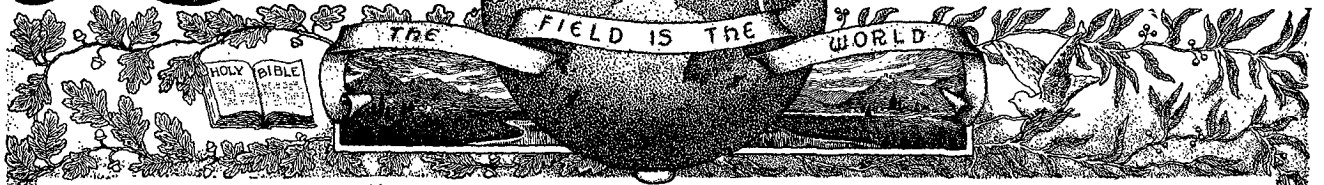


# The Advent Review and Sabbath Herald



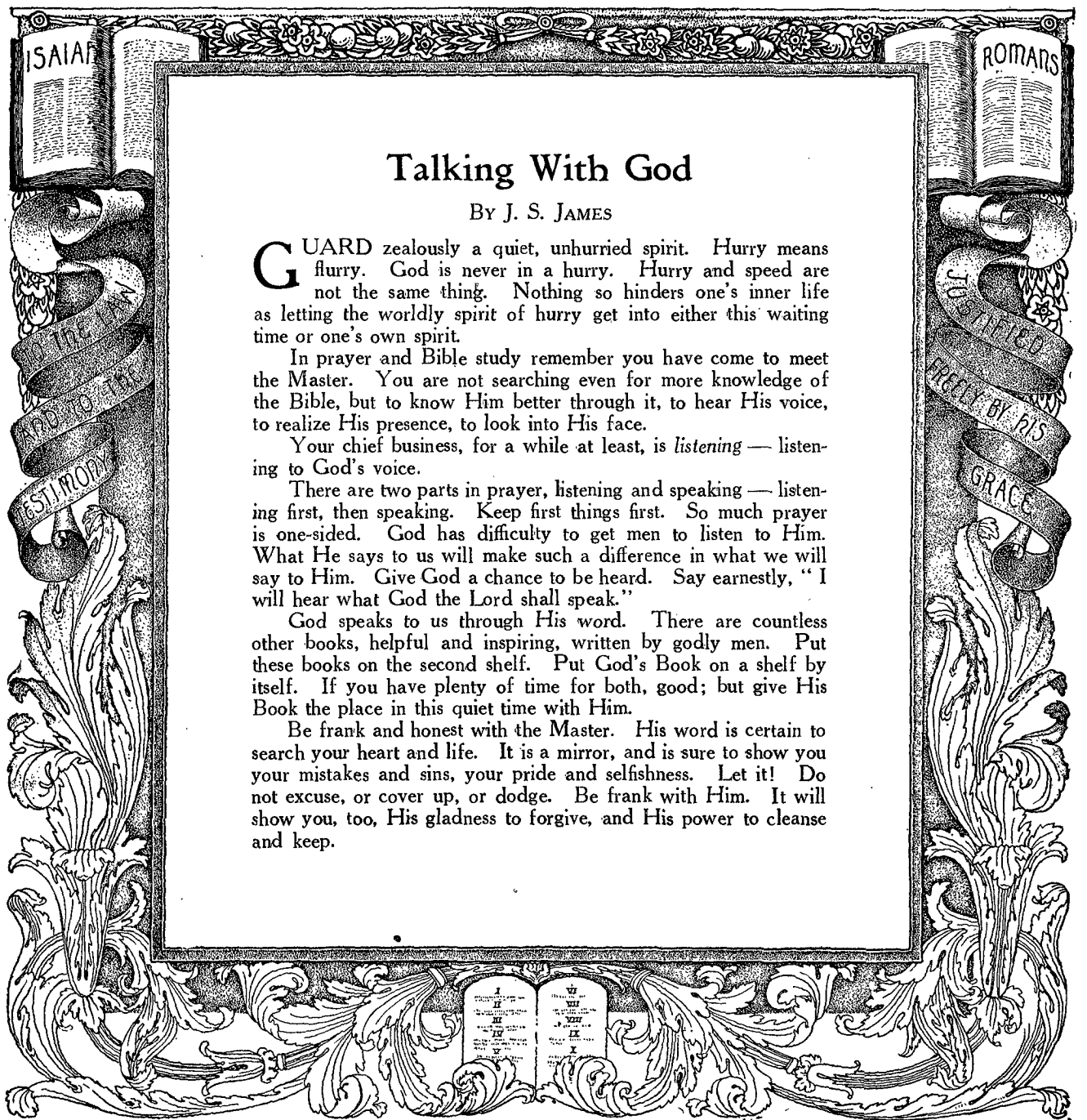
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Takoma Park, Washington, D. C., December 8, 1927

No. 49.

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## Talking With God

By J. S. JAMES

**G**UARD zealously a quiet, unhurried spirit. Hurry means flurry. God is never in a hurry. Hurry and speed are not the same thing. Nothing so hinders one's inner life as letting the worldly spirit of hurry get into either this waiting time or one's own spirit.

In prayer and Bible study remember you have come to meet the Master. You are not searching even for more knowledge of the Bible, but to know Him better through it, to hear His voice, to realize His presence, to look into His face.

Your chief business, for a while at least, is *listening* — listening to God's voice.

There are two parts in prayer, listening and speaking — listening first, then speaking. Keep first things first. So much prayer is one-sided. God has difficulty to get men to listen to Him. What He says to us will make such a difference in what we will say to Him. Give God a chance to be heard. Say earnestly, "I will hear what God the Lord shall speak."

God speaks to us through His word. There are countless other books, helpful and inspiring, written by godly men. Put these books on the second shelf. Put God's Book on a shelf by itself. If you have plenty of time for both, good; but give His Book the place in this quiet time with Him.

Be frank and honest with the Master. His word is certain to search your heart and life. It is a mirror, and is sure to show you your mistakes and sins, your pride and selfishness. Let it! Do not excuse, or cover up, or dodge. Be frank with Him. It will show you, too, His gladness to forgive, and His power to cleanse and keep.

### Funeral Sermons

ONE of our sisters wishes to know if something cannot be said in the columns of the REVIEW regarding appropriate funeral sermons on the part of the ministers. She tells of one funeral which she attended recently, in which the minister took occasion to preach on the state of the dead and the resurrection, subjecting those who believed in the immortality of the soul to much criticism and even ridicule. This, she says, made a very unfortunate impression upon some who were present.

It is surely proper to hold up the blessed hope of the resurrection in every funeral discourse that is given, but we believe it is most unfortunate to ridicule the cherished beliefs of those who may differ from us. The hope which the church has cherished through the ages in the coming of the Life-giver, when sin shall be destroyed and everlasting righteousness and peace and joy shall be ushered in, is presented so beautifully in the Scriptures of Truth that we cannot understand why it should not be given in this setting on funeral occasions.

We know something of how this sister feels. Once, many years ago, when our own heart was sorely grieved by the death of a loved one, we recall how the minister in charge of the service hung up the chart of ten commandments and preached on the law, emphasizing particularly the claims of the Sabbath commandment. During the hour of service we could not help but feel how inappropriate were his remarks, and how they must have jarred upon the sensibilities of our friends of other faiths who were present at the service.

We recall an incident in the life of one of our brethren, some years ago, where this experience was reversed. Our brother lost his wife, an earnest Christian woman. Unable to secure one of our own ministers, he arranged with the pastor of another church in a neighboring town to conduct the service. Knowing nothing of the belief of our brother, this pastor took occasion in his sermon to severely criticize those who held the faith of Seventh-day Adventists. It was a very harrowing experience for this brother and his children. And be it said to the credit of the pastor, that later, when he learned of the circumstances, he apologized very earnestly for his apparent disregard of the cherished faith of those to whom he was ministering.

We believe that funeral occasions, above all others, are not the time when we should emphasize the peculiar faith of Seventh-day Adventists, at least to the disparagement of the views held by others. As we have said, we may indeed present the hope of the resurrection, but present it in such a way that it will not fall with jarring effect upon sensitive ears, but will present the beauty and the brightness of the hope of the believer in Christ Jesus.

\* \* \*

### Congregational Singing

ONE of our brethren writes that he is sorely distressed over conditions relating to music in his church service. There is very little congregational singing, but much in the way of special music. He says that oftentimes, after some earnest discourse from the pulpit, an unconverted, fashionably dressed young person will sing a solo. He asks if this is right. These conditions, in our observation, are growing altogether too common in our churches. We do not discredit in

any sense special musical effort. We enjoy always the good solos, duets, quartets, etc., to which we listen; but there is a growing tendency to get away from congregational singing, and we believe that this should be avoided.

We are in hearty accord also with the sentiment of this brother, that those who render special music in our churches should represent in their lives and in their dress the gospel which they sing to others. We do not believe that the church choir is the place for giddy, whispering boys and girls. We do not believe that men or women who fail to represent in their dress the modesty and the dignity that should accompany divine worship, should occupy the position of officers in the church, teachers in the Sabbath school, or should render special parts in sacred music. We believe that there is a consistency in these matters. In the lack of regard that is paid to questions of this character in the selection of men and women of proper Christian influence and example to stand as leaders in the church services, our standards of divine worship are lowered in the dust.

These are questions which we believe should receive the careful consideration of our ministers and of our church elders. In the selection of men and women for leadership, due regard should be had to the influence of the life behind the profession.

\* \* \*

### "The Great National Sin"

"THE great national sin," according to Gov. John G. Richards of South Carolina, is the violation of the Sunday sabbath, and this official proposes to do all in his power to remedy the evil so far as his jurisdiction is concerned. He says, according to the Consolidated Press:

"I regard the great national sin to-day as the want of a proper observance of the Sabbath. Much of present-day lawlessness can be traced to the fact that people are neglecting religion in order that they may make a sporting event of Sunday. Normal conditions could be restored by regard for the religious requirements of the Sabbath."

If the human heart could be changed by a legal enactment, if there went with the enactment of human legislation re-creative power to take out of the human heart a love of sin and implant therein a love of righteousness, then indeed the efforts of these would-be religious reformers might succeed; but the good people of South Carolina and of every other State in the Union could be made to observe strictly some religious observance, and this would not work one iota of change in their natures. Indeed, if their own moral sense of duty did not lead them to perform such religious acts, then compelling them to do so would make of their service only hypocritical profession.

The appeal to the arm of civil power for the enforcement of the Sunday sabbath is a confession on the part of the great Christian church that the moral appeal for the observance of this day is losing its power. Indeed, no moral appeal can be made for the observance of the day, because it has no basis of authority in the word of divine revelation.

\* \* \*

"A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water's getting into the ship. So the world, with its love of pleasure getting into the hearts of Christians, has ruined its millions."



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

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## The Triumphs of the Gospel\*

BY L. H. CHRISTIAN

*President European Division*

### *The Supreme Need of the Hour*

OUR believers and workers in Europe as well as in the African missions, especially Brethren Conradi, Raft, and Schuberth, send to this Autumn Council their most hearty greetings. Our members are of good courage, and they stand with you for a definite, whole-hearted effort to bring this blessed gospel message to all the earth. We realize in Europe that we are in the midst of the problems, dangers, and opportunities of post-war times, times after the greatest war of history; eventful days preceding the final and last war of fallen humanity. Let me read you a good text on what our experiences in these post-war days should be:

"He said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." 1 Kings 19: 11, 12.

We have passed through the winds of war, the earthquake of revolution, woefully destructive fires, and the perils of currency inflation. We see on every hand the results of these disasters, and God to-day wishes us to hear the "still small voice" guiding us in His ways. Our supreme need is spiritual power, the genuine endowment of primitive godliness which comes through the gift of the Holy Ghost. The call of this hour is for a new, strong, aggressive forward movement all along the line in this advent cause. We are standing, beyond a doubt, right on the threshold of a mighty religious awakening. Signs of it are seen on every hand.

### *Two Dominating Ideas*

Protestant Europe is now occupied with two great dominating ideas. The first is that of uniting all Christendom. The large Greek and Russian Orthodox churches of the East suffered terribly during the war. Especially is this true of the later war between Turkey and Greece, the Greek metropolitan in Constantinople having lost 90 per cent of his churches and priests. The great Russian Church has been disestablished and nearly destroyed. It was God's purpose that these great strongholds of bigotry and oppression should be cast down. The Church of England is drifting rapidly toward Rome, but at the same time it is making strong efforts to unite the factions of Christendom,

and the Protestant churches of Europe take a deep interest in this movement. Recently in Switzerland there was held a large conference of all these religious parties, to discuss questions of "faith and order."

The second prominent idea in Europe is the need of spiritual reconstruction and a religious revival, calling men and women back to God. Atheism is spreading. Multitudes are turning from the church. Some of the most prominent religious men in England, Germany, and other countries, predict the speedy coming of an old-time spiritual reformation. On every hand we see the increase of sin and an appalling state of unrest, uncertainty, and immorality. Europe is staggering under its economic burdens, and views with alarm the mighty forces of evil let loose by the war. Dr. Keller of Switzerland, a prominent leader, says in his book, "Protestant Europe: "

"A wave of criminality swept over countries hitherto known for high moral standards. Drunken men and prostitutes reeled down the avenues in the night life of capitals which have been the watchwords of culture and beauty in the human spirit. It was a mad, dancing, drunken world, lusting and longing for life in the new freedom, after the years of iron discipline and restraint."

### *Fear of an Overwhelming Catastrophe*

Everywhere in Europe there is a feeling that an overwhelming catastrophe is upon us. There is fear and dread in the hearts of men. People do not discuss whether or not the world is getting better; they discuss the perils of these last days, or, for instance, the dangers of the latest scientific discoveries of modern life. Prof. G. M. Trevelyan of Cambridge, in the epilogue to his recent "History of England," says of the first two decades of this century:

"Man's physical powers have so far outstripped his mental and moral development that to-day man's very command over nature, so admirably and marvelously won, has become his greatest peril."

A prominent English bishop recently suggested in a much-discussed sermon, that science could, with profit for the good of mankind, take a holiday of ten years, closing up all laboratories and making no further discoveries. He held that inventions are being made in the arts of war and in other lines which constitute a deadly menace to mankind, because men have more knowledge of dangerous weapons and poisons, as well as other things, than they, in the present state of morality, can safely be intrusted with.

Our people in Europe are firmly convinced, as I believe you are, that the end of all things earthly is very near, and that we must give this message its

\* Sermon, Sabbath afternoon, Oct. 1, 1927, at the Autumn Council, Chattanooga, Tenn.

old-time ring, and let its warning voice sound out as a clarion call of God to all mankind. We know that we are in the last part of the last generation. We need to beware lest some of us give our brethren the idea of the evil servant who said in his heart, "My Lord delayeth His coming." This advent message must be heard in all its original strength and clearness, for this advent movement is set in the world by God for such a time as this.

#### *The Stamp of War*

You can scarcely appreciate in America how war has placed its stamp upon Europe. On every hand we see it. In business there is such a depression as Europe has scarcely known in all its history. Some tell us over here that Germany finds the Dawes plan very successful, but they forget that Germany has had to borrow in America, the past three years, more than twice as much as was paid in the Dawes plan payments. They know that they are facing an economic crisis of the worst kind, especially with nearly two million men out of work and with money worth from eight to ten per cent of its face value. Yet Germany, as all of Europe, is making a Herculean effort to recover, and there is a measure of improvement.

Some tell us that there is a great agitation on for peace in the world, but they fail to say that Europe to-day has 3,100,000 men actually under arms, or more than they had in 1914, and that the annual military budget and cost exceeds \$2,000,000,000. One of the strongest statesmen in the world recently declared that another great world or European war would come in about ten years, and called upon his fellow statesmen to prepare for it. In another great country whose influence for revolution and trouble is seen by all the world, there is an incessant preaching that another great world war is even at the door. The failure of the Geneva naval disarmament conference was indeed a sign of the times. While a few men may blindly talk of peace, the great majority are nerving themselves for another war. In the midst of these conditions God has given us the only true message of peace, and this message is finding its way and winning its victories everywhere.

#### *Some Significant Figures*

Without giving many figures, let me say that the European Division has a population of 635,000,000. We have some 187,000,000 Roman Catholics, 183,000,000 Orthodox or Greek Catholics, nearly 120,000,000 Mohammedans, 110,000,000 Protestants, with many millions of heathen and other non-Christians. In the midst of this mighty population we have nearly 87,000 Adventist believers, and the progress of the work constantly adds a host of new believers to us. We have over 3,500 colporteurs, preachers, institutional workers, and laborers of every kind. We find generally in the hearts of our people great faith in this message, and a willingness to support it and to suffer for its extension. I was thinking this morning, when we heard that stirring appeal from Brother Evans, of the sufferings they have had in the Far East, that these very hardships will bring to them the greatest blessing under God that that field has ever enjoyed. I know it has been so in Europe. And when God is thus at work, this whole advent movement must rally to the work in the Far East and give our brethren there every support.

#### *Imprisoned for the Truth's Sake*

A few weeks ago several of us were in Southern Europe where is the third largest conference in our

division. The president of that conference is in prison, and has been since last March. He had given a stereopticon lecture, and in that lecture showed a picture of a Greek Catholic priest intoxicated during Easter time. Some spies were present, as they always are, and reported him to the government. He was taken before a military tribunal, and sentenced to a year in prison, and hard imprisonment at that. We went to see him. His wife and little girl were along, and we had ten minutes to talk with him. I said to myself, "What will he want to know? Will he want to talk about his family, or tell us about his troubles?" Of that he said very little, only to thank us for what we had done for his loved ones. His eyes filled with tears as he said, "Do you know how the conference is getting on? How is this church doing? How is the other church doing?"

Then he told us that when he went into his cell, there were two other men with him, and one was a young man, the son of an Adventist church elder. The young man would never go to church, and took no interest in religion. He had done some little thing in military matters,—nothing serious, as we would think of it,—and they put him in the same cell with this president of the conference. Our brother said, "I find my joy every day in teaching that young man the word of God, and he is so willing to listen."

#### *How God Is Working*

In that same part of Europe two other workers were awakened at midnight, taken by soldiers to prison, and flogged and beaten unmercifully, and sentenced to six months of close imprisonment. In one place where two colporteurs were selling our books, they were overtaken by a mob, and all their things were taken from their rooms and torn to pieces. Three thousand kroner's worth of books were destroyed. They beat the colporteurs and sentenced them, one of them a young woman, to six months in prison.

In that same territory, really one of the best of the new countries in Europe, one of our colporteurs a few weeks ago went to a new place, almost wholly Catholic, and when he showed the book to one lady, she called her husband and said, "Come at once, because the angel of Revelation fourteen has arrived." The colporteur did not know what she meant. They asked, "Are you a Christian? Do you believe in the soon coming of Jesus? Do you keep the Sabbath? Are you baptized? Do you observe the ordinance of feet washing with the Lord's supper? Do you believe in the tithe?" He answered, "Yes." They said, "Well, there are twelve of us here who believe this, and we have had a dream that God would send to us the angel of Revelation fourteen. We have read a new book, and made up our minds there must be a people who are represented by the three angels of that chapter." In a few weeks we organized a church there where we had never before labored.

God is working in the dark places of earth to-day. We see it in these lands where before the Great War it was almost impossible to preach this advent message. Thus in a part of Catholic Austria, where we had never done anything, we discovered this summer a company of seventy Sabbath keepers. They had never heard of Adventists. The man who led them to God, having been wounded in the war, was taken to a Catholic hospital, and for the first time saw a New Testament. He wanted to buy it, but the sisters would not sell it. He found an old shopkeeper in the city who helped him to get one. Later he secured

an entire Bible. He read the Bible, and found this whole message, the Sabbath, the coming of Christ, tithing, every part of it, including Christ's work in the second apartment of the sanctuary. The only thing he did not know was the year 1844. He had not studied that out, as His Bible did not have data or marginal references. The Millennial Dawn agents came to him, but he decidedly rejected their illogical and foolish theories.

In 1925 this man dreamed that two years later, on the 27th of May, 1927, some one would come and tell them there were other people in the world who had the same message of truth that they had found. His friends said, "We will test it now. We have two years to try it out. We will wait patiently for two years, and if on the 27th of May in 1927 we get the information he says he has seen in a dream, we will know it is of God."

On the 27th of May this year a young lady canvasser came into that part of Austria, called at this house, and showed the book. The man called all his people together, and in their presence said to her and a brother canvasser who had just arrived:

"Do you keep the Sabbath? Do you believe in this, and in the other?" He asked her questions concerning the entire truth. Then he said, "Two years ago God showed me that on this very day some one would come and tell us that there was a people somewhere in the world who believe as we do. Now tell us, are there any people of our kind anywhere? Are there any in Vienna?"

The canvasser replied: "They are found in all the earth, and there are many in Vienna."

It greatly strengthened them in their faith. They sent for Brother Braun, the president of the conference, from Vienna. He went up, and has organized a church of thirty-seven out of the seventy. He felt that he should be very careful as to whom he accepted into church membership. He found, however, that this brother had been very conscientious in his work. The people were thoroughly instructed in the word of God. He had made it a rule that he would baptize no one until he had learned one verse by heart from every book in the Bible. He said to Brother Braun: "I suppose your converts learn much more; really we ought to know the whole message of God, the entire Bible, but it occurred to me that I should not ask these people to learn more than one verse from each book." He had also taught the people health reform. They came to him and said, "If you have connection with God, you ought to be able to heal." He replied, "I have thought of that, and I am willing to pray for you, but it seems to me that God has given healing power in plants and in nature generally." He also taught the people that they should eat as little meat as possible. He thought the Bible did not teach complete vegetarianism, but a restricted meat diet.

At one time this man was arrested by the Catholics and thrown into prison. They claimed that his teachings were against the government. He, however, was a brave man, and boldly said to the judge: "According to the Treaty of St.-Germain, all the intolerant laws in old Austria have been done away. If you punish me, I will appeal to a judge in Vienna. If he condemns me, I shall appeal from him to the League of Nations." Hearing this, they set him free. From all we can learn this man is an intelligent and earnest Christian, and the movement really seems to be of the Lord. It is one of the many indications which show how God is preparing the way.

So in every part of Europe, in Russia, in Poland, in the Baltic States, and the dark places of earth, we find that people are coming to this message, partly through reading our books and partly by studying the Bible alone.

#### *Facts About Our Missions*

I haven't time this afternoon to tell in detail experiences of persecution and trial, experiences of victory and glorious triumph, in the various countries of Europe. I want to tell something about our missions. We have vast mission territories in Africa, with over 100,000,000 population. I regret that there is at this Council no direct representative, so far as I know, from the African Division. We in Europe rejoice at the large work Brother Branson and his many fellow workers are doing in South Africa and clear up into the center and beyond. I want to tell you this is the day of God for the Dark Continent. The Lord calls us the children of light and the children of the day, and we are to bring that light and glorious day to the people of Africa. It is marvelous what God is doing there.

Really, one thing that cheers me is that everywhere you go you find Adventists. When I landed in Alexandria in Egypt, a city of half a million, last winter, I said to myself, "Are there any Adventists in Alexandria?" The very first man I met when I got off the boat was a large, strong man who came up and stretched out his hand and said, "Brother Christian, I am Samuel. I am a colporteur." And he is selling our books all over Egypt, and to the Mohammedans far more than to the Christians.

We find Mohammedans everywhere eager to purchase and read literature on the third angel's message. We have a message for the Moslems, and by the grace of God we are taking it to them. As we were walking along, we met another man who said:

"My father was baptized by an Adventist preacher thirty-five years ago away over in Asia Minor, a man by the name of Baharian; later the war broke, then troubles came and my wife died. I got to thinking what my father and Brother Baharian had told me, and I gave my heart to God. I am from the island of Cypress. There is a company of Sabbath keepers there, but I am here letting my light shine in this great city."

We went to visit the Victoria College in Alexandria, and met the director of the school. He said he had sixteen Abyssinian students, and he called them together. We talked to them, and one came closer and closer, and finally said, "Do you know Brother Koelling and Brother Toppenberg?" They were our missionaries in Addis Abeba. Of course we know them. He said, "Well, they taught me to believe in Christ, and I am a Seventh-day Adventist, and I am getting my education here at the expense of the Abyssinian king. I am going back some day to be a missionary." The director said, "Everybody here calls him the Abyssinian Adventist."

We stopped at Jibuti. That is a place where one does not wish to stay long. It is on the Red Sea, and very warm. It is a wretched heathen town. I had been through several times, but never stopped. This time I said, "I must see if there is any Adventist in Jibuti." We began to inquire, and to our joyful surprise found a bright young man there keeping the Sabbath and paying tithe, and of good courage in the Lord. He is a Greek, and had accepted the truth in Australia.



I came up to the Sudan and out into the Sahara Desert. I thought I had seen deserts before, but when I got into that desert and traveled over 200 miles of sand, sand, sand, and not one blade of grass for that distance, I thought, "This is a dark and dreary land." It is warm and dry, and we must not drink from sunrise to sunset if we want to get on well. But out there I saw the most beautiful thing I have ever seen,—a sunset out on the sands of the Sahara Desert. It was an exquisite blending of almost heavenly colors. I shall never forget it. As I looked at that beautiful picture of the sun going down in the sand, I could not but pray, "God, let the sun of Thy righteousness shine in this dark land." The British government has done a mighty work for humanity in the Sudan, and we must help bring the light to that vast land.

On the train near there a man looked at me and said, "Are you a Christian and a missionary?" He was an Arab. He said, "I have a question that troubles me. I read the Bible and am converted. I am not a Moslem any more. There is a little group of us who read the Bible, and from beginning to end we find that the seventh day is the Sabbath. We meet every Sabbath to read the Bible and to pray. Is that a sin?" And then he modified it and said, "Do you think it is a great sin?"

Well, what could I say to him? He had no idea I was a Sabbath keeper, and I felt impressed I should not tell him. But I said to him, "You will never sin when you follow the word of God. But where did you learn that the seventh day is the Sabbath?" "In the Scriptures," he said. He told me more about his people. So there in far-off Sudan some honest souls are seeking the light.

Everywhere the light is penetrating, into the wilds of the Sahara Desert, south to the Anglo-Egyptian Sudan, up to Lake Victoria,—everywhere. I am never troubled with the idea that God cannot get this work done. To think that is not only unbelief, it is an insult to the Lord. He will finish it before many of us may wish He would. God can and will end His work so rapidly that none of us know how soon it will be done.

And we are reaping what others have sown. Where the work at first went very hard, we see larger things to-day. When we came to Beirut in Syria, we found the workers of good courage. Last year they baptized thirty-four dear people. I haven't time to speak of the Holy Land, only to say we have a faithful Adventist in Jerusalem, and have sent a missionary there to preach the gospel. We passed over the river Jordan, at the very spot, they say, where John baptized, and came into the country of the Ammonites. It is a beautiful land, and I asked again, "Are there any Adventists here?" We came to a little village, and to our great joy found a company of twelve strong, sturdy Seventh-day Adventists within a few miles of the capital of the Ammonites. It is a good church. We had meetings with them. Things are different, of course. They had a little hall, but not a seat in it. They said, "You cannot preach unless you stand up, can you?" But sitting down with them was easy, and we had a really spiritual time. After the meeting they brought in the supper and set one large dish on the floor and we sat around it. Of course knives and forks and other "inconveniences of civilizations" were not there, but we had fingers, and it is wonderful how good food tastes when eaten "in the right way."

#### *Speech Given in Answer to Prayer*

To see what God is doing for His people is a great encouragement. After the meeting a little boy came up and gave me a gold coin of 20 francs. It is almost a capital for those people. He said, "I want to give this as a thank offering for missions." The father called his wife in. Women were not allowed in the room where the men were, but they were right near the door. She came, and the father said:

"When the missionaries came, this boy could not speak. When he was two years old he couldn't speak. When he was three, four, and five years old he could not speak. The missionaries came and taught the word of God and that Christ is the great Saviour of men. We brought this child to them. We didn't know what Seventh-day Adventists were, but we said, 'If your message is true, why cannot Christ heal that boy and let him speak?'"

It was a test to the missionaries, but they knelt down in prayer with those parents; and while they were praying, that little boy began to speak, and he speaks as plainly now as any boy could speak. So they had brought this thank offering which they wanted to send to mission funds as an expression of gratitude to God and to us for sending them the light of the gospel.

Our missions in all lands are, to a very large extent, carried on through the power of prayer. One of our African missionaries told me this recent incident:

In a certain place the work went but slowly, for the power of the heathen priests was very great. One day four Christians and five heathen went out in a boat on the lake. Because of unexpected wind squalls it was a dangerous trip. A storm suddenly arose. They were in great peril. The boat filled with water and began to sink. The heathen called upon their gods, and the Christians prayed to the Lord. All the heathen were drowned, but every one of the Christians was saved. This was a great testimony to all the neighborhood, showing how the Lord takes care of His own. From that day God gave them favor with the people.

#### *Saved From Lightning*

Another group of Christians had a similar experience. They also were out in a boat. There were two heathen, one Mohammedan, and three Christians. The lake contained many hippopotami, and one of them got into trouble with the boat and tipped it over. The Christians were no stronger nor better swimmers than the others, but the result was that the two heathen and the Mohammedan perished, and the Christians got ashore.

In another instance our missionary was out in a village preaching to the people. He sat up close to a tree, and the people stood around listening to his sermon. There was a storm coming on, with thunder clouds over their heads. Suddenly lightning struck the tree and tore it to pieces. The people fell over scared or hurt, and all fled, saying, "God has punished the European." They felt certain that he was killed. When they returned, they found that though the tree had been split, and the lightning had run down the trunk into the ground, yet the missionary sat quietly beside the tree and was unhurt. He himself felt that God had preserved his life, and the natives said, "Surely God is with this man, and even the evil forces of lightning are not able to destroy him."

This year we have begun work in Uganda. A good central station has been secured.

*A New Day for Turkey*

We have sent a family into Turkey who will, we hope, settle in the middle of Asia Minor. Turkey has come into a new day. Its ruler, one of the strongest and most progressive leaders of affairs since the war, recently said: "The missionaries may preach to whomever will listen to them or teach whomever wishes to be taught. Any Turk may accept any religion and worship freely and publicly according to the rights of any denomination, or refuse to accept any religion and declare the fact openly and publicly, so long as the tenets of his new faith or non-faith do not aim to destroy our republican government. Turkey now declares to the world that any one of its citizens may adopt any religion that his conscience dictates." Yet it takes faith and perseverance to push on and build up the work in that land. It is high time for us to begin.

We had an unusually good workers' meeting in Cairo, Egypt. Our headquarters for that mission are at Materieh, a village or suburb right close to Cairo. There are train connections practically every thirty minutes. In Materieh we have bought a good large house with fourteen rooms, and a good small house with four rooms. The location, which is near the station and post office, really seems to be very fortunate. The property, inclosed by a wall, includes a large garden. We have begun our training school here.

Materieh is the same as the old city of "On," where Joseph got his wife. This, too, is the city where Moses was supposed to have gone to school, as it was the center of learning in Egypt during his time. Not far from our building stands the only obelisk in Egypt that yet remains just where it was placed. It is very large and well preserved. Near our property, too, is a place called "The Tree of Mary," where Joseph and Mary with Jesus are supposed to have rested. The Moslems have tied a lot of little cloths to the tree. These rags are hung up by mothers who want favors for their children, or even by people who want forgiveness for their sins. They are a sort of prayer to the Lord. This "Tree of Mary" is a very, very old sycamore tree.

From Egypt we went to Eritrea, an Italian colony in Africa, and a good country. Here we have one of the best missions I have seen in Africa. The work began in 1907, and has grown well. We see real progress in all Abyssinia, which, besides having great history, is one of the coming countries of the earth. The king is progressive and enlightened. The government grants us every favor. Brother W. Müller, the union superintendent, and his fellow laborers are doing a large work. They sow the seed. A great harvest is coming. Dr. G. Bergman has made an excellent beginning for our medical work. We need more doctors like him. He will soon have one of the largest and best medical activities of any mission. We have a strong, forward-looking group of men in Abyssinia.

*Among Abyssinian Mohammedans*

In Abyssinia we came in touch with a very remarkable movement among the Mohammedans. Some thirty-two years ago there lived in central Abyssinia a Moslem king called Zechariah. He was a wealthy man, with many slaves, intensely Mohammedan, hating Christ. One day he had a vision in which he saw a man standing by him, and instinctively knew it to be Christ. When he looked into the face of Jesus, he saw such love and tenderness and compassion as he had never witnessed before, and he just stood

and looked at the Saviour. Finally Jesus said, "Zechariah, I love you." Then He repeated, "Zechariah, I love you. I gave My life for you." The king stood and looked at Christ in the vision, and said, "You are Christ?" "Yes." "What do you want me to do?" Jesus replied, "Get My book, and read it."

The king secured a New Testament. For ten years he studied alone. Then Christ appeared again, and looked even more compassionate and loving and said, "Zechariah, for ten years you have read My book and know I am your Saviour. Will you come to Me?" And before the king knew what he was doing, won by the tender looks in that divine face, he said, "My Lord, I will do it."

After the second vision, the king went and baptized himself, and then he started to preach all through central Abyssinia. He began the most marvelous movement among Moslems toward Christianity ever known. He baptized 500 in one village, and in another nearly 3,000. In all he won some 15,000 for Christ. He preached for seventeen years. Shortly before his death he drew up a spiritual will, or testament, saying among other things: "I am like the moon, but the full sun is coming. I am like John the Baptist, but after me is coming a people who have the full light of the gospel; and when they come, you accept their message."

When he had been dead two or three years, his followers sent out a group of men to get in touch with Christians from other lands. They traveled two months and came to a Catholic mission. The father welcomed them, and took them into his church to worship and to see all the images. But they turned to each other and said, "These folks are heathen, though they may say they are Christians. Look at all the idols they have on the walls." They left at once.

Later they found a Protestant mission. When they arrived it was Sunday, and the minister said, "You are here on the Lord's day." They said, "How is that? Maybe we have lost a day traveling about." They are very cautious. They wouldn't ask him what day it was, or what day the day before was, but they asked, "What day was it the day before yesterday?" He replied, "Friday." So they said, "If that was Friday, yesterday was the Lord's day, for the Sabbath comes right after Friday."

They were invited to dinner. When they looked about, they saw swine's flesh and said, "What kind of meat is that?" "Christian meat." In Africa the Mohammedans have Mohammedan meat, and the heathen have heathen meat, and Christians have Christian meat. "Yes," they said, "but what kind of Christian meat?" "It is pork." "Oh, no," they said, "we don't belong here." And they got right up.

The man said, "I'll tell you where you do belong." And he sent them to the Adventist mission. They waited around in the village nearly a week before they let us know they were there. Sabbath morning at half past nine, when our little bell rang, they came in, attended the Sabbath school and heard the sermon in their own language. They were much pleased. Then they said to the missionary's wife, "Mamma" (for out there every white woman, no matter how young, is mamma), "we are very hungry. And we would like to eat at your table." She invited them to eat, but before they sat down they scanned everything, and said, "Haven't you any pork?" "No, we don't eat it." "And do you pay tithe?" "Yes, for we follow all the Bible."

That meant much to them, and to-day the private secretary of that king and his most trusted friend are our missionaries. The only male descendant the king had, a daughter's son, is a student in our school. From all over that part of Abyssinia where they are they ask us to come, and we are baptizing them. They are good Christians. They have been severely tried and have suffered as true children of God. I met one of them, an old friend of the king. Some time ago the heathen and Moslems put him in prison for two months. They flogged him and starved him till he was nearly dead. He had been with the Seventh-day Adventists only a year. They offered him the choice of renouncing the Seventh-day Adventist religion or of being shot on the spot; but the man said, "I am ready to die, but never to renounce my Saviour." God saved him.

On this trip I met another man, a youth who has been with us only a year and a half. The priests put him in prison for two weeks, and then took him to the temple. The leader said, "We command you to kneel down and kiss the door of the temple." That is a custom they have in worship. "You kneel down and kiss the door, and pray to our god." Then one of them who had a watch took it out and said, "We will give you four minutes in which to do it." He turned to the soldiers and said, "Have your rifles ready, and I will count the four minutes."

When he had counted two minutes, the boy knelt down; and when he had counted three, he put down his head; and when he had counted the fourth minute and they expected him to kiss the door and pray to the idol, he lifted up his face and hands and began to pray to Jesus. He prayed for those people. They stood awe-struck and listened while he prayed a long time. As he finished, they said, "A boy who has courage like that must have a strong God." And they put him back in prison for about a month and then let him go. Our converts in Africa are true Christians.

The native people are very often cruel. Many are robbers. Brother R. Stein could not go with us to the nearest railway town, Hawash, because there was real danger from robbers. His postman had been caught a few days before we came, and nearly killed by robbers. They had taken his mail and his gun and all he had. I was out with Brother Stein to look over the surrounding country. One day we came to a native village where the people were all pagans. The people have only cattle, no agriculture at all. They are large and brutal. A tall young man said to us, "I am hunting, I am hunting for a man." A young woman was standing near by. He said, "I have killed one, but she is not satisfied." It is a custom with these people that a young woman will not marry a young man until he has killed another man and brought her the trophies.

I visited their idols of stone, and saw how they worship their gods. I attended a prayer meeting where they had prayer for rain, but no rain came. In one instance they appealed to us to pray for rain. Our missionaries prayed, and the rain came that same day. Thus God is with His servants.

#### *Missions Mean Sacrifice*

But, my friends, missions mean sacrifice. Our missionaries are always in peril. There is the danger from wild animals. Brother G. Gudmundsen was in great danger once from hyena wolves. Some claim they are larger than the ordinary hyenas found farther south in Africa. When a man is alone, they

will attack and kill him. They have killed several. None of our teachers or students dare to go out alone away from the station. In Asmara they do not think of going into the city unless there are several of them and unless they ride. Brother Gudmundsen was out in the villages teaching some time ago. When he was through he was far away from home, but he made up his mind that if he started about half past three in the morning he could make the home journey by night. He left the village that early, but as soon as he was outside a hyena spotted him. It called to others, and soon there was a drove after him. He rode as fast as he could, but they soon closed in on him. He took out his knife to defend himself, but the situation appeared hopeless. Just then he came to a crossroad, and five or six Abyssinians came walking along another road. Immediately the wild beasts left. The Abyssinians said, "Are you beside yourself? Do you want to die, seeing you go out alone at this time of night?" He felt that God had preserved his life.

#### *Mission Graves*

When in Africa this time we needed a man to go to a new field, and so asked, "Who will go right now in the rainy season?" One man said, "I will." I asked his wife, "Can you spare him?" "Yes." So he went nearly a month's journey away into a new country, where he must live in a native hut and eat native food. Very suddenly their two little children at home were taken sick with dysentery, and within five minutes of each other they were dead. The wife and another dear sister who is none too well, were alone. They had to bury the children the same day, so the natives made a small box of rough boards and dug the little grave. And the poor mother was left alone with her dead.

Four of our missionaries in West Africa, called the white man's grave, have died in two years, one from Switzerland, one from Germany, one from England, and one from Denmark.

Last February a promising young couple and a single man left Germany to open up work in Liberia, West Africa. They are our first missionaries to that field. They found a location for our new mission there and made a good beginning. But within three months the young wife became very ill. She returned to Hamburg, and in less than a week was dead. Yet the husband remained bravely by his work in spite of his sorrow and loss.

We think Harvest Ingathering is hard. We give our offerings and our time, but, my friends, our missionaries are spending their lives for this message. They are a band of noble men and women. They love each other, and they love the dear needy people for whom they labor. Wherever I went in our mission fields, I did not find one single missionary discouraged or wanting to return. They have been ill, they are far from home, but they wish to stay. And their work is a glorious success.

One thing that gives them supreme courage is the excellent support they are getting from you in the homeland. I need not say to you that we should remember them in our prayers. I know you do pray for them. No true Adventist home can be without family worship, and no family worship is complete without prayer for our missionaries. They have asked me to bring greetings to you, and to express to you their hearty gratitude for your liberality in sustaining this blessed cause. Truly the advent movement is near its final triumph.



## ***Fierce Mohammedans Can Be Won to the Message***

BY L. V. FINSTER

A SHORT time ago Brother Toena, our native worker in the southern part of Sumatra, was holding a Bible study with a Mohammedan man in his home. They had been studying together for some time, when all at once the man arose and left the room. Brother Toena waited for him to return, thinking that he would be back in a short time. But suddenly a man came in the back door very much excited, telling him that he should leave the room at once, because the man was planning to come back and kill him.

Brother Toena had been a soldier in his early years and so was not easily frightened. As he went out the front door, he met the man coming in. He went up to him at once and said, "I understand that you are not pleased with the studies, and are planning to kill me. You probably know that I have not done you any harm, but have come here to try to teach you how you should live to be saved."

As he began to talk so kindly to him, the man soon fell at his feet in a faint. About that time the police arrived, as they had heard of his plan to kill Brother Toena. He confessed his plot, and the police took him to the magistrate, where he had his trial, and was given two years' imprisonment.

After the judge had pronounced sentence, Brother Toena arose in court and began to plead for the sentence not to be executed on this poor man, and told the judge that he desired to teach him more about the Bible and about God. The judge then asked him if he was not afraid that he would kill him, as he had just threatened to a short time before. Brother Toena said, "No." He was not afraid, but desired the opportunity to teach the man more, and pleaded that the sentence be not executed. After some time the judge consented to set the man free.

This kindness so overcame the Mohammedan man that he came to Brother Toena and asked him if he would not teach him more about the Bible. Their studies soon began, and other Mohammedans joined their class. To-day we have six Mohammedans keeping the Sabbath and following this truth as the result of this experience.

\* \* \*

## ***Itinerating in Colombia, South America***

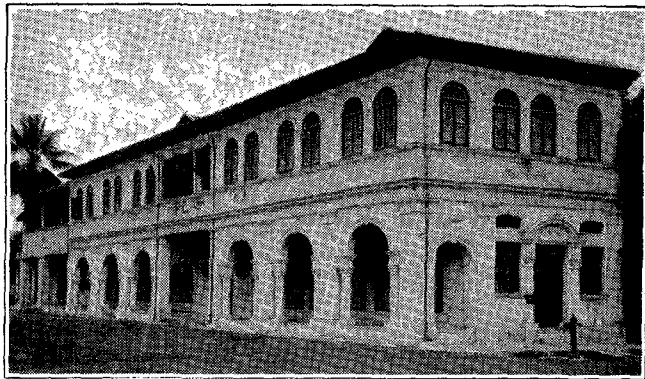
BY GEORGE C. NICKLE

THE many letters from different parts of the field, asking for pastors and teachers, had collected until we could no longer satisfy the senders with anything short of a visit by some one, so finally Brother F. A. Brower and I started out to see how many of these anxious inquirers we could hunt out of the little villages at the far ends of the rocky mule trails. I shall not attempt to give a review of the entire six weeks' trip, but will try to give some idea of the way the Lord is opening doors to the message in this part of Colombia.

At the little town Tuluá, in the heart of the great Cauca Valley, we were happily surprised to find a roomful of people, some twenty-five persons, engaged in the study of the Sabbath school lesson, it being on a Sabbath that we arrived. A year before, one of the young men in the company had bought the book, "Our Day," from Brethren Brower and Prado, and with no other help save that of the Holy Spirit, was

bringing into existence a real Seventh-day Adventist church. Their faces lighted up with joy when they learned who we were, and in their joyous excitement they would say to one another, "I told you they would come, even if those other missionaries [other Protestant missionaries] did tell us they wouldn't." These people had suffered much abuse, from both Catholics and Protestants, but it seemed to serve as a stimulus to growth.

At the close of the Sabbath school, a little box was passed around for the offering, and we were informed that as soon as they were baptized we could have the box and its contents. I am happy to be the posses-



Mission Clinic, Malaysian Union Mission

sor of the box, for we baptized a number before leaving there. It contained \$5.40. To me this was a wonderful expression of faith.

The last evening we were with them, we conducted a meeting and closed the service in the usual way, but found it difficult to leave. There had been enough people standing outside to refill the room, and they begged us to continue, so another sermon was delivered, another closing song sung, and the benediction pronounced. Then we shook hands with the people and they left the building. But again the room filled with anxious-looking faces, and they took their places just as we used to file into the mess hall for the second or third table in the army. There they were, ready to be served. So what was there for us to do but break the bread of life to this third audience?

This was my first experience of the kind, but it demonstrated to me that these people are truly "hungering and thirsting after righteousness;" and if we don't deliver the last message, somebody else will. I can assure you that our own souls are being refreshed along with these dear ones who have for so long been waiting in darkness.

From the Cauca Valley we crossed over the Andes Mountains into the upper Magdalena Valley. This was a hard and dangerous trip, for both man and beast, and several days were required to make it, but we were well repaid for our trouble. We found many who had heard a little about the Bible, and they begged us to stay long enough in their town to teach them. And even away up at the headwaters of the Magdalena River there was an entire family keeping the true Sabbath and teaching their neighbors the third angel's message. When these were baptized, their faces lighted up with a genuine joy which comes only to those who have found the Lord and know that their salvation is sure.

But there are many, many more in the hundreds of towns and villages of Colombia who are awaiting the arrival of a teacher. We are doing our best, but let us pray the Lord of the harvest to send forth laborers.

## Encouragement for the Discouraged

BY E. HILLIARD

ALL of us have yielded at times to doubts, entertained unbelief, and become disheartened. Like the prophet Elijah, we have had our juniper-tree experiences. But let us remember that dark, foreboding circumstances are often an opportunity for the manifestation of divine power that puts to shame the lack of faith.

The apostle Peter became discouraged, even though he had met the Saviour twice after His resurrection. He took six of the disciples with him, and went fishing. They toiled throughout the weary hours of the night to no avail.

To Peter the Master's cause looked dark indeed, notwithstanding he had met Christ, and knew that He had triumphed over death and the grave. Perhaps he thought of John the Baptist, alone in his prison cell, of the slow and almost imperceptible progress the cause of truth was making against the malice of the priests and Jewish rulers. Then at his feet were the empty nets proclaiming his own occupation a failure. He had spent a sleepless night in useless toil. Peter was terribly disheartened.

But he was not forsaken. He who had addressed the multitude from the fisherman's boat in the early morning, had no censure for His faithless disciple for expressing his doubts when told to launch out into the deep and lower the net. Reluctantly Peter obeyed, and Christ honored his obedience by filling the net to breaking. He wrought a miracle for the encouragement of those fruitless toilers, a miracle they never forgot. The fish-filled net was an antidote for their disheartened condition, and a decided call to a higher occupation. Jesus soothed their sorrows, canceled

their doubts, dispelled their darkness, and sent them forth to fish for men. He said, "Fear not; from henceforth thou shalt catch men." Luke 5:10.

It is in the hour of utter discouragement that the precious Saviour is nearest to the tempted, sin-tossed soul,—to him who has sunk beneath the weight of adverse circumstances.

How encouraging to read of the patriarch David! We are told that he was never nearer the heart of the infinite One than when, in sackcloth and ashes, barefooted and weeping, he wended his way up the mountain slope, cursed and stoned by Shimei, who had always stood by him when in prosperity, but who forsook him when under trial and adversity.

Many of the professed followers of Christ to-day are doing a similar work, work exactly opposite that done by Christ and the heavenly angels. Our Saviour is nearest when we are downhearted. He speaks words of comfort to cheer the broken-hearted, and angels rejoice when sinners repent.

"To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness upon the darkest part of their way. . . . From every temptation and every trial He will bring them forth with firmer faith and a richer experience."—*"The Desire of Ages,"* p. 528.

"Never allow yourself to talk in a hopeless, discouraged way. If you do, you will lose much. By looking at appearances, and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith. . . . The Lord is rich in resources; He owns the world. Look heavenward in faith. Look to Him who has light and power and efficiency."—*"Christ's Object Lessons,"* p. 147.

There is no excuse for discouragement. Let us adopt for our motto, "*I refuse to be discouraged.*"

Huron, S. Dak.

## How One Man Showed His Faith

BY MRS. J. F. MOSIER

ALTHOUGH idolatry became well-nigh universal after the dispersion from Babel, Abraham, the son of Terah, a descendant of Shem, was a notable exception. Even though the members of his father's family "served other gods" (Joshua 24:2), and he was surrounded on every side by apostasy and rebellion, he steadfastly walked in the way of God's commandments, and looked forward in faith to the promised Redeemer. And God promised that in him all families of the earth should be blessed, that is, that through him should come the One who was to redeem and save men from their sins. Gen. 12:3; Gal. 3:8.

But in order for Abraham to become qualified for this great trust, and to be an example of faith and the father of the faithful, his faith must be tested and purified. So God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. And he obeyed.

After Abraham reached Canaan, a great famine visited the land, and he had to turn aside into Egypt to find food. It was a sore test of his faith to take his beautiful wife into that wicked place. He feared that the Egyptians would kill him to secure her; so he told them that she was his sister! This showed that his faith was not yet perfect. Abraham found, however, that bearing false witness by attempting to

deceive did not help, but brought upon him the very troubles which he was trying to avoid. He learned from this experience that it does not pay to disobey God's law even in one point, no, not even when we are in great peril, and it seems we must do it to save our lives.

When Abraham returned to Canaan, strife sprang up between his herdsmen and Lot's herdsmen, because the pasturage was not sufficient at one place for the flocks and herds of both. They must separate in order to have peace. Abraham was learning. He would not break the tenth commandment by coveting the food necessary to support Lot's flocks and herds, but believed that God would take care of him and his flocks, even though he allowed Lot to choose the very best of the land.

A little later, Abraham seemed to have a time of fear and foreboding, for the Lord came to him in a vision and said, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Gen. 15:1. But he could not seem to grasp God's promise with the same unquestioning faith which he had before. How was he to become a great nation and the ancestor of Christ, when he was an old man and childless? Was Eliezer, his trusty servant, to be his heir? No, answered the Lord, not Eliezer, but a son indeed was to be given to him in his old age—a child of promise—

and his seed should be as the stars of heaven for multitude. And Abraham believed God. Gen. 15:1-6.

But he did not appear to understand fully about the inheritance which God had promised him. The Lord said unto him, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" Gen. 15:7, 8.

The Lord then showed him, by means of a sign and a vision, that He did not promise it to him at once, but after he and Isaac and Jacob and his sons were all dead and buried. Gen. 15:9-21. What He really promised Abraham was, that he and his seed should be the heirs of the world—the renewed world, wherein dwelleth righteousness. 2 Peter 3:13. Not that he should inherit old Jerusalem, filled with disappointments, sin, and death, but the New Jerusalem, with walls of jasper and gates of pearl, wherein only those will enter who have learned to obey God's commandments by having faith in the Saviour. Rev. 21:10-27; 22:14; Matt. 1:21. That this is really what Abraham and his descendants understood, we see from the fact that they "all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13.

But the promise of the son, through whom all these other promises were to come true, was delayed. Sarah did not yet have faith to believe that God could give her a son in her old age. She therefore suggested that they try to help the Lord by having Abraham take another, even her maid Hagar, as his wife.

Poor Abraham! His faith was not strong enough to resist the pleadings of his wife. He proceeded to do evil that good might come. But disobeying one of God's commandments in Canaan did not help matters any more than it did in Egypt. Envy, jealousy, hatred, and strife entered the once peaceful home of Abraham. True, there was a son born; but he was not the son of promise.

When Abraham was ninety-nine and Sarah only ten years younger, the Lord plainly told him, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." He also made it very clear that His covenant was to be established with Isaac, and not with Ishmael. Gen. 17:15-21. "The Lord visited Sarah as He had said, . . . for Sarah conceived, and bare Abraham a son in his old age. . . . And Abraham was a hundred years old, when his son Isaac was born unto him." Gen. 21:1-5. (See also Rom. 4:18-21.)

How feeble human words are to describe the joy and gladness that must have filled the tents of Abraham and Sarah! After waiting for a whole lifetime, their son was born—the son of promise, the child of their old age! Was ever a child so much beloved, so tenderly cared for, so jealously guarded from every evil thing? Behold the pride in Sarah's face when he took his first step! when he first lisped out the sweet, sweet name of "Mother"! Watch Abraham, now one hundred and twenty years of age, how he leaned more and more upon the strong young arm of his beloved son! What if sickness or accident should come to their son?

Hark! Could any man ever have a greater trial of his faith? In a vision of the night God said to him, "Take now thy son, *thine only son Isaac, whom thou lovest*, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of." Gen. 22:2.

Although Abraham could not see one step ahead, and could not understand why the loving Father should ask this awful sacrifice, the Lord had said,

"In Isaac shall thy seed be called." That was enough. Abraham had learned to have childlike faith in his Father. At last he was "fully persuaded that what God had promised He was able also to perform;" "accounting that God was able to raise him up, even from the dead." Rom. 4:21; Heb. 11:19.

And how did Abraham show his faith? He obeyed God to the very letter. Although his heart was breaking, he rose up early in the morning, saddled his ass, took his young men with him and Isaac his son, with the wood and the fire, and traveled three days to the mountain which God showed him, and binding his darling son on the altar, raised his knife to slay him!

But "the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham, . . . lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." "And the angel of the Lord called unto Abraham out of heaven the second time, and said, . . . In thy seed shall all the nations of the earth be blessed; *because thou hast obeyed My voice.*" Gen. 22:11-18.

"Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages."—"Patriarchs and Prophets," p. 153. It shows that faith in Christ means more than mere assent to His existence. It reveals itself by loving, unquestioning obedience to every one of His commandments, no matter what it costs. Gen. 26:5; John 8:39.

#### O for Abraham's Faith!

(Tune, "Northfield")

O for a faith that will not wait  
Till it can understand;  
But will, in face of dangers great,  
Go forth at God's command.

A faith that does, as well as says;  
That trusts, through calm and storm;  
That knows that He who promises,  
Is able to perform.

A faith that asks not how, or why;  
But hastens to obey,  
Though idols crash, and hopes all die,  
And friends all turn away!

✻   ✻   ✻

#### His Witness

BY ROBERT HARE

Just in the world, with all its strange delusions,  
Its phantom dreamings and its vain deceit,  
Yet walking on with ever-clearing vision,  
Guided by footprints of the Master's feet!

Just in the world, with all its sin and folly,  
Its false ambitions and its cruel hate,  
Yet living as He would in spite of weakness,  
While leaving to His will the being great!

Just in the world, where fashion sways its scepter  
And gathers trophies for its golden store,  
But yet uncharmed by all its gilt and tinsel,  
With brighter treasures on the distant shore!

Just in the world, where hurried spirits wander,  
Restless as waves whose tossing cannot cease,  
Yet finding still, amid its wild commotion,  
The hallowed calm of His eternal peace!

Just in the world, where self has throned ambition,  
And worships at its shrine both day and night,  
Yet bowing only to the God of heaven,  
While leading, kindly, others to His light!

# EDITORIAL

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

## *The True Object of Life*

THE true object of life is not to accumulate property, nor to win fame, nor to indulge the appetites and passions, but to form right characters. The better thought of the world approves the sentiment of the wise man, that "a good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

The same thought exactly was voiced by our Lord when He said, "Seek ye first the kingdom of God, and His righteousness." "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The soul is just what the man is. It is the resultant not only of the union of body and spirit (life), but of living; in other words, it includes character. Even though a man may gain great riches, even though his name may be upon every tongue and his praises in every mouth, if he fails to form a right character, he loses everything, for God will clothe with immortality only that which is like Himself.

Character, far more than physique, constitutes the person. Let a man's character be changed, and we say, "He is a different man." He weighs the same number of pounds; his acquaintances still recognize him as the same individual; he bears the same name, but he is a new man. To the newly anointed Saul the prophet said:

"The Spirit of the Lord will come upon thee, and thou shalt . . . be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." 1 Sam. 10: 6, 7.

It is true that Saul did not maintain his new character. It was permitted to die from inanition, so to speak, and the old character, or a worse, took its place; but it need not have been so; had the new man been properly nourished, the new Saul might have won eternal life.

Eternal life is a gift, and yet it must be sought for. The really good things of life are attained only after patient, arduous labor. The Lord leaves not Himself without witness in that He gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 17), and yet we are required to use the means He puts within our reach. The husbandman must prepare the soil, must sow the seed, and must gather in his crop. Even so must he who would reap eternal life, use the means that God has given for attaining that end. Says the apostle James:

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

The Christian life has been likened to a race, to a warfare, to a pilgrimage, etc. All these require effort. We are to "fight the good fight of faith," to "run with patience the race that is set before us," to live in this world as "strangers and pilgrims." We must

endure "as good soldiers," must "be buffeted," must "suffer persecution," must "keep under" our bodies, must "mortify the flesh with the affections and lusts," — all these things are necessary to the development of character. Only the tree that has been buffeted by the winds in the open, has strength to resist the impact of the tempest. Only the muscle that has been hardened by long and arduous use, can possibly win victory in the race, upon the arena, or in any trial of strength, whether in sport, industry, or war.

Likewise, only that character that is developed under the trying conditions of real life, will be prepared for real life. Says the apostle James:

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 2-4.

Idleness is in itself sin, and leads to more and still more sin.

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16: 49.

As physical idleness and luxury lead to physical degeneracy, just so surely will spiritual idleness and luxury lead to spiritual degeneracy. Hence the exhortation of the apostle:

"My brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 10-18.

C. P. B.

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## *Some Essentials of Bible Teaching*

THE Holy Scriptures are a revelation of God to man. They are an expression of the divine will as to the relation which man should sustain to God and to his fellow men. The Scriptures claim for themselves this divine origin,—the inspired, God-breathed testimony of Deity as to His majesty and might, His love and mercy, His provision for the salvation of man. 2 Tim. 3: 16, 17; John 5: 39; Rom. 1: 1-3. Similarly the external evidences attest the divine origin of the Book. Its simplicity and dignity, its impartiality and adaptability; its prophetic utterances, its mysteries, and finally its transforming power in human life, all attest its divine origin and sacred character. The Bible sets forth great fundamental truths. Some of these may be enumerated as follows:

*God's Creative Power*

"In the beginning God created the heavens and the earth." Gen. 1:1. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6-9. Jesus Christ was the divine agent through whom creation was accomplished. Christ was "the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:15, 16. Christ was the divine word, "in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." John 1:2-4.

*The Fall of Man*

Created in the likeness of God and with divine attributes of mind and qualities of heart (Eccl. 7:29), and made lord over the material world in which he was placed (Gen. 1:27, 28), man fell from his high and holy estate. Genesis 3. By his transgression he violated the laws of his Maker and became an outcast, a rebel against the government of God. He thus doomed himself and the whole human family to eternal ruin and death. Rom. 5:12; 6:23; Eph. 2:11, 12.

*The Plan of Salvation*

God, in His infinite mercy, did not leave man in his lost condition. The way of escape was provided through the promised Seed of the woman (Gen. 3:15; Rom. 5:17-19), the Christ-man who in due process of time appeared upon this earth, assuming man's nature, and living among men a pure, sinless life. Matt. 1:21; John 3:16. His holy character and godly origin were attested by many mighty miracles. Mark 1:30-34, 40-42; 4:37-41; 6. "Never man spake like this man." He suffered a vicarious death upon the cross, dying as a Saviour for all who would accept Him as their substitute. Luke 23:46, 47; Acts 10:43; 4:12. The third day He further attested His relationship to divinity by rising from the dead (Rom. 1:4), and later ascending in bodily form to the courts of glory (Luke 24:50, 51), where He is represented as sitting at the right hand of power (Heb. 8:1) until the final consummation of His work of grace in the earth. 1 Cor. 15:22-28.

*Christ's Priestly Ministry*

Ascending to the Father after His resurrection, Christ sat down upon the throne of grace (Heb. 4:14), where He pleads the merits of His own sacrifice in behalf of the penitent sinner. Heb. 9:11-14. His priestly ministry was represented in the types and ceremonies of the sanctuary service. The lamb or the goat offered day by day upon the altar of sacrifice was a type of the Lamb of God. Ex. 29:38, 39. The blood of the victim representing the sins of the penitent, carried day by day into the sanctuary apartment, represented the precious blood of Christ, shed for the sins of the world. Lev. 4:27-31. The yearly period of cleansing the sanctuary the tenth day of the seventh month was typical of the closing work of Christ in the heavenly sanctuary (Lev. 16:15-22; Heb. 9:23-28), when by an examination of the books of record, He determines who shall be accounted worthy to be translated from among the living at

His coming, or who from among the dead shall awake to the resurrection of the just. Dan. 7:9, 10. This work of investigative judgment, preceding the second coming of Christ, began, according to the type, in 1844. Dan. 8:14. As soon as the work is accomplished, Christ will come to take His children home. Heb. 9:28.

*The Perpetuity of God's Law*

The death of Christ upon the cross vindicates the character of the law of God. Could divine government have been set aside, Christ would not have needed to die, but because God esteemed His law as sacred as Himself, He could not pass lightly over its transgression. Rom. 3:31. But in His great love He provided a substitute to die in man's place. That substitute was not an angel, but one of the Godhead, one equal to the law itself, in order that its just claims might be met. That law is of binding obligation to-day, and will constitute the rule of the final judgment. Matt. 5:17-19; James 2:12.

*The Resurrection*

By entering the prison house of the enemy, in His victory over death, Christ brought with Him in His resurrection the keys of death and of the grave (Rev. 1:18), and in that great day when there is rendered to every man according to his deeds (Matt. 16:27), Christ will unlock the prison house of His sleeping ones, and they will come forth clothed with immortality to a glorious resurrection, and to a life of heavenly bliss. 1 Cor. 15:51-55; 1 Thess. 4:16-18; John 5:28, 29.

*Christ's Second Coming*

When Christ shall have finished His priestly work on the throne of grace, He will come to take the throne of glory. Dan. 7:9, 10, 13, 14. His coming will be personal, literal, and visible. John 14:1-3; 1 Thess. 4:16-18; Rev. 1:7. He went away on the clouds of heaven, He will come with the clouds to take His children to Himself. Acts 1:9-11. That Christ's coming is near at hand, and that we are living in the day of His preparation, is attested by many lines of prophetic utterance. Fully twelve complete lines of prophecy, some of them beginning many centuries ago, take us step by step down the stream of time, finding their climax in the coming of the Lord at the end of the world: Matthew 24; Daniel 2; 7; 8 and 9; 11 and 12; and Rev. 1-3; 6; 8 and 9; 11; 12 and 13; 14, etc. The conditions in the world around us as represented in its political, social, industrial, physical, and religious phases, indicate that we have well-nigh reached the time when Christ the Lord will appear. Joel 3:9-12; Luke 17:26-30; James 5:1-8; Heb. 1:10-12; Luke 21:25-27; 2 Tim. 3:1-5; Revelation 17.

*Preparation for Christ's Return*

In the day of Christ's preparation immediately preceding His return to this earth, there will go to the world a great reform message designed to prepare the church of Christ for their final deliverance. Joel 2:1, 2; Matt. 24:14. A message was given through faithful Noah in the antediluvian age, through Jonah to Nineveh, through Lot and the angels to the cities of the plain, through John the Baptist preceding the first advent. So the second coming of Christ will be heralded by a world-wide message. That message is strikingly expressed in the fourteenth chapter of the book of Revelation. It calls men from the worship

(Concluded on page 16)



# 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.

## Not Just Enough

BY BERTHA MORRIS-WILKINS

Nor just enough of peace  
Will satisfy my soul,  
But peace of heavenly measure,  
Abundant and full.

Not just enough of love  
To share with those in need,  
But love that's overflowing  
In kindly word and deed.

Not just enough of patience,  
When tried and tried again,  
But filled with Thy sweet spirit  
To serve my fellow men.

Not just enough of courage  
To meet my daily task,  
But strength and joy in service,  
This is what I ask.

Not just enough of faith —  
I full of faith would be,  
That I may live on mountain heights  
And gain the victory.

Not just enough — ah! more than this,  
Enough and then to spare,  
If I would bear my daily cross  
And be a conqueror.

Delta, Ohio.

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## The Story of Mary Jones and Her Bible

By the British and Foreign Bible Society

Chapter VII. Tears That Prevail

OFTEN tears of joy and sorrow meet;  
Marah's bitter waters turned to sweet.

Bala is even now a quiet town, situated near the end of Bala Lake, on the north side of a wide, cultivated valley. A hundred years ago it was more quiet and rural still. The scenery is pastoral in its character, hilly rather than mountainous, but well wooded and watered. The town is a favorite resort of people fond of shooting and fishing. Altogether it is a pretty, cheerful, healthy spot, but wanting in the imposing grandeur and rugged beauty of many other parts of north Wales.

Such, then, was the place to which our little heroine's weary feet had brought her on the preceding evening, and such was the home — for the greater part of his life — of Thomas Charles of Bala.

Mary's deep, dreamless sleep was not broken until her host knocked at her door at early dawning.

"Wake up, Mary Jones, my child! Mr. Charles is an early riser, and will soon be at work. The dawn is breaking; get up, dear!"

Mary started up, rubbing her eyes. The time had really come, then, and in a few minutes she would know what was to be the result of her long waiting.

Her heart beat quicker as she washed and dressed,

but her excitement calmed when she sat down for a minute or two on the side of her bed and repeated the twenty-third psalm.

The sweet words of the royal singer were the first that occurred to her, and now, as she murmured, "The Lord is my shepherd, I shall not want," she felt as if she were of a truth being watched over and cared for by a loving Shepherd, and being led by Him.

She was soon ready, and David Edwards and his guest proceeded together to Mr. Charles' house.

"There's a light in his study," said the good old preacher. "Our apostle is at his desk already. There are not many like him, Mary; always at work for the Master. The world would be better had we more such men."

Mary did not reply, but she listened intently as David Edwards knocked at the door. There was no answer, only the tread of a foot across the floor above, and the next moment the door opened, and Mr. Charles himself stood before them.

"Good morning, friend Edwards! And what brings you here so early? Come in, do," said the genial, hearty voice, which so many knew, and had cause to love. Then, as David Edwards entered, Mr. Charles noticed the little figure in the doorway.

A rather timid, shrinking little figure it was now, for Mary's courage was fast ebbing away, and she felt shy and frightened.

A few words of explanation passed between the old preacher and Mr. Charles; then Mary was invited to enter the study.

"Now, my child," said Mr. Charles, "don't be afraid, but tell me all about yourself, where you live, and what your name is, and what you want."

At this Mary took courage and answered all Mr. Charles' questions, her voice (which at first was low and tremulous) strengthening as her courage returned. She told him all about her home and her parents, her longing when quite a child for a Bible of her own, then of the long years during which she had saved up her little earnings toward the purchase of a Bible — the sum being now complete.

Then Mr. Charles examined her as to her Scripture knowledge, and was delighted with the girl's intelligent replies, which showed how earnestly and thoroughly she had studied the Book she loved so well.

"But how, my child," said he, "did you get to know the Bible as you do, when you did not own one for yourself?"

Then Mary told him of the visits to the farmhouse, and how, through the kindness of the farmer and his wife, she had been able to study her Sunday school lessons, and commit portions of Scripture to memory.

As she informed Mr. Charles of all that had taken place, and he began to realize how brave, and patient, and earnest, and hopeful she had been through all these years of waiting, and how far she had now come to obtain possession of the coveted treasure, his bright face became overshadowed, and turning to David Edwards, he said, sadly:

"I am indeed grieved that this dear girl should have come all the way from Llanfihangel to buy a Bible, and that I should be unable to supply her with one. The consignment of Welsh Bibles that I received from London last year was all sold out months ago, excepting a few copies which I have kept for friends whom I must not disappoint. Unfortunately, the society which has hitherto supplied Wales with the Scriptures declines to print any more, and where to get Welsh Bibles to satisfy our country's need I know not."

Until now, Mary had been looking up into Mr. Charles' face with her great, dark eyes full of hope and confidence; but as he spoke these words to David Edwards, and she noticed his overclouded face, and began to understand the full import of his words, the room seemed to her to darken suddenly, and dropping into the nearest seat, she buried her face in her hands, and sobbed as perhaps few girls of her age had ever sobbed before.

It was all over, then, she said to herself — all of no use — the prayers, the longing, the waiting, the working, the saving for six long years, the weary tramp with bare feet, the near prospect of her hopes being fulfilled, all, all in vain! And to a mind so stocked with Bible texts as hers, the language of the psalmist seemed the natural outburst for so great a grief, "Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" All in vain — all of no use! And the poor little head, lately so erect, drooped lower and lower, and the sunburnt hands, roughened by work and exposure, could not hide the great hot tears that rolled down, chasing each other over cheeks out of which the accustomed rosy tint had fled, and falling unheeded through her fingers.

There were a few moments during which only Mary's sobs broke the silence; but those sobs had appealed to Mr. Charles' heart with a pathos which he was wholly unable to resist.

With his own voice broken and unsteady, he said, as he rose from his seat and laid a hand on the drooping head of the girl before him:

"My dear child, I see you *must* have a Bible, difficult as it is for me to spare you one. It is impossible, yes, simply impossible, to refuse you."

In the sudden revulsion of feeling that followed these words Mary could not speak: but she glanced up with such a face of mingled rain and sunshine, such a rainbow smile, such a look of inexpressible joy and thankfulness in her brimming eyes, that the responsive tears gushed to the eyes of both Mr. Charles and David Edwards.

Mr. Charles turned away for a moment to a book cupboard that stood behind him, and opening it, drew forth a Bible. Then, laying a hand once more on Mary's head, with the other he placed the Bible in her grasp, and looking down the while into the earnest, glistening eyes upturned to him, he said:

"If you, my dear girl, are glad to receive this Bible, truly glad am I to be able to give it to you. Read it carefully, and study it diligently, treasure up the sacred words in your memory, and act up to its teachings."

And then, as Mary, quite overcome with delight and thankfulness, began once more to sob, but softly, and with sweet, happy tears, Mr. Charles turned to the old preacher, and said, huskily:

"David Edwards, is not such a sight as this enough to melt the hardest heart? A girl, so young, so poor,

so intelligent, so familiar with Scripture, compelled to walk all the distance from Llanfihangel to Bala [about fifty miles there and back] to get a Bible! From this day I can never rest until I find out some means of supplying the pressing wants of my country that cries out for the word of God."

Half an hour later, Mary Jones, having shared David Edwards' frugal breakfast, set off on her homeward journey.

The day was somewhat cloudy, but the child did not notice it; her heart was full of sunshine. The wind blew strongly, but a great calm was in her soul, and her young face was so full of happiness that the simple folk she met on the way could not but notice her as she tripped blithely on, her bare feet seeming hardly to press the ground, her eyes shining with deep content, while the wallet containing her newly found treasure was no longer slung across her back, but clasped close to her bosom.

The sun rose and burst through the clouds, glorifying all the landscape; and onward steadily went Mary, her heart, like the lark's song, full of thanksgiving, and her voice breaking out now and again into melody, to which the words of some old hymn or of a well-known and much-loved text set themselves, without an effort on the girl's part.

On, still on she went, heeding not the length and weariness of the way; and the afternoon came, and the sun set in the western heavens with a glory that made Mary think of the home prepared above for God's children; that heaven with its walls of jasper, and its gates of pearl, and its streets of gold, and its light that needs no sun nor moon, but streams from the life-giving presence of God Himself.

That evening Jacob and his wife were seated waiting for supper and for Mary? What news would the child bring? How had she sped? Had she received her Bible? These were some of the questions which the anxious parents asked themselves, listening the while for their daughter's return after the fatigues and possible dangers of her fifty miles' walk.

But the worthy couple were not long kept in suspense. Presently the light step which they knew so well approached the cottage, the latch was lifted, and Mary entered, weary, footsore, dusty, and travel-stained indeed, but with happiness dimpling her cheeks and flashing in her eyes. And Jacob held out both arms to his darling, and as he clasped her to his heart, he murmured in the words of the prophet of old, "Is it well with the child?" and Mary, from the depths of a satisfied heart, answered solemnly, but with gladness, "It is well."

We sometimes see — and particularly in the case of young people — that great eagerness for the possession of some coveted article is followed by indifference when the treasure is safely in their hands. It was not so, however, with Mary Jones. The Bible for which she had toiled, and waited, and prayed, and wept, became each day more precious to her. The word of the Lord was indeed nigh unto her, even in her mouth and in her heart.

Chapter after chapter was learned by heart, and the study of the Sunday school lessons became her greatest privilege and delight.

If a question were asked by the teacher, which other girls could not answer, Mary was always appealed to, and was invariably ready with a thoughtful, intelligent reply, while in committing to memory not only chapters, but whole books of the Bible, she was unrivaled both in the school and in the neighborhood.

Nor was this all. For though to love and read and learn the Bible are good things, this is not the sum of what is required by Him who has said, "If ye love Me, keep My commandments."

Mary's study of the word of God did not prevent the more than ever faithful discharge of all her duties. Her mother, who had at one time feared that Mary's desire for book learning, and longing to possess a Bible of her own, might lead her to the neglect of her practical duties, was surprised and delighted to see that, although there was a change indeed in the girl, it was a change for the better.

The holy truths that sank into her heart were but the precious seed in good ground, which brings forth fruit a hundredfold; and the more entire the consecration of that young heart to the Lord, the sweeter became even the commonest duties of life, because they were done for Him.

Not very long after Mary's visit to Bala she had the great pleasure of seeing again the kind friend with whom, in her memory, her beloved Bible would now always be associated.

Mr. Charles, in the course of his periodical visits to the various villages where his circulating schools were established, came to Abergynolwyn, to inspect the school there under the charge of Lewis Williams, and by examining the children personally, to assure himself of their progress.

Among the bright young faces upturned to him, his observant eye soon caught sight of one countenance that he had cause to remember with special and with deep interest; and the interest deepened still more when he found that from her alone all his most difficult questions received replies, and that her intelligence was only surpassed by the childlike humility which is one mark of the true Christian.

We may be very sure that Mr. Charles did not miss this opportunity of saying a few kind words to his young friend; and that Mary in her turn treasured them up, and remembered them through the many years and the various events of her after-life.

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### Problems of Finance

BY IRMA MORRIS

"My little fellow gets an allowance out of which he saves money for gifts or toys," said a mother to me recently. "He has \$6 in his bank. The other day, realizing I was worrying about money matters, as his daddy is in the hospital, Jimmy said, 'Take my money, mother, please.' I don't know what to do about it," my friend continued. "Would you take it, if you were in my place?"

I told her that I thought it would be very unfair to refuse such a generous offer, as it would deprive her son of a real pleasure, and furthermore would retard his growth. Every talent grows by using it, and when generosity is denied, it atrophies. And why shouldn't we let even the little tots feel that they are members of a small democracy, the family, in which each can do his share?

"My little girl, who is nine, acts very differently," she continued. "She had saved \$20 which she had expected to spend on a birthday present for me. She was looking forward to buying me a new tea set. I needed money so badly that I asked her to lend me hers, which she did very reluctantly, and only after I solemnly promised her to return it before my birthday. It will be a great struggle to pay

back the money now, but I feel I must keep my promise. Don't you agree with me?"

I advised her to have a confidential chat with her little daughter, explaining matters fully, and asking the child to release her from her promise. I told her she should try to make the child understand that giving a person a tea set when that person needed and wanted something else, was really a selfish instead of an unselfish thing to do. The child, I explained, should be helped to realize that when giving presents, one ought always to have only the wants of the recipient in mind. But the affair would need very delicate and tender handling. The little girl had undoubtedly risen above many selfish desires in order to save from her small allowance \$20 for mother's birthday present. The kind of selfishness now involved was new to her consideration, and very subtle. Moreover, a very big disappointment was bound up with it.

However, I feel sure that had some one else been concerned, this mother would have had no hesitancy in fully explaining the situation to her child. It was only because she was the debtor that her sense of delicacy clouded her judgment. There is no reason why the little ones should not share the sorrows and privations as well as the joys of the home. All should bear them courageously and intelligently. This child had the disposition to glory in the sacrifice if the matter were presented to her rightly.

Very often problems like the above concerning money matters arise in a home, and parents are in a quandary as to what attitude to assume. I believe they should always try to think the situation through impersonally, and decide upon the course that will best promote the growth of the child's character. After all, that is the important consideration, for, of course, parents should never do anything that might stunt a child's moral development.—*Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

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### Some Essentials of Bible Teaching

(Concluded from page 13)

of self back to the worship of the Creator of the heavens and the earth. It proclaims, "The hour of His [God's] judgment is come," and the law of God is the standard of that judgment. It calls attention to the Sabbath of the Lord, which through long ages has been trodden underfoot, but which in the last days is to be exalted to its true place as the sign and seal of God's law, as a mark of loyalty to His sovereign rulership. That message is now going to earth's remotest bounds, to practically every nation under heaven, and is fast gathering a people to stand in that great day.

These great fundamental truths are clearly taught in the Word of Truth. They cannot be gainsaid or set aside by skeptic sneer or infidel cavil. In them is the vitality of the great God. They rest in their security upon His word, and upon His promise. May every reader accept this blessed word as the man of his counsel, as a lamp to his feet, and a light to his path, and find in Christ the Lord that blessed companionship here which, continued throughout eternity, will be his joy and delight forevermore.

F. M. W.

# 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 IOWA SANITARIUM

We present with this, pictures of the general workers and nurses in the Iowa Sanitarium, located at Nevada, Iowa. We visited this institution last summer at the time of the Iowa camp meeting, which was held on the campus of the sanitarium and academy.

Like many of our institutions, this sanitarium has had a trying road to travel through the years. There have been times when the patronage was so low that the closing of the institution was seriously contemplated. But during the last two or three years, the special blessing of the Lord has attended the earnest, faithful efforts of those connected with this work. The institution has a capacity, we believe, of about fifty guests. At the time of our visit the institution was enjoying a splendid patronage, and a spirit of hope and courage possessed the hearts of all the workers.

Dr. J. F. Morse, the medical superintendent, and Brother T. C. Nethery, the business manager, rendered reports at the camp meetings which brought hope and courage to all the delegates.

The conference brethren feel that in this institution they have a real asset, one which from the medical standpoint they can recommend with confidence to all their sick friends and neighbors, and from an educational standpoint they can send to it with confidence their young men and women for a training in medical missionary work.

A class of ten earnest young women had just been enrolled for the nurses' course. Dr. Morse is assisted in his medical work by his wife, Dr. Jean Whitney Morse, and by Dr. R. H. Dunn, who has recently connected with the work. T. C. Nethery is the secretary-treasurer and the business manager; Mrs. T. C. Nethery is the matron.

We pray that the special blessing of the Lord may rest upon the Iowa Sanitarium and its company of faithful workers.

F. M. W.

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## ANNUAL MEETINGS IN NORTH AND SOUTH FRANCE

The North France Conference annual meeting was held in the French

metropolis, August 2-7. This territorially large and extensive conference, with its 22,000,000 people, is, next to the two British conferences, by far the most populous in the European Division. When, however, we consider that we have but ten churches, with a membership of 303 among this vast multitude of people, and a comparatively small group of workers, we can quite well understand that the leaders of this field feel tremendously burdened and concerned in regard to the best ways and means to make the work move with greater rapidity.

Nearly half the members of the conference were in attendance. While much time was spent in the study of the word of God, sufficient time was given to the interest of the various departments. Morning and afternoon meetings were held every day in the interest of the youth.

The medical work also came in for a large share of attention through the efficient and enthusiastic ministry of Dr. J. Nussbaum, who serves as medical secretary of the Latin Union. Though engaged in private medical



IOWA SANITARIUM PHYSICIANS, MANAGERS, AND WORKERS, 1927



practice in the city of Le Havre, Dr. Nussbaum liberally and freely gives of his time to our conference work. For a number of years he has been conducting an evangelistic effort every winter, without any other expense to the conference than the hall rent and a few other incidentals. Through his untiring efforts a large church, with

Public services were held every evening, and the people from the town came out in large numbers. Some of the lectures were attended by from 500 to 600 people. An awakening interest in spiritual matters seems to have taken possession of the people in many localities in South France, where the cause of Protestantism has

work in France. Our brethren there certainly should be remembered in our prayers, and they are worthy of our support in every way, coping, as they are, with such gigantic problems and perplexities.

At each of the two meetings, Elder A. V. Olson, the union president, placed a brief but very earnest appeal in behalf of foreign missions before our brethren and sisters. They responded most nobly; 23,000 French francs were given in cash and pledges in response to this appeal. This represents a considerable sum of money when we take into consideration the number of people present and their financial circumstances. It is but another indication, however, of the fact that our dear people everywhere are willing to make the greatest sacrifices possible in order that the message may be carried to the uttermost parts of the earth.

STEEN RASMUSSEN.

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### THE SILESIA-GALICIA CONFERENCE

LAST night we completed the seventh annual session of this conference, held in Bielsko, September 23-25. The seventeen workers, nine of whom are colporteurs, were in attendance at the workers' meeting just before the regular conference. Besides the Polish Union workers, there were also present Brother R. Ruehling, president of the Czecho-Slovakian Union; and Brother J. Popelka, the Czecho-Slovakian Union missionary secretary.

Two new churches were received into the conference. The membership grew from 582 at the beginning of 1926, to 728, June 31, 1927. The tithe for 1926 was 30,963 zloty, and the gifts for the same time were 20,932 zloty. For the first half of 1927 the tithe was 20,587 zloty, and the gifts 7,694 zloty. The book sales for 1926 were 6,888 zloty, and for the first six months of the present year, 6,464 zloty. Fourteen groups of young people are organized in this field, and during the first half of 1927 they gave 304 zloty.

The conference here has had a much larger attendance than either of the two previous annual meetings in the Polish Union, there being some 600 present in the Sabbath meetings, and at the young people's touching program rendered Sunday afternoon. R. J. Cunitz, the president, has every reason to be grateful for the wealth of youth



Nurses' Training Class, Iowa Sanitarium, 1927

nearly 100 members, has been organized and built up in the city of Le Havre.

In spite of the fact that the battle for the everlasting gospel goes hard, and the ground has to be won inch by inch, yet the workers brought cheering and encouraging reports. Our colporteurs sounded a note of victory; their success is increasing from year to year. So while the printed page is being brought into the homes of the people, it will ultimately also find its way into the hearts of thousands of honest souls in this fair land of the Huguenots. No changes were made in the official staff of the conference, Brother U. Augsburg being re-elected president.

The second meeting, in the South France Conference, was held in a little picturesque medieval town called Sommières, not far from old famous Nîmes, close to the Mediterranean shores, August 9-14. A very neat little camp, with thirty-six family tents, a preaching, a dining, and a book tent, was pitched on the outskirts of the town, under some beautiful shade trees, and right on the banks of a beautiful little river. The landscape and the surroundings in general, with the large vineyards encircling the sloping hills, the dark pines and cedars dotting the hill crests, made us think of the land where our Saviour walked and toiled.

The South France Conference, like its northern sister, is very large in territory, and has a population of 16,000,000 people. We are represented through eighteen churches, with a membership of 468. About 175 of our people were in attendance. One very encouraging feature of the meeting was two baptismal services, at which eight believers were buried with their Lord to rise again to the new life in Christ Jesus. This does not seem like a very large number, yet so far as we could learn, this was the largest group baptized in connection with an annual meeting in that conference.

had a firm foothold since the time of the Huguenots.

Besides the union and local conference workers, Elder W. H. Meredith, president of the British Union Conference, was also in attendance, and rendered very valuable service. The conference officers were all re-elected, with Brother Oscar Meyer as president.

As we left the meeting at Sommières, we spent a few hours at Nîmes, where we had the privilege of lingering a few moments under the beautiful old cedar where, as we understand it, Mrs. E. G. White, in 1886,—when she spent two weeks in that historical city of Roman fame,—wrote quite a number of the Testimonies on our work in Europe. Truly the message in Europe has made wonderful progress since those early pioneer days, at which time there were less than two thousand scattered believers on the European Continent and in England, while our membership now has run up to over 85,000.

We believe that the day cannot be far hence when the mighty hand of God will reveal and manifest itself in a special manner in behalf of His



Believers Attending the South France Annual Meeting at Sommières, France, Aug. 9-14, 1927



in his field, intelligent young men and young women, who, with the right sort of training and with the proper devotion, will be a mighty power in the closing up of our work. Among the ten millions of his field, these young people will be able to play a great role. Especially are they blest in the possession of the Polish Union school, beautifully situated above the city of Bielsko, purchased May 12, 1927, for \$12,000. The building was enlarged, and now students are coming.

There was much attention given to increasing the colporteur sales. A comparison with some other fields showed that one great reason for smaller sales is the small number of hours put in actual canvassing work. The colporteurs felt the need of being more diligent in field work, and we expect a real advance the coming year.

Here, also, the number who came in to attend the after-meetings, was encouraging. These seasons of special prayer and counsel seem to be a real uplift to many a burdened heart. It is good for the ministers thus to come into close personal contact with the needs of the people.

It was a real joy to see twenty-seven arise for baptism. Fifteen were baptized, and the others were recommended to wait till spring, as it was felt they were not sufficiently prepared for this solemn rite.

The future is bright in this field. We commend our workers here to the special prayers of our people.

GUY DAIL.

Bielsko, Sept. 26, 1927.

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## THE EAST POLISH CONFERENCE

A PICTURE of a group of brethren and sisters present at the organization of this new conference in Poland, Sept. 29 to Oct. 2, 1927, held at Pozarka, Volhynia, appeared in the REVIEW of November 17. This newly organized field contains thirty-two churches and 610 members, scattered among the 6,000,000 Russians, Ukrainians, Jews, Poles, and Germans in the *województwa* (governments) of Lwów (Lemberg), Stanisławów, Tarnopol, Luck, Brezes, and Bugiem.

Here in this part of the world there was terrible suffering after the war. The brethren who were at the meeting did not have clothing, they did not have food, they did not have farming implements, they did not have seed wheat or other kinds of seeds, after the war, and their land was literally shot to pieces, and filled with trenches and wire entanglements; but through their industry, and by means of the help our people in other parts rendered, these farmers are now getting on their feet again, and are making good headway. Then, too, the bitter persecution they suffered weighed heavily upon them.

The people like to attend church. They spend a good deal of time in the intervals between the regular meetings singing from memory (they have but few song books), and to my ears this Russian music was very welcome, recalling pre-war visits to Russia when I was greatly pleased with the Russian songs I heard on the Volga and in other

parts of Russia. There was then a plaintiveness in the music, as there is still, that reminds one of the many years of suffering the Russian peasants have been called upon to pass through. Surely no one with a human heart can look into the faces of these rural people without a feeling of sympathy for them and a deepening interest in their lives. Certainly such as they are will deeply rejoice when the glad day of deliverance from this old world of sin shall have dawned.

The business of rapidly organizing the conference, of selecting the officers, of choosing their corps of twenty workers, the half of whom are colporteurs, and of raising 1,544 zloty toward their newly dedicated chapel furnishings, was done in two sessions. This chapel here is the third we own in the conference, and much gratitude did our brethren feel and express for the kindness of the sister whose gift had made this Pozarka place of worship a possibility.

There have been at this meeting more children than at any other conference I attended in Poland. There is also a larger proportion of young men here than I have seen elsewhere in this republic. Brother A. Lüdke, the newly chosen conference president, with his four ordained ministers (one was just ordained here) have every reason to be hopeful as to the future development of the work among the millions of his field. There are many earnest cries for help going up to God in this part of the world. There is a great need of more workers, but we believe that when the young men who are now in the young people's societies are thoroughly trained, and when the church as a whole is aroused to do what every member can do, under God, it will take but a short time to finish the work in the East Polish Conference. There is a deep religious interest among the people. They are not as they are in many parts — lacking interest in religion. They are in general either for or against the truth. This seems to me a better condition than mere carelessness.

May the Lord guide our people in this field, as everywhere else in the future.

GUY DAIL.

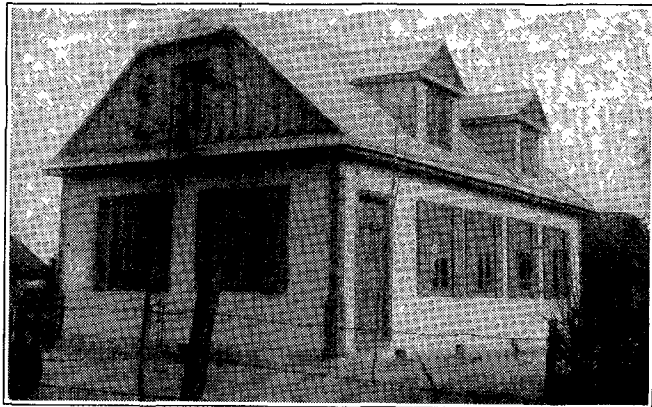
Pozarka, Poland, Oct. 2, 1927.

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## SOUTHERN CALIFORNIA JUNIOR COLLEGE

THERE were some who felt that amid the prevalent worldliness of Southern California it was useless to hope that standards could be maintained in our junior college. But I write to say humbly to the glory of God that in the desert He can make oases, and that when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him.

And the Spirit is here. No one can doubt that. I do not mean merely a good spirit in our student body, which now numbers 280. I am speaking of a "going in the tops of the mulberry trees." There is no excitement in that movement. It is quiet and subduing and harmonious. All who visit us are



Meeting House Dedicated Oct. 2, 1927, at Pozarka, Poland

conscious of it. In the students' prayer meeting on Friday night, in the Sabbath services, in the Ministerial Seminar, and in the Missionary Volunteer Society it makes itself strongly felt.

The Ministerial Seminar has been organized with a membership of forty-eight. And that this may not be misunderstood to be merely a literary society or a parliamentary club, or an organization for public speaking, I will give the seminar covenant, which reads as follows:

"Since, 'as He was, so are we in this world,' I do solemnly promise in the name of my Master, for His sake and by His grace, at all times and in all places, to 'speak as He would speak, to act as He would act,' to 'study to show myself approved unto God, a workman that needeth not to be ashamed,' to 'let no man despise' my 'youth,' but to be 'an example to the believers, in word, in conversation, in love, in faith, in purity,' remembering that I represent the King of kings; to keep high and untarnished the standards of our faith; and whether in school or out of school, to serve our Lord, wherever, whenever, and to whatever He calls."

It was two weeks ago last Friday night that this was presented to a group of young people who had gathered at the call of the Bible teacher in the chapel. It was a solemn meeting, but a glorious meeting. It was one of the best meetings I ever attended. That is the testimony of many a student there, and it is mine. You can see what it means to belong to the Southern California Junior College Seminar. But after its presentation as one of the members with a voice almost breaking with emotion sang, "Jesus, I my cross have taken," forty-eight young people filed slowly forward and signed their names to it. And every one recognized what it meant and would cost.

To-day seven members of the pastoral training class (who are of course members of the seminar) are filling the pulpits of five churches in this conference and of two churches in the Southern California Conference. And with them, to assist, go ten members of the seminar and three faculty members. And thanks to the spirit in their hearts

and the co-operation of the conferences, this is just about our program every second and fourth Sabbath of each month. And I tell you that out of the earnestness of their hearts, even if they do break some homiletic rules, they give some splendid talks. At least the people in the churches to which they go are very cordial in inviting them back, and I do not think this is all polite camouflage.

Our Missionary Volunteer Society has launched out upon a missionary program this year. Every officer and band leader in it is a member of the seminar. At the present time, besides distributing and mailing 300 copies of *Present Truth* each week, we are holding meetings every Sabbath at the Woodcraft Home for the Aged and at the county hospital. But we are doing more. As the result of the work of one of our seminar members, Stephen Pritchard, who almost alone has started and carried on a little Sunday school in a community seven miles distant, we have three new Sabbath keepers. And to-day a Sabbath school of thirty-five scattered believers with these three new ones is being organized by the conference Sabbath school secretary. By the way, having outgrown its old quarters, the company is moving probably into the railroad station. It is the only Sabbath school I know of which was organized in a chicken house and moved into a railroad station. We plan ere long to start meetings in another little community where people have recently become interested and where cottage meetings are now being held weekly.

Thus far, although the territory assigned us for our field day was fifty miles and more distant, our Harvest Ingathering is well on the way toward \$500.

I send in this report just after baptizing six candidates, one of whom, a sixteen-year-old student, was a Catholic, and took this step in the face of threats of possible murder by an infuriated father.

We solicit earnestly your prayers that if in the very beginning God is having His way, we shall "hold fast the beginning of our confidence firm unto the end." L. A. WILCOX.

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### A VISIT TO AMERICA

AFTER an absence of twenty-eight years, it was my privilege to visit relatives and friends in America. Many changes have taken place. Our family, once so large, has been reduced to four, as death has laid its cold and unfeeling hand on more than half of its members.

Visiting the old homestead in Oakland, Wis., brought many incidents and experiences fresh to my mind. The church where we as children used to go to meeting and Sabbath school, still stands, though many of the older members of the church now lie in the churchyard. It was my privilege to speak twice to those who, having grown up in later years, now compose the church.

The homestead is owned by others and some changes have been made. That part of the home which inter-

ested me most and seemed almost sacred to me, was the room where father and mother used to gather us children for morning and evening worship. Their earnest prayers for us will never be forgotten. They would at times even mention our special weaknesses. Nothing was of greater importance to them than the conversion of their children. All must be saved at last. Their prayers were certainly heard.

After all, from the eldest to the youngest, had given God their hearts, mother used to tell us that her mission field was worked. Her five sons all became workers for the Lord. A daughter, who was sent with her husband as a missionary, now lies under the sod of Africa.

Never will I forget the Friday evening worship hour at home. After all had taken part in prayer, father would arise and give his testimony; not admonitions, reproofs, or warnings, no, but he would look back over the week, and tell us where he had failed and done wrong, perhaps in speaking hastily or in getting impatient; then turning to our mother and us children, with tears of penitence, he would ask forgiveness.

It seemed impossible to us that mother had anything to confess. She had no faults. Still she would arise and mention one thing after another, and then with brokenness of heart would ask forgiveness. This softened our hearts, and we, from eldest to youngest, without hesitancy, would bear our testimony of confession. We were thus bound together with bands of love, peace, and unity.

These were precious seasons to us. We children longed for Friday evening, even wishing that it would come twice a week. This is a good way to begin the holy hours of the Sabbath. The rest that follows is not only rest from bodily weariness, but rest in Jesus, a foretaste of the rest that remains for the people of God.

I also had the privilege of meeting with our people in several places where I spoke on the Sabbath. I very much enjoyed the three camp meetings which I attended in Washington, North Dakota, and Minnesota. These were refreshing seasons to me. I met there Elders Montgomery, McElhany, Campbell, Elliott, and others. The word spoken was truly meat in due season. As I listened to the solemn messages given, I felt that the Lord was really visiting His people. Wonderful times are right before us; perhaps none of us really sense the fact.

The last Sabbath in America I spent at headquarters, and spoke to the church at Takoma Park. The Lord also blessed us at this meeting.

In looking back over the few months that I enjoyed in America, I feel grateful to our people everywhere for the kind reception and hearty welcome I received. Most of all I thank our heavenly Father for preserving my life and health, as I traveled many thousand miles by steamship, railway, and automobile without accident. I will say with the prophet, "The Lord is good." Nahum 1: 7.

M. M. OLSEN.

Aarhus, Denmark.

### SABBATH SCHOOL CONVENTIONS IN THE BALTIC UNION AND FINLAND

THE Baltic Union is one of the younger unions, being organized in July, 1923. This union consists of three countries,—Latvia, Esthonia, and Lithuania. The first two fields had previously formed a part of the Scandinavian Union, the last-mentioned field was a part of the territory of the East German Union. It was August 12-29 of this present year that the first Sabbath school conventions were conducted in this union.

#### LITHUANIA

Though Memel is our largest church in Lithuania, its membership numbers only forty-one. These showed their interest in the Sabbath school work by a good attendance at the convention sessions. The meetings began Friday morning and lasted till Sunday noon, with three sessions a day. All the conference workers in Lithuania except one were present. All those presenting topics did well, and the discussion that followed each presentation was very lively.

#### LATVIA

Here we held two evening meetings on August 15 and 16. Libau is a city of about 80,000, and our church members number 116. They have their own little chapel, which is not true of many of our congregations in the Baltic field.

Our next visit was to Riga, the headquarters of the Latvian Conference, as well as of the Baltic Union. Here in this large city of 300,000 we have five churches with a total membership of almost 800. Here a regular convention was held, with sessions Thursday evening, Friday evening, and Sabbath afternoon and evening. The papers presented were unusually good, the local church workers showing themselves very talented.

August 22 and 23 were spent at Valmiera, a small town of about 10,000. Here we have a church of ninety-four members. We had a regular convention here, with papers presented all by local church workers. It was one of the best midweek conventions that it has ever been my privilege to attend.

#### ESTHONIA

Brother E. Ney, the Sabbath school secretary of the Esthonian Conference, met me in Valk, where I spoke to the church Wednesday night, August 24. Valk is a town of about 11,000, but the church there numbers fifty-seven. The meeting in Dorpat was held Thursday night. This is the second largest city in Esthonia, and is the seat of an important university. Here we have a church of 263 members.

In Reval we had a regular Sabbath school convention, Friday evening, Sabbath morning, afternoon, and evening. Again I was impressed by the excellent character of the papers presented. The church in Reval numbers 338, while in the whole conference there are 1,374 Adventists, in a population of 1,200,000.

Before leaving Esthonia I spoke to two other churches,—Rakvere and Narva. At Rakvere the brethren and sisters had been to great trouble to

decorate the church building. Over the pulpit they had worked out in large letters for my benefit the word "Welcome." Narva is a city of 27,000, only about thirty miles from the Russian border. Here I saw the river where our church members were secretly baptized in the old days when Narva belonged to Russia, and when there was not the religious liberty that now exists in Russia. Our members in Narva number ninety-two.

#### FINLAND

Helsingfors is a beautiful modern city with more than 200,000 inhabitants. Here we held our first Sabbath school convention, September 2-4. We have two churches in this city, a Finnish and a Swedish church, with a total membership of 264 between them. The convention was a joint one.

Brother Kaarlo Soisalo, the Finnish Conference Sabbath school secretary, and I then visited three churches during the week that followed. We were in Bjorneborg on Monday night, in Tammerfors on Tuesday night, and in Viborg for meetings on Wednesday and Thursday nights. The membership of our churches in these places is 48, 105, and 155 respectively.

Our last meeting in Finland was held September 9-11 at Abo. Here we held a regular convention. We have two churches here, one Finnish and the other Swedish, with a total membership of 190. This is an important city historically. It was here that the first Christian baptism in all Finland took place. Then, too, some of the buildings date back to the Middle Ages. Finland is a beautiful country, "the land of the thousand lakes." But what especially interested me was the loyal believers who have accepted the message in that country. We pray God that many more may yet join them.

L. L. CAVINESS.

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#### GUATEMALA

WHEN I last wrote, Elder E. P. Howard and I had just returned from our first trip into the great Indian country of this republic. Since that first trip we have made two shorter trips to other places; then in August, in company with Elders W. E. Baxter, C. B. Sutton, and C. E. Wood, we retraced much of the road we traversed on our first trip.

Our one burden and united prayer was that on this trip God would enable us to find a suitable place to build the proposed mission for the Indians, and enable us to buy at such a price as would be within the means on hand for this work.

Surely our God is a God who hears prayer, and one who has the answer in readiness, even before we ask. After considerable looking around we were all agreed in making two selections,—one small place in a very good location for a substation or school at a very low price, about \$10 an acre; the other and larger place is a very beautiful tract of timbered land about two and a half miles from Sololá, one of the great Indian centers of this republic. The main road or highway of this part of Guatemala forms the eastern border of our mission farm, making it

very convenient to reach by auto, as this is one of the best auto roads in this country. A few miles north on this road is the intersection of a new highway under construction to Guatemala City.

When this new road is completed,—within the next few months,—it will enable one to go to Guatemala City in one day by auto very easily.

Acting upon the advice of the brethren, we have moved out here without any further delay, though there is not a board, post, nor any sort of building on the farm—just beautiful, fine timber. However, the Lord has arrangements made for His workers to advance wherever He desires them to go. Thus we find it here. A well-to-do neighbor had a good adobe house vacant near the mission farm, which he kindly offered to us to live in, free of charge, until we should be able to erect our first building. This certainly was a provision of the Lord, for in just a few days' stay at the hotel in Sololá we were very tired of the poor food and cold, dark, uncomfortable rooms.

By moving out here we could put up our little sheet-iron stove, unpack our own bedding and living equipment, and set up housekeeping. Now we are very comfortably settled and enjoy suitable food of our own selection, and I am near enough to the farm so I can walk to and from my work. Also, being on the roadside, we can buy many needed things at our door.

Indians are continually passing with all manner of foods, fruits, wood, pottery ware, etc., and almost everything is very cheap. They are a very hardy, robust class of people, and very many have the appearance of being true and dependable. I am sure the Lord has long looked down upon them, greatly desiring that the light of His saving gospel should be brought to them.

Mrs. Boehne and I are earnestly striving to do all we can that this new mission shall be as "a bright and shining light set on a hill," that the many thousands who pass by may be attracted to the righteousness, kindness, and mercy of our God.

I have Indians at work felling trees, clearing some of the land, and sawing lumber with which to build. It is the most joyful work I ever did in my life. Mrs. Boehne and I are both enjoying the best health we have had for a long time.

JAMES E. BOEHNE.

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#### PREACHING THE MESSAGE THROUGH THE NEWSPAPERS

"DAILY newspaper circulation is growing at an unprecedented rate," declared W. P. Beazell, assistant managing editor of the New York *World*, before the Pennsylvania Newspaper Publishers Association at their annual banquet. "Last year the numerical increase was 50 per cent greater than the growth in population," he said. "One newspaper is printed every day for every two persons over ten years of age who are able to read. Every morning one newspaper is printed for every other family in the United States; every evening one newspaper is printed for every family. When weekly and semiweekly newspapers and periodicals less directly related

to the news are taken into account, the whole circulation reaches 225,000,000—nine publications for each of the 25,000,000 families of the land."

It was the reading of a newspaper clipping picked up while on her way to school, that called the attention of Miss Ellen G. Harmon to the preaching of William Miller in Portland, Maine. Later she attended his meetings and was baptized. God has spoken through His chosen servant many times about the value of newspaper publicity. I believe that we as workers will be held accountable to God for not taking advantage of every opportunity to get before the reading public all the proper items of interest relative to the gospel and the progress of the Lord's work. Why be content to speak to just a little handful of people, when items of interest may be passed on through the press to the many times larger audience?

Time and again in Chicago, having placed in the hands of the religious editor of the *Herald-Examiner* a "story" of my Sunday evening sermon by Thursday noon, I purchased the Monday morning *Examiner* on my way to the Tabernacle to speak, and there in the daily, which had a half million circulation, with a picture of the speaker, was a sermon "story" before it had been delivered. This is but a sample of the usual experience which every evangelist may have who has a burden to get the message to the reading public.

Editors are anxious to get all items of interest, and through such items of publicity the work of Seventh-day Adventists gets more and more before the masses. Recently, after officiating at the wedding of Miss Agnes Ott, a well-known Louisville girl, who, with her husband, Brother Molleurus Couperus, is now on the way to Java, I submitted her photograph to the society editor of both daily papers, together with a short write-up of their trip to Holland and on to Java as Seventh-day Adventist missionaries, all of which appeared in the Saturday and Sunday papers. One paper had a three-column and the other a four-column picture of the outgoing missionary bride.

We received considerable publicity in the Louisville papers during the Kentucky camp meeting, and I never fail to give both papers a sermon "story" of my Sunday night services for the Monday papers. Thousands are reading these items of truth. Business men who never attend church make favorable comment on such news items. One sows, another waters, and God gives the increase.

Carefully prepared letters to the editor on religious liberty are not only generously received and widely read, but such real missionary sowing and education needs to be carried on constantly. I found this especially true in Canada, where they already have a Dominion Lord's Day Act. Since Kentucky is the home State of the famous author of those Sunday Mails Reports, and whose monument stands at Frankfort, I find it pleases Kentuckians to hear about the cause of freedom which was so ably espoused by one of her famous sons, Col. Richard M. Johnson.

Only the day of judgment will reveal the results of that splendid nation-wide newspaper publicity which Brother W. L. Burgan of the Press Bureau has been doing at General Conference, councils, and camp meetings, and every minister in all the field should not fail to take proper advantage of this greatest publicity medium in all the world in all their local fields.

STEMPLE WHITE.

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### A VISIT TO GREAT BRITAIN

In Europe proper outside of Russia and the missions in Africa and Asia, there are thirteen unions. In the last three years it was my privilege to attend Sabbath school conventions in the local fields of the following unions: West German Union, Polish Union, Hungarian Union, Rumanian Union, Central European Union, Czecho-Slovakian Union, and East German Union. From May 27 to June 26 Sabbath school conventions were held in different places in the British Union which I attended.

The British field really consists of five parts: South and North England, Wales, Scotland, and Ireland. For simplicity of organization South England, Wales, and Ireland have been united in the South British Conference, and North England and Scotland have been united in the North British Conference. Meetings were held in each of the five sections except Ireland.

The first Sabbath school convention was held Sabbath and Sunday, May 28 and 29, in the assembly hall of the North London church. This is the largest of the eight churches in London. We have a total membership of almost a thousand in these eight churches. But in Berlin we have more than twice as many, and in Greater New York almost three times that number; so that with the blessing of God we may look for a great extension of the work in London. To reach the hall where the North London church has been meeting, one must go through a furniture store and up a narrow flight of stairs to a room where speaking is almost impossible at times when the trains go rumbling by. When I was in London the brethren and sisters were rejoicing at the prospect of their new church building, the corner stone of which has since been placed and the building of which is now rapidly progressing.

On the following Monday and Tuesday nights, meetings were held in the Watford and Stanborough Park churches respectively. These are two of the larger churches in the South England territory, Stanborough having 254 and Watford 118 members.

A Sabbath school convention was held in Hull on the Thursday preceding the annual meeting of the North British Conference, which was held in Hull, June 3-6. Four main points were considered at the convention: The Place of the Sabbath School in Our Work; The Sabbath School Teacher as a Student; Methods of Teaching; and the Sabbath School Teacher as a Soul Winner. The convention being held at such a time, there was a large number of the conference workers pres-

ent and the various churches of the conference were well represented. During the annual meeting there was also opportunity to present the interests of the Sabbath school work before all the delegates.

Following the meeting at Hull, we went up to Scotland, visiting both Edinburgh and Glasgow. In all Scotland, with a population of 5,000,000, we have only 300 members. Glasgow and Edinburgh are the two largest churches, with 121 and 62 members respectively. Elder W. Maudsley is having remarkable success in his efforts in Glasgow, and with God's continued blessing we can look for a rapid increase in the church membership in that city. In both these churches the importance of systematic Bible study was emphasized, and met a warm response in the hearts of our sturdy Scotch believers.

The third week-end meeting was held June 10-12 in Leeds. This is a city in north England. Here is the second largest church, having 115 members, whereas Hull has 121. In Leeds the papers presented were good, and the discussions that followed the presentation of each were lively. Two definite results were attained at this meeting. A campaign was launched to find the missing Sabbath school members, and it was decided to start again the teachers' meetings, which had been discontinued for a time. Leeds is a city of almost a half million inhabitants, and with God's blessing on the efforts of Elder E. E. Craven, we can look for a good increase in church membership in the near future.

During the following week meetings were held in Derby, Nottingham, and Leicester. All of these are in the north England section, with a church membership of fifty-seven, ninety-nine, and twenty-seven respectively. The population of these cities in round figures is 130,000, 265,000, and 240,000. The next week-end meeting was held in Rotherham, a city of 70,000, where we have a church of fifty-two members. That the members appreciated this convention was shown by the interest shown in the discussions. Then, too, Brother J. Harker, the British Union Sabbath school secretary, received later a letter of thanks, written by the Sabbath school secretary on behalf of the church.

The final meetings of the series were held in south England and Wales. Two days were spent at Bristol, where we have a church of almost a hundred members. There are good prospects of increased membership under the labors of Brother R. S. Joyce, who is conducting a series of meetings in this important city of 380,000 inhabitants. Brother Joyce did what other evangelical workers might well do, he made an individual canvass of all church members not attending Sabbath school, and got them to join either the church Sabbath school or the home department of the same.

The last week-end convention was held June 24-26 at Newport, Wales. Here we had the help not only of Elder J. Harker of the British Union, and Brother F. W. Goodall, the South British Conference Sabbath school sec-

retary, but also of A. F. Bird, the local evangelist, and Elder O. M. Dorlund, who came over from Cardiff, where he is working. The local Sabbath school workers also helped to make this one of the very best meetings of the whole series. Here too a campaign to find the missing members was launched. Brother Bird is having success in his efforts at Newport; shortly after we left there was a baptism, bringing the church membership up to eighty-nine. Thus closed a very pleasant, and we trust a very profitable series of meetings in Great Britain in the interests of the Sabbath school work. May the Lord bless the believers in Great Britain as they face the great opportunities which lie before them in the immediate future.

L. L. CAVINESS.

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### "THE BIG FRIEND"

I EMBRACED the third angel's message forty-five years ago, and have been a continual reader of the REVIEW all these years. I hail its weekly visits as those of a friend.

That word "friend" recalls to my mind an experience of many years ago. Our family then lived in Idaville, Ind. One day my wife said to my daughter and son, then seven and five years of age, respectively, "Children, if you will go to the post office, you may get the *Little Friend*." The children went, and were soon back with the REVIEW, but no *Little Friend*. My son said to his mother, "Mamma, we didn't get the *Little Friend*, but we got the Big Friend."

Yes, the dear old REVIEW has been a big friend to me all these forty-five years. May it continue to "herald" the blessed truth for these last days till the message triumphs gloriously at the Saviour's appearing. I mean to be there, don't you? to meet the REVIEW family, be transported through the wonderful scenes of Orion, and eventually reach the everlasting gates that will open that the King of glory and the "righteous nation which keepeth the truth may enter in."

J. M. ELLIS.

## The Advent Review and Sabbath Herald

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# Christ Our Righteousness

IN harmony with the request of the Fall Council of 1924, Elder A. G. Daniells has been compiling the writings of Mrs. E. G. White on the subject of "Righteousness by Faith." The result is the little book, "Christ Our Righteousness." "The word of God clearly portrays the way of righteousness by faith; the writings of the spirit of prophecy greatly amplify and elucidate the subject." Those who have full confidence in the gift of the spirit of prophecy to the remnant church, will place great value upon the compilation of the statements in this book. Many of these statements

are gleaned from articles in the REVIEW AND HERALD many years ago, and have not appeared in any other form since that time.

This little book is a clarion call to a new and deeper experience in view of the times in which we live. Spiritual paralysis, spiritual lethargy, spiritual slumber, spiritual blindness, spiritual drouth, are some of the characteristics of the last church to-day, and there is a call for a spiritual revival and a spiritual reformation. The loud cry of this message has been sounding during the last thirty-eight years, and the end is very near.

There is a wonderful message in this book of 165 pages, and its value and its need are more apparent every day. Paper covers, price, 50 cents; cloth binding, \$1; flexible leather, \$2.

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# The Supremacy of Love

BY ELDER L. E. FROMM

How often have we wished that we had some little booklet, inexpensive, that would carry a message of comfort and help to friend or acquaintance, but when we try to find such a booklet in the local bookstore, we so often come away disappointed. First Corinthians thirteen is the wonderful love chapter of the Bible, and love is the "greatest thing in the world, the greatest thing in the heavens, the greatest thing in the universe," for "God is love."

Under the title, "The Supremacy of Love," the author has given us, not a sermon alone, not a commentary alone, not a study alone, but including all of these,

and more, he has given us the meaning of love as written by the great apostle Paul with the pen of inspiration. And he has brought many illustrations from life that make the story interesting and inspirational and comforting.

This booklet is printed in a tint of ink on a tinted enamel paper, with contrasting border, and with two beautiful half-tone pictures representing the love of Christ. The cover, with its picture of Niagara Falls, and the words, "Love Never Fails," and its silken cord, add a finish to the wonderful story that will make the book attractive to any one.

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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.

## FORTY THOUSAND DOLLARS MORE FOR MISSIONS

EVERY loyal believer will rejoice in the splendid sum of \$506,608.60 raised to October 31 in the Harvest Ingathering. Compared with the same period last year, a gain is shown of \$46,896.97. Another interesting fact is that the amount of money received during the month of October was the largest ever raised in any single month. It amounted to \$261,286.60. Think of more than a quarter of a million dollars raised in a month! Surely the Lord is blessing our efforts.

The following report is the amount raised in each union conference the first ten months of this year:

Atlantic	\$86,954.81
Central	33,676.63
Columbia	70,709.07
East Canadian	15,057.17
Lake	84,768.19
Northern	41,982.28
North Pacific	44,954.72
Pacific	60,792.86
Southeastern	15,816.14
Southern	20,977.96
Southwestern	19,335.58
West Canadian	11,583.19

A further report will be given in these columns later, when November's remittances are received.

E. F. HACKMAN.

\* \*

## OUR WORK IN MANCHURIA

THINGS in China are very much disturbed, but so were conditions in Corinth in the days of Paul, and still the Lord gave him the assurance that He had "much people" in that city. The Lord has already gathered unto Himself many sons and daughters from the teeming millions of China, and we believe that in spite of the great opposition to Christianity at the present time, God is still able to care for His work and draw His children unto Himself. Christ died for these millions, who constitute one fourth of the world's population; and since China is included in the "God so loved the world," Jesus will not become discouraged nor fail us until His saving power shall have been more widely proclaimed among these unsaved multitudes.

Manchuria has been connected with the war for many years, and at present the Manchurian war lord is the ruler at Peking. But fortunately for that country, the Manchurian soldiers have been fighting their wars mostly in other parts of China, and thus the country has been saved from many of the horrors that the people elsewhere have had to pass through. Moreover, the agitators have been held in check more or less, and our work has not suffered as it has in other places. While the foreign laborers in other parts of China nearly all had to leave their field of labor, the Manchurian workers have been able to stand by their post, and the past year was the best in the history of our work.

This year points to an even larger number of converts gathered in from some parts of the field. Recently word has been received from Brother F. M. Larsen, director of the Kirin Mission:

"Since you left us I have been out traveling most of the time. We had baptism in Changchun. Ten were baptized. We are planning for another baptism soon, when four or five more will be baptized. At Kirin three were baptized last month, but there are still three or four waiting. The outlook is very encouraging there. At Hwapi-chang four were baptized, and more are studying the truth. In Shwang-cheng three were baptized."

In a more recent letter Brother Larsen mentions having thus far baptized thirty this year. Thus God is calling out those who are honest of heart in this great republic of China, and preparing a people to meet Him at His coming.

BERNHARD PETERSEN.

\* \*

## FROM THE HEART OF SOUTH AMERICA

OUR message must reach every nation and tribe. It must penetrate even to the heart of Asia, to the interior of Africa, and to the jungles of Brazil. Our hearts are thrilled as from time to time we hear of new countries that have been entered or of new tribes that have been reached with the truth. And we love to tell of what has been done.

Last April Elder A. N. Allen left his home and went to the interior of the state of Goyaz to try to open up the work among the Indians of that jungle region. After crossing the highlands of Goyaz, he floated down the Araguayá River in a canoe, several hundred miles away from civilization, to visit the Indian villages along the banks.

Yesterday a young Caraja Indian reached São Paulo, the first from among that tribe that have ever come to us. He is a robust, strong young man. His home is on the Araguayá River, not far from the mouth of the Rio das Martes (River of Death). He is one of those who assisted Elder Allen with his canoe down the river. He speaks a very little Portuguese, so we can converse with him somewhat. He had a desire to see if the things which the white man told them are really so. He has a circle, about the size of a half dollar, tattooed on each cheek. I cannot say that he is fully converted

yet, but he has a desire to learn. He seems to be quite serious, though he will smile at some of the oddities which he sees. Things here seem so strange to him. We took him out to our college, that he may go to school and learn more of the truth.

Being the first from this tribe to come to us, who knows but that the Lord may use him, not only as an interpreter for us, but as a missionary among his own people? The Lord may have sent him to us for this very purpose. The Caraja Indians must also hear the message, and from among them some will be saved in the kingdom of God.

Elder Allen sent us back this message: "Our work is along the river. Twelve tribes are awaiting us. Great responsibility." Dear brethren, pray that God may open the doors and give us an entrance among these peoples who are living in the jungles of Brazil, and in the darkness of superstition!

N. P. NEILSEN.

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## RADIO BROADCASTING NOTICES

WE regret that it seems impracticable for the REVIEW to publish dates of broadcasting which may be sent us from time to time by our brethren. The REVIEW goes to press one week before the date of publication it bears, and copy must be in to the printer even before this. Then, too, the REVIEW serves the world-wide field, and it would seem that announcements of a local character should be published in local papers, like union conference papers, rather than in our general church paper. We shall be glad to have at any time short, concise reports of the results of such broadcasting, provided these reports are written exclusively for our church paper.

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DR. AND MRS. A. HUSE, who have been doing post work in England, write under date of November 18. They are en route to Africa to engage in mission work. Dr. Huse says:

"We are now aboard the 'Saxon' ready to leave in a short time for the wonderful adventure and enjoyable work ahead. Our health is excellent, and our blessings too numerous to mention."

We pray that the blessing of the Lord may attend Dr. and Mrs. Huse as they enter the great African field, and that similarly the blessing of the Lord may rest upon our other young people who are leaving the homeland from time to time for the "wonderful adventure and enjoyable work ahead."

\* \*

ELDER E. R. POTTER, of the Chicago Conference, sends us this word under date of November 21:

"Chicago Conference passed \$10 goal this week. We expect to reach our \$25,000 goal next week, thus finishing the Harvest Ingathering campaign much sooner than ever before. December is to be an overflow month, swinging into the religious liberty campaign to secure one quarter million protest signatures and scatter an equal number of religious liberty publications."