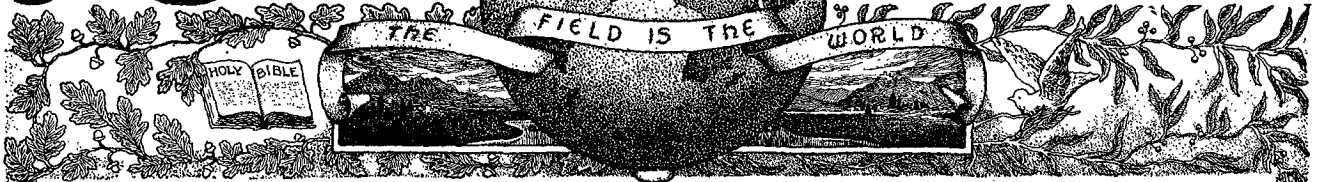


The Advent Review and Sabbath Herald



Vol. 104

Takoma Park, Washington, D. C., October 13, 1927

No. 41

THE GOSPEL TO ALL NATIONS

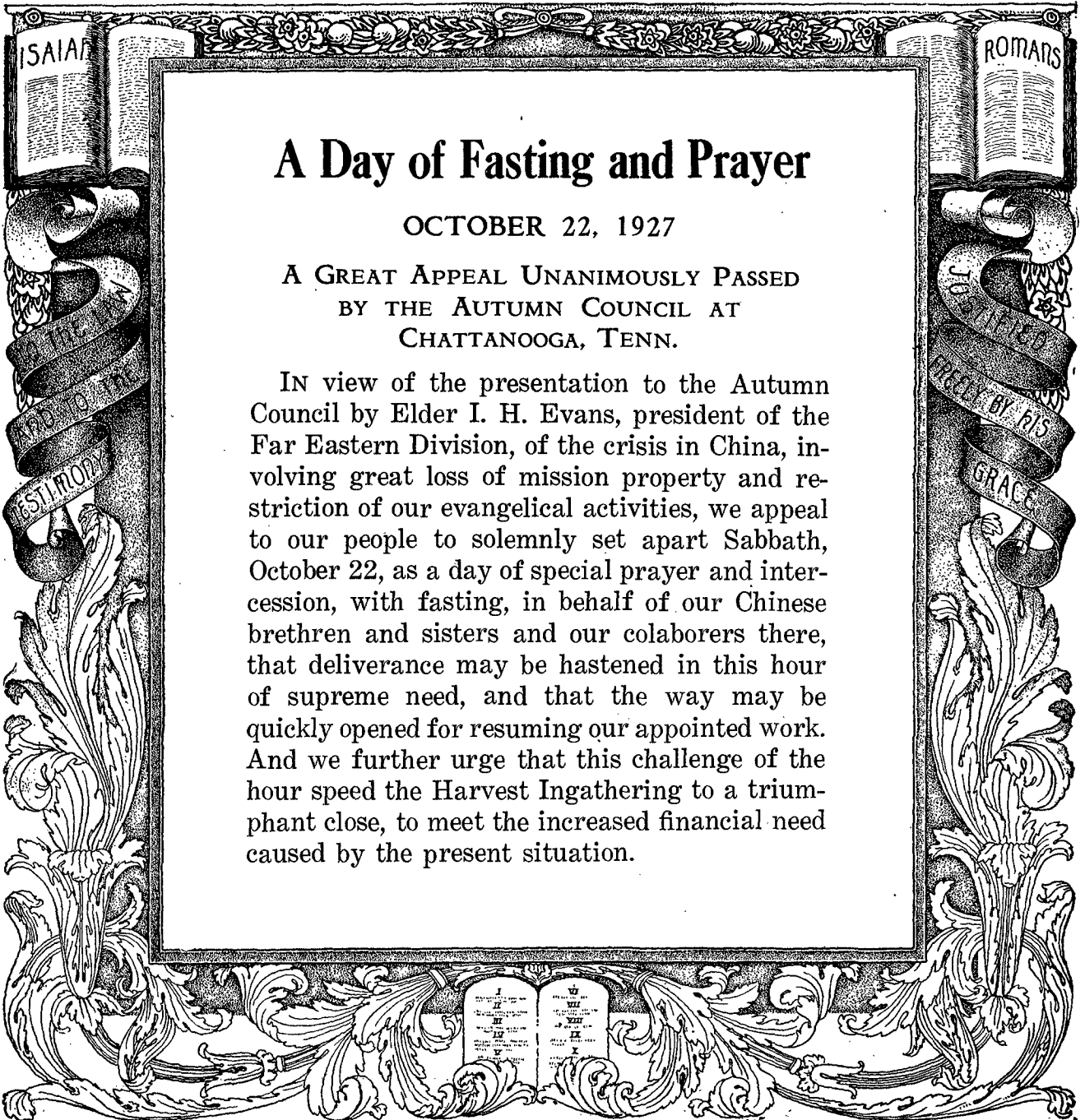
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Day of Fasting and Prayer

OCTOBER 22, 1927

A GREAT APPEAL UNANIMOUSLY PASSED
BY THE AUTUMN COUNCIL AT
CHATTANOOGA, TENN.

IN view of the presentation to the Autumn Council by Elder I. H. Evans, president of the Far Eastern Division, of the crisis in China, involving great loss of mission property and restriction of our evangelical activities, we appeal to our people to solemnly set apart Sabbath, October 22, as a day of special prayer and intercession, with fasting, in behalf of our Chinese brethren and sisters and our colaborers there, that deliverance may be hastened in this hour of supreme need, and that the way may be quickly opened for resuming our appointed work. And we further urge that this challenge of the hour speed the Harvest Ingathering to a triumphant close, to meet the increased financial need caused by the present situation.



The Only True Way to Attain Readiness

BY A. G. DANIELLS

IN this study of the great problem of readiness to meet the Lord, there is need that both writer and reader exercise great care, in view of the great danger of misconception. This danger is not due to any lack of plain instruction in the word of God regarding the preparation to be made, or the way to make it; all this is so clearly outlined in the divine Guidebook that there need be no uncertainty or misunderstanding. Why, then, the need of such great caution in the matter? It is because of human weakness and blindness.

The way of salvation, which is the way of preparation to meet God, has always been plain. Yet from time immemorial another way, seemingly running parallel but which ends in eternal loss, has appeared, which has served to bewilder and confuse, and many times to lead astray, those who aim to follow the way of salvation. One of these ways is the Lord's, the other is man's. The Lord's way, of course, is the right way; while man's way is the wrong way. But the fact remains that through the long centuries man's way has seemed to have the larger following; and the reason is because this wrong way originates in the conception of a darkened, perverted mind.

These two ways may be expressed by two words — FAITH and WORKS. *Faith* is God's way; *works* is man's way. There is all the difference imaginable between the two. The *faith way* is the way of success, — of glorious victory in the conflict with sin. The *works way* is the way of failure, — of inglorious defeat in the conflict with sin. The *faith way* is the only possible way whereby our merciful Father in heaven can pardon the transgressor of His holy law, cleanse him from all sin, and thus restore him to perfect holiness, — that holiness "without which no man shall see the Lord."

Knowing of this glorious way which has been provided for all mankind, the great enemy of righteousness, with hellish desire and purpose to hold all under the dominion of sin and cause all to suffer its awful penalty, has instilled into the human mind an utterly false and ruinous conception of the way, which has resulted in the counterfeit way of *works*. In view of these closely paralleling ways, it is quite obvious that while it is necessary to give earnest study to the required standard of readiness to meet the Lord, as clearly set forth in the way of salvation, the pathway of *faith*, it is equally obvious that we need to heed the warning signals which point out the bypaths leading from the way of salvation into the way of the enemy's designing and tragic ending.

The true way of preparing to meet the Lord recognizes that the preparation to be made must be the creative work of God in the heart. The false way maintains that the preparation is to be attained by human effort. Both the true way and the false way, and the ultimate end of each, are presented in illuminating contrast through Paul's epistle to the Romans, as follows:

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Zion a stumblingstone and rock of offense: and whosoever believeth on Him shall not be ashamed." Rom. 9: 30-33.

To be clothed with the robe of Christ's righteousness is to have obtained the preparation necessary to meet the Lord with joy, for we read:

"Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.'" — Mrs. E. G. White, in *Review and Herald*, July 9, 1908.

In Paul's day this robe of Christ's righteousness was obtained by the Gentiles through the exercise of faith in Jesus Christ; while Israel sought to obtain this same robe through another process, — by works, — and failed. These same processes are being followed to-day, with the same sure results. Although the righteousness of Christ is freely offered, yet we are told that some "do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched."

Dear reader, are you certain as to which of these ways you are following in your eagerness to attain the readiness required for meeting the soon-coming Saviour? Are you sure that you are seeking, appropriating, and wearing the robe of the righteousness of Christ, — the righteousness which is first imputed and then imparted to every sincere, believing heart? Or are you conscious that you have gotten onto the wrong path, and are striving and struggling to put out of your life the things which cannot stand in the presence of a holy God, and are waging a hard and losing fight with self and Satan? It is well to remember that —

"The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct." — "The Desire of Ages," p. 555.

To obtain this robe requires a transaction in the realm of faith; it cannot be obtained in the realm of works.

On the last day of a camp meeting which I attended recently, a sister with a very sad face came to me and said she was going home in a state of great disappointment. When I inquired the reason for such a situation, she said she was disappointed because she had not received the blessing so greatly needed and so earnestly hoped for. As she told me of the struggle she had been having with the devil, and how she had been obliged to fight him every day of the meeting, I perceived that she had a misconception of the true way of attaining to that state of readiness to meet the Lord which is so essential, and I endeavored to point out to her the difficulty. I opened my Bible, and read:

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 24, 25.

"Now, sister," I asked, "who is this mighty one?"

"Satan," was her reply.

"Who are the captives?"

"We poor sinners."

"Is there any deliverance from this mighty one?"

Here the answer was not forthcoming, and I said, "Yes, there is deliverance, for the Lord says that the 'captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.' And how? by our striving and struggling and battling with this mighty one? No, it does not say that. But, sister, you say that you have been carrying on a terrible fight with this foe, and that you have been defeated,

(Concluded on page 13)

The Advent Review and Sabbath Herald

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

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A Movement to Secure Christian Unity

The World Conference on Faith and Order, August, 1927

Reported by ARTHUR S. MAXWELL, of London, England

(Our Special Correspondent at Lausanne)

The Objective of the Conference

THERE is but one supreme objective of the World Conference on Faith and Order, and that is unity. "Its goal," says the *Federal Council Bulletin*, "is not simply federal, but organic unity."

If one asks why this goal is now being so zealously and enthusiastically pursued, several answers are given, all quite clear and understandable.

Reasons for the Conference

Giving his reasons for the convening of the council, Bishop Gore said:

"Satisfaction with our divisions, or acquiescence in them as inevitable, has yielded to a more or less bitter sense of humiliation in face of them. We realize how the Christian witness to the world is weakened by them; how the evangelization of the world is hindered; how much time and power is wasted in controversy and friction; above all, how contrary the divided condition of Christendom is to the mind of its divine Founder and of His Spirit which inhabits the church."—*The London Times*, July 21, 1927.

Similar sentiments animate most, if not all, who attended the World Conference. Thus Bishop Brent, before leaving New York, stated:

"The vitality of Christianity is being sapped by its inner dissensions. A kingdom divided against itself will never have the power to win the world to God.

"To the older generation it may not be a matter of the gravest concern how many branches of the church claim to have the truth in their keeping; but to the boys and girls now growing up it is vitally important, though they may not know it. Behind their youthful skepticism is a real hunger for enduring truth and beauty. How can we show them what we believe to be the goal of their search unless we unite on a common viewpoint of righteousness and morality?"

Again, in his opening address in the Lausanne Cathedral, after quoting John 17:20-23 ("That they all may be one"), Bishop Brent said:

"The call to unity is from God to man. It is for our good that the appeal is made. Through unity alone can the kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal Himself to the whole human race. It stands as the unalterable condition on which He can fulfill His mission to mankind. . . . If unity has slipped away from our grasp, it is the common fault of the Christian world. If it is to be regained, it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it."

In the official documents published by the World Conference, we find the following:

"Controversies among Christians have appeared to rend asunder the church, which is the body of Christ, and have deafened the world to the message of His redemptive love.



DELEGATES AT THE WORLD CONFERENCE ON FAITH AND ORDER, LAUSANNE, SWITZERLAND

... The world can no longer endure the horrors that have come upon it; those horrors will increase until we, who profess ourselves Christians, are willing to be one in Christ, that He may be lifted up to do His perfect work. The world has been shaken to its foundations: shall the old order be restored, or shall the kingdoms of the world become the kingdoms of the Lord, and of His Christ? . . .

"A divided Christianity cannot with one mind and one mouth glorify God and proclaim the gospel of the one Redeemer. . . . Our efforts are blocked by our arrogance and self-sufficiency, our jealousies and suspicions, . . . our sectarian competition. How long shall the appalling iniquity of a divided church endure?"

History of the Reunion Movement

The idea of a reunited Christendom is by no means new. It has been a common subject of discussion since the Reformation; and at one time or another every Christian has surely felt a twinge of regret that the glorious gospel of Christ must needs be revealed to the world through such diverse and conflicting channels.

Not until recently, however, has any one entertained any real hope that a basis of co-operation and perhaps coalescence could be discovered. Such a conference as the present would have been quite impossible fifty years ago. It has been rendered feasible only by a widespread change of spirit and mental outlook following the Great War. However, even as far back as 1888, the Lambeth Conference of the Church of England propounded a fourfold basis of reunion. It was called the "Lambeth Quadrilateral," and embraced the following points: (1) The acceptance of Holy Scripture as providing the final standard of faith; (2) the two creeds, the Apostles' and the Nicene, as the statements of the faith; (3) the sacraments of baptism and holy communion as the necessary ordinances; (4) the historic episcopate as the basis of the ministry. But this was only an abstract proposal for consideration, and little if anything resulted therefrom.

Not until 1910, the year of the great interdenominational Edinburgh Missionary Conference, was any definite step taken toward bringing church reunion to a practical issue, but in that year, largely through the personal efforts of Bishop Brent, the General Convention of the American Episcopal Church appointed a commission "to bring about a conference for the consideration of questions touching faith and order, and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour, to unite in arranging for and conducting such a conference."

So far as England was concerned, the Lambeth Conference of 1920 interrupted preparations for the proposed World Conference, attention being directed, though somewhat vainly, toward healing the breaches between the Church of England and the Free Churches. Since then, actual reunion has taken place between the Presbyterian churches of Scotland, and preliminaries have been arranged for the reunion of Methodism in England. Meanwhile conferences have taken place between Anglicans and Roman Catholics at Malines.

In the United States, however, the 1910 proposal was kept steadily in view, and definite plans were laid for the great conference. Representatives of participating or invited churches met Aug. 12-20, 1920, at Geneva, Switzerland, where fundamental questions were discussed, and where a Continuation Committee was appointed, as broadly representative as possible, to carry on the preparations in conjunction with the commissions of the several churches.

A Subjects Committee, created by the Geneva meeting, prepared and circulated five series of questions for preliminary local discussion in 1920-25, and was charged by the Continuation Committee to receive and consider further preliminary reports.

The Continuation Committee met at Stockholm, Sweden, Aug. 15-18, 1925, and decided unanimously that a World Conference on Faith and Order, to consist of about five hundred representatives of the churches, should be convened at Lausanne, Switzerland, in August, 1927.

Thus the present conference has been in course of preparation for over seventeen years. During this time the promoters have had to face unusual difficulties,—such as one might expect in a task of this magnitude,—and through shattering criticism they have been compelled to do much of their work over and over again. It is certainly a testimony to their zeal and sincerity of purpose that the conference has actually taken place at all.

The Method of Approach

It is one thing to believe in unity and quite another to bring it about. Even calling a conference, with all its attendant problems, is child's play compared with grappling with the age-old animosities and divergencies of belief that separate the Christian churches.

Delegates were exhorted to come with open minds and to endeavor, with all possible magnanimity, to appreciate ideas with which they were unfamiliar. Thus the *Federal Council Bulletin* stated:

"If we come with closed minds, seeking only to defend positions already established, we shall but advertise to the world the depth and hopelessness of our divisions. But if we meet in the spirit of humility and faith, believing that God has been leading others as well as ourselves, and earnestly seeking for light on the questions that confront us, it is difficult to estimate the possibilities for good which may result."

Using similar language, Bishop Gore made the following significant statement:

"Nothing can be done in the direction of reunion except on the basis of a conviction that those from whom we are at present divided represent some spiritual ideal—some elements of the one truth—which the community to which we ourselves belong needs for its completeness. Thus those who call themselves Catholic must recognize that Protestantism has stood for something real and necessary which Catholicism in its actual manifestation in West or East has lacked, and Protestants must feel reciprocally toward Catholicism."—*The London Times*, July 21, 1927.

A united Christendom is certainly an inspiring ideal, and if all the delegates to the World Conference retain the same beautiful spirit of mutual forbearance in which they were called to meet, some kind of basis for reunion may at length be evolved. But there are difficulties still in the way and dangerous reefs ahead, some of which we will consider in the next article.

(To be continued)

* * *

SEVERAL times each day, precious golden moments should be consecrated to prayer and the study of the Scriptures, if it is only to commit a text to memory, that spiritual life may exist in the soul.—*Testimonies*, Vol. IV, p. 459.

* * *

CONFORMITY to the world has in all ages proved the ruin of the church. It is utterly impossible to live in nearness to God, and in friendship with the world.—*Rowland Hill*.

ADVENT REVIEW AND SABBATH HERALD

Confidence

BY EDWARD J. URQUHART

"IN confidence shall be your strength." The whole fabric of civilization is maintained by confidence. It is so of the social world, the financial world, the political world, and of international relationships. Destroy confidence in the social world, and you have stagnation; destroy it in the financial world, and you have panic; destroy it in the political world, and you have chaos; and destroy it in the international aspect, and you have war and all that it implies. Confidence is faith, trust, courage, strength, victory. The opposite of confidence, or distrust, is doubt, suspicion, weakness, failure. Confidence in self, companions, and the mission, has wrought most of the achievements of earth. Distrust has brought on most of its failures. This is true of the world; it is more so of the church, its adherents, and its accomplishments. Confidence may extend in many directions, beginning with self-confidence and progressing on through confidence in others, in fellow workers, in the mission and the message, and in God.

Confidence in Self

In speaking of self-confidence, we enter treacherous ground. Most people, or many persons at least, have too much self-confidence, too much self-esteem. Yet just because this has been pushed too far does not signify that confidence in oneself is not essential to the Christian. It merely points out a great danger, and yet there is as great a danger in lack of self-confidence. Weak and effeminate is the one who lacks the proper degree of self-confidence. Years ago the spirit of prophecy, in giving counsel to a woman who was weak and vacillating, said, "She must put on confidence, put on the woman."—*Testimonies*, Vol. II, p. 299. It takes a certain amount of self-confidence—self-confidence tempered with humility, of course—to make one womanly or manly.

But in speaking of self-confidence it is pre-eminently essential to note the kind of self-confidence that is necessary. It should be tempered with humility; it should be suspicious enough, in this case, to question the external presentment of confidence, or even the more necessary and essential inner consciousness of it, unless one can modify that confidence by declaring with Paul, "I can do all things through Christ which strengtheneth me."

Confidence in Others

Now we pass into a wider field, yet, strange to say and contrary to usual order, to a less complicated one, when we consider confidence in others. We, as Seventh-day Adventists, need especially to cultivate and exercise this virtue.

"When men will show confidence in their fellow men, they will come much nearer to possessing the mind of Christ. . . . He honored man with His confidence, and thus placed him on his honor. . . . The attributes of the enemy of God and man too often find expression in your spirit and attitude toward one another."—*Testimonies to Ministers*, pp. 189, 190.

"Our faith in God is altogether too feeble, and our confidence in one another altogether too meager."—*Id.*, p. 214.

In confidence there is union, it must be so; and in union there is strength. I cannot think of anything that will stabilize and solidify our work like mutual confidence. By this is meant confidence between brethren of every order and relationship. And there seems to be no better way to gain this confidence in others than to have confidence in self,—in the right

proportion, of course. That means to be humble, to distrust self, to know self—the inner self, not the self that you parade before the world; and when you have done this, you will most certainly have more confidence in others. That is, you will have more confidence in others in proportion to yourself, since this is a question of relativity—a proper balance of relationships—rather than of real values, for only God can place the proper valuation on man. When we read the Bible and perceive the confidence that God places in man, even the weakest of men, we surely ought to exercise more of this divine attribute.

Confidence in Fellow Workers

It is just as important for workers as for lay members to have confidence in one another, more so, in fact.

"In our work we must consider the relation that each worker sustains to the other workers connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with this cause. We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds. Let us cherish a spirit of confidence in the wisdom of our brethren. . . .

"It is a mistake to withdraw from those who do not agree with our ideas. This will not inspire our brethren with confidence in our judgment. It is our duty to counsel with our brethren, and to heed their advice. We are to seek their counsel, and when they give it, we are not to cast it away, as if they were our enemies. Unless we humble our hearts before God, we shall not know His will.

"Let us be determined to be in unity with our brethren. This duty God has placed upon us. We shall make their hearts glad by following their counsel, and make ourselves strong through the influence that this will give us. Moreover, if we feel that we do not need the counsel of our brethren, we close the door of our usefulness as counselors to them."—*Testimonies to Ministers*, p. 500.

"Workers for Christ are to strive for unity. We are the children of the same family, and have one heavenly Father. Let us not put on garments of heaviness, and cherish doubts and a lack of confidence in our brethren. We should not hurt our souls by gathering the thistles and the thorns, but instead, we should gather the roses and the lilies and the pinks, and express their fragrance in our words and acts."—*Id.*, p. 502.

From the last of these quotations it is seen that not only is confidence contagious, but that the lack of it is retroactive—doubt begets doubt, distrust breeds distrust. The stronger front of a united ministry is what is sorely needed to give the message the impetus necessary to carry it on to rapid completion. We read further:

"When whole-hearted work is done, the efficacy of the grace of Christ will be seen. The watchmen on the walls of Zion are to be wide-awake, and they are to arouse others. God's people are to be so earnest and faithful in their work for Him that all selfishness will be separated from their lives. His workers will then see eye to eye, and the arm of the Lord, the power of which was seen in the life of Christ, will be revealed. Confidence will be restored, and there will be unity in the churches throughout our ranks."—*Testimonies*, Vol. IX, pp. 32, 33.

"Our great need is unity, perfect oneness in God's work."—*Id.*, Vol. VI, p. 300.

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities."—*Id.*, Vol. VII, p. 182.

"That union and love might exist among His disciples, was the burden of our Saviour's last prayer for them prior to His crucifixion. With the agony of the cross before Him, His solicitude was not for Himself, but for those whom He should leave to carry forward His work in the earth."—*Id.*, Vol. V, p. 236.

Workers need to express confidence in one another, in their talk and in their actions. They need to hold up one another's hands. Our confidence in one another will measure the confidence of the laity in us,

and incidentally, the strength of the forward drive. There are many degrees of office, but there is only one degree of confidence, that is whole-hearted in its outgoing and implicit in its application.

Confidence in the Leaders

Every great worldly movement that has been successful was so largely because the people had confidence in the leaders of the movement. The courage and morale of armies is thus maintained. It is more important that we have confidence in our leaders. Without this there can be no union of hearts, no concerted action, and no ultimate achievements. A great blessing awaits such confidence.

"He who has placed upon men the heavy responsibility of leaders and teachers of His people, will hold the people accountable for the manner in which they treat His servants."—"Patriarchs and Prophets," p. 386.

The responsibilities of our leaders should be understood, their great temptations realized, and their constant need of divine grace appreciated. Then we can pray for them and co-operate with them in a way that will mean advance and victory.

Confidence in the Message

But beyond all this it is necessary and imperative that we have confidence in the message. Thus the Scriptures, speaking to us, say:

"Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 35-37.

There is no greater danger confronting us as individuals than that we shall lose confidence in the message. There is danger that the vital truths of the hour will fail to rouse us and hold us in expectancy and hope. The seeming delay of God in the finishing of the work and the coming of Jesus causes the burning truths of the message to cease to be vital factors in our lives and our work. Man can face death courageously, he can endure persecution and be the stronger for it, he can accept any and all the vicissitudes of life without evil effect, but oh, how few can stand before the soothing opiate of suspense! "While the bridegroom tarried, they all slumbered and slept." Therefore,

"Take heed to yourselves, lest at any time *your* hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon *you* unawares." Luke 21: 34.

The confidence of the message must burn in the heart and illuminate the soul, or we are lost. Better to be an outsider whose heart has never been touched with the living flame than to be in a lukewarm condition. There must be confidence in the movement, in the fact that the Lord is finishing His work in the earth, the fullest confidence in the imminent and literal appearing of our Lord and Saviour, or stagnation, inertia, and drowsiness will characterize our work and the message that we represent.

Confidence in God

Of course back of all confidence, whether in brother, in leadership, or in the message, lies confidence in God. He who has implicit confidence and trust in God will not go far wrong in his proper relationship to his fellows, the task, or his individual work. It is not so much confidence in the fact that there is a God; very few attempt to escape this; the view must include the Christian's God, and more especially the God of the "judgment hour message." Cling to the thought that God through Jesus Christ is finishing His work in the earth, and you will have the proper

confidence in yourself, you will have the proper confidence in others, in fellow workers, in the leaders of the movement, and in the movement itself.

Confidence gives strength; in union there is strength. It gives courage, which means advance, the will to do, the soul to dare. And conscious strength gives advance and assures victory. Christian confidence is faith and faith is victory. The laurel wreath, the victor's crown, lie at the farthest extremity of that advance. Beyond is infinity — eternity, space, God, love, and everlasting life. Yet every step in that journey that terminates there is wrought through confidence which may be expressed in the words faith, assurance, belief, reliance, and trust. How important, then, is confidence!

* * *

Conscience Not Always a Safe Guide

BY J. M. HOPKINS

OFTEN we meet those who say, when approached with Bible truth, especially if that truth is unpopular, or not in accord with the views they hold, that they are perfectly conscientious, perfectly satisfied in their views, they do not desire to change.

Now no one will question the sincerity of the four hundred fifty prophets of Baal in their frantic appeals and their lacerations of the body, as told in 1 Kings 18: 17-28. Nor can we question the sincerity of the millions in heathen lands who inflict upon themselves punishments and perform long pilgrimages to appease the anger of their various deities. They are but obeying the dictates of conscience as it appeals to them.

But some may insist that intelligent people, those instructed from the Bible, and living in lands where the Bible is known, ought not to be compared with those outside the pale of Christian civilization. But herein they widely err.

Paul was highly educated. Perhaps few, if any, were more conversant with Hebrew teachings and traditions than was he. His sincerity was unquestionable. He himself affirms, "Men and brethren, I have lived in all good conscience before God until this day." Acts 23: 1.

Conscientious? Certainly he was, yet in Acts 26: 9-11 he affirms,

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (See also Acts 7: 57-60; 8: 1.)

It was not until Jesus appeared to him on his way to Damascus, on this very mission of persecution, and said, "Saul, Saul, why persecutest thou Me?" that the transforming power of God begot a new life in him, and the moral darkness and blindness was cleared from his vision, so that he saw the truth of God in its true light. A new consciousness came to him — shall we say a new conscience? A Spirit-quickened conscience? Henceforth his conscience was conformed to the Spirit of Christ.

Let us ever give heed to the Spirit-voice of Jesus speaking to us. Then will the conscience direct us as we should go.

"Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake."

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

What Is Life?

BY CALVIN P. BOLLMAN

WHAT is life? 'Tis but a handbreadth
On the shore of time's great sea;
Here to-day and gone to-morrow,
Then, oh, then, where shall we be?

God alone is self-enduring,
Only He has life to give;
We must love and trust Him fully,
If we'd ever with Him live.

God of life is the great fountain,
One with Him our life's secure;
But apart from Him we're hopeless,
Right alone can long endure.

Let us then seek life eternal,
Life that comes from God alone;
From His throne flows life's fair river,
Here He gives to drink, His own.

* * *

A New Heart

A CHANGED heart must precede true Christian living. This is the very foundation of the new covenant relationship. In every age men have labored to obtain righteousness through forced conformity to outward observances, but the righteousness of God does not come in this way. The Jews of old sought it thus, but sought in vain.

"Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." Rom. 9: 32.

Depending upon resolution, upon the exercise of the will, upon the power of their strength, they fell short of God's standard. Every soul in every age of earth's history who has sought to effect a change of the heart by such means, has fallen in the same way.

Works of righteousness have their place in Christian experience; indeed, they are set forth in the Scriptures of Truth as the evidence of the genuineness of saving faith; but good works are not the *means* by which righteousness may be obtained. Rather, they are the *fruit* of righteousness. Righteousness is the gift of God through faith in the Lord Jesus Christ. The record is that "Abraham believed God, and it was counted unto him for righteousness." We obtain righteousness in precisely the same way.

"It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4: 23-25.

A changed heart can be obtained only by the miraculous working of God's mighty power. It is wrought by a divine creative act. For this the psalmist prays: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10. To this appeal on the part of every believer the Lord responds: "A new heart also will I give you, and a new spirit will

I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36: 26.

The creation of this new heart puts within the soul new motives and new purposes. The heart's affections become changed; sin is seen in its exceeding sinfulness; Christ is enthroned in the soul temple as the supreme object of its affections. Of the results of this changed heart and of the manner in which the changed condition will be manifested in the life, the Lord declares: "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36: 27.

Sin in the life cannot be overcome until the love of sin is rooted out of the heart. Many at this point make a fatal mistake in their experience. While cherishing the love of sin, while allowing their mental vision to contemplate the pleasing, fanciful pictures which sin has created, they are seeking to prevent these sins from taking concrete form in their outward life. Thus they become the constant sport of Satan and the prey of his evil devices. They repent of iniquity only to repeat it in their experience. These need to strike at the root and mainspring of the heart's affections. They need to pray, as did the psalmist, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ps. 51: 2. No surface work is sufficient. "Thoroughly," thoroughly, through and through, must the cleansing process go to be effective. When this experience has been gained, there will come into the soul the joy of His salvation. Then shall we be able to teach transgressors His ways, and sinners shall be converted unto Him.

Let us look well to the secret, underlying motives and purposes of the life. Let us make sure that the soul temple has been cleansed from sin and defilement. Let us not be content to go on loving sin, and regaling ourselves in its contemplation, while seeking outwardly to conform to God's requirements. O we need, and must have, the experience of a changed heart, the power of the indwelling Christ life!

In our flesh, in our poor mortal bodies, the life of Christ is to-day seeking manifestation. Let us invite Jesus in; let us plead with Him for deliverance from all the power of sin. Let us not rest content until His power has changed the heart's affections, has taken away the love of the contemplation of iniquity, and has taken out of our minds every impure thought, every feeling of envy and jealousy.

This experience it is possible to gain by His grace; this experience He will give to every soul who, in full surrender and in simple faith, will come to Him for cleansing. Shall we not make this experience ours through the mighty working in us of His blessed Spirit?

F. M. W.

* * *

"PRAYER is not overcoming God's reluctance; it is laying hold of His willingness."

* * *

"WHOM God calls, He qualifies."

IN MISSION LANDS

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

Seventy-Five Lepers Turned Away

BY B. E. BEDDOE

"We have had to turn away seventy-five cases of leprosy."

Dr. C. F. Birkenstock was telling us of the work he is doing for lepers at the Malamulo Mission in Nyasaland, Africa. When I visited him there were twenty-two patients in the leper colony. It is pitiable to see men and women suffering from this dreaded disease. Their fingers and toes have either been absorbed or rotted off, or their bodies are covered with the bright spots peculiar to this affliction.

What a pity to have to turn away scores of these unfortunates when they know that others are being helped and even healed. Modern medicine has made possible an almost certain cure for leprosy. Extraordinary results are attending the work for lepers at Malamulo. This special work has been under way only a little more than two years. One case has been discharged, cured. Two or three others are well, being held only for a few months' observation before they, too, can be released. However, our efforts in this line must necessarily be limited, since the treatment required is quite an expense to our mission.

There are many lepers among the natives of Africa, and news of the work being done at Malamulo has traveled far. It is giving our work a favorable standing among government officials as well as among the natives.

At the time of my visit to the Malamulo Mission, the governor of Nyasaland called to make the mission

supplying the expensive medicines that are used in combating this terrible disease.

But the feature of this leper work that interests us most is that these afflicted ones are being won to the truth, and as a cured leper goes back to his village, he carries the message to his people, and the first we know of it, word comes that such a village is keeping the Sabbath.

* * *

Traveling in Sumatra

BY I. C. SCHMIDT

It was our privilege to see new sections of Sumatra last June, during which time we went as far as Padang, which is the principal city of South Sumatra, where also is the headquarters of our mission. We stopped at various places, such as Siantar, Sipogu, and Fort de Kock. At the last-named place we spent four weeks resting.

I will begin to give our experiences as they developed along the way. At the first place we stopped only one night, where we had a good opportunity of speaking to the people about the truth for this time. At this place is a certain rajah (king) who is very favorably disposed toward the truth, and is highly respected by his people. He believes the truth taught by our denomination; if he leaves his church, his people say they also will leave. These people are asking for a Bible worker, and we are now definitely planning to send one as soon as arrangements can be made.

At the second place visited, we stayed but one night. There are about seventy people here now keeping the Sabbath. One of our regular workers volunteered to do self-supporting work there, and the Lord is blessing his sacrifice.

The third stop was at our English school station, Sipogu, where Elder and Mrs. G. B. Youngberg; together with several bright young Battak teachers, are endeavoring to hold up the light of truth in a very practical way. At this place we spent ten very pleasant days, and I was able to hold the first colporteurs' institute ever held there. Several of the neighboring kings invited us to their feasts, where we talked to them about the truth that is beginning to be called for more and more among them.

Leaving Sipogu, we started for Fort de Kock, about 200 miles farther south. It was certainly a rare pleasure for us to see the beautiful mountains, some of them volcanic, the beautiful rivers with their fruitful surroundings, all at an altitude of several thousand feet above the low plains, and the primitive life and customs of the natives. The roads were good, and the drive along the rivers, either climbing or descending, was enjoyable. Since the country is quite sparsely populated, we were not troubled much with motors, but had to keep an open eye for cows, bullocks, and sheep.



Elders I. C. Schmidt and G. B. Youngberg with Their Families, at Sipogu, Battakland, Sumatra
The Youngbergs are now on furlough.

a visit. Both Sir Charles and Lady Bowring manifested an interest in the work of the mission school, hospital, and dispensary. Of special interest to them were the efforts being made to help the lepers. A few days later the governor sent a check drawing upon his personal funds to assist the doctor in his work for lepers. The government is now also giving aid in

Realizing that our destination was at the end of a long day's drive, we started at four in the morning, and reached Fort de Kock at four in the afternoon. Since we did not yet have a place where we could stay during our vacation, we immediately searched for a house, and with the blessing of the Lord were able to get a pavilion by nine o'clock the same evening. This was a mystery to many people, who had inquired for months for a house; but we understood the mystery, and thanked God for our success.

After we had stayed two or three weeks, and since Padang was only three hours' drive from where we stayed, we drove down to where Elder and Mrs. B. Judge have charge of our work. It was a beautiful drive, past waterfalls, down some very steep grades, always along the railway. Padang impressed us as rather old and somewhat slow in its activities, but this may have been partly due to some large fires Padang had just passed through. We have two mission homes and one school building at this place. These buildings stand fronting the sea, and the sound of the waves is always audible.

The very day our four weeks were up, we left Fort de Kock at five in the morning, and two days later, on our way back to Medan, we learned that we had missed a severe earthquake by less than five hours. Five days previous to the earthquake, we passed through the sections where the earthquake did the most damage, destroying property to the extent of about \$5,000,000. Several hundred lives were lost, and judging from the reports of both newspapers and eyewitnesses, it was a serious situation indeed. Again we thanked our heavenly Father for His wonderful hand that had been over us, not alone in locating us, but also in dislocating us just at the right time, so that we were away from the mountains that were affected by the shock.

In all it was a trip that we much enjoyed, and we were greatly benefited healthwise, feeling that we were better able to attend to the daily duties that come before us in our aggressive work. In a following article I will relate some of my experiences connected with a trip I took traveling to the northern end of Sumatra.

* * *

The Message Among the Mongolians

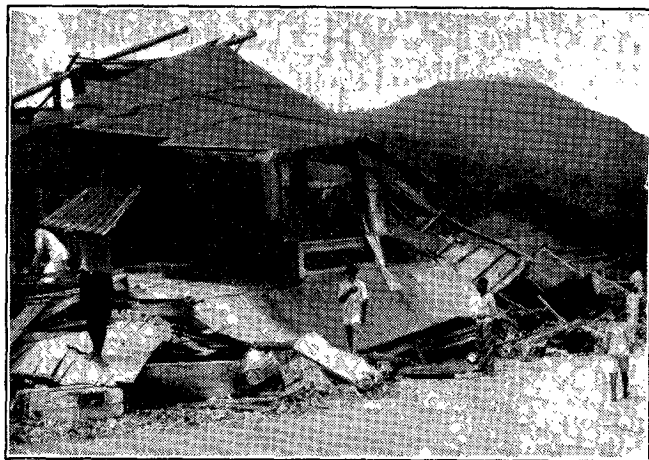
BY FREDERICK GRIGGS

THE Far Eastern Division has the thick and the thin of earth's population. From Java in the south, with its more than 700 people to the square mile, we may go north, passing the province of Shantung in China, with more than 800 inhabitants to the square mile, to Mongolia with only two persons to the square mile. The Mongolians are roving herdsmen, so it is impossible to get an accurate census of them.

The time was when the Mongolians were a mighty people and controlled great stretches of Oriental territory. They were such a terror to the Chinese that they built their great wall against them. But their might waned, and for a long time they have been governed by China. However, about three years ago, inspired and assisted by Russia, they broke away from China, and established a Mongolian-Soviet republic under the sponsorship of Russia. They made Uрга, their only city, having a population of approximately 15,000, their capital. However, one district, Barga, chose to be ruled by its dukes as a protectorate of China. It is in this district alone that Christian mis-

sionaries may now work, as upon the establishment of the Mongolian-Soviet republic they were forbidden to remain in its territory. The Mongolians are Buddhists and Shintoists, and are very superstitious.

About three years ago three of our young Russian brethren, John Malzen, B. Poroskenkow, and P. Kosizen gave themselves to work for the Mongolians, and began the study of their language. The New Testament and the books of Genesis, Proverbs, and Jonah had been translated into their language, and Brother Malzen translated and mimeographed four



Results of the Earthquake at Padang, Sumatra, June 28, 1926, Ten Miles From Fort de Kock

tracts entitled, "The Word of God," "Christ Our Saviour," "Without Excuse," and "The Second Coming of Christ," into this language. With this literature the brethren were ready to begin their work for the Mongolians.

I was present at the annual meeting of the Sungari-Mongolian Mission in June, 1926. At that time these brethren were dedicated by earnest prayer to their chosen work. It was a difficult work which they were undertaking. The Mongolians have no permanent abiding place; they wander far over the great plains, seeking grass and water for their herds and flocks. They live on meat, milk, and an impossible cheese which they make; they are uncleanly, and nearly all are diseased, being low in moral principles. Banditry is prevalent, but there are sincere and honest hearts among them, and these brethren were constrained to search out such ones, and bring them to Jesus. What matter if they could not eat the food of these roving herdsmen, and were restricted to a very limited variety of such things as they could carry with them — no fresh vegetables or fruits? What mattered the cold and heat, wind, dust, and constant travel in uncomfortable camel carts over trackless prairies? There were men and women to be saved from eternal death, and to be brought into the joys of Christ's kingdom.

Directly after this annual meeting a year ago, Elder T. T. Babienco, the director of the Sungari-Mongolian Mission, went with these brethren to Hailar, a city about 400 miles north of Harbin. Here they purchased two camels, a horse, carts, and a felt hut as part of their outfit. Elder Babienco traveled with these brethren among the Mongolians for over a thousand miles before he had to return to the mission headquarters at Harbin. They were all made very happy at finding many interested persons.

I have just attended the biennial meeting of this mission at Harbin. These Mongolian missionaries were in attendance, and were rejoicing in what God had wrought through them in less than a year. They

have sold more than 700 Bibles and Bible portions, and given away more than 6,000 tracts to those who could read. They have held a Sabbath school to which people come from as far as thirty miles. These people have fleet horses and "ride like the wind," so a thirty-mile journey to Sabbath school was no task, for they were interested in the Bible stories which they would hear and the Bible pictures which they would see. Two Mongolians have accepted the gospel, and the workers feel that they are ready for baptism, and more than twenty others are keenly interested students of the truth. These brethren have traveled over 2,000 miles after these wandering shepherds, and have, as they estimate, met between 2,000 and 3,000 of them. They feel well paid for their toil and hardship.

"I am made all things to all men, that I might by all means save some," said the great missionary, Paul. By this spirit was the Christian church established twenty centuries ago. Likewise to-day do those who are constrained by the love of Christ adapt themselves to all classes and conditions of men, that they may save some. Whether in the crowded, noisy, ill-smelling marts of these great Oriental cities, or in the wind-swept plains of Mongolia, God's truth is rapidly marching on to its final and complete triumph.

* * *

The Faith of Native Tithe Payers

BY B. BULLARD

TO-DAY we had two visitors, both native Dominicans, who took lunch with us. One is a young man who has just given up his position as a member of the military band in order to keep the Sabbath, and the other a member of our church whose husband is not an Adventist. During the meal, the topic of conversation drifted to tithe paying. The young man told of a trap the devil had set for him. He had his tithe put aside, waiting to pay it the following Sabbath. One of the members who sells vegetables from house to house went to his home to collect some money he owed her. He told her all the money he had was some tithe that he had put aside to turn in the coming Sabbath. After insisting two or three times that he pay her with this money, he yielded, thinking he could collect money from one of several people who owed him; but when he went out to collect, not one of them was able to pay him one cent, so he could not fulfill his obligation to the Lord. He took this as a manifestation of the Lord's displeasure in spending money that did not belong to him.

My wife then told about a drouth that came to the country where her family lived. Her father was an Adventist and paid tithe. His neighbors were not Adventists and did not pay tithe. Their crops were all growing side by side on the same kind of soil. Crops were green and beautiful when the drouth struck that section of the country. In a short time the neighbors' crops began to wither and were checked in growth in a marked manner. Her father's corn and cotton continued to grow in a marvelous way, and never withered in the least. It stood there as a mighty monument, telling all who saw it that the Ruler of the universe still opens the windows of heaven to those who love Him and obey His commands. People came for miles around, wanting to know the reason for the difference in crops. Thus he was able to witness for the Saviour, and tell them that he was serving a God in heaven who was able to bless

beyond measure those who were willing to take Him at His word, and not rob Him of the small part that He reserved to be used in carrying salvation to the thousands who are wandering in darkness, far away from home, and are longing for some one to start them in the way of life eternal.

The sister then told us of a trying experience she and her family had just passed through. She is the mother of thirteen children, all too young to do very much work. About six months ago her husband was taken sick, and his pay stopped shortly afterward. He has not been able to work until just recently. As they had no money laid aside, they were soon in a miserable condition financially, having had to sell all the furniture in the house that was salable in order to get a little money to buy something for the children to eat. Many times the growing youngsters, as well as the father and mother, had to pass the day without anything to eat, and many more days were passed with very little to eat.

When they were in the midst of these perplexities and difficulties and knew not which way to turn or what to do, the mother was offered some work for which she received the sum of \$5. This was spent as soon as received, except the tithe. Friday afternoon came, and there was not a cent in the house with which to buy anything for the children to eat on Sabbath. She thought of the 50 cents tithe, but said, "No, I cannot spend the Lord's money," so Sabbath came with the table empty. As she started to young people's meeting Friday night, her husband asked her for 10 cents, but she told him that she could not let him have it, as all the money she had was tithe that belonged to the Lord. Sabbath morning dawned bright and beautiful. She went to Sabbath school with her 50 cents tithe, which she dropped in the collection plate as the deacon passed around.

When she arrived at home after the service, she found that some one had brought enough food, not only for her family, but others were able to share in the bounties the Lord had prepared for them.

That very night the Lord had another blessing and surprise for her. Her brother-in-law came to see them. He is very stingy and selfish, and had never before given her one cent, although he had lived in their home and she had washed and ironed his clothes for a long time, and had done many other things for him. After talking a while, he took \$6 out of his pocket and gave it to her. Thus she received in monetary blessings several times the value of the amount she gave, not to mention the great spiritual blessing she received by complying with the divine command in paying an honest tithe.

I thought, while she was relating her experience, If all our members throughout the world were as faithful in paying tithe as this sister, the Lord's treasury would soon be overflowing with means that would quickly carry the third angel's message to earth's remotest bounds, and the Lord would soon come to put an end to all the trials and sufferings of those who are striving to obtain a passport from this world to the glorious mansions above that our Saviour has gone to prepare. Remember this sister when you are tempted to rob the Lord.

* * *

"HOLD on when others let go; push ahead when others turn back; stiffen up when others weaken; advance when others retreat."

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.

"All Things Whatsoever"

BY J. M. HOPKINS

DID we heed the words of Jesus,
What a glad world this would be,
Just by doing to thy neighbor
As thou'dst have him do by thee.
There would be no evil spoken,
There would be no selfish greed,
There would be no pledges broken,
There would be no pressing need.

There would be such joy and gladness
As the world has never known;
Banished human fear and sadness,
Love would sit upon the throne.
Unity and deeds of kindness,
"Peace on earth, good will to men,"
All the world would swell the chorus
Angels sang at Bethlehem.

* * *

"Judge Gary's Sound Advice"

BY E. R. PALMER

UNDER the above caption there appeared recently in the *Washington Star* an editorial in which was quoted a paragraph from the last will of Judge Elbert H. Gary, president for many years of the great Steel Corporation.

In making his will, Judge Gary departed from the usual set form, and gave some good advice to his wife and children, which we do well to consider. These are his words:

"I earnestly request my wife and my children and descendants that they steadfastly decline to sign any bonds or obligations of any kind as surety for any other person or persons; that they refrain from anticipating their income in any respect; that they refuse to make any loans except on the basis of first-class, well-known securities, and that they invariably decline to invest in any untried or doubtful securities or property or enterprise or business. They should reject any representations or opinions of others if involved in any doubt. They will be approached frequently with suggestions for investments that are not entitled to be relied upon from a business standpoint."

How many mistakes and misfortunes would have been avoided in our personal experiences, if in temporal affairs we had in the main followed such sound business principles.

It may be both interesting and profitable to the reader to check up his personal experiences, both as to successes and failures, by these items of advice from the able judge, which, for emphasis, are restated as follows:

To avoid indorsing notes or other documents which might make one responsible for the accounts of friends.

To avoid running in debt.

To refuse to lend money promiscuously without first-class security.

To avoid investment in doubtful or unknown enterprises.

To avoid following the counsel of others in business matters concerning which we are not personally well informed.

Concerning the question of running in debt, or, in other words, of spending money before it is earned, the editor of the *Star* in his comment writes:

"There is one phrase of Judge Gary's admonition that should be particularly impressed upon all who enjoy any income whatever from investment. He urges that his heirs 'refrain from anticipating their income in any respect.' The person who spends in advance of receipt is borrowing from himself at usurious rates. The habit of such spending is an insidious one. It grows with gratification. It leads to bankruptcy."

A score or more of plausible reasons can be given for creating obligations to be met from future income, but they all break down when the unexpected happens, cutting off the expected income. How much more happiness and comfort and content there would be in this world, if we would refrain from gambling with the future, and would limit our investments to funds already earned.

Judge Gary was a man of the world, but he left a sound bit of advice as a legacy, worth more than money to those he loved.

* * *

Parental Responsibility

BY M. E. KERN

MANY times as I board the night express, and see the engineer in the cab of his pulsating locomotive, with his hand on the throttle ready to plunge into the night, I think, "The engineer is responsible for all these people behind him, but we parents are responsible for the generation before."

That engineer has had a course of study, and a rigid examination, as well as years of experience with freight trains, to test his ability to carry such responsibilities for human souls. The railway company has satisfied itself that he knows what to do in any case of emergency as well as the regular routine of the run. The officials also have evidence that he is not addicted to alcohol or drugs, which would make the lives of those passengers more insecure.

Sad to say, parents who mold the characters of their children for eternity, have sometimes made no preparation for their sacred responsibilities. Sometimes the bodies and also the souls of their children are in peril, and they do not even know of the danger, much less the remedy.

We are living in a time when the home seems to be disintegrating. There are influences on every hand that distract and destroy. In such a time the ministers of God should weep between the porch and the altar, saying, "Spare Thy people, O Lord, and give not thine heritage [children] to reproach, that the heathen should rule over them." And to parents God says, "Study to show thyself approved unto God, a workman [in the home] that needeth not to be ashamed."

Many Seventh-day Adventist parents are awakening to their needs. The efforts of our General Con-

ference Home Commission have been greatly appreciated. Here is a sample of hundreds of letters received at our office.

"DEAR HOME COMMISSION:

"As the lessons come month by month, and I study them and try to practice their teaching, I think more and more that this is one of the best movements ever started to save the young people who are coming up through this jazzy generation.

"As I study the lessons on adolescence, I look about me and see the adolescent boy or girl who has not had the training recommended, and I thank God that this instruction came to me in time to help me give my boy and girl the help that they will need to carry them through this trying time in their lives. My prayer is that God will help me to be true to my trust in giving them the training.

"The workers of the Home Commission will probably never know all the help they have been to mothers and fathers until we all meet in the earth made new, with our children around us."

Not only have our Seventh-day Adventist parents been helped, but these lessons on home life and child training have proved to be an excellent medium for getting in touch with neighboring families. Quite a number of those not of our faith are enrolled in our parents' societies.

* * *

Hoarding

THE days were getting warm, the spring flowers were in bloom, all was fresh and green outdoors, and I think we all had the inspiration to clean our houses and make our homes fresh and clean to correspond with the beauty outside.

I started in by cleaning out the trunks which had been collecting all manner of things for so long a time. I decided that it was time to discard the useless articles, and give to the Dorcas Society, or some one in need, whatever there was that might be of use.

As I looked over the contents of the trunk, I wondered why I had hoarded so many things. They were only in the way, and not doing any one any good. Why had I kept them around? There was that old sweater. Well, in fact, it was not an old sweater as far as wear was concerned; but I found, after purchasing it, that it was too small for me, and there was not much hopes of my ever wearing it, for I was already thin, and it was still too small. Why had I not given it to some one who could wear it at the time, instead of letting it lie in the trunk?

Then there was that old pair of overalls of my husband's. They were not old either, but had shrunk so much the first time they were washed that he could not wear them. But there are smaller persons than my husband who might appreciate having them. But, no, these also stayed in the trunk.

Oh, yes, there was that bunch of letters. They were not business letters that I might need to refer to, but simply friendship letters that I thought I *might* possibly read over again when I had time. I have not reread them, and the probabilities are I never shall. Anyway, they made a pretty bonfire.

I won't mention all that I found in that trunk which I had hoarded up; but when I had taken out the things that were utterly useless and made a bonfire of them, and had given away those articles which might be of use to some other person, I found I had plenty of room for what I was using more frequently, and I did not, like the rich man in the parable, need to build bigger barns.

How much better it would have been if I had given away useful things and destroyed needless things at the time, instead of filling up needed space with them. I dare make no promises for the future, however, for

in spite of my resolves not to hoard up everything again, I am not so sure but that I shall need to clean house several times before I break myself of that habit. — *Selected.*

* * *

Teaching Children That Opportunity Lies Within Themselves

BY HELEN GREGG GREEN

CANDACE was one of those always-look-on-the-dark-side creatures. Her small son, Leon, was drawing pictures on his tablet, by her side.

"Leon has ability," she sighed, "but of course, the poor child will never have the opportunity to develop it, now that we've lost everything."

"Such talk!" Aunt Martha scolded.

Candace said nothing, but looked curious.

"My dear," her aunt expostulated, "opportunity lies within ourselves. The child is lucky to have to develop the ability himself, instead of having everything done for him. Too much pampering often ruins one."

"Oh," Candace looked surprised, "I—I never thought of our misfortune in that light. Perhaps it may prove a benefit to Leon."

"Well, it isn't anything to fret about," Aunt Martha laughed. "And, Candace, never talk anything but encouragement to a child. Never! If the young, pliable mind hears only, 'He can't,' in time he will be an 'I can't,' regardless of ability."

"Sure, mother," Leon piped up, "when you tell me I can do a thing, I always do it!"

"See?" smiled Aunt Martha. "That's the best proof in the world!"

"And I wonder why it took me so long to see it," said Candace. "I remember going to hear a great violinist one night. As soon as he started to play, he found that his violin had been stolen and a cheap one substituted. 'I will show you,' he told the audience, 'that the music is not all in the violin.' And he played, oh, how he played! It was marvelous! That violinist was desperately poor, but he became one of the greatest musicians of his day. Well, I guess I've been pretty blind, and to think I had forgotten that incident! I'll turn over a new leaf."

And she did. Could any of the rest of us who have the look-on-the-dark-side spirit be persuaded to turn over a new leaf, I wonder? — *National Kindergarten Association.*

* * *

Who Was Stubborn?

VIOLA WOODVILLE

"I HOPE you won't have trouble with Meredith," said Mrs. Clark to her son's new teacher, and added in a voice only a little lower, "he is the most stubborn child I ever saw. He just won't give in, no matter how long I keep at him."

"He looks like a fine boy," replied Miss Bush, hoping Meredith had not heard his mother as he took his place in the schoolroom.

Some time afterward they had another little talk, the mother anxious to know how Miss Bush regarded the stubborn streak in her son.

"Perhaps he is a bit stubborn," she agreed, "but what I see is the beautiful quality of perseverance. Why, Meredith wouldn't think of giving up an unsolved problem, and you should just hear his points in our Friday debates," and Miss Bush's eyes fairly sparkled.

"But he gets so angry when I contradict him," continued his mother, "and you know how liable a child is to be wrong."

"Perhaps he is often wrong, but many times one can agree with part of what he says, and that leads the way to suggesting a different way of thinking along the main line. When he sees a truth clearly, he is very ready to admit it. I suppose none of us like to have our opinions put aside too lightly," she laughed.

Of course Mrs. Clark was glad that Meredith was doing so well, but it hurt her to feel that she had been wanting in tact in his management. However, she was too intelligent and honest not to recognize the superiority of Miss Bush's method. "I believe you think that he will outgrow this fault," she persisted.

"I wonder if it is really a fault in Meredith's case. It seems to me that the boy has a strong character. His judgment will improve, of course, and he will do the right thing oftener as he sees the right."

"Thank you, Miss Bush," said the mother, quietly. "You're right, and it will do me good to admit that I believe I have often been the stubborn one. I'll try not to antagonize Meredith after this."

"Antagonize!" that is the keynote to many a childish rebellion. Mothers seem to forget that children are people, and they are not careful to use the same methods with them that they do with others. A woman who treats her guests with the most careful consideration, avoiding all topics that might prove disagreeable, will irritate her own child to the point of desperation.

Then, too, children react so readily to the mood of another. A mother often doesn't realize that, because she is overworked or not feeling well, she herself is in an irritable state of mind. Even a sweet-tempered child may be thrown into a very "stubborn" frame of mind if he is attacked in a faultfinding spirit. If, instead of blaming the child, the mother would prescribe a nap for herself, an hour with a good book, or a walk, such diversion might enable her to radiate an atmosphere of understanding and love that would bring out only the best responses in the child.—
Issued by the National Kindergarten Association.

* * *

Teach Children to Value Money

"How can we make the younger members of our family value the dollar?" writes a mother.

"I don't dare let Johnnie buy his own clothes," writes a fond mother, "because he gets such poor values for his money." Of course Johnnie is up against it. He has to wait until he is almost a man before he learns how to buy and get his money's worth; before he learns that money is a trust, and has to be earned by some one before it is spent.

There are some things that parents must do if they want their children to have a sense of money value.

Give your child some work to do, and pay him just what he earns. One father said he would give any one a dollar who would give his boy a chance to earn a quarter.

Every child should have a part in planning the family budget. That experience will teach him the need of care in the spending of money. The time to begin with your child is at two years of age. Ingrain into his system the fact that every bite of food he eats and every piece of clothing he wears is bought by toil.

At twelve years of age every child should have an allowance to pay all his own necessary expenses. He

should have help in buying, at first, but should soon be given responsibility and taught to manage a bank account.

You don't teach a boy to handle a bucksaw by precept alone; you give him a saw and a pile of wood, and tell him to go to work. No girl learns to sew by watching mother; she must sew, make mistakes, and correct them.

Modernizing one of Poor Richard's sayings, "He who spends 17 cents a day idly spends idly more than \$60 a year, which is the price of the use of \$1,000." Everybody realizes that \$1,000 is worth while, but we pay little attention to 17 cents a day.

Be fair to your boy and to your girl, and give them a sounder understanding and a broader vision of the value and use of money than your generation has had.—*People's Popular Monthly.*

The Only True Way to Attain Readiness

(Concluded from page 2)

and are going home disheartened. You have not been following the Lord's way. Listen to what He says: 'I will contend with him [Satan] that contendeth with thee.' The Lord knows that you can never win in such a conflict, and He tells you that He will fight for you. Now, you should have gotten very close to Him, and left the entire struggle in His hands. You should have opened your heart for the Saviour to come in and take charge of the warfare. He met this same foe and conquered him when He died on the cross as your substitute, and you are freed from the power of Satan if you will commit yourself to your Deliverer. Do you believe this?"

"Yes, I do," she replied, "and I see my mistake."

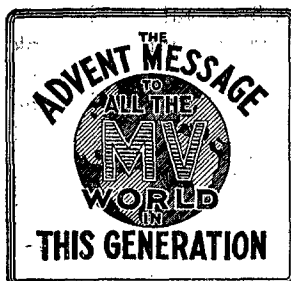
"Then let us kneel and appeal to the One who offers to contend with the one who battles against us. Place your finger on this promise while we pray, and tell the Lord that you believe what He says, and that you accept of His promise."

We knelt before our mighty Deliverer, the living, personal Christ, and as we made our appeal the presence of the Holy Spirit melted the heart of this disappointed sister, and with tears of joy she began to praise God for deliverance from the terrible one who had held her captive. She returned to her home with a glad heart, filled with courage instead of disappointment and defeat. She saw that her part in the conflict was not to struggle with either Satan or sin, but to press close to Jesus, her Deliverer. And to every struggling soul, the Saviour says, "*Look unto Me, and be ye saved, all the ends of the earth.*" Isa 45:22.

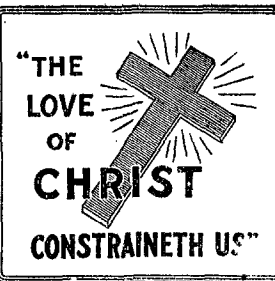
I commend to all the following sublime statement:

"The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5:23, 24.

It is God who calls us to holiness, and it is He who imparts that holiness. This is the fundamental fact in the problem of preparation for meeting the Saviour. Every call and every exhortation given us to prepare to meet the Lord must be accepted in the light of this statement. The Lord declares that we "must be born again;" but He alone can make possible this new birth. He admonishes us to cleanse our hands and purify our hearts, but only His grace and power can do this cleansing, and purifying work in us. "Faithful is He that calleth you, who also will do it."



YOUNG MEN and YOUNG WOMEN



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

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

The Seventh-day Adventist Nurse Essentially A Missionary*

BY W. E. HOWELL

THE theme that I have chosen to-night for this occasion was suggested to me by the watchword selected by the graduating class of the Washington Sanitarium Training School for Nurses, in whose honor we have gathered here. That watchword reads, "Ready to Meet the World's Need." The world's greatest need is the need of the missionary. No one is better equipped to be a missionary than the Christian nurse. No Christian is better equipped to be a missionary than the Seventh-day Adventist nurse. In fact, the Seventh-day Adventist nurse is essentially a missionary.

The reasons for this are plain. The Seventh-day Adventist sanitarium is a missionary institution, or it is nothing worth while as a factor in giving the gospel to the world. The motive that leads to the establishment of a sanitarium is altogether a missionary motive. The advent movement is first of all a spiritual movement. It is equally a missionary movement. Every Seventh-day Adventist enterprise that is carried on, every institution that is established and maintained, is fired with the missionary motive and with missionary zeal. Every young man or woman who enters a Seventh-day Adventist institution for training is essentially a missionary in the making.

The making of a missionary is the absorbing theme in the mind of every Seventh-day Adventist educator. In every growing son or daughter who enters one of our schools of any kind, the teacher sees first the soul value, and second a potential soul winner. Fathers and mothers have dedicated them to God and to the high calling of service for God. Our people maintain, voluntarily, out of their own means, a system of training schools for the development of character and the making of missionaries. The trainers enter heartily into the plan, and measure the success of their high calling by the number of successful missionaries they turn out.

The field of missionary service is world-wide. The calls for missionaries keep rolling in from the ends of the earth faster than we can fill them. The Macedonian call is heard constantly from dark Africa with its black millions, from the Orient with its hundreds of yellow millions, from restless India with its caste-bound myriads, from the semisavage redskins in the mountains and forests of Latin America, and from dusky sons in every island and islet of the seven seas. The cry is echoed in the halls of every Seventh-day

Adventist college, academy, elementary school, and in every sanitarium training school. The hearts of teachers and students alike are stirred by the spiritual battle cry. The very atmosphere of the training school is charged with spiritual ozone. Who could breathe such an atmosphere and not be a missionary in the making?

The making of a missionary is serious work. It requires the constant presence of the Spirit of the great Missionary, coupled with clear objectives and well-laid plans. The missionary must have a message. He cannot be a professional. His message must come out of his heart. He must go because he cannot stay. Hence a genuine experience in the deep things of God in the daily life must be made first in the training work.

We cannot picture a Seventh-day Adventist nurse as a mere professional. She must know her technique perfectly. She must know the bones and their aches. She must know the nerves and their irritations. She must locate the pains and know their alleviation. She must count the pulse and write down the number. She must take the temperature and record it. She must administer a gram of this and a dram of that. She must bathe and foment. She must rub and massage. She must bring the prescribed food and coax it down with a spoon. She must administer the electric and the psychologic and the hypodermic. But all this is professional—anybody of ordinary wit can do it, and draw his pay, and move in good society, and not even be a Christian, to say nothing of a missionary. You cannot be a missionary without a message. And you cannot have a message without living the heart life. And you cannot live the heart life without Jesus enthroned within.

How was it with Jesus? Was He, the Great Physician, a mere professional? He knew the healing art perfectly. No one ever understood the human body as He understood it. He could have written a book on medical science that would have made all the later discoveries look infinitesimal. Yet He had only one mission in the world. He describes it for us in fifteen monosyllables: "The Son of man is come to seek and to save that which was lost." He would not allow one thing to divert Him from that mission. It is said of Him that He was an itinerating hospital, a whole sanitarium in Himself. He did not pass by the most loathsome beggar in His practice of the healing art. He made Himself acquainted with the inter-

* Address at the Graduating Exercises of Washington Sanitarium Training School for Nurses, Sept. 12, 1927.

ests and occupations of the rich, that He might win their attention. It is said that He gave more time to healing than to preaching, but all His healing was to the end that He might find access to the heart for His preaching. It is written of His work:

"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, page 20.

Jesus knew what the need of the world was. He devoted Himself unsparingly to ministering to that need. This is why He was not a professional. It is indeed gratifying to contemplate your class motto: "Ready to Meet the World's Need," especially since you, who are just completing your training, chose it of your own volition as the best way in which you could express the innermost desire of your hearts. You could not have chosen such a watchword as a mere form. You do not now know all it means, but you assure us that you are ready to learn its meaning more fully by experience.

The world is a great lazar house of suffering and woe. Nobody is 100 per cent well. Many are 75 per cent ill. There is no wider field of service in the world than is open to the missionary nurse. She can begin work usually in her own home, then go to her next-door neighbor, and hardly need to miss a house in the whole length of the street or the country road in which she will not find an expression of the world's great need. It is almost heart-sickening to walk through the side streets of modern Athens or Calcutta or Nanking, or to pass through an African kraal or a Titicaca Indian village, and be an eyewitness to how much of the world is sick and helpless and ready to die. It seems almost cruel to send out any missionaries at all who are not equipped with a knowledge of nursing, so great is the pressure upon them and so multiplied the opportunities to minister to those who are suffering in body, but suffering still more in soul.

It was once my privilege to accompany our veteran missionary to South American Indians, Elder F. A. Stahl, on a round of mission stations and outschools. Arriving one evening at an Indian hut about sundown, after riding all day on horse and muleback, before this big-hearted lover of men's souls could even go inside for a bit of rest or refreshment, he was surrounded by a crowd of sick folk whom I counted to the number of 150. Sitting down on a rock, with only a little kit of utensils and remedies such as one sometimes carries in his traveling bag for emergencies, he ministered to the suffering—not only till the going down of the sun, but long afterward by the light of a smoky lantern. But he never began or left his work without prayer and pointing them to Jesus as the only one who could heal either body or soul. It was the soul he was aiming to help.

At another time I was traveling down the Salwin River in Burma in a bullock cart under the broiling sun of a tropical climate, to visit our frontier mission school at Kamamaung among the Karens. When we approached the village near nightfall, a Karen boy came running to tell us that the memsahib was not at the mission house, but down in the village. We directed our cart driver to turn aside into the village, that we might find her. And where do you think we came upon this young bride of three months, who had been left in charge of the station during the absence of her husband for nearly three weeks in a country where there was not another white face for sixty

miles? She had come out to that uttermost part of the earth as a missionary nurse, and her skill in caring for the sick was already known throughout the surrounding country.

The night before, two natives got into a fight, and one took vengeance on the other by stabbing his cow severely in the side. Immediately the owner went to the Good Samaritan nurse for help to save his cow. She assured him that she knew nothing about the care of a cow in such a plight, but he was so confident and so importunate that she finally went with him to show her good will. And there we found her in her white sarong and slippers bending over the wounded cow held down by half a dozen natives, doing her best to sew up the ugly gash with a darning needle she had brought along for the purpose. The cow died, but she had won the good will of the villagers to such an extent that they were ready to listen to the gospel of grace she was there primarily to give them.

Down in old Brazil, I was once overtaken by the "flu," the only time I ever had it in my life, owing to my having to sleep several nights in a bed so damp that my body had to dry out the sheets with its own warmth. Fortunately, the wife of a worker there was a nurse, and though my treatment had to be given in a bleak room that had never felt the touch of heat, inside of two days I was ready to take the boat to my next appointment. I then and there experienced what the presence of the efficient nurse means in a remote place to one who was not a heathen subject for the grace of God.

Once in an African jungle in the tropics I was stung by a jungle insect that started an ulcer on my ankle that took eleven days of the most careful nursing by a white-robed angel of mercy that I was able to reach, before I was able to sail on to India with equipment and instructions on how to dress the wound myself for three weeks more at sea. Once more I was impressed with the excellent service the nurse can do by way of keeping workers in the harness. I suppose that even a worker like me is part of the world, and that part of the world's need resides in me.

In fact, I cannot pay too high a tribute to the white-winged throng that you of the 1927 class are about to join in wide-world service. If you will carry with you a vision that penetrates beyond the veil of professionalism, a motive that scorns the prompting of sordid gain, but the Christlike love that makes each act of healing an occasion for implanting divine principles in mind and soul, there is no physician, no preacher, no teacher, no other type of missionary, that will have more stars in his crown nor receive a more ardent "Well done" from the lips of the Master when He comes to reward every man according as his work shall be.

"From the fields so white with harvest,
You may glean the golden grain,
For the Master seeketh reapers,
Hark! I hear Him call your name.

"He the Friend of dying sinners
To your rescue quickly came;
Now He bids you seek for others,
Hark! I hear Him call your name.

"You are ready now to aid Him,
Him who bore your sin and shame;
Great the harvest, few the workers,
Hark! I hear Him call your name.

"List, the millions still are pleading,
Shall the Master call in vain?
Go, the world your help is needing,
Hark! I hear Him call your name."

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.

AN INTERESTING EXHIBIT AT THE CALIFORNIA CAMP GROUND

THE books, pamphlets, and periodicals published in the early days by the pioneers of this message, while few in numbers, are of great interest to our people. That our constituency might enjoy the privilege of seeing these treasures with their own eyes, arrangements were made to display in show cases some of the old spirit-filled books and periodicals.

The exhibit comprised a liberal supply of treasures from the library of Elder W. C. White; a number of valuable documents and books from the editorial library of the Pacific Press; time-worn record books of days gone by, from the conference office; and many rare old volumes from our Sabbath school and academy libraries. Private libraries also contributed their portion of relics. When all were in place, the exhibit was indeed interesting and comprehensive.

Deserving of special mention was the large family Bible, weighing eighteen pounds, which Mrs. White at one time held out on her hand for one-half hour while in vision. There was shown the original chart of William Miller, also charts made and used by Elders J. N. Loughborough and H. A. St. John. The old caligraph typewriter which for many years was used by Elder Loughborough, was on display. One precious old volume of sermons published over 200 years ago, and others of a somewhat later date, printed in the quaint style of our forefathers, added to the interest of the collection.

The accompanying photograph shows our exhibit taken with two of our veteran workers, Elders W. C. White and E. W. Farnsworth, in the background. May God continue to bless our pioneers, and enable us properly to appreciate their labor of love.

E. C. CHAPMAN.

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THE KENTUCKY CAMP MEETING

BELIEVERS in the Kentucky Conference came in to Louisville for their annual gathering. The conference was held in connection with the camp meeting, August 18-28. Elder S. A. Wellman and Brother H. H. Cobban of the General Conference were among those who joined the union conference laborers in the public services of the camp meeting. There was an exceptionally large attendance throughout the meeting.

From the first the brethren and sisters encamped on the ground gave special attention to attendance at the services arranged for educational and spiritual uplift. The blessing of the Lord attended the speakers, and through their labors real blessings were brought to our people at this encampment.

Deep interest in the work of foreign missions was evidenced by the special offerings given during the meeting for this line of our world-wide work. The large amount of literature sold for missionary purposes indicated that those attending the camp meeting were planning to go back to their homes for earnest service; and aggressive plans were laid in the conference

session to strengthen the various lines of work being carried on by the conference workers.

The number of baptisms reported by the conference president as the result of the labors of the evangelistic workers was encouraging, and, as these same workers face the future, they are looking for still larger fruitage for the coming year.

The secretary-treasurer of the conference and tract society presented the usual financial statements. These were of more than ordinary interest, since they revealed a general improvement in the financial side of the operations of the conference. We were especially pleased to note that the standard of mission giving for the Kentucky Conference shows decided improvement. We hope that this conference may come out with a full 60 cents a week per member by the end of the year.

The following officers were elected to serve for the new term: President, F. G. Ashbaugh; secretary-treasurer, E. W. Everest; field missionary secretary, J. Culpepper; home missionary secretary, A. A. Davis; Missionary Volunteer secretary, F. G. Ashbaugh; religious liberty secretary, S. White; educational secretary, W. P. Bradley.

B. E. BEDDOE.

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GREAT CAMP MEETINGS IN SOUTHERN CALIFORNIA

If the Oakland camp meeting was a large one, as it seemed to me, yet larger were the two meetings following. It had been many years since I

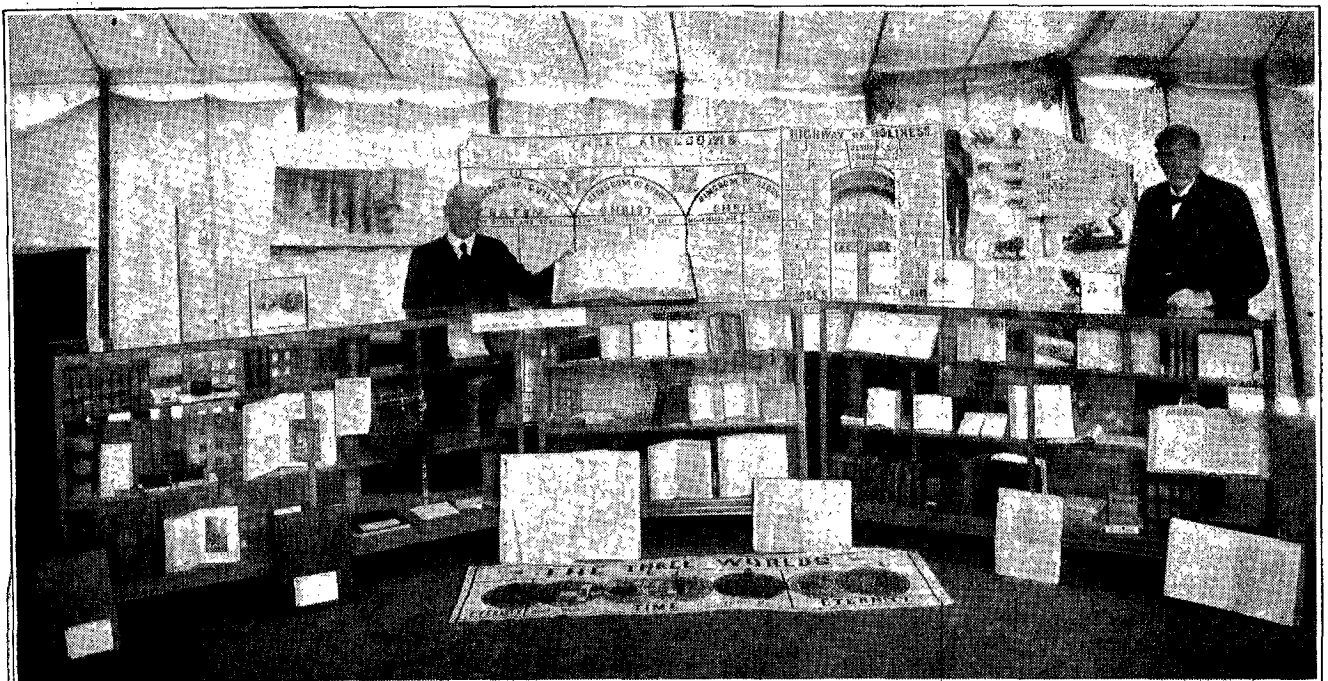


EXHIBIT OF "EARLY LITERATURE AT THE CALIFORNIA CAMP GROUND

had attended camp meetings on the Pacific Coast, and for one I was scarcely prepared for the large gatherings which have come about with the growth of the work in Southern California.

The Southeastern meeting was held in Orange. About 6,000 people, possibly more, were gathered on the Sabbath under the great tent, and under lesser tents adjoining, where simultaneous meetings were held. The Lord blessed these brethren, and it was a good camp meeting. Without the electric amplifier, speakers on the platform would have faced an impossible task. With this modern facility, not only were the hearing and the speaking made easy in the great pavilion, but it was a pleasing sight to see rows of those hard of hearing with ear phones attached to the special wiring for their benefit. Also over in the cafeteria and kitchen, loud speakers provided all the services for the benefit of the large number necessarily engaged in those departments throughout the day.

All in this meeting were saddened by the death of Elder L. B. Ragsdale, earnest and consecrated home missionary leader, who helped to pitch the camp, but who died in hospital the last day of the meeting.

The largest meeting of all was that of the Southern California Conference at Glendale. Estimates only were possible, but it was supposed that well over 8,000 people were on the grounds each Sabbath.

Generally throughout the meeting, young people's meetings and foreign-language services were held evenings and Sabbaths, separate from the big tent. The work has grown large in Southern California, both by the activity of the believers and workers in the winning of souls, and by the coming in of many from other parts. It was a good camp meeting. The Lord surely blessed this great body of believers.

A visitor was struck with the smooth running of the whole work of caring for such a great camp. And only with a good spirit among the believers could such large numbers pull along profitably together. The only thing that can justify such large numbers in comparatively small territory is earnest home missionary evangelism.

I must say it seems to me our brethren and sisters in Southern California are alive to this fact, and there was a spirit of earnest soul-winning desire manifested in the great meeting. It surely is the day of big meetings in Southern California.

Here again without the electrical amplifier the handling of such a meeting would have been impossible. When our meetings were smaller, the world knew nothing of the amplifier. But as we reach the time of great congregations here and there, it seems truly that Providence places in our hands this modern device for amplifying the voice of a platform speaker.

In these two meetings in Southern California we were glad to have the testimony and association of such veterans in the service as Elders E. W. Farnsworth, R. A. Underwood, W. M.

Healey, H. W. Cottrell, G. B. Starr, and others whose youthful courage and glowing faith always inspire our hearts and bring blessings to the people. Yes, in spite of the fact that everybody knows that the smaller camp meetings can, in proportion, get closer to individual needs, yet God's blessing was upon these brethren and sisters of ours in Southern California.

Of course the spiritual interests were the great and the important thing. Our hearts were blessed by all who ministered the Word to us. To tell of all the activities and helpers in such a large gathering would take too much space. The visitor coming in to these gatherings must surely be impressed with the celerity with which the believers come in to meetings in Southern California in these days of automobiles and of an almost perfect road system. On Sabbaths in both the conferences, multitudes from the sister conference drove across to the meeting. When, in connection with conference changes, the Southern California Conference committee desired to call a meeting of delegates to give counsel preparatory to conference business, it seemed to me impossible that they could hope to secure real counsel from the churches in so short a period as was available. They smilingly assured me, however, that these things were possible in Southern California. Sure enough, by telephone and telegraph on Friday all the churches were notified, appointments were made, and Sunday morning a large body of delegates, from nearly all the churches in the conference, met in council session.

Some changes were made in the staff in both conferences. Elder P. E. Brodersen was called to the Presidency of the Southern California Conference, being regretfully but heartily released by the Southeastern Conference believers, who chose in his place Elder G. A. Calkins, formerly vice-president of the Southern California conference.

No one can meet with our brethren and sisters on the Coast without feeling that God is with them, and that they are consecrated and devoted to Christ and the closing work. The Lord surely is blessing in all the Pacific Union, with its large membership and its important educational, publishing, and medical institutions.

W. A. SPICER.

* * *

THE TRAINING OF MISSIONARY NURSES

A NURSES' course is essentially a normal course, that is, the nurse learns to do by doing. Too many college courses are not normal. Textbook study alone is abnormal. In this respect the nurses' course probably stands first as being most ideal. But the professional features alone do not make missionaries. There can be no excuse for the existence of schools of nursing in Seventh-day Adventist Sanitariums unless it is to train missionaries. To be a Seventh-day Adventist is to believe that only a few brief years are left of the course of this sinful and sorrowing world, and for the carrying of the good news of salvation

to the lost ones of earth. Believing this, leaves no alternative but to make the nurses' course (and every other course in all our schools) a missionary course. One need not go outside the walls of an institution to find abundant opportunity for missionary endeavor and training. But even in this favored land of ours a very large proportion of the sick are treated outside of hospitals and sanitariums, and often with very meager facilities. In the great heathen world, few, indeed very few, of the myriads of sick and suffering ever see the inside of anything that even remotely resembles a hospital. Besides this, the opportunities for direct missionary endeavor and consequent training are usually much greater where one may meet the people in their own homes and in their accustomed environment.

For a number of years an earnest endeavor has been made to magnify this extramural feature of the nurses' training and some definite advances have been made. In most of our training schools the senior nurses are given at least some experience in the medical examination of school children and in teaching home nurses' classes. Because of the location at the headquarters of our denominational work, the General Conference asked to use the nurses' training school of the Washington Sanitarium as an experiment station, to work out a more practical method of training missionary nurses. Miss Kathryn L. Jensen, as the Medical Department secretary for nurses' training, was asked to assist in supervising this work.

Pursuant to this plan our board of trustees authorized the employment of a full-time instructor in these lines. Miss Esther Bergman, who had previously had considerable experience in work among children, was secured. The work in home nursing and medical examination of school children was enlarged, and to these were added visiting nurses' work, church meetings on health, both inside and outside of Seventh-day Adventist churches. This last year three classes in home nursing were conducted, in two Seventh-day Adventist churches (one a colored church), and one in a Baptist church. Each class was held once a week, the senior nurses doing the teaching and demonstrating, under Miss Bergman's supervision.

The children of nine near-by church schools were examined, and health talks given in the schools, and explanatory talks to parents. Visiting nurses' work was also carried on. Sunday evening services on health topics were held in several churches of other denominations.

During the summer these lines were changed to camp meeting work. There are seven conferences in the Columbia Union, and so seven camp meetings to be attended. As far as the overlapping programs would permit, each camp meeting was attended during the entire session. A tent fitted up for examinations and emergency service was provided in each. Once a day practical talks and demonstrations were given by Miss Bergman and the senior nurse. These drew large con-

gregations, and great interest was manifested. The attending nurses were more than enthusiastic about these features. The spiritual tone of each meeting, and consequently of the entire training school, has been raised. The workers return with reluctance to the more routine work of the institution. They have tasted the joys of active Christian service, and it is more fascinating than anything else could be.

After the West Pennsylvania camp meeting, Miss Bergman and her associate were asked to connect with an evangelical tent effort in the north central part of the State, near Wilkesbarre, an anthracite mining section. Here Miss Jessie M. Weise had just opened meetings in a little country village, the center of an agricultural district between two mountain ranges. Five small towns are within a radius of three miles, though some came from even farther away. Before each meeting the nurses gave health talks, treatment demonstrations, diet studies, and the like. Both before and especially after these meetings, the medical tent was crowded with those eager for health advice. A blood pressure instrument did valiant service in discovering conditions requiring dietary regulation, or alterations in bad habits of living, or the giving up of tobacco, tea, coffee, and meat. Many entirely changed their diet, and some discarded tobacco also. The nurses were called into the homes of the people to treat the injured and the sick.

The gratitude of the people was expressed in many ways, prejudice removed, friends made, and the attendance at the gospel meetings was early and full. The attendance began with 150, and reached a maximum of 650, and once 900, averaging between 400 and 500 a night. Several leaders in the other churches attended regularly, and some even advised their fellow church members to attend, and brought chairs and benches from churches, halls, and lodges, to seat the overflowing congregations. The tent was often surrounded by automobiles parked close to furnish further seating capacity.

No spectacular or theatrical methods have been used, no controversy allowed, and all has been marked by the very manifest presence of the Holy Spirit. Forty have already signed the covenant to keep all the commandments of God. The meetings, now transferred into a lodge hall, are still attended by 200 or 300 people, and this in spite of the resumption of meetings conducted in the other churches of the district.

The following summary of the work done by the nurses will be read with interest:

DRUMS, PA., EVANGELISTIC EFFORT

July 20 to September 5

Weighed and measured (personal health advice to children)	161
Counsel given	67
Blood pressure taken (personal health advice to adults)	260
Home visits	83
Health talks and demonstrations (adults)	24
Story telling to children	9

Physical Examination:

Children	37
General	19
Throat	5
Heart	13
Babies cared for	23
Treatments given	81
General (hydro)	29
Eye	6
Skin	1
Dressing of wounds	17
First Aid	28

The plan was simple and the expense modest, and was more than covered by the collections. When the next camp meeting was about to open, it was urgently requested that the nurses remain to the close. A compromise plan was unanimously agreed upon, and Miss Stuart returned with Miss Rampson, a classmate, to remain until September 1, Miss Bergman and another senior going on to the following camp meetings.

The writer made a special visit to Wilkesbarre, and was greatly impressed with the good accomplished, and with this simple but very efficient plan of missionary training. A return to the old paths so much emphasized in the "Testimonies" will surely bring life into the churches and swell the loud cry of this third angel's message.

"It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—*The Ministry of Healing*, p. 141.

"There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors."—*Id.*, p. 149.

This coming school year it is planned to add the feature of cooking schools to the extramural experience of the senior nurses, and if possible throughout the year, regular participation in evangelical meetings.

G. K. ABBOTT, M. D.

* * *

PORTUGUESE CAMP MEETING IN NEW ENGLAND CONFERENCE

THOUSANDS of Portuguese have settled in eastern Massachusetts, and are employed in the cotton mills that abound in that section. About seven years ago work was begun among them by Seventh-day Adventists. The work developed very slowly, as the Portuguese are devotedly attached to the Church of Rome. Much patient seed sowing was done before any results were seen. Finally things began to break, and little groups of these people turned to the message. There are now three organized churches of Portuguese in the New England Conference, besides some growing companies.

Elder and Mrs. Knipschild have given themselves largely to the work among these people; and Brother Nobrega, a Portuguese, has developed into a successful worker. Each year now sees a steady increase in the number of those who are turning to the Lord and embracing the truth for this time.

Elder W. C. Moffett, the president of the New England Conference, has taken a deep interest in work among

the foreign-language-speaking people that form so large a proportion of the population of his conference, and has encouraged in every possible way the work among the Portuguese. It was due to his influence that a camp meeting for that nationality was planned to be held in Taunton, Mass., September 1-5.

A good tent was pitched for the principal meetings, and a smaller one for the use of the young people. A number of living tents were provided for the believers coming in from other places, and a dining tent completed the arrangements.

The Portuguese turned out well, both those who have been baptized into the faith and those who are becoming interested. The meetings were designed to build the people up in the faith, and swing them into line with the general movement. They responded well, and we feel that the gathering produced all in the way of results that had been anticipated. At the Sabbath morning service the people rededicated themselves to God, and the young people took an especially encouraging stand. Quite a number of them are going to Broadview College to train for service among their own people.

The general help at this gathering consisted of Elder J. F. Huenergardt and the writer. Elder Moffett and several of his conference workers and secretaries attended and rendered excellent help. Prof. C. L. Taylor, of Atlantic Union College, gave some excellent talks on education. On the whole it is felt that this meeting will give an added impetus to the Portuguese work in that field.

M. N. CAMPBELL.

* * *

BAPTISM REPORTED IN SOUTH AMERICAN NEWSPAPERS

THREE million persons in Buenos Aires, South America, a city as large as Chicago, had the opportunity of learning through the daily newspapers of four languages published there, of the baptism of twenty-seven candidates into the Seventh-day Adventist faith, and the Biblical reasons for this ceremony.

Copies of the newspapers published in English, Spanish, German, and Italian, containing reports of this baptismal ceremony which was held in the River Plate, have just been received from Elder Carlyle B. Haynes, president of the South American Division.

An afternoon paper published in Spanish gave about a third of its front page to a series of photographs of the baptismal scene, together with an excellent report of the ceremony, in which the Biblical reasons for immersion were pointed out. The report also made clear that Seventh-day Adventists do not encourage the drinking of coffee, tea, or other stimulants.

A morning paper, also published in Spanish, which circulates throughout Argentina, and into Brazil, Paraguay, Uruguay, the British Isles, and continental Europe, also contained a favorable report of the ceremony. With five different photographs of scenes

connected with the baptism, and the report of it, nearly a third of a page was given free to the event.

The Italian newspaper emphasized the event in its headlines by calling it "a strange ceremony." Thus the multitudes who subscribe for these newspapers were evidently impressed with some new thoughts concerning the activities and beliefs of Seventh-day Adventists.

A progressive publicity program is being carried forward in South America, that has an encouraging ring to it, and indicates that our workers in that land of many opportunities are appreciating the wonderful help the newspapers can give them in attracting persons to the message for to-day.

Surely the Lord will go before these workers as they endeavor to have the work and message brought to the attention of the millions who are waiting for the "good news" in that section of the world.

The activities of the workers in South America to utilize the newspapers in proclaiming the gospel, should awaken an interest in others to do likewise.

WALTER L. BURGAN.

* * *

THE PROSPECTS OF THE COLORED WORK

As we near the time of another annual collection for the colored work, which is set for October 22, it is fitting and proper that I write somewhat of the future of our work as based upon prophetic forecast.

Zechariah 4: 6-10: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

When Inspiration spoke these words concerning the Lord's house at Jerusalem, the nation and that temple stood for His truth and movement among the nations of the earth. But because of the sins of His people, the great God had sent them into captivity among their enemies, and had laid their house in ruin.

When the time came for the restoration of Israel, God raised up men to take the leadership in that movement, and moved upon princes and rulers to give great assistance to His servants in carrying forward the work to its completion, and pledged His Spirit to stay by Zerubbabel till the work was finished.

The hour has long since struck which started a mighty movement to send to all the nations of earth the Eternal's final appeal of mercy,

through Christ, to doomed man and a sin-cursed world:

Matthew 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Revelation 14: 6-10: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Revelation 10: 7: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

Romans 9: 28: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

Now that the work of carrying this message to the colored people has long since begun and is making substantial progress, we can expect nothing but continued success and a most glorious future till the finish, which will be in this generation.

Since the annual collection set for October 22 is an important part of the plans of the finishing of the work among our people, we are appealing to all our churches and friends in the United States and Canada to remember the collection and date, and to do all they can to make it a decided success, so that more income may be brought in to help the work of the department to fulfill its future program of growth and progress. For it is a part of God's plan to give the gospel to all nations in this closing age, and, of course, we come in for our part of the blessing, with the rest of the nations, and we should bear our share of the burden, which we try to do as shown by the past record of the department. So those who contribute liberally to the collection should remember that they are aiding and advancing a progressive work, to which the Lord has set His hand to finish, and will bless those who give to it. For He who sees the falling sparrow and who notes the cup of cold water given to the least of His children, will see and mark our gifts in the coming collection. Let not these words be said in that final day:

"Then shall he say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took

Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Matt. 25: 41-45.

But instead, let this be said to you:

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

You have helped us in our work, and have not left other things undone, even though we are among the despised of the earth.

Feeling sure you will gladly help the department carry forward its program of progress by aiding it with a liberal offering, which is to be taken Sabbath, October 22 next, we are thanking you beforehand.

W. H. GREEN.

* * *

IN THE BALTIC UNION

From May 31 to June 19 the writer, with Brother P. Drinhaus and Elder D. N. Wall, the union president, attended the annual meetings of the Baltic Union, which comprises the conferences of Latvia, Esthonia, and the Lithuanian Mission field.

The first general meeting for Latvia was held at Riga. Our brethren had secured the large meeting hall of the Latvian League. The churches of the field were well represented, and as in Riga alone we have some 800 members, all meetings were well attended. Some thousand outside visitors attended the evening lectures.

Elder K. Sutta was again elected president of the conference. Our brethren rejoiced at the prospect of soon having their own chapel at Riga, which is now under construction. If we think of how long the truth has already been established in this city, and the number of members, it certainly is high time to provide adequate facilities to preserve our work and to give it a better standing.

The general meeting for the Esthonian Conference was held at Reval, where we have quite a spacious chapel of our own, which served for the conference sessions and the meeting during the day. For several nights the large German theater had been secured, which seated over 1,500. We always had a full house. Elder D. D. Ehrhardt was again elected president. Shortly before he had met with considerable opposition by the Protestant

clergy in connection with his public effort, and it almost seemed as if pressure was being brought to bear to have him expelled. We had very profitable meetings and an excellent spirit prevailed.

Especially noticeable was the large number of our young people in both conferences, who, on the whole, have a good education. This host of developing youth should be turned into a mighty power for the good of the cause.

A novelty at these annual meetings was the holding for a few days of a special young people's conference, in which all their problems were freely discussed in a spirit of loyalty to the message and of brotherly co-operation, with a view to promoting the common needs of our youth. The interest shown also by the adults was an evidence of a growing understanding of our obligations toward the young people committed to our care.

The meeting for the Lithuanian field was held at Memel, in the little hall of our church there. The attendance was comparatively small, as our membership numbers only 160. In spite of their small numbers, the brethren in the field have been fortunate in securing recognition as a private religious society, entitling them to corporation rights. Nine persons were received into church fellowship by baptism during the conference. At present Lithuania is without any canvassers, a situation that must be remedied without delay. Elder M. Gnedinas is president of this field.

During 1926, 354 new members were added in the Baltic Union, and with the 188 received during the first six months of 1927, their membership, up to the end of June, had increased to 3,633. This year also the first graduates from their school at Suschenhof have been sent into the field to take up evangelistic work. Our brethren and workers generally were of good courage, and determined with the help of God to speed on the work. May God bless them in their efforts.

W. K. ISING.

THE OHIO CAMP MEETING

THE annual camp meeting of the Ohio Conference was held at Sabina, Ohio, August 25 to September 4. The beautiful camp, which is owned by the Methodist Protestant church, was rented and used by the Ohio Conference for this meeting. A large pavilion and many other buildings have been erected on these grounds, and are especially adapted for camp meeting use.

The attendance ranged from 1,500 to 2,000 people, and the visiting ministers present were, Elders O. Montgomery, G. W. Wells, F. M. Wilcox, E. E. Beddoe, C. S. Longacre, W. W. Eastman, R. B. Thurber, H. J. Doolittle, L. D. Warren, J. L. Hölder, D. H. Kress, H. H. Hamilton, A. J. Olson, M. E. Olsen, and the regular force of union and local conference workers.

The mission offerings, including the Sabbath school offerings, amounted to nearly \$5,000. On the last Sunday of the camp meeting, \$2,500 was given

in cash and pledges for Mount Vernon Academy. The sales at the book tent amounted to \$6,000. Elders Longacre and Ashton had a wonderful response from our people when they presented the book, "The Church in Politics," at the religious liberty meeting on the last Saturday night, there being 19,000 copies sold.

The young people's meetings were of special interest, and on the last Sabbath an offering of \$700 for missions was given by the young people. The Hungarian Missionary Volunteer Society of Toledo brought in \$160 for missions.

The educational work was featured strongly throughout the camp meeting. Washington Missionary College and Mount Vernon Academy were well recommended as good places for our young people to receive a Christian education. A note was also sounded on the importance of establishing more church schools for our children.

The colporteurs held a meeting each day. Elder Fishell, our union field secretary, gave strong help, and together with the local field secretary, a splendid work was done to enlist new recruits.

Dr. D. H. Kress, from Washington Sanitarium, and Dr. G. Williams, from Mount Vernon Sanitarium, gave excellent counsel and help to our people. Miss Esther Bergman with two associate nurses from the Washington Sanitarium and two from the Mount Vernon Sanitarium rendered splendid medical service which was much appreciated by the campers.

Elder N. S. Ashton, president of the conference, had his workers well organized, and the work moved along smoothly each day from the very beginning of the camp meeting until the close. The spiritual tone of the meeting was splendid, and there seemed to be a desire upon the part of every one to enter into a deeper Christian experience. A special refreshing was felt from the presence of the Lord on the first and last Sabbaths of the meeting. Elder G. W. Wells conducted the services on the first Sabbath, and the writer on the last Sabbath. A baptismal service was held in which twenty persons were buried with their Lord in baptism, and arose to walk in newness of life.

The good spirit among the campers, the spiritual sermons, the note of courage which was sounded, and the whole tone of the meeting made it an occasion which will not soon be forgotten by those who were privileged to be present. Our prayer is that God will shower His blessing down upon the Ohio Conference, and make it a mighty instrument in the finishing of His work.

F. H. ROBBINS.

THE WEST VIRGINIA CAMP MEETING

THE West Virginia camp meeting was held August 18-28, at Wheeling, W. Va. The camp being located in the city made it easy of access, and resulted in a good attendance of those not of our faith, although at the time of the camp meeting, there was a

quarantine on because of a number of cases of infantile paralysis. The authorities ordered that all children and youth up to the age of fifteen years leave the grounds. We thought this would almost ruin the camp meeting, but the Lord overruled, and the night attendance kept up. In fact, the attendance of our people was good until the close of the last Sabbath. Elder H. J. Detwiler, the president of the conference, with his workers, had the camp well organized, and there was order and harmony throughout the entire meeting, which made it a success from the beginning to the end.

Dr. D. H. Kress, from Washington Sanitarium, gave valuable help to both the spiritual and the physical needs of our people; while Miss Esther Bergman, with two associate nurses from the Washington Sanitarium, rendered much-appreciated medical services to the campers.

An excellent spirit existed among the young people, and their meetings were well attended and of special interest. The educational work was strongly featured throughout the entire camp meeting, and Washington Missionary College and Mount Vernon Academy were well recommended as good places for our young people to receive a Christian education. The importance of establishing more church schools was also emphasized.

Elder C. S. Longacre conducted a very interesting religious liberty meeting, at which time 3,000 copies of "The Church in Politics" were sold. Each day a meeting was conducted for the colporteurs. Elder Fishell, our union field secretary, gave strong help, and together with the local field secretary good work was done to enlist new recruits for the colporteur work. The book tent sales during the camp meeting amounted to \$502.

On the first Sabbath of the meeting Elder G. W. Wells conducted the morning service; and on the last Sabbath, Dr. B. G. Wilkinson spoke. The Spirit of the Lord came into both Sabbath services in large measure, and the people received rich blessings.

The total amount of offerings received for home and foreign work was \$1,878.54. A note of courage was sounded by all those in attendance, and it was truly a real old-time camp meeting because of the presence of the Lord in the midst of His assembled people. Our prayer is that God will do great things for His people in West Virginia, and that in the days to come this conference may grow in strength and power for God.

F. H. ROBBINS.

GLEANINGS FROM THE FIELD

FIFTY-FIVE have been baptized as a result of the fourth evangelistic campaign held in San Diego, Calif., by Elder W. H. Bradley during the last two and a half years, making a total of 280 baptisms.

REPORTS of 227 baptisms and other good work accomplished by fifteen different ministers in as many different places in the Atlantic Union Conference, have been received recently by Elder E. K. Slade.

SIX were recently baptized in Swedesboro, N. J.

SEVEN were baptized July 9 and joined the church in National City, Calif.

THE Florida Conference reports 217 baptized during the first six months of 1927.

ELDER I. P. DILLON reports the baptism of four adults, Sabbath, August 20, into the Hollister, Calif., church.

THE *Jamaican Visitor* of August reports the baptism of ten persons: five at Jack's River, three in Spanish Town, and two in Birds Hill.

TWENTY-FOUR were baptized in Springfield, Ohio, a short time ago, making a total of seventy-eight added to the church in that city as a result of the effort there. Ten were also baptized in Cincinnati.

ELDER A. C. HARDER, president of the Rio Grande do Sul Conference, baptized thirty-six persons on a recent trip among the churches; twenty-one others were baptized in South Brazil in a half-dozen different churches.

At Igarapava, São Paulo, Brazil, fourteen were baptized a short time ago. This interest began with the reading of a tract, and was fostered by a lay member who organized those interested into a Sabbath school, where they gained a complete knowledge of the truth.

ELDER J. E. HANSON writes from New York City: "On July 16 Elder D. P. Wood baptized thirteen candidates in the Brooklyn Baptist Temple. This was the second class baptized. The third has been formed, and will soon go forward in that rite. The work in the Brooklyn English church is progressing."

A PORTION of a report of the Umuchi Mission station director in the Lake Titicaca field reads: Notwithstanding all the difficulties and persecutions of which these people have been victims during the past year, the section comprised by the Umuchi Mission station has conducted seventeen schools with more than 800 pupils. Ninety-two were buried with their Lord in baptism."

AMONG experiences in soul saving reported by the field secretary of the North New South Wales Conference, we find the following: "During 1925 a colporteur came in contact with a family (parents and children) who had wandered from the fold somewhat. He helped them to find a new experience in the things of God. Then, as the man was in a position to invite others to his own home, he and the colporteur created an interest among the English boys who were working on the government experimental farm. Later on we saw fifteen take their stand, and to-day we are told twenty-two boys are the final outcome of that one visit made by the colporteur. From those twenty-two, seven have entered the field to carry the printed page to others. From that visit twenty-six have been saved to the cause, and seven have already entered the work."

FROM a report of the Cantonese Mission in March, 1927, at the South China Union session, in Canton, we take the following: "Notwithstanding adverse conditions during the past two years, we have baptized eighty-four converts, which is ten more than were baptized during the previous biennial term, and is more than have been baptized during any previous two years."

SIX were baptized in the Russian church in Chicago, Ill., recently, with a class of five more to follow them later.

THERE were 182 baptized in the Central California Conference during the six-month period ending June 30.

ELDER P. G. RODGERS baptized forty-three new converts, July 10, in Los Angeles, Calif.

Appointments and Notices

CAMP MEETINGS FOR 1927

Southeastern Union

Florida ----- Oct. 20-30

Colored

Florida ----- Oct. 20-30

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ADDRESS WANTED

Any one knowing the whereabouts of a brother by the name of Leslie, who at one time was cook for a short time at the Chamberlain Sanitarium, please address Box 273, Anthon, Iowa.

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REQUESTS FOR PRAYER

A brother in Kentucky requests prayer that his eyes may be healed.

From Illinois comes the request of a brother for prayer for healing after a serious operation, that he may be enabled to work for souls.

A sister in North Carolina desires prayer for her brother who was hurt in an accident recently, for spiritual as well as physical healing; also for her sister's husband, who is an unconverted man.

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FLORIDA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The thirty-fourth regular session of the Florida Conference of Seventh-day Adventists will convene in connection with the camp meeting at Orlando, Fla., Oct. 20, 1927, for the election of officers and the transaction of any other business that may properly come before the meeting. Each church is entitled to one delegate for organization and one additional delegate for every ten members. The first meeting will be called at 9:30 a. m., Friday, Oct. 21, 1927.

A. S. Booth, Pres.
J. I. Cassell, Sec.

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FLORIDA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INC.

Notice is hereby given that a meeting of the constituency of the Florida Conference Association of Seventh-day Adventists will be held in connection with the camp meeting at Orlando, Fla., Oct. 20-30, 1927. The meeting is for the election of officers and the transaction of any other business that may properly come before the session. All regular delegates to the Florida Conference are delegates to this association. The first meeting of the association will be held at 10 a. m., Tuesday, Oct. 25, 1927.

A. S. Booth, Pres.
J. I. Cassell, Sec.

PUBLICATIONS WANTED

Mrs. M. V. Berry, 7344 Weld St., Oakland, Calif. Review and Herald, Life and Health, and Liberty, for missionary work.

O. S. Owen, James and Filmore Sts., Enid, Okla. Continuous supply of Review, Signs, Youth's Instructor, and other Seventh-day Adventist papers for missionary work.

Richard Wilson, 837 Randall St., Memphis, Tenn. Continuous supply of miscellaneous literature for distribution among the sick and other unfortunates, by the Missionary Volunteers of the Memphis church.

OBITUARIES

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

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

ELDER L. B. RAGSDALE

L. B. Ragsdale was born near Pendleton, Oreg., April 24, 1882; and died at Fullerton, Calif., Aug. 21, 1927. At an early age he definitely planned to give his life in service for God, and after finishing the normal and



Elder L. B. Ragsdale

ministerial courses at Walla Walla College in 1907, he entered our organized work. His first service was in British Columbia as field missionary secretary. Later he entered school work, teaching in Idaho, and serving for three years in Montana as principal of the Mount Ellis Academy. In 1908 he was married to Fannie C. Ferren, a sister of J. R. Ferren of the Pacific Press Publishing Association. She and her son Clifford, seventeen years of age, survive him.

In 1915 Brother Ragsdale finished the literary course at the Pacific Union College, Calif., since which time he has labored in the Pacific Union Conference, seven years in the Arizona Conference, and five years in the Southeastern California Conference, the larger part of this time being spent in ministerial and evangelistic work. For the last year he had served as the conference home missionary secretary.

His death was sudden and unexpected. During the days of preparation for the annual camp meeting at Santa Ana, when

Elder Ragsdale was directing in the erection of the camp, he was stricken with appendicitis, requiring a quick operation. He was surrounded by his associate workers in counsel and prayer, and had the very best of medical care. He was apparently making a good recovery, but one month from the day of the operation, and on the very last day of the camp meeting, he passed away. Almost at the same moment, at the camp a few miles away, in a meeting where reports were being given, reference was made to Elder Ragsdale's work for the year, with the expression of the hope and expectation that he would soon be actively with us again.

By the workers of the Southeastern California Conference this loss is deeply felt. A true soldier of the Lord has fallen in the battle. Wherever he labored he won a host of friends. He carried on his heart a burden for the salvation of our brethren and sisters, and especially our young people. He had only one purpose in life, that of the winning of souls and advancing the work that will hasten the coming of our Saviour. We are glad that we can think of him as whole-heartedly consecrated to God and His work, and as sure of a place in the better land.

Besides his wife and son, Elder Ragsdale leaves his parents, Brother and Sister T. L. Ragsdale, of Boise, Idaho; two brothers, R. T. and J. R. Ragsdale; and a sister, Mrs. W. B. Ammundsen, wife of the principal of our academy in Manila, Philippine Islands.

The funeral service was held in the Santa Ana church on August 23. For three years during his labor in Orange County, Elder Ragsdale had lived in Santa Ana, and been associated with the church there. Elder W. A. Spicer preached the funeral sermon, assisted in the service by Elders J. E. Fulton, David Voth, G. A. Calkins, and the writer. Burial was made in the beautiful Fairhaven Cemetery near Santa Ana. There our brother rests, awaiting the call of the resurrection morn.

P. E. Brodersen.

Johnson.—Mrs. Anna Christine Hansen Johnson was born at Stege, on the island of Möen, Denmark, March 26, 1843; and died near Boxholm, Iowa, Sept. 14, 1926. Her death fell on the day of her sixtieth wedding anniversary. She came to America in 1866, and was married in that same year to Peter Johnson. Their union was one of sweet fellowship. Her chief purpose in life was to be a Christian mother to her six children, whom she influenced for God and noble living. She accepted the truth in 1875, and was a loyal Seventh-day Adventist. Her life was one of earnest Christian endeavor. Two sons, four daughters, eight grandchildren, and two great-grandchildren survive her.

J. W. Christian.

Swift.—Mrs. Eliza Swift was born in England, Dec. 25, 1836; and died in Oakland, Calif., Aug. 22, 1927. For several years she was officially connected with the Associated Charities organization in Oakland. She also had charge of a Rescue Home. Her last public work was that of conducting a school for the Japanese. Many were helped, not only educationally, but spiritually; three of those converted are now doing active missionary work. She is survived by two sons, two daughters, eleven grandchildren, fifteen great-grandchildren, and four great-great-grandchildren.

E. H. Adams.

Bernhardt.—Mary Katherine Bernhardt was born in Russia, Aug. 18, 1852; and died near Edmond, Okla., Aug. 20, 1927. In 1873 she was united in marriage to George Bernhardt, and six sons and seven daughters were born to this union. She and her husband accepted the truth in Russia, later coming to America. Her husband, one son, six daughters, fourteen grandchildren, and five great-grandchildren mourn her death.

W. H. Clark.

Massey.—Mrs. Elender Elizabeth Davis Massey was born in Henderson County, Tennessee, May 11, 1852; and died at Loma Linda, Calif., Aug. 30, 1927. She leaves three daughters, one son, and fourteen grandchildren.

G. H. Skinner.

Titus.—George Remur Titus was born in Warren County, Illinois, April 22, 1857; and died in Lebanon, Oreg., May 18, 1927. His wife, two daughters, three grandchildren, one brother, and two sisters mourn their loss.

W. T. Hilgert.

ELDER WILLIAM D. MACLAY

Elder William Daryl MacLay was born in Canada of Scottish parents, Oct. 11, 1865; and died May 26, 1926. At the age of twelve years, he came to America with his parents, who settled at LaSalle, Ill. When he was twenty he came to Chicago where he met Miss Emma Borelvick, whom he married in 1889.

In 1895 he heard the third angel's message, and left the Baptists, for whom he had been preaching, and began canvassing for our small books. The following autumn, at the Plano camp meeting, he was given a license to preach.

After laboring for seven years in Illinois, he was sent to Kansas, and after a time went to Texas. In 1903 he was sent to Kirkcaldy, Scotland, where he was invited to take charge of the work, and after a year in that field he was called to the North England Conference, as his wife was sick and had been for several months in the Surrey Mills Hydro. He was finally compelled to return to America on account of Mrs. MacLay's health.

He served as president of the Missouri Conference one year, and then was asked to take charge of the work in Kansas. In 1917, accepting what he believed to be a call from God, he began the journey to Africa to take over the work in the Cape Town Conference, but his wife was too weak and ill to finish the trip, so on advice of the brethren he stopped in Honolulu, taking charge of the work there.

Fearing the low altitude was not the best for his wife's health, he came back to the mainland, and while acting as pastor of the Nashville, Tenn., church, he contracted the influenza. It affected his heart, and he has labored during the years since under great disadvantage; a leaky heart and high blood pressure have made it very hard for him. Of a very retiring, quiet disposition, he went about his work making no complaint, asking only that he be allowed to labor in the cause for which he had sacrificed every worldly ambition, knowing that the great Searcher of hearts was looking down from above, and would one day give the reward to the faithful with His own hand.

His last sermon was given to the sanitarium guests at Glendale, on the wonderful joys of the resurrection morning, when Jesus shall raise the dead. He had high hopes that he would again be out working. He was laid to rest in the Odd Fellows Cemetery on Whittier Boulevard in Los Angeles, Calif., where he awaits the call of the great Life-giver.

Mrs. Emma B. MacLay.

Cochran.—Ardis Marie Cochran was born in Cottage Grove, Oreg., Aug. 1, 1919; and died at Salem, Oreg., Aug. 29, 1927. Her father, M. C. Cochran, died in January of this year. Her mother, sister, and two brothers are left to mourn.

A. G. Walker.

Conard.—Cecil Neil Conard was born at West Fork, Ark., Dec. 4, 1888; and died in Rathdrum, Idaho, Sept. 2, 1927. His wife, one daughter, his mother, three sisters, and one brother are left to mourn their loss.

R. H. Martin.

Tombleson.—Jesse Wright Tombleson was born in Cambridgeshire, England, July 27, 1845; and died near Ellsworth, Wis., Aug. 31, 1927. His wife and two children are left to mourn.

P. G. Herwick.

Rudisale.—Floyd Rudisale was born Feb. 18, 1905; and died July 14, 1927. He leaves to mourn their loss his father and mother, three sisters, and three brothers.

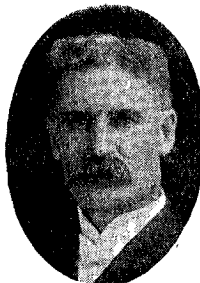
W. J. Rudisale.

Telyea.—Charles Orville Telyea was born at Cataract, Wis., in 1876; and died at Wausau, Wis., Aug. 18, 1927. His wife, one daughter, and one brother survive.

A. P. Petersen.

Reef.—Samuel Reef died July 24, 1927, at the age of seventy-nine years. His wife and daughter are left to mourn.

C. F. Ulrich.



Elder W. D. MacLay

Higgs.—Mrs. Isadora Higgs, née Rahm-fing, was born at Deep Creek, Andros Islands, Bahamas Islands, in 1896; and died at West Palm Beach, Fla., June 13, 1927. In 1918 she was married to Nathaniel George Higgs, who was the first to carry the message in that region of that large island. Her husband, one daughter, one brother, her mother and sisters are left to mourn.

James Edgecombe.

Dickerson.—Morel Edwin Dickerson, eldest son of Mr. and Mrs. W. L. Dickerson, of Fort Scott, Kans., was born at Tyrone, Mo., April 21, 1912; and died Aug. 31, 1927. Morel met his death while riding a horse which fell and threw him. His parents, five sisters, and two brothers remain to mourn their loss.

C. S. Wiest.

Ladd.—Mrs. Eva E. Ladd, née Rudisale, was born March 11, 1883; and died near Heber Springs, Ark., Nov. 25, 1926. Mrs. Ladd, her husband, and two grown sons were killed in a cyclone. She leaves four children, her father and mother, three sisters, and four brothers, to mourn.

W. J. Rudisale.

Falls.—Dudley G. Falls was born in Glen Dean, Ky., Nov. 13, 1879; and died at the Mason Memorial Hospital at Murray, Ky., Aug. 28, 1927. The funeral service was at his home in Eldorado, Ill. His wife, one daughter, one son, and brothers and sisters survive.

E. F. Ferris.

Crain.—Joseph D. Crain was born at Durand, Wis., Jan. 14, 1861; and died at Rock Elm, Wis., Aug. 18, 1927. His wife and four children are left to mourn.

P. G. Herwick.

Thomas.—Mrs. Jennie Thomas died July 25, 1927, at the age of sixty-three years. One son and one daughter are left to mourn.

C. F. Ulrich.

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The Hour of Supreme Need

A Solemn Call to Deeper Consecration and Greater Sacrificial Giving

BY THE EDITOR

It was a thrilling, pathetic, and heart-gripping appeal made by Elder I. H. Evans, president of the Far Eastern Division, at the Autumn Council at Chattanooga, Tenn., Sabbath morning, October 1. He pictured the fearful conditions in the Far East,—the devastating war which had held China in its grasp for months, the stress and storm and trial and persecution under which our native believers have lived and our missionary workers have carried forward as best they could the gospel message of which they are heralds. Many have been driven from their stations. Some have seen their mission property looted or destroyed before their very eyes. Some have been forced to flee amid the roar of artillery and the whizzing of bullets, which, only for a sheltering Hand, would have taken their lives. They have seen some in whom they trusted desert them in the hour of need. This brought great pain and sorrow to their hearts. On the other hand, they have witnessed deeds of valor and moral courage and loyalty to the right on the part of native believers which prove that their toil and sacrifice of years has not, after all, been in vain, but that the gospel seed has taken root in good heart soil, and will bring forth a plentiful harvest in coming days.

Elder Evans represented the feelings of our church in China when he declared that the outlook for the future was one for faith and courage. This is the hour of supreme need. Insurmountable difficulties face us. The country is far from tranquillized, and great obstacles, humanly speaking, hedge up the way of the gospel. But God is the refuge of His people. His is the power which can dissipate the darkness, level the mountains, make the crooked places straight, and prepare a way in the wilderness for His messengers.

We must prepare the way for God, that He may thus work in our behalf. We must so consecrate ourselves and our all to Him that He may thus relate Himself to us. The hour of supreme need is God's supreme opportunity.

Much will have to be done in the work of reparation. Destroyed properties must be replaced. New outposts must be established. This will require toil and sacrifice on the part of our missionaries, and afford the churches of the home bases fresh opportunities to make for Christ and His gospel new sacrifices of love and devotion.

The fervor of the message which Elder Evans brought, the crisis of the situation, the greatness of the task to be accomplished, appealed with mighty emphasis to every listener. Every

worker assembled at the Autumn Council felt that the challenge of the Far East must be met. God has commissioned us to give to the millions of that great empire the last gospel message. We cannot be deterred from this purpose by war or famine or pestilence. He who has commissioned His workers for the task, has promised to be with them till the end of the world. He will make a way, He will give the power required; it is for us to seek Him, that the resources of His grace may be loosed.

Under the deep moving of this conviction, the delegates of the Autumn Council united as one man in the following appeal to the church of God:

"We appeal to our people to solemnly set apart Sabbath, October 22, as a day of special prayer and intercession, with fasting, in behalf of our Chinese brethren and sisters and our collaborators there, that deliverance may be hastened in this hour of supreme need, and that the way may be quickly opened for resuming our work. And we further urge that this challenge of the hour speed the Harvest Ingathering to a triumphant close, to meet the increased financial need caused by the present situation."

Appropriate indeed it is that this special day of fasting and prayer should be appointed. Appropriate indeed that the church of God throughout the world should humble themselves before God, confessing their own sins, and then make supplication to Him in behalf of the suffering church in China. It is the hour of supreme test of the church. The church at the home base is being tested. The church of China is being tested, even as was the church of Europe in the terrible tragedy of war through which it passed. But the true and loyal will stand the test.

The test imposed upon us in the homeland at the present hour is not the stress of war or the dearth of famine. Rather it is whether we shall prove true to our brethren in China who are suffering such conditions; whether in the hour of their supreme need we shall take their burden upon our hearts, and give of our means to sustain them in the work they have been appointed to do.

In the call to prayer we are asked to remember first our Chinese brethren and sisters. They need our prayers. The object of malice and envy and spite on the part of their enemies, subject to the conflicting cross currents which with the tides of war sweep over the great China field, they need in this hour of stress and storm to have their hearts strengthened by the prayers of their brethren, that they may stand true in the crisis,

loyal to the right; that the seeds of truth which have been sown in their hearts shall not be scorched by the sun of persecution or devoured by the fowls of evil, as in the parable, but shall germinate and bring forth fruit a hundredfold.

We are asked to remember our co-workers, many of them our own flesh and blood. They have gone at our bidding; they represent us in the great China field. Surely in the terrible hour of their need we must not desert them. This is their Gethsemane. We must stand by with sympathy and with prayer, and with our financial support.

We are asked to pray for the unsettled conditions that exist, that God will tranquilize this great mission field, that out of chaos He will bring order, that stable government may be established, in order that the gospel of Christ may not be hindered or bound. Gathered in ports and great centers, our missionaries are straining at the leash, anxious to get back to their fields. Let us pray God that their hopes may soon be realized.

And we are asked further to throw our heart and soul into the Harvest Ingathering work, bringing it to a speedy and triumphant close, in order that the increased financial needs of the mission field in China, and of every field throughout the world, may be met in these closing harvest hours.

Shall we respond to this great appeal? Oh, we feel confident that it will awaken a mighty response in the heart of every believer, that this day of fasting and prayer will bring great blessing to the church in the homeland. We believe it will bring great blessing to the work in China.

It is to be regretted that this appointment could not have been made earlier, so that the word could have been carried to every believer throughout the world field, and that all could have united on the same day in this work of seeking God. If any through lack of knowledge are kept from uniting with their brethren in this service, let them answer the appeal in their own personal experience as it comes to them.

This is the hour of supreme need. Nothing could be more fitting than the object of this great appeal which is placed before us. We believe that Sabbath, October 22, will prove a day of great spiritual refreshing, and that it will prove the beginning of a new deliverance for our work in China, and of increased power attending the message in every part of our great world field. For this let us earnestly pray and diligently labor.

Remember the Day of Prayer and Fasting, October 22