

The Advent Review and Sabbath Herald



Vol. 104

Takoma Park, Washington, D. C., November 17, 1927

No. 46

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH
ROMANS

A Crying Call in a Critical Hour

BY B. E. BEDDOE
Associate Secretary General Conference

THIS number of the REVIEW contains calls to sacrifice at a time of greatest need. The present actual shortage of mission receipts this year as compared to that of last year causes those responsible for the foreign appropriations the gravest concern. We should have more mission offerings in hand than we had this time last year to meet our ever-expanding work. This situation constitutes a crying call for real sacrifice during the Week of Sacrifice, November 20-26.

We invite every reader of the REVIEW to give careful reading to articles appearing in this number, presenting to us the needs in foreign lands. Never was there a time when our workers in mission lands were attempting to answer more calls. Surely our gifts representing sacrifice this coming week will be commensurate with the need. The entire offering during this week will go to help meet the present situation of our work and workers in China. Every worker and church officer will feel a sacred responsibility in presenting this situation before our churches. Then we will all together make sacrifice in passing on an offering to the Mission Board.

ESTIMON
GRACE

Sunday Law Forces Active

BY C. S. LONGACRE

THE Sunday law forces have been very active all summer carrying on their propaganda work throughout the field, getting ready for a strenuous campaign as soon as Congress convenes, in an endeavor to secure the passage of the Lankford Sunday bill early in the next session of Congress. The Lord's Day Alliance has held two conventions since Congress adjourned, for the purpose of confederating with other religious organizations in their movement to secure the passage of a Sunday bill.

The following news item was sent recently to the newspapers for immediate release, by the president of the Lord's Day Alliance of the United States:

"Before the Sixty-ninth Congress adjourned, Congressman Lankford, of Georgia, gave notice on the floor of the House that he would reintroduce his bill for a Sunday Rest Day law for the District of Columbia, as soon as the Seventieth Congress convenes.

"With this in mind, the various organizations interested in the preservation of the civil sabbath, met in conference in Pittsburgh, in June, and formed a United Council looking toward a more perfect co-operation in this work in the future.

"The societies represented at this gathering were the Lord's Day Alliance of the United States, the Lord's Day Alliance of Pennsylvania, Ohio, Maryland, and the Pittsburgh District, the National Reform Association, the International Reform Bureau, the Board of Temperance and Moral Welfare of the Presbyterian Church, U. S. A., the American Sunday School Union, the Washington, D. C., Bible School Association, the National W. C. T. U., the Reformed and United Presbyterian churches. Other organizations interested are invited to enter this council whenever they so desire.

"The Rev. David G. Wylie, D. D., of New York, president of the National Lord's Day Alliance, was chosen president of the United Council, and Mrs. H. Moffatt Bradley, of the Washington, D. C., Bible School Association, Washington, D. C., was chosen secretary.

"A second meeting of this United Council was held in Philadelphia, Pa., on Oct. 7, 1927. These societies have agreed to stand squarely for a bill which forbids all unnecessary business and labor on the Lord's day; all commercialized amusements and entertainments whatever, unnecessarily disturbs the peace of the Lord's day.

"All organizations of every sort that are interested in the preservation of the American civil sabbath and improving the moral conditions of the nation's capital are urged to co-operate."

The above statements clearly show us that the Sunday law forces are wide-awake, and that we will have to meet a formidable array of organizations before the Congressional Committees. We are not sounding a false alarm when we state that we are facing a crisis. Besides the forces mentioned in this news article sent out by the Lord's Day Alliance, there were other powerful religious organizations that appeared before the committee during the last session of Congress, in favor of this legislation, and, undoubtedly, they will again appear.

Congressman Lankford has twice since Congress adjourned given notice that he will reintroduce his Sunday bill as soon as Congress convenes. There can be no doubt about this issue coming up and receiving early consideration in the next session. For this reason, we are very anxious that our people should be faithful in the circulation of religious liberty literature. We know that the committee, which will be made up of the same men who were on it before, will not hesitate to report this bill out early in the session. In fact, it is understood that the bill will early be reported favorably out of the committee, and that the real fight will come on the floor of the House. For this reason, we want every Congressman to hear from his constituency on this issue, and we want to

convince the Congressmen that the public sentiment in each district is strongly opposed to compulsory Sunday observance legislation by act of Congress.

We are hoping that the day will soon come when there will not be a family in the United States that has not received the warning message in some form or shape. This is our opportunity to scatter our religious liberty literature like the leaves of autumn in this educational campaign, and we are confident that if this is done, public sentiment will be awakened to such an extent that the proposed legislation will be held up a little longer, until God's work can be finished in the earth in peace instead of "under most distressing circumstances."

* * *

"Let Us Not Sleep as Do Others; But Let Us Watch"

HARK! 'Tis the watchman's cry,

"Wake, brethren, wake!"

Jesus our Lord is nigh;

Wake, brethren, wake!

Sleep is for sons of night;

Ye are children of the light,

Yours is the glory bright;

Wake, brethren, wake!

Call to each waking band,

"Watch, brethren, watch!"

Clear is our Lord's command;

Watch, brethren, watch!

Be ye as men that wait

Always at the master's gate,

Even though he tarry late;

Watch, brethren, watch!

Heed we the steward's call,

"Work, brethren, work!"

There's room enough for all;

Work, brethren, work!

This vineyard of the Lord

Constant labor will afford;

Yours is a sure reward;

Work, brethren, work!

Hear we the Shepherd's voice,

"Pray, brethren, pray!"

Would ye His heart rejoice?

Pray, brethren, pray!

Sin calls for constant fear,

Weakness needs the strong One near,

Long as ye struggle here;

Pray, brethren, pray!

Now sound the final chord,

"Praise, brethren, praise!"

Thrice holy is the Lord;

Praise, brethren, praise!

What more befits the tongues

Soon to lead the angel songs,

While heaven the note prolongs?

Praise, brethren, praise!

Amen.

—From Church Hymnary of the Church of Scotland.

* * *

"WHEN you arise in the morning, kneel at your bedside, and ask God to give you strength to fulfill the duties of the day and to meet its temptations."



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

Vol. 104, No. 46

Takoma Park, Washington, D. C., November 17, 1927

One Year, \$2.75

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

The Week of Sacrifice

November 20-26, 1927

A Week of Sacrifice for China

BY WILLIAM A. SPICER

President General Conference

THERE surely is a lesson for us in the fact that the Bible speaks of China in connection with the finishing of the gospel work. In Isaiah 49, Inspiration tells of the gathering of souls from all the world—"and these from the land of Sinim." And when the last of these have been gathered, then comes the call for all the heavens to rejoice, for the work is done.

It is for the ancient land of Sinim that our gifts are to be given this year in the Week of Sacrifice. Somehow the idea appealed with new force at the Chattanooga Autumn Council. The whole delegation arose to signify that the workers will join in this year's Week of Sacrifice with especially tender hearts in behalf of the cause in China. That means that the workers generally will be giving a full week's wage that Thanksgiving week. May the Lord lead multitudes to join in this sacrifice.

While we are praying God somehow to overrule in China and bring peace and the open door for missionary endeavor, we do expect to see God's hand revealed. Let us prepare, the coming Week of Sacrifice, to provide the funds that will be necessary for the renewal of the work the moment the interior is accessible. The work of restoring and restaffing the mission stations must go forward, and we may expect to see Providence cleave the way open before us at almost any time.

Yet these things signal to us God's own appeal to awake, and to realize that the last things are being done before our eyes.

No occasion has brought us more testimonies of thanksgiving than this Week of Sacrifice. From all the ends of the earth brethren and sisters tell of the blessing it has been to them and to their homes. They love this thought of a week when we make special sacrifice for Christ who made the great sacrifice for us. In Europe a sister rejoiced that her husband, not an Adventist, promised to join her with the week's wages as a gift to God. Then, lo, that very morning, on arrival at the office, his employer gave to the husband more than a week's wage as a gift in recognition of good service and the high cost of living.

Away in the island of Mauritius in the Indian Ocean, a sister who had prayed with the worker about her desire to make a sacrifice for this week, returned and said, "I am very happy. The Lord has blessed me. I have found employment as a dressmaker for the whole week, and all my wage shall be given to the Lord." Another sister in the same far island field did without her servant maid for a week, she and the children doing all the work, and giving the amount saved as their gift.

Yet another young sister took a post as children's nurse in a household, thus finding a way to do something special in the Week of Sacrifice. So up and down the world, this Week of Sacrifice, as it comes, brings a blessing all its own. May the Holy Spirit inspire the hearts of the advent people as this year's special need of China presses upon us with the Week of Sacrifice as the means for supplying the great need.

* * *

A Life of Sacrifice

BY E. KOTZ

Associate Secretary General Conference

"It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Acts 2: 17.

The Spirit which God is going to pour upon all men and women is a missionary spirit. It will be by the help of that Spirit that the Lord will finish His closing work on earth. But to engage in the Lord's work means sacrifice. Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Some one has brought before our eyes a vivid picture of human devotion, patriotism, and faithfulness unto death. It is the picture of that soldier whose ship was going down into the depths of the ocean. All his comrades had perished, and it would have been more than pardonable if he at last had begun to think of how, if possible, to save his own life; but his last thoughts as he struggled with the waves were concentrated upon the honor and glory of his country. So with a proud cry he lifted the flag above the waves, indicating that there was something higher for him than everything else, something for which he willingly sacrificed his life. This spirit of sacrifice, sancti-

fied, led Paul to say (Acts 21:13), "I am ready not to be bound only, but also to die."

The word "sacrifice" is derived from the Latin *sacer* (sacred) and *facere* (to make). The surest way to make sacred the money we give to the Lord and to have it count with Him, is to make it a real sacrifice by self-denial. If we give only to the extent that it does not hurt, there is not much self-denial in our giving. But if we give, for instance, a whole week's wages or income, it means that some of our personal plans must be changed. That is real self-denial, and it indicates the condition of the heart better than the amount of money in dollars and cents that one may give. Such self-denial may make your one dollar much more sacred than the rich man's thousand-dollar check.

"Make it sacred" is the exhortation of the very word "sacrifice." Deny yourself in order to do it, and then expect a great blessing from the Lord in both a spiritual and a material way. The wonderful experience of our brethren and sisters all over the world justifies such expectations.

In America we have a "Fire Prevention Week," a "Safety Week," etc., not in order to seek to prevent fires or to make traffic safer just during that one week, but it is hoped by the week's education to make life safer. The "Week of Sacrifice" stands for a life of sacrifice.

In many of His parables Christ touched the weakest spot in human nature when He dealt so persistently with the relationship of men to money. He Himself had behind Him the teaching of the Mosaic law, not only in the tithe, the sacrifices, and the temple gifts, but also in the fundamental moral law itself, for three of the ten commandments deal with the evils growing out of the love of money,—theft,

covetousness, and work on the Sabbath for worldly gain. From the beginning to the end of His last general discourse to the people, His teachings abound in comments and counsel relative to property, and to that intimate relation which our ways of gaining and holding and using it bear to the moral character and the spiritual life.

For instance, in the parable of the sower, the good seed escapes the birds and other perils mentioned, but the maturity of Christian character is finally prevented by "the cares of the world and the deceitfulness of riches."

The story of the rich man and Lazarus teaches us the folly of letting the love of *accumulating* money dominate our lives and ambitions, while the parable of the prodigal son shows us how we may easily sin by *spending* such money. The story of the widow's mites reveals the fact that riches and sacrifice are relative, not absolute. It is not a question of the widow's two mites nor of our dollars, but it is a question of how much our spirit is a spirit of sacrifice.

* * *

A Report on China

BY I. H. EVANS

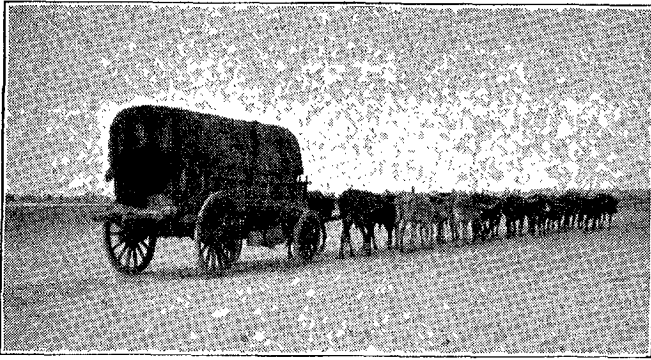
President Far Eastern Division

[In connection with the Week of Sacrifice, in which the attention of our people has been drawn especially to the needs of China, the readers of the REVIEW will appreciate receiving a word direct from Brother I. H. Evans, and so we are passing on a report on a part of the sermon that Elder Evans gave at the recent Fall Council in Chattanooga, Tenn. It will be noted that while trouble in China has thrown the brethren there into perplexity, and the work more or less into disorder, the work in the other parts of the Far East is progressing wonderfully.]

China itself is a very great country, one of the greatest empires that has ever existed in the history



A party of our missionaries which sailed August 11 from Vancouver for China and other parts of the Far East. Reading from left to right, they are: Mr. and Mrs. Alfred Fossey, of College View, Nebr., to south Chekiang, East China; Brother Fossey to be secretary-treasurer evangelist. Mr. and Mrs. John Oss, of Takoma Park, Washington, D. C., to Shanghai; he as field and home missionary secretary for East China Union. Mr. and Mrs. H. K. Smith, of Berrien Springs, Mich., for work in Foochow, South China. Miss Mabel Shaffer, of Kent, Wash., to the East Visayan Mission, Philippine Islands. Mr. and Mrs. A. R. Rucker, of Battle Ground, Wash., to connect with the Soonan training school, Korea. Mr. and Mrs. A. B. Buzzell, of South Lancaster, Mass., to China for evangelistic work.



Our Outfit for Kalasak Trip
Elders Bozarth and Morton en route to the Kalahari Desert,
Africa.

(See note on last page)

of this world. In the first place, it has an authentic history that reaches back a thousand years before the days of Christ. Tradition carries it still farther back, to the days of Moses and the days of Abraham. The country was in its zenith of power and at its height of glory in the days when Israel went into captivity and when the Assyrian and Babylonian kingdoms were controlling the western part of Asia.

The following is from good authority on China:

"Although China has been for some time past in the midst of chaos and disruption politically, which have reacted seriously on its economic and commercial conditions, yet we perceive in this state of disorder evidences of the growth of a new China. The great outstanding feature in the present revolution is the gradual growth of nationalism."

But, you will say, the one great thing that interests us is the gospel in China. What are we doing in that country to win those people to love Christ?

I would say that we have in China to-day about 6,000 church members. But we have a far larger number of people than 6,000 who call themselves Seventh-day Adventists, who keep the Sabbath, who attend our worship and our services, but who have not yet been baptized and identified as church members. It takes about two years from the time people begin to attend our meetings before we think they are ready for baptism. They have to be converted to Christ, they have to be taught the truth in its various aspects, they have to learn how to go to meeting and how to get their Sabbath school lessons, and really it is a gradual process of growth and development that has to take place before they can become church members.

There are hundreds and hundreds of Chinese to-day awaiting baptism. They think they are Christians. They believe the truth as far as they understand or believe anything about religion, and yet our brethren think they ought to wait until they have become better taught and tested out a little further as to whether they have some ulterior motive that is inducing them to profess to be Christians and to want to join the church.

But, you will say, we have had a great deal of trouble in China the past year.

Well, we have had some perplexities, to be sure. China has had a very sad contact with Western civi-

lization. China never wanted the foreigner to come to her shores. From the earliest times, when the Portuguese went in there to buy and sell and came in contact with that great body of people, the Chinese have been opposed to all the ideals of the foreigner, and she has always thought that she got the very worst of the deal whenever she had much to do with Western civilization. The Catholics in their early contact with China assumed political power, and by coercion and exactions the priest exercised judicial administrative power.

The Chinese people are proud of their past. They look back to the days of Confucius and their other great teachers, and are all the time thinking that if those days could only be repeated, China would be a great nation and they a great people.

Thrilling Experiences

Some of our Chinese men have gone through the severest kind of suffering. Perhaps I ought to read you a little of what they have suffered. We have accounts of some of the saddest experiences you could ever think of or believe possible, that our men have gone through over there in the Far East. I will read a little from one letter which tells some of their experiences. These may not seem thrilling to you, but they are thrilling when you go through them and do not know whether you are going to live or die.

"All communications within the province were broken down for a number of months, and we were not able to receive word from the workers, nor were we able to send money to them. An attempt was made to reach two stations in a bandit-infested area. We sewed dollars into the hem of blankets, and tied them on bicycles; paper



Brother Morton speaking to a group of people at Luhututu, Kalahari Desert, Africa, who had sent word that they believed in the Sabbath church and wished to have a missionary.

money was also put in the lining of our hand bag and clothes; but on reaching a city back among the mountains, the fighting could be heard on the road ahead, and the Northern generals would not permit us to go farther.

"We went by train in another direction and took money to two stations, but before we could return, the railway had been cut and we were caught between the lines. After several days without food or bedding and under fire from a Southern aeroplane, which killed and wounded fifteen of the people there at the station, we managed to get a train through the Southern lines and into a city still held by the Northerners. While living there with a Y. M. C. A. secretary, we visited our rented chapel, which was in the line of fire and had to be abandoned by the workers. One large shell came in through the roof and exploded on an upstairs floor. Three colporteurs had been sleeping in the room below, but one had gone outside the city in an attempt to buy rice; another was away in search of his son who had been taken by the soldiers to carry their burdens; the third had been up and was just going back to bed, when the shell burst through the ceiling. His bed and many other things in the room were hit and broken, and the walls shattered, but he escaped with just a few pieces of shrapnel in different parts of his body, which had to be removed by operation. A piece of the



Camp Sekgana. Brethren Morton and Bozarth Resting by the Way, on Their Trip to Kalahari Desert, Africa

shell passed through the mosquito net over the bed of the field secretary and his wife. Scattered all around the shell hole in the floor upstairs were a number of copies of the tract entitled, 'Which Way to Peace?' We have many times since wondered which way China is going to turn for peace.

"After a further nine-day attack, this city also fell to the Southerners, and we were soon able to return by military train and relieve the anxiety of our wives as to our safety."

Well, you can hardly imagine what a strain it is on our foreign women, staying at home and hearing all manner of reports of what is taking place in the section where their husbands have gone.

"During the time we were away the city was taken by the Southerners. Previous to this, many thousands of the people had taken refuge in the country and in other river ports. Our school was reduced from sixty students to about fifteen, who were children of our own people; but many returned later and the school was able to carry on until the soldiers forced their way in and lived in the buildings.

"With the advance of the Southern armies came a new order of things. Practically all mission churches, chapels, schools, and homes of missionaries were occupied by the armies, and much furniture was wantonly destroyed or sold on the streets. Some furniture was cut up and used as firewood. Our mission launch was taken, but was later found by the evangelist one and two-thirds miles from the shore of the lake, having been left high and dry by the receding water. The people of a near-by village had taken all the windows and loose woodwork, the gas tanks, and everything they were able to get loose."

I cannot read all of it. You can imagine what a trying time those men must have had there. Mark you, we had only two foreigners and their families for that great province of more than thirty million people. He goes on to say they could not get money to their workers, and recites a case of healing by prayer right at that very time. He says one poor woman had been suffering intensely with her foot, so she could not walk, and the doctors were not able to give any help.

"Last March the foot became so bad that she was not able to leave her bed. At one of the Friday night prayer meetings, the husband prayed for her and asked the other members to join in prayer with him. After the meeting the evangelist and his wife went to their home, and found that on account of the great pain the woman was wishing she might die. They laid their hands upon her, and in faith asked the Lord to heal her. Within a week the pain had left her foot, and she was able to walk without her cane. Her foot is now as well as the other one, and she attends meetings, full of praise to God."

It is wonderful, dear friends, to find that those native people who are persecuted more than the foreigner, are standing close to the Lord. You would think the foreigners' trials would be great, but ours are nothing compared to the trials of the Chinese.

You will say, Have our people remained faithful and true? Yes, many have. Some have failed. We know not yet how many. It is truly wonderful how our workers and laity have remained loyal to God; yet a few have departed from the faith.

Encouraging Report From Other Parts

I can tell a thrilling tale of the wonderful work that is being done in the Far East. In our Catholic territory in the Philippine Islands, God is wonderfully working. The whole Far Eastern territory, outside of the Roman Catholics, is practically heathen. We have 647,000,000 people in our territory. They are in-

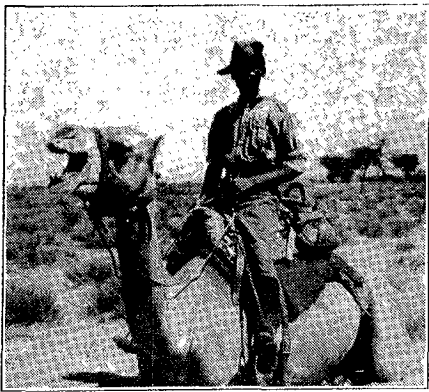
creasing at the rate of from six to ten million a year. The world population is increasing at the rate of eighteen and a half million. The Far East has 37 per cent of the world's population. Outside of the Roman Catholics in the Philippine Islands, and the few scattered missionaries and Christians through missionary efforts in the other sections of the territory, all that great population are heathen. They do not believe in God. They have no knowledge of Christ. They do not worship as we worship. They have no idea whatever of a Saviour. They have thousands and tens of thousands of images representing their god, of all kinds of workmanship. They come before these images, in whom they think the spirits of the gods dwell, and bow down and worship before them. And clear back through their long stretch of history their ancestors have all been heathen, and they have no Christian setting or viewpoint. No fear of God is before their eyes, but they simply bow down to the workmanship of their own hands, and worship what they themselves have made.

In the Roman Catholic territory in the Philippine Islands, God has greatly blessed His work. The first six months of this year we had 740 baptisms in the Philippine Islands. Last year we increased our membership in that field 1,565, and we have to-day a membership that is nearing 9,000 in the islands. We think by the close of this year it will pass the 9,000 mark.

Then the Lord has greatly blessed our work in the region of the Celebes. We started in that little field three and a half years ago. To-day we have 600 Sabbath keepers, and the Lord has signally blessed Brother



Brethren Morton and Bozarth, With Bushmen of the Kalahari Desert, Africa



Government Policeman on the Kalahari Desert, Africa

A. Munson and his helpers. It looks as if we could have almost as many church members as we have capacity to gather in, for they respond wonderfully to the preaching of the message. This spring Brother L. V. Finster visited

the field, and reported that while he was there he personally visited more than 500 of our believers. He found in the Spice Islands, where we did not know of any converts, 200 keeping the Sabbath. There are so many people already that we really are not able to take care of them in a proper way.

While we were in council at Singapore last year, having our union conference meeting, one of our workers received a letter from the Sangar Islands, and the letter was a very interesting one to us. The writer said there were in that island 900 Sabbath keepers who kept the seventh day, or Saturday, for Sunday, and that they had kept the Sabbath since 1844, but had never heard that there was another people in the world that kept Saturday for Sabbath. Recently they got hold of some of our literature through one of their members on another island, and they at once wrote our conference, asking us to send them a man to teach them our doctrines. The brother who wrote said, "We all believe what you teach as far as we understand, but we didn't know there was anybody in the world that believed such things as we believe, except ourselves."

We have not been able to send a foreigner up there yet. It seems a great pity, but they are waiting for a brother to come who will explain to them what we mean by the third angel's message. I wish I could take the whole hour and dwell on the things that are very encouraging, for surely sometimes our hearts are exhilarated and we feel as I imagine people feel who drink wine, as if they could almost fly, with the news that comes in from these outer regions.

* * *

To save souls should be the life work of every one who professes Christ.—"Testimonies," Vol. IV, p. 53.



Bakgalahade Family and Hut, Kalahari Desert, Africa

Opening the Upper Amazon Mission

BY F. A. STAHL

By the blessing of God we have arrived safely in our fields, and are hard at work again. Our furlough, although a very busy one, has been the means of renewing our health and strength, and we feel like pressing on in the work of God. We are not equal to this task, but our faith and trust are in God, whose work it is.

One of the most encouraging things that we found while on our furlough was that our dear brethren and sisters everywhere are praying for the work and the missionaries. Truly we are united in Christ for the finishing of the great world-wide work.

After spending a few months at the Perene Mission, we took the Pitches Trail ten days through the forests, and on reaching the larger rivers we took canoes and small steamers down to Iquitos, Peru, the headquarters for the new mission which has been organized under the name of the Upper Amazon Mission. The work in Iquitos is prospering. My helper, Bernabe Chavez, who remained here to carry on the work which we began on our first visit, has done splendid work. It has been necessary to secure a larger place in order to accommodate the people attending the services.

At the Perene Mission large numbers of savages are coming from the interior pleading for teachers. This has become so noticeable that other teachers who have for many years tried to win these Indians without success, have become so incensed that they have secured soldiers

whom they have stationed on the rivers in order to prevent the savages from coming up to the mission. But this has served to make these Indians more anxious than ever to visit us, and they have left their canoes and cut trails through the deepest jungles, making a great circle in order to reach the mission.

The chieftainess, whom I met nearly two years ago near the Pangoa River, and who so earnestly pleaded for a school, has since planted many acres of land and built a large building for the mission. This attracted the attention of enemies, who took away the land and building from her and her people.

It is very fortunate that this gospel message is one of love and peace and long-suffering, or it might prove hazardous for these opposers, as these Indians are crude savages, and very fierce and cruel when aroused. But God has already touched their hearts, and they



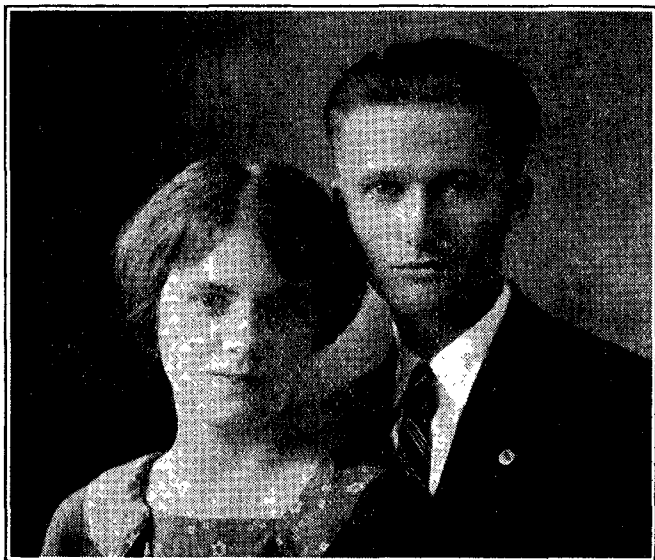
Itumeling, Our Missionary Now Located in the Heart of the Kalahari Desert, Africa

come through all this hardship of jungle trails and persecution smiling, with only the one plea, not to be avenged upon their enemies, but, "Please send us a teacher, so that we also can learn about the true God."

Already at this forest mission we have a fine group of young people ready to go out as interpreters and helpers, and soon some of the most urgent calls will be answered.

May we have a continued interest in the prayers of God's people, that God will give us wisdom and grace for this work:

Iquitos, Peru.



Mr. and Mrs. George E. Lindquist, of Broadview College, left their home in Omaha, Nebr., October 13, to engage in Mission work in India.

The Restoration

BY EVA MILLER HANKINS

I LOOKED, and, lo! a city fair
Descending from the heavens afar.
Onward it came, all bathed in light,
And settled down on Olivet,
The mount a plain, its curse removed,
By touch of Jesus' pierced feet.
Foursquare it lay, that city fair,
Its light outstreaming o'er the earth,—
A marv'ous sight in earth's dark night.
Above foundations garnished bright
With richest gems of rainbow hue,
Arose a wall with gates of pearl,
Majestic, high, transparent, clear,
Revealing glorious things within,—
The "many mansions" Christ foretold,
The golden streets, the throne of God,
Life's river clear, o'erarched with green,
And all the beauty, rest, and peace
Of saints at home with Christ their Lord.

Without, a different scene appeared.
The earth, deprived of cheerful light,
Had been laid waste full many a year;
The rivers clear had turned to pitch,
The molding soil to brimstone dust,
And every breeze was but the breath
Of putrid death, a charnel house.
Then Christ called forth, the dead arose,
Not as the righteous had arisen
In glorious immortality,
But maimed, diseased, and sinners still,
Repentant only of their loss
As they beheld the glorious state
Of those within that city fair.
In madd'ning frenzy on they rushed

To force its gates and scale its walls,
When suddenly, from heaven and earth
The weapons of God's wrath released,
The earth and air burst into flame,
A fire so fierce, unquenchable,
That earth became a molten mass;
While on its crest, untouched, unharmed,
Rode peacefully the city fair.

Again I looked, and, lo! a change.
All things were quiet and at rest.
The purifying flood had ceased,
Leaving the earth as when at first
God spake and gave it form and birth.
Then Christ stepped forth, Creator still,
And by His word made all things new,—
The grass, the trees, the birds, and flowers,—
All things as in the Eden old,
And saints beheld through jasper walls
The power of God by man denied,—
A wondrous scene, and once again
The universe rejoiced and sang.

The curse removed, all sin destroyed,
Man's home made ready for his use,
The pearly gates were opened wide,
And saints came forth to find the earth
The fairest orb among God's worlds.
In desert place sweet roses bloomed,
The mountain crags were robed in green,
'And there was no more sea.' Instead
Were sparkling streamlets, fountains sweet,
In verdant valleys decked with flowers;
And there the saints made their abode.
They planted, builded, talked with God,
As Adam did when earth began.
And to the city, still so fair,
The saints returned each Sabbath day
To worship at the dual throne
Of God the Father, God the Son,
Their dwelling place with man on earth.
And thus to earth was honor given,
And to the saints their long-lost home,
The restoration, full, complete,
God's love and justice thus made known.

✱ ✱ ✱

Jesus

BY H. A. NIERGARTH

THERE is a Friend when I'm in need,
His name is Jesus;
He's always glad my case to plead,
Is this same Jesus.
Should I pass through sorrows deep,
This name of Jesus
Will a comfort be, and will keep
Me safe in Jesus.
Should troubles press on every side,
I'll flee to Jesus;
And in Him I will safely hide,
This Saviour Jesus.
And when I've reached my journey's end,
I'll see this Jesus;
Eternity with Him I'll spend,
This blessed Jesus.

✱ ✱ ✱

"WHAT little things are capable of giving help at critical times! A mere twig may help a mountain climber up the last difficult step of his way, when without it he might have lost his footing and fallen. The smallest good thing that any one can do or say may be another's salvation in a moral or spiritual crisis."

A Movement to Secure Christian Unity

The World Conference on Faith and Order, August, 1927

Reported by ARTHUR S. MAXWELL, of London, England

(Our Special Correspondent at Lausanne)

Conflicting Opinions on Bible Topics

As we have already indicated, there was quite general agreement on certain of the preliminary subjects discussed by the conference. So far as we could ascertain, there was complete unanimity on the question of the church's message to the world, concerning which we dwelt at some length in the preceding article. But as the conference moved on in its deliberations to the more controversial subjects, it soon became evident that on such matters as the ministry and the sacraments, there was a great gulf fixed between the two predominating schools of thought represented.

Conscience First

While the whole discussion was conducted with the utmost friendliness, and with strict conformity to parliamentary etiquette, the abundant courtesy was insufficient to mask the strength of the divergent opinions. All expressed their intense desire to see the churches reunited, but regretted their inability to change their attitude on "matters of conscience." "Conscience first and unity second," was reiterated with increasing frequency and in various forms of pleasing and apologetic phraseology as the conference entered the rocky rapids of theological controversy.

Some of the views expressed by delegates on the subjects of the ministry and the sacraments will be read with interest by the readers of this paper. While some of the opinions set forth are naturally not such as we could indorse, it is nevertheless valuable to have before us definite statements of belief from those who differ honestly from us in their conception of some of the vital truths of Christianity. For until we have discovered some way of meeting and combating such widely held beliefs, we have yet a task before us to tax the wisdom of our wisest sons.

Seven Sacraments Defined

The Right Rev. Nicolai, bishop of Ochrida, a leading representative of the Eastern Church, dropped a bombshell into the conference by stating bluntly at the beginning of his address:

"There are *seven* sacraments in the church militant on earth: Baptism, confirmation, eucharist, penance, ordination, marriage, and extreme unction. In the East the sacraments are still called the mysteries."

It had been agreed that only two sacraments (baptism and the Lord's supper) should be considered by the conference, but Bishop Nicolai went on to describe the virtues of the seven. He was quite as definite over each one. Regarding the Lord's supper, he said:

"In the mystery of the eucharist and at the moment of the priest's invocation, God the Holy Spirit descends on the bread and wine which have been set forth and sanctified, and transubstantiates them into Christ's body and blood (not transforms them, but transubstantiates them; for the substance gets changed while the form of bread and wine remain to our eyes unchanged)."

On Ordination

His remarks on ordination were equally positive:

"In the mystery of the ordination of priests, God the Holy Spirit gives the special grace of orders to the priests, the minister of the mysteries in the kingdom of God on earth, i. e., in the church militant. This grace He gives

through the act of the laying on of the hands of the apostles and their successors upon the head of those who have been found worthy. In the priestly performance of a mystery, man counts almost for nothing, but the grace of God the Holy Spirit is all-important."

Obviously such statements were quite unacceptable to delegates of an evangelical turn of mind. The Congregationalists retorted gracefully through their veteran leader, the Rev. J. Vernon Bartlett, D. D.:

"Evangelical grounds of objection to any realistic theory of Christ's bodily presence, however attenuated its corporeal nature may be, are not only its exegetical impossibility, and the physical impossibility of bodily ubiquity. They include also its irrelevance to the communion of persons, and the fact that, in claiming a superiority in kind for the sacramental species of grace, it lowers in idea the level of normal or abiding spiritual communion of Christians with Christ, and so creates a dualism in the life of grace as a whole. In neither of these two latter regards can the doctrine be brought into harmony with the genius of the gospel of Christ and of His apostles, and of the nature of grace and faith in the New Testament sense. Yet such harmony is the final test of all properly Christian sacramental theory."

The Baptist Position

The Baptist position was admirably set forth by the Rev. Robert A. Ashworth, D. D., of the Northern Baptist Convention:

"Holding firmly to the spiritual competence of the soul, Baptists assert the privilege and the ability of every individual to seek and to find God in Christ directly, without the mediation of any man or any institution whatsoever.

"While recognizing fully that Christian fellowship is essential for the enrichment of Christian character and the fulfillment of our Lord's will for His disciples, no church is deemed necessary to bring God and man together, nor to make available to man the benefits of the divine grace.

"According to this view, moreover, no special order of the ministry with priestly functions is essential to introduce man to God or God to man. Affirming the priesthood of all believers, all members are equal in spiritual privilege and station within the church. Those who believe themselves to be called of God to preach the gospel and to devote their time and strength wholly to the service of the kingdom of God, if that call is recognized by the local church, are, in the interest of orderly administration, set apart or ordained, by the laying on of hands and by prayer, for the work of the ministry, and, if sanctioned by a council composed of messengers from other churches, such ordination is generally recognized throughout the entire communion. This endows its subject, however, with no spiritual graces, gifts, or authority which he did not possess before. All endowment for the ministry must come direct from the God who calls men into it; but it endows its subject with no spiritual graces or spiritual authority. The endowment, like the call, is from God direct.

"From this point of view must be interpreted the significance of the ordinances of baptism and the Lord's supper instituted by Christ. Their efficacy does not depend upon the official position of him who administers them, but only upon the presence of the Lord and the faith of him who receives them. We are saved by faith alone.

"To say that the ordinances are symbols only is not to depreciate their worth nor to imply that they are negligible. The schoolboy's salute to the flag, the soldier's oath of allegiance (the Roman *sacramentum*), putting on the marriage ring,—these do not create loyalty where it does not already exist, but they may powerfully stimulate loyalty, and constantly remind us of its object. . . . It is the 'gospel of Christ' that is supremely 'the power of God unto salvation,' and not the sacraments."

Christ Bestows the Grace

Another excellent address on this subject was delivered by the Rev. John J. Banninga, D. D., of the South India United Church. His ideas on ordination are well worth quoting:

"Jesus Christ wishes to use a certain person as His minister in the church. Early or later in life, He begins to make known His desire to the person. The person responds in obedience to the divine will, and allows himself to be guided toward the goal. From time to time Christ bestows grace on him for the work that lies before him. Through prayer and Bible study and other means of grace, the young man grows into a fuller maturity. He consults the leaders of his church, and guides himself in accordance with its rules and customs. Finally a day comes when his training is complete, and he presents himself for ordination. In the meantime the church has not been ignorant of his existence nor of his purposes, but now, through duly appointed officers, it examines the young man to see whether he has fulfilled the requirements. They also inquire into his spiritual experience and into his Christian life. If they find all in due order, they vote to ordain him to the Christian ministry, and the time and place for that ceremony are determined. At that time, with impressive ceremonies, he is publicly received into the Christian ministry by the laying on of hands and prayer.

"No one who has not gone through this experience can realize what it means to one who has truly given himself in glad surrender to his Master for this high purpose. It is not so much the solemn assembly, nor the serious responsibilities that he is taking upon himself, nor even the part that men of high esteem and great respect are taking in the service. What he feels, above all else, is that he is then and there in the very presence of the Master Himself, and from Him receiving a special blessing which makes him in very reality 'God's man.' No church, no church officer, can make him such. It is a personal matter between him and his Master, and to the young man it is the Master Himself who lays hands on him and bids him go forth in His name to proclaim salvation to all men through faith. It is indeed a solemn hour, never to be forgotten. All about the ceremony itself may be forgotten. Even the names and faces of the men who took part in it may be forgotten. But the fact that, in that solemn hour, he and his Master stood face to face and that they there entered into a new covenant of service and of endowment with power, will be something that can never pass from his mind, but which will abide with him as a constant inspiration, though he live far beyond the allotted fourscore years. And it is in the consciousness of that hour that he ministers in Christ's name to those who have been committed to his care."

A Fallacy Exposed

Alluding to the fallacy of apostolic succession, he uttered what has seemed to us the most beautiful and inspiring sentences brought forth by the conference:

"And who will say that His ministry is not blessed by the Master Himself? Should we not apply the Master's own rule in trying to judge this ministry? The Master said, 'By their fruits ye shall know them.' And for four hundred years since the days of Luther and Calvin, men thus ordained have in His name ministered both in the word and sacraments to multitudes of people in all parts of the world, and everywhere we find those who have been led to the foot of the cross in glad self-surrender, who can testify to life and joy and peace found through such ministries.

"A stream of living water has flowed from the throne of grace in all ages. When the channel becomes blocked through the refusal of men to yield to the influences of the Spirit, the waters burst forth into new channels. And the evidence of the continuity of the stream is not in the banks of the old channels, but in the fact that there is living water, and that along the shores there is evidence of the fruit that is produced thereby."

"It seems to me that, if we could have another council like that held in Jerusalem, we, too, might say with them: 'It seems good to the Holy Spirit and to us to recognize what God has wrought and to acknowledge as Christ's ministers those through whom these mighty works have been manifested.'"

Arguments From Church History

Some potent arguments from obscure church history, calculated to destroy utterly all theories as to the virtues of apostolic succession, were brought forward by the Rev. Josef Soucek, of the Evangelical Church of Bohemian Brethren. He said:

"The Hussites never thought of a separation from the church. They wanted reform. Their intense yearning, awakened by Huss, aimed at a holy church, purified from all blemish according to the Scriptures, the very kingdom of God. This ideal they defended for fifteen years with many sacrifices and great suffering.

"Now as they held, with the church, the doctrine of apostolic succession, there was no authorized person who would ordain the Hussite priests, and they would not set apart and ordain their priests by some other way—unless they broke the unity of the church and separated from her. Some of them advised it, but they would not do it. And so the consequence was that they had for a hundred years a great shortage of priests, and that they in that need were accepting from the neighboring country any priests, even such who for their iniquitous life were put out of their charges, and that, also, young Hussite clerics of doubtful character used to purchase ordination from Romish bishops abroad.

"The result of this state of things can be imagined. Demoralization and corruption—and terrible disappointment. Where were now the ideals for which they suffered and that holy church which they so ardently desired and which they hoped to establish in Bohemia? They sacrificed the ideal of a pure church of Christ for the ideal of the unity of the church. And they did not save that unity either, for they were always considered and fought by the pope as heretics and schismatics, which they, according to the Romish standpoint, actually were. Later, the Utraquists—as they were commonly called—cast off, under the influence of the German and Swiss Reformation, these fetters of the visible unity, and gave up the doctrine of apostolic succession, freely called and ordained their ministers after the example and teaching of the German Evangelical Church.

"The minority of Hussites, distressed by growing demoralization of Utraquists, went a different way. For them the kingdom of God, a holy church, was a greater good than church unity. And already in the year 1467 they parted from others, broke with Rome utterly, became an independent church, and raised priests out of their own members."

After prolonged discussion on these two great themes, some measure of "unity" was reached by an arrangement to state both agreements and differences. So lengthy are the documents that it would be impossible to include them in this article in their entirety. We have selected the most interesting portions.

The Ministry

Clause IV of the report on "The Ministry of the Church," states:

"The provision of a ministry acknowledged in every part of the church as possessing the sanction of the whole church is an urgent need."

In Clause V it is admitted that—

"There has not been time in this conference to consider all the points of difference between us, in the matter of the ministry, with that care and patience which could alone lead to complete agreement."

After which follows this statement:

"The fact that episcopal, presbyterial, and congregational systems are each believed by many to be essential to the good order of the church, we therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited church; and that each separate communion, recalling the abundant blessing of God vouchsafed to its ministry in the past, should gladly bring to the common life of the united church its own spiritual treasures."

Two notes were added by way of appendix:

"NOTE A.—The Orthodox Church, regarding the ministry as instituted in the church by Christ Himself, and as the body which by a special charisma is the organ through which the church spreads its means of grace, such as the sacraments, and believing that the ministry in its threefold form of bishops, presbyters, and deacons, can only be based on the unbroken apostolic succession, regrets that it is unable to come, in regard to the ministry, into some measure of agreement with many of the churches represented at this conference; but prays God that He through His Holy Spirit, will guide to union even in regard to this difficult point of disagreement.

"NOTE B.—In Western Christendom also there are conspicuous differences.

"One representative view includes the following points: (a) That there have always been various grades of the ministry, each with its own function; (b) that ordination is a sacramental act of divine institution, and therefore indispensable, conveying the special charisma for the particular ministry; (c) that bishops who have received their office by succession from the apostles are the necessary

ministers of ordination; (d) that the apostolic succession so understood is necessary for the authority of the ministry, the visible unity of the church, and the validity of the sacraments.

"On the other hand, it is held by many churches represented in the conference, (a) That essentially there is only one ministry, that of the word and sacraments; (b) that the existing ministries in these churches are agreeable to the New Testament, are proved by their fruits, and have due authority in the church, and the sacraments ministered by them are valid; (c) that no particular form of ministry is necessary to be received as a matter of faith; (d) that the grace which fits men for the ministry is immediately given by God, and is recognized, not conferred, in ordination."

The report on the question of the sacraments was very delicately and judiciously worded. It opened thus:

"We are convinced that for the purpose in view in this conference, we should not go into detail in considering sacraments."

Paragraph 4 reads:

"We hold that in the sacraments there is an outward sign and an inward grace, and that the sacraments are means of grace through which God works invisibly in us. We recognize also that in the gifts of His grace God is not limited by His own sacraments."

Paragraph 6 relates to baptism:

"We believe that in baptism administered with water in the name of the Father, the Son, and the Holy Spirit, for the remission of sins, we are baptized by one Spirit into one body. By this statement it is not meant to ignore the difference in conception, interpretation, and mode which exists among us."

Paragraphs 7 and 8 speak of the Lord's supper:

"We believe that in the holy communion our Lord is present, that we have fellowship with God our Father in Jesus Christ His Son, our living Lord, who is our one bread, given for the life of the world, sustaining the life of all His people, and that we are in fellowship with all others who are united to Him. We agree that the sacrament of the Lord's supper is the church's most sacred act of worship; in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation."

"There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements of the grace conveyed; and (4) the relation between the minister of this sacrament and the validity and efficacy of the rite. We are aware that the reality of the divine presence and gift in this sacrament cannot be adequately apprehended by human thought or expressed in human language."

"We close this statement with the prayer that the differences which prevent full communion at the present time may be removed."

Remembering, however, how pronounced are the diverse opinions and how tenaciously they are held, we fail to see how this prayer can ever be answered.

(To be continued)

* * *

"Justified Free of Charge"

BY GEORGE B. TAYLOR

So reads the Almeida version of the Portuguese Bible in Romans 3:24. The truth of the statement was forcefully brought home to me a number of years ago by an otherwise insignificant incident in my daily work.

It so happened that two of us were working in the same room at the same time, but at different kinds of work. John was a carpenter, and had already made a good start at laying a new floor over the old. My work was on the ceiling, installing some electrical fixtures.

When we came to the room in the morning, John's first procedure was to sweep carefully away from the still uncovered part of the old flooring, all chips and

other obstructions which might hinder the proper fitting and nailing of the new.

We had not been long at work, however, when it became necessary for me to bore a number of holes in the ceiling to permit the passage of the light wires. The auger chips, of course, fell down on the floor, just where John wished to place the new flooring. I remarked to him, when they began to fall, that as soon as I had bored the few necessary holes, I would carefully sweep the floor again, that his work might not be hindered. But he quickly replied, "Oh, that's all right, I can clean those up in a half minute," and reached for the broom to do it. In an instant I saw the lesson, and asked him a question:

"John, if I hadn't offered to clean up the floor, how would you have felt about it?"

"Why, I should have been disposed to see to it that you did it anyway."

So it was the willingness on my part, not the actual performing of the work, which he desired of me. I owed it to him to clean up the floor. But as long as I was *willing* to fulfill my duty to him, it mattered not whether I did the work or not.

And it is just so in the Lord's dealing with us. Not by our keeping of the law, as such; not by works of righteousness which we have done, shall we be justified before God.

John saw that I recognized my duty, and was willing and glad to fulfill it. Even so, the Lord looks upon the heart, and though to His pure eye our life is at best a series of sad mistakes, and a constant manifestation of our shortsightedness, He sees that our will and our effort are consecrated to His service. And He was willing to do, in Christ, all that we, in our weakness and with our limited vision, cannot do. He covers our impossibilities with the real fulfillment of the law in Jesus' life, and makes us candidates for the transformation in which that which is perfect shall come, and that which is in part shall be done away. He takes the will for the deed, and we are justified by faith, without paying for our salvation by works. It is done *free of charge*.

* * *

Nature

BY BERTHA MORRIS-WILKINS

If this old world, with all its sin,
Has so much beauty left within,—
The flowers, the birds, the sky, the breeze,
The mountains, valleys, and the trees,—
That oft entranced we linger nigh
Some lovely scene that meets our eye;

Then whate'er will the glories be
Of that new earth, from sin set free,
When all the beauties now so rare
Will not in any way compare
With what awaits God's children dear,
Who love His vast creation here?

So as we see in nature's art
A bit of Eden set apart
And sanctified by hand divine,
To be a blessing to mankind,
E'en though we wander far or near,
God's love for us will thus appear,—
A gracious foretaste may it be
Of heaven's full reality.

Delta, Ohio.

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 IV. Two Miles to a Bible

'Tis written, Man shall not live alone
By the perishing bread of earth;
Thou givest the soul a richer food
To nourish the heavenly birth.
And yet to our fields of golden grain
Thou bringest the harvest morn;
Thine op'ning hand is the life of all,
For Thou preparest them corn.

Mr. Evans' farm was a curious, old-fashioned place. The house was a large, rambling building, with many queer ups and downs, and with oddly shaped windows in all sorts of unexpected places. And yet there was an aspect of homely comfort about the house not always to be found in far finer and more imposing-looking residences. At the back were the outbuildings—the sheds and cow houses, the poultry pen, the stables and pigsties—while stretching away beyond these again were the home paddock, the drying ground, and a small inclosed field, which went by the name of Hospital Meadow on account of its being used for disabled animals that needed a rest.

With the farmer himself we made acquaintance two years ago at the meeting, when he spoke so kindly to Mary; and he was still the same good, honest, industrious, God-fearing man, never forgetting in the claims and anxieties of his work what he owed to the Giver of all, who sends His rain for the watering of the seed, and His sun for the ripening of the harvest.

Nor did he, as too many farmers are in the habit of doing, repine at Providence and find fault with God's dealings if the rain came down upon the hay before it was safely carried, or if an early autumn gale laid his wheat even with the earth from which it

sprang ere the sickle could be put into it. Nor did he complain and grumble even when disease showed itself among the breed of small but active cattle of which he was justly proud, and carried off, besides, some of his fine sheep, destined for the famous Welsh mutton which sometimes is to be found on English tables.

In short, he was contented with what the Lord sent, and said with Job, when a misfortune occurred, "Shall we receive good at the hand of God, and shall we not receive evil?"

Of Mrs. Evans we have already spoken, and if we add here that she was a true helpmeet to her husband in matters both temporal and spiritual, that is all we need say in her praise.

This worthy couple had three children. The eldest was already grown up; she was a fine girl, and a great comfort and help to her mother. The younger children were boys, who went to a grammar school in a

town a mile or two away; they were manly, high-spirited little fellows, well trained, and as honest and true as their parents.

Such, then, was the family into which our little Mary was welcomed with all love and kindness. She was shy and timid the first time, for the farmhouse was a much finer place than any home she had hitherto seen; there was an atmosphere of warmth, and there were delicious signs of plenty which were unknown in Jacob Jones' poor little cottage, where everything was upon the most frugal, not to say meager, scale.

But Mary's shyness did not last long; indeed, it disappeared wholly soon after she had crossed the threshold, where she was met by Mrs. Evans with a hearty welcome and a motherly kiss.



Mary Jones

"Come in, little one," said the good woman, drawing her into the cozy, old-fashioned kitchen, where a kettle was singing on the hob, and an enticing fragrance of currant shortcake, baking for an early tea, scented the air.

"There, get warm, dear," said Mrs. Evans, "and then you shall go in the parlor and study the Bible. And have you got a pencil and a scrap of paper to take notes if you want them?"

"Yes, thank you, ma'am, I brought them with me," replied Mary.

For a few minutes she sat there, basking in the pleasant, cheery glow of the firelight; then she was admitted to the parlor, where, on the table in the center of the room, and covered reverently with a clean white cloth, was the precious book.

It must not be thought from the care thus taken of it that the Bible was never used. On the contrary, it was always read at prayers night and morning; and the farmer, whenever he had a spare half hour, liked nothing better than to study the Sacred Book, and seek to understand its teachings.

"There's no need to tell you to be careful of our Bible, and to turn over the leaves gently, Mary, I'm sure," said Mrs. Evans; "you would do that anyway, I know. And now, my child, I'll leave you and the Bible together. When you've learned your lesson for Sunday school, and read all you want, come back into the kitchen and have some tea before you go."

Then the good farmer's wife went away, leaving Mary alone with a Bible for the first time in her life.

Presently the child raised the napkin, and, folding it neatly, laid it on one side.

Then, with trembling hands, she opened the book, opened it at the fifth chapter of John, and her eyes caught these words, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

"I will! I will!" she cried, feeling as if the words were spoken directly to her by some divine voice. "I will search and learn all I can. Oh, if I but had a Bible of my own!" And this wish, this sigh for the rare and coveted treasure, was the keynote to a grand chorus of glorious harmony which, years after, spread in volume, until it rolled in waves of sound over the whole earth. Yes, that yearning in a poor child's heart was destined to be a means of light and knowledge to millions of souls in the future. Thus verily has God often chosen the weak things of the world to carry out His great designs and work His will. And here, once more, is an instance of the small beginnings which have great results—results whose importance is not to be calculated on this side of eternity.

When Mary had finished studying the Scripture lesson for the morrow, and had enjoyed a plentiful meal in the cozy kitchen, she said good-by to her kind friends, and set off on her homeward journey, her mind full of the one great longing, out of which a resolution was slowly shaping itself.

It was formed at last.

"I *must* have a Bible of my own!" she said aloud, in the earnestness of her purpose. "I must have one, if I save up for it for ten years!" and by the time this was settled in her mind the child had reached her home.

Christmas had come, and with it some holidays for Mary and the other scholars who attended the school at Abergynolwyn; but our little heroine would only

have been sorry for the cessation of lessons had it not been that during the holidays she had determined to commence carrying out her plan of earning something toward the purchase of a Bible.

Without neglecting her home duties, she managed to undertake little jobs of work, for which the neighbors were glad to give her a trifle. Now it was to mind a baby while the mother was at the washtub; now to pick up sticks and brushwood in the woods for fuel; or to help to mend and patch the poor garments of the family for a worn, weary mother, who was thankful to give a small sum for this timely, welcome help.

And every halfpenny, every farthing (and farthings were no unusual fee among such poor people as those of whom we are telling) was put into a rough little money box which Jacob made for the purpose, with a hole in the lid. The box was kept in a cupboard, on a shelf where Mary could reach it, and it was a real and heartfelt joy to her when she could bring her day's earnings—some little copper coins, perhaps—and drop them in, longing for the time to come when they would have swelled to the requisite sum—a large sum, unfortunately—for buying a Bible.

It was about this time that good Mrs. Evans, knowing the child's earnest wish, and wanting to encourage and help her, made her the present of a fine cock and two hens.

"Nay, nay, my dear, don't thank me," she said, when Mary was trying to tell her how grateful she was; "I've done it, first to help you along with that Bible you've set your heart on, and then, too, because I love you, and like to give you pleasure. So now, my child, when the hens begin to lay, which will be early in the spring, you can sell your eggs, for these will be your very own to do what you like with, and you can put the money to any use you please. I think I know what you'll do with it," added Mrs. Evans, with a smile.

But the first piece of silver that Mary had the satisfaction of dropping into her box was earned before she had any eggs to sell, and in quite a different way from the sums which she had hitherto received. She was walking one evening along the road from Towyn, whither she had been sent on an errand for her father, when her foot struck against some object lying on the road; and, stooping to pick it up, she found it was a large leather purse. Wondering whose it could be, the child went on, until, while still within half a mile from home, she met a man walking slowly, and evidently searching for something. He looked up as Mary approached, and she recognized him as Farmer Greaves, a brother-in-law of Mrs. Evans.

"Ah! good evening, Mary Jones," said he, "I've had such a loss! Coming home from market I dropped my purse, and—"

"I've just found a purse, sir," said Mary; "is this it?"

"You've found a purse?" exclaimed the farmer eagerly. "Yes, indeed, my dear, that is mine, and I'm very much obliged to you. No, stay a moment," he called after her, for Mary was already trudging off again. "I should like to give you a trifle for your hon—I mean just some trifle by way of thanks."

As he spoke, his finger and thumb closed on a bright shilling, which surely would not have been too much to give to a poor child who had found a heavy purse. But he thought better (or worse) of it, and took out

instead a sixpence and handed it to Mary, who took it with very heartfelt thanks, and ran home as quickly as possible to drop her silver treasure safely into the box, where it was destined to keep its poorer brethren company for many a long year.

But the Christmas holidays were soon over, and then it was difficult for Mary to keep up with her daily lessons and her Sunday school tasks, the latter involving the weekly visits to the farmhouse for the study of the Bible. What with these and her home duties, sometimes weeks passed without her having time to earn a penny toward the purchase of the sacred treasure.

Sometimes, too, she was rather late in reaching home on the Saturday evening, and now and again Molly was uneasy about her. For Mary would come by short cuts over the hills, along ways which, however safe in the daytime, were rough and unpleasant, if not dangerous, after dark; and in these long winter evenings the daylight vanished very early.

It was on one of these occasions that Molly and Jacob Jones were sitting and waiting for their daughter.

The old clock had already struck eight. She had never been so late as this before.

"Our Mary ought to be home, Jacob," said Molly, breaking a silence disturbed only by the noise of Jacob's busy loom. "It's got as dark as dark, and there's no moon to-night. The way's a rugged one, if she comes the short cut across the hill, and she's not one to choose a long road if she can find a shorter, bless her! She's more than after her time. I hope no harm's come to the child," and Molly walked to the window and looked out.

"Don't be fretting yourself, Molly," replied Jacob, pausing in his work; "Mary's out on a good errand, and He who put the love of good things in her heart will take care of her in her going out and in her coming in, from henceforth, even forevermore."

Jacob spoke solemnly, but with a tone of conviction that comforted his wife, as words of his had often done before; and just then a light step bounded up to the door, the latch was lifted, and Mary's lithe young figure entered the cottage, her dark eyes shining with intelligence, her cheeks flushed with exercise, a look of eager animation overspreading the whole of her bright face and seeming to diffuse a radiance round the cottage, while it shone reflected in the countenances of Jacob and Molly.

"Well, child, what have you learned to-day?" questioned Jacob. "Have you studied your lesson for the Sunday school?"

"Ah, father, that I have, and a beautiful lesson it was," responded the child. "It was the lesson and Mr. Evans together that kept me so late."

"How so, Mary?" asked Molly. "We've been right down uneasy about you, fearing lest something had happened to you."

"You needn't have been so, mother dear," replied the little girl, with something of her father's quiet assurance. "God knew what I was about, and He would not let any harm come to me. O father, the more I read about Him the more I want to know, and I shall never rest until I've a Bible of my own. But to-day I've brought home a big bit of the farmer's Bible with me."

"What do you mean, Mary? How could you do such a thing?" questioned Molly in amazement.

"Only in my head, mother dear, of course," re-

plied the child: then in a lower voice she added, "and my heart."

"And what is the bit?" asked Jacob.

"It's the seventh chapter of Matthew," said Mary. "Our Sunday lesson was from the first verse to the end of the twelfth verse. But it was so easy and so beautiful, that I went on and on, till I'd learned the whole chapter. And just as I had finished, Mr. Evans came in and asked me if I understood it all; and when I said there were some bits that puzzled me, he was so kind and explained them. If you like, mother and father, I'll repeat you the chapter."

So Jacob pushed away his work, and took his old seat in the chimney corner, and Molly began some knitting, while Mary sat down on a stool at her father's feet, and beginning at the first verse, repeated the whole chapter without a single mistake, without a moment's hesitation, and with a tone and emphasis which showed her comprehension of the truths so beautifully taught, and her sympathy with them.

"Mark my words, wife," said Jacob that night, when Mary had gone to bed, "that child will do a work for the Lord before she dies. See you not how He Himself is leading and guiding His lamb into green pastures and beside still waters? Why, Molly, when she repeated that verse, 'Ask, and ye shall receive,' I saw her eyes shine, and her cheeks glow again, and I knew she was thinking of the Bible that she's set her heart on, which I doubt not she's praying for often enough when we know nothing about it. And the Lord He will give it her some day. Of that I'm moral certain. Yes, Molly, our Mary will have her Bible!"

* * *

My Prayer

BY R. L. WILDMAN

Lord, give me a life that is holy,
A soul cleansed and made free from sin;
Each power of my being thus wholly
Transformed by Thy Spirit within.

Oh, give me a voice that will praise Thee,
And tell to poor sinners in need,
What a wonderful Saviour is Jesus,
How precious His Spirit indeed.

I plead for a heart that is perfect,
And kept from all error and wrong;
That's filled with the fullness of Jesus,
And thrills with the rapture of song.

I ask that my steps may be wending
In ways of salvation and right;
That each morning my lips may be sending
A carol of joy and delight.

I ask for a place in the message
Of mercy and truth to the world,
That many may gather to Jesus,
His banner of peace be unfurled.

May I sing the triumphant chorus
Of the saints made perfect in light,
The song of the ransomed in glory,
Clothed in garments of purity, white.

* * *

In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary.—"Testimonies," Vol. I, p. 397.



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

Handicaps a Factor in Success

BY H. H. HAMILTON

As a school administrator I have many times taken with me onto the rostrum at chapel time the parents of our young people. I have seen them sit there as if transfixed by the inspiration that came to them as they faced our beautiful youth in preparation for the giving of our great message for these times. I have seen their eyes wet with tears on such occasions, and have heard them exclaim, "O to be young as the young are!" Some of them have lamented lost opportunities and unimproved talents. At such times I have felt thankful that we have schools where our own can be sheltered from the adverse influences of the world about them, and enabled to secure a training that will fit them to be servants in the vineyard of the great King.

Many a parent has said, "I do not intend that my children shall have the handicaps that have beset my path, nor that they shall have to work as I had to work."

As a matter of fact, one of the winning factors in life consists in being handicapped. Many a cripple with his deformity has resented with all his manhood the sympathy and pity of the world, and in his rebellion against this, has risen in his dignity to make his own way, and has done as well as the best. The best work that has been done in the world by the masters of art, science, and literature has been done under the pressure of poverty, the handicap of sickness, or the tragedy of repeated failure, which spurred to repeated effort.

Young men and women who are to-day tempted to say they can accomplish nothing because they are poor and do not have a "pull," should consider that the world wants men and women with the clear grit of John Paul Jones, who when his surrender was demanded said, "Surrender? I have just begun to fight!" Benjamin Franklin dined on a small loaf in the printing office with a book in his hand. Bunyan wrote his immortal allegory on the untwisted papers used to cork the bottles of milk placed within his cell. Poor old Milton said, "Who best can suffer, best can do."

In his letter to George Meredith, Robert Louis Stevenson said, "For fourteen years, I have not had a day of real health. I have written in hemorrhages, written in sickness, written torn by coughing, written when my head swam from weakness." Was ever a work so fine done under conditions so tragic?

Michael Faraday was the son of a blacksmith. He excelled even his master, Sir Humphrey Davy, in the art of lucidly expounding the most abstruse points

in analytic geometry, yet he was troubled with headaches so violent that he would scream and roll on the floor.

Mozart is accounted as one of the world's greatest musicians. He was subject to fainting fits and nervous headaches. He was so poor that he suffered for the necessities of life, and he sleeps in an unknown grave. Beethoven, the father of modern orchestral music, was stone deaf; and Handel, who composed some of earth's sublimest music, was all his life a victim of asthma, and became blind.

And so we might go on through the pages of history, and find them to reveal that many of earth's greatest men have been handicapped by poverty, by deformity, and by other perplexities of human life; but they were men who brooked every circumstance, and made their way because they were determined.

Glance back over the years. The records of the servants of God are replete with tales as marvelous as any miracle of the days of old. In the cause of God to-day there are verily heroes as bold as any that lived in bygone days; and when we contemplate the material of which our own Seventh-day Adventist youth are made, we know that many a noble young soldier of the cross in training now, will acquit himself most valiantly in the days that are before us.

O; if the youth at home to-day, frittering their time away and giving thought and effort to the things of this life, could be imbued with a spirit of willingness and determination to come along with the army of youth now in training in our own schools—I say, if they could only catch the vision, what wonderful workers some of them would become! It is puerile for any of them to say, "I can't. I have no opportunity. I have no one to help me." When Napoleon's attention was called to the Alps that stood in his way, he vehemently remarked, "There shall be no Alps!" and with his hosts he rode over all difficulties. Many of the finest workers we have to-day are those who made their way through difficulties.

About fifteen years ago there was a young lady living in the backwoods of Arkansas whose name was Miss W. She with her brothers and sisters came of sturdy stock, and were fired with ambition to be somebody in the world. The father and mother were old and unable to educate their flock of young people, consequently the boys and girls of the family, as they came along to maturity, decided to make a way for themselves.

One day when Miss W. was reading the "Testimonies," she perceived the great truth that God would

have all our youth well educated in order to give intelligently a knowledge of the truth for this time, and that they might be workers in His glorious cause. So enthusiastic did she become for an education that she placed the open book before her, laid her hands upon the promises of God, and said that if all His biddings were enablings, she was sure the Lord would do His part if she would but do hers. She immediately informed her parents that she was going away to one of our schools.

In the course of time she secured enough money to pay the railway fare to one of our junior colleges. She prayed many times, telling the Lord that she knew He owned all the money, and that if He wanted her to have any of it, He could also bring that about if she were faithful on her part; and that if He wanted her to secure an education, she could do it by working or in some other way, and that she had faith enough to take Him at His word.

When Miss W. arrived at the college, she had exactly fifty cents and no more. She did not know where she would spend the night, but she reminded the Lord that He knew all about it. She did not stoop to self-pity; she reached upward with a hand of faith instead, to take the hand of the almighty Friend in whom she trusted.

To make a long story short, she remained in Southwestern Junior College four years, graduating from its courses of study, and then offered her services to the Mission Board. She is a missionary to-day in a South American field. Her work is well spoken of, and God still answers her prayers.

There is the case of Miss B. One day in a Texas town a tent worker's equipment was rolled off the baggage car, and in a short time the news of what was going on in the tent on the corner lot became the common talk of the little village. Miss B., a serious-minded young girl, heard the message, believed, and accepted it. When her father learned that she had been baptized, he was so indignant that he opened the door of his home, and pushed her out into the night with the statement that he never wished to see her face again.

Out in the darkness she pleaded her case before God, and there resolved to follow her Lord at all cost. The minister who had brought her into the truth said, "Why don't you go to school?" Having no money, she placed her case in the hands of God, with the result that she went through college and became a worker in His cause. But the cruel father never saw her again until she was still in death, for she remained faithful to the end.

M— was a bright little girl who lived in the Pacific Northwest. When the principal of one of our academies solicited her enrollment as a student in the school, she explained her handicap, and asked how it could be possible for her to enter school with no funds. He told her the stories of others in like situations, whom God had helped, and who had become wonderful workers for Christ. She caught the idea, and said, "I will ask Him to do that for me." Subsequently, when interviewed as to the possibilities of her entering school, she said, "Oh, I know I shall be there. I believe God is hearing my prayers." All through camp meeting, when asked if she was going to school, she constantly affirmed that to be her purpose, and that God would answer her prayers to bring about the way. Three days before time for school to open, the principal of the school asked her again what the

prospect was. She said, "Oh, I'll be there all right. I know the Lord is going to answer my prayers." Well, God did abundantly answer, for she came to school on the opening day, and was enabled to pay her bills. She worked hard at domestic work, allowing herself no time for self-pity.

Not all the difficulties that young people encounter pertain to money matters. Some have trials that relate to other things. There was S., for instance. Her mother had her in training as a *danseuse*. She longed to be like Pavlova and others on the stage, whose dancing had made them famous. Her closet was filled with beautiful gowns and dancing slippers, and because she was bright and vivacious, she was a protégée of some of the greatest teachers of her city.

Through a strange turn of circumstances, some good soul persuaded her mother to send her to an Adventist school. When the principal became acquainted with her, he said to himself, "She will not be in this school very long." After six weeks of school she had her mother write a request that she be permitted to come home for the week-end. When she arrived in her home city, not many miles away, she said, "Mother, I am starving to death for something to eat. I want us to go to the Lotus Café, and have a regular dinner with lobster salad and everything!" Her mother also bought tickets for the movies. But at the appointed time, S. returned to the school, keeping the events of the days of her visit home to herself.

When the Week of Prayer came, many petitions were sent up to the Lord for this poor little girl whose feet were not in the right pathway. She was converted, gave her heart to God, and promised Him to live the best life she could. Then there came another request for a week-end visit home. She arrived in the evening in time for dinner. The family sat down to a table laden with many things that S. had learned were better left uneaten. When the ham was passed, she merely said, "Not any, thank you." Her mother perceived that something was queer with her daughter. She bought tickets for the movie as before, but the young lady manifested no interest in the movies. The mother was led to exclaim, "I believe you are getting religion!" and then reminded her of what she was being trained for — to be a great dancer. She said to her mother, "You might as well settle it now that I shall never be a dancer. I have found something infinitely greater, something worth while, and I mean to devote my life to that." Of course such an act brought ridicule from some, but it brought praise from others.

Oh, if all could be written out that concerns the youth of this great cause, the pages of modern history would be replete with stories of heroism and fortitude and courage as marvelous as the tales of old. There are Esthers and Josephs and Daniels by other names in training to-day, upon whose young shoulders the burden of our mighty work will fall.

Cardinal Richelieu was once asked to address the young men of one of the great institutions of learning. He took off his hat, made a very low bow, and then explained that he took off his hat to them and made low obeisance, because he realized that he was addressing the future princes of the church.

To-day, when we who are workers face our fine young men and women, we are made aware anew daily of our responsibility and our obligation to give them a training that will reflect credit to this great cause and redound to the honor and glory of our God.

THE WORLD-WIDE FIELD

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

THE ST. LOUIS TORNADO

THE accompanying photograph is a picture of all that remains of the St. Louis Berean (colored) church property after the building had been destroyed by the recent tornado that occurred in that city. It was a large, two-story, brick structure, which would probably cost \$40,000 dollars to reproduce. The tower was all that remained standing. The church, which was on the corner of Sarah Street and Cook Avenue, was practically in the very center of the path of the tornado, which was one of the most destructive visitations of this kind that have occurred in this section of the country for many years.

It has been thought that the official reports of actual losses have been greatly minimized. Some who are familiar with the city and are acquainted with facts, have estimated the total loss of property to be between seventy-five and one hundred million dollars. The report of deaths has been estimated by some to have been between three and four hundred. It has been estimated that an area practically six miles square, involving about twenty-one miles of streets, was affected.

I witnessed the results of the tornado in Poplar Bluff shortly after it occurred, and it was a heart-sickening sight,—the business section of the city was practically demolished, but Poplar Bluff was not a circumstance

of employment when the tornado struck, and ten men were injured, but he took refuge under a workbench and was not hurt in any way. Two sisters were in their homes at the time of the cyclone; one house was unroofed and the other somewhat damaged, and houses all around were completely demolished, but they were not injured. The Central church appeared to be directly in the path of the storm, but just before it reached this building it made a gradual curve, so that while the real devastation began only two blocks east of the church, the only damage done to our building was the removal of a few shingles.

Among the colored members none were killed, but five were injured, though none of them seriously. In view of the way that buildings on street after street were demolished, the wonder is that thousands were not killed, instead of hundreds. Had the storm occurred in the night, there would have been a sickening record of deaths. But being in the early part of the afternoon, a large majority of the people were in the shopping district or in their places of business down town, and the children were at school.

My first survey of the destruction brought a feeling of discouragement as I looked over the territory affected and saw the streets strewn with the debris and beautiful homes demolished. We have been counting on our Central church as a strong factor in helping us

We do not know what the results will be, but under the earnest leadership of Elder W. K. Smith, the pastor, the church members are throwing themselves nobly into the task of reaching the full Harvest Ingathering goal, and we have faith to believe that they will succeed.

H. C. HARTWELL.

* * *

THE OAKWOOD SCHOOL

DURING the last thirty years the Oakwood school has had an influence upon the lives of hundreds of young men and women. Many of these have finished various courses and have found their places in the work. Others have spent less time, but many of these who have not remained long enough to graduate have also entered the work of the Lord.

In an Oakwood reunion held at the time of the last General Conference a number of these were present, and told of their experiences since leaving the school. As a result of this meeting, and personal conversations since then, we have learned that more than four thousand believers have been baptized into the truth by former students of this school. Surely this is a record that amply justifies all the funds that have been given to the school in years past.

During the past four or five years upwards of eighty young people have finished courses in the school, and a large majority of these are in the work.

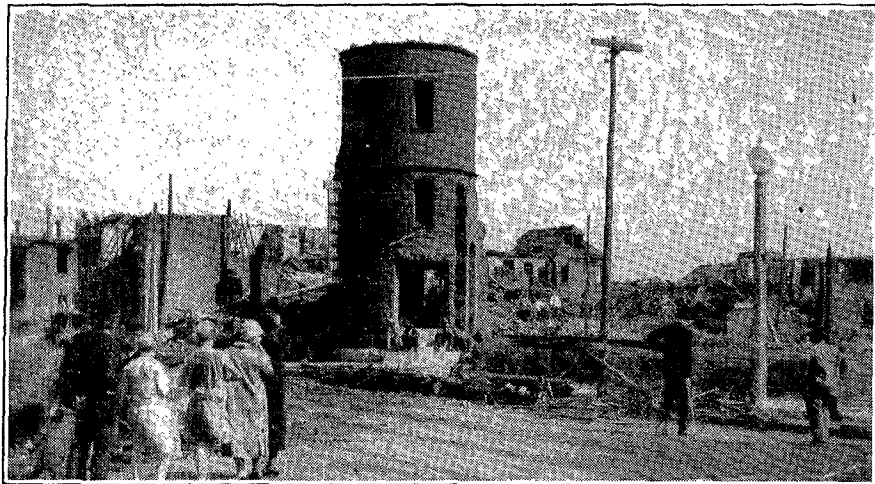
J. A. TUCKER.

* * *

A KOREAN BROTHER'S FAITH IN THE MESSAGE

IN the fall of 1926 a man with his wife and children, living in a village near the town of Yungju in north Kyung-song Province, began the observance of the Sabbath. He had professed Christianity for many years, living up to what light he had. Through reading he had learned the truth, and found our minister who lived in the town of Yungju. He asked to be baptized. Ordinarily we do not baptize new believers until we have time to try them a little, but this brother was insistent. Under the circumstances we felt that we could not refuse. The whole family, as far as they were old enough to know what they were doing, joined him and were baptized. Just before the baptismal service, the father gathered his family around him by the waterside, and bowed in prayer, dedicating them all to God.

This brother is poor, and is more than fifty years of age. He then moved to the town to be near the church, and obtained a little house,



St. Louis Berean (colored) Church Building After the Tornado

to the devastation that took place in the great city of St. Louis. What the tornado did not destroy in the wrecked houses, a drenching rain ruined immediately following the storm. It is said that about 5,500 buildings were partially or totally destroyed.

Of the members of our Central church (white), not one was killed or even injured. Brother Hoerman, the elder of the church, was in his place

to put our Harvest Ingathering across this year. But this terrible storm appeared as an insurmountable obstacle in the way of ever reaching our goal. However, we are hopeful that God will turn this experience into a blessing. It has led the residents of St. Louis to feel sober, and we believe that perhaps they may be inclined to be more responsive to appeals for help than if this catastrophe had not come.

perhaps we might call it a hut. He made his living by selling various things at the market. In Korea there are regular markets every five days at convenient distances. Merchants travel from market to market, making a regular circuit every five days, thus attending a market each day. Our brother made his living in this way, only resting on the Sabbath. When able, these merchants have a donkey to carry their wares from place to place. This brother had one.

Early last spring the donkey became sick and finally died. This meant a great loss to the brother, but he only prayed the more. Some of his former associates went to him and said, "This calamity has befallen you because you left us. Come back to us at once, lest a worse calamity befall you." The brother said, "No. God does not do that way, but the devil is angry with those who do right, and tries to discourage them. I will not go back." From then on he walked, carrying his wares on his back.

In Korea the school year begins in April. This brother decided to send his boy to our mission school at Keizan, as there is no church school where he is. The morning the boy was to leave, their house caught fire and burned. This put them in hard straits, but he called his family together and prayed with them, and sent the boy on to school without a complaint. Again his old associates came to him and said, "We told you so. Now will you not take heed and come back?" He replied, "No. I know whom I believe, and I will not go back."

Present truth in Korea has the power to develop faith that will stand the test, just as it does in America. It is hard for us to appreciate, with the plenty in America, and the opportunity of making a livelihood that is open to one who wants to work, just how hard these tests are; but in the Orient the matter of where food is coming from is a big problem that faces every man, and cannot be ignored by him. This brother's faith would be an example to many of us.

C. W. LEE.

* * *

AN INTERESTING FIELD DAY

WEDNESDAY, October 5, the College of Medical Evangelists in Los Angeles had a vacation to enable the students to spend the day in Harvest Ingathering. At this time of the year only the senior class is in this branch of the school, and it is necessary for a portion of the class to care for the clinic, which is conducted every afternoon; but forty-three members found time to show their loyalty to the worldwide work by spending the entire day in Harvest Ingathering.

At the devotional meeting held on the Friday night following, many interesting experiences were related, all of which bore witness to the spiritual refreshing received by those who, pausing for a time in the midst of their busy program of medical study, went out in this soul-winning work. One told of how "a soft answer turneth away wrath," when a man's heart

was turned, and he was led to make a contribution to the cause. A Chinese brother had gathered considerable funds in a Chinese establishment, from which his American companion was barred. These two brethren gathered \$50 in small amounts from Chinese that day. One sister had felt some hesitancy in taking from an apparently needy man five cents that was offered her, but learned later that he is immensely wealthy. One coffee and spice merchant offered ten pounds of

It is a great incentive to the daily, systematic reading of the Bible, many reading the book through who never would do so without the suggestion from the calendar.

It is none too soon to make out a list of names, if you have not done so already, or to revise it if you have one. Plan for it, pray about it. My list includes Catholics, Episcopalians, Methodists, Baptists, Disciples, and those of no church affiliation.

I pass on to the Review readers a



Loma Linda Medical Students Engaging in Harvest Ingathering Work

his merchandise, which were accepted, and exchanged to another merchant for due bills for other groceries.

The treasurer of one concern gave readily a check for \$25, which had been included at the suggestion of one of our last year's workers in the firm's budget for our Harvest Ingathering. Another said that they are giving \$1,000 this year to the Community Chest, which they could just as well have divided, giving us \$500, but we had not asked to be included in their budget, so the chest is receiving it all. This is a suggestion to us to make request early in the year to be included in the budget of expenditures of large business firms.

The class had set a goal of \$300, and \$250 was gathered for that one day's work, or an average of nearly \$6 each. They purpose to continue the work as they have opportunity until the full \$300 at least is reached. Accompanying this article is a picture of those engaging in the work.

R. W. PARMELE.

* * *

THE MORNING WATCH CALENDAR

THERE is something exceedingly satisfying in sending out the Morning Watch Calendar to friends for New Year's greeting, rather than the almost meaningless cards so often used for that purpose. A comforting and instructive little booklet it is, with its New Year's resolve, its heart-gripping poems, the daily Bible study for all the year, and other helpful items.

Much good can be done by these in missionary endeavor. One year, out of fifty sent out, half the number were heard from with words of appreciation.

few paragraphs from letters which repaid me many times for the small effort in preparing the calendars for mailing:

"The Morning Watch came long ago. Thank you so much for it. I have been staying with my grandparents this summer, as they are not very strong these days, and they enjoy it with me. I have memorized the poem on page —, and recited it at Epworth League last week."

"Thank you for the little booklet. I used it at prayer meeting Wednesday night (Episcopal church, Hollywood), and we received much inspiration from it. Will you please try to get me another like the one you sent me two years ago? I have misplaced mine, and feel the need of it, as I refer to it often."

"The little calendar has come. I carry it with me on the street car and memorize the poems on my way to work. I read it to the girls in the office, and they have copied several of the poems that are so helpful. Mother and I enjoy it together."

"To-day, while visiting Mrs. Cowles, I saw a little booklet lying on her library table. It was so attractive that I read it through without stopping. I asked her where she got it, and she said you sent it to her. I am writing at once to ask you if I may have one also, as I believe it will help me in my Christian life. Will pay for it gladly."

"I made a high resolve when I received your little New Year's gift, that by God's help I would try to live it out this year."

"Here comes the calendar again, with little Samuel listening. What a dear, sweet, innocent little one! And

all our little ones would be like him if we could just keep them in the house of the Lord. But the devil lurks around continually, grabbing them out, and oh, the terrible struggle to get them loose from him, and back again into the Father's house! All bruised and maimed and torn they are brought, and so many never get back at all!

"I thank you for the calendar. I appreciate it very much. I am reading both the Old and New Testaments together in this year's reading, too. They gave me a card containing the plan at the Central Church in Pittsburgh last winter. I read 'The Lost Sheep' in Matthew to-day, and the 'Giving of the Manna' in the Old Testament.

"And we are also reading the Bible through of evenings over at the Smiths'. I read, and my audience is composed of Mrs. Huston, Maud, Claire, and Frank, and we have great times. They have never read it through, consecutively at least, before, and there certainly are some surprises for those who never have. But the most blessed experience is mine. To witness the action of the Spirit of God on honest, reverent souls is wonderful!

"I have often felt so hopeless over the passage, 'For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' But I am comforted now with the psalmist's words, 'He restoreth my soul;' and I see how He does it by 'the entrance of His word.' I am convinced that if all the nominal church members could be induced to read the Bible through every year for twenty-five years, or even ten, the church would be so vitalized and spiritualized that God could save the world in this generation.

"But the devil has got the church organizations mostly so busy with money drives, bake sales, suppers, circles, etc., that the members are driven into nervous prostration, and have no time for Bible reading and

prayer. Then I reckon the devil laughs and quotes Shakespeare, 'What fools these mortals be!'"

ROSSLYN E. GALLION.

Arlington, Calif.

* * *

A NEW CONFERENCE ORGANIZED

YOUNGEST in the European sisterhood of conferences is the Central Polish Conference. It has just been organized here at Łódź, out of the territory of the Warsaw Mission, at the time of the seventh annual meeting held in this field, September 16-18. It contains the *województwen*, or provinces, of Bielostok, Novograd, and Vilna, as well as Congress Poland. It has a population of 12,000,000, a membership of 278, and a working force of two ordained ministers, one of whom is Th. Will, the president, and ten other workers, four of whom are colporteurs.

The report of the Warsaw Mission showed 146 baptized and a net gain of 125 during the year, making the total membership of the Warsaw Mission 727, Dec. 31, 1926, with an annual tithe of 39.15 zloty, and an average weekly donation to missions of .45½ zloty a member. A zloty is a little over 11 cents. During the past year there were eleven mission workers and fourteen colporteurs in the field. The book sales amounted to over 21,800 zloty for the year.

In the workers' and business meetings, as in the Bible studies and other devotional gatherings of the conference, there was a very earnest spirit manifested. One could see a real seeking after God, and a great burden of soul for lost loved ones.

One pleasing feature of the Sabbath afternoon social service was the testimony of many as to the divine leadings of God in bringing them to a saving knowledge of the message for these days. A census showed that among the 140 present at that time, thirty-eight were brought into the message by reading our literature, three

through the Sabbath school, and nine or ten by the efforts of their parents. A number had always been seeking something that would bring peace to the soul. Several referred to a remarkable providence, to the leadings of God's Spirit, or to a dream, as the means of their finding God.

The lecture our good Seventh-day Adventist physician delivered on diet called the attention of our brethren to this important topic, and to the medical missionary work among us. This brother enjoys a good private practice in Bydgoszcz, but was glad to be present in Łódź to talk to the brethren on this timely subject. Especially in such lands the medical missionary work has a great future before it.

A fitting and very well-rendered young people's program appealed to the hearts of the brethren and friends, and there was nothing but that which was calculated to be a blessing to those present. There is a wide-awake interest among the youth of this field. In a few years we hope to see an army of workers trained for the Master here.

One of the crying needs is for a better place of meeting. Many who could rent us halls refuse to do so, and some who have sold us property have had to suffer great inconvenience and persecution on that account. The building fund was strengthened by more than 900 zloty in cash and pledges.

One of the most cheering things I heard was the great enthusiasm in the Harvest Ingathering work. All hope that the goal of ten zloty a member may be reached.

As we leave here for the next meeting of the series, at Bielsko, we wish to ask all those who believe in God and know that He hears prayer, to seek Him earnestly for His blessing upon the work and workers of this field for the coming year.

GUY DAIL.

Łódź, Sept. 19, 1927.



PART OF THE BELIEVERS PRESENT AT THE ORGANIZATION OF THE EAST POLISH CONFERENCE AT POZARKA, VOLHYNIA, POLAND, SEPT. 29 TO OCT. 2, 1927

MILLIONS FOR A FEW SLIPS OF PAPER

OFTEN men and women want more evidence of God's power, and fail to walk in the light because they cannot seem to see and understand the power that is behind this great and glorious movement. In the business world to-day we find millions of dollars spent for advertising and thousands of brilliant men and women working at high pressure to bring about the sale of automobiles, radios, food products, clothing, and all other commodities. But what of an organization that takes in millions in cash every year, and gives nothing in return but a few slips of paper! Do you know of such a program outside of God's organized work? In an age when men are demanding more and more for their money, the income of our work is ever increasing, and the loyal sons of God continue to pour their wealth into the treasury and are satisfied with no worldly returns. All is given in faith and love and joy. It is not an infrequent experience of a conference treasurer to find \$10,000 or \$20,000 in a day's mail, and he gives nothing in return but a few slips of paper bearing his humble signature.

Not long ago an isolated sister sent in a \$5 bill attached to a note, saying that she had earned the money picking and selling wild berries, away back in the woods. The berries sold for 5½ cents a pound, and in this way she had earned nearly enough to meet her Harvest Ingathering goal of \$10. She is sixty-eight years of age, lives far from friends and neighbors, and has no means of doing Ingathering work, so she is earning money in this manner with which to meet her goal.

Can the movement fail with the display of such loyalty and love on the part of its members? And who can doubt the power that impels men and women of every color and in every land to give of their means to an unseen God! Surely no conference treasurer can be a doubter.

LLOYD E. BIGGS.

* * *

SOUTH BRITISH CONFERENCE

THE South British Conference comprises twenty-two counties in southern England, from Cornwall to Norfolk; the principality of Wales, with the three adjoining English counties; the Irish Free State and northern Ireland. It has a total population of between twenty-three and twenty-four million. While almost all these twenty-two counties of southern England have representatives of our movement, not

more than half of them have organized churches. The membership in Wales is to be found chiefly in the south-eastern section, and that of Ireland in the northeast, which means that large areas in both these countries have yet to be reached. The problem in Ireland, where the large majority of the people are Roman Catholics, is especially difficult. We trust that the Lord will lay the burden of the work in that country on the hearts of some efficient, God-fearing brethren and sisters, and that means will be forthcoming to enable them to proclaim there the message of salvation.

The membership in southern England has grown from 1,535 in 1922 to 2,121 on Dec. 31, 1926, a net increase for the period of 586, and an average yearly net gain of 146. Twenty of the twenty-six churches in this section show an increase. The situation in the two smaller sections of our field, Wales and Ireland, is not quite so favorable. They each show a gain of two for the year.

The total membership for the conference stands at 2,646 as compared with 2,498 a year ago, so that the net gain for the whole field is 148. We are grateful to God for this increase, for it means that so many precious souls have been born into the kingdom of God as a result of the faithful labors of our ministers, Bible workers, colporteurs, and lay members. May the year 1927 be even more fruitful in soul winning!

The tithe in the three sections of our field for the last five years was as shown in the first table below.

These figures show an average yearly gain in southern England of £691 for three years, and then a drop of £12 for the last year. Ireland and Wales are worse off than they were four years ago.

Undoubtedly the financial depression which still prevails in the country, accounts for the loss in tithe during the past year.

The total mission offerings in southern England, Wales, and Ireland for the last five years are given in the second table below.

We should like to report a gain in each section from year to year, but this is hardly to be expected, when we think of the drop in the income of the conference. We feel deeply grateful to God for what has been accomplished in the work of raising these funds for missions.

It is gratifying to note that for every \$5 of our tithe used in this field \$4 is raised in mission offerings. Or, including the 10 per cent of our tithe which is used for foreign mission work, we sent to the regions beyond

\$4.75 for every \$5 we raised for work in the homeland.

While this is true, it is only right to say that the portion of our tithe used in this field is supplemented from year to year by a grant from the European Division of the General Conference. Indeed, were it not for this grant, it would be impossible for us to carry on extensive evangelistic work. We therefore desire to place on record our grateful thanks to our brethren of the European Division for the substantial help so kindly given.

The North London Church Building

Twelve months ago we were able to announce that the General Conference Committee had appointed a commission of three members to counsel with us regarding the proposed new church building. The commission, which was composed of W. A. Spicer, C. K. Meyers, and J. L. Shaw, president, secretary, and treasurer of the General Conference, have done their work. Thanks to the generosity of the General Conference, the British Union Conference, and of our members in North London and elsewhere, we are able to state that the site has been acquired for the church, and the building is actually being erected. On Tuesday, August 2, a stone-laying ceremony took place. Soon we expect to dedicate this new building to the Lord, to be used in His service.

Most of the money for this church building is in sight, but we still need upwards of £2,000 (\$10,000). We are doing our best to raise the desired amount quickly, so that when dedication day comes there will be no debt.

F. A. SPEARING.

* * *

CHICAGO, SOUTH SIDE

FOLLOWING a series of Sunday night meetings in the church, we erected the camp meeting pavilion on a prominent corner, and with an excellent attendance continued meetings therein for twelve weeks. Elder and Mrs. W. S. Hyatt, of South Africa, assisted during the first four weeks, and we appreciated their presence. Loyal assistance was rendered by other helpers, and the church co-operated by the distribution of 10,000 announcements weekly.

Thus far, as the result of both series, fifty-six have been baptized, and six have united on profession of faith. We expect many more will unite with us before we close our work, which is being continued by Sunday night services in the church, and cottage meetings, if one may ascribe the term to this city of apartments.

We are of good courage and thank God for our success.

H. A. LUKENS.

* * *

WE must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another.—*Testimonies*, Vol. III, p. 539.

Tithe for the Last Five Years

	1922	1923	1924	1925	1926
S. England	\$10,005	\$10,778	\$11,283	\$12,079	\$12,067
Wales	2,204	1,993	1,920	1,730	1,599
Ireland	804	829	738	679	759
Totals	\$13,013	\$13,600	\$13,941	\$14,488	\$14,425

Total Mission Offerings for Last Five Years

	1922	1923	1924	1925	1926
S. England	\$7,016	\$6,272	\$6,419	\$7,168	\$7,234
Wales	1,369	1,361	1,198	1,137	911
Ireland	575	547	541	595	600
Totals	\$8,960	\$8,180	\$8,158	\$8,900	\$8,745

A PLEA FOR PRAYER

THE Great Commission Prayer League of Chicago sends out a plea for earnest prayer by all Christians. The appeal is written by R. A. Torrey, a prominent revivalist. Reviewing conditions in the world and in the church which call for special intercession, Mr. Torrey aptly says:

"One of the most insistent cries that go up to-day from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world to-day, is the cry of the psalmist of old, 'Wilt Thou not revive us again: that Thy people may rejoice in Thee?' The great need of the hour is revival—a true, God-sent revival, not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

"The condition of the churches throughout our own land and other lands to-day would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the word of God itself, and from the experience of the real church throughout the centuries, that God especially delights to answer prayer for revival.

"As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the church, my heart would be sick, yes, nigh unto despair, if I did not know God, and did not know that He answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fullness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches; the neglect of real prayer; and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches to-day, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

"But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening, and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their 'optimism,'—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of the many things: Conditions in our universities, in our colleges, in our high schools, and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the

slump, not only in modesty, but in moral decency, not only among our young men and boys, but among our own young women and girls. These facts are brought to me wherever I go, east or west, north or south.

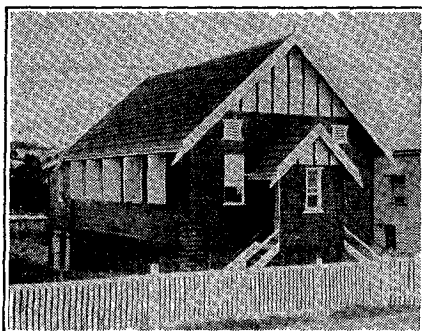
"But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are to-day or worse, God has heard prayer, and He is just the same to-day. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. . . .

"Pray, pray, pray! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer, and be sure you pray through."

* * *

A COLPORTEUR'S REMARKABLE EXPERIENCE

THE colporteur left his home at 6 A. M., went two car stages, paying 4d. for car fare. This brought him to the main road to the town where he wished to go, fifty miles away. He



Seventh-day Adventist Church, Albion, Brisbane, Australia

hailed the first motor car that came along, and the driver very kindly let him ride for forty miles. Before leaving, he sold the driver two "Bedtime Stories" for 5s. Then he took a bus, getting a ticket with return for 1s. 6d. to the town he was planning to canvass that week.

After spending a few days canvassing in this town, he planned to return home. He first used the return ticket by bus, then a tram fare of 4d. to get on the main road. Again he hailed the first motor car that came along, and again was fortunate in getting a ride to his home town. On the way he canvassed the gentleman, and secured his order for "Bible Readings," leather binding.

When the gentleman signed the prospectus, our brother noticed that he lived in another town, so when he delivered the book, he canvassed a few of this man's neighbors, and secured more orders. Result: 100 miles, return fare 2s. 2d.; three "Bible Readings" in leather and one in marble; and two "Bedtime Stories," 5s. Total, £4 17s. 6d.

Watford, England.

* * *

THE Bible "shows its divinity by fitting into every fold and turn of human experience."

THE VALUE OF SPIRITUAL THINGS

THE following are a few thoughts taken from the address by Prof. P. L. Thompson at the nurses' commencement exercises at the Boulder-Colorado Sanitarium:

"In these days of research and statistics, of materialism and proved facts, it is sometimes needful to call attention to the fact that life's greatest values and most vital facts are not products of the laboratory nor discovered by the labor of statisticians. The biggest facts of life are not capable of analysis in any detailed sense, and are not expressed in formulae.

"Just so while we hunt for the best of fact and method in medicine and nursing and teaching, still we must know that there is healing and cheer in the right spiritual attitude. No white-enamelled orphanage can equal a humble home wherein is the love and fellowship of parents and brothers and sisters in building the character of a child. The soul and body of human beings prosper best in an atmosphere of kindly, loving service and attention.

"The worldly doctor, nurse, or professional man or woman who is successful has three attributes: First, courage; second, perseverance; and third, purpose. The only difference between him and the successful Christian is that the latter, having the first two, has for the third a consecrated purpose.

"It is in these spiritual values that the Christian doctor and nurse excel, because their purpose in life is lighted with sacred fire from the altar of their God, and they will reach the close of life's race with their light burning and their mission fulfilled."

* * *

CAN YOU HELP US?

If you know anything about the first schools that were organized by Seventh-day Adventists, we need your help very much. Recently one of our elderly brethren wrote us quite fully relative to a church school operated at Buck's Bridge, N. Y., before the year 1860. If this little note comes to the attention of any one who also knows about this school, please give us any information you possess.

Again, were there other schools in the early days of which you can tell us something? We hear rumors, but we wish to reduce the rumors to facts. Where were the schools? In what years were they operated? In what kind of buildings were they taught? Who were the teachers? What was the plan of support? Were they operated by the church or by individuals? Give this and any other information you possess concerning them. We thank you for your help.

MRS. FLORA H. WILLIAMS,

Educational Department of General Conference, Takoma Park, Washington, D. C.

* * *

GLEANINGS FROM THE FIELD

FIFTEEN have been baptized recently in San Bernardino, Calif.

As a result of the effort in East St. Louis, Ill., nineteen were baptized, and a new church of forty members was organized.

EIGHTEEN were baptized at Savannah, Ga., recently.

EIGHT were recently baptized in Lakeview, Ohio.

ELDER M. L. ANDREASEN recently baptized four in Staples, Minn.

ELEVEN were recently baptized in Benedicto Novo, Santa Catharina, Brazil.

MOST of the twenty recently baptized in Keene, Tex., were young people.

TEN were recently baptized in Lyford, Tex. This number included one whole family of six.

FOUR were baptized at a joint meeting of the Visalia and Tulare churches in California, two to join each church.

EIGHT were recently baptized in New York, six to join the Newburgh church and two to join the Poughkeepsie church.

ELDER J. A. WASENMILLER baptized nine at Hooker, Okla., a short time ago. Eight were taken into the English church and one into the German church.

A GERMAN church was organized in Cincinnati, Ohio, recently, after the baptism of forty-four converts resulting from Brother D. F. Roth's faithful efforts there.

THE ordinances were celebrated in Jerusalem this year by six believers, —the first time they have ever been celebrated by Seventh-day Adventists in this city or in Palestine.

DURING 1925 and 1926, 2,901 persons were baptized in Africa, by far the largest ingathering ever witnessed in that field. Besides these there are 5,503 unbaptized believers preparing for church membership.

THE first celebration of the Lord's supper in the province of Kweichow in the West China Union, was held in January, 1927, in the home of Brother Abraham Lo, our Nosu worker. Four different races took part, —Chinese, Nosu, Miao, and American. There was also present a learner of the Tai race.

A NOTE from Elder C. E. Eldridge, Binghamton, N. Y., reads: "Sunday, August 21, we had the privilege of leading ten converts down into the Chenango River, where they were buried with their Lord in baptism, and next Sabbath we expect to receive this group into fellowship with the Binghamton church. Others are keeping the Sabbath whom we hope to baptize later."

A BIBLE worker in the Southeastern California Conference had a class of readers to which she gave Bible studies in French, German, Swedish, and Spanish, though being able to speak very little in any of these languages. In most cases they understood the spoken English, so she would find the text in their Bibles and then explain it in English. Where not all understood, those who did would translate. Six of the seven in that class have been baptized.

THIS report from the Southeastern Union shows what is being accomplished by our church schools: "Bradenton, Fla., one convert and one baptized; Wolf Creek, Tenn., four conversions and two baptized; Atlanta, Ga., five requests for baptism and every child in the primary room taking part in the prayer bands; Raleigh, N. C., ten children giving their hearts to God, and the raising of \$50 toward the church building fund; Savannah No. 2, Ga., one conversion, and the young people are putting out fifty Signs every week."

SPEAKING of the work in Andalusia, Ala., Elder Allen Walker says: "The first night of May we conducted the first meeting of the tent effort here, which continued for eighty-seven nights with hardly an interruption. The Lord has been good in converting souls to the truth. We have organized a church of twenty-two members, all adults. A neat bungalow chapel, 24 x 42 feet, was completed, free from debt. There is a good interest which is yet to be developed."

As a result of the summer's tent effort in Asheville, N. C., ten were baptized. Thirteen were also baptized by the colored workers recently, in the same city.

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.

Gossett.—William H. Gossett was born Sept. 24, 1850; and died in Cleveland, Ohio, Sept. 2, 1927. L. E. Lenheim.

Snyder.—Nellie Amelia Snyder was born Jan. 24, 1857; and died Sept. 5, 1927. She was a member of the church at Evart, Mich. H. K. Halladay.

Smith.—Mrs. Martha Hanson Smith was born Aug. 22, 1883; and died Aug. 30, 1927. She leaves her husband, an infant son, and her parents to mourn. T. M. Beem.

Menzel.—John Edward Menzel was born in Magdeburg, Germany, Dec. 15, 1847; and died in Gustine, Calif., Sept. 9, 1927. He accepted the truth forty years ago. G. A. Grauer.

Anderson.—Matilda Anderson was born in Sweden, May 5, 1862; and died at Mason City, Iowa, Sept. 18, 1927. She is survived by two brothers and several nieces and nephews. W. A. McKibben.

Acton.—Miles Herbert Acton was born near Fredericktown, Ohio, March 23, 1861; and died at Battle Creek, Mich., Aug. 12, 1927. He leaves his wife, one daughter, and one brother, to mourn their loss. G. F. Wolfkill.

Van Tassel.—Mrs. Van Tassel, née Harris, was born in Waupaca, Wis., Dec. 7, 1867; and died Sept. 29, 1927. She was a member of the Tabernacle church in Portland, Oreg. Seven children are left to mourn. J. A. Rippey.

Phillips.—Deane Alden Phillips, only child of Elder and Mrs. J. Phillips, was born in Rangoon, Burma, Aug. 5, 1926; and died at Hongkong, China, in September, 1927. Broncho-pneumonia was the immediate cause of death. Kind brothers and sisters resident in Hongkong ministered to the needs of the sorrowing ones, who were returning to America on furlough. A message of comfort was spoken by Prof. F. Griggs, assisted by Elders C. C. Crisler and J. W. Rowland. J. Phillips.

Garner.—James Alfred Garner was born in Franklin County, New York, April 14, 1850; and died in Seward County, Nebraska, Sept. 28, 1927. In 1869 he was married to Helen V. Hageman, and twelve children were born to this union. Four sons and five daughters survive him. H. F. Saxton.

Ebert.—William A. Ebert was born in Indiana, June 19, 1851; and died in Elwood, Ind., June 28, 1927. In 1881 he accepted present truth, and was ordained to the ministry in 1899. His was a life of special devotion. His wife, three sons, and nine grandchildren survive. W. A. Young.

Reed.—Mrs. Martha Swift Reed was born in Cumberland County, Kentucky, Sept. 19, 1830; and died in Salem, Oreg., Sept. 18, 1927. She is survived by five sons, two daughters, forty grandchildren, fifty-eight great-grandchildren, and two great-great-grandchildren. J. T. Jacobs.

Spady.—Ludwig Spady was born at Norga, Russia, Dec. 10, 1856; and died in Portland, Oreg., Sept. 26, 1927. As a church officer he had a rare sense of integrity and duty. He is mourned by his wife, two sons, two daughters, three sisters, and two brothers. A. Kruger.

Woodbury.—Charles Edmund Woodbury was born in Haverhill, Mass., in 1854; and died at Sebastopol, Calif., Sept. 11, 1927. Brother Woodbury had been a faithful Seventh-day Adventist for thirty-seven years. O. A. Hall.

Wood.—Mrs. Minnie Wood, née Hall, was born in Bluffton, Ind., Sept. 25, 1851; and died at Warsaw, Ind., Aug. 26, 1927. She accepted the truth more than fifty years ago. Her husband and three children survive. W. A. Young.

Johnston.—Robert V. Johnston was born at Cambridge, Ohio, March 4, 1842; and died at the Pabola Hospital in Oakland, Calif., Sept. 18, 1927. His wife, one son, and three daughters survive. J. T. Thompson.

Gibson.—Samuel Wallace Gibson was born near Edgewood, Iowa, June 4, 1851; and died in Inglewood, Calif., Sept. 7, 1927. His wife and two sons mourn. V. H. Lucas.

Babcock.—Llewella May Babcock, née Benson, was born in Norwalk, Ohio, April 28, 1868; and died at San Jose, Calif., Aug. 28, 1927. A. E. Place.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 104 NOVEMBER 17, 1927 No. 46

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

TERMS: IN ADVANCE

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

No extra postage is charged to countries within the Universal Postal Union. In changing address, give both old and new address.

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

THE ISSUE:

December 6, Congress convenes, and it is the intention of the advocates of Sunday law to present as early as possible the Langford Sunday bill, calling for a strict Sunday law for the District of Columbia, and it is the intention of the promoters of this bill to follow this with a strict Sunday law in every State of the Union. This is why we should bestir ourselves.

Your Liberties Imperiled

A LITTLE TRACT of two pages filled with short, crisp statements as to the meaning of Sunday laws, and the present issue. Our order calls for

Five Million Copies

and they should be scattered like the leaves of autumn. As you get signers to the petitions against Sunday legislation, hand them this little tract; as you sell "Church in Politics," leave this little tract also. And you can purchase

1,000 copies for \$1, postpaid

Ten for a cent; ten persons reached with the truth on this subject for only *one cent*.

One conference has ordered 250,000, one union conference has placed an initial order for 500,000, one man and his wife are so deeply interested that they are purchasing 200,000.

What will you do? This is our opportunity to stem the tide of religious intolerance, and permit the message to go in peace. Send your order to your Book and Bible House, and the tracts will be delivered to your door for \$1 a thousand copies. How many will your church use? It is time to act, a serious situation confronts us.

CHURCH *in* POLITICS

A wonderful book that will tell the meaning of such legislation. Order a supply. The price is 25 cents, but to workers it is only 12½ cents plus postage. Sell it, give it away, let it do its work. Do not stop until you have used at least ten copies, and as many more as possible.

The "times demand a deeper consecration and greater efficiency." Let this be evident in our own lives just now. We have November and December in which to work.

Order of your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., NOVEMBER 17, 1927

EDITOR

FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER

F. D. NICHOL

C. P. BOLLMAN

G. B. THOMPSON

SPECIAL CONTRIBUTORS

A. G. DANIELLS O. MONTGOMERY J. L. SHAW

C. K. MEYERS B. E. BEDDOE E. KOYZ

I. H. EVANS L. H. CHRISTIAN C. H. WATSON

J. L. MCELHANY W. H. BRANSON E. E. ANDROSS

C. B. HAYNES A. W. CORMACK

CIRCULATION MANAGER

L. W. GRAHAM

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

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

MR. AND MRS. JOHN W. STEEVES, of Alberta, Canada, sailed from New York for Southampton, October 22, en route to India. Brother and Sister Steeves are appointed to work in the Central Provinces.

* *

MR. AND MRS. E. R. OSMUNSON and two children, of Pacific Union College, having been appointed to work in the Northeast India Union Mission, sailed from New York by the American Merchant Line, October 27.

* *

THE WEEK OF SACRIFICE

SOME wonderful experiences have come to many of our people through the observance of the Week of Sacrifice. Scores have testified to the blessings they have received. We are again approaching this time of special sacrifice and giving.

As the message extends its frontier out to the very uttermost parts of the earth, the opportunities for soul winning are multiplying. From many foreign fields come wonderful reports telling of the triumphs of this cause of truth. Where a few years ago people were coming by tens and twenties, they are now coming by hundreds and thousands. In many cases scores are beginning the observance of the Sabbath through reading our literature or a study of the Bible. The Holy Spirit is being poured out in large measure. Everywhere these believers coming to the message must be instructed and shepherded. Thus the calls for help are ever increasing. We are glad it is so, for truly the work is progressing.

Difficulties are also increasing. Conditions in many parts of the world are perilous. Our workers are often in jeopardy for their own lives. These brave-hearted men and women must not be abandoned and left without help in the hour of need. This Week of Sacrifice is designed to help meet in a special way the needs of many of our dear workers who have lost everything they possessed. Obligated to flee from their stations because of war and riot, leaving their all behind to be

looted and destroyed, they are now in need. We have sent these workers out from the homeland to carry forward the work of this message. They have gone as our representatives. They have faced the perils and suffered the losses incident to work amid trying conditions. What will our brethren and sisters here in the homeland do about this? Shall we ask them to bear these losses unaided? or shall we share with them in the spirit of sacrifice?

For several years our workers have quite generally taken part in this Week of Sacrifice by giving of their wages. Many of our church members have joined in this Week of Sacrifice by giving the profits of their business or their earnings for the week. Last year more than ever before our people united in this special time of giving. This year the need is greater. What will the response be? We believe it will be hearty and liberal.

J. L. MCELHANY.

* *

ILLUSTRATIONS ON PAGES 5, 6, 7

THE REVIEW of June 30, 1927, contained an article from Elder W. H. Branson regarding a company of Sabbath keepers that had been found in the Kalahari Desert. An appeal had come from this company for instruction. Accordingly, on Feb. 6, 1927, Brother Glenn Morton, superintendent of the Bechuanaland field, and Brother C. W. Bozarth, secretary-treasurer of the Zambesi Union Mission, left the Kanye Mission Hospital in a large wagon drawn by sixteen oxen, provided with tent and camping kit, and set out toward the Kalahari Desert to a village known as Luhututu. Brother Morton reported that he found a people in the heart of this desert ready to receive the gospel message.

Several weeks after printing this article from Brother Branson, we received by delayed mail, a series of photographs illustrating the trip of these brethren. We take pleasure in reproducing these photographs, as found on pages 5, 6, and 7 of this issue. It would be well worth while to read again the article from Brother Branson in the Midsummer Offering Number, June 30, 1927.

* *

WORDS OF COURAGE

THE readers of the REVIEW will rejoice in the success attending the Harvest Ingathering campaign to date. Thus far three conferences, St. Lawrence, New York, and Ontario, have met their quota on their \$10 a member goal, and others are crowding them close. You will notice the goal device on the back page records a total of \$317,930.16, raised to October 8.

But what impresses us most with this year's campaign is the soul-winning results we see. One conference reports 250 interested names for follow-up work. A church reports finding three backsliders, and reclaiming them for the kingdom. A young man in East Canada, after reading the Harvest Ingathering paper six times, accepted the Sabbath, and is now attending our Oshawa Missionary College in preparation for the mission field. From the Upper Columbia

Conference we hear of a brother's accepting the message through the Harvest Ingathering; and now from West Pennsylvania we hear of an Italian girl in Altoona keeping the Sabbath, found by one of our lay members. These experiences clearly indicate that it is possible to make the Harvest Ingathering one of the most potent forces for the salvation of souls.

Our colleges, academies, and sanitariums are responding nobly. On October 11 the following wire was received from Emmanuel Missionary College:

"E. M. C. reports \$2,000 in cash at close of first day Harvest Ingathering. Soliciting largest amount ever gathered in one day. Expect to reach \$3,000 goal."

On October 13 the following message came from Dr. W. B. Holden, medical superintendent of the Portland Sanitarium:

"Portland Sanitarium family meet their \$1,500 Harvest Ingathering goal."

Surely the Lord is blessing our institutions, and these two institutions have set a pace which we trust will spur on the rest to a like achievement.

E. F. HACKMAN.

* *

BIBLES FOR THE AFRICAN GOLD COAST

A NUMBER of our readers have received letters from the West Coast of Africa apparently appealing for gospel enlightenment and for new and second-hand copies of the Bible. We are credibly informed that these letters represent a money-making propaganda, and that the Bibles are sold in speculation. In our judgment the readers of the REVIEW should not respond to letters of this character unless they are sent through our recognized representatives and missionaries in that field. Indeed, all appeals of this character from every mission field should come properly authorized by those in responsible charge of the work.

* *

"PRESENT TRUTH" SUBSCRIPTIONS

NOVEMBER and December are the only months during which subscriptions for *Present Truth* may be sent in for *weekly mailing*. These subscriptions may be for one or two years. They may cover either the first or the second annual division of the new series separately or both combined.

The first annual division was especially arranged for new readers. It covers the fundamental themes of the message. It includes all issues from 1 to 24. The second annual division, supplements the first annual division, and includes the issues 26-51. All weekly subscriptions sent in, unless otherwise specified, will be put on the first annual division. The price for this division alone will be 25 cents domestic; 50 cents Canada and foreign. If the subscriptions are for two years, they will be entered on the first annual division, and run through all the numbers from 1 to 51. The prices for the two annual divisions will be 50 cents domestic; \$1 Canada and foreign.

All subscriptions sent in for this special weekly list should be marked, "Weekly List."