of the wells of salvation, must keep on tasting and drinking of the bread and the water of life at regular and frequent intervals. This fact should help us to appreciate the daily study idea. By adopting the daily study habit we are led along a distinct line of thought which has been prepared in a suitable form for our mental digestion, and which may thus be easily assimilated by the regenerated soul.

Step by step we are guided into all truth, and are thus fortified against all the wiles of the devil. It is not necessary for us to know all the machinations of the evil one who is seeking to capture us for his kingdom, in order to be protected against his devices. The things that are necessary for our protection are set out in Paul's letter to the Ephesian church:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6: 11-17.

Clad in this armor, we shall be able to quench all the fiery darts of the evil one, and thus be proof against all kinds of apostasy.

With the daily study of the word of God, we shall be well armed with the sword of the Spirit; with the weekly recitation of the lesson, we shall be well trained in the use of that word which is sharper than any two-edged sword, and is quick to discern even the thoughts and intents of the heart.

\* \* \*

## Be Humble

BENJAMIN FRANKLIN once received a useful lesson from Cotton Mather, which is thus related in a letter written by Franklin to the son of Cotton Mather:

"The last time I saw your father was in 1724. On taking my leave he showed me a shorter way out of the house by a narrow passage which was crossed by a beam overhead. We were still talking as I withdrew, he accompanying me behind and I turning toward him, when he said hastily, 'Stoop, stoop!' I did not understand him till I felt my head hit against the beam. He was a man who never missed an opportunity of giving instruction, and upon this he said to me, 'You are young, and have the world before you. Learn to stoop as you go through it, and you will avoid many hard thumps.' This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high."

\* \* \*

"TRUE optimism is not a matter of surrounding. It is not the things at which a man looks which make him rejoice, but it is something within him which determines how he looks at things."

# The Advent Review and 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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## "Noah's Carpenters"

A GOOD many years ago, when the present writer was young in this message, there was printed in the columns of our church paper an article with the caption, "Noah's Carpenters." The central thought of that editorial was, that as Noah may have, and probably did, employ more or less help in building the ark, and as such employment did not insure entrance into the ark when the flood came, so employment in the work of giving the advent message to the world is not in this day a guaranty that one so employed will himself be saved by the truths he may in various ways assist in giving to others.

Not mental assent to the truth, not formal acceptance of the truth, not outward conformity to the truth, not any one nor all of these will save a soul in the day of God, but only complete sanctification by the truth, complete transformation of character by the word and Spirit of God, will secure acquittal in the judgment of the great day of the Lord.

In the type of the judgment described so impressively in Daniel 7: 9, 10, the people of Israel were to afflict their souls before the Lord, for so it was written in Leviticus 23: 29: "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

Does the Lord require any less of us who are living in the full blaze of gospel light, than He did of Israel, a people only a few months removed from the ignorance and idolatry of Egypt? Certainly not. Forty years ago, God sent to this people a message of warning upon this very point; it was printed in the REVIEW AND HERALD of March 22, 1887, and in it were these paragraphs:

"We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

"In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important, are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final irrevocable decision is to be pronounced upon every case?

"What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypoc-

risy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out."

And then follows an earnest exhortation to repentance, from which we quote a few of the most striking sentences:

"We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be? . . .

"Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' The attention of the people must be gained. . . .

"There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers."

But you may say, The work is prospering, especially in foreign fields. The Spirit of God is being poured out upon all flesh. And that is true. But how is it with us individually? Have you, have I, a living connection with the True Vine? Is my life being sanctified by the truth? Am I ready for the issues of the judgment? Suppose my case should be called to-day, what would the decision be? These are questions that should come home with great force to every Seventh-day Adventist.

Membership in the Seventh-day Adventist Church will not save us. Our activities will not save us. Our gifts to the cause will not avail for our salvation. Only a living connection with Jesus Christ will avail in the hour of testing. Have you, have I, such a connection with Christ? Is He to-day saving from sin? Is He giving victory where once we knew little but defeat? These are vital questions that demand prompt answer.

The Saviour stands to-day knocking at every heart. What answer shall He receive? Will it be, "Come in, dear Lord, possess me to the full," or, "Go Thy way for this time, when I have a convenient season, I will call for Thee"?

Let us remember Noah's carpenters.

C. P. B.

### Regrettable Inconsistency

It is truly surprising to see how inconsistent one can honestly and unwittingly become in his endeavor to bolster up some erroneous teaching. He will not only deny the logic of facts, but reason directly contrary to his own admission of those facts. A striking illustration of this is shown in an editorial in the *Presbyterian* of June 9, under the title, "The Sabbath." The writer, in his usual clear style and excellent spirit, makes a plain, logical presentation of the claims of this institution, a presentation with which every Bible student could agree. We quote as follows:

"In the Old Testament there are two codes,—the moral law, or ten commandments, and the Mosaic law. The record of both of these is inerrant, given by the direct oversight of the Holy Spirit. The Mosaic law was given by Moses as the divinely authorized rules. . . . The moral law was given directly by God, without the least intervention of man. Not even Moses or one of the prophets had aught to do with it. God's own hand made the tablets and inscribed the ten commandments upon them. Moses' commission was simply to carry them down from fiery Sinai, and give them to the people. They are therefore infallible, inerrant, and above human criticism, in both substance and record, and are absolute in their authority to all men.

"The law of the Sabbath is not a part of the Mosaic law, but it is the keystone of the moral law given from Sinai. This law is a complete statement of our duty to God and to man. Our Lord declares that love is their fulfillment; or in other words, love of God and love of man is carried into action by obedience to these commandments. The commandments are an expression of love. Obedience to them is true love carried into action. Any talk or effort to maintain love to God or man without obedience to these commandments, is vanity.

"The commands may be conceived of as composed of two pillars united by a keystone arch. The first pillar includes all those commandments, the first, second, and third, which deal exclusively with love and duty to God. The second pillar includes all those commandments which deal exclusively with love and duty to man, the fifth, sixth, seventh, eighth, ninth, and tenth. The fourth commandment expresses duty to God and to man. It calls for holiness toward God, and rest for man and also for beast. These are not privileges; they are requirements. The fourth commandment is therefore the keystone arch which unites the two pillars. If this keystone arch is destroyed, the whole moral law will crumble.

"The present increase in disposition and practice to violate the fourth commandment is one of the chief causes of the present-day crime wave. That wave and tendency will never be restrained or corrected until the fourth commandment is honored and obeyed. Any belittling of the fourth commandment, therefore, means a general moral breakdown among the people.

"The Mosaic law, and the practices which grew out of it, introduced many trivialities. Our Lord's practices and teachings give much interpreting light. The first requisite for the Sabbath is holiness: 'Remember the Sabbath day, to keep it holy.' The second is rest: 'Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work'—man, family, servant, or animals."

After this fine Scriptural setting forth of the divine origin and perpetuity, and the binding obligation of the Sabbath of the Lord, it is surprising to see how this writer reasons when confronted with the question of Sunday observance. He makes no claim that the day was ever directly changed by God, but charges the apostles with this responsibility, putting forth as a reason for their doing this the fallacious argument oft repeated during the years of the Sabbath controversy,—that redemption is greater than creation, and therefore there should be observed a redemption memorial in place of the creation memorial. That this argument is made in all honesty and sincerity, we do not doubt; but this makes it none the less illogical and misleading. We quote further:

"Recently certain persons have made inquiry concerning the change in the day of observance from the seventh to the first day of the week. The only authority for this

is that of the apostles. The seventh day was in commemoration of the completion of creation and God's rest therefrom. Redemption and restoration of a world and a race lost in sin and death, is a greater work than creation from nothing when there was no sin and death. The day of Christ's resurrection was the completion of His victory over Satan, sin, and death. On the first day of the week, through the resurrection, Christ destroyed the last enemy of man, and completed his redemption.

"From the beginning of their entering upon their commission, they used the first day of the week, calling it the Lord's day. The apostolic church accepted their authority and followed their example. The Roman Church did the same, and the church of the Reformation followed the same apostolic authority and observed the Sabbath on the first day of the week, also calling it the Lord's day. It has only been in recent days by a small company of Christians and a few small denominations with other peculiar views, that the authority and example of the apostles has been rejected in this matter."

If God did not permit "even Moses or one of the prophets" to have aught to do with the giving of the moral law, if God was so particular as to inscribe with His own hand the ten commandments upon tables of stone, why should He permit Peter or James or John or any of the other twelve, individually or collectively, to institute a change in His immutable law? If He would not permit the one with whom He spoke face to face as a man speaketh with his friend, the one whom He honored with a vision of His own greatness and glory, to deal with the divine precepts, why should He commission the twelve to do this, and what authority had the apostles for doing it? Where in the Bible is found their commission for making this change? Did Christ authorize their work? Nay, verily.

And as a matter of fact, the apostles never instituted any change in the Sabbath of the Lord, nor did they ever use the first day of the week as a holy day, nor designate it by any such title. They were so committed, rather, in their practice, to the observance of the seventh-day Sabbath, that after they had placed the body of the Lord in Joseph's new tomb, they refrained from the work of anointing, laid aside their preparations, "and rested the Sabbath day according to the commandment." Luke 23:56. And then upon the first day of the week they prepared to go forward with this work of anointing the body of their Lord, doing on the first day the work which they would not do on the seventh day. Luke 24:1.

The great apostle to the Gentiles used the seventh-day Sabbath as the special day for religious service, meeting not only with the Jews upon that day, but with the Gentiles as well. (See Acts 17:1, 2; 18:4, 11; 13:14, 42, 44.) Nor have we any record in the Scriptures or in profane history that the apostolic church observed the first day of the week. It is true the Roman Church did, but it was not until the development of the mystery of iniquity against which Paul warned the elders of Ephesus, that the observance of the first day of the week was brought into the church. It was introduced the same as other subtle and specious errors from the heathen world.

One who has a true conception of the redemption that is in Christ Jesus would see no necessity for the choice of another day in commemoration of the redemptive work. Redemption is re-creation. The apostle Paul declares that through grace the believers are "His workmanship, created in Christ Jesus unto good works." Eph. 2:10.

The seventh-day Sabbath is set forth not only as the Sabbath of creation, but the Sabbath of redemption as well. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your

generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

Christ has given us memorials of redemption in the Lord's supper. In the bread and wine we have symbols of the broken body and the shed blood. (See 1 Cor. 11:23-26.) In baptism, under its proper form of immersion, we have a memorial of the death, burial, and resurrection of the Lord. As the believer is lowered into the watery grave with his eyes closed and his breath suspended, and then is raised up again to walk in newness of spiritual life, the death and burial and resurrection of the Lord are fittingly portrayed. (See Rom. 6:1-5.)

Hence, with the proper observance of the Lord's supper, and with the proper celebration of the ordinance of baptism, we have the great acts in the work of redemption fully memorialized.

It is regrettable to see our brethren of other Christian faiths employ such misleading arguments to avoid the claims of the law of God, the integrity of which they clearly admit. And it is even worse to see them engage in a propaganda to enforce Sunday observance upon the people of the nation. It is bad enough to persuade men from the moral viewpoint to follow a course of error. It is reprehensible to compel them to pursue that course, not only regardless of the teachings of the Scriptures, but absolutely contrary to the principle of the absolute severance of church and state, which is emphasized by both Christ and His apostles. Matt. 22:15-22; Rom. 13:1-10.

F. M. W.

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### *The Teacher's Dream and Its Lesson*

WHAT is our objective in teaching others? What is the real motive that prompts the teacher in the classroom, the Sabbath school teacher, the minister in the desk? Is it the salvation of the bodies of those who listen? Is it their mental enlightenment? Or is the real objective, after all, the salvation of souls?

It would be too much, of course, to expect this from every teacher in the schools of the world, but this should be the objective of every teacher in our schools. This principle is illustrated in the following incident, related by Dr. Amos R. Wells:

"The teacher was dreaming. Teachers often dream, and sometimes their dreams are nightmares. But this dream contained the Lord Jesus. He was standing with His arms stretched out, and in His eyes was an eager look.

"Where are the souls of My children?' He asked the teacher.

"Here are *their bodies*,' the teacher was able to reply. 'They come to school very regularly and promptly.'

"Jesus took the bodies, and they *turned to dust* in His hands.

"Where are the *souls* of My children?' Christ insisted.

"Here are *their manners*,' faltered the teacher. 'They are quiet and very respectful; they listen carefully. Indeed, they are beautifully behaved.'

"Jesus took their manners, and they *turned to ashes* in His hands.

"Our Lord repeated His question, 'Where are the *souls* of My children?'

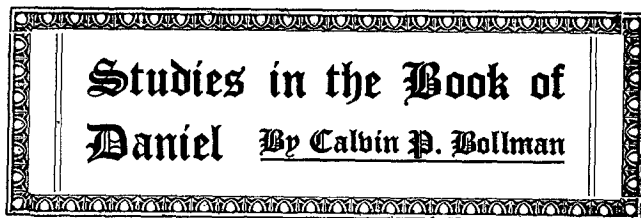
"I can give you *their brains*,' the teacher answered. 'They can name all the books of the Bible, forward and backward. They can repeat the list of the Hebrew kings. They know in order the seventy events of your life on earth. They can recite the sermon on the mount, from beginning to end. Really, they are excellent scholars.'

"Jesus took their brains, and lo! they *dissolved to vapor*, and a puff of wind blew them away.

"Where are the *souls* of My children?' urged our Lord, with sorrowful longing.

"Then the teacher was filled with an agony of shame that broke the bands of sleep.

"Alas!' cried the teacher, 'I have done much for my children, but it is all nothing because I have not also done the one thing. Henceforth my teaching, though it traverse many ways, shall have one goal.'



### *The Sanctuary and Its Service*

Chapter 8, Verses 13, 14

It will be observed that the sanctuary, with its priesthood, its sacrifices, and its service, was and is the great outstanding figure of this prophecy. The verses immediately under review at this moment — 13 and 14 — show this most clearly. They read thus:

"13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?"

"14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

These verses reveal to us something of the great importance of the whole subject of the service of the sanctuary. Moffatt's translation of verse 13 reads: "I overheard an angel speaking, and another angel said to the speaker."

This makes it clear that Daniel heard a conversation between two angelic beings. It is further made clear by a comparison of these words with Daniel 10:21 that one of these celestial beings was Michael, which is the angel name of our Saviour, the Lord Jesus Christ; and as we learn in chapter 9:21, the other angel was Gabriel.

#### *The Abomination of Desolation*

It is a matter of interest to observe that this same power described in verse 13 as the "transgression of desolation," is referred to by our Saviour in Matthew 24:15 and Mark 13:14 as the "abomination of desolation." These words were fulfilled when the Roman soldiers, under Cestus Gallus, brought their standards to a position within the sacred environs of Jerusalem outside the walls and there worshiped them. This occurred sometime before the final siege under Titus, and was the signal for the flight of the Christian believers from the doomed city.

#### *Burden of the Prophet's Heart*

However, the burden upon the heart of Daniel was, as we learn from verses 17 and 18 of chapter 9, for the city and the sanctuary then lying waste in Judea. But that sanctuary was, as we learn in Hebrews 8:2, only a type of "the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," that is, of the sanctuary in heaven, the real center of all true worship of God, and to this it was the Lord's purpose to direct the attention of the prophet: hence the words spoken by Michael and Gabriel.

Daniel was thinking of the end of the seventy years, but the question of the angel, "How long shall be the vision . . . to give both the sanctuary and the host to be trodden underfoot?" and the answer of another heavenly messenger, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," looked forward to a time far beyond the end of the seventy years' captivity, then about to close.

It will be observed that "sacrifice" in verse 13 is printed in italics, indicating that it is a "supplied word and does not belong in the text." The thought is that the daily or continuing service was a type, not of a daily sacrificing of our Lord, for He was offered



once for all upon Calvary, but of His continual ministry, a service which is perpetual, a sacrifice that is always available, as it is written:

"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9: 24-26.

#### *The Perpetual Ministry*

The morning and evening sacrifices were not, properly speaking, sin offerings; the lesson they were designed to teach was that the ministry, the mediation, of our great High Priest is not intermittent, but perpetual: "This Man, because He continueth ever, hath an unchangeable priesthood." As it is written, "Thou art a priest forever." Heb. 7: 24, 21.

In the earthly sanctuary there were sin offerings, and by these the guilt of the penitent was transferred from the sinner, first to the victim, and then, either by the blood or by the flesh, was carried into the sanctuary, and the sinner went out free.

This round of service continued until the tenth day of the seventh month, which was the great day of atonement. Upon that day the high priest, after offering for himself and his family, made a special offering in behalf of the people. Two young goats were presented before the Lord, and upon them lots were cast, one lot for the Lord and the other for Azazel. The goat upon which the Lord's lot fell was killed, and his blood was carried into the most holy place and sprinkled upon the mercy seat, to make an atonement for the sins of the people.

Having made this offering, the high priest left the most holy place, bearing in figure the sins of the people, which in figure he placed upon the scapegoat, that is, the goat upon which the lot for Azazel fell, that he (the live goat) might bear them into the wilderness, into a land not inhabited. Thus was the typical sanctuary cleansed. (See Lev. 16: 2-22; for the time of the service, see Lev. 23: 27.)

The reader will note that as the cleansing of the sanctuary in the type had to do only with the confessed sins of Israel, only the sins of God's people were in figure placed upon the head of the scapegoat, and were by him carried into the wilderness; but as the scapegoat represented Azazel, and as Azazel was none other than Satan, the author of all sin, it follows that he is a partner in all sin, and as such finally suffers for his share in all sin, or for all sin, since it is all his, just as in the courts of this world the instigator to crime suffers, not instead of the one who strikes the match that starts the blaze or who fires the shot that kills the man, but for his own crime.

#### *What the Scriptures Say*

In the A. R. V., Leviticus 16: 8 reads: "Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel." The margin gives us "removal" instead of the proper name, "Azazel."

The Authorized, or King James, Version is the same as the A. R. V., with the exception that in the text we read "scapegoat" instead of "Azazel," which, however, appears in the margin.

The Douay Version reads thus: "Casting lots upon them both, one to be offered to the Lord, and the other to be the emissary goat."

The Jewish version has this reading: "Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for Azazel."

#### *Testimony of Textual Critics*

In a signed article in "A New Standard Bible Dictionary," published by Funk & Wagnalls Company, New York and London, in 1926, one of the editors, Andrew C. Zenos, D. D., dean, and professor of Biblical theology in McCormick Theological Seminary, Chicago, says:

"Azazel, a-ze zel (אֶזָּזֵל, 'aza'zel), scapegoat, A. V.; 'removal,' R. V., margin (Lev. 16: 8, 10, 26): A name used in connection with one of the goats selected for the service of the day of atonement (Lev. 23: 26 ff.). It is not, however, the name of the goat, for that was entitled 'unto Azazel' just as the other goat was entitled 'unto Jehovah.' Azazel must, therefore, be the name either of the act of sending the goat away into the wilderness, or preferably, of the person to whom it was sent, possibly a demon in the wilderness.

"Apart from this ceremony, however, it is not easy to trace the existence of belief in such a person among the Israelites, although it was common enough among other peoples (Wellhausen, "Reste arabischen Heidentums," pp. 135-140). In Israel it survived as a shadowy vestige of primitive Semitic demonology, and was used to express the thought that sin belongs to a power or principle hostile to Jehovah, and its complete purgation must include its being sent back to its source."

#### *Sending Sin Back to Its Source*

And this last suggestion presents the exact idea, namely, that of sending sin back to its source. Christ by His priestly work not only secures pardon for the transgressor, but by His grace He actually takes sin out of the heart and out of the life; He saves the penitent sinner, not only from the guilt and penalty of sin, but from the practice of sin, and as the very closing act of His priesthood, rolls back upon Satan, the impenitent author of sin, the guilt of the iniquity of all sins confessed and carried into the sanctuary. These are the sins of which the apostle says: "Some men's sins are open beforehand, going before to judgment" (1 Tim. 5: 24); and for his part in these sins, Satan suffers, as well as for his share in the sins of the unbelieving, unrepentant world. All this load of guilt he bears with him to the lake of fire, and this not in any sense as a substitute or a savior of anybody, but in the same sense that the instigator to murder suffers, not as an accessory to the crime, but as principal, even though the deed itself is committed by other hands.

The view that the scapegoat was a type, not of Christ, but of Satan, is thus treated at some length by Charles Beecher:

#### *Azazel, Another Name for Satan*

"The use of the preposition implies it [that Azazel is a proper name]. The same preposition is used on both lots, La-Yehovah, La-Azazel, and if the one indicates a person, it seems natural the other should. Especially, considering the act of casting lots. If one is Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrases and the Targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπῆς [apopompais], a word applied by the Greeks to a malignant deity, sometimes appeased by sacrifices.

"Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these, we have the evidence of the Jewish work Zohar, and of the cabalistic and rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this

same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *ἀπαγομωαῖος*, and in the Hebrew Azazel, is no other than the devil.'

"Lastly a circumstance is mentioned of the emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else but another name for Satan."—*Observations on Lev. 16:8, in "Redeemer and Redeemed: an Investigation of the Atonement and of Eternal Judgment,"* pp. 67, 68.

Mr. Beecher's view is supported by a number of critics, in addition to those whom he cites, as follows:

"Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity."—"The Jewish Encyclopedia," Vol. II, art. "Azazel," p. 366. (See also "The Comprehensive Commentary on the Holy Bible," edited by William Jenks, D. D., note on Lev. 16:8, p. 410; "Manual of Biblical Archaeology," Johann F. K. Keil, Vol. II, p. 43; "Encyclopedia Biblica, a Dictionary of the Bible," edited by the Rev. T. K. Cheyne, M. A., D. D., and T. Sutherland Black, M. A., LL. D., art. "Azazel.")

These books can be found in almost any really good reference library. Mr. Beecher's "Redeemer and Redeemed" is in the Astor Library, New York.

## The Beginning of Systematic Giving by Seventh-day Adventists

BY E. R. PALMER

At the beginning of this movement, between the years 1844 and 1859, there was no definite systematic plan for supporting the work of the gospel. Even the first periodicals were distributed without a subscription price, the members being asked to send in contributions to cover the expense. Ministers of the gospel largely supported themselves by manual labor, being assisted in their living expenses only in part by miscellaneous donations.

At a meeting of the General Conference in Battle Creek, Mich., June 3-6, 1859, Elder James White, in a written address, presented the first plan for systematic giving. Elder White referred to the plan under the name "Systematic Benevolence." This became the established name, and was often referred to as the "S. B., the same as we now refer to tithes and offerings.

Quoting from Elder White's address, the plan was as follows:

"We recommend the following plan, which we think all, with very few exceptions, can adopt:

"1. Let each brother lay by him in store on the first day of each week from two to twenty-five cents.

"2. Each sister lay by her in store on the first day of each week from one to ten cents.

"3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess.

"Each church may choose one of their number whose duty it shall be to take the names of those who cheerfully act upon this plan, and also the sums they propose to give each week, and collect these sums on the first of each month, and dispose of them according to the wishes of the church. Those scattered, and not associated with any church, can act for themselves, or for their households, in the same manner. If more convenient for farmers and others to pay once in three or six months, let them do so."

After presenting the reasonableness of this plan and the necessities which called for such a system as this, Elder White made an estimate of the fund that might be raised by this plan, and suggested the ways in which it might properly be used. He said:

"We will suppose there are with us 10,000 Sabbath keepers. And suppose that among these there are only 2,000 families, and suppose that they all use tea and tobacco. [We are happy, however, to be under the necessity of supposing.] Ten dollars a year for each family would be a very low figure. The annual amount would be the handsome sum of \$20,000. Now we have not more than thirty active messengers, who would devote their whole time and energies to missionary labor; and \$10,000, one half the above amount, or \$333.33½ for each one, would fully sustain them. Then here is left \$10,000 to sustain the publishing department, in scattering our publications through the land."

The above plan was adopted at this Conference in 1859, and with various changes was followed for many years, until the more definite Bible plan of tithes and offerings was adopted in the year 1879.

About fifteen to twenty years after this Conference, I recall that when Elder A. S. Hutchins, one of the pioneers, would visit our family in northern Vermont, he would ask, "Well, Sister Palmer, how are you getting along with your S. B.? Do you have anything for us this time?"

It is interesting to note the emphasis that was placed in those early days upon the importance of the circulation of literature. In the proposed division of the funds, as laid out by Elder White in his plan, one half the total amount raised for the work of the gospel was to be for the support of the gospel minister, and the other half for the circulation of literature.

A great advance step, however, was taken in later years, when the circulation of literature was placed more largely upon a self-supporting basis. A large amount of work can now be done with literature at small expense. This line of work, however, may never become fully self-supporting. Efforts to make it so arbitrarily have usually resulted in crippling the work. A little money spent at the right time, in the right place, to establish this great self-supporting evangelizing agency, is money well spent. Any one having misgivings on this point should read again that original plan for establishing denominational funds, as proposed by Elder James White, and adopted by the General Conference of 1859.

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### God's Ideal for the Christian Church

BY F. C. GILBERT

In the creation of man, God intended that those on this planet should observe His requirements as His creatures do in all other parts of the universe. Ps. 103:20, 21; Matt. 6:10. The Lord was under no obligation to give man an existence, but having manifested His love and kindness in giving him life, He made every provision that he should have the ability to carry out the requisition of heaven. He freely and gladly provided him with every necessity for his well-being, and all He asked was that His wishes be recognized and respected. In obedience to

God's requirements was bound up man's happiness and prosperity.

Every demand made was intended only for man's good. Deut. 6:24. God's glory resulted in man's fullness of happiness. Rev. 4:11. There was ample power, strength, and ability provided for every need. The will which man enjoyed must be yielded to the Creator's wishes. As long as God's wish was respected, there could be no discord, disturbance, misunderstanding, nor death.

#### *Man's Disobedience Overcome*

When man sinned, heaven immediately came to his rescue, in making abundant provision for full and complete restoration. Gen. 3:15. Every difficulty and obstacle resulting from Adam's transgression was fully overcome by God's plan of redemption. Rom. 5:20; Isa. 5:4. There was no omission for a complete victory over sin. Rom. 6:14. The inexpressible and unspeakable gift of God in offering His Son as man's substitute and surety was God's complete answer to Satan's accusations and misrepresentations. In the provision made, man could overcome, and be reinstated into the family of heaven. Eph. 1:10.

During the first four thousand years of earth's history, God illustrated by various means and agencies His purpose in man's restoration. Before the flood, men were offered every promise and assurance of divine help. 1 Peter 3:18-20. The generations refused to comply with His requests, and the race became so evil and vile that mercy interposed and destroyed the antediluvians. There was one man in the generation of the deluge who fully obeyed God. Gen. 6:9; 7:1. Obedience to the will of God must be maintained.

#### *Abraham and His Posterity Selected*

After the deluge, Abraham and his seed were chosen, through whom God sought to clarify the meaning of obedience. Abraham, before his death, was perfected in this trait, and was ever after recognized as God's friend. Friendship with God consists in doing whatsoever He commands. John 15:14, 15; 2 Chron. 20:7.

To the Israelites were given sacrifices, ceremonies, the sanctuary, and other agencies, all of which, through Christ, were to enable them to become a holy and obedient people. Obedience in Jesus brings perfection; perfection is the fruitage of fully obeying God. But in commanding these people His laws and statutes, He offered them the only means He had through which holiness and perfection may be reached. For He said to Israel:

"If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation." Ex. 19:5, 6.

Through those sacrifices, feasts, and services Israel were to understand their need of help from God, their inability to do right within themselves, and to know the power and grace provided to make it possible for them fully to meet God's standard.

#### *Israel's Sad Failure*

Israel lost their way because they regarded the things, the acts, the deeds, the achievement, instead of the means to the end. Christ was the end of the law, the means of attaining the righteousness of the law. Rom. 10:4. He was manifest that the righteousness of the law might be fulfilled in us. Rom. 8:4. This Israel might have known had they obeyed the will of God. Rom. 9:31-33; 10:3. Moses wrote

of Christ. John 5:45-47. He saw Jesus. Heb. 11:24-27. Abraham rejoiced to see His day. John 8:56. The Rock that followed them in the wilderness was Christ. 1 Cor. 10:4. All through their experience the Israelites had the gospel. Heb. 4:1, 2. The spirit of disobedience blinded their minds to an understanding of the purpose of God. 2 Cor. 3:13-17.

#### *Christ's Tarry on Earth*

While Jesus was on the earth, He iterated and reiterated that He came from heaven to do God's will. Ps. 40:6-8; Heb. 10:5, 6; John 6:38-40; 8:29. He lived a pure, holy, and perfect life. He accomplished what the first man failed to do. Having pleased God in His life, through His death man was reconciled. Rom. 5:8, 10.

When the remnant of Israel rejected Him and spurned His offer of mercy, the Saviour was forced to utter this prophecy:

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. (See Luke 19:14.)

What are the fruits required of those to whom the kingdom then was given?

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God." 1 Peter 2:9, 10.

#### *Christ's Mission for the Church*

The Saviour's ideal for the church was the same as demanded of literal Israel; viz., obedience to all God's requirements. God's standards do not and can not change; the Lord is unchangeable. Mal. 3:6; Matt. 28:18-20.

Christ was in actuality what the figures and similes were in type in Israel's day. The church of Christ was to maintain a higher standard of obedience, now that God's teachings were visibly manifest in the person of His Son.

#### *A Falling Away*

For a time after Christ's ascension, the church adhered to God's ideals, but soon many lost their peculiarity. The spirit of implicit obedience, the vision of Christ's requirements, was forgotten. Like ancient Israel, the tendency was to return to spiritual Egypt, and later a large percentage identified themselves and their interests with the pagan nations about them. Paganism became Christianized, and Christianity was paganized. The precious united with the vile, while clinging to religious forms.

The day approached when the supreme hour of the world's history would arrive, when God would make a final effort to gather a remnant of the true Israel. To this day we have come; this hour has been reached. Rev. 14:6-12. Ours is the age when the last acts of the antitypical day of atonement are being performed, when the seal is being placed on those from every nation and people who are determined to come fully into harmony with God's will.

"Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—*Early Writings*, p. 71.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*Testimonies*, Vol. V, p. 216.

"God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord."—*Id.*, p. 220.





# 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."



## He Has Put His Hand to the Work

BY J. M. HOWELL

THERE are many evidences here in Chile that God has put His hand to the work to cut it short in righteousness. People are coming into the truth without ever having seen an Adventist. Just to-day there were two in the school who had learned of the Sabbath truth alone in the mountains about ten leagues from here. One has been keeping the Sabbath for seven years. He brought with him his tithe for last year — \$308.10 (Chilean money). The 10 cents indicates that he has kept a faithful account of his income, in order to give the Lord that which belongs to Him.

There are 40 pesos in the school's money drawer waiting to pay the traveling expenses of a worker to hold three meetings in a town not far from here,



Sabbath School Classes at Solusi Mission, Southern Rhodesia, Africa

where, from the mayor down, nearly every citizen is interested to know what we believe, and to study, even as those of Berea, to see whether these things are so.

Our Indian student has been able to sell eighty copies of "Our Day" among his own people, and he writes that there are several who are wanting to come to the school where he studies. He feels that the time has come when God would have a work done for his people. The rest of the student colporteurs have had exceptional success this year, some earning their whole scholarship in about a week's time. The editor of a certain denominational paper, not being able to combat one of the students through the columns of his paper, sent a boy from house to house in a certain town to tell the people not to purchase "The Great Controversy." The canvasser had the best success that week of all the summer vacation, selling in one single day \$1,250 worth of books, and in the week, \$3,250 worth.

The army officers have been exceptionally kind in their treatment of our young men, and praise highly the work done by the school. Yesterday, as I sat in the office of the chief recruiting officer, arranging for the transfer of one of our young men, he called for one of the attending guards, and said: "Go to the office of the chief of police and tell him to cross from the list the name of the Seventh-day Adventist school." When the guard had left, he said:

"Perhaps that needs an explanation. The govern-

ment, because of certain reports of work done in certain schools, has sent a reprimand to all the schools of the district, and is to send an inspection committee to each one. But I am sure that your school does not need such a reprimand nor such an inspection, so I am having it taken from the list."

We are indeed glad for these evidences.

\* \* \*

## Solusi Mission, Rhodesia

BY S. W. PALMER

IN holding week-end meetings recently I went by motor cycle about sixty miles east from Solusi. Leaving Thursday afternoon and returning to mission duties Sunday before noon, I had traveled 148 miles, repatched a tire twice (because of the heat, patches would not stay on), visited three companies of believers, preached four sermons, talked to the Sabbath school, held two workers' meetings, dispensed medicine in three cases, extracted six teeth, gathered some items of church statistics, and talked with several former students of the mission.

I had been home a little more than a week when the inclosed letter came from another company near the place I visited, whose teacher and leader is Baby Stephen, a half-caste boy:

"To our white man I raise up my hand. Your church at Luhayiwa have a request to you, teacher. Your journey was very good indeed. They request you very much indeed that on another Sabbath you come to visit them as you visited three churches near here.

"The children say, Teacher, you see that there is famine. You give to some and leave others, and they are hungry indeed. We are hungry, teacher; give us food. We are dying with famine. We beseech that you will receive our request in your mercy. Come and give us food, that we may be satisfied. May the Great One help you by His mercy. Can you leave us without a blessing? We have requested very earnestly, teacher. We beg a reply."

Difficulties come and go, and it seems that some difficulties are ever present. This year, for our running supplies, food, clothing, and books, we have only half of our last year's amount. This seems hard. Half of our girls must be sent to their homes at the end of the first quarter. To tell them they must go is very hard. We trust, however, that the financial shortage will prove to be a blessing. By compressing budgets, the committee has been able to plan effective new work, and I think the financial shortage here will have an influence to cause our native believers to give better support to the mission financially.

The work is heavy. Calls are numerous and urgent. Lay members are constantly reporting new companies and calling for additional schools to be established. I wish you could hear the good thoughts expressed by our students in short Bible studies, or "sermonettes." I am amazed at the thoughts developed from the texts, even by timid girls who only very haltingly read the Bible. We have the confident hope that they will give these same studies in their own homes and among their neighbors when they return to their own people.

Bulawayo, Rhodesia.

# Passing Through Perilous Times in Peru

BY G. A. SCHWERIN

PAUL said, "This know also, that in the last days perilous times shall come." Never before had I realized the meaning of this text until the Indian uprising of 1924 brought peril to our work and to our mission. No one was expecting an insurrection. Every one thought the Indians were too meek, too afraid to rise up in arms against their white brothers. This overconfidence led many to be careless. When the insurrection came, no one was prepared, and all were at the mercy of the savages. We at the Piata Mission were not any better off than the white Peruvians. New in the Indian work at the time, we had full confidence that the Indians would remain peaceable. We assured ourselves that the reports of trouble were false, and had been published by those who desired to destroy the Indians and take away their land. We were forced to change our minds, however, when the insurrection came nearer our own door.

When two thousand Indians surrounded the Piata Mission; when the hills a kilometer above us became

He would in some way deliver us. As far as human eye could see, it was a hopeless situation. We continued to pray and watch. Every night for four nights the Indians came and threatened to destroy us. Still we held on, asking that God would bring fear into their hearts and glory to His gospel.

God did hear our prayers, and bring glory to His truth. Here is the story, as told by one of the Indians who was in that savage band and afterward became an Adventist:

"The first night that we came to pillage the mission and the village, we came with all confidence, believing that it would be an easy task. On arriving at the brow of the hill, we were surprised to see lights all through the village, and soldiers hid in ambush. We left then, fearing that our numbers were too few to try it that night. We notified other villages, and invited them to join us, and again the second night we came with drums beating, believing that surely now we could do our work with the utmost facility. Again we were overawed by the numerous soldiers who seemed everywhere to be lying in ambush especially for us. Again we went back and began a big campaign among the remaining villages, to get them to join us. On the

fourth night we were jubilant, for we were two thousand strong, and felt that no number of soldiers could defeat us.

"When we arrived at the brow of the hill, and were arranging our men for the final attack, we were suddenly surprised by the unexpected, as we had been the three nights before. We saw a boat appear this side of the island of Amantane, very well lighted, and rapidly making its way, as if it had wings, toward the cape of Piata. We were awe-struck, and stopped to watch this sudden phenomenon, that seemed to have risen out of the lake itself. All eyes were fixed on the boat, watching its rapid sailing. In no time it arrived at Piata Bay, and to our

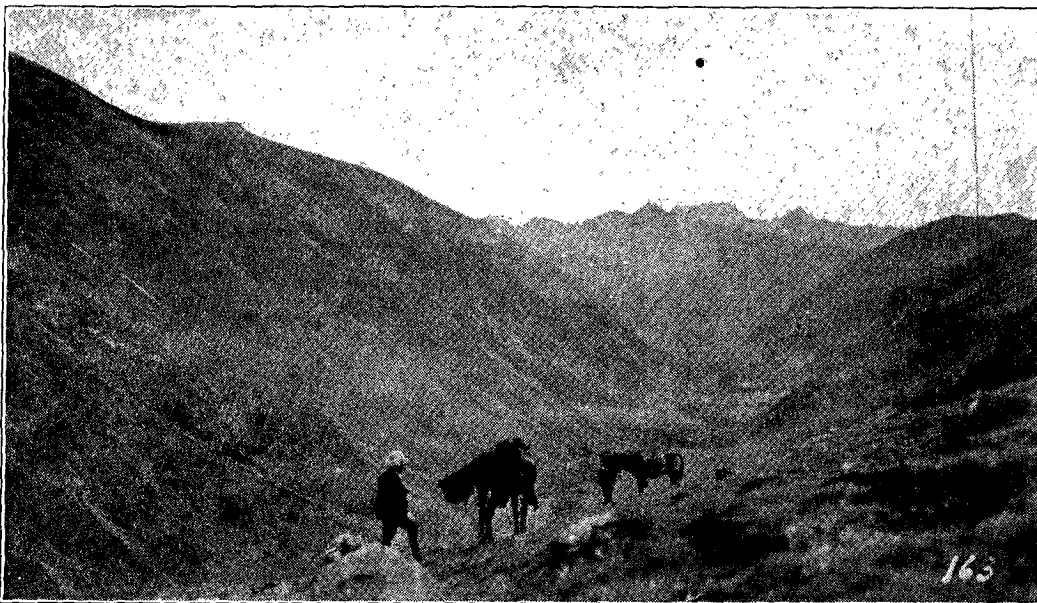
great surprise began to disembark soldiers well armed. Tons of ammunition seemed to be taken off the boat also. Our hearts were turned to stone. We trembled. They formed in line and began to march straight for the mission. The soldiers who had been lying in ambush joined the marching throng, which seemed by that time to have swelled to tens of thousands. We tried to count them; it was beyond us.

"They came to the mission, where some remained while the rest began to march up the hill toward us. At first we were so afraid we could only tremble, not being able to run. Finally we took to our heels, and left in our train ponchos, coats, whips, and weapons of every sort. It seemed we could not run fast enough. Never in our lives had we been invested with such awful horror and dread."

The news of this victory spread over hill and dale, and every one for miles around decided to be an Adventist. This brought untold persecution.

About this time, being perplexed as to what I should do,—receive these newcomers, and give them schools, or leave them to battle by themselves,—I had a dream that made clear to me what my duty was toward them.

In my dream I was in an automobile with my three native evangelist helpers. I was guiding the car, and we were going at breakneck speed over a dangerous road. Several times the road became so narrow that the wheels dropped down on both sides, and we were



A Mountain Trail in Peru, South America

black with savages bent on slaughter; when we could hear their piercing yells, and the horns and drums shriek out through the stillness of the night as they played the onward march toward the mission, we were ready to believe the Indian would do almost anything. I tell you it was no joke then. We trembled and our voices shook with fear.

The Indians of the village came flocking to us, asking what they should do. We were as much perplexed as they were. Indian women could be heard weeping in the village below us, and young girls crying in terror. Men were seen hiding their most treasured belongings. We thought to do this too, but felt it would be a lack of faith, and finally decided to trust God, come what might.

We gathered into the adobe church all the Indians possible who had come to the mission, and there we raised our voices in praise and thanksgiving to the all-seeing God above, and asked Him in fervent prayer to watch over us. While fear of what the hostile Indians might do struck terror to our hearts, yet we held on by faith to the promises of God, believing that

forced to get out and lift the car, after much trouble, and push it on to where the road became wider.

In the course of the journey we came to a heavy forest where the road lost itself because of the heavy growth of underbrush. There was nothing to do but get out and cut a road through the jungle. After we had worked for what seemed several weeks, we saw in the distance a large palace on the side of a deep ravine. Animated by the sight of a place of rest for a season, we hurried on. Arriving at the place, we found to our great surprise that it was inhabited by several hundred servants belonging to a large giant about fifteen feet tall. We were in straits, and knew not what to do. They had surrounded us, and we could not turn back. They seemed to be curious creatures, and were bent on examining everything we had. We felt, however, that the only way to get rid of these curious people was to fight, as they were bound to steal everything they could get their hands on, and to strip us of our belongings.

I said to my helpers, "Here is where we must fight for our lives and what we have. I believe God will give us the victory."

They agreed, and we began with whips to strike right and left. Although the servants more than outnumbered us, yet we were victorious. We found the giant sitting inside on the floor in a corner, with a silly grin on his face. We took no mercy on him, but threw him out of the window and down the precipice to his death, several hundred feet below.

Then we began the inspection of the palace. To our joy we found a room filled with gold nuggets. With no one to hinder us, we filled our pockets and the car, and every available space with all we could carry, and returned to break the news. On the return trip we found the road smooth and we arrived very quickly.

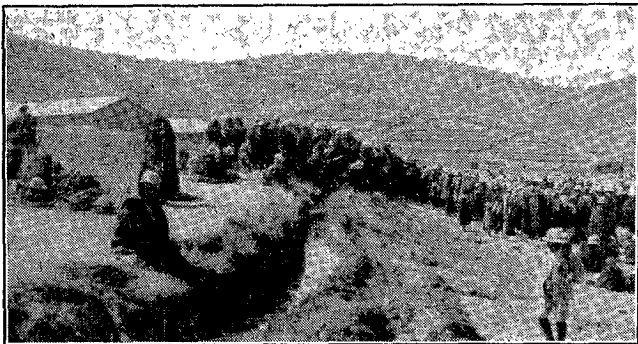
This dream gave me courage. I pressed on with my native helpers. At the beginning of the insurrection there were 590 members; to-day we have 1,637. Surely God has answered our prayers and rewarded our faith.

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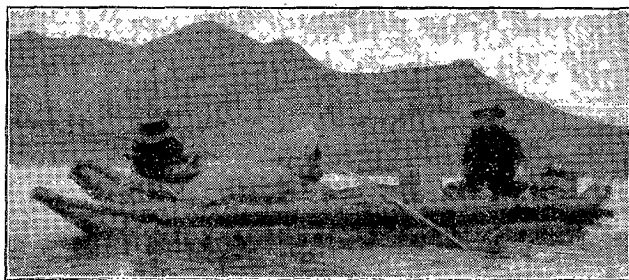
### Mwami Mission, Northeast Rhodesia

BY G. A. ELLINGWORTH

THE farm we purchased and renamed Mwami Mission is situated in Northeast Rhodesia, on the border



Believers Baptized at Piata Mission, Peru



Two Boats Starting for Piata Mission, Peru

of Nyasaland, and about fifteen miles from Ft. Jameson; by road it is twenty-two miles.

As with most farms in this locality, our boundaries inclose one *kopje* and part of another. The country is very picturesque, covered as it is with timber that will supply fuel for Dr. E. G. Marcus and his associates as soon as funds can be secured to bring these

workers forward. There are two useful little streams of water on the farm, and along their banks is soil that will make good gardens and supply vegetables to the families. There are several acres of subirrigated land along the Mwami stream that will keep a small herd of cattle through the months of drouth. The farm boasts a small orchard of sub-tropical fruit trees that are in bearing.

Unfortunately, the dwelling house and cattle kraals were burned down some years ago, and all such buildings will have to be replaced. We have the funds so that Dr. Marcus will be able to put up a house of two rooms for temporary quarters for himself, and the General Conference is arranging to send us \$1,500 with which to put up a building for a hospital-dispensary. From a health standpoint alone, we shall have to plan for a suitable cottage, and it will cost \$3,000, as the materials will have to be car-

ried 300 miles after they leave the railway.

The farm has for its northern neighbor the Mpezeni Reserve, the home of one of the big Zulu tribes who fought their way up from what is now Natal, and settled to the east of the Loangwa River. To the west lies a large farm known as Ft. Young, which is to be set apart as a native reserve. Some twenty miles to the south is another large reserve peopled with Achewa.

Mwami is 300 miles from our present main station, Malamulo, and forms a good advance base from which we can reach out toward the north, where there is a stretch of a thousand miles without a Seventh-day Adventist before we can join hands with our people in British East Africa.

Our purchasing the farm when we did has proved a great saving of mission funds, for when I visited the place at the end of last year, I learned that the adjoining farm had increased 50 per cent in value in a little over a year, owing to the successful crops the district is producing.

The Lord is going before us in a wonderful way, so that if we had the men and means, we could plant stations as fast as we could select suitable sites.

# OUR FAMILY PHYSICIAN

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

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

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

59. What is the cause of asthma, and what treatment would you recommend?

All persons who suffer with asthma have about the same underlying and predisposing cause, viz., some nervous susceptibility which on excitation produces swelling of the lining membrane of the bronchial tubes, with excess secretion and spasm of the muscles of the bronchials. It is not known just what causes this peculiar predisposition.

Recently some work has been done in the matter of the lime, or calcium, metabolism of the body, such as to indicate that at least in a large number of cases a deficiency of lime makes the nervous system very susceptible. One observer thinks he has proved that this is present in about 30 per cent of asthma cases, and that the giving of lime in the form of medicine, as well as a liberal diet of foods containing lime, produces marked improvement. It has also been shown that the parathyroid glandules are intimately related to calcium metabolism, and that deficiency of their secretion may cause loss of lime in the blood. These glands are located on the back side of the thyroid gland. The giving of an extract of parathyroid, together with lime in the form of medicine and food, produces very marked improvement in some cases of deficiency of lime in the blood. Whether or not this will prove to be of any special value in asthma has yet to be determined.

The exciting causes of asthma are so many that to give even a fairly complete list would require greater space than is at our disposal, but among the more common of these exciting causes are the following:

Nerve strain and nerve exhaustion; fright and excitement; colds; acute infections of all sorts; polypi and other deformities in the nose; acute infection of any of the sinuses of the nose; tonsil infection; digestive disturbance and constipation; gall bladder and appendix disease, with resulting gas on the stomach and other digestive disturbances. Hay fever is also a cause of asthma. Persons with asthma are often found to be hypersensitive to various forms of dust, such as pollen from plants, as in the case of hay fever just mentioned; also the odors from animals, such as the dandruff from horses and the dust from fur and hair. The eating of certain foods may provoke asthma for the same reason as these persons are sometimes found to be oversensitive to various proteins. To discover the exact cause is an extensive and tedious procedure, and needs to be intrusted to some one who has had considerable experience in conditions of protein sensitization.

The climatic treatment of asthma still holds first rank, as nearly all asthmatic patients may be relieved by change in climate, though sometimes several changes are necessary before the right climate is secured. Usually a slightly higher altitude is better than the lower altitudes, and those where vegetation is less extensive, such as the desert and semidesert regions of the Southwest.

Various surgical procedures have given temporary and sometimes permanent relief from asthma, such as the removal of polypi in the nose and the clearing up of sinus infections. However, these persons are usually also susceptible to other influences, so that the asthma may return because of other exciting causes. Many persons have a return of asthma with acute colds. In Southern California a change of a few miles from the coast toward the inland may produce entire relief which may last months or years, when another change may become necessary.

Of first importance in every case of asthma is a thorough examination, and this usually needs to include the examination by an ear, nose, and throat specialist, as well as by some one devoting his time to internal medicine — that is, diseases of the internal organs. Various sensitization tests should also be made, in case there is any suspicion whatever of the presence of such conditions.

Vaccine injections of foreign proteins must be given with extreme caution and in exceedingly small doses to begin with. If too large a dose is given at first, the condition may be made very much worse. The diet should have careful attention, not only in the matter of a liberal diet, which should include foods containing the mineral salts and vitamins, but also in respect to food combinations, so as to do away with digestive distress and gas formation. A vegetarian diet properly balanced and regulated is better than a flesh diet, especially because of its favoring the relief of constipation and intestinal putrefaction. Undoubtedly within the next few years much more will be learned regarding asthma than is known at present, and as intimated above, a few items of importance are already opening up to investigation.

60. I have diabetes, and am taking insulin. It seems to keep me in good condition, but there are sharp pains all over my body, particularly in shoulders and feet. Is there anything that can be done for these pains?

The sharp pains which you complain of may be due to the diabetes itself, which is unrelieved by the proper dosage of insulin. An occasional blood-sugar examination should be made, to determine whether or not the sugar in the blood has really been reduced to normal or near normal. If there has been failure in this line, the taking of a larger dose of insulin or cutting down somewhat on the diet will relieve the pains you complain of. If this is not the cause, it is probable that you have ordinary neuritis due to focal infection. In this event a careful examination should be made, looking toward the discovery of dental, tonsil, or sinus infection, though this infection may arise from other sources, such as the appendix or gall bladder. Blood counts may help somewhat in the discovery of these infections if they are present, particularly in the matter of dental infection, which often gives a characteristic blood picture.

You need to remember that an operation, even for the removal of the tonsils, in the presence of diabetes



must be done under very careful supervision, and only when it is certain that your blood sugar is normal. If these pains all over the body have been present for some time, you may not secure immediate relief from the removal of the focus of infection.

The employment of localized heat, particularly in the form of diathermy, is very useful. Radiant heat from electric lights or the use of the fomentation often gives temporary relief. There may be other causes for the pains that you mention, but the diabetes itself and ordinary focal-infection neuritis are the two most common.

61. The doctor says I have an ulcer of the duodenum, with acid stomach. He gives me a powder after meals that tastes like magnesia, salts, and soda. The diet list advises all kinds of meats. What would you advise?

The use of a powder containing magnesia and soda is a part of the regular Sippy diet. Some physicians feel that it is best to reduce greatly the dose of these alkalis, and undoubtedly in many cases a small dose gives just as good results. As shown in the answer to another question on ulcer of the duodenum, meats are not advisable, as the extractives of the meat stimulate the production of hydrochloric acid, and so increase the amount of this irritant in the stomach. The meat itself requires a large amount of acid for its digestion.

I would advise that you use a Sippy diet under careful medical supervision, and that you do not use meats, the alkaline preparations being used according to the judgment of your physician and according to the findings of the fractional gastric test which will determine the amount of excess acid.

62. My son, now fifteen years of age, began having attacks of epilepsy two years ago. He was studying quite hard in school. He ate much between meals. The attacks come about every twenty-eight days. What should be done for this condition?

The ultimate causes of epilepsy are not well understood. The contributing and exciting causes are, however, often easily discovered, though much less readily remedied. The habits which you mention in connection with him are very common; viz., undue application in school during the adolescent period, and the matter of overeating and irregular eating. The use of high protein foods and foods difficult of digestion is very liable to provoke epileptic seizures under conditions of nerve strain. The eating of peanuts and other nuts and confections is likely to provoke epileptic attacks in those who are susceptible. I have seen this happen repeatedly, and often it has initiated the first attack.

Individuals with epilepsy should be removed from school, put under quiet surroundings in the country, given opportunity for out-of-door life and moderate out-of-door physical exercise. It should be known that the bowels are regular and the movements adequate. Endeavor should be made to secure at least two movements daily. The bowel current should be completed in twenty-four hours. It will need a physician's attention to determine this last item.

It is best to secure complete and frequent movements by attention to the diet, especially the use of fruits and vegetables. The foods that are markedly laxative, such as figs, prunes, oranges, etc., should be used very freely. No meat, tea, or coffee should be used in the diet, and beans and other dry legumes and nuts should be eliminated entirely. Confections and complicated pastries should not be allowed. The use of some form of artificial sour milk or Bulgarian bacillus or acidophilus cultures, may be very helpful.

Where adequate bowel movement cannot be secured with these means, frequent thorough enemas should be given, especially where the epileptic seizures are frequent. In many cases this accomplishes wonderful improvement, and in a few cases almost entire relief.

It goes without saying that a very thorough examination should be made in order to determine all other possible sources of these periodic nerve explosions. A great deal has been written regarding the relation of eyestrain to epilepsy. While this has probably been exaggerated, yet undoubtedly in many cases eyestrain is a factor in the nervous susceptibility. In only a very few cases have operations upon the skull or brain produced satisfactory results. Almost any child gives a history of falls upon the head or some other part of the body, but very few of these have any relation to epilepsy.

63. I have catarrh and disease of the ethmoid. Should I have an operation?

Infection of the ethmoid cells, if acute, may be relieved without operation. All cases of chronic sup-puration in the ethmoid — that is, with the formation of pus — require operation. As these cells are situated so close to the frontal lobe of the brain, the operation is accompanied by some risk, but in the hands of a careful and skilled operator it should be done with comparative safety. It is difficult to secure permanent relief in any other way.

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### Whose Girl Was She?

WOULD you consider this a strange request, if in answer to the ring of the telephone you were to hear the voice of the city undertaker say, "Can you give us your time this afternoon from two until six o'clock?" I did not ask what he wanted. I knew without asking. I had been visiting the young girl at the city hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed, and that the remains were held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I had served many times before in this capacity between the hours of two and six.

I received seven mothers and two fathers, took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One cried, "Oh, I pray she is my girl, then I will know where she is!" She was *not* her girl, but she was somebody's girl. The fathers came in quietly, with bent heads; not a word until they had looked long at the silent face. "No, she is *not* our girl," they said. Not all were city mothers — some were from the country. Many telegrams, long distance telephone messages came, asking if we could or would describe the features of the little girl who had been left to choose her own way.

Mother, is your girl beside you to-night? What kind of seed is being sown in her mind and heart by the literature that is on your reading table every day? Did your mother know where you were every evening?

When the sun went down in the west and darkness hovered over the great city, I pulled the sheet over the face of the dear little girl who had been left to choose her own way, left her — unnamed and unclaimed. Mother, where is *your* girl to-night? — Rev. Charles J. Wachtle, in "Watch and Pray."



# 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

## "I Told You So!"

BY ROBERT HARE

"I TOLD you so!" Alas, how very often  
We mar life's rhythm with these thoughtless words,  
"I told you so!" Then angry passion rises,  
To cast its jargon o'er the sweetest chords!

"I told you so!" Thus in our boasted wisdom  
We deem a friend in error is to blame,  
But ah! in spite of all our cherished wiseness,  
The glory gained is but an empty name.

"I told you so, 'tis just what I expected;  
You blundered, not accepting my advice;  
It rained, it did, just as my judgment pointed,  
And spoiled the plan that might have been so nice!"

And so we fret, and chide, and in our folly  
Throw bitterness where pity should be shared,  
Then in our weakness blame some tired spirit,  
Where only kindly love-words should be heard!

"I told you so!" Suppose you did, what matters,  
Your say so does not measure Heaven's decree;  
Far better keep self out of every vision,  
And then life's plan will sweeter, wiser be.

The Master cast no words of idle scorning  
Across the spirit wounded and astray;  
His touch was kindly, and His words inspiring,  
But pointed to the higher, holier way!

\* \* \*

## Does Jesus Care?

BY DAVID GULBRANDSON

SOME people have the idea that their station and calling in life is so insignificant and unimportant that Jesus does not care to pay any attention to their petty difficulties and perplexities. This idea is founded on a wrong basis. It springs from lack of confidence and childlike trust in Jesus and His precious promises, and it proves that the person who cherishes such an idea has not an intimate fellowship with the Master. For with Jesus, nothing is so insignificant in the life and experience of His children on earth as to pass unnoticed by His all-seeing eye.

Last fall I was to spend a Sabbath and Sunday in a certain city. Friday afternoon I happened to be in a little town on a branch line. I was to take the train there in the evening and make connections with the flyer on the main line, in order to reach my destination early Sabbath morning. This was my only chance. The mixed train on the branch line was one hour late, and when the conductor took my ticket, I inquired, "Is there any possibility of making connection with the flyer to-night?"

He answered, "I am not a man to hold out any false hope."

I prayed that God would hold that flyer on the main line for one hour somewhere, that I might be in the pulpit Sabbath morning to deliver the message which He had given me.

When we reached the junction, the conductor on the mixed train seemed to be the most surprised man in the world when he learned that the flyer had not yet arrived. My prayer was answered, and I was in Sabbath school on time the next morning.

One Sabbath I was to visit a company of believers in one of the suburbs. I had just returned from a long trip, and this was my first Sabbath morning at home for three months. The children were exceedingly glad to have me with them. As our custom is on Sabbath morning, we gathered around the piano to sing a few songs before going to Sabbath school. As I had been away for a long time, the children had so many songs to suggest that time passed unnoticed, and I was rather late in starting for my train. On the way to the street car I told the Lord that this was due to my sad neglect, and that I had no excuse to offer. I asked Him to forgive me, and hold that suburban train a few minutes in case I should not get to the station in time.

The street car was operated by an apprentice, and an older motorman stood by him teaching him how to run a street car on a crowded thoroughfare. The car moved along very slowly, and I was glad when I could transfer to another, but there were cars ahead of that one, so it also moved rather slowly. My heart was calm and there did not seem to be any room for worry, in spite of the great odds against me.

I reached the station three minutes after the time for the departure of the train. I jumped off the street car, and ran around the corner of the station and onto the platform, and sure enough, there my train was standing on the track. The conductor was standing beside it, and I immediately asked him, "When are you going to pull out?"

"In about five minutes," was the answer.

I had ample time to get my return ticket. I have traveled on that train for years, but that was the only time I ever saw it leave behind schedule time. God answered the prayer in spite of my shortcoming.

In the days of Joshua, God's people made many mistakes, and even Joshua himself made a gross mistake by entering into a league with the Gibeonites. Nevertheless, a little later Joshua had faith to ask the Lord to put the brakes on the gigantic wheels of the universe, and reduce the terrific speed of the great celestial bodies to a standstill until the battle was won against the confederated forces of the Lord's enemies, and his prayer was immediately answered.

What do we learn from this? Are we to cease praying because we make mistakes? Oh, no! We are to pray the hardest when it is hardest to pray. The greatest mistake a Christian makes is to sever communion and fellowship with Christ on account of some mistake made in an unguarded moment.

Fathers and mothers, do not think for a moment that Jesus does not care to listen to and answer your prayers because you have made some mistake, which you have already confessed and asked forgiveness for. Let not the evil one rob you of the blessing of having

your prayers answered, by pointing you to some mistake in the past, which is already marked forgiven in the books of heaven.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

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### Better Meals Cost Less

BY L. A. HANSEN

A FRONT-PAGE item appearing recently gives another victory for simple living, with emphasis on the reduction in the use of animal foods. The character of the item is such as to make special appeal to housewives, and it will find interest with our people, most of whom can readily grant its reliability. Seventh-day Adventist housekeepers need not be told that there is great economy in the no-flesh dietary. This is true in the purchase of the raw material, and it is also true in the end results.

Not only is the vegetarian menu the more economical in cost, but it is the more wholesome. The daily use of a strictly wholesome diet, fully nourishing and free from the disease dangers that attend meat eating, cannot help reflecting itself strongly in better health. Those who do not suffer from various serious ailments cannot, of course, fully realize what they escape. They may not sense how much they are benefited in their better way of living. The freedom from doctor's bills or other sick cost is not the greatest benefit, though it is part of the returns from the better menu.

But that newspaper article. Here it is:

*"Economy Cookbook Stirs Up Norway; Wives, Allowance Cut, Threaten Author"*

OSLO, NORWAY, March 26.—All Norway is in a ferment over a cookbook. It is a little book of recipes written by Mrs. Ester Meidell, who lives in the inland town of Kongsberg. It contains menus for a family of four at a total cost of 100 kroner (about \$25) monthly. The good housewives of Norway challenged that this could be done, and so the author came to Oslo and gave public demonstrations. Police had to clear the streets of eager husbands and housewives who clamored to hear those secrets about cheap and wholesome food.

"Four doctors were appointed to supervise the experiment and ascertain the nutritive value of Mrs. Meidell's dishes. The verdict was in her favor.

"Believing that the Norwegians eat too much meat, Mrs. Meidell's menus cut down on the animal foods and substituted vegetables.

"Throughout Norway, husbands are citing this cookbook as a reason for reducing their wives' allowances and demanding economy in the kitchen. Mrs. Meidell is said to have received many anonymous letters from women threatening her with violence."

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### Earning and Spending

BY H. L. HASTINGS

FOOLISH spending makes a poor ending. Do not be ashamed of work, nor of hard work. Work for the best salary or wages you can get, but work for half price rather than be idle. Be your own master, and do not let fashion swallow up your individuality—hat, coat, and boots.

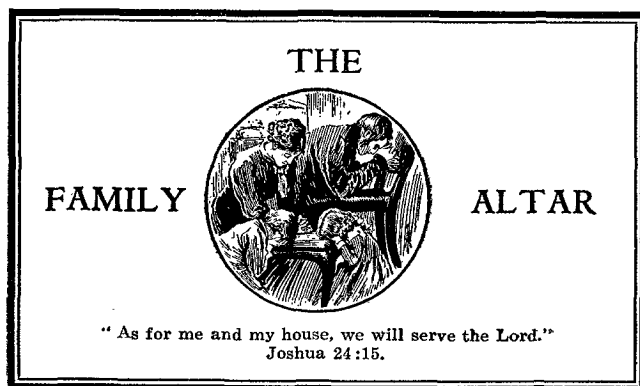
Avoid bad company. It makes a good man miserable, and a bad man worse. Do not eat up or wear out all that you can earn. He that minds nothing but the body, loses both body and soul. Compel your

selfish body to spare something for profits saved.

He who spends more than he should,  
Shall not have to spend when he would.

Be stingy to your own appetite, but merciful to others' necessities. Help others, and ask no help from others. When you want friends is the time to find out if you have any.

See that you are proud. Let your pride be of the right kind. Be too proud to be lazy; too proud to give up without conquering difficulty; too proud to wear a coat you cannot afford to buy; too proud to be in company that you cannot afford to keep up with in expenses; too proud to lie, steal, or cheat; too proud to be stingy.



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 covering outstanding Bible characters. 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.

JULY 23-29

Scripture suggestions for morning worship are on "The Fruits of the Spirit," especially mentioning "love," "joy," "peace," and "goodness," in their order. "God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew."—*Southern Watchman*, Sept. 5, 1905.

NOTE.—Suggestions for evening worship are from the daily study outline in the Senior Sabbath School Lesson Quarterly. Topic, "The Law of God." Help, "Thoughts From the Mount of Blessing," pp. 73-82, latest edition. (Lesson for July 30.)

#### Sabbath

Morning worship: 1 Thess. 1:1-12.

Evening worship: Study questions under the heading, "Nature of the Law."

#### Sunday

Morning worship: Eph. 5:1-21.

Evening worship: Study note after question 3.

#### Monday

Morning worship: Ex. 33:1-23.

Evening worship: Study questions and note under heading, "Relation of Sin to the Law."

#### Tuesday

Morning worship: Ps. 33:1-22.

Evening worship: Study questions and note under heading, "Relation of the Law to the Gospel."

#### Wednesday

Morning worship: Ps. 107:1-21.

Evening worship: Study questions and notes under heading, "Exalting the Law."

#### Thursday

Morning worship: Rom. 2:1-16.

Evening worship: Tell the lesson as a story, bringing out details, each member of the family taking part. Read the ten commandments.

#### Friday

Morning worship: Isa. 63:1-19.

Evening worship: Review the lesson.



# 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

## How a Business Man Found Jesus

*From the Riches of the World to the  
Treasures of Christ*

BY O. W. DOLPH

ONE would naturally suppose that he was getting along in the world and was happy if he had a beautiful home and automobiles; another home tucked away in the mountains, with hunting and fishing tackle, and saddle and pack horses always waiting his pleasure; a business organized so he could slip away at his leisure, with other substantial interest-bearing investments; and above all, a boy of five and a girl of four to romp and play with.

This was my position a trifle over a year ago. The future could not have looked more promising. Yet with all this I was not happy. There was something lacking in my life. I was continually groping for something more that I realized I needed, that I must have, and yet I could not define what that something was.

I was reared in a Catholic home, but left it at an early age and started out to make my own way. I also left behind all connection with the church. Like many a youth, I wanted to be a sailor or a cowboy. I realized both ambitions. I experienced much of what constitutes a sailor's life, then spent two years on the open plains of Wyoming. Interspersed with these experiences, I had many others, some of which would not perhaps sound so romantic.

Knocking about in this manner until about twenty-two years of age, I began to realize that I was becoming a rolling stone. My keen appetite for exciting experiences began to be displaced by a more mature desire, a desire to identify myself with some occupation which would provide a more dignified future, and besides, I began to realize my lack of schooling. Arriving at the home of my parents, I soon attached myself to a large manufactory. I say "attached," because among the numerous manufacturers I approached, none seemed to need any help with the kind of experience I had had. As a boy I had always had an inventive turn of mind; I loved to draw and make things.

The manufacturer I finally attached myself to, set me to making mechanical drawings of all his product. Only after two weeks' time was the matter of salary arranged. It, of course, was not an amount to be proud of, even then, but I was determined to stick. I familiarized myself with every nook and corner of that man's factory, every detail of his product, and every process of its manufacture. I worked out for him a number of improvements, and devised methods of operation that economized in production, so that after various promotions, at the end of three years I was made superintendent.

Carrying the responsibility of keeping over four hundred men at their tasks did not weigh heavily upon my shoulders, for I enjoyed my work. One lesson, however, I had not yet learned, and that was to take care of myself properly. I was the first and last man on the job. Sundays would find me at my desk cleaning up tail-end bits of work. I had little time for recreation, and not much time for meals. Many evenings I would get home late, and before taking off my coat I would have the gas lighted to warm the food my dear mother had kindly arranged for me before going to bed. After hastily eating, I would be off to bed, with the alarm set for an early start in the morning. Health reform had not come to my attention in those days.

After several years of this, and what I at the time attributed to overwork, my health broke, and I began to long again for the great open spaces of the West. I did not realize then that few people die from overwork, that the attendant abuse of the stomach and system in general, does more harm than overwork.

Anyway, I finished up in the mountains of California, where, after "roughing it" for about a year and a half, I again felt fit for the fray. An acquaintance in business in San Francisco had been in touch with me, so when I gave him the word, he sent me to Los Angeles to open a branch of his business for him there.

Through these years and later, I never forgot God. My thoughts would oftentimes rise to Him, and oh! how at times I would long for a bit of enlightenment as to what I really was in this world for, and where I was going when I left it. Then I'd buckle down to work. I took no time to read the Bible, I didn't believe in it anyway. People who went to church, and their belief, held for me only a perfunctory interest. I had met many people who professed Christianity, but in whom I saw considerable hypocrisy, and I was becoming very cynical on this point. All churches, but none in particular, had some good points in their favor, I thought. For myself, I always tried to be square in my dealings, and consoled myself by thinking I'd wind up at the same destination, anyway, with all good people, whether I went to church or not. Even before I was twenty I had come in contact with much of the evil and wickedness of the world, and while I recognized it, yet it looked to me as if God had simply turned this world loose, and we'd all finish up in the same place — good, bad, and indifferent.

One year after opening up the business in Los Angeles, I was married. My wife was a Seventh-day Adventist, but that meant no more to me than belonging to any other church, only that I always considered it peculiar that she should have to be different, and keep the Sabbath on Saturday, instead of the generally accepted Sunday. As I wanted to play fair, I was willing she should indulge her own peculiarities — I

had some of my own. If she wanted to attend church on Friday evening, that afforded me the opportunity of spending the evening at the club, at a show, or in a "quiet" game of cards with the boys. Or I'd spend my evening at the office, the same as I did many other evenings.

The World War was on at this time, and although things looked dark, our business prospered. After buying into the business, I soon became its sole owner, and opened branches in various other cities. The wave of prosperity following the war carried me, like many others, on its crest. Thus, as stated in the beginning, I had in this world all that should make one happy.

I mention all this to show that the experiences of the world were mine. I knew its joys and its sorrows. I went after new experiences and thrills, and I found them. One after the other I sifted them out. But there was still something I wanted. I had wanted it all my life, but I was not finding it. I could not even define what this something was. Clubs, parties, dances, theaters, money, ease, hunting, fishing, home, wife, children, automobiles, friends, business, work, play, speculation, cards, traveling, reading, studying — no, none of these filled this want. I was reaching the bottom of the bag, and there was looming up at times a form of despair.

It was while in this state of mind, about a year and a half ago, that I proceeded to launch into an additional business. I had previously tried auxiliary lines, but this new venture was of a magnitude that soon had carloads of goods rolling, and a large crew of salesmen employed. I can look back now and realize it took on the form of "plunging," and had I continued, there is no question but that it would have rapidly depleted my financial resources. It would doubtless have shattered the comfortable fortune I had so studiously been building, and which had grown more important to me than even life itself. But this is where the Lord stepped in.

The Lord says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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." Rev. 3:19, 20. Oh, how the Lord Jesus had been knocking at my door! I had read a chapter in the Bible now and then; I had occasionally read one of my wife's books and had heard several camp meeting sermons; I had heard Jesus knocking at my door, and I had often heard His voice. Did I recognize His voice? Did I let Him in? No, I did neither. I would be inspired and impressed as I read some of my wife's books, or heard ministers speak, but in a day or two the effects would be wiped out by my absorption in my business. My vision was directed along the material, worldly horizon; I could not, would not, raise my gaze to spiritual things above. The Lord had to lay me on my back, so my vision would be directed upward. This is how He did it:

I was engrossed in my new business venture, when there appeared on my body what seemed to be a slight eruption of the skin. It grew larger and painful. I became concerned. I called on a Seventh-day Adventist doctor who was our family physician. He suggested that an incision be made, to ascertain its depth and nature. So arrangements were made at a hospital near home. On the appointed morning I walked to the hospital alone, my mind mostly on my business. I had arranged for the day with my managers, and told them I'd be at the office the next day. I was certain that the operation would be only trivial; there

had been nothing to indicate any deep-seated affliction.

Instead of getting back to work the next day, I was under ether for two and one-half hours, and it was months before I was at my office again for work.

As I was being prepared for the operation, I was interested in an abstract way, but as they wheeled me into the operating room and the odor of ether reached my nostrils, I began to think more of the matter in hand, when suddenly there surged into my mind the thought, "Suppose I do not wake up from the effects of the ether. What will become of me? Will I wake up in the hereafter, and stand before the judgment bar of my Maker? Will I be able to give a satisfactory accounting?"

Rapidly I recalled the events of my selfish, self-centered life. I was not alarmed, but I was for the moment remorseful. I had never exactly clarified in my mind just who Jesus was, and what He came to this earth for. I had always felt certain there is a God, but at that moment there swept into every fiber of my being a desire, a longing, a love, and a surrender, and even as I was told to take a deep breath, there framed in my mind the never-to-be-forgotten words, "Jesus, take me. I am yours." O the bliss of that moment! How my mind and body relaxed! The obnoxious odor of the ether was not even apparent to me; I was resting in the arms of my Saviour and I was happy, nothing else mattered.

The operation was a deep, complicated one, and another was necessary five weeks later; but as I recovered from the effects of the anesthetic, I was above physical pain or worldly concern. The information of what my condition really was, and the fact that I'd be laid up for weeks, only opened up for me a vista of rest and sweet communion with my Saviour, whose captive I now felt I was — yes, His captive, bound with bonds of love. I was happier than I had ever been before in my life.

When my wife came to visit me, I asked her to bring her Bible. When my office manager called, I bundled him off with instructions to last a few days. When the doctor came daily to dress my wound, perspiration, caused by the pain, would bathe my body, but I didn't mind. I would think of how my Saviour hung on the cross and suffered for me, and my pain was turned to joy. Hour after hour I lay and read that wonderful Bible; I could not sleep more than three or four hours a day. Eyes that previously pained when I read very long, now gave me no concern. I had my wife bring "The Great Controversy," then "The Ministry of Healing." How wonderful these books were! I did not let my wife nor the doctor into my secret until days later. My joy then was theirs; their prayers for my conversion were answered.

Now began my education. I made a covenant with my Lord that henceforth one half of all I made should be devoted to charitable or religious purposes. This, however, soon proved to be futile — the Lord wanted all. It was a struggle, but the Lord won.

About the sixth day the service in that hospital suddenly became so objectionable that I insisted upon immediate removal to the Glendale Sanitarium. The thought of becoming a Seventh-day Adventist was not even in my mind. This came later. The big thought in mind now was, "What must I do to serve my Lord Jesus?" My prayers were quickly answered. On the way to the hydrotherapy room I reached from my wheel chair, and took from a wall pocket a little booklet, and tucked it in my bathrobe pocket. Later, in my room, as I opened this booklet to read it, there swept

upon me the realization that here was the answer to my prayer — it was the decalogue, and directly under it were these words, "If ye love Me, keep My commandments." John 14:15. How simple! In how few words the Lord can tell us what to do! I loved my Lord, and in that moment resolved to keep His commandments.

My attention was then especially directed to the fourth commandment. The others seemed more simple and understandable. How was I to be certain which day of the week was the day the Lord wanted kept as His Sabbath? All that day I prayed earnestly for enlightenment, and that night fell asleep with the prayer still on my lips. About one o'clock I awoke suddenly, and seemed to hear some one say, "You are here among people who keep the Sabbath; they will teach you." At that moment I became a Seventh-day Adventist.

Now came the need of informing my assistants of what had occurred. When I gave them instructions to close our places of business on Saturdays, or rather at sundown Friday, they supposed I had gone crazy, but out of respect for their superior, they kindly refrained from saying so in so many words. Saturday was often our best day for business, and to inform our six hundred and some dealers that we could no longer give them service on that day, seemed to my managers as business suicide. How fortunate I was to be the sole owner of my business, so my wishes could prevail. It was a bit confusing for a while, but I do not believe that we lost one dollar's worth of business. In fact, I later received many favorable comments for living up to the strength of my convictions, and I was blessed with the opportunity of putting out much literature through this channel.

Now followed compliance with the new order of things, the recital of which would be a long tale in itself. My wife received new inspiration, and, happily, we planned together. Our home was put up for sale; our ranch is being turned into a sanitarium; the automobile was exchanged for a more modest one; my club membership lapsed, as well as my insurance, and other worldly connections and investments; other property is being sold as fast as buyers are found, and the proceeds are going into the cause. I have since been able to dispose of all my business.

The Lord has relieved me of smoking and other debilitating habits, and we are diligently preparing ourselves for the soon coming of Jesus. After a series of Bible studies I was baptized, but decided further schooling would be advisable, so here we are, my wife and I, attending Pacific Union College, taking a special one-year course, and the children are going to kindergarten. Where we go from here is inconsequential, just so we can most efficiently serve the Lord. We know He will care for us. He knows best where He wants us. Besides, what have I to worry about any longer? Have I not found the Pearl of great price, the "something" I had been looking for all these years?

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WHAT is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.— *Wellspring*.

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If one has not his peace within, it is useless to seek it otherwise.— *La Rochefoucauld*.

## Finish Your Task

It's easy enough to begin a task;  
But to finish it—that's the thing;  
The completed work holds the honey sweet,  
While the undone yields a sting.

Oh, the feet will lag and the heart grow faint  
Ofttimes ere the stint is done;  
But what joy is yours, as you rest at last,  
With the hard-fought battle won!

Then, here's to the lad who will see it through,  
Whatever the task may be;  
For my heart goes out to the boy of pluck,  
But no half-done boy for me.

—Florence Jones Hadley.

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## The Call of the Mission Field

BY FREDERICK GRIGGS

*Former President of Emmanuel Missionary College*

I HAVE been asked to give the reason why I, not a young man now, go to the Orient to assist in carrying the knowledge of present truth to the millions who have never heard of Christ, or who, having heard of Him, do not know Him.

For many years I have been engaged in preparing young men and women for gospel service in the mission field as well as in the homeland — preparing them to go wherever God might call them. Hundreds of times have I stood before gatherings of young people, and exhorted them to give themselves to service in the cause of truth anywhere God might lead them, and to become Christ's bondslaves whole-heartedly. I have been sincere in thus placing before these young people the highest ideals of life, and I could not but be willing to do as I had urged them to do,— go where duty called.

It is only as we love the souls of men that we can point them to Christ. Paul did this great work because "the love of Christ" constrained him. The same love that brought Christ from heaven to earth, must inspire the worker for Christ. Only thus can we enjoy leaving home and dear friends, and meeting hardships, for, at the best, a life of travel is hard compared to a settled home, "be it ever so humble." There is no satisfaction and joy equal to that of seeing people turn to Christ, and this satisfaction is for those who are held at home by its duties, as well as for those who cross the seas. This joy does away with the feeling of sacrifice, and makes all Christian service light. It is by beholding Christ that we enter into His love and are happy in His service. Then, "to spend and be spent" in Christ's service gives a joy that does pass understanding.

What a call is coming up from the mission fields to the young men and women of the Seventh-day Adventist Church in America! It should be heard and answered by every one. Our colleges should be filled to overflowing with students who are devoted to Christ, and whose eyes are constantly on the harvest field, near or far, wherever God may call them. But this cannot be unless not only fathers and mothers but all church members realize the importance of answering this call of God to come to His help in finishing His work in the earth, in ending the reign of sin, and in bringing in the kingdom of eternal peace.— *In "Golden Memories," W. M. C. Students' Annual for 1925.*



# 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.

## THE LAKE GENEVA SANITARIUM

THE sanitarium work was begun in Switzerland in 1896 in the city of Basel, in the old Imprimerie Polyglotte publishing house, which was closed on account of a conflict with the authorities over Sunday work. Under the careful management of Elder and Mrs. H. P. Holser, and later of Elder B. G. Wilkinson, the work gathered strength in spite of numerous difficulties.

In August, 1904, after searching about, a good opportunity was found to exchange the Basel building for a beautiful farm and park at Gland, on the Swiss side of Lake Geneva, and in June, 1905, we moved here and began work.

In 1910 the sanitarium was enlarged to its present capacity, and in 1914, just before the war, plans were laid to build a new wing, to contain thirty rooms. The war robbed us of almost all our foreign patients, and after the struggle was over the exchange fell so low that people from the surrounding countries could not afford to pay even the smallest prices. The cost of living became relatively cheaper in those countries, and people went there instead of coming to Switzerland. The institution has drawn the great majority of its patients from Switzerland, especially from the southwest or Latin part. In fact, during the last ten years Geneva alone has sent us more than half our clientele.

Since the arrival of Dr. H. Müller in the fall of 1924, the sanitarium has been under the permanent direction of a Swiss physician of our faith. Of course the change of doctors and some of the directors, coupled with the change of the name of the institution from "Sanatorium" to "Etablissement Physiothérapique," caused a certain fluctuation in the number of guests, but gradually old patients returned and new ones were added until at the present time the institution is full.

New improvements have been introduced with the object of putting the institution on a more modern and scientific footing. We have added since last year a good X-ray outfit, hot and cold water in many rooms, an apparatus to measure the metabolism, an ice plant, a garage, an excellent automobile (Buick), and numerous other improvements.

As an indication of the growth of the work here we would say that at the present writing (May 31) we have had about sixty more arrivals during the first five months of 1927 than during the same period in 1926. We hope, through extensive advertising, to attract the attention of many sick people from German Switzerland, Germany, France, England, and Spain, so that our winter patronage may be almost as good as our summer.

We are glad to report a new class of nurses who will soon begin their studies. Four of our graduate nurses, with their husbands, are in Equatorial Africa, and we trust that these are but the advance guard of a still larger company who even now have their eyes fixed on the mission fields.

P. A. DE FOREST, M. D.

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## MEDICAL MISSIONARY WORK ABOUT LAKE TITICACA

THE following good letter from Dr. M. B. Graybill, who recently entered upon medical work in our Inca Indian mission in the altitudes of the Andes about Lake Titicaca, will be of interest. He writes:

"Lake Titicaca to some means one thing and to others the opposite. No place in the world held such grand ideas of Indian primitive life, exploit, and adventure as this field, prior to my arrival here. It was a land of cannibalistic natives who would rather head-hunt than eat. True, there are many wild places here and many adventures of every nature, yet the Indian is a fellow who, if treated squarely and taught the better course, makes an unflinching follower of truth and integrity. He has been trodden underfoot for centuries and bound down by superstitions. These Indians have labored on in their benighted ignorance. If a ray of truth can penetrate their darkened souls, it kindles a fire there that makes us all wonder at the transformation wrought.

"Imagine a mind that holds tenaciously to the superstition that a bird can get under the skin and fly around; that the wind can get into the veins; that the sun can strike you down if your hat is off at a certain time of the day; that water will kill you if you have a high fever; that fresh air surely will cause the death of a pneumonia case, and you get an idea as to the wonderful blessing the actual truth brings to these primitive minds. How thorough is their consecration to God's purpose for them when His light shines into their hearts!

"The medical work here in this lake region surely has a great future. I want to say here one thing that bears heavily on my heart (and I know there are many other doctors who feel the same burden), and that is, that the medical work in mission progress has not as yet been understood, greatly to the disadvantage of missions. The day must come when the evangelical and medical efforts will go hand in hand for the physical and spiritual uplift of unconverted humanity. Doctors, for the message we love let us keep our eyes open to see where we can assist in the work of our fellow ministers; and, ministers, let us appreciate the efforts of the medical workers.

"The medical work in Peru is held back by the fact that recognition by the government is not granted our physicians. It is impossible to practice in a center where other doctors are, because of the persecution that would follow. By the former untiring efforts of Dr. H. Theron Johnstone in this field, we have a strong foothold. Ways are opening up so that in the future we hope to have a small hospital that will do such good work for the people that the authorities will recognize its excellence and will sustain it. This will be accomplished only by untiring effort.

"As an example of how things can be done, I will relate the following experience: A Spanish family came to the clinic here in Juliaca from a distant town, bringing their mother, who was suffering from a tumor in the abdomen. I examined her, and told them that they would better take her down to Arequipa, where she would stand a better operation risk. I told them that it was undoubtedly cancer, and that she needed every chance for recovery, and would do much better in a lower altitude. But they wanted me to do the operating. I finally consented, and found a cancer in the liver. While we could not help this patient, our treatment of the case has spread far and wide, and cases with tumors of all kinds are coming to us. These patients are from among the better class of Peruvian Spanish people, among whom as yet we have done very little.

"The need for medical attention among the Indians is far more urgent. Just two weeks ago Mrs. Graybill and I made a trip on our motor cycle to a station about eighty miles away, carrying instruments and sterile preparations. On a Sunday, from six in the morning until dark, I examined and treated sixty Indians, and did some minor surgery also. On Monday following, until 2:30 p. m., I examined and treated over forty more patients and did two major operations. I had to leave a large group awaiting treatment, because all my supplies were gone. There were any number who needed surgical attention, but it was impossible because of lack of sterile material. I had to promise a return visit, but who knows when we can get back, as there are so many other calls just as urgent?

"It is wonderful to see the confidence these Indians have in our people! They put their lives in our hands without the least shadow of doubt. They have real faith, faith that proves beyond a doubt the power of God's love in their hearts.

"Our little hospital here in Juliaca is absolutely full at present writing. We had to turn away patients to-day. Most of those who come to the hospital are Spanish, and are able to pay

for the work done for them. They show a lively interest in our work, and we hope to penetrate their hearts with the truth. Many of the educated class have never seen a Bible. The only publisher in Juliaca bought a Bible from me yesterday. Little by little the gospel light will shine in.

"We certainly are enjoying our work here, and ask an interest in the prayers of those who love and give to missions, that we may perform our duties unselfishly, untiringly, intelligently, and in the fear of God."

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### USING THE SECULAR PRESS

NEVER in human history, probably, has there been a time when belief in God and the revelations of His word has been at a lower ebb in the world than it is to-day. Never has unbelief been not only so widespread, but so aggressive. Never until now, in the history of this country at least, have organizations been formed on a business basis for the sole purpose of spreading atheism. Such an organization was instituted about a year ago in the eastern part of the United States, with headquarters in New York City, and since then branch societies have been established at many other places, including the leading universities of this country. An account of the formation, growth, and activities of this organization is given in the May and June issues of *World's Work*.

The president and secretary of this association are quoted in *World's Work* as saying that they found conditions ripe for the promotion of such an enterprise, and the extension of its work in all parts of the country is easy and rapid. The time has been reached of which the Saviour spoke, "When the Son of man cometh, shall He find faith on the earth?"

Because of this, many people to-day, men especially, have lost all interest in religion, and do not care to read religious literature. When approached with such literature, they refuse it as soon as they discover its character. There is slight prospect of reaching them in that way. But God will have the last gospel message brought to them the same as to others, for no class of people will be passed by. If it cannot reach them in religious literature, it can be brought to their attention in secular literature. Here is a channel which is to be used in the providence of God to reach a large class of people; and those who know this message should be ready to improve it as opportunity is offered. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Our denomination, our teachings, are coming more and more to public attention. In the near future Seventh-day Adventists will be brought before councils where men of keen minds will demand their reasons for refusing to conform to the program devised by the authorities in church and state for the salvation of society. The secular papers will have much to say about us then; and while this climax is delayed, it is a fitting time to make use of the same channels of information to give the public a knowledge of the true character of our work and

message. Surely there should be those in all the centers of our work who are learning how to use the secular press for the enlightenment and salvation of souls.

LEON A. SMITH.

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### GREAT BRITAIN

OUR souls have been stirred by the recommendations of the Spring Council, and we are sending copies to all our workers throughout the field and in our churches, putting forth our best efforts to stir up a lively interest in evangelism.

The reports that come to us from different places are very encouraging indeed. Scotland, as already reported in the *Review*, is rejoicing our hearts because of the interest shown in the meetings of Elder W. Maudsley at Glasgow. For twenty weeks he held meetings in a cinema that seated 1,800 people. It is estimated that some Sunday nights over 2,000 people were present and others were turned away. There was scarcely a night during the whole of this series of meetings when the place was not full, and an excellent interest was shown by the hearers.

Since the presentation of the Sabbath, Brother Maudsley has been conducting Sabbath meetings, inviting the interested ones to them, and there has been an attendance of from 100 to 200 people. The last word from Brother Maudsley was that he was expecting to have quite a large baptism in the month of May. We are hoping that this good brother will not be disappointed, for the signs are that he will have the largest baptism ever held in Scotland.

From Newcastle comes word of the work of Elder F. C. Bailey. The cinema in which he has been holding his meetings has been crowded, and a good interest has been taken in the subjects presented. It is a little early to know just what the results will be, but this is the greatest interest that Brother Bailey has seen in his efforts. We hope that as the result of this effort a large number will be baptized in the near future.

Good news comes, too, from Liverpool and Leeds, in the North British Conference. Then in the South British Conference, excellent reports come continually from Brighton, Portsmouth, Plymouth, and Walthamstow, the latter being a part of the London district. These efforts, however, only began in the early part of this year, and it is too soon to tell what the results may be; but the workers are full of hope for large increases.

One of the very pleasing reports we have is from Wales. Brother Alfred Bird, one of our young licentiate, went into Newport in September of last year, and conducted meetings in a good-sized hall. The result has been wonderful. Brother Bird has presented the message clearly and fully, and the interest is still keeping up, though he has had to curtail his expenses because of lack of funds.

While down in Wales this last weekend, attending their annual meeting, I asked one of the members of the church at Newport about how many new Sabbath keepers they expected. This good brother said to me, "I am very glad Brother Bird speaks of forty.

To be frank with you, I believe he will have fifty or more." This good word from a member of the church really rejoiced my heart. We hope that his estimate will be the true one. This will make a good addition to the membership in Wales, and we trust the work will continue.

We have very strong convictions that the time has come when evangelism should be pushed by pastors, evangelists, church officers, and lay members, and we earnestly pray that God may give a mighty outpouring of His Spirit, so that the work done by all may bring forth fruit abundantly. We believe there are signs that the Lord is hastening to finish His work the world over. We desire to fall into line with this great movement, and not lag behind when the day of finishing comes. That the Lord may give us abundantly of His blessing and power, is our earnest prayer.

W. H. MEREDITH.

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### FILIPINO LITERATURE LEADERS MEET IN CONVENTION

It was a real pleasure to meet with the secretaries of the publishing, home missionary, and tract society departments of the Philippine Union Mission. Brother M. F. Wiedemann, the union field secretary, has a fine corps of mission associates. They together have built up a strong literature work in the Philippine Islands. When one looks back over the few short years to the time when the work first began, he cannot help but exclaim, "The Lord hath done great things in the Philippines!"

The past year, 1926, 149,676.09 pesos (\$74,838 U. S. currency) worth of gospel-filled literature was sold. Many precious souls have been won to the third angel's message as a result of the work done by our colporteur evangelists. Nearly one hundred colporteurs have been trained to sell the gospel through the printed page. This year the leaders are hoping to increase their colporteur force to at least 150.

The coming together in convention of the literature leaders from the four corners of the Philippines was inspiring and very helpful. These contacts broaden and improve the individual worker. Each leader gave something valuable to the other leaders, and each in turn unconsciously gave something to the others. By mingling with one another they absorbed new ideas, exchanged methods, and caught the united spirit of effort. The work of the colporteur evangelist was highly exalted. The following thoughts were mentioned:

Selling gospel-filled literature is one of the finest schools we know of, teaching man, first of all, knowledge of values, human and otherwise. It teaches tolerance, sympathy, the value of earnest effort, persistence, and an abiding faith in God.

The colporteur work is an education of the highest type. The colporteur who has met people, faced problems, solved difficulties, encountered trials and tribulations, matures and develops into a strong worker for the Lord.

The Filipino leaders mentioned time and again that the canvassing work is a far-sighted teacher. They look upon

this work as the most precious of all their assets. The field leaders emphasized the need of working by the side of their men in the field, in order to keep in touch with their own problems. They don't want to lose that contact, for fear they will not be able to have a proper sense of perspective.

Just before leaving for their fields, the secretaries, with their directors, resolved by the Lord's help to distribute 175,000 pesos' (\$87,500 U. S. currency) worth of gospel-filled literature during 1927. These Filipino leaders are carrying the burden of the work. They are heart and soul in the mes-

sage. May God help our literature leaders in the Philippines to carry forward a strong spiritual literature ministry to the winning of many souls to the third angel's message.

J. J. STRAHLE.

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FIFTEEN Maplewood Academy students were baptized by Elder A. H. Rulkoetter in the Minneapolis, Minn., church.

ELEVEN persons were recently baptized in the German New York church.

A LITTLE Sabbath school boy in Arkansas had an Investment Fund row of parsnips, and they did not come up very well. Finally his father said he thought they ought to give the boy a better-looking row, since it was for the Lord. The mother answered that they had better be careful about taking a row away from the Lord after giving it to Him, and substituting another, so no change was made. Upon digging the parsnips, it was found that the row yielded twice what the next row bore. They planted and watered, and the Lord took care of the increase.

Colporteurs' Summary for May, 1927

North American Division					Southern					Agents		Hours		Value, 1927		Value, 1926													
Atlantic					Kentucky					21	1580	\$2441.40		\$3956.04															
Greater New York					32	2440	\$4883.72	\$4762.65	12	972	1253.00		822.25																
New England					7	441	994.85	1256.30	12	951	2218.50		6312.00																
New York					22	1339	2744.87	1504.90	8	832	897.25		1802.30																
S. New England					18	1324	1581.90	4655.56	53	4385	6810.15		12892.59																
					79	5544	10205.34	12179.91																					
Columbia					Southwestern																								
Chesapeake					10	1043	2495.60	1451.55	Arkansas					9	798	931.25	5497.25												
E. Pennsylvania					22	2822	5334.56	3567.88	N. Texas					15	776	3036.80	3189.75												
New Jersey					10	318	712.35	1227.45	Oklahoma					10	1714	2783.55	5575.55												
Ohio					41	4629	7603.47	5819.25	S. Texas					9	789	1361.10	2151.45												
Potomac					11	637	898.45	2118.30	Texico					8	454	707.40	935.65												
W. Pennsylvania					23	1624	3115.75	1910.30						51	4531	8820.10	17349.65												
West Virginia					9	1475	3142.10	3166.95	N. American totals					734	58064	\$97675.33	\$112942.52												
					126	12548	23302.28	19261.68	FOREIGN UNION CONFERENCES AND MISSIONS																				
Lake					African Division																								
Chicago					32	1403	2543.01	3654.08	Australasian Division					--	----	\$		\$3776.46											
E. Michigan					16	1110	1252.85	1956.42	European Division					--	----	-----		24963.46											
Illinois					12	581	952.95	2054.35	Baltic					17	1522	513.45	618.43												
Indiana					14	1661	2412.05	1340.75	British					113	12266	8478.54	8380.97												
S. Wisconsin					8	808	1280.85	2204.05	Bulgarian					13	1191	174.95	436.69												
W. Wisconsin					24	1205	2048.52	1674.35	Central European					141	19911	9377.46	9448.79												
W. Michigan					20	1521	1879.15	2588.95	Czecho-Slovakian					61	7172	1753.22	1906.36												
					126	8289	12369.38	15472.95	East German					208	26449	9298.79	10360.47												
Central					Egyptian					2	225	48.60		84.15															
Colorado					9	758	1021.95	1251.70	Grecian					2	89	22.45													
Inter-Mountain					3	150	416.25	1064.95	Hungarian					74	9057	2627.71	2485.76												
Kansas					16	1188	1352.90	439.05	Iberian					20	1209	852.94		-----											
Missouri					20	1385	1566.77	1303.95	Iceland					4	379	651.16													
Nebraska					13	1178	1034.45	1623.35	Jugo-Slavian					54	3876	1124.62		1355.93											
Wyoming					3	186	315.75	-----	Latin					34	3548	2594.62		3289.02											
					64	4845	5708.07	6183.00	Polish					36	3208	454.90		672.52											
Northern					Rumanian					--	----	-----		683.57															
Iowa					3	252	438.50	-----	Scandinavian					71	7464	6420.53		9916.72											
Minnesota					7	409	403.50	864.20	Turkish					1	130	42.01		-----											
North Dakota					--	---	-----	404.45	West German					220	29297	11406.42		11697.05											
South Dakota					10	538	756.40	1428.00						1071	126993	55842.37		61786.43											
					20	1199	1598.40	2696.65	Far Eastern Division																				
North Pacific					Chosen					--	----	-----		538.71															
Montana					5	530	334.75	768.55	East China					--	----	-----		517.85											
Idaho					4	450	511.50	1011.50	Japan					11	1428	846.00		1128.45											
S. Oregon					--	---	-----	-----	Manchurian *					5	591	319.60		456.01											
Upper Columbia					9	588	958.40	1267.00	North China					2	90	653.44		538.95											
W. Oregon					10	664	567.67	-----	Philippines					--	----	-----		1751.34											
W. Washington					10	1027	1048.10	-----	South China					14	-----	1451.66		1419.37											
					38	3259	3420.42	3047.05	Inter-American Division																				
Pacific					Antillian					29	2211	5334.79		-----															
Arizona					--	----	-----	64.00	Central American					14	398	2018.50		-----											
California					17	679	1738.10	893.53	Colombia-Venezuela					6	450	1182.24		-----											
Gen. California					7	469	902.79	-----	East Caribbean					13	1410	2187.68		-----											
N. California					9	688	1192.45	1060.50	Mexican					10	895	2735.10		-----											
Nevada					5	198	313.75	-----						72	5364	13458.31		805.40											
S. California					14	1477	1456.25	1723.90	South American Division																				
S. E. California					11	371	865.30	704.20	Austral					36	2574	6417.66		12292.47											
Utah					6	251	596.50	65.00	East Brazil *					31	4960	5378.78		4102.61											
					69	4133	7065.14	4511.13	Inca					10	489	1196.42		1463.72											
									South Brazil *					35	6002	7107.43		9860.60											
Eastern Canada					112	14025	20100.24	27719.40	Southern Asia Division					55	3745	2002.20		3057.83											
Maritime					5	474	1051.95	910.69	Foreign totals					1342	152236	\$94673.72		\$128459.66											
Newfoundland					--	---	-----	103.00	N. American totals					734	58064	97675.33		112942.52											
Ontario					10	718	2135.90	3050.60	Grand Totals					2076	210300	\$192349.05		\$241402.18											
St. Lawrence					5	413	975.55	-----																					
					20	1605	4163.40	4064.29	* Two months' report.																				
Western Canada					COMPARATIVE BOOK SUMMARY																								
Alberta					17	1094	2366.10	3104.70	1924																				
British Columbia					12	623	1660.25	1082.45	1925																				
Manitoba					2	23	306.10	2323.80	1926																				
Saskatchewan					5	461	679.75	1378.80	1927																				
					36	2201	5012.20	7889.85	January	\$221656.70	\$169780.29	\$128429.45	\$228425.25																
Southeastern					February													149211.28	90097.97	251755.06	228447.76								
Carolina					8	856	1488.20	1573.25	March													191862.72	169379.40	240968.79	246251.38				
Cumberland					15	1575	2311.65	1555.97	April													253879.38	278243.57	273574.41	215716.64				
Florida					20	2140	3014.70	2083.95	May													220733.80	177053.16	241402.18	192349.05				
Georgia					9	1004	2385.90	2180.60	June													256677.35	340592.86	329569.12	-----				
					52	5575	9200.45	7393.77	July													353030.08	424329.80	391040.40	-----				
					August													285665.46	341457.38	282732.58	-----								
					September													181605.55	219989.34	241251.56	-----								
					October													198057.24	218811.64	202774.36	-----								
					November													178579.97	253839.98	199192.28	-----								
					December													206241.28	210787.22	224287.15	-----								
																		\$2692100.81	\$2894362.61	\$3006967.84	\$1111190.08								

Six were recently baptized in Milwaukee, Wis.

TWELVE were baptized in Southwestern Junior College, Keene, Texas, following the spring Week of Prayer.

ELEVEN were baptized in Florence Hill, Jamaica, recently, and seventeen at New Roads and Robin's River, Jamaica.

As a result of lectures held in St. Paul, Minn., ninety-nine persons were baptized, with about twenty-five more to follow later.

As a result of the spring Week of Prayer at Mount Ellis Academy, in Montana, conducted by Elder J. L. McConaughy, five students were baptized.

TWELVE were baptized in Albion, Queensland, Australia, recently. Ten of the number were new Sabbath keepers, whose interest in almost every instance had been awakened by the seed sowing of some lay members. Bible studies are held every day and they look forward to another baptism soon.

ELDER L. E. NIERMEYER, of the Inter-Mountain Conference, sends us this note concerning his work: "For the past three months I have been holding Saturday night meetings here in Durango, Colo., coupled with personal work and Bible studies, and yesterday (May 21) I had the privilege of baptizing six converts. I expect to have another baptismal service in about four weeks."

THE members in Paysandu, Uruguay, are leading the whole field in their offerings and amount of tithes per member. "One very poor sister who was in great need of a pair of shoes, decided to sell her bed in order to buy the shoes. As soon as she received the money from the sale of her bed, she brought in the tithe, saying she wanted to give the Lord what belonged to Him.

"THE MARKED BIBLE" was given by a nurse to a patient in one of our sanitariums a few weeks ago. She was a member of the Catholic Church, but is now rejoicing in her new-found Friend and the new light that has dawned upon her. Although in a critical condition physically, through her efforts her husband is also endeavoring to keep the Sabbath, and hopes to be baptized with his wife upon her recovery.

ELDER J. H. McEACHERN, president of the Nevada Conference, writes of the work in his field: "You will rejoice that God is not only blessing our work in Nevada financially, by giving us an increase in tithes and offerings, but we have also been successful in winning souls. Some twenty-six in this little field have been added to our conference membership since the first of the year. This is more than were brought in during the entire twelve months of 1926. In fact, it is nearly as many baptisms as were reported for the entire two years prior to 1927. So we praise God that He is watering the seed that has been sown, giving our few laborers in this field encouraging results for their efforts."

ELDER H. K. HALLADAY, of the Tennessee River Conference, sends us the following note: "On Sabbath, May 7, eighteen were baptized in the Nashville Memorial Church. Eleven of these were the result of the spring Week of Prayer held in the church school at this place. Five of them came from the Madison school. The remaining two were the result of a summer's effort held fourteen miles from Nashville. More from this effort will be baptized soon."

ELDER T. M. LANGBURG, of the Southern Oregon Conference, sends this note: "We rejoice to be able to have a part in the work. Seven were baptized here in Eugene, Oreg., Sabbath, May 7, in the rolling Willamette River, and more will be baptized later."

FLORIDA colporteurs are seeing results: "One colporteur writes that he has twenty calls for Bible studies; another writes that three have accepted the truth; another says that one of his patrons is now going to church with him."

NINE have been baptized at Southern Junior College, Ooltewah, Tenn.

## Appointments and Notices

### CAMP MEETINGS FOR 1927

Columbia Union		
West Virginia	-----	Aug. 18-28
Ohio, Sabina	-----	Aug. 25-Sept. 4
Lake Union		
Indiana, Cicero	-----	Aug. 25-Sept. 4
Northern Union		
Iowa, Nevada	-----	Aug. 18-28
North Pacific Union		
Western Oregon	-----	Aug. 3-14
Southern Oregon	-----	Aug. 11-21
Pacific Union		
Nevada, Lake Tahoe	-----	July 14-24
California, Oakland	-----	July 28-Aug. 7
Southeastern California, Santa Ana	-----	Aug. 11-21
Southern California, Glendale	-----	Aug. 25-Sept. 4
California, Eureka	-----	Sept. 1-11
Southeastern Union		
Cumberland	-----	Aug. 18-28
Carolina	-----	Aug. 25-Sept. 4
Georgia	-----	Sept. 1-11
Florida	-----	Oct. 27-Nov. 6
Colored		
Cumberland	-----	Aug. 18-28
Carolina	-----	Aug. 25-Sept. 4
Georgia	-----	Sept. 1-11
Florida	-----	Oct. 27-Nov. 6
Southern Union		
Alabama, Clanton	-----	Aug. 4-13
Louisiana-Mississippi	-----	Aug. 11-20
Kentucky	-----	Aug. 18-27
Colored		
Louisiana-Mississippi	-----	Aug. 11-20
Kentucky	-----	Aug. 18-27
Southwestern Union		
Arkansas, Malvern	-----	July 14-24
North Texas, Keene	-----	July 28-Aug. 7
Texas	-----	Aug. 4-14
Oklahoma, Guthrie	-----	Aug. 11-21
Western Canadian Union		
British Columbia	-----	July 14-24

### REQUEST FOR PRAYER

A sister in Nebraska requests prayer for the healing of an only sister who has become insane.

### PUBLICATIONS WANTED

R. L. Smith, Americus, Ga., Route B. Literature for reading rack.

Please discontinue sending papers to Alice Isaacs, Box 546, Redding, Calif., as she has plenty on hand for the present.

Mrs. H. M. Klock, 233 Broad St., Lake Charles, La. Review, Instructor, Watchman, Liberty, Our Little Friend, Signs, Life and Health, and tracts, for reading racks.

Miss Ena Barrington, 725 Sixth St. South, Lethbridge, Alta., Canada. Continuous supply of denominational literature for distribution; Signs of the Times, Present Truth, Our Little Friend, and tracts (English and foreign).

West Central S. D. A. Church, Cor. Waller Avenue and Midway Park, Chicago, Ill.; A. D. Bohn, pastor. In need of five hundred magazines or papers each week for distribution in a large hospital in Chicago. Please send Review and Herald, Watchman, Signs, Liberty, Life and Health, Present Truth, and some foreign-language magazines.

### SPECIAL TESTIMONIES

C. A. Holt, Review and Herald, Takoma Park, D. C., desires to obtain a set of Special Testimonies, Series B.

A. A. Huse, M. D., Washington Sanitarium, Takoma Park, D. C., is willing to pay a liberal price for Special Testimonies, Series B, either the entire series or numbers 1, 3, 5, and 9.

### OLD VOLUMES OF "REVIEW AND HERALD"

Vols. 1, 2, 3, and 5 of the Review and Herald, and the issues of Jan. 1 and Dec. 30 of the year 1884, are desired to complete the file of the college library, Atlantic Union College, South Lancaster, Mass.

\* \* \*

### WESTERN OREGON CONFERENCE

The regular biennial meeting, in twenty-second session, of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp meeting at Forest Grove, Oreg., Aug. 3-14, 1927. The first meeting is called for 8 p. m., Wednesday, August 3. Officers for the ensuing biennial period will be elected, and such other business transacted as may, properly come before the conference.

I. J. Woodman, Pres.  
W. A. Woodruff, Sec.

### WESTERN OREGON CONFERENCE ASSOCIATION

Notice is hereby given that the regular biennial meeting, in twenty-second session, of the Western Oregon Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Forest Grove, Oreg., Aug. 3-14, 1927. This meeting is called for the purpose of electing officers for the ensuing biennial period, and transacting such other business as may properly come before this body. All regular delegates to the Oregon Conference are delegates to this session. The first meeting is called for 4 p. m., Thursday, August 4.

I. J. Woodman, Pres.  
W. A. Woodruff, Sec.

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 104 JULY 21, 1927 No. 29

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# Health Publications

## CONSTIPATION

CAUSE, PREVENTION, AND CURE

By George H. Heald, M. D. 62 pages, board covers. Price, 50 cents.

## Contagious Diseases

PREVENTION AND CURE

By R. Manning Clark, M. D. 128 pages, paper covers, illustrated. Price, 25 cents.

## Counsels on Health

and INSTRUCTION to MEDICAL MISSIONARY WORKERS

By Mrs. E. G. White. 696 pages. Prices: cloth, \$2; flexible leather, \$3.

## EPIDEMICS

AND HOW TO MEET THEM

By the Medical Department. 128 pages, illustrated. Price, 25 cents.

## Food Question

By Edwin H. Risley, M. D. Illustrated, paper covers. Price, 25 cents.

## GOOD FOOD

HOW TO PREPARE IT

By George E. Cornforth, chef of the Melrose Sanitarium. 228 pages, bound in washable cloth. Price, \$1.25.

## Healthful Living

By F. M. Wilcox. The right kind of diet from the viewpoint of the Bible and the Testimonies. Paper covers. Price, 10 cents.

## Home Dietitian

OR, FOOD AND HEALTH

By Belle Wood-Comstock, M. D. Combinations of Food for sick and well. 352 pages, cloth. Price, \$2.

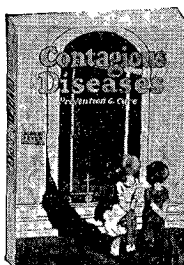
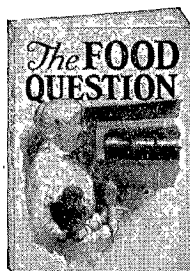
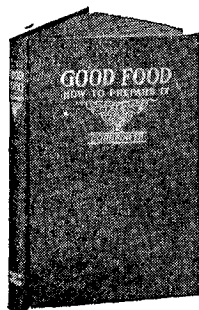
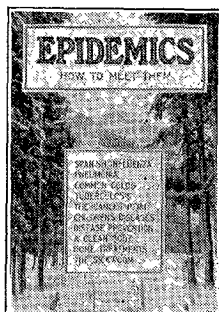
## Home Nursing

By the Medical Department. A comprehensive series of lessons on the care of the sick. Cloth binding. Price, \$1.

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AND GUIDE TO HEALTH

By doctors who are experts on the different subjects. 862 pages, with colored plates. Prices: cloth, \$6.50; keratol, \$8.



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AND PRACTITIONERS OF MEDICINE

251 pages. Prices: cloth, \$2.50; leather, \$3.50.

## KEEPING WELL

By L. A. Hansen. 128 pages, illustrated, paper covers. Price, 25 cents.

## Ministry of Healing

By Mrs. E. G. White. Prices: cloth, \$2.25; flexible leather, \$3.25.

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THE HUMAN BODY AND HOW TO KEEP IT IN HEALTH

By Belle Wood-Comstock, M. D. 531 pages. Price, \$1.90.

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A story that will interest and teach a vital lesson. Price, 10 cents.

## Science of Food and Cookery

By H. S. Anderson. 298 pages. Price, \$2.00.

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128 pages, illustrated. Price, 25 cents.

## Technique of Hydrotherapy

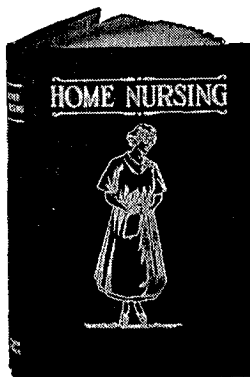
AND SWEDISH MASSAGE

By G. K. Abbott, M. D. Prices: cloth, 75 cents; limp leather, \$1.25.

## The Way to Health

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By H. W. Miller, M. D. A Home Doctor Book. 544 pages. Price, \$1.50.



## TRACTS

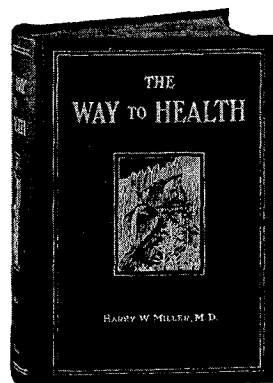
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This paper does not pay for articles, and because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript. Duplicates of articles or reports furnished other 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.

### MISSIONARY SAILINGS

MISS VIOLA COOKE, of the Washington Sanitarium, and Miss Frances Light, of the Review and Herald Publishing House, sailed from New York June 30, for Balboa, Miss Light responding to the call for an office worker in the Caribbean Union office, and Miss Cooke to a similar call from the West Caribbean Conference office.

Mr. and Mrs. K. Tilstra, of Emmanuel Missionary College, responding to the call from Malaysia, sailed on the S. S. "Rotterdam," July 2, going to their field via Europe. It is expected that they will be assigned to develop the interest which has been awakened on the island of Ambon.

Prof. and Mrs. R. S. J. Hamilton and his mother, of Emmanuel Missionary College, sailed from New York on the S. S. "Dominica," July 1, for Port of Spain, Trinidad, where Professor Hamilton will be connected with the East Caribbean Training School.

Elder and Mrs. C. E. Andross and family, of Takoma Park, sailed from San Francisco, June 27, Elder Andross having been appointed to the presidency of the South Caribbean Conference, with headquarters at Port of Spain, Trinidad.

Elder and Mrs. V. E. Toppenberg and family sailed from New York on the S. S. "Majestic" for Cherbourg, returning from furlough to the European Division. They will probably be connected with the work in Egypt.

Mrs. J. W. Westphal, after some months' recuperation in this country, sailed from New York, July 2, to rejoin Elder Westphal in Buenos Aires, South America.

Elder and Mrs. V. E. Hendershot sailed from San Francisco, June 21, returning from furlough to their work in Singapore.

Prof. and Mrs. J. L. Christian, of the Gem State Academy, Idaho, sailed from New York, July 9, for Southampton, en

route to Burma. Brother Christian has been appointed to the principalship of the Meiktila School.

\* \*

### EXPERIENCES OF THE ADVANCE GUARD IN MANCHURIA

THE colporteurs are indeed the Advance Guard in our movement in the Far Eastern Division. The story of this work, its dangers and victories, is indeed a thrilling one. No class of workers meets with more severe trials or more victories than the colporteur. He enters territory where heathenism is supreme and Christ's name not known, and men have to be made interested enough in what he teaches to pay cash for it.

Among the surprising reports given at the Manchurian Union Mission meeting held the last of May, were the following:

One of our colporteurs met a band of robbers who demanded all he had in money and clothing. "But," he said, "I am a Christian, and am telling men how to be happy." Not all Chinese hate Christians. These Chinese robbers replied, "You are doing a good work, and we will take nothing from you; but farther on you will find another company of men, our friends. They are fiercer than we, so we will give you a card, that may help you."

According to their word, he soon met this second band, who with great dispatch began to rob him. The colporteur showed them the card their friends had sent them, and told them about his work. The bandits were surprised, and at once became friendly and let him go. The colporteur had a coolie with him to help him carry his books. This man marveled greatly at the conduct of the bandits. He said to the colporteur, "Your God must be a mighty God, for you are more honored than any official that goes this way."

This same colporteur went to the chairman of the Chamber of Commerce in a town that he came to, hoping to interest him in the Chinese *Signs of the Times*, which he was selling. The chairman was gruff, and told him he did not believe in his work, and that he would not be able to get any subscribers to his paper. He was so confident of this that he said, "If you get two, I'll subscribe for five myself." The worker felt quite discouraged as he went to the inn for the night.

Early in the evening a man came to the inn and inquired for him, and took him to the home of a prominent man of the town. This man said that at a meeting of the Chamber of Commerce that afternoon the chairman had warned the members, of whom he was one, against the colporteur, and he wanted to see him. After the colporteur had told the man about his work and the *Signs*, he not only subscribed for it, but gave him cards of introduction to his friends, and assisted him in getting twenty-seven yearly subscriptions. He then went back to the astonished chairman of the Chamber of Commerce, and secured the five subscriptions which he had promised.

Another colporteur in a bandit-infested territory, having little success in his work, determined one day to cease his efforts in that region. That night he received a very cheering letter from

Elder A. A. Esteb, the union field secretary. This encouraged him to leave this town early the next morning, and go forward with his work. He had little more than got away from the town when it was thoroughly looted by a large bandit band. His new courage not only saved him from robbery, but gave him good success in his work.

The time of trouble is here, but so also is the day of miracles, and God, who "is no respecter of persons," will see that "in every nation" the word of His power shall be made known to every honest heart. No weapon formed against the devoted worker shall prosper,

FREDERICK GRIGGS.

\* \*

### HUNTING OUT THE SOULS

WHEN the Lord describes the gathering of His people in the last days, He uses the illustration of the hunter. His people are to be gathered by hunters for souls. It would be interesting if we could see the way by which the Lord calls these thousands of new believers into the ranks quarter by quarter. Speaking of the manner in which nearly two thousand souls (lacking only sixteen) have been brought in in the Philippine Islands during the past year, Elder S. E. Jackson says:

"This record would tell of a tract here, a book there, a missionary visit, or some sick person cared for; the lending of a helping hand to one in need, or perhaps only a pleasant smile or friendly look followed up as the Spirit directed. It would tell of earnest prayers offered, of night vigils, of persecutions coming in the form of rocks thrown, of sarcastic words, of scandals hurled at the innocent gospel worker.

"Heaven's record would tell of many kilometers of muddy trails traversed, of streams forded, of the hunter winding his way over hill and vale, of soakings by the rain and blisterings by the sun, of meals missed and much sleep lost. And yet I am sure I am voicing the sentiment of this loyal band, when I say the pangs and sorrows are all forgotten in the joy of seeing sinners turn to God."

This great ingathering of souls has been made, not by hunting over easy fields, but by meeting opposing influences at every turn. Elder Jackson adds:

"We have been told through the servant of the Lord that the work we have failed to do in times of peace and prosperity, we shall have to do under most forbidding circumstances. It appears that this prophecy is already being fulfilled before our very eyes."

W. A. SPICER.

\* \*

### TEACHER TRAINING COURSE FOR GRADUATE NURSES

THE Medical Department of the General Conference announces the opening of a special postgraduate course for nurses at Washington Missionary College, Sept. 13, 1927. A strong course for nursing leadership has been made possible through the co-operative effort of the Washington Sanitarium, the Medical Department of the General Conference, and Washington Missionary College.

For information and descriptive catalogue, write the General Conference Medical Department, Takoma Park, D. C.