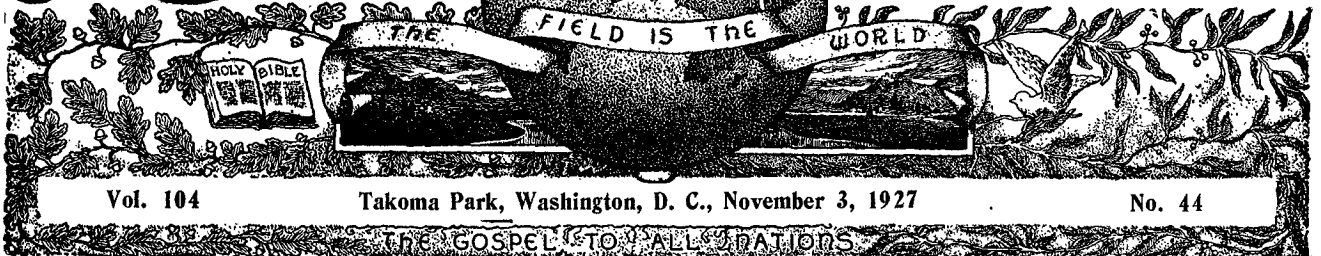


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No. 44

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Prayer for Divine Anointing

BY I. H. EVANS

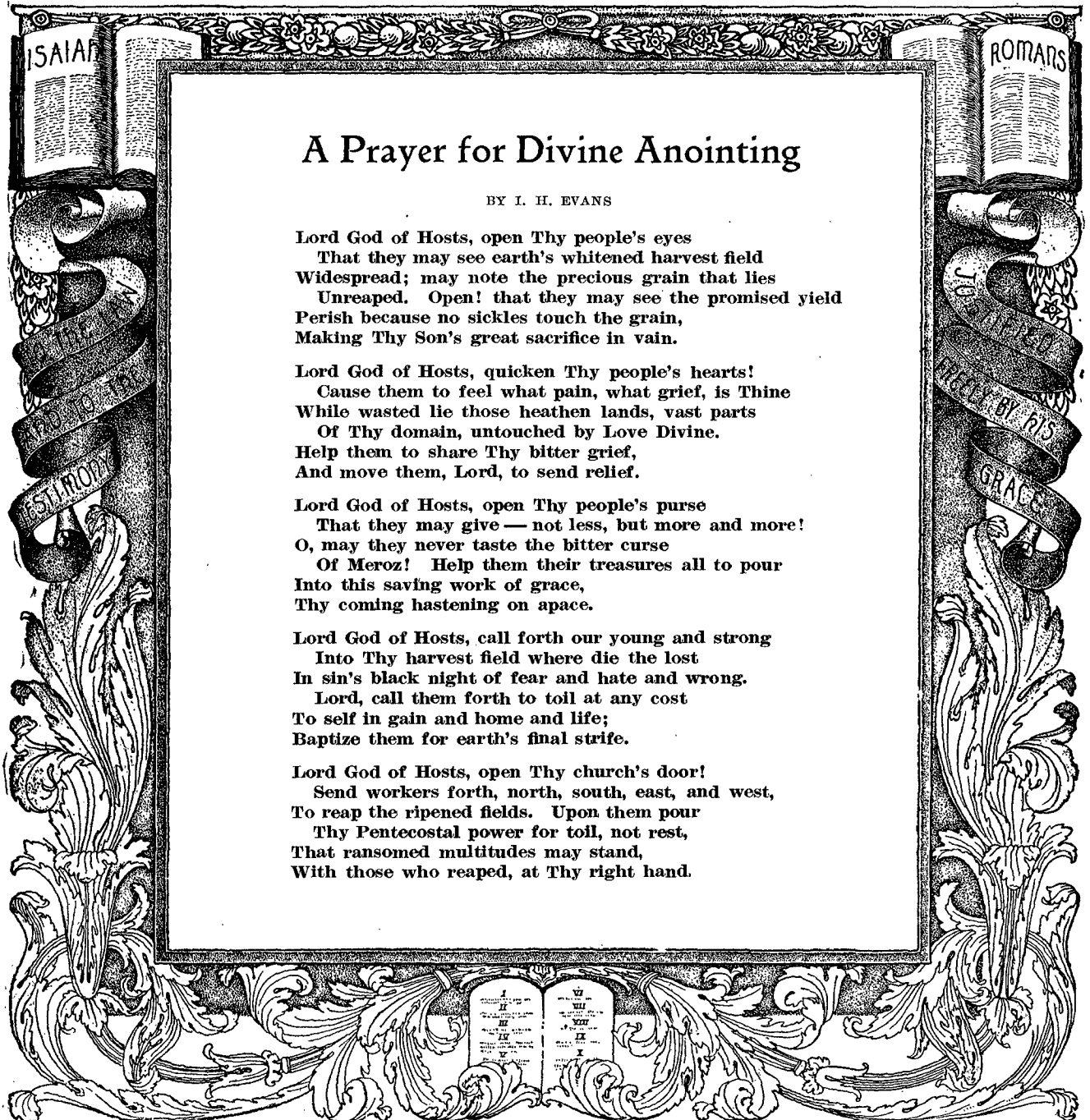
Lord God of Hosts, open Thy people's eyes
That they may see earth's whitened harvest field
Widespread; may note the precious grain that lies
Unreaped. Open! that they may see the promised yield
Perish because no sickles touch the grain,
Making Thy Son's great sacrifice in vain.

Lord God of Hosts, quicken Thy people's hearts!
Cause them to feel what pain, what grief, is Thine
While wasted lie those heathen lands, vast parts
Of Thy domain, untouched by Love Divine.
Help them to share Thy bitter grief,
And move them, Lord, to send relief.

Lord God of Hosts, open Thy people's purse
That they may give — not less, but more and more!
O, may they never taste the bitter curse
Of Meroz! Help them their treasures all to pour
Into this saving work of grace,
Thy coming hastening on apace.

Lord God of Hosts, call forth our young and strong
Into Thy harvest field where die the lost
In sin's black night of fear and hate and wrong.
Lord, call them forth to toil at any cost
To self in gain and home and life;
Baptize them for earth's final strife.

Lord God of Hosts, open Thy church's door!
Send workers forth, north, south, east, and west,
To reap the ripened fields. Upon them pour
Thy Pentecostal power for toil, not rest,
That ransomed multitudes may stand,
With those who reaped, at Thy right hand.



Faith Accounted Righteousness

BY A. G. DANIELLS

THE three words composing the title of this article are three great words used by Bible writers to tell us how to "get ready" to meet the Lord. We shall, therefore, find both pleasure and profit in the study of these words as they are used in the Scriptures.

Righteousness. This word expresses the readiness, the character, we must have to meet our Saviour with joy and to be translated to that place He is now preparing for us. This we know from the following expressions: "holiness, without which no man shall see the Lord" (Heb. 12:14), purity, "even as He is pure" (1 John 3:3), "all holy living and godliness" (2 Peter 3:11), "without spot and blameless in His sight." 2 Peter 3:14.

These different forms of expression all mean the same thing — *righteousness*. This is to be the spiritual state of the remnant church at the close of probation. Evidently, it was the remnant church clothed with the righteousness of Christ that was revealed to the prophet Isaiah when he wrote:

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:1, 2.

Righteousness is the "white raiment" the Lord admonishes the Laodiceans to secure, that they may be clothed and that the shame of their nakedness shall not appear. Rev. 3:18. It is the "beautiful" garment Isaiah so earnestly exhorts us to put on. Isa. 52:1. It is the "rich apparel" for which Joshua changed his "filthy garments," his "iniquity." Zech. 3:3-5, R. V. It is the "wedding garment" which every one must have on in order to attend the marriage feast. Matt. 22:11, 12. It is the "fine linen, bright and pure," in which the bride, the church, is to be arrayed at the marriage of the Lamb. Rev. 19:7, 8, Revised Version.

"On Christ's coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed, each one of whom bears the sign, *The Lord Our Righteousness*." — Mrs. E. G. White, reprinted in "*Christ Our Righteousness*."

As we gaze upon this beautiful "wedding garment," this "rich apparel," this "fine linen, bright and pure," this "garment of salvation," this "robe of righteousness," and then look at our own "filthy garments" of unrighteousness, we may well with anguish of heart cry out, "Lord, save, or we perish."

And just here we may get great help if we rightly and fully grasp the meaning of another word in the title of this article.

Accounted. This word is used by the apostle Paul as follows:

"Even as Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. The word "accounted" is defined thus: "To reckon, to place to one's account; to put to the credit of; to assign."

Like every human being born of the flesh, Abraham was a sinner. He stood condemned before the holy law of God. The sentence of death was over him. He wanted deliverance from the awful penalty, and he wanted to be made free from the dominion of sin. Not until he could obtain these, could he hope for a future life with God. Righteousness was the

prime essential. He believed what the Lord said about the way to become righteous, and that faith was accounted to him for righteousness.

In explaining to the believers in Rome how Abraham obtained righteousness, Paul said: "Faith was reckoned to Abraham for righteousness." The word "reckoned" is a synonym of the word "accounted." It means: "To attribute or adjudge to one, as having a certain quality or value; to impute."

Here another word enters the vocabulary, the word "attribute." This word means: To give or bestow something as due or appropriate; to consider as belonging to; to impute.

And yet another good word comes in for consideration, the word "impute." This means: To set to the account of; to credit (a virtue or good); to attribute vicariously.

From these definitions it will be seen that the word "accounted" as used in the Scriptures stands for a great deal. It means that when Abraham, in his lost, helpless, hopeless condition, believed God, his faith was accounted for righteousness. That is, he was reckoned righteous. It was attributed to him. The Lord treated him as if righteousness really belonged to him. It was imputed to him, set to his account.

What a marvelous transaction! Abraham could not clear himself from his guilt. He could not by his own efforts or struggles or works make himself right. There was but one way — faith in the atoning sacrifice of Christ. Abraham believed what God revealed to him as to the way of becoming righteous. By faith he claimed the merits, the righteousness, of Christ as his. Faith was accounted, reckoned, to him for righteousness. God placed the righteousness of His Son to Abraham's account, to his credit. The Lord imputed to Abraham the perfect righteousness of His own Son. We come now to the remaining word of our title, namely:

Faith. This word is used to tell us the part we must take in the wonderful transaction by which we may be accounted righteous before God. The apostle Paul lays great stress upon this way of obtaining righteousness. Again and again he declares that the righteousness which the law demands cannot be obtained by the deeds or works of the law. He utters most solemn warnings against the attempt to gain righteousness by any and every kind of self-effort. He declares that "as many as are of the works of the law are under the curse." Gal. 3:10. "Christ," he says, "is become of no effect unto you, whosoever of you are justified [made righteous] by the law; ye are fallen from grace." Gal. 5:4.

The faith way seems so simple, so possible to the weakest and poorest, that it is strange that we should resort to the painful way of works, of many resolves and long struggles which end in disappointment and defeat. And yet, this is the mistaken, persistent way of the natural heart. To guard and help us who are living in this strange and perilous time, when such great emphasis is being placed on all kinds of expedients for self-culture, resolution, and will power in the formation of ideal character, Paul says: "Now it was not written for his [Abraham's] sake alone, that it [righteousness] was reckoned unto him [for faith]; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead." Rom. 4:23, 24, A. R. V.

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

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The Autumn Council in the South

BY WILLIAM A. SPICER

President General Conference

LAST year as the Autumn Council was meeting in Battle Creek, Mich., our old General Conference headquarters, Elder W. H. Heckman, president of the Southeastern Union Conference, brought to our attention messages from the Chamber of Commerce and officials of Chattanooga, Tenn., inviting us to hold the 1927 Autumn Council in that city. The invitation was accepted, and an excellent Council session has just closed at Chattanooga. Throughout the important session all in attendance, I am sure, were very much pleased that the Council was being held in the South. Never has an Autumn Council been given greater publicity than was accorded in this case by the Southern press. Day by day the widespread work which Seventh-day Adventists are doing in the world was featured before the public. Since the Council, Elder Heckman has written as follows:

"You will be pleased to learn that on every hand we can see the splendid results of having the Council held in this city. It surely has broken down prejudice, and set our work before the people of the South as nothing else could have done. Its influence was felt, not only in the city of Chattanooga, but in all the surrounding country served by the *Times* and *News* of this city. Reports have come from far-away points, telling of the breaking down of prejudice as people have found that Seventh-day Adventists are a people doing really big things. So we are thankful for this meeting, and for its influence throughout the South."

The Council was one of solid, constructive effort from beginning to end. All hands worked together in united fellowship. From morning until night committees and subcommittees were studying the work and laying plans for its promotion.

Three conventions were held prior to the Council by small groups especially bearing responsibility in respective departments. A convention of physicians and managers of sanitariums and of workers engaged in medical missionary promotion, spent three days before the Council in most encouraging and profitable work. More than ever before, our sanitariums hope to be bases for the promotion of the ministry of health among the people on every side within reach of the influence of these institutions. Others must write up a full report of the strong work of this medical convention.

The Publishing Department and the Missionary Volunteer Department also held three-day preliminary conventions of workers bearing special burdens in these branches of the work.

New courage and determination were surely ministered to all hearts by the Holy Spirit as the Council

took up its work. Day by day the needs of the world field were spread before us, and day by day members of the General Conference Committee, with presidents of conferences, gave themselves with new consecration to the work and to earnest study of the needs.

These annual gatherings are an essential part of the movement. Only by personal contact with the problems can the workers know in a personal way just how to bear the burdens that come to every leader in the field. In a missionary way this work bulks as very large, even when compared with the great religious bodies of the world. Small in numbers as we are, our work is spread out through the earth more widely than that of any other society. In these Autumn Councils the detailed needs of the world field are brought before us, and all share in the responsibility of shaping the plans for the year to come. It is no small thing to make up a budget of about four million dollars to be applied to the hastening on of the message in every quarter of the earth.

The pressure of the cause is tremendous. Need after need had to be cut out from the field calls, as the plans for the coming year must be based on the current year's gifts of all the believers. But we thanked God as we saw that yet again an increase could be granted all the fields for 1928. It is the usual experience. It is a miracle of the grace of God upon His people. In every human endeavor it seems inevitable that now and then a year must come when we must drop back and not do quite so much, for everything human has its ups and down. But this is a work divinely led and inspired, and somehow the Seventh-day Adventist people in all the world keep doing a little more and a little more year by year. So it was that in passing the estimates for 1928 the Council felt assurance in sending word to the fields to plan for yet larger things than in 1927. In every great missionary division, however, call after call had to be cut out from the budget.

We saw the hand of Providence revealed again as brethren from overseas spread their needs before us. Friday night of the Council, Elder E. E. Andross, president of the Inter-American Division, gave us a review showing that the latter rain is falling in showers upon those great Catholic fields where formerly we expected so little. Sabbath morning Elder I. H. Evans of the Far East touched our hearts again with the call of our most populous division. Sabbath afternoon Elder L. H. Christian of Europe and Elder

C. B. Haynes of South America laid before us the year's development in those two great divisions. Sunday night Secretaries C. K. Meyers and B. E. Beddoe reported on visits taken during the year to India and Africa.

Never have we heard, even in recent years past, such encouraging reports. God forbid that these marvelous things of His work should become common to us until we take them as a matter of course. Brethren and sisters, the world is simply breaking open before our eyes. The latter rain is falling. We see God's hand beckoning us onward to areas where hundreds and thousands are being led by the Holy Spirit to search for the right way. It is God making bare His arm for the finishing of His work.

Anew at this Autumn Council our hearts were thrilled by the situation, and anew we dedicated our hearts to God for cleansing from sin. Anew we consecrated every power of our being to His service in the winning of souls. Be of good cheer, brethren and sisters. Your constant remembrance of the missionary needs and your sacrifices in the giving of gifts to missions are not in vain in the Lord. He is using the efforts of this people for the finishing of His work.

The Council laid upon all hearts a new seriousness as we face such changes in great mission fields as we see before us in China. These things warn us to hasten on with the message while the day lasts. It is not enough that we view these great changes as spectators. We are all in it. Every upheaval among the nations, every outbreak of storm or tempest or earthquake, means a call to us to lay aside every

weight and to run with patience the little way of the race still left before us.

Elders C. S. Longacre and H. H. Votaw of the Religious Liberty Department once more set before the Council the serious situation in the development of the Sunday law movement. This department and our Home Missionary Department will be planning with every union and local conference for earnest activity throughout our North American churches in seeking to let the public know the meaning of this crisis.

It was an added inspiration to us all that the students and believers from the Southern Junior College at Ooltewah were able to spend the Sabbath in the Council. These visitors filled the large gallery, and represented before us our great student army, about seventy-five thousand strong, who are in training in all parts of the earth to take part in the closing work. The college orchestra rendered appreciated help for the very full Sabbath day's services.

Along with the votes of appropriations and recommendations passed on from the Autumn Council, we send greetings in the love of Christ and His truth to the believers in all the earth. The brethren and sisters at the old base of the message where the movement arose, rejoice at every triumph in the far fields, and bear the burden of sympathy in every hard experience that comes. So much as in them is, they mean to stand by this work until every region of the earth has heard the message. Let us labor as one united band in every great division of the field until the work is done.

The Glory of the Lord*

BY E. E. ANDROSS

President Inter-American Division

It is a great pleasure to me at this hour to speak to you, and especially concerning the work of God in the field that I have the pleasure and the honor of representing. But first may I call your attention to two or three scriptures? Revelation 18:1 is a very familiar scripture, especially to Seventh-day Adventists: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

As we study the Bible, it seems quite clear that the ancient prophets looked forward very anxiously to the time when the earth would be filled with the glory of God. In one of the darkest hours of ancient Israel's history, when they were on their way from Egypt to Canaan, when the people had turned away from God, rejected Moses as their leader and God's representative,—in that dark hour when God was tempted to destroy His people because of their rebellion against Him, He declared: "As truly as I live, all the earth shall be filled with the glory of the Lord."

I am glad to tell you, my dear friends, to-night, that God is indeed manifesting His glory. His grace and truth are being revealed in the lives of His people, and are having their effect upon others. The evidences of God's power, of His grace, and of His truth, as they are witnessed in the transformed lives of His people, are creating a profound impression upon the hearts of many to-day, and I want to speak of this to-night in the hour allotted to me.

Perhaps before I speak of this at length, it might be well for me to call your attention to the territory of the Inter-American Division, one of the eight divisions into which the General Conference is divided. The territory is bounded on the north by the United States, and consists of Mexico, the Central American states, also Colombia, Venezuela, and the Guianas in the northern part of South America, with the West Indian islands, including the Greater and Lesser Antilles and the Bahamas. The distance from one end of the division to the other is about 6,000 miles, and it is 1,500 to 2,000 miles in width.

There are four organized union missions and one union conference. There are between 15,000 and 16,000 believers in the territory. During the last few years our growth in numbers has not been so rapid as in some of the other divisions, yet we believe we can see evidences of a very much more rapid growth of our membership in the immediate future.

The leading languages are the English, Spanish, French, and Dutch. Besides these there is a large number of Indian languages and dialects in our territory; how many I do not know. There are more than fifty in Mexico alone, and many in other parts of our territory. Our work was established first among the English-speaking people.

I will speak first of our work in the eastern end of our field, among the islands. In the Leeward Islands group we have between 700 and 800 believers. Last January the first conference was held in that

* Sermon at the Autumn Council, Chattanooga, Tenn., Sept. 30, 1927.

territory, on the island of Antigua. These services attracted the attention of the people in that island as nothing had ever done before in its history. The governor of the islands was present upon one occasion by special invitation, and listened to an address of loyalty prepared by our brethren. In reply he spoke very freely of his appreciation of the work the Adventists are doing for the people. He seemed to have been very deeply impressed with the transformation that this truth works in the hearts of the people who embrace it. Grace and truth are being revealed, and God's glory is filling the earth. I do not fancy that the great majority of the people in Jerusalem had accepted Christianity when the report was given of the early believers that we find in Acts 5:27, 28, which reads as follows:

"When they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine."

Not all in Jerusalem were Christians, and it was not necessary that they should all be Christians in order to fill Jerusalem with their doctrine. It is not necessary that all the people should be Seventh-day Adventists to-day in order to fill the earth with the truth and to reveal the grace of God. Well, the Lord is doing great things for His people and through them for the world.

The truth is winning victories throughout the island field. Haiti has a population of about 3,000,000, and at present we have approximately 1,500 believers there. The truth is making rapid strides among these French-speaking people, and the way seems to be prepared for a great work to be done in a short time. Just preceding the general meeting which was held in March of this year, two of the native workers were asked to spend a short time soliciting in the Harvest Ingathering work in the southern part of the island where our work was unknown. In two weeks they gathered over \$460. The kindly reception accorded them and the interest everywhere apparent to know more about this message, brought great inspiration into the meeting. The fields are truly ripe for the harvest.

Elder L. L. Hutchinson, formerly of Honolulu, came to the General Conference in 1926, and was placed under appointment for service in the West Caribbean Conference. He and his good wife arrived in Colon, Canal Zone, in August, 1926. They began work at once, and at our conference held in March, 1927, they told us that at the close of the previous December 108 persons had been baptized as the result of their labors. They held their meetings in our little church in Colon, but the work was largely accomplished by personal visitation in the homes of the people. This good work is being continued this year, and they hope to baptize another hundred.

Elder W. E. Baxter, superintendent of the Central American Union, embracing the six Central American republics, with Elder C. E. Wood, the home missionary secretary of the division, and Brother C. B. Sutton, field missionary secretary, went to Honduras to attend the biennial general meeting. The meeting was held on the island of Utila, one of the Bay Islands, where our message was first proclaimed by Brother F. J. Hutchins a number of years ago.

At the end of ten days there were forty-seven persons who had taken their stand for this message, and among these were the mayor of the town and his

wife. The governor of the islands was a regular attendant at the meetings, and became deeply interested in the truth. At the close of the general meeting, Elder Baxter, in company with Elder E. J. Lorntz, the local superintendent, went to the island of Bonacca, where he held meetings for three days, and quite a number took their stand for the truth. At the same time Brother Wood and Brother Sutton went to the mainland of Honduras, and held a few days' meeting at La Ceiba, eighteen taking their stand for the truth. Later Brother Baxter received a telegram from Brother Lorntz which reads as follows:

"Twenty-six baptized, including General Angaseala."

Among those baptized on the island of Bonacca was a general in the Hondurian army. Brother Baxter writes that the above telegram brought great joy to him.

"As you can see, twenty-six were baptized following the three-day effort we held in Bonacca, and the building-up work the brethren have been doing there. One of these was General Ordoneus. This means fifty-one have been baptized in the Bay Islands since we attended the union meetings in Utila and visited Bonacca,—twenty-five in Utila and twenty-six in Bonacca. I feel satisfied that ten or twelve will be baptized in Syba, and surely some out of the forty-two who promised while we were in San Salvador City."

They then crossed the republic of Honduras to San Salvador, and held a few days' meeting in Salvador, where as a result forty-eight people took their stand for this truth. He says he hopes a number will be baptized as a result of that effort. Many of these speak Spanish as well as English. About half of those who took their stand in the city of La Ceiba heard the message preached in English, and then translated into Spanish by the daughter of the late Elder J. O. Corliss.

I want now to pass to the work among the Spanish people. Some of you know we have been a long time in such parts of the field as Mexico and Central America; not so long in the republics in the northern part of South America; but we worked many years without seeing very large results. Four years ago there were about 260 members of our church, I believe, in Mexico, but there were interests springing up in different parts at that time, and to-day there are 2,000 people who are keeping the Sabbath that we know of, and how many more there are beyond these there is no way to discover at the present time, for we have no workers to search them out, but the work is extending. This fruitage is largely the result of the reading of literature that has been placed in the hands of the people by our faithful colporteurs. You know they have been passing through serious times in Mexico since 1910, when the revolution started. But notwithstanding the fact that conditions are unfavorable, the truth is steadily marching forward, conquering every difficulty and surmounting all obstacles.

A year ago it seemed that our work in Mexico might be stopped, when those severe laws regarding the teaching of religion were revived. The constitution had provided for them before, but they were allowed to remain inactive. Then there was an effort to enforce them, and it seemed as if every one of our foreign workers might be driven out of Mexico and our work stopped. Time and again Brother D. A. Parsons wrote me that the laws forbade the teaching of religion anywhere by foreigners or natives in the homes of the people or anywhere else; but the truth is going forward steadily, conquering and to conquer in that field.

Brother Parsons told me to-day that all over the country, from north to south, he is constantly learning of little companies from six to fifty persons who are taking their stand for this truth, and continually they are pleading for the brethren to send some one to teach them this message. The brethren do not go to a city and advertise to hold a religious effort, because their time is all employed in answering these calls, going out and teaching the people who are already keeping the Sabbath and others who are interested in the truth, so they haven't any time for anything else. They have been baptizing people by the hundreds since the last General Conference. Brother J. B. Nelson, superintendent of the Tehuantepec Mission, on the narrow neck of Mexico to the south, writing me in the fifth month, said:

"We started out with a goal of organizing twelve companies during this year. We have organized nine. There are two or three more right near here that are to be organized just as soon as we can get to them."

And he says, I think it was the very day he wrote that letter, that he had heard of six more companies a little way out from Orizaba, the headquarters of our mission, that were calling for some one to come and organize them into a Sabbath school and prepare them for baptism and church organization.

Now, my brethren, that is the way the work is going. It is very largely among the Indian people, and some very thrilling stories could be told about our experiences there. Just before I left home on my way to this Council, Mrs. Andross received a letter from the young people's secretary of that mission, telling of the experience of Brother Marchisio, one of our pioneer workers in Mexico, an Italian who loved this truth and the Mexican people, and who gave his life for them. Some time before his death he was arrested by a band of revolutionists. I don't suppose they had any form of trial, but it was decided he was to be shot. He was put in charge of a little company of soldiers. They started out under the leadership of a petty officer, to go to the place of his execution. Just after starting, a message came from the commanding officer, calling this officer in command of the firing squad to come to see him. So the officer said, "You wait here while I go back and see the commander." So they stopped. Brother Marchisio sat on a stone waiting for the return of the officer, and had to wait for some time.

Finally he came back, and sat down by the side of Brother Marchisio, and said, "I hate to shoot you. You seem a good man, and I don't like to do it."

Then Brother Marchisio began to talk to him about the truth, and finally the officer said, "I am not going to shoot you. You are too good a man to be shot. I will send you out on one of the haciendas, and let you stay there during the revolutionary period." He took him off to the farm, and Brother Marchisio stayed there, but he was subjected to severe hardships, and these resulted in his death. But, my friends, God is working for the deliverance of His people.

Our brethren are having experiences like these repeated over and over again, there and in other parts of the field. I should like to tell you more of the experiences they are having in Mexico. It is simply Pentecost repeated all over the country, and if we could have the laborers to put into that field, if we had native laborers trained for service in Mexico, we could have four or five thousand believers in a short time. There is no question about it. The seeds are

springing up everywhere to-day, and all that is necessary is the cultivation of the soil and the gathering of the fruit.

Here is an experience of a family who live out from Salvador City in the republic of Salvador, Central America:

Some one went there with "Our Day," or one of our other books, and some began to keep the Sabbath. This large family accepted the message, and their pictures have just appeared in the REVIEW.

The son first embraced the truth, and then the father. He is a merchant, and owns the largest mercantile business in the city. His enemies tried to destroy his business by boycotting him, but he is prospering. As a result, four young men have gone out like the Waldensian people, supporting themselves by selling literature, and have raised up a large church in that part of the field.

That is only one of many experiences of that nature from all over the field.

In Nicaragua, on the west coast, one of our brethren began to sell literature, and at least thirty embraced the truth, some of them prominent people. They drew up an appeal and sent it in to our headquarters at Panama, urging that we send some one to teach them this message. It has been months since it came, and we have not been able to send any one. We hope Brother Baxter will visit them within a few weeks.

Colombia has a population of seven million people. It is developing very rapidly now. It is one of the richest of the South American republics in natural resources, I am told. Until about four years ago we had made no effort whatever there, except by way of sending some colporteurs into the country to present the truth to the people. Now we have three missions well organized, and companies of people are springing up just as they have been springing up in Mexico and Central America.

Recently I took a trip from Colon to Trinidad, passing the northern coast of South America, and I stopped to see Brother E. W. Thurber, who is superintendent of the Atlantic Colombia Mission. He was holding a series of meetings back in the interior, so I missed him, but when I returned from Trinidad and stopped again, I went to Barranquilla and saw him. He said he had been on the Sinew River on the northwest coast of South America. A number of companies had been raised up by our native workers, and Brother Thurber started to hold some meetings. He said our native worker did not believe it possible to hold evangelistic meetings in Catholic Colombia. Brother Rodondo has been working there for years, and he said it was absolutely impossible to go out and hold meetings in Colombia. Brother Thurber said, "Let's try it, anyway." And so they started out.

They held meetings in different towns without any advertising in advance. They would go to a town, and tell some people they would have a meeting that night, and in a little while would have from 75 to 600 people in attendance. At one place there was not a single Protestant in the city except a Seventh-day Adventist colporteur. They stopped and held a series of meetings for eighteen days, and as a result they left twenty adult Sabbath keepers, and one of them gave a corner lot in the town on which to build a Seventh-day Adventist chapel. Brother Thurber said, "I left Brother Rodondo there to erect a chapel, and the citizens offered to pay for the construction of the building."

Brother Thurber held another series of meetings where some books had been sold and an interest awakened, and as the result of twenty night services, they have ten adult Sabbath keepers. Brother Thurber, in writing of them, said: "I never saw more earnest missionaries in my life than these people are. They give up all their bad habits. They stop drinking and smoking and gambling, and all the rest of the evil habits found in those countries." If you have ever been there, you know something about it. Brother Thurber said, "A marvelous thing has happened over here in this country. In many places the people tell us of a prophet that was here about a year ago. They do not know his name, where he came from, or where he went, but everywhere he went he gathered large crowds, and taught them that the seventh day is the Sabbath, that Jesus is coming soon, and that they must keep the commandments of God and prepare to meet Him. And the people were greatly stirred by his message."

Where Brother Thurber preached the message the people would say, "That is just what this prophet said who went through the country recently, and we believe it is the truth." He says there are hundreds of people up and down these rivers who are keeping the Sabbath to-day and are obedient to all the light they have, as the result of this man's preaching. Our brethren tell of similar experiences in Venezuela.

God has many agencies for the proclamation of this message of which we know nothing, and He is employing some of them. It seems as if the Spirit of God is being poured out upon the people. One of our native workers said recently, "Toss up a missionary anywhere in this country, and let him light where he will, in a few weeks he will have a Seventh-day Adventist church." And that is true in those Catholic countries that were absolutely closed to this message until God opened their doors.

Brother Lopez was killed away back in the Andes Mountains near San Cristobal. You have heard the story. Now Brother Lamas, one of our native workers, is located there. After a few months of labor he reports twenty adults keeping the Sabbath and a large interest. When I visited Venezuela in August, Brother William Steele, the superintendent, had held a six weeks' meeting in the city of Carácas. He said every night their hall was crowded to the door, and on Sunday nights the people would stand outside as far as they could hear his voice. As a result he had thirty people in baptismal classes. He said, "I expect to double the membership of this church before December closes." There were forty-two members when he started his meetings.

These are not Indians, but Spanish-speaking Colombians, Venezuelans, etc. As an illustration of how God has prepared the way and how it is possible to get the people to attend meetings there, I will relate a recent experience I had in Costa Rica:

Brother Harrison and I went to the city of San José, looking for a school site where we expect to open a new training school. At the time we were there, a native Protestant preacher was there from Porto Rico, holding meetings, and he had from 1,000 to 1,500 people attending his services every night. He was preaching strongly against Catholicism, and yet the people came to hear him. It aroused the ire of his enemies, of course, and they attempted to break up his meetings, but a number of police were detailed to keep order and there was no serious disturbance.

It is possible to hold meetings in these Catholic countries, and the people will come to hear just as they will in this country. I wish we had some good evangelist to go down there who could speak the Spanish language fluently; I could promise him a large harvest of fruit as a result of his labors anywhere he might go in these Spanish countries to-day.

We are just opening two new training schools, one at San José, Costa Rica. This is a Spanish school, and is for the Central American Union; for the present it will serve Colombia. Venezuela will be served by the training school in Porto Rico.

We have started another school in Trinidad in the East Caribbean Union, where it will serve perhaps a thousand of our young people in that union. This is a need that has long been very urgent indeed. Our young people there have never had the opportunity of attending a school in their own territory. The only way they could get an education in this truth was to go to Jamaica, which was prohibitive on account of the expense of travel, or to come to America. But now, in the providence of God, we have succeeded in purchasing an excellent farm, consisting of 264 acres of land, within nine and a half miles of Port of Spain. There is a fine stream of water flowing along the front of the property. There is also a beautiful stream of pure spring water that flows down through the estate, which will fill a three-inch pipe the year round; and with a fall of 500 or 600 feet it will furnish power for lighting the property as well, and also for irrigating purposes. There is also a large orchard on the property. There are 16,000 cacao trees, nearly all of them bearing, and 2,000 tonka beans, which is a profitable crop in that country. There are from 5,000 to 8,000 banana plants recently set out. Then they have oranges, mangoes, grapefruit, and avocado pears in great abundance, and 400 coconut trees. The farm is in the beautiful Maracas valley, which has the reputation of being one of the most healthful parts of Trinidad. There are buildings on the property in which a small school will soon be opened. Of course they will not serve the needs of the school indefinitely.

A few words regarding the Indian work. We have started two new Indian missions the last few months. Our brethren recently located a mission in Guatemala, among the Quiché tribe, numbering about 1,250,000. They are an independent race, and govern themselves. It is almost impossible for any one but an Indian to secure property in their country; but God's providence has placed in our possession a site for the first Indian mission near the beautiful lake Atitlan, 7,500 feet above sea level, in the pure atmosphere of the mountains, where peaches and apples and blackberries and pears and other Northern fruits grow in abundance.

In Mexico and the Central American republics there are millions of Indians. They must hear this message.

At the time of the biennial meeting of the West Caribbean Conference, held last March, one of our native brethren reported a visit he and another brother had made to the Teriba Indians. When they came to one village, the people made them welcome, and gave them cots to sleep on and nets to cover them, for it was in the malarial district. They gave them the best food they had and showed them every courtesy. In the morning an Indian said: "I want you to come with me for a walk." So they walked back in the jungle by the river, and he said: "Do you see that tree stand-

ing there? When the priest came here my forefathers took him and bound him to that tree, then they took their knives and cut out the palms of both hands and the soles of his feet. Then my grandfather stood on that hill and with his bow and arrow aimed at the heart of the priest and sent an arrow right through his heart. That is the way we treated the priests when they came to our country. But our fathers dreamed that some day a man would come to us with the Book of God, that he would teach us about the great God and His Son who would come from heaven, and we believe you are this man. Now you see how we treated the Catholic priests and how we treat you. Everything we have is at your command. We want you to stay among us. The dreams our fathers had were to the effect that the people who came with the Book would stay among us, and we want you to stay."

But Brother Maxwell said, "I cannot stay. I must go back to my family." Later they got into a boat and started down the river, and as the people gathered on the banks, they waved their hands, saying, "*Pitega, pitega, enshita?*" (Good-by, good-by, till when?) Brother Maxwell responded, "Good-by until God shall open the way."

Now, my friends, we are having such openings as that and such appeals come to us over and over from the Indian tribes in our territory. You know about the Arekuna Indians,—the Davis Indians. You know that for sixteen years now those Indians have been waiting for some one to come and teach them the truth. Brother O. E. Davis took to them, and that he finally gave up his life in their behalf. A little more than a year ago Brethren Baxter and Sutton visited Mt. Roraima. They endured great hardships in making the trip. On March 10 Brother and Sister Cott and Brother and Sister Christian started from Georgetown, British Guiana, for Mt. Roraima. One of the severest drouths in the history of the country visited Guiana in 1926. This was followed by unusually heavy and protracted rains, extending on through the season that is usually dry. The brethren waited several months for the rains to cease. Finally, supposing the rains were over, they started, but they found conditions much worse than they had anticipated. Undaunted by the hardships, they kept pressing on until Sister Christian was stricken with the fever. Her temperature ran up to 105.8°. They had a council over the situation, and decided that the only possible way to save her life was to take her back to Georgetown. So with twelve Indian carriers, Brother Christian started back with his wife and child. They finally reached Georgetown safely. The last report I received from Brother Christian was to the effect that Sister Christian was improving healthwise, and on the ninth of August he expected to start again for Mt. Roraima, leaving his wife and child in Georgetown till the mission could be established, when He would return for them. He writes as follows:

"The saddest part of the trip is the thought that already it has cost the lives of two Indians. One of these was Amos Daniel, the church warden from Mt. Roraima, and the one who had led out in the school work since the death of Elder Davis. It appears they had still preserved an organization among them. He died a few days before we were able to get to him. He had waited at Anandabaru for over three months, and while waiting for us contracted the fever from which he died. The other was a Patamonian Indian who came to work for us. He took the fever and died. He was an old man.

"Now that finishes the trip to date for us, as here we turned back and retraced the steps we had been so long in taking; but as we come back for a time, there is nothing

I would rather do than go on again, for to see the faces of those Indians as they said good-by is to see a call that you cannot forget or ignore. As we left to come here, four of the Indians from Mt. Roraima who have been with us longest left to return home. They were tired, and all had had the fever. As Luda, the one that spoke the most English, said good-by, the tears came to his eyes and he said: 'We want Mamma Christian at Roraima. Pretty soon you come.' That is the call that urges us back. I do not believe I have ever seen a finer people than they are."

Again he says:

"When we left, there were forty-three Indians in the camp, if I remember rightly. They are all Arekunas from Roraima. They can all understand some English, and we found it easy to pick up some of their words. I think it would be only a short time before we could carry on conversation in the Arekuna language, for they have a small vocabulary. All can say the A B C's, and can sing a number of songs. It does one good to hear them singing songs while getting their loads ready, and to me it means that Brother Davis did thorough work and had good material to work upon."

The sacrifice necessary to carry the truth to these waiting millions is great, but don't you think, brethren, it is worth the cost? It is costing us thousands more than we expected, and we do not yet know all the sacrifice it will mean. We have had no word from Brother and Sister Cott since June 29. We hope they are at Mt. Roraima, and that hundreds of Indians are flocking about them receiving this message. We do not know. We are waiting anxiously for the first word to come through from them. I had hoped we might get a cable message before this conference closes.

The day of great things is at hand. God is at work. The earth is soon to be filled with the glory of God as the waters fill the sea, and my greatest ambition, my only hope in life, is to be of some use in carrying the light of this glorious message to those who sit in darkness. Give me nothing better than the opportunity of service among the lost, and I will rejoice until the crowning day shall come.

May God bless you as you labor on at home, doing your best to support the work in these great fields abroad, and may the blessing of the reapers come upon the givers, is my prayer.

* * *

The Daybreak

We lay them down with tears, our dead ones, leaving
Half our life, it seems, beside them low;
Our upward, lonely path still bravely taking,
We labor yet where the glad reapers go,
"Until the day break."

We drop them down, the hopes we cherish fondly,
The aspirations and the plans of life;
But still we pilgrims toil, and journey onward
With eyes uplifted, soul with courage rife,
"Until the day break."

We give them up, the smiles and cheerful graces,
The rosy cheeks, the joys of far-off youth;
With older, graver, yet with steadfast faces,
We press our way in spite of wreck and ruth,
"Until the day break."

We lay it down, the work done for the Master,
The ranks close up, and leave us laid apart,
Waiting to answer, when heaven's roll call echoes,
Unto our name, with brave and tranquil heart,
"Until the day break."

When it shall break! dear faces to the portal
Of life shall throng, to greet in endless day;
Hopes to fruition grown and youth immortal,
Await us when "the shadows flee away,"
And "the day breaks."

—Ella C. G. Page.

Report of the Autumn Council of the General Conference Committee

Chattanooga, Tennessee, September 28 to October 4, 1927

THE first meeting of the Autumn Council of 1927 was called to order by the Chairman, Elder W. A. Spicer, at 7:30 P. M., September 28, in the City Auditorium, Chattanooga, Tenn. There was a full attendance of members from North America, and a fair representation from the other divisions. In view of the general situation in Europe that calls for rigid economy, only L. H. Christian had come to represent that great field. Besides E. E. Andross and F. L. Harrison from the Inter-American Division, C. B. Haynes and W. H. Williams from South America, we were glad to have with us I. H. Evans, president of the Far Eastern Division, Brother H. W. Barrows, the treasurer, and quite a number of missionaries who are at present home on furlough. Considering the fact that C. K. Meyers and B. E. Beddoe had only recently returned from visits to Southern Asia and Africa, respectively, those far-away fields had not sent any other representatives. A cable message, however, was received from the African Division, conveying to the Council the greetings of 14,000 Sabbath keepers in that vast field, and stating that doors were opening everywhere for the message.

The following daily program was adopted for the Council:

	A. M.
Officers' Councils	7:30 — 8:25
Devotional	8:30 — 9:30
Council	10:00 — 12:00
	P. M.
Dinner	12:00 — 1:00
Subcommittees	1:00 — 2:45
Council	3:00 — 4:30
Subcommittees	5:00 — 6:00
Council	7:30 — 9:00

All who had the privilege of attending the meetings, especially when the morning devotional studies and the stirring reports from the world-wide field were given, were strengthened in the advent hope of a soon-coming Saviour. Indeed, the keynote of the Council was sounded when Elder Spicer read the following scripture:

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 11, 12.

STATISTICAL REPORT

The report of the Statistical Secretary for the year ending Dec. 31, 1926, helped considerably in deepening this conviction. This work is now conducted in 126 countries and 256 languages. Publications are issued in 131 languages. There are 17,946 evangelical and institutional workers employed. The gain in membership since the close of 1914 amounts to almost 136,000. In other words, the gain during the last twelve years has been greater than during the preceding fifty-two years.

The European Division led the world in the largest gain in membership during 1926. The Far Eastern Division was second, North America third, and South America fourth. The same order of increase pre-

vailed in 1925, 1924, and 1923, except that in 1924 North America took second place and the Far Eastern Division third.

The membership in the different divisions at the end of 1926 stood as follows:

Division	Membership	Gain
North America	110,422	1,620
Europe	84,343	3,874
Far East	19,472	2,465
South America	16,897	1,049
Southern Asia	2,425	305
Africa	7,719	833
Australasia	10,000	200
Inter-America	10,356	527
Hawaii	200	* 27
Total	261,834	10,846

* Loss.

During the last four years evangelistic work has been begun in a new language area on an average of every twenty-four days. In some cases, languages have been reduced to written form, and gospel literature has been issued for the first time.

TREASURY DEPARTMENT

Although the amount of money received in the first eight months of this year is considerably less than during the corresponding period last year, the requests from the fields amounted to \$4,862,699.23, or \$737,240.74 more than was appropriated for 1927. The report of the Budget Committee was voted as follows:

African Division	\$ 295,171.67
Far Eastern Division	813,753.67
Inter-American Division	294,670.88
South American Division	342,901.35
Southern Asia Division	400,914.48
European Division	\$ 160,000.00
Plus local receipts	579,409.49
Hawaiian Mission	4,360.16
E. G. White Estate	2,244.40
College of Medical Evangelists	10,000.00
East Canadian Union	30,000.00
Southeastern Union	5,000.00
Southern Union	14,580.00
Southwestern Union	20,280.00
Western Canadian Union	9,950.00
North American Negro Department	
Southeastern Union	24,000.00
Southern Union	25,000.00
Southwestern Union	12,000.00
Oakwood College	20,268.00
Bureau of Home Missions	95,000.00
Christian Record	5,000.00
Miscellaneous and Fixed Appropriations	939,557.48
Eastern Canadian Junior College	10,000.00
Reserve for Restoration Purposes	
in Far Eastern Division	35,000.00
Administration and Promotion	280,500.00
Total	\$4,429,561.58

Week of Sacrifice

We recommend, That the proceeds of the 1927 Week of Sacrifice be devoted to the work in China, and that \$50,000 of the amount received apply on the reserve created above for restoration purposes and the \$15,000 already advanced to the Far Eastern Division for this purpose. It is understood that the plan for the proceeds of the Week of Sacrifice in our educational institutions will be devoted to school work in Central Africa, as already planned. In case indemnities are paid by the government for losses sustained by our missions, the above-mentioned \$50,000 is to be returned to the General Conference Treasurer.

We further recommend, That the 1929 base appropriations to division conferences, except the European Division, be

an increase of 5 per cent over the 1928 base, making them as follows:

African Division	\$ 276,230.18
Far Eastern Division	761,534.19
Inter-American Division	275,761.52
South American Division	320,896.99
Southern Asia Division	375,187.34

Special Gifts From Conferences and Institutions

Union and local conferences responded to the need for additional funds to assist in financing an ever-increasing budget, pledging special gifts to the Mission Board as follows:

Pacific Union	2,000
Southern California	35,000
Southeastern California	14,000
Glendale Sanitarium	1,000
Northern Union	1,000
North Pacific (conditional)	2,000
Upper Columbia Conference	2,000
Southern Union (conditional)	1,000
Total	\$58,000

Rolling Away the Reproach

The report of the Finance Committee concerning the results of the efforts to put our schools and other institutions on a sound financial basis, brought an inspiring note into the deliberations of the Council. After the leaders of the Educational Department had expressed their deep appreciation of the co-operative spirit in the field, the union conference and school presidents told of their encouraging experiences and of the splendid success of the debt-reducing campaign. School debts had been reduced by about a third of a million dollars.

Conference Efficiency

The subcommittee on Conference Administration submitted the following report, which was unanimously adopted:

Your committee appointed to report upon conditions affecting the administration of conferences and conference associations, respectfully recommend the following:

WHEREAS, Financial reports respecting the operation of our conferences over a period of recent years, reveal an increased amount of money being used in local work to the point of excess beyond income, thus causing a rapid increase of liabilities, and consequent unsafe financial status; and,

WHEREAS, The budget system has aided organizations to carry on work within their income,

We recommend, 1. That all conferences adopt the budget system, to be made operative beginning January, 1928.

2. That help be secured from union conference auditors in making out the budget where necessary.

3. That the Conference Committee pass upon the budget after it has been prepared.

4. That special study be given to have a balanced budget, so that conferences may operate within their income.

5. That economy in office and field expense be carried out in every possible way consistent with progressive plans.

6. That monthly financial reports showing the budget allowances and actual operating expense to date, be prepared and studied by conference administrative officers, thus enabling them to check irregularities, and to take steps necessary to effect all economies possible in operating, and thus place our conferences on a safe financial footing.

7. That a committee of seven be appointed on conference administrative efficiency, of whom the Vice-President for the North American Division shall be the chairman; other members to consist of one General Conference Auditor, two union conference presidents, and three local conference presidents, selected by the Minority Committee of the General Conference.

8. That it shall be the work of this committee to formulate safe and sound conference administrative principles, submitting them to union conference officials for consideration at the coming union conference sessions.

9. And further, That committees of survey be formed in each union conference, consisting of the union conference president, the union conference auditor, the local conference president, and the local conference treasurer in conference to be surveyed, with a representative of the General Conference when available, adapting the plans outlined by the above-named committee to local conditions.

MEDICAL DEPARTMENT

The Medical Department had an excellent convention preceding the regular Council. Splendid reports bore testimony to the determination of our medical leaders to see our sanitariums out of debt, and to make the medical work a most important factor in the efforts to help a despairing world along physical and spiritual lines. Some of the many important resolutions that were discussed in the convention and later adopted by the Council read as follows:

Nurses' Medical Missionary Field Service

We recommend, 10. That a Medical Missionary Field Service be included in the nurses' curriculum, to consist of fifty-four hours of theoretical instruction, and from one to four months' practical experience.

11. That this practical service be under the direction of a trained supervisor, and include the following: Examination of school children; home nursing classes; cooking schools; health lectures in churches, tents, and other evangelistic efforts; clinic and dispensary experience; home visitation; spiritual talks and Bible studies.

Spiritual Ministry for Sanitarium Guests

WHEREAS, The work of the medical missionary is largely spiritual; therefore,

We recommend, 12. That all our sanitarium workers keep this idea in view, and utilize every agency to bring to our guests this spiritual ministry. To this end we recommend:

a. That provisions be made for a suitable and conveniently located chaplain's office, which may also be used as a prayer room.

b. The use of the radio public address system for bringing our religious exercises within the reach of all.

c. Such program cards as will acquaint the guest with the hours of religious services.

d. The use of cards on trays and tables, containing selected scripture or other inspirational verses.

e. Since the Sabbath is the real sign of our order, we admonish all to see that proper impressions of true Sabbath keeping are left with the people by eliminating all unnecessary work of employees during the Sabbath hours.

f. That the program be so arranged as to make possible the largest attendance of guests at the daily prayer service.

g. That the doctors and department heads supplement the work of the chaplain by taking part in public worship and by private prayer with the patients, especially at the time of and after operations.

h. That the chaplain and Bible workers be supplied with a properly selected library for circulation among the patients, suggesting the use of a portable book tray to be taken to the bedside.

i. That the faculties of the medical institutions arrange a series of religious and practical topics sufficient for several months for chapel talks or family meetings for workers.

Health Educational Work

Resolved, 13. That we urge our institutions to consider the importance of health educational work for the patients by the use of parlor lectures, personal talks, cooking demonstrations conducted by the dietitians, with the aid of training school nurses, and schools of health, in which the senior nurses may assist.

14. That we ask our conference officials to plan a daily medical meeting in each camp meeting, the following being suggested as topics for daily camp meeting studies:

a. The body and its needs in health,—the wonder of God's masterpiece.

b. Foods and their preparation,—the balanced bill of fare.

c. Disease and its cause,—how avoided.

d. Simple treatments,—demonstrations, how to give them.

e. Personal health work,—how to co-operate with our sanitariums.

f. Healthful dress.

Health Training in Schools

WHEREAS, There is a real need for training along health lines for the young men and women in our academies and colleges as well as our people in general,

Resolved, 15. That we recommend to our Educational Department that provision be made in our academies and colleges for qualified instruction in dietetics and nutrition in the culinary department and in the domestic science course.

Sanitariums — Paying Off Indebtedness

A recent survey of our sanitariums in North America reveals several important facts about their financial condition. While some improvement is noted in their operating, it is clearly shown that they are laboring under a serious handicap of debt. While the general increase of

indebtedness has now been stopped, some institutions have not yet reached this point, and the heavy liabilities standing against our sanitariums constitute a reproach upon these health institutions raised up in the providence of God to act an important part in the closing work of the message. The carrying of such a burden also seriously impairs the efficiency of the service these institutions can give. We believe that the hour has come for our sanitarium managements to stop incurring indebtedness, and to put forth supreme effort to roll away the reproach of debt from the Lord's institutions. As ways and means of accomplishing this greatly desired end,

We recommend, 16. a. That each sanitarium set aside monthly, in a cash reserve to be known as a debt-paying fund, one twelfth of the amount of the depreciation on buildings for the year, this money to be used for the meeting of notes payable as they fall due.

b. That in addition to the depreciation reserve, each institution set aside throughout the year from its earnings an amount equivalent to the building depreciation, and as much more as possible, to be applied on the indebtedness, provision for this sum to be made by setting aside from \$2 to \$10 from the income per patient per week.

c. That from these two classes of funds as a basis, each institution make up a yearly goal of debt reduction for itself, and that the sum total of these institutional goals constitute our general goal.

d. That we appeal to all the workers in our institutions to rally strongly to the support of the management in this endeavor, by practicing economy, rendering faithful service, and praying for God's special blessing in the effort to free His institutions from reproach.

PUBLISHING DEPARTMENT

The Publishing Department also held a convention preceding the Council. The meetings were interesting and the speakers full of life. The convention undoubtedly marked progress in the department's effort to foster the interests of the publishing houses and colporteurs, so that the printed page may fill that part in the finishing of the work that prophecy has assigned to it. Some data from the Statistical Secretary's report may be of interest in this connection:

The sale of denominational literature during 1926 aggregated \$4,831,431.43. This literature, issued in 131 languages, is prepared in the form of 194 periodicals, 1,177 bound books, 759 pamphlets, and 2,776 tracts, a total of 4,906 separate publications (containing 396,787 pages), one copy of each (books in cloth binding) being valued at \$1,523.51.

Recommendations were passed as follows:

Leadership

To strengthen our present recommendations on the subject of leadership (page 31, Publishing Department Recommendations),

We recommend, 17. The addition of the following paragraph:

"C. That in the selection of leaders, we recognize as essential the following:

"(1) The need of a vision of the colporteur work as a soul-saving agency.

"(2) A definite conviction of the call of the Lord to leadership in the colporteur work.

"(3) An unreserved consecration to this line of work as a sole aim.

"(4) A practical experience that is kept fresh by personally engaging in colporteur work.

"(5) A sense of responsibility for the success of the work."

Resident Colporteur Work

WHEREAS, The soul-saving efficiency of the work of colporteurs is largely increased when the same workers rework repeatedly the same territory,

We recommend, 18. That the territory of each conference be divided into districts of suitable size and population to afford opportunity for the same person to go over the territory at least once a year; that a permanent worker be established in each of these districts; and that this plan of work be stressed as the working policy and put in operation as rapidly as possible.

Religious Legislation

Recognizing that the movement in the Congress of the United States for the enactment of a Sunday law for the District of Columbia as a basis for a rigid Sunday law in every State of the Union, is a fulfillment of prophecy, and of what we have preached since the beginning of the move-

ment, and a beginning of what we have looked for as a people as the impending crisis,

We recommend, 19. That the Publishing Department put to the utmost stretch every facility at our command to give the people the warning concerning the impending crisis foretold in the 13th and 14th chapters of Revelation.

Education of Colporteurs

WHEREAS, Our colporteurs are engaged in a work that calls for a practical education as well as the alert, wide-awake spirit which comes of daily study,

We recommend, 20. That the educational opportunities offered by the Fireside Correspondence School be kept before our workers at institutes, general meetings, and elsewhere, with a view to encouraging both leaders and colporteurs to avail themselves of the help to be gained by taking the courses in Christian salesmanship, English, and other suitable subjects.

Work for Foreign Peoples

WHEREAS, The rapidly growing foreign population places upon us an increasing responsibility in reaching these peoples with the message-filled literature in their own languages,

We recommend, 21. a. That union and local conference leaders, field and office, familiarize themselves with the foreign literature available, become fully acquainted with the best methods of work among these peoples, and put into operation plans whereby they may be reached with literature in their own mother tongues.

b. That a small pamphlet on the subject of Religious Liberty be published in each of the leading foreign languages, this to be ready at an early date.

c. That colporteurs be taught the advantages of carrying the foreign prospectus and using it in their work.

Health Books and Nurses' Training

In view of the success and good results that are attending the labor of colporteurs in an effort which combines the sale of a health book with a short course in hygiene and home nursing; and,

In view of the difficulties to be met in providing instruction by competent teachers,

We recommend, 22. That the secretaries of the Publishing and Medical Departments unite in developing plans for the furtherance of this work.

Sale of Literature by Children

WHEREAS, Experience in various places is demonstrating that our church school children can successfully sell small literature, such as *Our Little Friend*, our small books, and magazines; and,

WHEREAS, There are unlimited possibilities wrapped up in the early training of the children in the sale and distribution of our literature,

We recommend, 23. That the Publishing, Educational, and Missionary Volunteer Department secretaries give definite consideration to the working out of a plan whereby the children of the various grades in our church schools can be enlisted under the leadership of the church school teacher in the regular sale of literature adapted for them to handle.

Subsidies to Colporteurs

Recognizing the desirability of our publishing houses in North America having a uniform plan for granting rewards to our regular accredited colporteurs,

We recommend, 24. That for a year's work of at least 1,800 hours of faithful work for men and 1,600 for women in city territory, a cash subsidy of \$60 be granted.

25. That payments of \$15 be made quarterly for 450 hours' work by men or 400 hours' work by women colporteurs in country territory, and 400 hours for men and 350 for women in city territory.

26. That these rewards be paid by the publisher through the local conference where the work is done on the presentation of a statement by the conference, giving the name of the colporteur, the hours of labor week by week, and the name of the books or magazines sold.

27. It shall be understood that this subsidy, or reward, will be granted only to colporteurs engaged in the sale of our own denominational subscription books or magazines.

28. In case of a colporteur working with magazines, the publisher of the magazine pays the reward.

29. In addition to this subsidy offered by the publishing houses, we recommend that our conferences be liberal in rendering assistance to the colporteurs.

30. That the percentage granted to students on the regular scholarship plan be increased from 15 per cent to 20 per cent.

EDUCATIONAL DEPARTMENT

The Educational Department brought in the following recommendations, which were adopted by the Council:

Bible and History Teachers' Institute

The Educational Department has entered upon the plan of holding a series of summer institutes for our college and academy teachers, instead of holding a general convention of educators in the present General Conference quadrennium. The first of these institutes was held for History and English teachers the past summer at South Lancaster. In that institute the History teachers began the large task of revising the courses of study and the teaching material with two specific aims in mind: (a) To place the teaching work more definitely upon the theory that the Bible reveals the true philosophy of history; and (b) to adapt the teaching of history more fully to the actual needs of our aggressive soul-winning work in the field. In the short time at their command this work could be only well begun. The teachers, therefore, of their own accord, unanimously petition that provision be made for their coming together for six weeks in the summer of 1928 to complete their task.

The work of the History and the Bible teachers is so vitally and inseparably related that it is earnestly desired that the Bible teachers join the History teachers in this institute. Although this plan would interfere with the holding of an institute planned for another class of teachers, yet owing to the supreme importance of these two major departments in the work of our schools, we believe it will serve our educational interests better on the whole to substitute the Bible and History institute the coming summer for the one that had been planned. This would involve no more expense for this particular summer, just as the entire series of institutes for three summers involves no more expense than would the holding of a single general convention, as has been done once a quadrennium in the past. Therefore,

We recommend, 31. That the General Department of Education be authorized to arrange for an institute of six weeks in the summer of 1928, to be attended by our college Bible and History teachers, and such academy Bible and History teachers as each union may see fit to recommend.

32. That special effort be made to send to this institute certain younger men of promise as Bible teachers who may or may not be now in our schools.

33. That our General Conference officers, our general editors, and others of wide experience be urgently requested to participate in the institute as instructors and counselors to the extent that their duties may permit.

34. That the institute be held from June 1 to July 14.

35. That it be held at Broadview or Berrien Springs, to facilitate the use of Chicago library facilities, and to equalize the distance and time of travel.

A number of resolutions dealing with the Fireside Correspondence School will be of interest to the readers of the REVIEW. They were passed unanimously as follows:

Fireside Correspondence School — Promotion Plans

WHEREAS, There are in the various conferences of North America a large number of promising young people who are not able at present to attend one of our resident schools, and should be encouraged, as far as possible, to take up correspondence study; and,

WHEREAS, There does not seem to be a definite plan for getting into personal touch with these young people and securing them as students in the Fireside Correspondence School, thus giving them at the same time inspirational guidance in home study and a certain number of regular school credits which will later on entitle them to advanced standing in a resident college or academy; therefore,

Resolved, 36. That we recognize the secretaries and superintendents of the Educational and Young People's Departments as official representatives of the Correspondence School for the carrying on of this promotion work in the field, and suggest that after they have done their best to place young people in the resident schools, they undertake a systematic campaign to enroll as many as possible of the remaining young people for Fireside courses, it being understood that the Fireside Correspondence School will supply them with catalogues and enrollment blanks and any other help needed to make a success of this effort to give to many more of our young people the benefits of a Christian education.

37. That we invite the continued co-operation of the other department secretaries, ministers, and workers generally in encouraging young people, as well as men and women of mature years, to devote a portion of their leisure time to the pursuit of Fireside courses, which will give them a broader outlook on life and fit them for more efficient work in the field of personal evangelism.

38. That this plan of promoting the work of the Fireside Correspondence School is hereby recommended to our workers in countries outside North America in so far as conditions make it possible.

SABBATH SCHOOL DEPARTMENT

Mrs. L. Flora Plummer, the general secretary of the Sabbath School Department, presented the program of the Sabbath school lessons in the past and future, explaining the need for separate lessons for the children, the youth, and adults, while the latter were studying such books as Ephesians and Isaiah. She also introduced the question of representation of the Sabbath School Department at the coming union conference sessions, and the following action was taken:

Sabbath School Secretaries at Union Sessions

In view of the fact that the Sabbath School Department is not represented in the union organization by a secretary who looks after the particular interests of the department, as is the case in all other departments,

We recommend, 39. That one of the experienced Sabbath school secretaries of the local conferences within each union be selected by the union conference committee to act for the Sabbath school interests of the union in preparation for and during the coming sessions of each union conference.

HOME MISSIONARY DEPARTMENT

The Home Missionary Department presented the following two resolutions, which were adopted:

"Hausfreund" Campaign

WHEREAS, There are, according to the 1920 census report, over eight million people in America who speak the German language; and,

WHEREAS, No special effort has been made in recent years to get the truth before these people by a literature campaign;

We recommend, 40. That a campaign be instituted among all our churches in behalf of our German missionary paper, the *Hausfreund*, to interest our people in securing clubs of this paper to use among their German neighbors, and suggest Jan. 7-14, 1928, as the date for this effort; this campaign to be fostered by the Home Missionary Department.

Missions Extension Fund

Recognizing and appreciating the definite accomplishments thus far made possible through the Missions Extension Fund in behalf of Publishing, Educational, and Medical enterprises in foreign fields,

We reaffirm our confidence and expectations of possibilities through this fund; and we pledge our support for the 1928 effort, and recommend and indorse the various details of the plan as heretofore adopted.

MISSIONARY VOLUNTEER DEPARTMENT

Some of the recommendations from the Missionary Volunteer Department convention were passed by the Council, as follows:

Evangelism

WHEREAS, We are living in an unfortunate age for the young, in which the prevailing influence is a spirit of abandon and self-indulgence that besets the youth with special temptations and dangers, and threatens to undermine the simplicity, earnestness, devotion, and spirit of self-sacrifice which should characterize Seventh-day Adventists; and,

WHEREAS, We believe the only security is found in a life of complete consecration to God and His service,

We recommend, 41. a. That our conferences launch an active evangelistic program in an effort to reach all our young people during 1928, presenting to them in a simple, constructive way the doctrines of the advent message, including the fundamental truths of Christian experience, such as are found in "Steps to Christ."

b. That as ministers we rededicate ourselves to God for this great task, giving ourselves earnestly to prayer, Bible study, and a sympathetic consideration of the problems of youth.

c. That we encourage workers to put forth earnest efforts to become personally acquainted with every boy and girl, every young man and young woman, in their fields of labor and spheres of activity, and by a sympathetic personal approach, endeavor to help them with their problems and lead them into a definite Christian experience.

d. That in connection with all evangelistic efforts in their behalf, young people be enlisted to co-operate through the local Missionary Volunteer Society.

e. That suitable literature dealing with some of the social and spiritual problems be provided for the use of ministers and other workers in their personal work with young people.

Attendance of Children — Church Services

Recognizing the great importance of regular church attendance in shaping the religious life of the child, and also the importance of the whole church, including the children, looking to the ministry for spiritual guidance,

We recommend, 42. That every minister be encouraged to provide "a corner in every sermon for the children" in harmony with the instruction in the spirit of prophecy, and that we view with disfavor any plan that would separate parents and children during the regular church service.

Society Officers' Meetings

WHEREAS, The Missionary Volunteer Society is an organization in which young people develop initiative and leadership, and learn how to engage in Christian work; and,

WHEREAS, One of the objects of the society is to save other young people,

We recommend, 43. That in all societies the executive committee hold a weekly meeting for prayer and counsel, and that definite plans be considered for reaching careless and backslidden young people, as well as planning for programs and other features of society work.

Missionary Volunteer Officers' Institutes

WHEREAS, Experience has proved that there is great benefit in bringing society officers together for the consideration of mutual problems, for the deepening of spiritual experience, and for the uniform promotion of conference plans among the young people,

We recommend, 44. The holding of a Missionary Volunteer officers' institute in each conference once a year.

Missionary Volunteer Mission Offerings

We recommend, 45. That in addition to their Sabbath school offerings, which necessarily embrace the major part of the personal offerings of our young people, we approve of the plan of taking an offering for missions in our Missionary Volunteer Societies; and that as a means of missionary education as well as a stimulus to missionary giving, we approve of the plan to assign to the Missionary Volunteer Societies a definite missionary enterprise (included in the regular mission budget) each quarter toward which they may contribute.

Morning Watch Calendar

WHEREAS, The Morning Watch Calendar is an excellent help in the development of the Christian life,

Resolved, 46. That we approve of the plan of the Missionary Volunteer Department in placing the calendar in hotel rooms along with the Gideon Bibles.

Campaign for Education of Young People

WHEREAS, The cigarette habit is a menace to the health and morals of the rising generation; and,

WHEREAS, The use of intoxicating liquor is still working great havoc in the destruction of American manhood and womanhood; and,

WHEREAS, There is great need of a campaign of education, that young men and young women may understand the blighting effect of these evils;

We recommend, 47. That our Missionary Volunteer Department inaugurate a vigorous campaign for the education of our young people, and to win others from these soul-destroying evils.

High Standard of Christian Living

The Chairman called the attention of the delegates to the document that had been placed in their hands by the Missionary Volunteer Department entitled, "A Call to Our Young People and Their Elders for a High Standard of Christian Living." M. E. Kern suggested a number of corrections, and the Council voted to adopt this document, with the corrections named. [This statement was printed in the REVIEW of last week.]

WORK FOR PARENTS

In a further resolution the Home Commission pointed out anew to our people the importance of the parents' work in giving their children a Christian education, and the help that is available through the Parents' Lessons, and it was —

Voted, 48. That parents everywhere be earnestly invited to take advantage of the instruction and training offered in these Parents' Lessons, and that ministers and other workers use their influence by giving instruction and counsel, and by recommending these lessons, to build up a higher ideal and power of Christian life and training in our homes.

COMMITTEE ON PLANS

The Committee on Plans brought to the Council a number of further recommendations, and these were adopted as follows:

Special Work for Our Churches

Recognizing our responsibility for the spiritual growth of our churches, as well as for aggressive evangelistic effort for those not of our faith,

We recommend, 49. That provision be made between evangelistic efforts during the winter season for short, intensive spiritual efforts, of from ten days to two weeks' duration; first, to foster the spiritual life of the membership; second, to convert the youth who have come to the age of decision; third, to reclaim the backslider; and fourth, to endeavor earnestly to reach those who already know the truth, but have not yielded to its claims, thus upbuilding the life of the church, indirectly increasing tithes and offerings, and leading to spiritual service for God. We urge intensive personal work and home visitation in connection with these efforts.

We further recommend, 50. That the Minority Committee appoint a small representative committee to prepare a series of studies on present-day spiritual conditions and needs, to be given by our church elders and leaders in their Sabbath services, these to be placed in the hands of the conference presidents for duplication and transmission to the churches.

Ministerial Standards

WHEREAS, The standards of the ministry in all things should be maintained on an irreproachable basis in order that "the ministry be not blamed;"

We recommend, 51. That our conference and institutional workers refrain from all side lines of business, and give themselves wholly to the denominational work and the ministry of the gospel.

52. We counsel our workers to arrange their personal financial budgets so as to live within their regular income; and where they do not succeed in so doing, that they be advised to take up some remunerative line of business outside of denominational employment.

53. Believing that every worker should be a faithful tithe payer, we reaffirm the action of the Des Moines Autumn Council of 1925, not to employ any worker who is not a faithful tithe payer. Further, that workers who are known to be unfaithful in tithe paying shall not be transferred to another conference without proper consideration of this standing of the worker.

54. That workers who continually neglect or refuse to pay their just obligations, be advised to take up some other line of work.

55. And further, that proper and satisfactory arrangements be made by workers for all financial obligations before transference to another conference.

56. While desiring to encourage every worker to make continuous effort for self-improvement, especially through correspondence courses, we recommend that full-time conference workers, or other denominational employees, do not take residence school work, or any line of study that would make inroads upon time that should be given to their regular duties, without first making proper arrangements with those in charge of their work.

Realizing the danger of sending out too much promotion material into the field, the following timely resolution was passed unanimously:

Reduction of Circular and Printed Material

With full recognition that our ever-enlarging program, in all the world lays upon the leaders in General, division, union, and local fields, both at home and abroad, the necessity of strong promotion work; and,

Recognizing that the real purpose of this promotion work may be defeated, and the money employed in doing it largely wasted, when the field is flooded with circular and mimeographed material issuing from all departments; and,

Believing the time has come when in the interests of economy of valuable time and of money, some check should be placed upon the output of this material which is being sent out,

We recommend, 57. That all field leaders and departmental secretaries, both home and foreign, give earnest study and make diligent effort to reduce the size and number of the circulars, programs, reports, letters, and other mimeographed or printed material which they send out.

A special committee had been appointed to study the question of the time and place for holding the next Biennial Council. After giving careful study to the situation, two recommendations were presented to the delegates, and voted as follows:

1928 BIENNIAL COUNCIL

The Committee on Arrangements for the next Biennial Council rendered the following report, which was adopted unanimously:

In the Executive Committee meeting at the time of the Milwaukee General Conference it was agreed to hold the 1928 Biennial Council in Europe, provided the conditions seemed to warrant. Now in studying the matter, and looking forward to definite arrangements for 1928, we learn that it is the conviction of numbers of the workers in Europe that the economic situation of portions of the field in general and of our own brethren and sisters in particular makes it inexpedient to plan next year for such a large general gathering in Europe as would naturally be involved in the calling of the Biennial Council there.

We therefore recommend, 58. That the 1928 Biennial Council be held in North America.

We recommend, 59. That Springfield, Mass., be selected as the place for holding the Biennial Council in 1928, and that the date of the Council be September 25 to October 4.

RELIGIOUS LIBERTY DEPARTMENT

The Religious Liberty Department brought in quite a number of resolutions dealing also with the various attempts to bring about Sunday legislation. All these were unanimously passed. We give here only a few, as follows:

Union Sessions

WHEREAS, The principles of religious liberty are seriously endangered through the vigorous nation-wide campaign carried forward by certain reform organizations and Sunday bills introduced into Congress; and,

WHEREAS, All our workers should be prepared to set before the public the great fundamental principles of religious freedom when these religious measures are pending; therefore,

We recommend, 60. That at all our union conference sessions of 1928 consideration and discussion be given to this important topic, and that this be planned for and conducted by the union president or acting religious liberty secretary of the union.

Associate Members

Further resolved, 61. That we urge every conference to assist the Religious Liberty Association in obtaining suitable representatives to secure associate members in harmony with an action taken at the Spring Council of 1927.

Union Conference Institutes

We further recommend, 62. That union conference institutes be held for the purpose of training such workers, the time and place of each institute to be arranged by the Minority Committee in conjunction with the union Conferences affected, and that the transportation and entertainment be arranged by each union as is customary for the institutes and conventions held by other departments of the work.

MEMORIAL TO CONGRESS

A Memorial to Congress was adopted, subject to such rearrangement as thought best on further editing.

DISTRIBUTION OF LABOR

This committee recommended a number of exchanges of workers in the home field, and the following foreign appointments were also made:

Five families to the Far East, four to Southern Asia, one to Europe, four to South America, and three single workers to Inter-America. Since we have not yet heard from the parties concerned, we do not list their names here. It certainly was encouraging to all who had the privilege of serving on the Committee on Distribution of Labor, to see the spirit of sacrifice and co-operation on the part of those who were called upon to give of their best workers to other home and foreign fields.

UNION CONFERENCE SESSIONS

Relative to the union conference sessions for 1928 the following recommendations of the Minority Committee were voted:

We recommend, 63. That in connection with the forthcoming union conference sessions, provision be made for holding workers' meetings.

64. That in these meetings special attention be given to the study of evangelism; care of the churches; spiritual experience of our members and workers; training and developing young workers; fostering and strengthening our foreign mission interests; fostering our departmental lines of work from the union and local conference standpoint.

65. That the time for these sessions be limited to not more than ten days.

66. That the twelve unions be grouped into four sections of three each, as follows:

Southeastern, Southwestern, Southern.
Northern, Central, Lake.
Columbia, Eastern Canadian, Atlantic.
Western Canadian, North Pacific, Pacific.

67. That the dates for these respective meetings be as follows:

Southeastern	Jan. 26-Feb. 5
Southwestern	Feb. 9-19
Southern	Feb. 23-March 4
Northern	Feb. 9-19
Central	Feb. 23-March 4
Lake	March 8-18
Columbia	Feb. 9-19
Eastern Canadian	Feb. 23-March 4
Atlantic	April 5-15
Western Canadian	Feb. 9-19
North Pacific	Feb. 23-March 4
Pacific	March 8-18

68. That the arrangement for the help to be supplied to each of these meetings be left to the Minority Committee at Washington.

THE NEXT GENERAL CONFERENCE SESSION

The question of the time and place for the next General Conference session had necessarily to be solved at this meeting, and the following resolutions were voted:

We recommend, 69. That this Council express its appreciation, through the secretary, to the various chambers of commerce and civic associations from all parts of the country which have invited us to make their respective cities the place for our next General Conference.

Taking into consideration, however, the need for not only a large auditorium, but several smaller halls under the same roof in connection with the General Conference session,

We recommend, 70. a. That San Francisco, Calif., be the place for the next General Conference session.

b. That the date for the General Conference session be May 29 to June 16, 1930; and that in negotiations for the use of the Auditorium for this period, it be pointed out that we would desire the use of the smaller halls from May 26 and onward.

GRATITUDE AND DEDICATION

All who were present at the Council appreciated the friendly attitude of the local press of Chattanooga, which opened its columns very liberally and thus enabled the public to form a good idea of the deliberations of the Council and of our principles as a people. Thus this important meeting has been the means of giving the denomination much favorable publicity. In fact, it was for the South something of an evangelistic effort on a large scale.

The vote of gratitude and dedication brought in by the Plans Committee expressed the feelings of all as the Council closed:

With grateful hearts we acknowledge the gracious leadings of our God in the second advent movement since last we met in Autumn Council assembled. For personal and collective blessings we are indebted to Him who is preparing a people to meet their coming Lord. In all our far-flung fields the evidences of His loving protection and His "goings before" are seen. Humbly and solemnly, therefore, we offer anew our lives, our service, our all, to Him who we are persuaded has set His hand to "finish the work, and cut it short in righteousness." Prepare us, Lord, for this; and come, Lord Jesus, come.

W. A. SPIGHER,	C. K. MEYERS,
O. MONTGOMERY,	B. E. BEDDOE,
J. L. McELHANY,	E. KOTZ,
Chairmen.	Secretaries.

A Movement to Secure Christian Unity

The World Conference on Faith and Order, August, 1927

Reported by ARTHUR S. MAXWELL, London, England

(Our Special Correspondent at Lausanne)

The Conference and the Gospel

We confess that we expected to find the World Conference steeped in higher criticism; yet so far as our observations have gone, the emphasis has been on the side of evangelism.

True, we have heard few references to the second advent, and nothing about the Sabbath; but we have heard gospel appeals stirring enough to move the most inert. The thrilling address of Prof. D. Adolf Deissmann, D. D., of Berlin, could be placed with profit in the hands of every minister of the gospel.

Speaking on "The Church's Message to the World: The Gospel," he said:

"The gospel of Jesus was not and is not the theological principle of a new school, not an idea in the philosophy of history, not the program of a theoretical outlook upon the world. In the course of the spiritual history of Christianity, indeed, the gospel of Jesus has exercised a profound influence on theology, on the philosophy of history, on law, and on men's outlook upon the world."

"But directly, and in its original meaning, the gospel has nothing to do with these theoretical questionings. Rather, the gospel of Jesus is a religious message, a trumpet blast of the Archangel, a moving call to repentance, a word of blessing and comfort, always a practical call, something whose aim is not to instruct people, but to change them and 'turn them to the living God.'"

"And as in the age of the Roman emperors the watchword 'evangelium,' 'joyful news,' revealed the inner form of contemporary human experience, in that it showed redemption as divine joy breaking in upon joyless, anxious mankind laden with guilt and wretchedness, so we, too, to-day, if the church of Jesus Christ is to proclaim to the individual and the world the ancient message of the Master, must ever and again let the morning light of divine joy shine in upon a world which bleeds from a thousand wounds, a world stricken with individual and corporate guilt and unheard-of misery: 'Lift up your heads; for your redemption draweth nigh.'"

"The church must give up the attempt to demonstrate the rationality of the kingdom of God to the healthy intelligence of mankind. It must have courage and joyfulness to proclaim paradox to the world and to expect paradox from the world: the paradox that by reason of the nearness of God and of His Anointed we must be new men, and that in following God's Anointed, we must be the salt of the earth and the light of the world! It must preach the fearfulness of sin and the glory of grace. It must, however, because grace is greater than sin, ever have a joyful news, the gospel, as its final message."

Another unexpected utterance came from the Rev. Samuel Zwemer, D. D., who complained that the word "sin" had been omitted from this section of the program. He said:

"I was disappointed when I read the little pamphlet on the material prepared on this subject, because of the absence of one word, and of that word I desire to speak, as one who has for thirty-seven years tried to carry the common ministry of our Holy Catholic Church to the Mohammedans. The Mohammedans are not alien to the fact of repentance. Guzali, the great Mohammedan theologian, in his famous chapter on repentance, uses the evangelical vocabulary without the evangelical content. He says that true repentance consists in a knowledge of our sin, in a sorrow for our sin, and in forsaking our sin. The other non-Christian religions are not foreign to the call to repent, for the kingdom of Buddha, or the kingdom of Mohammed,—or any other kingdom,—is at hand, but the one thing that fails is a sufficient dynamic to produce a knowledge of sin, a sorrow for sin, and a power to forsake sin. I believe that is the point of our gospel, and that can be expressed in one word. It is the power of God to save Mohammedans and the non-Christian world."

Yet another inspiring gospel appeal came from Bishop James Cannon, of Washington, D. C. Every word was of value. He said, in part:

"The most awful fact of human life is the separation of man from God. Man has gone off into the 'far country.' He has taken all God's glorious gifts, and squandered them in riotous living. He loves the world. 'The lust of the flesh, and the lust of the eyes, and the pride of life,' which are 'not of the Father,' but are of 'the world,' dominate his thoughts and his activities. He is not at home with God; he is not at peace with God."

"And yet God loves him, God made him. God alone knows the infinite possibilities of the human soul, and God does not wait for man to come back. God goes after man, as a shepherd after a lost sheep, as a father after a lost child. God's purpose is to redeem man and to save him. *This love of God for lost men is the most precious and glorious fact in human life.*"

"What, then, is God's message to man? Nothing must be permitted to obscure or to minimize the absolutely essential, the central thought of God's message. The angel messenger declared: 'Thou shalt call His name Jesus: for He shall save His people from their sins.'"

"The church of Christ can have no other gospel message; our gospel is for a world of sinful men, and there is no salvation promised or offered except that salvation which comes through personal repentance and faith and the atoning sacrifice of a crucified and risen Lord. There is no cure for the sin of the world but the remedy offered by the Great Physician. There is no balm in Gilead except that it comes through the redemptive work of Jesus Christ. And this sacrificial, redemptive gospel is the only gospel which can save lost, sinful men. For the fundamental difficulties of men are not philosophical or scientific. The fundamental difficulties of men are wine and women, ease and self-indulgence, greed of gold and pride of power. And our Master and the apostles did not speculate or philosophize, they preached repentance and faith as absolutely necessary for salvation from sin, for hope of entire sanctification, and for eternal life in the Father's house of many mansions."

"Do not minimize the fact, the value, or the power of the proclamation of the one great gospel message in its simplest, plainest form. A Salvation Army lassie with her drum and fife, standing at the street corner and bearing witness that the blood of Jesus Christ has cleansed her from sin and has given her a lively hope, indeed an assurance of eternal life, and pleading as St. Paul did, with the lost men and women thronging the streets of the city, 'I pray you in Christ's stead, be ye reconciled to God;' her message of testimony is just as much a witness to the power of Jesus Christ as the Saviour of sinners, as the message conveyed by the celebration of the holy communion presided over by popes, cardinals, archbishops, or church dignitaries of whatever rank or number."

"Do I believe in the church? Do I believe in a called ministry? Do I believe in the sacraments of baptism and the Lord's supper? Do I believe in an organized system of church government? Truly I do, and I believe these to be the most effective means of proclaiming the gospel message."

"But the first, the greatest fact, the most glorious truth, far more important than any form of church organization, is the gospel message itself of salvation from sin and hope of the eternal life through the atoning sacrifice of Jesus Christ our Lord. This is first; all else is secondary."

"And secondly: The real, indestructible basis for the unity of the church of Jesus Christ is in the genuine acceptance and full, clear proclamation of this message of saving grace. Wherever this exists, there is a genuine basis for Christian brotherhood and fellowship, no matter to what organized church a man may belong."

The final report of the conference on this subject will doubtless interest our readers:

"The Church's Message to the World: The Gospel"

"We, members of the World Conference on Faith and Order, met at Lausanne, Aug. 3-21, 1927, are agreed in offering the following statement to the several churches as the message of the church to the world:

"1. The message of the church to the world is, and must always remain, in the gospel of Jesus Christ."

"2. The gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ."

"3. The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but

especially in His revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of man, full of grace and truth.

"4. Through His life and teaching, His call to repentance, His proclamation of the coming of the kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"5. Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide gospel of the apostles and the church. Because He Himself is the gospel, the gospel is the message of the church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him, who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

"6. The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"7. The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"8. Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the church in the eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the gospel is the only way of salvation. Thus, through His church, the living Christ still says to men, 'Come unto Me.' 'He that followeth Me shall not walk in darkness, but shall have the light of life.'

(To be continued)

"He Saved Others; Himself He Cannot Save"

BY A. T. ROBINSON

IN the twenty-seventh chapter of Matthew, the fifteenth chapter of Mark, the twenty-third chapter of Luke, and the nineteenth chapter of John, each of the four inspired writers gives us a record of the greatest tragedy that ever has been, or ever will be, enacted.

In this record there is left much to be read between the lines. It does not require a long stretch of the imagination to picture many thrilling scenes in the history of events that led up to and culminated at Calvary. It will take the unending years of eternity to unfold to redeemed sinners and to the inhabitants of the sinless worlds the meaning of that leave-taking up in the glory-land when the Son of God was about to embark on a foreign mission, enshrouded in peril and uncertainty. He was surrounded by the worshipping angelic hosts, perhaps some entreating Him not to go, others warning of the perils and dangers by the way, vast numbers standing in silent grief, awaiting the departure of their loved Commander.

In the recent World War we sent out thousands upon thousands of men across the Atlantic, knowing nothing of their whereabouts until word came back to our shores that they had landed on foreign soil. When word got back to heaven that Jesus had entered upon His mission, not to one of the bright, sinless worlds where He would have been a thrice-honored guest, but to this dark, sin-cursed earth, amid scenes of opposition and persecution, there must have been in heaven a fearful foreboding of what was to follow.

The meaning of that journey from the portals of glory to the portals of the tomb will be "the science and the song of the ransomed throughout the ceaseless ages of eternity."

It was at the very climax of this divinely appointed tragedy that the words appearing as the heading to this article were spoken. They were spoken in derision and mockery, as the rabble looked upon Him who had put forth the claim to divine Sonship, and had extended the blessed invitation, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." They saw Him hanging a helpless victim upon the cruel death-tree. They saw in His wounded hands and pierced side the end of His claim to divinity, and the end of all the hopes that He had inspired in the hearts of His followers.

But in their wicked blindness they did not see beyond the shadow of the cross. They could not see through the darkness and gloom of that hour to the glorious beyond. They could not see what the prophet of God had foreseen hundreds of years before, that the wounded hands and pierced side were but the "hiding place" of a power that would burst the bars of the tomb. They could not see that it was impossible that One who had never sinned, could be holden by the power of death. Those who then looked with scorn and derision upon the dying Saviour, will again one day "look on Him whom they pierced," and "shall wail because of Him." "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree [to a sinless victim], what shall be done in the dry?"

The glory of the plan of salvation lies in the fact that it was because He could not save Himself that He was able to save those "to the uttermost that come unto God by Him." He might have saved Himself by deciding not to leave the adoration of His angel companions. As has been expressed by one who caught a vision of the travail of soul of the Suffering One, He might, at any step of the journey, have wiped the bloody sweat from His brow, and left man to perish in his iniquity. He might say, "Let the transgressor receive the penalty of his sin, and I will go back to My Father." But, oh, we shudder at the thought that had He at any point yielded to the demands of self, He could not have been the Saviour of a lost world.

We are called to follow in His footsteps. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." In His prayer to the Father for His followers, He says: "As Thou hast sent Me into the world, even so have I also sent them into the world."

Those who in mockery spoke those words, "He saved others; Himself He cannot save," unwittingly uttered a great truth, which is the very foundation and cornerstone of the plan of human salvation. If the follower of Christ would save others, he cannot save himself. Self will never cross the threshold of glory. The Master's message is, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

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.

The Story of Mary Jones and Her Bible

BY THE BRITISH AND FOREIGN BIBLE SOCIETY

Chapter III. Coming to the Light

O THOU who out of the darkness
Reachest thy trembling hand,
Whose ears are open to welcome
Glad news of a better land;
Not always shalt thou be groping,
Night's shadows are well-nigh past;
The heart that for light is yearning
Attains to that light at last.

Two years had passed away since Mrs. Evans' visit, as recorded in the preceding chapter, and still Mary's prayer seemed as far as ever from being answered.

With the industry and patience of more mature years the child went about her daily duties, and her mother depended upon her for many things which do not generally form part of a child's occupations. Mary had less time for dreaming now, and though Cader Idris was still the spot with which her imagination associated Bible scenes and pictures, she had little leisure for anything but her everyday duties. She still accompanied her mother to the meetings, and from so continually coming into contact with older people, rather than with children of her own age, the child had grown more and more grave and earnest in face and manner, and would have been called an old-fashioned girl if she had lived in a place where any difference was known between old fashions and new.

It was about this time that Jacob Jones came home one evening from Abergynolwyn, a village two miles away from Llanfihangel, where he had been disposing of the woolen cloth which he and Molly had been making during the past months.

Jacob had been away the greater part of the day, yet he did not seem tired. His eye was bright, and his lips wore a smile as he entered the cottage, and sat down in his accustomed place in the chimney corner.

Mary, whose observant eye rarely failed to note the least change in her father's face and manner, sprang toward him, and stood before him, regarding his bright face searchingly.

"What is it, father?" she said, her own dark eyes flashing back the light in his. "Something pleasant has happened, or you wouldn't look like that!"

"What a sharp little girl it is!" replied Jacob, fondly, drawing the child nearer and seating her upon his knee. "What a very sharp little woman to find out that her old dad has something to tell!"

"And is it something that concerns me, father?" asked Mary, stroking Jacob's face caressingly.

"It is something that concerns you most of all, my chick, and us through you."

"What can it be?" murmured Mary, with a quick, impatient little sigh.

"What is it, father?" asked Mrs. Jones; "we both want to know."

"Well," replied Jacob, "what would you say, Molly dear, to our little daughter here becoming quite a

learned woman, perhaps knowing how to read, and write, and cipher, and all a deal better than her parents ever did before her?"

"O father!"

The exclamation came from Mary, who in her excitement had slipped from Jacob's knee, and now stood facing him, breathless with suspense, her hands closely clasped.

Jacob looked at her a moment without speaking; then he said tenderly:

"Yes, child, there is a school to be opened at Abergynolwyn, and a master is chosen already; and as my little Mary thinks naught of a two-mile walk, she shall go, and learn all she can."

"O father!"

"Well," rejoined Jacob, now laughing outright, "how many 'O fathers!' are we going to have? But I thought you'd be glad, my girl, and I was not wrong. You are pleased, dear, aren't you?"

There was a pause; then Mary's reply came, low spoken, but with such deep content in its tones.

"Pleased, father? Yes, indeed, for now I shall learn to read the Bible."

Then a thought struck her, and a shadow came across the happy face as she said:

"But, mother, perhaps you won't be able to spare me?"

"Spare you? Yes, I will, child, though I can't deny as how it will be difficult for me to do without my little right hand and help. But for your good, my girl, I would do harder things than that."

"Dear, good mother!" cried Mary, putting an arm about Molly's neck and kissing her. "But I don't want you to work too hard and tire yourself. I'll get up an hour or two earlier, and do all I can before I start for school." Then as the child sat down again to her work, her heart, in its joyfulness, sent up a song of thanksgiving to the Lord who had heard her prayer, and opened the way for her to learn, that she might not grow up in darkness.

Presently Jacob went on:

"I went to see the room where the school is to be held, and who should come in while I was there but Mr. Charles, of Bala. I'd often heard of him before, but I'd never seen him, and I was glad to set eyes upon him for once."

"What may he have looked like, Jacob?" asked Molly.

"Well, Molly, I never was a very good one for drawing a portrait, but I should say he was between forty and fifty years old, with a fine, big forehead, which doesn't look as if it had unfurnished apartments to let behind it, but quite the opposite, as if he had done a sight of thinking, and meant to do a great deal more. Still, his face isn't anything so very special till he smiles, but when he does it's like sunshine, and goes to your heart, and warms you right through. Now I've seen him, and heard him speak, I can understand how he does so much good. I hear he's going about from place to place opening

schools for the poor children, who would grow up ignorant otherwise."

"Like me," murmured Mary, under her breath.

"And who's the master that's to be set over the school at Abergynolwyn?" asked Molly.

"I heard tell that his name is John Ellis," replied Jacob; "a good man, and right for the work, so they say; and I hope it'll prove so."

"And how soon is the school to open, Jacob?" asked his wife.

"In about three weeks, I believe," answered Jacob.

"And now, Mary, my girl, if you can bring yourself to think of such a thing as supper, after what I've been telling you, suppose you get some ready, for I haven't broke my fast since noon."

The following three weeks passed more slowly for little Mary Jones than any three months she could remember before. Such childishness as there was in her seemed to show itself in impatience; and we must confess that her home duties at this time were not so cheerfully or so punctually performed as usual, owing to the fact that her thoughts were far away, her heart being set on the thing she had longed for so earnestly.

"If *this* is the way it's going to be, Jacob," said Molly to her husband one evening, "I shall wish there had never been a thought of school at Abergynolwyn. The child's so off her head that she goes about like one in a dream; what it'll be when that school begins, I daren't think."

"Don't you fret, wife," replied Jacob, smiling. "It'll all come right. Don't you see that her poor little busy brain has been longing to grow, and now that there's a chance of its being fed, she's all agog? But you'll find, when she once gets started, she'll go on all right with her home work as well. She's but ten years old, Molly, after all, and for my own part, I'm not sorry to see there's a bit of the child left in her, even if it shows itself this way, such a little old woman as she's always been!"

But this longest three weeks that Mary ever spent came to an end at last, and Mary began to go to school, thus commencing a new era in her life.

Fairly hungering and thirsting after knowledge, the child found her lessons an unmixed delight. What other children call drudgery was to her only pleasure, and her eagerness was so great that she was almost always at the top of her class; and in an incredibly short space of time she began to read and write.

The master, who had a quick eye for observing the character and talents of his pupils, soon remarked Mary's peculiarities, and encouraged her in her pursuit of such knowledge as was taught in the school; and the little girl repaid her master's kindness by the most unwearied diligence and attention.

Nor while the brain was being fed did the heart grow cold or the practical powers decline. Molly Jones had now no fault to find with Mary's performance of her home duties. The child rose early, and did her work before breakfast; and after her return from school in the afternoon she again helped her mother, only reserving for herself time enough to prepare her lessons for the next day.

At school she was a general favorite, and never seemed to be regarded with jealousy by her companions, this being due probably to her genial disposition, and the kindly way in which she was willing to help others whenever she could.

One morning a little girl was seen to be crying sadly when she reached the schoolhouse, and on

being questioned as to what was the matter, she said that on the way there, a big dog had snatched at the little paper bag in which she was bringing her dinner to eat during recess, and had carried it off, and so she should have to go hungry all day.

Some of the scholars laughed at the child for her carelessness, and some called her a coward for not running after the dog and getting back her dinner; but Mary stole up to the little one's side, and whispered something in her ear, and dried the wet eyes, and kissed the flushed cheeks, and presently the child was smiling and happy again.

But when dinner time came, Mary and the little dinnerless maiden sat close together in a corner, and more than half of Mary's provisions found their way to the smaller child's mouth.

The other scholars looked on, feeling somewhat ashamed, no doubt, that none but Mary Jones had thought of doing so kind and neighborly an action, at the cost of a little self-denial. But the lesson was not lost upon them, and from that day Mary's influence made itself felt in the school for good.

In her studies she progressed steadily, and this again gave opportunity for the development of the helpful qualities by which, from her earliest childhood, she had been distinguished.

On one occasion, for instance, she was just getting ready to set off on her two-mile journey home, when she spied in a corner of the now deserted schoolroom a little boy with a book open before him, and a smeared slate and blunt pencil by his side. The poor little fellow's tears were falling over his unfinished task, and evidently he was in the last stage of childish despondency. He had dawdled away his time during the school hours, or had not listened when the lesson had been explained, and now school discipline required that he should stay behind when the rest had gone, and attend to the work which he had neglected.

Mary had a headache that day, and was longing to get home; but the sight of that tearful, sad little face in the corner banished all thought of self, and as the voices of the other children died away in the distance, she crossed the room, and leaned over the small student's shoulder.

"What is it, Robbie dear?" said she in her old-fashioned way and tender, low-toned voice. "Oh, I see; you've got to do that sum! I mayn't do it for you, you know, because that would be a sort of cheating; but I can tell you how to do it yourself, and I think I can make it plain."

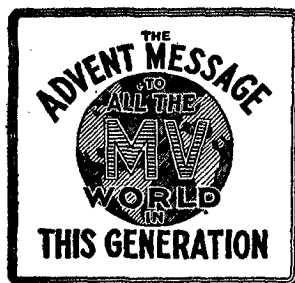
So saying, Mary brought her little bit of wet rag and washed the slate, and then got an old knife and sharpened the pencil.

"Now," said she, smiling cheerily, "see, I'll put down the sum as it is in the book;" and she wrote on the slate in clear, if not very elegant, figures the sum in question.

Thus encouraged, Robbie gave his mind to his task; and, with a little help it was soon done, and Mary with a light heart, which made up for her heavy head, trotted home, very glad that what she was herself learning could be a benefit to others.

Not long after the commencement of the day school a Sunday school also was opened, and the very first Sunday that children were taught there, behold our little friend, as clean and fresh as soap and water could make her, and with bright eyes and eager face, showing the keen interest she felt and her great desire to learn.

(Concluded on page 20)



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 Ocean's Voice

BY EDWARD J. URQUIHART

I've stood beside the shore
When giant waves roll in
To break with deaf'ning roar
In awful din.

I've rode the mighty deep
When typhoons curl its lip
And waves in fury sweep
Across the ship.

I've seen the sea so calm
No ripple stirred its breast;
It was as sweetest balm,
Soothing to rest.

But whether wild or tame,
Or smooth or rough the sea,
Forever is the same
Its voice to me.

It tells of God above,
It thunders forth His power,
Or whispers of His love
Each changeful hour.
Seoul, Korea.

* * *

O for a Closer Walk!

* * *

HAVE you ever sung the song that begins, "O for a closer walk with God"? Have you ever prayed the prayer, "Give me a closer walk with Thee, a more real, personal friendship with Jesus"? Have you ever stopped to consider what it means to have this prayer answered? It warms our hearts to think of how beautiful the friendship of Jesus may be to us, for we have already felt the response of His wonderful love, and been thrilled with joy at the thought of His soon coming.

But this closer walk is a different experience, for it is an "inner circle" experience. We cannot get it by following afar off. We cannot get it by indifferently performing religious duties. This closer walk is a heart experience.

Have you ever really prayed for that closer walk? Then do not shrink from the ordeal that will give you what you have prayed for.

It may mean that some friend in whom you have implicit confidence will bitterly disappoint you, for it is then that you will learn to lean heavily upon the everlasting arms. All your friends may leave you, so that you may know Him who is always true.

It may mean that, just as you are about to lay hold upon a cherished goal, you will have to turn and go another way, for only thus can the divine Life-planner fulfill His plan in you.

It may mean that you will lose all your earthly possessions, and go through a fiery trial, for only then can you truly depend on Him for all your need.

It may mean that you will have to spend days upon a bed of sickness, for then you have time to listen to His melodious voice speaking words of patience and hope.

It may mean that you will have to break every tie that binds human hearts, that you may be drawn "closer by the cords of love" to the heart of the Infinite One.

It may mean that you will be called to labor in a foreign land, thousands of miles from the ones you love, that thus the eternal homeland may mean everything to you.

It may mean that you will look for the last time into the face of some one who means all the world to you, that you may thus learn to look up into the matchless face of Jesus.

It may mean that you yourself will be led very near to the shadows of the dark valley, that you there may know the comfort of the grip of His pierced hand.

Pray for this closer walk, dear friends, for it is indeed a blessed experience, the only thing worth while. Pray for it now, for we are too dangerously near the brink of eternity to put it off any longer. The time of trouble is just before us,—a time of trouble that our minds cannot possibly picture now, but which we shall in reality experience soon. Already we see the dark clouds gathering. The storm will break sooner than most of us think.

Pray earnestly for an experience that will make Jesus so real to you now that your faith will not waver when you walk through the storm. And when it is all over, those who have known the fellowship of walking with Jesus in the narrow road, will walk with Him in white on the streets of the glorious city above.

* * *

Three Years With the Morning Watch

BY NITA SACKETT

JANUARY 1, 1924, I began memorizing morning watch verses, and also reading at least a little in the Bible every day. I have been confined to my bed and a wheel chair, but all through these conditions, here and at one of our sanitariums, and en route from there here, sometimes at nine or ten o'clock at night in a Pullman, I kept this up. Up to June 6, 1926, I had not missed learning one morning watch verse or reading in the Bible one day. From Jan. 1, 1924, to Jan. 27, 1927, I have missed only one verse and one day's reading on time, which I made up the next day. I was so sorry for the one exception in three years. It was the day I returned from General Conference.

Others packed my suitcase Sunday morning, and came home by car, while I had to wait until night so I could take a sleeper. I attended a few meetings and rested. In the excitement of getting the wheel chair to the train, and because my own Bible was packed, I forgot it entirely. How sorry I was the next day, when I realized that I had broken my record of two and one-half years!

However, I'm very happy over the record I've made. Only He knows how hard it has been for me, especially in 1924. I learned the verses for 1925 so well that I could say one week's verses in from 120 to 45 seconds; some weeks were very long, too, as John 3:1-22 for two weeks, and the week about the Sabbath. I believe now that I can repeat mentally (I can't talk that fast, despite woman's reputation) all the verses from Jan. 1, 1925, to the latter part of May, in from ten to fifteen minutes' time, with practically no mistakes, promptings, or even looking at the Morning Watch Calendar for references. To-day I started saying morning watch verses for 1925. I repeated from January 1 to June 1, a total of 208 verses in fifteen and one-half minutes. I think I had not reviewed them but once since 1925. I can say all of January's in two minutes.

I am glad also to say that by His help I raised \$38.75 for Harvest Ingathering in 1924, 1925, and 1926, having written about fifty-five letters and a few postals in the three seasons, most of them while lying flat on my back in bed. All my Harvest Ingathering money, or about \$35, was raised by correspondence with my former normal school professors, business men, and rich manufacturers, both here and in places where I have taught.

* * *

The Colporteur Field as a Training School

BY JOHN Z. HOTTEL

THE colporteur field is a training school for our boys and girls. As I have opportunity from year to year to observe those who have been engaged in the colporteur work during the summer vacations, I have been convinced that there is a training gained by those who participate in this work which cannot be estimated in dollars and cents.

To my mind one of the most valuable parts of the training of our young people is that of learning the science of prayer. We have been told that in the schools of the prophets the science of prayer was taught. Those who enter the colporteur work realize sooner or later that success depends upon God to lead and bless. They realize the necessity of faithful Bible study and communion with heaven. As they present their petitions to God, they find that doors are opened before them; and while there are many obstacles to be overcome, they learn to prevail in prayer. They learn how to ask, and when to ask. They really learn the science of prayer.

We need young people to-day who have learned this science and who have a strong faith in God. Such young people are of great value in our schools. Their hearts have been humbled and their minds made pliable for the work of the Holy Spirit.

Another great blessing that comes to our student colporteurs is the consciousness that they are helping to give the gospel, that they are actually fulfilling the gospel commission. There is a watering of the soul received in this way that cannot be received in any other way. As they meet people from day to day who are longing and hungering for the word

of God, and as they bring this gospel to them, not only are the people blessed, but their own hearts are refreshed and watered. It drives the student on to greater missionary endeavor. It binds his heart to this message as nothing else will. This actual experience of giving the message deepens his own spiritual life.

Then I have found that our boys and girls who enter this line of work learn to be initiative. To be successful in the sale of our books a student realizes that he must have initiative and learn to lead. This work impels him to think and act for himself. He himself learns what material he is made of. Naturally, he must study how to present the work better, to make better sales. Thus he grows and develops, and becomes a true leader. He is a Columbus to his own soul in discovering dormant powers and hidden talents, and improving these to the glory of God.

As a general rule student colporteurs are among the best leaders in our institutions, and it is true to-day, as we look out into the field, the most of our leaders in this movement have had some experience in the colporteur work. So to my mind the colporteur field is a true training school.

Besides the above-mentioned blessings, there are other blessings that come to the one who participates in the colporteur work. I also feel that a person learns to meet people and to endure hardships. He learns how to meet objections and bring people to a decision. He improves his speech, learns the value of time and money, sees the results of faithful integrity, and learns how to think for results.

Truly the student colporteur who desires to pursue the colporteur work faithfully during the summer vacation, has agreed to take a course of training which will bring rich returns, not only to himself, but to those for whom he labors.

The Story of Mary Jones and Her Bible

(Concluded from page 18)

That evening, after service in the little meeting house, as the farmer's wife, good Mrs. Evans, was just going to get into her pony cart to drive home, she felt a light touch on her arm, while a sweet voice she knew said, "Please, ma'am, might I speak to you a moment?"

"Surely, my child," replied the good woman, turning her beaming face on little Mary. "What have you got to say to me?"

"Two years ago, please, ma'am, you were so kind as to promise that when I'd learned to read I should come to the farm and read your Bible."

"I did; I remember it well," answered Mrs. Evans. "Well, child, do you know how to read?"

"Yes, ma'am," responded Mary; "and now I've joined the Sunday school, and shall have Bible lessons to prepare, and if you'd be so kind as to let me come up to the farm one day in the week — perhaps Saturday, when I've a half holiday — I could never thank you enough."

"There's no need for thanks, little woman; come and welcome! I shall expect you next Saturday; and may the Lord make His word a great blessing to you!"

Mrs. Evans held Mary's hand one moment with a cordial pressure; then she got into her cart, and the pony started off quickly toward home, as if he knew that old farmer Evans was laid up with rheumatism, and that his wife wished to get back to him as soon as possible.

The "Review" Forward Movement

UPPER COLUMBIA CONFERENCE

[We regret the delay in the publication of this letter. In some manner it was misplaced, and so did not appear in its natural order. All should read of the excellent experiences which Brother Sanderson enjoyed in work for the REVIEW in the Upper Columbia Conference.]

MY DEAR BROTHER GRAHAM:

I am now writing to you a report in detail of my work in the Upper Columbia Conference. I truly had some blessed experiences in this field, and God wonderfully blessed.

The Upper Columbia Conference is made up in territory of the eastern part of the State of Washington, and portions of Idaho and Oregon. It has a membership of 3,673. It was my privilege to spend nine days in this field. During this short time I had opportunity of meeting with eight churches, the Walla Walla College, the Granger Academy, and also had the privilege of attending their camp meeting, held at Milton, Oreg. The combined attendance at all of these places of which I had the privilege of speaking, was 1,744 persons, nearly one half of the membership of the conference. *One hundred thirty-one families* subscribed for the REVIEW. Walla Walla College also plans definitely to place a copy of the REVIEW in each room of the students this coming year, and it is expected that Granger Academy will do the same.

It was my privilege to come in personal contact with practically each conference worker, and with many of the local church elders. Without exception, all of the workers were very appreciative and co-operative of the work which I am representing. Elder E. F. Peterson, the conference president, was very cordial and co-operative. In the Upper Columbia Conference I found a strong, loyal, earnest company of workers. I also observed the people, and noted that they were a stanch and earnest class of Seventh-day Adventists. The Lord is blessing the leadership of Elder Peterson in this field, and the work is onward in every department.

**Walla Walla College: Friday, May 6;
500 Present**

On Thursday I drove from Portland, Oreg., to Walla Walla, Wash. I arrived at the College about 8 P. M., and was very cordially received and entertained. The next morning I was invited to speak to the student body on the subject of the value and importance of the REVIEW. The Lord gave me freedom in speaking to this large company of young men and women. I felt that a deep impression was made on the minds of all. I was invited to address the students again that evening at their Friday night's service. About five hundred fifty were again present. I continued the subject on which I had spoken in the morning. We had a good meeting and God's presence was very manifest. When I asked the question at the close of the meeting, "How many would appreciate a copy of the REVIEW in your room?" nearly every hand was raised, after which practically the whole student body arose to their feet to make an appeal that this coming year they might have a copy of the REVIEW in each room. President Smith arose, and assured all that this coming year a copy of the REVIEW would be placed in each room in the college. This rejoiced all our hearts. I greatly enjoyed my association with this man. I found President Smith most cordial and co-operative. Under his splendid leadership, backed by a strong faculty of earnest and consecrated teachers, Walla Walla is doing a great work for God.

**Walla Walla Church: Sabbath, May 7,
11 a. m.; 175 Present; 31 Subscriptions**

This Sabbath morning God greatly blessed us in the service at the Walla Walla church. Elder W. C. Thompson, who is the pastor of this church, gave me excellent co-operation. Thirty-one families present subscribed. We feel that these additional families reading the REVIEW will indeed bring added strength and help to this church. At the

close of the service I met dear old Brother and Sister Young, and they sang for me one of the old-time advent hymns that our people used to sing in the early days of the message.

**Yakima: Sunday, May 8; 100 Present;
15 Subscriptions**

I greatly enjoyed my visit with the Yakima church. One hundred believers were present, and the Lord blessed the word spoken. Only about fifteen families present were without the REVIEW, and these subscribed at the close of the service. The two local elders, very earnest men, assisted me in the meeting. The pastor, Elder F. M. Oliver, was away, but on his return I had opportunity to have a good visit with him. He assured me that he would endeavor to see that the REVIEW was placed in each family of believers in the Yakima church. At the close of the service Sunday evening, a sister new in the faith came to me and with tears in her eyes shook my hand as she thanked me for what she had heard that night. She had not heard of the REVIEW until then, and subscribed for it this night. She said that she wanted all the help that the Lord might have for her in her experience.

**Granger Academy: Monday, May 9;
80 Present**

Monday forenoon we drove down from Yakima to the Granger Academy. At chapel service I was invited to speak to eighty young men and women on the subject of the value and work of the REVIEW. I was impressed with the earnestness of both students and teachers of this academy. All are working hard in the building up of Granger Academy, and the Lord is blessing. It is expected that the REVIEW will be placed in the rooms of all of the students this coming year. The Bible instructor told me that he had often wished that the REVIEW might be in each room, and he rejoiced in the prospects.

**Granger Church: Monday, May 9, 8 p. m.;
50 Present; 13 Subscriptions**

It was my privilege to meet with the Granger church this Monday evening. Fifty believers were present, aside from the students at the academy. The Lord blessed greatly in this meeting. Thirteen families subscribed for the REVIEW AND HERALD. The Sabbath day following this meeting, the elder of the church, who is the Bible instructor at the academy, spoke on the subject of the REVIEW, and twelve additional families subscribed. This made *twenty-five* subscriptions in this church. I believe if pastors and elders would speak oftener to their congregations on the value and importance of the REVIEW, more families would want the help of this good paper, which the Lord has said should be in every family.

The next day, Tuesday, May 10, we left Granger and returned to Portland, Oreg., to continue our labors in the Western Oregon Conference, and here we labored until the last of the month.

**Lewiston, Including Clarkston: Wednesday,
June 1; 30 Present; 1 Subscription**

On our way to the Lewiston church this day, we passed through Milton, Oreg., and stopped at the camp ground to meet the brethren there. To-day is Wednesday, and camp meeting is to begin to-morrow. Everything is nearly in readiness, and the camp certainly looks well. I had a good visit with a number of the workers, including Elder Peterson, the conference president. He very cordially welcomed me to his field, and invited me to return to the camp ground Sunday, saying that he would arrange a good hour for me to speak that day.

We arrived in Lewiston just a little time before the service. Lewiston is just over the line in the State of Idaho. The Clarkston church on this side had been invited over, but very few members were in attendance from the Clarkston church. About thirty were present. The pastor, Elder A. P. Hansen, was away to the camp meeting, and there being no local elder present, I had to introduce myself and take full charge

of the meeting. The Lord blessed in the presentation of the subject. I learned that eight families present had the REVIEW, and nine families were without it. However, only one subscription was secured, which was quite a disappointment to me. I was told that the brethren here were very poor and felt that they could not afford to subscribe. I was indeed sorry for this.

**Winona: Thursday, June 2; 12 Present;
2 Subscriptions**

The Winona church is located away out in the country. An effort has recently been held in this place, and a goodly company of new believers has been added to the church. Many were away attending the camp meeting. Only twelve of the brethren and sisters were present, and a number of these already had the REVIEW; but two families subscribed. I found that the missionary secretary, Brother Riggs, had been faithfully working in the interests of the REVIEW, and had secured a number of subscriptions before I came. Brother Riggs is burdened to see the REVIEW in every family.

**Coeur d'Alene: Friday, June 1; 50 Present;
8 Subscriptions**

We had a blessed and profitable service with the church of this place. About fifty were present,—half of this number were young men and young women. God greatly blessed in the meeting, and eight families subscribed. This church is made up of a very earnest company of believers.

**Spokane: Sabbath, June 4, 11, a. m.; 350
Present; 37 Subscriptions**

This beautiful Sabbath morning we drove over from Coeur d'Alene to the Spokane church. This is one of the largest churches in this conference,—about five hundred members. They have a very beautiful, yet plain church building. Although many of the members were away to the camp meeting, we had an audience of 350 believers. The pastor, Elder H. E. Willoughby, was away to the camp meeting, but the three local elders gave me good help and co-operation. We had a blessed meeting this Sabbath morning, and thirty-seven families subscribed for the REVIEW. Elder Willoughby told me on the camp ground that he would plan to follow up this effort and try to place the REVIEW in every family, as the Lord has said that it should be.

**Camp Meeting: Sunday, June 5, 2:30 p. m.;
400 Present; 12 Subscriptions**

From Spokane I drove to the camp ground in time to be present for the Saturday evening service. They had had a large attendance on the ground this Sabbath day, and God had greatly blessed in the services. On the camp ground I met Elders McElhany, Hackman, and MacGuire, and all of the union and local conference laborers. I met with the workers in their workers' meeting Sunday morning at eight o'clock. Elder Hackman addressed the workers on the subject of the Harvest Ingathering. The workers set individual goals totaling some \$3,000. At the close of this service Elder Peterson requested the workers to come together again at two o'clock. At this time I was invited to address them on the work of the REVIEW. This opportunity I was thankful for. After speaking to the workers at this time, I gave to each one a copy of the new REVIEW AND HERALD Prospectus.

At two-thirty I was invited to speak to the brethren and sisters assembled on the camp ground. I did the best I could in presenting the subject, and I know that the Lord helped; but nearly all present had the REVIEW, and I think that only about twelve subscribed. Elder McElhany encouraged me in this line of work. Elder Meade MacGuire manifested a deep interest, and told me that he would plan to urge the people in his meetings to subscribe for and read the REVIEW, as he believed that it was important. I had a good opportunity of visiting with many of the leading workers while here on the camp ground concerning the work and the value of the REVIEW. Before leaving the camp ground, Elders Hackman, Oberg, and Comer, the missionary secretaries of General, union, and local conferences, told me that they would try to follow up this effort on the camp ground by canvassing from tent to tent, etc. I believe that many of the workers will return from this camp meeting with a renewed and deeper interest in the matter of placing

the REVIEW in every family of believers. In this connection I am glad to report that while on the camp ground I was informed that every family in the Milton church of 150 members, had the REVIEW.

I truly thank the Lord for the blessings personally received in this field. I trust that this work will continue. Up to about May 1, in this field of more than 3,600 believers, only about 650 copies of the REVIEW were coming, and now after this present effort, it is estimated that at least 500 families are still without the help of our church paper. In Volume IV of the "Testimonies," we read: "Every family should have this paper." "Those who consent to do without the REVIEW AND HERALD lose much." We do earnestly trust that an effort will be put forth and faithfully followed up by each worker and all church elders to place the REVIEW in every family.

With Christian love,
Your brother in Christ,

A. E. SANDERSON.

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 D. E. LINDSEY

David Edward Lindsey, son of Solomon Lindsey and Maria Washburn Lindsey, was born at Monclova, Ohio, and died June 29, 1927, at Worthington, Ohio, at the age of 77 years. One brother and three sisters preceded him in death, one sister, Jennie E. Hartwell, of Norwalk, Ohio, surviving.

At the age of fourteen he volunteered for service in the Union Army, being a private of Company F, 186th Ohio Volunteer Infantry. After the war he taught in the public schools near Cardington, Ohio, where he later was united in marriage to Sarah M. Sage, to whom were born five children, Charles L. Lindsey, of Richmond, Ohio, the only one surviving of this union. His wife preceded him in death Aug. 7, 1884.

In the year 1885 Brother Lindsey was married to Edith A. Vanator, of Clyde, Ohio. To this union were born two sons, the youngest, David Edward H., surviving.

Brother Lindsey's father began preaching when he was twenty years old. He was a circuit rider in northwestern Ohio, continuing as a minister in the Methodist Episcopal Church to the time of his death, at the age of eighty-four years.

Brother Lindsey could not reconcile the hell-fire doctrine taught by the church with the teaching that God is love, and finally withdrew from its membership, not belonging to any church for several years. In 1880 he accepted the truth as taught by Seventh-day Adventists, and was ordained in 1884, laboring principally in Ohio. From 1888 to 1892 he was sent into the States of Delaware, Maryland, New Jersey, and Virginia to develop the work in these fields. Numerous churches in these States were established, and are still living monuments of his labors.

In 1885 he began work in and near Mount Vernon, Ohio, where land was purchased and a sanitarium established. Later, as the result of instruction from Sister White, the sanitarium was converted into a school, known as Mount Vernon Academy. It was during the meetings held on the grounds of the present campus that he had the privilege of baptizing Elder G. A. Irwin, who later became president of the General Conference.

A beautiful tribute was read at the funeral given by the Ministerial Association of Richmond, the late home of Elder Lindsey, which shows the high esteem in which he was held, and reads as follows:

"It cannot always be said, even at burial services, that a good man has passed away; even less frequently can it be said that a good man of surpassing usefulness has departed. No hesitancy is experienced in saying that when Mr. Lindsey died, multitudes whom his long service in the ministry has blessed, were called to mourn the passing



Elder D. E. Lindsey

of one whose life and character attracted the affection and admiration of all who knew him. Those whose inestimable privilege it has been, not only to be often thrilled by his inspired messages and to experience the uplifting power of his public utterances, but also to know him intimately, feel that no tribute can do justice to his character, his genius, his attainments, and his superb and winsome personality. As a fellow minister of his home community, knowing the richness of his life and his long faithfulness in the Christian ministry, we could not deny ourselves this expression of respect and appreciation for a man who has lived so grandly, wrought so nobly, and finished his course with joy. May the comfort and peace of the great Head of the church rest upon his sorrowing family, is our deepest wish."

From 1906 to 1908 Brother Lindsey was president of the Quebec Conference.

It is with the hope of the first resurrection in view that the sorrowing ones are very much comforted in the hour of their bereavement. A few days before his death, he wrote his last message on the back of a card, "It is all glory, that is good enough for me." "Precious in the sight of the Lord is the death of His saints."

Charles F. Ulrich.

Hankins.—Joseph William Hankins was born near Effingham, Ill., March 16, 1862; and died in Hollister, Calif., Sept. 5, 1927. He leaves his wife, four sons, and one daughter to mourn. I. P. Dillon.

Sweet.—Mrs. Mary A. Sweet was born in Gratiot County, Michigan, January, 1867; and died at Bowling Green, Ohio, Aug. 24, 1927. Three daughters and two sons are left to mourn. G. L. West.

Pine.—Mrs. Mary J. Pine was born in Wolcottville, Ind., Dec. 6, 1873; and died Aug. 13, 1927. She was a member of the church in Danville, Ill. Her husband survives her. W. L. Adkins.

Vescillus.—Mrs. Emily Vescillus, nee Smith, was born in Geauga County, Ohio, in 1840; and died Aug. 20, 1927. She embraced the message more than fifty years ago. A. V. Morrison.

Maxson.—Byron Delos Maxson was born at Richburg, N. Y., Sept. 18, 1847; and died in Fresno, Calif., Sept. 11, 1927. A son and two daughters survive. G. A. Wheeler.

Evans.—Sarah Evans died at the Soldiers Home, near La Fayette, Ind., June 9, 1927. She was a devout Christian when she came to the home, and while there accepted present truth. W. A. Young.

Appointments and Notices

RELIGIOUS LIBERTY NUMBERS OF FOREIGN PAPERS

More than likely the greatest struggle in the history of our country will be made as soon as the next session of the United States Congress convenes, to enact a Sunday law. Nearly all of the foreign-language-speaking people who have come to the United States love liberty, for that is the reason that many of them came here. They left the European countries to get away from the severe laws that exist there, and now when they see the United States Government being besieged to pass a Sunday law, it naturally arouses their interest to such a degree that they will be anxious to get a paper in their own language telling about it.

The International Branch of the Pacific Press Publishing Association, Brookfield, Ill., is getting out special numbers of the leading periodicals in the German, Danish, Norwegian, Swedish, and Yiddish languages. For the German-speaking people a special issue of the *Hausfreund* will be printed and for the Danish and Norwegian people a special issue of the *Sendebud* will be available. For the Swedish people a special number is being made of the *Vaktare*. All of the above-mentioned papers will contain eight pages, and will sell for \$20 a thousand and \$2 a hundred. The same rate will prevail on smaller orders. You will notice that these prices correspond with the prices that are usually charged for the Religious Liberty Extra in the English language.

A thirty-two page special edition of the *Yiddish Present Issues* will be ready at the same time as the other papers, but as the cover of this magazine will be printed in three colors the price cannot be quoted at this time.

Special numbers of *Present Truth* on the Religious Liberty question are being prepared in the Finnish, Hungarian, Italian, Polish, Russian, Serbian, Slovakian, and Ukrainian languages. These papers will sell for \$12.50 a thousand and \$1.25 a hundred.

Foreign-language-speaking people are found in almost every community, and surely you will want to do your part in warning these individuals of the conflict which is so near us.

Orders for the above-mentioned literature should be placed immediately with your local Book and Bible House. All of this Religious Liberty Literature in these different languages will be ready for distribution by Nov. 20, 1927. Herbert Griffith.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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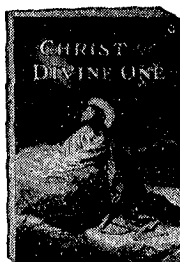
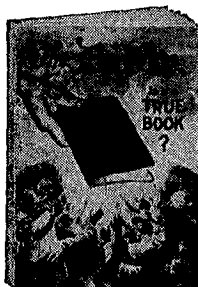
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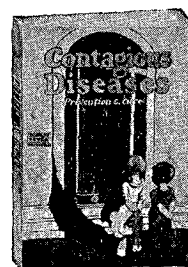
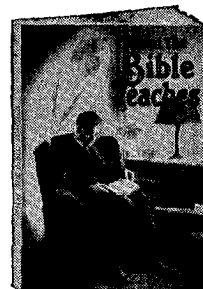
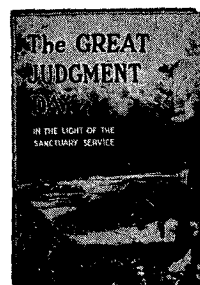
JUST A REQUEST *from the* FIELD

That the publishing house take the matter contained in an issue of **PRESENT TRUTH**, and make it into an illustrated paper-bound book to sell for 25 cents, with a promise of an order for 1000 copies, has resulted in the wonderful **World's Crisis Series**, with a sale of 11,000,000 copies of the different numbers.



Here is the up-to-date list:

Bible, The, Is It a True Book? Carlyle B. Haynes.
 Bible, The, A Twentieth Century Book. F. C. Gilbert.
 Battle of the Churches, The. William G. Wirth.
 Bible Made Plain, The.
 Christ the Divine One. J. L. Shuler.
 Christianity at the Crossroads. Carlyle B. Haynes.
 Christian Sabbath, The. Carlyle B. Haynes.
 Christian Science X-Rayed. William G. Wirth.
 Church in Politics, The. C. S. Longacre.
 Coming Man of Destiny, The. J. L. Shuler.
 Contagious Diseases. R. Manning Clark, M. D.
 Cure for Crime, The. F. C. Gilbert.
 Epidemics, by four doctors and one nurse.
 Facing the Crisis. F. M. Wilcox.
 Food Question. E. H. Risley, M. D.
 Freedom, Civil and Religious, by the Religious Liberty Association.
 Gospel in All the World, The. W. A. Spicer.
 Great Judgment Day, The. J. L. Shuler.
 Heralds of the King. C. P. Bollman.
 Hour of God's Judgment, The. Carlyle B. Haynes.
 Keeping Well. L. A. Hansen.
 Marked Bible, The. Charles L. Taylor.
 Mr. Ingle Comes Through. Robert Bruce Thurber.
 On the Eve of Armageddon. Carlyle B. Haynes.
 Other Side of Death, The. Carlyle B. Haynes.
 Our Lord's Return. Carlyle B. Haynes.
 Our Paradise Home. S. H. Lane.
 Return of the Jews, The. J. C. Stevens.
 Satan: His Origin, Work, and Destiny. Carlyle B. Haynes.
 Socialism Exposed. Price and Thurber.
 Spiritualism Versus Christianity. Carlyle B. Haynes.
 Steps to Christ. Mrs. E. G. White.
 Twelve Great Signs of the Return of Jesus. Carlyle B. Haynes.
 Two Great Prophecies. W. A. Spicer.
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This paper does not pay for articles, and because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript. Duplicates of articles or reports furnished other papers are never acceptable.

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

OUR YEAR BOOK

It is no new story that many have come into the truth through the reading of our truth-laden literature, but who has ever heard that our good old Year Book has had a strong influence in convincing people of the importance of the Lord's message?

Some time ago a well-educated Russian gentleman in one of our Eastern cities happened to come into possession of some of our literature which contained the address of one of our Bible houses. His next visit brought him into the office, but instead of buying some tracts, he bought the Year Book. After meeting this gentleman and listening to his experience, I asked him why he bought the Year Book. His answer was:

"At last I have found a people who believe in fulfilling the command of our Saviour, 'Go ye into all the world, and preach the gospel.' I looked over your Year Book, and found that there was not a country in the wide world where your missionaries have not placed their foot. A people able to do this must surely have the message. I must tell you that your Year Book is one of the most interesting books I have ever had in my possession."

This gentleman is earnestly studying the truth to-day, and we hope he will take his stand, and then help among his own people.

J. F. HUENEGARTD.

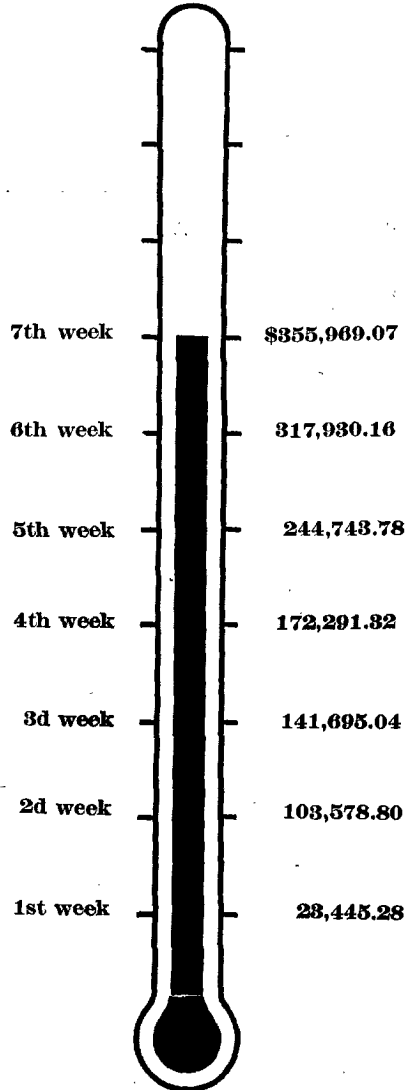
* *

From the Sentinel Publishing Company, in South Africa, the Mission Board recently reviewed samples of Harvest Ingathering leaflets in five native languages, to be used in gathering mission funds among the native peoples speaking these tongues. These languages are: Zulu, Sesuto, Xosa, Sechuana, and Chibemba. This is the first attempt along this line of effort, about 1,500 copies being issued in each language. This Ingathering pamphlet, aside from some Sabbath school pamphlets, is the first publication to be issued in the Chibemba vernacular.

HARVEST INGATHERING RECEIPTS

THIS Ingatherometer will record, week by week, the progress of the Harvest Ingathering campaign throughout the twelve unions in North America. From all parts of the field are coming reports of the signal blessing of God on those who are having a part in the effort to raise one million dollars for missions during the closing months of 1927. Watch the figures week by week.

WATCH IT CLIMB



INGATHEROMETER

THE SECRET ABOUT THIS PEOPLE

THERE is a secret connected with this denomination. Some time ago in the General Conference office we received a letter from a very rich man who said, "You people seem to have the secret." In the mail to-day there is a letter from Brother K. Sohlmann, one of the departmental secretaries in the Hungarian Union. He quotes a Catholic priest in Hungary as having said a short time ago: "We do not want bad members in our church. We just want you, the Adventists; and I want to tell you that you will have to come back to the church, or we will compel you to do so. We want you because of your enthusiasm." There is a secret about this people.

In another town in Hungary our people were refused permission to hold meetings in a certain place by the police, and the refusal was substantiated by the following statement: "We cannot allow these gatherings, because the meeting room is not satisfactorily separated from the living apartments where the six children of Mr. X can hear every lecture. There is only a door in between, and we are afraid the young people may hear every word."

In Hungary no persons under sixteen or eighteen are allowed to come to our meetings. There is no difficulty for a girl to get married even when she is considerably younger, but they are anxiously trying to keep them away from the message. Apparently they are afraid of its winning power, which is the mystery, or secret, of Christ. Col. 4:3. E. Kotz.

* *

ELDER J. H. ROTH, of the Austral Union Conference, writes under date of August 3:

"The work in general is going much faster than we can follow it to the end of organizing and stabilizing in new territory. I just returned from a trip through the provinces of Santa Fé, Cordoba, Tucumán, and Santiago del Estero, and everywhere I find new believers calling for further instruction. These new believers accept the message as a result of reading literature that has come into their hands in some way. The call of the hour for the Argentine is a well-trained native ministry who can go into the commercial centers and present the message to the commercial people in a clear-cut way. Our college is slowly producing such men, and for this reason we have strong hopes for the next few years in these republics of the south."

* *

SPEAKING of the work of some of our missionaries among the native tribes of Mongolia, Brother Frederick Griggs in a recent letter says this:

"The majority have trachoma (a serious disease of the eyes), and their numbers are rapidly decreasing. Many are afflicted with some form of venereal disease. They are offended if those who labor for them will not accept of their hospitality. They will drink from a cup to show that the water is not poison, and then expect their visitors to drink from the same cup as they pass it to them. One of our brethren contracted a very deadly gland disease from this contact, but he hurried to a physician, who fortunately could help him. Some of our young men are so interested in prosecuting their work that they wish to go out separately this coming year, but this hardly seems feasible, as the dangers and difficulties are too great."

* *

SENDING an article for publication in the REVIEW, Elder Steen Rasmussen, secretary of the Missionary Volunteer Department of the European Division, writes under date of September 26:

"France is still one of the partly unsolved problems in our European Division, particularly the northern, and also, to some extent, the southern section. Yet there are indications here and there that we shall be able to break through the wall of indifference to religious matters, which is so manifest among the French people."