

The Advent Sabbath Review and Herald



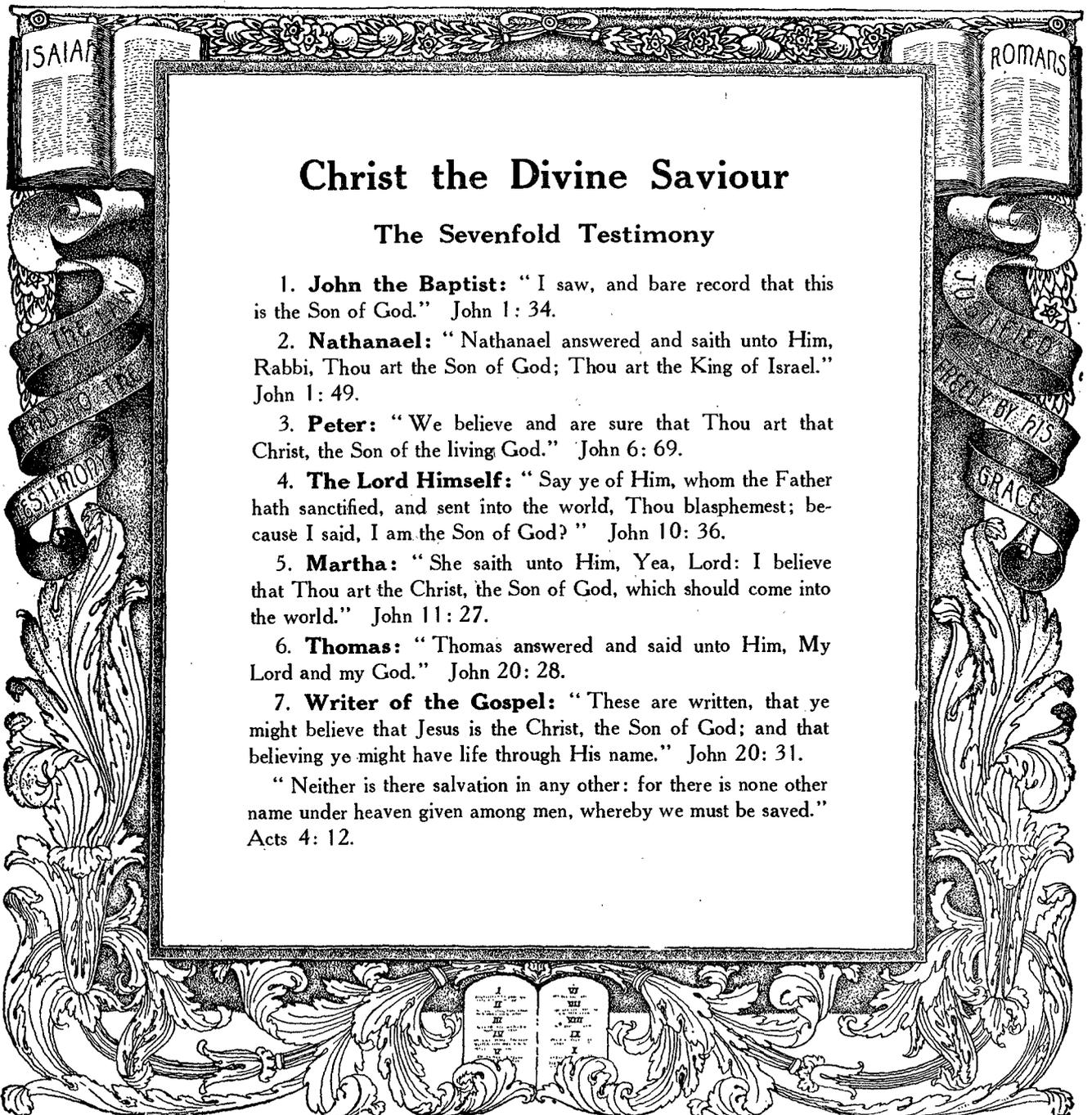
Vol. 105

Takoma Park, Washington, D. C., January 12, 1928

No. 2

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Christ the Divine Saviour

The Sevenfold Testimony

1. **John the Baptist:** "I saw, and bare record that this is the Son of God." John 1: 34.

2. **Nathanael:** "Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel." John 1: 49.

3. **Peter:** "We believe and are sure that Thou art that Christ, the Son of the living God." John 6: 69.

4. **The Lord Himself:** "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10: 36.

5. **Martha:** "She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world." John 11: 27.

6. **Thomas:** "Thomas answered and said unto Him, My Lord and my God." John 20: 28.

7. **Writer of the Gospel:** "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 31.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

God's Call to Israel

God calls His people to return unto Him. He stands with outstretched arms, beseeching them to turn from the evils of their ways and follow the paths of righteousness. We read the gracious invitation: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." This was addressed by the prophet Hosea to Israel of old. It is none the less the message of God to Israel to-day.

As stated by the servant of the Lord in the article from her pen in this number of the REVIEW, "a revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." No one who is acquainted with the condition of the church will deny the force of this statement. We know that in the lives of many in the church there is a lack of true godliness. We know that many have departed from the Lord, and hold their Christian profession as a mere form. Their state is well described in the words of the True Witness addressed to the church at Ephesus, but applying no less fittingly to the Laodicean church: "I have somewhat against thee, because thou hast left thy first love."

How many in the Seventh-day Adventist Church have left their first love! have lost their zeal, and the ardor, and the bright living experience which came to them when they first embraced the advent hope! Some of these have been long in the way. Through the years they have toiled and labored, sacrificing much for the cause of God. They have borne the heat and the burden of the day; but now, in the time when the harvest is about to be gathered home, they have lost the earnestness which once filled their hearts, and are succumbing to the influences of the world around them. They have lost their conscientiousness in Christian living; they have lost out of their lives the quick sense of the consciousness of sin. Sin does not appear as hateful as it did at one time; Christian duty does not appeal with such imperative force; they can do to-day with impunity what they would have hesitated to do yesterday.

The most alarming thing in the world to-day is this loss of the consciousness of sin. Men have banished from their hearts the fear of God. His judgments do not appall them; His love does not move them. This accounts in a large measure for the terrible crimes in society. Many Christian believers have become so accustomed to the crime and violence and indifference to holy things in the world around them that these evils do not appear so dreadful, after all, as they did a few years ago. A crime which fifteen or twenty years ago would have shocked our senses, we pass by with indifference. Perhaps the period of the terrible war, with all the excesses incident to that time, hardened our sensibilities.

The great danger is that this loss of the consciousness of sin in the world will enter our hearts, and lead us to indifference as to the claims of God upon us, and lead us to do to-day with impunity things which a few years ago would have brought great sorrow to our hearts.

We see the fruit of these influences in the church; we see it, on the part of many, in a growing indifference to Sabbath observance; we see it in a failure to render to God His own in tithes and offerings; we see it in the spirit of worldliness which possesses so many, the love of pleasure, of fashionable dress, of worldly

parties, and the carelessness in eating and drinking. This indifference in the lives of many is shown in the almost utter failure to read or study the word of God, in the breaking down of the family altar, in the omission of private devotion, in nonattendance at the regular services of the church. How many lives to-day are governed by malice, and envy, and jealousy! How many engage in unkind criticism of others! How many are making money their god, and spending means which should be devoted to Christian service, in speculation and worldly business!

The picture would be wholly dark if we looked only at this side. Thank God, there is another viewpoint. Some there are to-day who apparently delight only in seeing the evil in the church. We need, in order to maintain a balanced experience and an unbiased judgment, to recognize also that in spite of the indifference of so many in the church, God is working; that there is a large multitude of true and faithful ones who under God are doing the best they know to hold up the standard. It is this loyal class who speak comfort to the heart of the Master, who enable Him to realize that He did not die in vain, but that there are some who appreciate His sacrifice.

It is not for us to act the part of Shimei, and throw stones and cast dust at those who make mistakes, as did David of old. There are many that possess this spirit of Shimei, and of Balak, who sought to call down a curse upon Israel. Far be it from us to do this. Indeed, as we each recognize our own personal shortcomings, the mistakes of our lives, it will lead us to greater charity for those in the church who are following the Lord afar off. And yet we must recognize their condition; we must recognize their condition in order to reach out the hand to save.

God calls upon His people to turn to Him with all their hearts. He calls upon those who know Him to seek a deeper experience. He calls upon the sinner to repent of his evil way. Shall we not as a church make a mighty resolve that, by Christ's grace and in His strength, the year 1928 shall be the best in all our experience?

If this shall be so, we must seek Him for a new consciousness of sin, for a new conception of His holiness, for a greater understanding of our duty, for a more conscientious regard for all His ways. We cannot live as we list, and go to heaven at last. We cannot play with fire, and not be burned. We cannot cherish sin, and not be contaminated by its touch. Those who are saved when Christ comes must make thorough work for eternity. They must recognize that their first business in this world is to serve God, and no sacrifice will be counted too great, no surrender of self or of selfish possessions too valuable, to gain a daily, living experience in Christ Jesus here, and a home in the kingdom of God at last.

Read the excellent article from the pen of Mrs. E. G. White in this number. In it will be found food for serious thought, inspiration, and new consecration. As we feel our own hearts warming to new life, let us seek to bring to our brethren and sisters in the church the new joy we find in the Lord. Love in us will beget love in them. Our awakening interest will prove a new incentive in their experience, and as we ourselves come near the Lord, we shall be put into a position to help those who are wandering far away.

F. M. W.

The Advent HOLY BIBLE IS THE FIELD OF THE WORLD AND SABBATH **REVIEW AND HERALD**

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

Vol. 105, No. 2

Takoma Park, Washington, D. C., January 12, 1928

One Year, \$2.75

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

The Call of Post-War Times

BY L. H. CHRISTIAN

FOR the human family of modern times the World War was the "great divide." Even while it was on, thoughtful men called it "the close of one epoch and the beginning of another." To-day what was then dimly seen by a few is well known to all. We constantly hear people speaking of the "good old times before the war." They make comparisons between churches, morals, schools, family life, business conditions, political situations, and a multitude of other things now and then. They look upon the pre-war period as another age. We have not only a new Africa or a new Europe; we have a new world. Men see this poor old world of sin, made much poorer and worse by the war, staggering to its doom. This change may not be sensed so keenly in America, yet it is felt more or less in every land.

The first years after the war things were very much in a haze. The frenzied passions of sorrow or hate or fear made sober thinking difficult. Fanciful remedies for wrongs, real or imagined, and foolish ideas of human rights and liberties, ran riot. Prophets of peace and preachers of prosperity flourished. Some thought the results of the war would be fleeting and soon pass away. Others were hopeless pessimists.

Now things are settling down. The fog is lifting. We begin to see just what kind of world we have when all is over. Men have discarded the phantasies that at first deluded many, and are giving dispassionate thought to practical reconstruction, not only political, social, and economical, but moral and spiritual reconstruction. Protestantism faces the greatest crisis, and Adventism the greatest opportunity, in its history.

Not only do we find ourselves in a changed world, but the change is much deeper and more fundamental and compelling than any one fully understands. Political changes, of course, are easy to see. That three royal families, centuries old, have perished, that two of the strongest state churches the world has known went under, while others were greatly weakened; that many new nations have arisen; that two entirely different forms of government—Fascism and Bolshevism—have come into being; that social conditions have changed, and that economic forces and values are different,—these are things we all know. Such outward signs we quickly discern, but the inward, the spiritual, the moral, the national, and even the mental changes, the changes which really count, are more difficult to observe and much more difficult to measure.

There are four pronounced characteristics of post-war times which should be noted:

1. Great economic distress—poor money, lack of work and business, hard times for farmers. It has always been thus in past ages after large wars. We have begun to see these things, and more are sure to come.

2. Uncertain political and social conditions, with new experiments in government, and an attempted remaking of the fabric of human society.

3. A deep moral and spiritual declension. In this respect these present years after the war are appalling.

4. Among God's humble children a new spiritual awakening and revival, with a blessed ingathering of souls. We have had some of this, just a beginning, but all omens indicate that we are standing on the threshold of the greatest religious upheaval of all history.

The World War being the greatest ever known, its aftermath will likewise surpass all past after-war conditions. And indeed we do find not only a sobered and saddened world for politics or business, but an entirely different outlook and issue for the preaching of the gospel. What, then, is now, to us of the advent movement, the need and call of this post-war time?

1. There needs to be a restating and reasserting, but not a revision, of our faith and doctrine. Adventists have not followed cunningly devised fables. Others since the war have had to touch up their views and rewrite their books. Our message has stood the strain of the storm. We can hold to it loyally, and set it forth with all courage. We have not had to retract one point of faith or change a single exposition of prophecy clear across from the Eastern question to the Western world. We in Europe surely see the king of the north coming to his end with none to help him. And we see America growing into that position of world prominence where it "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12. Yet it is true that in the tumult and ferment of war times and after, some doctrines may have been laid by in part, others may not have been seen as clearly in their true setting and relation to others, while a few again may have been overemphasized. To-day we need the same old threefold message stated largely in the same terms. But we are to proclaim this message as applied to these stirring post-war times.

2. We shall do well to take careful stock of the spiritual condition of our churches. A multitude of new members have come in. In 1914 our total membership was 125,000. To-day it is 270,000. It would perhaps be safe to say that 175,000 have joined during

the last twelve years. It is a marvel of God's grace, and it is most encouraging to see how earnestly and loyally these newer members love and support the cause. How often are those who have known the message from childhood put to shame by both the zeal and the knowledge of those who have been with us but a few years! Yet some of them have but little acquaintance with the early experiences and history of this movement. There might be those who, almost unknown to themselves, would bring in a new spirit, and a few even the lawless spirit of this age. Some, too, might let the world in, even if it be in a modified form. Then again, some of the older members are in danger of losing their faith and courage, and what is far worse, their first love.

God calls to-day for a prayerful study of the spiritual state, the faith, and the lives of our members and ministry. We are not to view the spiritual life in our churches in a spirit of downhearted pessimism. To see black is always unbelief. Any apostate can paint dark pictures and exult over the failings of God's people. The accusers of the brethren make this their chief work. Like men of God, in holy boldness and unshaken faith we must work and pray for, expect and believe in, that revival of real godliness which has even now begun. And while doing that, we must bring our people a message of good cheer. Seventh-day Adventists never had as many reasons to be of good courage as now.

3. We will make no mistake at this time to review again our force of workers. Some of the strongest and best leaders in this cause are in failing health. Others, even since the war began, have been laid to rest, among them God's chosen messenger, Sister White. Some whose labors have been and still are invaluable to this cause are getting on in years. New workers have been taken on from our schools or right out of some worldly vocation. We meet them in every field, and we welcome them all, for we need them. But is there not danger that they, with all their inspiring enthusiasm, may bring new and less helpful ideals or ideas into the work? Strange things in doctrine, lower standards of life and work, worldly conceptions of promotion, wages, etc., are constantly knocking for admission. This is a matter we need to deal with kindly and in the fear of God. There is great need of new laborers — strong laborers, aggressive leaders of initiative and decision; yet the cause needs only such as are loyal to the old advent faith and hope.

4. We ought to look our work and the conditions under which this work is to be done, squarely in the face. Foreign mission work in many ways, and especially in some countries, is more difficult than before the war. There is less liberty and much more nationalism. City evangelism, which was so successful immediately after the war, is dragging, at least in places. Millions of workmen are turning to atheism, and other multitudes are forgetting God. We have a tremendous task before us, and it is well to face it seriously and candidly. We need really to understand, as far as we human beings can understand, what it means to finish this work and warn all mankind in this generation. There is no doubt but that we can do so if we are consecrated to God. We not only have the message, but we have the men, the means, the institutions, and other resources and facilities with which to give the message.

5. We need to study anew the forms and factors as well as the parts and relations of our organized

work. Our organization has grown up and developed under the leadership of God. The Seventh-day Adventist Church organization and polity is a wonderful thing, but no one believes it to be perfect, and no one who has studied the subject thinks that it is finished and complete. There is always need, if this message is to prosper and this people is to hold together, of studying our work and organization. As the work grows, new demands will arise. Our departments, which are such a blessing, need often to be carefully reviewed. Are certain phases overdone? are others much too weak? The relation of the unions to the divisions, and of the divisions to the General Conference, or of the General Conference to all the world, or the eventual creation of new unions or divisions, not to mention many other most vital problems in the local conferences and churches, are things which need study. Are we sending too large a share of our men and money to the foreign fields, or are our three great home bases — America, Europe, and Australia — consuming too much? These questions and many others arise, and they call for large-hearted answers in the spirit of Christ.

Any consideration of our organized work must include, too, a study of our finances. Adventists have been liberal in giving and successful in gathering funds for missions. Have we been just as wise and economical in spending the money? Is not \$1,000 or \$50,000 saved on operating worth more to this cause than a gift of like amount would be? No institution or conference is run for personal gain. Our books and accounts are open to all. We welcome investigation and suggestions. The better our people know the facts, the more confidence will they have in the efficient treasury work and financial management of the General Conference.

6. The last and greatest call of this time is a call to seek God. We need above everything else to look to Him as the source of all power. We must seek and pray for a spiritual awakening, not merely in words or form, but in our hearts and lives, and it must begin with us as ministers. We must set the pace. We must have the love and the unity and the power of the Holy Spirit. Truly every godly student of prophecy must see clearly that the coming of the Lord is at the door. The world tells us that the work of reconstruction will take fifty years at least, but we know that this post-war time will be very brief indeed. We are standing now in the early weeks of another new year, and if ever we needed to make a year one of spiritual victory and real daily living with the Lord, apart from the world and all sin, it is now. God is waiting, eagerly waiting, to endow His servants with the power of the Holy Spirit.

* * *

Pleasing His Teacher

A YOUNG composer whose music was being performed seemed utterly indifferent to the applause. His eye was fixed on one man in the audience, watching every expression that played on his features. It was his teacher. The young man cared more for the slightest mark of favor on his teacher's face than for all the applause of the great company. *So in all our life, we should watch the face of Christ, caring only that He should be pleased.* It matters far more what He thinks of our performance than what all the world thinks.— *J. R. Miller.*

The World Situation

BY F. D. NICHOL

At the turn of the year it may not be amiss to scan the political horizon to discover, if possible, the trend of world affairs in relation to prophecy. To the superficial observer, the last two or three years have apparently been increasingly peaceful ones, and the confirmed optimist might have made out a fair case for world harmony and increasing tranquillity. But a more careful examination of the relations between the nations not only raises serious questions as to the general peace of the world, but produces the profound conviction that the future is dark indeed, and that unless some unforeseen condition arises—or unless God sees fit to hold still longer the winds of strife, to phrase the matter differently—we may certainly expect to see in the very near future a repetition of the mighty struggle that well-nigh submerged Europe a short decade ago.

It matters not at which of the nations we look, each one has international problems and misunderstandings, whose ramifications extend to virtually every other nation, so that the dangers of war are as many as the number of the political units of present-day Europe. In fact, one of the most outstanding and baleful characteristics of modern Europe is that the affairs of the nations are so inter-related that a spark in any corner of the continent must almost inevitably produce a world-wide conflagration. Of course one cannot be unmindful of the fact that a certain amount of peace and quietness has been present in Europe during the last several years, but one is rather impressed that the chief explanation is to be found, not in the disappearance of the fundamental sources of friction and war, but rather in the widespread and almost complete exhaustion that followed the World War. It has been the peace of prostration.

But nine years have come and gone since the Armistice was signed on that notable 11th of November, 1918. The nations have recovered sufficiently from the shock to begin to add to their discussion of differences the veiled threats of war. Their eyes have been sufficiently cleared of the smoke of the world combat to look around them for possible alliances of defense and offense,—a renewal of the same “balance of power” principle that characterized pre-war Europe.

We shall briefly describe the international complications that present themselves in connection with the different nations at the close of 1927. We may logically begin with France, for it stands out to-day as probably the most powerful political entity in Europe. In an attempt to protect itself against what it fears are dangers from Germany and Italy, France has negotiated treaties with Czechoslovakia, Rumania, and Jugo-Slavia. The treaty with Jugo-Slavia has precipitated very bitter feelings with Italy, which views French activities in Southeastern Europe as unfriendly. France also has effected an understanding with Poland, in an endeavor to band together a group of nations that encircle Germany and cut off Russia. Her great standing army, probably the largest in Europe, is proving a mighty strain upon the economic structure of the nation, and provoking distrust from other European countries.

“The powder magazine of Europe,” as the Balkans have been aptly described, contains some new and deadly explosives. Rumania, which greatly expanded

its borders as the result of the World War, finds itself in a very difficult relation to its neighbors. Hungary insists on the return of Transylvania, which it lost to Rumania. Bulgaria on the south fires stray shots across the border because it can never acquiesce to the treaty which transferred from it to Rumania a sizable territory. The eastern edge of Rumania consists of Bessarabia, which, from early in the nineteenth century until the World War, belonged to Russia, and Russia declares that it will never be satisfied until this strip of land is returned. These and other questions of territory that affect not only Rumania, but other Southeastern European states, have caused Jugo-Slavia, Czechoslovakia, and Rumania to form a compact known as the Little Entente. By such a combine these three nations hope to maintain the status created by the Treaty of Trianon, which divided the heterogeneous Hungarian state at the close of the Great War. A look at the map of modern Europe will reveal that Rumania and Poland together have the rather questionable honor of forming the barrier between Soviet Russia and the rest of Europe. Not only because of this, but because of specific controversies over territory, these two countries are bound together for mutual protection.

Austria, which under Franz Josef's iron hand was the center of the great aggregation of territories known as the Austro-Hungarian Empire, consisting of fifty million people, now is but a minor state of Southern Europe, containing scarcely seven million inhabitants. The economic condition that has followed such a shrinkage of territory has been in a large part responsible for the socialist uprisings that terminated in the Vienna riots with the burning of the great Court Building a few months ago. There is much talk of the annexation by Germany of Austria, on the theory that this would solve the economic problem and consolidate the German peoples. Such a possible move is viewed with distrust by the allied powers.

When we turn to Germany, we find an equally distressing situation. While it is true that some of the bitterness that once characterized Germany's feelings toward France and other allied nations has disappeared, yet there is a profound feeling among all the German peoples that they have not been dealt with fairly. Germany feels that the victorious nations have not kept faith with her. She has been compelled by the terms of the Allies to disarm, but she views them steadily increasing their naval power and standing armies. To her it seems an impossible situation to be an important nation in Europe, and yet to be the only one that is unable to keep a strong army. In no uncertain fashion Prof. James T. Gerould of Princeton University, speaks of the German situation. He says:

“The continuing military occupation of the Rhineland ranks like an open wound in the side, and they have little confidence that the French will, without a struggle, loose their hold on the Sarre. They charge the allied nations with breaking faith with them in regard to disarmament, and they never for a moment forget the lost colonies.”—*Current History, December, 1927.*

In 1914 there was only one Alsace-Lorraine, and that one was virtually sufficient in itself to generate war. But to-day there are a score of “lost provinces,” as the defeated nations describe the territories taken

from them in the settlement following the Armistice.

When we turn from Europe to the Far East, an equally disquieting picture presents itself. As if it were not enough that civilized nations should be on the verge of bloody combat, the Orient has taken sword in hand and entered the arena. In fact, the awakening of the East is one of the most distinctive political features of our present day, and the wars of the East have a direct bearing on the peace of Europe and of the world. For years any talk of a "yellow peril" was described as "yellow journalism," and probably much of it was. But to-day dire predictions regarding the Orient must be acknowledged as conservative utterances. Sir Philip Gibbs, who has attained something of a reputation for his analyses of world problems, declares:

"A dozen nations, for example, are involved in the crisis in China. I discussed the matter with a scientist, and he said grimly, 'The yellow peril is coming unpleasantly near. You see, we are apt to ignore some facts. We take our white domination of the world as God's command. A thousand years ago the white race didn't even hold the whole of Europe. Four hundred years ago we had secured Europe, but the colored races ruled the rest of the world. Now, since the industrial era and the invention of explosives, one third of the world's inhabitants—the whites—rule eight ninths of that part of the world inhabited by the colored peoples. Is it likely to last, when we make the mistake of teaching them to use modern weapons and sell them our old war stocks and surplus ammunition?'"

"I remembered the native troops brought over from India and Africa to fight in France; the Chinese coolies who handled our shells. The French have raised big black and brown armies in Africa, teaching them how to fight the white enemies of France. Are they sure of their fidelity? *They are not sure.* And the ideas of nationhood, independence from white rule, self-government, are stirring across the Egyptian desert, and from Mesopotamia to Persia, and through India."—*International-Cosmopolitan, September, 1927.*

(To be continued)

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Our Safeguard

BY N. P. NEILSEN

"THE dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

We are living in the last days. The end of all things is at hand. For nearly six thousand years the great archrebel has sought to deceive the people of God; but he is especially angry with the remnant church that is to carry forward the closing work of God in the earth. He has great wrath in these last days, knowing "that he hath but a short time." His last effort to overthrow the people of God will be the most desperate one of all the ages. All the cunning craftiness, gained by his six thousand years of experience, will be used to deceive the remnant church. Against those who keep the commandments of God, will he go forth to make war.

But the Lord will not forsake His people in this conflict. Through the word of God and the spirit of prophecy, the artful deceptions of our enemy are unmasked. The testimonies of the spirit of prophecy are not given to take the place of the Bible, but they point us to the word, and warn us of the deceptive snares our cunning foe has laid with which to entrap us in the closing conflict.

We surely need instruction to help us in such a time as this, for Satan will work as He has never worked before. With cunning ingenuity he plans his warfare against the church. He goes forth to make war against the people of God. He seeks to overthrow them by his deceptions. We must know his

plans of attack against the remnant church, to be able to withstand him successfully. These plans are unmasked in the Testimonies to the church.

Can we expect to cope with the masterly deception of the enemy, with his six thousand years of experience, if we do not heed the warning the Lord is sending us for this time? Are we safe without heeding them? My brother, my sister, do you read these instructions? Do you have them to read? If not, how can you expect to escape the overwhelming deceptions of the enemy in the closing desperate struggle against the people of God?

Satan will not be permitted to harass the people of God forever. His long, cruel reign will soon be broken. But he will not yield the battle without a struggle. Our Saviour met this same foe out in the desert, and gained the victory. He quoted the words of God. He said, "It is written;" and finally the enemy left Him, a vanquished foe. Satan could not withstand the power of the word of God. We, too, may be more than conquerors through Him who loved us. We, too, may use "the sword of the Spirit, which is the word of God." We should study the Bible and the Testimonies, and through Christ gain the victory in this last great struggle with the archrebel, the enemy of our souls.

* * *

Money in the Bank

BY N. P. NEILSEN

SOME men put their money into the bank for the sake of security. They are afraid to keep it in their homes for fear thieves may break through and steal it. But even the banks may be robbed. Sometimes the safe is blown open and the contents taken away. Then, too, some banks fail. Many have lost their fortune, deposited in the bank, through the failure of the bank. Thus money placed in the bank is not always secure.

There is another place where we can deposit our means. The Saviour said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." When we give of our means for the cause of God, we are laying up treasures in heaven. When we place our means in the work of God, for the salvation of souls, we deposit it in the bank of heaven. This bank is secure. No thieves can break through its doors. No robbers can blow up its vaults.

Some men place their money in the banks for the interest which they receive. Of course we cannot expect to draw interest from the bank unless we first place a deposit there. Neither will we have much interest in the work of God unless we are willing to give of our means to help support it. It follows the law of cause and effect, for "where your treasure is, there will your heart be also."

No one is very much interested in foreign missions unless he is willing to help support the work. Deposit your means in foreign missions, and your interest will grow. The returns will come to you, not in bank notes, bills, nor gold, but in souls saved for the kingdom of God. It is a safe investment. It will increase your interest, and bring you sure returns. It is the safest place of investment.

The Last Message to the Last Church

BY I. A. CRANE

It is the message of Christ to Laodicea. It may be old to some of us; but it is this message that causes the mighty shaking that separates the dross from the gold in the church, and brings about the loud cry of the third angel's message. We cannot deny its application. It is the message to the last church, and we are that church. It is the True Witness that speaks, and I have never known a Seventh-day Adventist who did not acknowledge the full application of the message to us.

Some witnesses, out of pure spite, might not hesitate to testify against us falsely. Others, more careful of their word, might not stoop to real falsehood, but they would be only too glad to testify to our faults and make them appear to our greatest disadvantage. But this is not true of Christ. He testifies against us in Laodicea, not as an enemy, but as a dear, sympathizing Friend. He points out our shortcomings, not because He takes pleasure in our shame and confusion, but because He would arouse us to our condition that we might seek relief. He pities us in our distressed condition and longs to save us. He would cleanse us from our filthiness; He would cover our nakedness and heal our deformities. He would deliver us from condemnation. He is willing, and He is abundantly able to supply us with everything we need for our comfort and happiness.

Why then do we continue in our misery when He waits to heal and comfort us? Why do we continue so destitute of all spiritual graces when He offers them to us so freely? Why do we continue blind and naked when He would heal our blindness and clothe us with a pure robe of perfect righteousness? The one thing that baffles His efforts for us and keeps these blessings from us, is our extreme indifference to our real condition and our utter stupidity in comprehending what He must do for us if we are not left to perish! So long as we remain in this listless condition, all His anxiety for us and His ability to help us, will avail us nothing, for we would not appreciate His efforts for us or receive any benefit from them. It would be like intrusting valued treasures and nice clean clothes to a filthy, drunken, spewing tramp. Such treasures would be wasted and the clothes spoiled. Unless such a one could be sobered, and led to appreciate and care for such things, it would not only be a waste, but a positive curse to give them to him. So God knows that in our self-satisfied, inattentive condition we cannot place the proper estimate upon eternal riches.

Therefore, unless we awaken and realize the villainess and corruption of our natures, and the holiness and perfection to which we must attain if we enter the kingdom, our cases are hopeless. Our recognized willingness to remain the slaves of sin, our disposition to make no decided effort to obtain the proffered gift of righteousness and salvation through Christ, is an insult to high heaven. Those who dare to continue in this condition in these closing hours of probation, little realize what it means.

Deciding Our Destiny

"I saw that the testimony of the True Witness has not been half heeded. This solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded."—*Early Writings*, p. 270.

And that we have not paid any better heed to these things since these words were written, is evident as we compare the condition of our people now with what it was at that time. We were told years ago that the purging of the church known as the "shaking time," would find many of us "indifferent and careless," making no effort to resist the darkness shutting us in. Of this class we have the brief statement that the "angels left those who made no effort to help themselves, and I lost sight of them."

"The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it."—*Id.*, p. 271.

"Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it."—*The Great Controversy*, p. 621.

The Shaking Prepares for the Loud Cry

The shaking time prepares the way for the outpouring of the Spirit and ends in the loud cry of the message. For when the church has been purged of its careless professors by this mighty shaking, and the honest in heart have risen in triumph over their besetments, then it is that the Spirit of God is poured out upon the remnant, enabling them to give the message in its purity and power; and God puts His seal upon their work by signs and wonders and gifts of the Holy Ghost. This great change is all brought about by a mighty application of the Laodicean message; for this message has not had the effect that it is destined to have before the close. Whether we believe it or not, the Laodicean message is indeed the last message to the last church; and we professed believers in the third angel's message are each to be tested by it. Either we will sincerely repent of our wasted years of indecision and slothfulness, or we will be shaken out and counted more worthy of condemnation than those who have never believed.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*Early Writings*, p. 270.

"They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy."—*Id.*, p. 271.

What Does It Mean to Gain the Victory?

We hear much to-day about the victorious life. Some do not hesitate to say that they do not believe in victory over sin in this life. More who do believe in it confess by mouth or deed that they have not experienced it; but whether we believe it or not, whether we have experienced it or not, will not change the fact that those who do not gain complete victory over sin in all its forms will surely be lost. Note carefully the following:

"Many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. I saw that many were neglecting the preparation . . . to fit them to stand in the day of the Lord. . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Id.*, p. 71.

"Every defect in the character, unless it is overcome by the help of God's Spirit, will become a sure means of destruction."—*Testimonies*, Vol. V, p. 573.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost. . . . So long as we choose the easy path of self-indulgence, and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus, nor the joy that comes through conscious victory."—*Id.*, p. 215.

"Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble."—*The Great Controversy*, p. 623.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

These words need no comment. They mean what they say. If we hope to be saved, we must obtain the victory over "every wrong word and action." We must "remedy these defects" now before probation closes. As there was "no sin in Christ that Satan could use to his advantage," so must we be found. To allow ourselves to believe otherwise, is to allow ourselves to be deceived and left without hope.

Christ Our Example and Hope

Christ came in the weakness of the flesh and proved before the universe that human beings by a life of faith and self-surrender to God, can live above sin. He exercised no miraculous power that was not seen in those who believed in Him. John 14: 12. "I can of mine own self do nothing," He declared. John 5: 30. How then did He overcome sin? It was by union with the Father, by which the Father dwelt in Him and did the works. "I do nothing of Myself. . . . He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8: 28, 29. "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." John 14: 10.

Unlike Christ we are guilty of sins which are past, but He died to pay the penalty of our past sins, and He is waiting to take them all away and impute to us His own righteousness instead. By faith in Him we are freely justified from all our sins that are past. Rom. 3: 24-26. Having been freely justified through faith, we must learn from His example that of ourselves we can do nothing. We are naturally slaves of sin, so completely permeated and poisoned by it that every impulse of the natural heart is evil. We are not subject to the law of God and cannot be if we try. Rom. 8: 7. We as branches have been cut off from the source of righteousness and life, and are naturally connected with the source of sin and death. We have no more power to restore ourselves to purity and life than the severed branch has to restore itself to the vine. Christ, the Mighty One who spoke the worlds into existence, who was able to cleanse the poor polluted leper and save the man possessed by a legion of demons, can and will save all who come to Him. He will deliver us, and cleanse us; and if we will open the door, He will come in and abide with us. In Him we shall conquer every foe.

"For His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this He will work in you to will and to do according to His good pleasure. . . . Then with Christ working in you, you will manifest the

same spirit and do the same works,—works of righteousness, obedience. So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."—*Steps to Christ*, pp. 67, 68.

Shall we heed the counsel of Him who is the faithful and true witness, who has shown that He loves us more than His own life? May God grant that the spell of our lethargy may quickly be broken and that earnest, agonizing prayer may take the place of our indifference to Him who so long has waited at our door! "The days of purification of the church are hastening on apace. God will have a people pure and true."—*Testimonies*, Vol. V, p. 80. Are you ready?

* * *

Need of Great Earnestness

BY HIRAM MORRELL

THE following quotations make it plain that we must be very earnest in complying with the conditions of grace and salvation and in the perfection of character:

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

"Men and women who profess to be disciples of Christ and to keep all the commandments of God, will have to feel in their daily lives the true spirit of agonizing to enter in at the strait gate. The agonizing ones are the only ones who will urge their passage through the strait gate and narrow way that lead to life eternal, to fullness of joy and pleasures forevermore. Those who merely seek to enter in will never be able. The entire Christian life of many will be spent in no greater effort than that of seeking, and their only reward will be to find it an utter impossibility for them to enter in at that strait gate."—*Testimonies*, Vol. II, pp. 479, 480.

"The remnant are to overcome by the blood of the Lamb, and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own."—*Early Writings*, p. 114.

"The strongest evidence of man's fall from a higher state is the fact that it costs so much to return. The way of return can be gained only by hard fighting, inch by inch, hour by hour. In one moment, by a hasty, unguarded act, we may place ourselves in the power of evil; but it requires more than a moment to break the fetters and attain to a holier life. The purpose may be formed, the work begun; but its accomplishment will require toll, time, perseverance, patience, and sacrifice."—*The Ministry of Healing*, p. 452.

"The victims of evil habits must be aroused to the necessity of making an effort for themselves. Others may put forth the most earnest endeavor to uplift them, the grace of God may be freely offered, Christ may entreat, His angels may minister; but all will be in vain unless they themselves are roused to fight the battle in their own behalf."—*Id.*, p. 174.

"No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves; no one else can fight our battles. Individually we are responsible for the issues of the struggle."—*Id.*, p. 453.

The end of all things is at hand, much nearer than we realize, and God will have a people ready to meet Him when He comes. God's people will reach a higher standard, a greater degree of perfection, than any body of Christians in preceding generations; and that amid the greatest wickedness and under the most forbidding circumstances, trials, and dangers that have ever existed.

Our blessed Saviour has paid the penalty for every sin, and abundant provision has been made to enable us to overcome. There is no danger that God will fail to do all that omnipotent power can, to save us in His kingdom; but unless we are in earnest ourselves, and put forth all the strength He has given us in complying with the conditions of growth and the perfecting of character, He cannot save us, nor can we become capable of enjoying a sinless world.

Small Beginnings of Great Movements

BY A. T. ROBINSON

MOVEMENTS of divine origin, which have made epochs in the world's history, have always been characterized by small beginnings.

Nearly six thousand years ago, when God created this world, destined to be peopled with innumerable beings, He began with a single pair of humankind, and commissioned them to "be fruitful, and multiply, and replenish the earth."

A little less than four thousand years ago, under the leadership of the mighty Nimrod, "who was the first to be a despot on the earth," and who "was an overbearing tyrant in Jehovah's sight" (Gen. 10:8, 9, Spurrell's translation), there was established the first organized form of apostasy that the world had ever known. About the same time, Jehovah began the establishment of the first organized visible form of government, destined eventually to overthrow every form of apostasy that shall ever have been established in this world.

As the human instrumentality in the establishing of that visible spiritual kingdom, He called one lone man out from surrounding darkness and idolatry, and promised to make of him and his seed a great and mighty nation.

About thirty-five hundred years ago, when the time of the promised deliverance of God's people from the Egyptian bondage "drew nigh," the agencies for the accomplishment of that deliverance began to appear in sight. That mighty movement, which was to stand upon the pages of sacred history as a type of the eternal deliverance of the redeemed, from the darkness and bondage of sin, did not begin with a great spectacular demonstration, such as to human view would be fitting to an enterprise of so far-reaching results. It began with the birth of a Hebrew babe, an infant born under the sentence of death. The sacred historian states the case thus:

"When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph, . . . in which time Moses was born." Acts 7: 17-20.

It is interesting to note, as recorded upon this page of sacred history, that after "the time of the promise drew nigh," forty years of Moses' life was passed in preparation for the throne of Egypt, and then another like period in preparation for his God-given mission. And yet no time seems to have been lost, for it is recorded that after the four hundred thirty years' sojourn in Egypt, "even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12: 41.

Nineteen hundred twenty-seven years ago, the souls of men were so strongly shackled in superstition and error that, as the historian says, "no man dared to think for himself, until a voice was heard in Judea, breaking day for the darkest night that had ever settled down upon humanity." At such a time there was begun a movement which, though unrecognized at the time, three centuries later was made the one event from which every other event before and since is dated. That movement also began with the birth of a Hebrew babe, whose mother did not have what in our time falls to the lot of even the most wretched female in the slums of our cities,—a room in which to give birth to her offspring. "Unto us a child is born,"—a child who at His birth was unnoticed by the world,

but whose birth was of so great interest to the universe that a choir of celestial beings from the glory land came down to celebrate the event.

Four centuries ago, the Christian world was again enveloped in midnight darkness and superstition, when it might again be said that no man dared to think for himself, until a voice was heard in Germany, breaking day for the darkest night in which the race had ever been found. At such a time a divinely appointed movement was begun, recorded upon the pages of human history as one of its outstanding mileposts.

Into the darkened soul of a pious monk, who at the time was performing the most excruciating acts of penance in an effort to obtain justification, there shone the glorious light of justification by faith. The voice of that enlightened man and the sound of his hammer upon the church door at Wittenberg, resounded throughout the European world, and the "lofty fabric" of superstition, hoary with age, was leveled to the ground.

A little more than fourscore years ago there began a movement destined to culminate in the crowning glory of the scheme of human redemption,—the second coming of Christ in the clouds of heaven, "with power and great glory." In prophetic panorama this message and movement had been presented to the seer of Patmos under the symbolism of another angel ascending as the sunrising. (See Rev. 7: 2, R. V.) That prophetic foreview calls for a movement to begin like the first faint glimmer that reddens the eastern sky in heralding the coming of the king of day. The last phase of the threefold message of Revelation 14: 6-14, announcing the coming of the King of glory, surely began in a way fully to meet the specifications of this prophecy.

A humble farmer living in a town far remote from any railroad and miles from the nearest village, having passed through the bitter disappointment of not meeting his Lord on the twenty-second day of October, 1844, but with the conviction gripping his soul that God had been leading in the advent movement hitherto, could give no possible reason for the disappointment. While reading the statement in the last verse of the eleventh chapter of Revelation, light was flashed upon that text, and he saw, by a living faith, "the ark of His testament," and that in that sacred ark were the ten commandments, the fourth precept of which enjoins obedience to the Sabbath of the Lord, and he became the first observer of the Sabbath in connection with the advent movement.

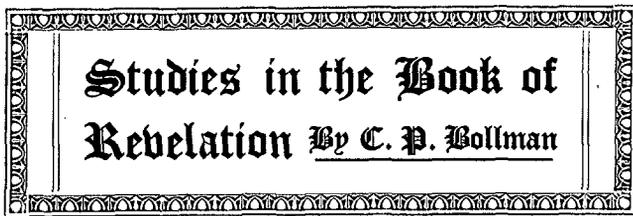
Fifty-seven years ago, when the writer embraced the truth of the third angel's message, and during several years following, it was his privilege many times to sit at the feet of the venerable father of our Elder E. W. Farnsworth, and hear him relate those early experiences in advent history, as he would seem to live over again the events of those stirring days.

When the "temple of God was opened in heaven," the light from that newly opened door streamed down upon the prophetic page, and into the perplexed souls of devoted followers of Christ, and through that holy light they saw "the ark of His testament." Note the following statement in "The Great Second Advent Movement," page 193:

"Hiram Edson, of Port Gibson, N. Y., told me that the day after the passing of the time in 1844, as he was praying behind the shocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression: 'The sanctuary to be cleansed is in heaven.'"

John, on the isle of Patmos, saw not only the small beginning of this advent movement, like unto the first faint rays of the morning light, but he saw also its development in noonday splendor, under the symbolism of "another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18: 1.

That faint glimmer of light which began to redden the eastern sky at the dawning of the third angel's message, has arisen in power, as though keeping pace with artificial light, from the tallow dip of those days to the powerful electric light of the present day. The light of this message now shines in nearly every corner of the globe, and only awaits the fullness of the outpouring of the latter rain, when it will blend in the splendor of "the glorious appearing of the great God and our Saviour Jesus Christ," attended by the entire retinue of heaven's family. That will be glory for every advent believer who is faithful to the end.



Chapter 1, Verse 8

The Deity of the Author

As we have seen, verse 1 tells us that the Author of this book is Jesus Christ. But strange as it seems to one who accepts at face value the oft-repeated statement of the Scriptures, that Jesus is the Son of God, there are many opinions as to what that title means as applied to our Saviour. However, verse 8 makes it clear in these words:

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Alpha is the first letter of the Greek alphabet, and Omega is the last, so that "Alpha and Omega" means, as explained in the verse itself, "the beginning and the ending." Yes, it means even more than that, for the expression is all-inclusive, just as when we say, "That is the A and Z of the whole question," we mean that it covers the whole ground of the subject, so that there remains nothing more that needs to be said. The Hebrew used *aleph*, the first letter of their alphabet, and *tau*, the last letter, to express the same thought. With them, "from *aleph* to *tau*" meant, as Dr. Clarke states, "the whole of a matter from the beginning to the end."

It is difficult to imagine how a more sweeping claim could be made to deityship, and consequently to eternity of existence, than is contained in this verse. Here the Author of the book, the Giver of the revelation, describes Himself as "the Lord, which is," present tense; "and which was," covering all the past; "and which is to come," covering all future duration—"the Almighty."

We are too prone to think of the Son of God in terms of human existence. He is truly "the man Christ Jesus" (1 Tim. 2: 5), but He is also the "I AM," as He declared Himself to be in the words re-

corded in John 8:58: "Verily, verily, I say unto you, Before Abraham was, I am."

Commenting upon the words, "I am," Dr. Clarke quotes this from Calmet:

"I am all eternity. I have existed before all ages. You consider in Me only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in Me a divine and eternal nature. Both, united, subsist together in My person."

Clarke also calls attention to the statement of verse 59, "They took up stones to stone Him," as showing that they "understood Him as asserting His Godhead."

The pre-existence of Christ is too plainly taught in many scriptures to be doubted by any Christian. The use of the plural number in such expressions as, "Let us make man," in Genesis 1:26, shows clearly that the Father was not alone in the work of creation. He had associates, as we learn, in part from verse 2 of the same chapter, in the words, "The Spirit of God moved upon the face of the waters." From this and other texts it is reasonably understood by some that the Spirit is the embodiment of that infinite force by which the Godhead creates, upholds, directs, and fashions, according to the divine will, every finite thing.

That there is yet another associate is made clear in such texts as John 1:1-4, Colossians 1:13-18, Hebrews 1:1-4, and many others which might be cited. This member of the Godhead is the Son, our Lord Jesus Christ, described in Hebrews 1:3 as "being the brightness of His [the Father's] glory, and the express image of His person," and as "upholding all things by the word of His power;" also as having "by Himself purged our sins," and having done which, He "sat down on the right hand of the Majesty on high." Further, in verse 6 we are told that "all the angels of God worship Him;" also in verses 8-12 we read that the Father Himself addresses the Son as God, saying:

"Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

Nor is testimony to this great exaltation of the Son of God confined to the New Testament; in Isaiah 9:6 we read:

"Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Indeed, as the Son is the perfect revelation of the Father, so is the Bible, in its entirety, a revelation of the Son, the Old Testament by prophecy, the New primarily by delineation of His character and work, but also by prophecy. And so perfect is the likeness, whether by prophecy or by recital of His words and works, that no one can read the Bible with an open mind without recognizing in Jesus of Nazareth the Christ of God, the Saviour of men, the Redeemer of Israel; the very one who, "when the fullness of the time was come," was "sent forth" by God the Father, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

LESSONS FROM THE PAST

Messages Needed at the Present Time

"Thou shalt remember all the way which the Lord thy God led thee . . . to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." Deut. 8:2.

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—Mrs. E. G. White, in "Life Sketches," edition 1915, p. 196.

Our First Work for 1928

The Great Need of the Church

BY MRS. E. G. WHITE

[The following message was printed in the REVIEW AND HERALD March 22, 1887. It was present truth for that time; it is present truth to-day. A revival of true godliness is truly "the greatest and most urgent of all our needs," and "to seek this should be our first work." As this message is read, may each one pray that the spiritual awakening and living experience emphasized in this instruction may come into his heart and life.—EDITOR.]

A REVIVAL of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing.

A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence.

The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

The Unconverted in the Church

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from

without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

Satan Cannot Read the Thoughts

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church.

Divisions in the Church

There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumblingblocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our

assemblies and impart His rich grace. The world, the flesh, and the devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by His help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

Satan's Great Fear

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come.

Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

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

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

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

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

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

A Call to Advance

Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—*Review and Herald, March 22, 1887.*

* * *

"SURRENDER is not a giving up of many things, but a turning of one person over to the control of another Person."

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.

Mother

BY JOHN CLARKE

(Written while in college, a short time before his death)

It comes to me oft in the silence,
When the sun is sinking low,
And the great uncertain shadows
Seem wraiths of the long ago;
Then with a throb of heartache
That thrills each pulsing vein,
Comes the old unquiet longing
For mother and home again.

I am sick of the sights of the city,
Of faces cold and strange,
And I know where there's warmth and welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain,
And I know it will be joy to mother
When I go home again.

Outside of my darkened window
Is the great world's crush and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the splash of the autumn rain,
But I dream of the glorious greeting
When I go home again.

* * *

We Are Not of All Men Most Miserable

BY J. E. FROOM, M. D.

THERE is a bit of phraseology continually appearing in obituary notices, for which the reader needs to make the very charitable allowance that it may have been penned in a mechanical way and does not express existing facts.

Death has a terrible sting. Every person and every family experiences the cruel thrust of that enemy; but our Redeemer has appointed unto the mourners in Zion "beauty for ashes," "the oil of joy for mourning."

Isaiah 61: 3 shows that the Lord will be glorified if we (the "trees of righteousness" planted by the Lord in His vineyard) exercise the blessed privilege of exchanging our "spirit of heaviness" for "the garment of praise."

Some may feel that it is disloyal to the deceased to expect the Lord to give us the joy of His salvation so fully that we can again live in the sunshine of His love. We read that when David's child was sick unto death, he fasted and besought the Lord for the child's life; but when in a few days God's mercy was expressed in removing the child, David had learned some precious and necessary lessons. In faith he changed his garments of mourning, and took his place in the house of God among the worshippers.

As in the sick room we recognize the limit of human help to avoid suffering and death, we may come to prize the resurrection and God's plan as never before.

Prostrated by grief, we should become more teachable.

The early Christians hiding in the catacombs beneath the city of Rome, because of relentless persecution, made the victorious death of each of their dear ones a season of true rejoicing. Instead of rebelling against God's dealing, may we not likewise rejoice? Let us refuse to be classed with that despondent, wailing multitude who expect sympathy to be expressed in such time-worn phrases as "his companion lives to mourn" or "they remain to mourn."

No, we have been adopted into the family of Jesus. Our Lord has the keys of the grave and of death. He says in Revelation 14: 13, that it is now more true than ever in the past that "blessed are the dead which die in the Lord from henceforth."

"He hath put a new song in my mouth, even praise unto our God." Let us sing it, even though we are bleeding in the inner prison and our feet are temporarily in the stocks.

* * *

Keep Your Garments White

BY L. F. PASSEBOIS

"BEHOLD, I come as a thief. Blessed is he that watcheth, and keepeth his garments." Rev. 16: 15.

A slum worker in New York had a singular experience with a waif. He took the boy to his home, washed him, combed his hair, and clothed him with a new suit. When bedtime came, he attempted to teach him to pray. The boy probably had never had a new suit of clean clothes, or if he ever had one, it might have been taken from him by a drunken parent and pawned for drink. The worker, in his endeavor to teach the boy to pray, asked him to repeat after him the simple prayer, "Now I lay me down to sleep, I pray the Lord my soul to keep." The boy responded by, "Now I lay me down to sleep, I pray God my clothes to keep." The worker followed this by more teaching about the soul, and the importance of salvation, to lead the boy to better understanding and intelligent praying. But still the boy held fast to his first petition,— "I pray God my clothes to keep."

Can any one say that the boy was wrong? The little fellow asked more than he knew when he said, "I pray God my clothes to keep." In Revelation 16: 15 we read, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." And again in Revelation 3: 18, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

Ah! the word of Christ plainly says, "Blessed is he that watcheth, and keepeth his garments." Are we not taken up too much with the things of the world, and too little with the sanctification of our lives? The careful spiritual discipline by which we become invested with the holiness of Christ; the daily putting off of the old man and the putting on of the new man, who is renewed in knowledge after the image of Him

who created him,— this is so supremely important that our daily and constant prayer may well be directed to this end, so at the last we may be found in Him, not having our own righteousness, but the righteousness of Christ which is by faith.

To the Laodicean church He speaks to-day. Be not lulled to sleep by secular lives, worldly fellowship and associations, stupefied by luxury and self-indulgence, answering every appeal to your conscience with "a little sleep, a little slumber, a little folding of the hands to sleep." Awake to righteousness, and sin not!

Wearing clothes is the most serious occupation of a large part of the human family, from the Congo savage, with his dazzling calico apron and the different parts of his body compassed about with rings of brass, to the fashionable belle of our cities, dressed in the most brilliant silks and satins. Dressing is the chief end and business of innumerable children of men, both professed Christians and pagans. Therefore, Christ struck a sharp blow at human pride when He said, "Take no thought . . . what ye shall put on." But on the other hand, we are reminded by the scripture of a clothes wearing to which it would become us to be most seriously attentive. Wonderful are the words of the apostle Paul: "As many of you as have been baptized into Christ have put on Christ,"— not simply the righteousness of our Saviour, not simply the holiness or the graces of His character, are we to put on as a garment; but the Lord Himself is our vesture. We are to enter into Him by communion, to be so endued with His presence and imbued by His Holy Spirit, that men will see Him when they behold us, and thus are we to show forth the virtues of Him who hath called us out of darkness into His marvelous light.

* * *

A Mother's Reverie

BY RUTH HASKELL HAYTON

It is a mid-September morning. Mother, sister, and brother stand in the driveway of a vine-covered Western home, each trying to comfort the others and make up for what they are losing from the home.

Slowly, but surely, father backs the car into the street. As three pair of tearful eyes follow it, a loving good-by is waved to daughter and sister. The long-looked-for day has come; she is going to college.

When the car is out of sight, mother goes to daughter's room and looks around on little treasures and discarded dresses. Here are the handmade boxes of shell collections, the folio of drawings and collections of choice pictures, and a notebook of amateur literary attempts. The sight of the empty chair, and the desk cleared of its usual papers and books, brings a mist to mother's eyes.

Her mind quickly reviews the sunny years of daughter's life. She thinks of her first as a baby girl of two or three, so determined to have her own way that when she was in a tantrum people would say, "O baby, baby, quite contrary!" and prophesy that she would surely be "a militant suffragette." Friends would sometimes question her mother's wisdom in methods of discipline. Often when little feet would stamp and a little voice scream defiance, small hot hands were placed on mother's cheeks, and looking into baby's eyes mother would say, "All right, mamma dear; all right, mamma dear," until baby agreed, calmness was restored, and apparently a cheerful obedience gained.

Mother would be asked, "Is it right for your will

power to make her say 'All right,' when she does not feel it?"

"She must say it whether she feels it or not, and some day I hope she will feel it," was the answer.

The last year at home seemed the crowning one in sweet memories. One Sunday morning daughter was writing on her valedictory. She was working with speed, for through her thoughts were crowding class-day programs, graduation sewing, and many lessons unprepared.

Here mother broke the spell. "Daughter, I have been to the cellar, and I think the mice are working there. Would you mind leaving your work for a while to clean it up a bit?"

The busy pen stopped almost with a jerk, and there was the suggestion of an impatient frown on the earnest face, which disappeared almost as quickly as it came. With a smile she looked up and said, "All right, mother dear."

In the course of an hour the cellar was made clean, and the lives of the mice endangered. Coming to mother with a smiling face, she threw her arms about her, saying, "O mother! do you remember when I was a little girl, and you used to make me put my hands on your face and say, 'All right, mamma dear' ? Well, when you asked me this morning to leave my work and clean the cellar, I did not feel like it at all. For a moment I felt cross and disagreeable. But I have been so in the *habit* of answering your requests cheerfully, that 'All right, mother dear,' came right out easily, and I did not mind the job a bit. I am so glad you insisted on my doing things when I was little; it has made obedience quite easy all my life, even sometimes when I did not like the task required."

As mother goes about the rooms, bringing order out of the confusion of the leave taking, her thoughts go to other daughters and other mothers with their problems,— problems of improper and expensive clothes, problems of late evening gatherings, and of unchaperoned automobile rides. She hears the wail that goes up from many mothers, "How can we keep them from it? My boy and girl pay no attention to what I say." And isn't that in a nutshell the explanation of all the home and school problems of discipline with our boys and girls?

Mother's reveries suggest to her many old-fashioned ideas of obedience, respect, and unselfishness. These have been replaced by many parents with a doctrine of liberty, which in its results is little less than lawlessness,— a theory of self-expression amounting almost to impudence. She muses: Surely Solomon must be right, even though we see in good Seventh-day Adventist homes unexplainable failures in children. Are the failures not due to the fact that somehow, somewhere along the road of the child's life, parents have left the track, somewhere they have lost control? Parents pay heavily for those detours along unsanctioned paths. The delinquent youth is only the spoiled baby of two or three, following the logical lines of development.

"Is not your daughter young to go away for a whole year? Are you not afraid she may be led into evil?" has been asked. Mother is not egotistical; daughter has many, many lessons to learn; but, frankly, she is not worried. She has had sixteen years to sow seed in very tender soil. She must now leave the watering to home love and prayer: God alone can give the increase. And every true mother's heart cries out, as she sows and waters, "What, O what, shall the harvest be?"

Jesus Knows

I do not think that I could bear
My daily weight of woman's care
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer
To fill my soul with bliss.

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell;
Things e'en my husband cannot see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity,
That mothers know so well;

The failure of some household scheme,
The ending of some pleasant dream
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath stirred,
And by divine caress my Lord
Makes all its throbbings cease.

— Author Unknown.

* * *

A Paying Investment

"FATHER, Jack Adams told me his father sold that bit of land on the north side of the town."

"Did he?"

"Yes; and he's made such a good thing of it—doubled on his price!"

"Indeed!"

"And after holding it only two years. Jack says his father's a great man for making money—always succeeds in his investments. I suppose he'll be a rich man some day, just by putting money in the right place. It goes on and makes itself, I wish, father, that you had some money to put into things that way."

"I am making what I think about the best investment I can of what I have."

"Investment? Why, father, I didn't know you had any of your money invested."

"I have, though."

"Why, I've often heard mother say that it takes about all you can make for us to live."

"Your mother is right there," said the father, with a smile.

"Well," said Ned, who had become warmly interested in business topics, "do you mean it is money you put into something some time ago?"

"Yes! I began a number of years ago, and I'm keeping it up yet."

"Oh, that's good," said Ned. "And has it been a good investment, father? Does it keep on doubling, and are you going to make a real good thing of it sometime? Do you get any returns from it yet?"

"A good many questions to answer," said his father, a little gravely. "Yes; your mother and I think we are getting something in the way of returns already. We hope that it is going to keep on doubling, as you express it. As to its being a good thing sometime

in the future, the future must tell its own tale; but if the hopes we cherish are fulfilled, we shall have a thousandfold on our investment."

"You certainly must have a good thing. Now I'm old enough to understand about such things. I wish, if you don't object, you'd tell me what your investment is."

"I don't object at all. We are investing in you and your brothers."

"Oh!" Ned drew a little breath of surprise.

"Yes," his father went on quietly. "Three boys are a good investment, you can easily understand—an investment on which continual payments are necessary."

"I see," said Ned, slowly and thoughtfully. "There are clothes and shoes and schoolbooks; a house for us to live in; and everything we eat. It keeps you going all the time, doesn't it, father?"

"It seems to," said father, with a smile.

"And mother, she's always busy. She sees to everything. There wouldn't be a bit of comfort if she were not at the head of things. A good many dollars every year we cost. Father, if you didn't have us boys, you'd have a lot of money for other things."

"Yes, all I am putting into you."

"And we're your investment." Ned appeared to be grappling with the thought.

"Well, I don't see, father, that you are getting much out of it, yet."

"When you are dutiful and obedient, showing a loving appreciation of what is being done for you, we feel that we are making a good investment."

"Well, I tell you,"—Ned put on a calculating expression,— "looking at it from a business point of view, it's a good while to wait twelve or fourteen years to get a little return for money put into a thing, and where you have to put in more and more money all the time."

"Mother would tell you," said the father, laying a hand on the boy's head, "that you are loving and attentive to her, looking out for every opportunity of being helpful and comforting, and that is 100 per cent to her. Possibly she would make it a thousand."

"Dear mother!" Ned said, with a face full of earnest resolve.

"And if you go on as we hope you will, if you and your brothers grow up to be good men, doing your best to make the world wiser and happier because of your being in it, what sort of percentage will that be to us?"

"Well,"—Ned spoke after a pause,— "I never looked on myself as an investment before, but I guess it's very much like it. You and mother are putting all you have into us boys. All your money, and money doesn't begin to be all. I'm glad," added the boy, earnestly, "that we ourselves can help in seeing to it that your investment is a good one."— Author Unknown.

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A NOBLE character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man.—"Prophets and Kings," p. 488.

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"It is not what some call a 'new leaf' that is needed, but a new life."

IN MISSION LANDS

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

Greece Is Calling for Help

BY H. F. SCHUBERTH

GREECE with its seven and a half million people is at present, of all the countries in Europe, our smallest and youngest mission field. Of eighty-two members who are principally located in Athens and Saloniki, sixty are Armenian refugees. The headquarters of our Greek mission field is at Saloniki, where we own a good building, which formerly served as school and home for our orphans there. On the ground floor there is a meeting hall, seating about 100 people, and on Sundays two meetings are held,—a three o'clock lecture which is translated into Turkish, and a five o'clock lecture translated into Greek.

Most of our members who are refugees, as has just been stated, have to live in the greatest poverty. Their small earnings are hardly sufficient to cover the necessary articles of food, and therefore they cannot think of clothes or shoes. Their housing conditions are beyond description. They live in dilapidated barracks, where they have only the bare sod for a bed. The different families are separated from each other by sacks hung up to form partitions. As our members have to live together with other families who do not practice any hygienic principles as we are wont to do, they cannot keep free from vermin. And even here they are only tolerated, as the barracks will be taken over for other purposes shortly.

If utter destruction is not to come to our poor brethren and sisters, immediate help must be rendered. The thing most needed is some kind of plain accommodation that will shelter them from the rain and severe storms which rage here at times. This terrible situation reminds us of the time during the war when a number of our Armenian believers had to give up their lives for the truth's sake.

Several times I had the privilege of speaking to the church members and a number of friends. Involuntarily my thoughts wandered to the days when the apostle Paul preached the gospel for the first time in Thessalonica, and was afterward able to give such a good report of the church there.

In Athens I also had the joy of meeting with the believers and breaking the bread of life with them. Most of the members in this place are also refugees, and are suffering great want.

The inhabitants are, in general, completely under the control of the Greek Orthodox Church. The latter rules everything and favors superstition.

While there is more freedom in the northern part, Macedonia, our work has to meet with difficulties in ancient Greece. Both the canvassing work as well as the holding of meetings is opposed by the church which rules everything.

Brethren and sisters, those of us who live in good homes and enjoy comforts, let us remember our poor people down in Greece, and let us seek to alleviate their sufferings, sending in our contributions to the Relief Fund for the European Division. Offerings for this need should be sent to J. L. Shaw, Treasurer General Conference, Takoma Park, D. C.

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The Macedonian Call From Tehuantepec

BY J. B. NELSON

FROM as far north as the famous port of Vera Cruz, Mexico, and south to the border of Guatemala, cutting off the peninsula of Yucatan, lies the isthmus part of Mexico, and one of the most beautiful tropical gardens in the world. This great stretch of forests, fruits, flowers, rivers, and plains holds a population of about two million pure-blood Indians, divided into several different tribes. Some of these tribes yet speak their tribal tongue, and are unfamiliar with the Spanish language. Near some of their

villages are the ruins of ancient cities and great temples, much resembling and rivaling Egyptian and Babylonian architecture. These were built by the ancestors of some of the present tribes, and tell of a higher civilization and culture that was destroyed by the Spanish conquests or by former conquests by other people.

Though the people have been professed Christians for over three hundred years, from 70 to 90 per cent can neither read nor write. In some of the most tropical and remote parts, these Indians go about nude. Drunkenness and debauchery reign unchecked. Some of the better class have adobe houses, but the vast majority live in crude straw or palm huts, in the most insanitary conditions imaginable. Ignorant of the simplest rules of hygiene and the treatment of disease, and surrounded by all manner of tropical fevers and plagues, the mortality of infants reaches from 30 to 50 per cent. One often marvels, when visiting these people, that any infants live amid their environment.

Where our work has reached these people a great change has been wrought. Our converts are learning sanitary living and simple modern methods of treating disease. One school has been established, but at present we have thirty companies of believers scattered through the mission, with a total membership of about 700. Each of these companies is woefully in need of a school.

These needed schools call for equipment and teachers. All this costs money. This money will purchase the liberty and relieve the death sentence now passed upon thousands and millions of Indians who are pleading for help. Our converts among these tribes are truly noble men and women, some of whom are giving their lives to save their people. Among them are just as intelligent and trustworthy young people as can be found in all Latin America. But unless we can soon raise money to help these people, they must sink forever into the hopeless mire of their lost condition. May God move upon the hearts of those who have, as it were, the salvation of these people in their pocketbooks, to give and save.

* * *

An Example of Faith

BY MRS. J. G. PETTY

"WHEN the Son of man cometh, shall He find faith on the earth?" is indeed a pertinent question with this present generation. It is so rare to encounter a really genuine case of faith these days that when we do meet it we are almost caused to marvel. An old brother here in our church at Kingston, Jamaica, told me a wonderful story of his own experience and of God's great providence toward him. I am passing it on, for I believe it is to God's glory that we rehearse such experiences:

It was back in the days before the earthquake (the Jamaicans' way of giving dates) that this man, a native of British Guiana, found himself stranded in Jamaica with but a few pence in his pocket. However, he met a countryman of his who, though very poor himself, generously allowed him to share his little rented room free of charge, and he at once set about to look for work. Soon his last farthing was spent, and as he turned toward his place of shelter that day, he prayed that God might see his need and provide for him.

As he walked on, his eye fell on a sixpenny piece lying in the street. He picked it up, thanked his heavenly Father, and went on his way. The next day he went out as usual, and with the same disappointment he turned back again; but when he came to the place where he had found the sixpence, he saw a threepence lying there. This continued for eighteen months, lacking one day, that when he came to that place (and it was a busy corner, too, where people were passing all the day), there was either a sixpence or a threepence, or, as twice it happened, only a penny and a halfpenny.

On the day that would have completed the eighteen months, he came again to the street corner, but found nothing. He looked about in disappointment, but thanked his heavenly Father just the same, and said, "Father, I take it that you have something better for me to-day, so I'll just go on down this way; perhaps I will there find a job." So he went on till he came to a culvert, where, feeling very weary, he sat down to rest. As he did so, he saw a sixpence and a threepence lying before him.

The next day he found a job of work at clearing away an old building site. As noon came on, he was faint from hunger, but the noon hour meant nothing to him, for he had left his sixpence at home. However, as he shoveled away the broken bricks, he found a two-shilling piece, black with corrosion, but nevertheless a genuine coin.

He worked there for some time, but one day the foreman and the contractor had a quarrel over a part of the work, and this brother had either to tell an untruth or lose his job. He told the truth and trusted in God.

The day soon came when all his money was gone again, and as he walked the streets and lanes, hungry and friendless, he saw a tray of bread and cakes by the roadside. He looked about, but saw no one. In his temptation to take some he cried out, "O my Father! see how Satan is tempting this poor man. I will not touch it, though I die." He walked on, and found a threepence in his path.

Being unable to pay the rent on the room which he had taken while working, he found on returning home that afternoon that the landlord had locked him out, holding his bed for what he owed him. As night came on, he went out to a vacant piece of land, and breaking boughs from the trees, made himself a bed and lay down to sleep.

Near midnight he was awakened by three smart claps on his shoulder, and a voice said, "Go back to the public works to-morrow; one of their men has gone to the country, and you will get a job." He sat up and looked about him, but remembered that he had heard that strange things happen to folks who sleep out of doors. As all was still, he soon went to sleep again. Near morning he felt three claps again and heard the same words, with the additional warning not to be "stiff-hearted," but to "speak up sharply," and he would be given work. He arose at once and went to the place of "mustered."

Soon some of the men came, and he began to question them as to the prospect of his getting on the force. One man said, "Stephens is gone to Spanish Town for a few days." So he was taken on and given permanent work.

Later he had a dream that he should buy a fishing boat and be more independent. He did so, and the year following he heard of a company of people who kept the Sabbath, which he had long felt in his heart should be the rest day. But that is another story.

As he paused, in relating the story to me, I questioningly remarked, "Ah, what kind of tale is this that you are telling me?"

He replied, "Mrs. Petty, I have told you how my heavenly Father has cared for me," and reverently lifting his eyes above, as he stood with his garden tools in hand, he concluded, "and I have no fear, He will always care for me."

In answer to my queries he stated that he found no money while he was earning wages, and that he never begged, for he trusted that his Father would provide for him as He saw fit.

Surely the Father will indeed reward the faith of His simple, trusting child.

Kingston, Jamaica.

* * *

Warned Through a Dream

BY N. P. NEILSEN

"God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man." Job 33: 14-17.

Thus it was in the days of Job; and God has not changed. He is still the living God. He still speaks to man to turn him away from his evil ways. He still speaks where the honest in heart are found. He sees the sincere soul that is seeking after truth and light. And when there is no human messenger to reach that soul, God can speak to him in a dream, and show him the way. Many times has the Lord done this in ages past, and He is still doing it to-day.

Some months ago we sent one of our workers, Brother José R. Dos Passos, to a place called Pindaúva, where we had heard that there was a group of people keeping the Sabbath; but where never a worker, except our colporteurs, had ever been. This place is away from the railroad, back in the woods and mountains, and is very difficult of access. After having been there some time, our brother wrote, telling us how the Sabbath truth first gained an entrance in that locality through a dream. He said:

"This being a place uncultivated, unprovided with resources, without railroads or regular trips by water, the voyage was exceedingly difficult. It was made by launch, wagon, canoe, and horse. We crossed the unexplored wilderness by paths through the virgin forest, where the jaguar reigns and where the delicate birds sing their innocent songs. There, in these abandoned woods, we found a group of about fifteen families who had been keeping the Sabbath for five years.

"Although they had only a limited knowledge of the truth and were much prejudiced against certain points of doctrine, still there exists in nearly all of them a noble and sincere heart.

"It is interesting and wonderful to notice the means which God used to call these souls into the light:

"There was an old professor there who, although he was a drunkard, taught the existence of a book of God called the Bible, in which it was written that the Sabbath should be kept instead of Sunday. No one paid much attention to what this drunkard said.

"On a certain night an elderly lady had a dream that very much impressed her and brought conviction to her soul. It was as follows:

"She dreamed that she went to her mother to ask her for a blessing. [Here all the children ask a blessing from the older people, with their hands placed in a position of the greatest respect. The older people respond with a sign of the cross.] Her mother took hold of her hands and said, 'Say thus: Monday, Tuesday, Wednesday, Thursday, Friday, Sabbath.' When she came to the word 'Sabbath,' her mother blessed her. Soon after, in her dream, she was brought into the presence of Jesus, who did the same, giving her the blessing: when she said the word 'Sabbath.'

"This woman was so deeply impressed with this dream that soon afterward she decided to keep the Sabbath. One month after she had this dream, a certain young man by the name of Quirino Dan [a student from our school] passed through these parts, selling 'The Life of Christ.' This book brought them light in regard to the keeping of the Sabbath. Soon afterward the whole family, who had been warned, began to obey without their knowing that there was a denomination keeping the Sabbath. Although they lived there isolated, and were many times attacked by opposers, they were not shaken."

When Brother Passos went there, he found that although they were keeping the Sabbath, they needed to be instructed in many points of our faith. Already a Sabbath school with thirty members has been organized, and thus far seventeen persons have been baptized. Others are deeply interested, and will doubtless unite with us in the near future.

São Paulo, Brazil, South America.

* * *

"SOMETIME between the dawn and dark,
Go thou, O friend, apart,
That a cool drop of heaven's dew
May fall into thy heart.
Thus with a spirit soothed and cured
Of restlessness and pain,
Thou mayest, nerved with force divine,
Take up thy work again."

* * *

God will not utterly forget nor forever forsake those who have been faithful, even if they sometimes commit errors.—"Testimonies," Vol. III, p. 88.

* * *

THE perfection of Christian character depends wholly upon the grace and strength found alone in God.—"Testimonies," Vol. III, p. 188.

* * *

"EVERY act of life is a revelation of character."



YOUNG MEN and YOUNG WOMEN



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

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

A Practical Education

BY E. R. PALMER

In a meeting of the General Conference Committee, an effort was being made to find a young couple for an important position in a foreign mission field. Finally the name was suggested of a young man not very well known. He had never occupied an official position. It was feared at first that he might not be equal to the task. In the discussion, however, it transpired that this young man was an earnest Christian, a real soul winner. He was superintendent of the Sabbath school in his local church, and a real worker in the missionary society. At annual meetings and conventions considerable responsibility had been placed upon him because of his practical knowledge; in fact, he was relied upon to *do things* efficiently and well. He had learned the carpenter's trade, and more recently had acquired a good working knowledge of printing. "What more do we need than that?" said Elder Spicer, the chairman of the meeting. "If a man is a real soul winner, a successful church worker, and has a practical experience in common things, he can be used in any mission field of the world."

This is only one of many illustrations occurring daily which press home the important fact that practical lines of education are of great importance. Technical education is good; it broadens and strengthens the background of one's life; but skill and experience in doing common things, required daily in all the walks of life, must take rank before all other lines of education.

As I write I seem in imagination to be looking into the upturned faces of ten thousand eager young men and women, born in Seventh-day Adventist homes, and having a real, genuine ambition to give their all for the Master whom they serve. Some have had practical training; others have had school training only; all are looking for the gateway to service.

As I join with other members of the General Conference Committee in studying the needs of the world field, and as we consider scores of applications from young men and young women who long for service, but really are unprepared for it, my heart goes out with keen longing for our young people.

In the training schools hundreds of our youth are preparing for the work. O that we might drop some word or suggestion which would help this on-coming army to see the importance of practical training in connection with their book study!

The greatest and most dangerous chasm which swallows up the largest number of our young people is found in that span which lies between technical training and practical service. How can we bridge this chasm?

One day not long ago a young man came to my office looking for work. He was having difficulty in that respect. His face was eager. It seemed that his very life depended upon finding a place. He had been brought up in a Christian home, had attended one of our colleges, and both he and his devoted parents, who had sacrificed much for him, believed that he was ready to carry important responsibility.

"Can you give me a place in your editorial department?" he asked. "My taste runs in literary lines; I have longed to be a writer."

I learned, however, by inquiry that he had applied himself almost wholly to books, but had gained little, if any, experience in the practical things of life, which must form

the basis and background of every successful editor's work.

I tried to find some other position for him, where he could make a beginning and learn, but there was difficulty at every turn. He could not drive nails nor saw off a board straight; he had sold no books; had learned neither shorthand nor typewriting nor bookkeeping, and so was unprepared for a place in any of our circulation departments. My heart felt sick for the young man as he left my office with little hope that we would be able to find a place where his splendid education could be used without a practical knowledge of how to do real things.

When the door was shut, and I was thinking the matter over, almost in a desperate frame of mind, I remarked to myself, "I believe there is no poorer product turned out in these United States than college graduates who have had little, if any, practical experience outside their book knowledge. Their hands are unskilled, their brains are full of theories, there is little co-ordination of their faculties, and their education stands as a barrier against their accepting even a humble position which might lead on to usefulness."

Our Saviour glorified practical work by service at the carpenter's trade until thirty years of age.

Paul learned the tentmaker's trade in his youth, or he would not have been prepared to earn his livelihood in that way at a time when it seemed necessary for him to do so.

Samuel, when teaching the school of the prophets, taught the young men how to go direct to the forest, cut down the timber, transfer it, and erect their own school building.

Daniel and his fellows had more than a theoretical knowledge of practical things, or they would not have been chosen to carry heavy responsibility in the government of Babylon.

A church board not long ago was looking for a teacher for the church school,—not an ordinary teacher who might know books and methods of teaching only, but a *real* teacher—a leader, who could also cook and sew and keep house, who could play simple games and go on hikes, who could indeed be a real leader into those fine, useful things that tend to practical manhood and womanhood. Such a teacher was not easy to find.

Such incidents lead to the sober inquiry as to whether the natural trend is not too much toward fine scholarship as such, without proper attention being given to the training of heart and hand in those practical, commonplace things which the natural heart often seeks to avoid.

The young people of this movement are knocking at our doors and eagerly asking this question, "How can I find a way into service, at home and in the foreign fields?" Many answers might be given, embracing the development of right ideals, sound character, Christian experience, and the spirit to endure hardship. All these are of primary importance and necessary, but do not neglect the practical things you will need to know as soon as you find yourself face to face with the real work and responsibilities of the third angel's message.

Learn plain farm work if you have opportunity, take a practical course in the carpenter's trade, seize every opportunity to pick up information and experience concerning painting, cement making, and all such important things as you will wish to know out in a mission field.

Or learn the printer's trade. Many a missionary has discovered, after arriving at his mission station, that he must leave his work for a time to learn more about printing, in order that he may carry on his mission work successfully. Learn bookkeeping and stenography and typewriting. Master one trade at least, and learn something about many other trades. Thus while studying books, you will train your hands and bring every faculty into intelligent, successful action.

These principles are pressed home by the following story of the Polish boy who, with one simple art well mastered, could, without money, go "anywhere" in a strange land:

Among the immigrants awaiting examination at Ellis Island, recently, was a tall young fellow with a little black bag under his arm. He was a Pole, about twenty years old, and his admission was a pleasing and dramatic incident, witnessed by Mr. Arthur Henry, and described in *Scribner's Magazine*.

When the young man's turn came to answer the inevitable question, "How much money have you?" he smiled and answered frankly, "None."

"But don't you know you can't come in here if you have no money and no friend to speak for you? Where are you going?"

"To Fall River first. I have a friend there. Then I shall see the whole country. I shall make money. You will hear of me."

The inspector proceeded rather sharply: "How will you get to Fall River? Where will you eat and sleep to-night?"

"I shall be all right," replied the young fellow, confidently. "With this"—tapping the bag—"I can go anywhere."

"What is it?"

The Pole laughed, and opening the bag, took out a cornet. It was a fine instrument, and gave evidence of loving care.

"Can you play it well?" asked the officer more kindly.

In answer, the young Pole stepped out into an open space, and lifting the horn to his lips, began the beautiful intermezzo from "Cavalleria Rusticana." At the first note every one in the great building stood still and listened. The long lines of immigrants became motionless. The forlorn waiters in the pit looked up, and their faces became tender. Even the meanest among them seemed to feel the charm of the pleading notes.

When the music ceased, there was a burst of applause. Shouts of "Bravo!" "Good boy!" "Give us some more!" came from every side. The physicians who a few moments before made their hurried and not overgentle examination, joined in the applause. The officer who had questioned him so sharply slapped him on the back. The commissioner himself had come up from his office at the sound of the horn, and asked for particulars. When he had heard them, he turned to the agent of the Fall River boats, and said, "Give this fellow passage, including meals, and charge it to me."

"I will charge it to myself," said the agent, and he took the young Pole by the arm and led him away.

The incident was a sermon on competence, a lesson on what it means to be a master. The trade may be music or farming or bricklaying—it does not matter. The man who has conquered it, who knows it root and branch, can point to it as confidently as the young Pole pointed to his cornet, and say as he did, "With this I can go anywhere."

Opportunities for Stenographers

BY B. P. FOOTE

Instructor in Fireside Correspondence School

THERE is a constant and increasing demand for young men and women stenographers in our denominational work. At this writing I know of openings for several really good ones. More of our finest young people should take up this line of work. I do not know of any other which brings better returns for the time and money spent in preparation, or in which a young person can more quickly become of great assistance. Some of our leading men have stated that their stenographer doubles their efficiency. Think what it means for a young person to be able to double the efficiency of a man or woman with many years' experience in positions of leadership and responsibility!

The constant demand for more and more new stenographers is accounted for partly by the development of the work; but it results also to a very great extent from the promotion of many stenographers. First-class stenographers have privileges not accorded any other class of young workers. They are taken into very close and confidential association with the leaders in conference and institutional work. Within a few months, if they are efficient, observing, and progressive, they can learn a great deal about the work with which they are connected. They are able to study closely the methods of the successful persons with whom they work; and if they have real ability and adaptability, they are promoted, thus leaving an opening for another to come in and work up. Elder A. G. Daniells has said that if he were a young man again, he would like nothing better than to become a good stenographer; get into one of our offices, and lighten the load of those bearing the heavy responsibilities.

Scores of prominent men and women among us have used stenography as a stepping-stone. There is a surprising number of them at the headquarters in Washington, including Elder W. A. Spicer, president of the General Conference; Prof. W. E. Howell, secretary of the Educational Department; Prof. A. W. Spalding, head of the Home Commission; H. H. Cobban and Claude Conard, assistant treasurers; H. E. Rogers, statistical secretary; Miss Rosamond Ginther, assistant secretary of the Sabbath School Department; Mrs. J. W. Mace, office secretary of the Ministerial Association; Prof. M. E. Olsen, president of the Fireside Correspondence School; Elder J. W. Mace, of the Review and Herald book department; L. W. Graham and Clarence Lawry, of the periodical department; and Frank

A. Coffin and Miss Lora E. Clement, of the editorial department. The number of stenographers who have become officials, editors, teachers, managers, and leaders in our conferences and institutions is so great as to be entirely out of proportion to any other one line of work. These persons are proud to have been stenographers, and many of them give much credit for their promotion to their experience as such.

Stenographic work is really very fascinating to those who learn how to do it well. To be able to take sounds out of the air and record them on paper at the rate of several hundred a minute, and later to translate them correctly into words, sentences, letters, and articles to be read by thousands who would not otherwise get the information, is no small service. It is truly an art-science-profession. The ability to master it is not acquired by weak, sickly, lazy, slow, or inefficient people. No wonder those who do acquire it are pardonably proud of the fact! It requires a quickness and co-ordination of mind and hand that is probably not required in any other line of work. It should appeal strongly to young people who are athletically inclined, for it is a work that is full of action. To become a really expert stenographer requires much the same qualities as to become a first-class baseball or tennis player,—clear eyesight, a quick mind, a definite purpose, unyielding perseverance, stamina, and co-ordination of mind and muscle,—with the addition of a good general education.

If there are those among the readers who desire to make a profession of stenography, instead of merely using it as a stepping-stone, I would call their attention to what Professor Howell, head of our educational work, has said,—that there is enough in stenography as a profession to keep one progressive throughout an entire lifetime. It is a profession in which one may begin as soon as he has fair speed and accuracy in shorthand and typewriting and can find some one to hire him, and due to the demand, many succeed in getting work long before they should. And as soon as one becomes quite proficient, he can begin to give his time outside of working hours to study and reading. Through the Fireside Correspondence School, or a night school, or a course of reading, together with the information secured in the daily work, one may soon acquire the equivalent of a college education. In fact, stenographic work itself is a college education, as Elbert Hubbard said. Certain it is that good stenographers are better off than

many college graduates,—they need never be out of work. And good stenographers who are college graduates are in very great demand.

Charles L. Swem, for two years the world's champion shorthand writer, began the study of shorthand in night school after completing only eight grades and while working as an office boy. He made such excellent progress that within four years he became President Wilson's personal stenographer. It is not surprising that he calls stenography "the poor man's university." A very large number of young people are using stenography to earn their way through school. The financial returns are excellent for the time and expense necessary to acquire it, as it is unusual for a fairly good stenographer to get less income than would result from having \$10,000 out at 5 per cent interest; and the pay of some of the most expert in our work is equal to having from \$15,000 to \$20,000, out at interest.

Now just a few words about typewriting, aside from its relation to stenography. All advanced students, and all others who have or expect to have much writing to do, should be able to operate a typewriter, unless they can afford to hire some one else to do it for them. It seems to me that the typewriter is to writing what motor vehicles are to transportation. At least nine tenths of all important writing is now done on typewriters, and the percentage is constantly increasing.

Longhand is coming more and more to be considered in reference to writing what horse-drawn vehicles are to transportation, slow and sure—especially slow. Any one who has eight fingers and one thumb, with the ability to read well and spell fairly, should be able, with the training of an experienced teacher, to learn how to operate a typewriter at least three times as fast as the average person can write longhand. There should be a typewriter in every home, at least where there are children and young people. New standard machines can be purchased for little more than \$100. New portable typewriters, weighing from nine to twelve pounds, can be secured for \$60. Second-hand and rebuilt machines are, of course, much cheaper.

If any of the readers desire further information about shorthand or typewriting, and will send a stamped self-addressed envelope, I shall be glad to advise them.

* * *

The Optimist

Give me a man who thinks we can,
The man who says, "We'll try,"
The man whose mind is open to truth,
Nor harps at the times gone by.

The man who is ready to leave old seas,
To launch out on waters new;
Who honors the past for what it has done,
But sifts out the false from the true;

Whose words are never, "It can't be done,"
From a stagnant mind, or dry,
Nor hurls a cold dash on every flame,
On the heart that's beating high.

He is not your friend, but humanity's foe,
However meaning well,
Who dampens the ardor of youthful hope
By some pessimist's spell.

What high ideals, heroic deeds,
What work that would reach the sun,
Are crushed on the way by some mournful lay
Of a spineless, "It can't be done."

I fear no foe on the battlefield;
I shrink not from the dangers nigh,
But dare not depend on a man, though a friend,
Who is always afraid to try.

His counsels seem wise to the coward at heart,
To a fellow who is only a clod;
But they drop to the earth with no value or worth,
To the hero whose trust is in God.

We never can see to the great things afar,
But dimly the things that are nigh,
But a highway will open to the farthest star,
To the prophet who says, "We will try."

We may make mistakes in the battle of life
And minor reverses obtain,
But we'll conquer the height if we start with our
might
And be ready to mount it again.

So never give out a discouraging word
To any one ready to try,
Lest a cause you shall kill, some breath from
God's will,
In a heart which without it would die.

— Charles Bruce Fisher, in *The Baptist*.

* * *

What Is Life?

BY CALVIN P. BOLLMAN

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

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

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

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

* * *

"A RED rose, drooping to the ground,
With delicate beauty flushed,
By a careless foot, at eventide,
Was trampled on and crushed.
Christlike, the injured flower returned
No thorn-prick for the blow,
But gave instead a sweet perfume
To him who laid it low."

* * *

"BE not too busy, O thou earnest heart,
To hear what friends are saying at thy side,
To know if cares or joys with them abide,
And for their help or cheer to do thy part,
To hear the 'music of humanity,'
To feel thyself one of God's family!"

* * *

ALWAYS meet petulance with gentleness and perverseness with kindness; a gentle hand can lead even an elephant by a hair. Reply to thine enemy with gentleness.—Zoroaster.

* * *

"It is the cross that has separated us from sin and united us to God. When a Christian sins, he must step over the cross of Christ to do it."

* * *

"It is a solemn responsibility and a tremendous charge, to have in one's possession a *reprieve* for men under condemnation."

* * *

"I AM a missionary because I am a Christian."

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.

CONDITIONS IN EASTERN EUROPE

Aid for the Destitute and Suffering

ECONOMIC conditions in Europe have not improved during the last year as it had been hoped they would. Our believers in Western Europe are themselves helping the many needy cases in their own countries, but in many of the lands of Eastern Europe, in Russia, and in some mission fields this is not possible. We are therefore again appealing to the generosity of our people in North America.

In the Baltic field economic conditions are getting more and more critical. Riga and Reval used to be great shipping ports for Russia; but now that political conditions have cut off Russian exports from these ports, business is seriously affected not only in these cities, but throughout the countries of Latvia and Esthonia, of which they are the capitals. Then, too, this last year epidemics of the grip, scarlet fever, and other contagious diseases have swept over these lands. In one church alone in Riga are seven families almost brought to destitution through sickness. In some places mothers and widows have appealed for help to our workers for their children who are dying of tuberculosis.

Passing to the south, we come to Poland. Here most of our members are very poor. The custom wall around Poland has greatly hindered the various industries. In the coal districts there is much unemployment. The crops this year are 35 per cent less than last year. To many of our believers in rural districts we should give seed in order for them to have a crop next year. In some places there has also been much damage from floods.

Coming still farther south, we enter Czecho-Slovakia. Here post-war conditions have almost ruined some industries and been a great hindrance to others. The coal mining has been greatly reduced. Many of our people are without work or work only part time. The government gives some help to those out of employment, but not enough in many cases. It is especially hard for Sabbath keepers. Then, too, we have many widows and orphans who must be cared for. It would touch your hearts if you could see the way our people live in Slovakia, the extreme eastern part of Czecho-Slovakia. I visited a Russian church of more than one hundred members where no one had other than dirt floors in the house, except a brother who had been in America. He had a wooden floor, but that was only in his bedroom.

In Hungary conditions are economically bad. The bringing in of a new currency on the gold basis has caused a money shortage. There are many

persons out of work. Among our believers are widows and orphans needing help, as well as heads of families who are unable to find sufficient work to support those dependent on them.

Jugo-Slavia is one of the new nations where post-war conditions are not so favorable as they should be. In the northern portion are good communications and better conditions than in the west and south. Dalmatia, Montenegro, and Macedonia have had little rain and no crops this year. Many are face to face with starvation. Montenegro is a rocky little land, where the soil has to be gathered and walled in to make small gardens, sometimes not much larger than a room. There is never too much to eat at any time.

Before the World War, Montenegro constantly received help in the way of foodstuffs from Russia and Austria. Living conditions are extremely simple. Most of the houses have only holes for windows. There are no railroads and the one automobile road is impassable in winter. Now famine adds its terrors to the hardships of our believers in Montenegro. Also from Macedonia itself comes the Macedonian call for help. Political unrest here has intensified the economic difficulties. Even when the rain does not fail, as it has not this year, the soil is not adapted to general agriculture. About the only plants that will grow are the poppy and the tobacco. Many persons are without work. Yet our believers in this field are making large sacrifices to sustain the cause.

Shall we not come to their aid in this their time of distress? Who will respond to this Macedonian call for relief? Gifts should be made through the usual channels. Money sent to the General Conference, marked European Relief, will be used to help our needy believers in the lands above mentioned. When Christ shall come, He will say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

L. L. CAVINESS.

* * *

FURTHER TIDINGS FROM THE SCHOOLS

Good tidings keep flowing in from the schools at home and abroad. The report for Educational Week of Sacrifice is just in from Oshawa Missionary College, showing \$182.99. This is about \$60 more than last year.

W. W. Ruble, of Southern California Junior College, writes that their enrollment is about one hundred more than at the same time last year, with an excellent spirit in the school. Two students have already been baptized, one from a Catholic home, and another student from a home not of our faith is about ready to unite with us.

A note from Prof. Lamont Thompson

from Southwestern Junior College says that 96.7 per cent of the student accounts in that school were collected last year, including all items charged at the store as well as the regular school charges. This ranks high as compared with the average of 73.2 per cent collected in all our colleges and academies in North America.

A. W. Peterson, of the North Pacific Union, reports the gratifying increase in church school enrollment this year of 307 boys and girls, with nine more teachers and eight new schools. This increase in enrollment is equivalent to nearly one half of our total gain in the elementary schools in North America last year. The same union shows an increase of ninety students in academies and forty-two in college grades. Of the academies, Laurelwood holds the highest figure at 180.

H. G. Lucas reports nearly 200 increase in church school enrollment for the Pacific Union this year. We sincerely hope that all the unions will show as substantial an increase when we think of the thousands of our boys and girls who are not yet in our own schools.

K. L. Gant, of the Oklahoma Conference, writes that they have three new schools this year, with a gain of sixty in enrollment, and five more teachers. He passes on also the encouraging word that teachers are stressing the spiritual side of their school work without neglecting the other. He states that by the time the Week of Prayer closes, about fifty pupils in the elementary schools will have been baptized. What better word could come to us in this time of spiritual peril to our children?

Our schools have grown in India until they enroll approximately fifteen hundred students. Of this number, some three hundred are non-Christians. The Southern Asia Division has had an educational secretary for only about three years, in the person of E. M. Meleen. He and his associates are working hard to build up the schools of India on the same universal plan of education given us of the Lord for every nation, kindred, tongue, and people. With an experience of ten years in India as a laborer, he has great faith in the evangelizing value of Christian education. He writes:

"I remain as firm as ever in my conviction that educational work, properly conducted, is one of the very best and most efficient means we can employ in this field in bringing the third angel's message to the people, and in laboring for their conversion to Christ.

The Catholics, Buddhists, Hindus, Mohammedans, and others seek to hold their own and make progress by means of educational work, and they consider their schools and educational institutions their strongholds in this respect. From my experience I am absolutely certain that there are some parts of

this division where no other method can be so successfully employed in combating opposition to our work and winning souls for Christ, as our schools when they are properly manned."

Teachers' summer schools and institutes are being held in various sections of the field, to bring up the efficiency of the schools. J. L. Christian is hard at work on the Burmese language, preparatory to taking up the directorship of the Meiktila school in Burma next year.

The new school in Trinidad, waited for so long, is at last under way. An estate of 264 acres has been purchased, on which are growing some 20,000 cacao trees, 7,500 banana plants, 2,000 tonka beans, 400 coconut trees in bearing, 150 grapefruit trees, with a number of oranges, tangerines, limes, avocado pears, and thousands of native vegetables, such as cassava, tania, eddoes, and pigeon peas. One of the largest rivers in the island flows along one side of the estate, with a small stream of water entirely across it. On the estate are a six-room building, drying sheds, stables, and quite a collection of native cottages. The cost of the property was \$13,000.

Native wages are very low in the country, ranging from 30 to 60 cents, and the school rates will have to be correspondingly low. Our veteran pioneer of native schools, C. J. Boyd, is directing the work, and Miss Eloise Williams, formerly of the Chesapeake Conference, is assisting enthusiastically in the teaching work.

Word comes that two new mission school enterprises are being established in the Indian fields of Bolivia and Peru. The one recently begun by Pedro Kalbermatter in central Peru for the Quichua Indians, is a result of the help given by our Educational Sacrifice Week in 1926. Jose Replogie has recently made his first trip, with the Bolivian director, L. D. Minner, into the Yungas section on the east slope of the Andes, extending down into the tropical climate. This section has waited for years for the gospel of the third angel's message, and it is a joy to see an experienced worker like Brother Replogie starting school work where the people have been pleading for it for years.

C. D. Striplin has been recently transferred from the Inca Union Mission field to the Austral Union Conference as educational secretary, and Harry Lundquist has taken the educational work in the Inca Union Mission. W. E. Murray, formerly of the Brazil Collegio, has taken the principalship of our Indian training school at Juliaca, Peru. Our Argentine school and our Brazilian school both report increased attendance of young men and women to be trained for the work.

C. P. Crager, the division educational secretary, has made an unusual record in providing our own textbooks in Spanish for the various schools, and is now beginning on the Portuguese. A Seventh-day Adventist school without our own textbooks is in a hard way; but the matter is being gradually worked out in our South American schools, with the co-operation of the division leaders, who have their interest closely at heart.

W. E. HOWELL.

The "Review" Forward Movement

WEST VIRGINIA CONFERENCE

Mr. L. W. Graham,
Takoma Park,
Washington, D. C.

MY DEAR BROTHER GRAHAM:

I greatly enjoyed my work in the West Virginia Conference. This is a "great little" conference. The membership is only 408, but a great work is being carried forward in this field. We have a very faithful group of workers and a strong class of faithful Seventh-day Adventists. Everywhere there is a spirit of strong trust, hope, and courage, and God is blessing His work in this conference. Elder H. J. Detwiler, the president, is a man of great faith, and the Lord is blessing his leadership. Personally, I received a very warm welcome from Elder Detwiler and all of the laborers in this field, and I appreciated their hearty co-operation in this good work.

This conference stands very high in its percentage of Review readers, but still there are many families that do not have this paper. The brethren here are very anxious that it shall be placed in every family just as the Lord has said in the Testimonies that it should be. It was my privilege to visit six of the churches in the six days that I spent here. The combined attendance at these six meetings was 250, and fifty-two families subscribed for the good old Review. Elder Detwiler now plans to send to all the other nonsubscribers a personal letter of appeal accompanied by a sample copy of the Review. We believe that many will respond and subscribe for this good church paper. I believe that this is a good plan for the conference president to write personally to every nonsubscriber in his conference. God will bless this effort.

Parkersburg: October 30; 100 Present;
15 Subscriptions

This beautiful October Sunday morning we had a long drive from Cincinnati, Ohio, to Parkersburg, W. Va. We greatly enjoyed this ride, much of the way being along the banks of the Ohio River. We arrived at Parkersburg in good season, and went at once to the office of the conference headquarters. Here we met Elder Detwiler and the other brethren. We had a good visit with them, and then went over to the home of Sister Nell Meade, the conference home missionary secretary, where we were hospitably entertained. We had a most blessed meeting at night with the church. While the membership is not large, yet we had a wonderful attendance, about one hundred believers gathered this night at the church. The Lord greatly blessed in this meeting. While many already had the Review, there were fifteen families without it, but they quickly subscribed at the close of the service. There was present at this meeting a local elder of one of the near-by churches, and his heart was much stirred. He said that he would certainly take up this matter with the members of his church, and endeavor to see that all have the Review.

Charleston: October 31; 20 Present;
3 Subscriptions

This morning in company with Elder Detwiler we started on our trip among the churches. West Virginia is very hilly, and as we drove over the hills and along the winding roads of the mountains, our hearts were filled with delight over the beautiful scenery. As we journeyed on together, we talked of the wonderful love and goodness of God and of the wonderful truths of this precious message and its remarkable advancement in all the earth. Charleston, the capital of the State, was our first stop. Here we have a small church. The audience was rather small, twenty believers being present. We had a blessed meeting. Three subscribed for the Review. I found that in this church it was a custom among many to lend their papers to other members in the church. This is not the best plan. The one who obtains his papers in this way usually gets back numbers, from one to three weeks old. Now I think that every believer should have the Review fresh each week; it should come directly to his or her own address. The Testimonies state, "If any are too poor to take the Review, the church

should by subscription raise the amount of the full price of the paper and supply the destitute families." Elder Chancy Wood is pastor of this church, and he gave good co-operation in this work.

Charleston (Colored): November 1; 18 Present; 8 Subscriptions

This night we met with the Charleston colored church, and surely did have a good meeting. Elders Wood and Detwiler were with me. The local elder gave excellent co-operation. While he did not have the Review, on account of low finances, he wanted it. On the way to church this night he had quite an interesting experience.—the tire on his car blew out. This accident necessitated a new casing at the cost of \$5, but a man living near the place of the accident came out and gave our brother a casing for his tire. This meant a saving of \$5, and so our brother said, "Now I am going to have the Review and pay for it from the money saved by this gift of the tire casing." I believe that God helped in this way. A way is always provided to help those who wish the Review, to pay for it. Eighteen were present at the meeting and eight families subscribed for the paper.

Huntington: November 2; 40 Present;
8 Subscriptions

It was a very rainy evening, and the meeting at Huntington was held in a tent, and yet there were forty people in attendance. Elder Charles Baierle has been conducting a tent effort in this city, and God has blessed his labors with souls. Brother Baierle gave good assistance this night to this work, and I believe he will faithfully follow up this effort and see that every family has the Review. Eight subscribed. Several who subscribed are not Seventh-day Adventists. One of them was a former judge in this city. He and his wife are very much interested in this great message and I believe they will take their stand.

Morgantown: November 3; 12 Present;
4 Subscriptions

We had a long drive this day among the hills of West Virginia. For many miles we traveled through the great coal district, passing mining town after mining town before we arrived at Morgantown, our destination. Here we have a small church of faithful believers, twelve of whom were present. God blessed in the service. Four families signed their names for the Review. Here I met a brother of Elder F. H. Robbins, president of the Columbia Union Conference. This brother is a young man, very earnest and faithful. Near Morgantown is the former home of Elder F. H. Robbins. There were four sons in the family, three of whom took their stand for this precious message. Elder W. M. Robbins, the third son in the message, is president of the West Pennsylvania Conference. When these three men took their stand for the truth, they at once subscribed for the Review and have been readers of it all these years. It helped to hold them true to this faith.

Wheeling: November 4; 60 Present;
14 Subscriptions

Elder M. G. Conger is in charge of the work in Wheeling. He was glad to see us. We had formerly labored together in Providence, R. I. Brother Conger is a returned missionary from China, having labored there seven years. He has been in Wheeling a little over one year, and the Lord has wonderfully blessed the work in this city. When Elder Conger came, there were only about three scattered believers. Now there is a new church of nearly fifty members. The tithe averages about \$200 a month, and the Harvest Ingathering this year will be nearly if not quite \$1,000. A very faithful Bible worker has assisted in this work, and for a time Elder J. S. Washburn labored with Brother Conger. This night there was an attendance of sixty at the meeting. The Lord richly blessed the service. Elder Conger gave his hearty support to this work, and will faithfully follow up this effort in an endeavor to see that every family has the Review. Fourteen families this night signed for their subscriptions. The Review will help to strengthen the new believers in this message.

A. E. SANDERSON.

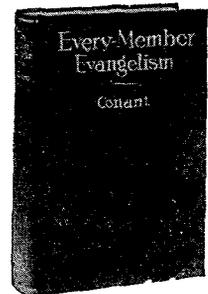
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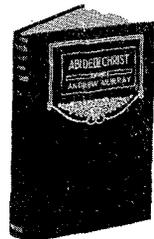


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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

PROF. AND MRS. G. B. TAYLOR and family sailed from New York Dec. 13, 1927, returning from furlough to their work in the training school in Brazil.

* *

MR. RODNEY McCLARY, of Ohio, sailed from New Orleans Dec. 31, 1927, for Balboa, Canal Zone, to connect with the work in the Inter-American Division.

* *

HELP FOR THE NEEDY POOR IN EUROPE

AGAIN our people in Europe feel the pinch of hunger and cold, and again the appeal for help from those more fortunately situated comes to us. Last week's paper contained an article from Elder L. H. Christian, president of the European Division, setting forth the need, and in this number you will read articles from Elders H. F. Schuberth and L. L. Caviness.

We believe many of our people will rejoice in this opportunity to help. Contributions for this purpose should be sent to J. L. Shaw, Treasurer, care of the General Conference, Takoma Park, Washington, D. C.

J. L. SHAW.

* *

A BIRTHDAY GIFT TO CHINA

ELDER GEORGE W. SHONE, of Kimberley, South Africa, writes under date of Dec. 1, 1927, that November 29 marked his sixtieth birthday. He has been connected with the Second Advent Movement for thirty-five years. In the gratitude of his heart for God's many mercies, Brother Shone says:

"I thought it well to send a thank offering to help relieve the situation in China, in recognition of God's wonderful love and long-suffering toward me all these years. To me the 'blessed hope' never was more precious than it is now. I look forward to that glorious event with earnest desire and with the hope that I may be among the living who will witness the glorious appearing of our Lord and Saviour, Jesus Christ.

"As we witness the rapid movements taking place in the world in fulfill-

ment of the prophecies, and watch the progress of the message, we can surely see the dawn of everlasting day, when the dark night of sin, with its sorrows, disappointments, its tragedies and death, will have passed away forever. May we be faithful, loyal, and true to the end, and not disappoint our Redeemer."

Brother Shone inclosed a check for \$50, practically \$250. Perhaps others have had birthdays, and may wish to express in such substantial ways as this their gratitude to God for His goodness and mercy through the years. If so, there is no more appropriate way to do it than by a donation for the extension of gospel work in the great regions beyond.

* *

"THE MINISTRY"

OUR LATEST DENOMINATIONAL JOURNAL

We are glad to welcome into the sisterhood of our denominational periodicals this youngest member of the family. *The Ministry* is a thirty-two page monthly, about 5 by 7 inches in size, published by the Review and Herald Publishing Association for the Ministerial Association of Seventh-day Adventists. It is printed in 8-point type. This affords space for a large amount of reading matter.

Elders A. G. Daniells and L. E. Froom, secretaries of the association, are the editors of the journal.

The first number, dated January, 1928, contains articles from the editors, entitled, "Our Apology and Our Authorization," "A More Efficient Ministry," and "Irresistible Power—in a Movement Whose Time Has Come." W. A. Spicer contributes an article on "The Message—Christ—and Fruitage;" I. H. Evans, "What Is Preaching?" C. B. Haynes, "What a Minister Should Believe;" Mrs. E. K. Slade, "The Ideal Minister's Wife;" Meade MacGuire, "We Need Victory;" John K. Jones, "The Minister and His Income."

Under the heading of "The Association Forum," L. K. Dickson writes on "Enlisting the Membership;" J. H. N. Tindall on "Organizing the Church;" and G. R. West on "Making the Contact." In the department, "Delving Into the Word," W. W. Prescott presents a study on "The Everlasting Gospel." J. L. Shaw, under "Kindly Correctives," writes of five preachers on a train and the manner in which they pointed out one another's faults. C. P. Bollman gives a personal testimony in "Praise for Transforming Power." Mrs. J. W. Mace writes of "The Minister's Books." These articles, with numerous notes and comments on various topics, make up the contents of the first number. They indicate the character and scope of the journal.

This excellent matter is most readable, and well calculated to assist the gospel worker. We believe that *The Ministry* has been issued at an opportune time, at a time when added power is attending the ministry of our laborers throughout the field, at a time when there is a heart longing on the part of many for a deeper knowledge of God and a better understanding of right methods of work. We believe that this journal will prove a great incentive and inspiration to our work-

ers throughout the field. *The Ministry* will prove worthy of a careful reading from month to month, and we bespeak for it a hearty welcome on the part of our ministry.

* *

ANOTHER MONUMENT

On the banks of the Panama Canal, and almost within a stone's throw of the famous Gatun Locks, with no obstructing view except the beautiful green and well-kept lawns and terraces, a new Seventh-day Adventist church has been built, and another monument to the work of the Lord has been placed in a strategic place.

No minister of this denomination, with the watchword ringing in his ears, "This gospel to all the world in this generation," ever had a more inspirational setting for the preaching of the third angel's message than the one who stands behind the pulpit of this little church. Through the wide-open windows the balmy trade winds of the tropics waft their breezes, while the speaker can see the great ships of all the nations of the world going by in an almost continual procession; and if it happens to be an evening service, the minister faces a most beautifully lighted boulevard.

These lights on each side of the Canal help to light the way of the ships that pass in the night. Upon many of these ships bound for different ports of the world across the seven seas, Mrs. Hutchinson has placed copies of the *Signs of the Times*.

The writer, assisted by Brother and Sister H. C. Kephart, of the Pacific Press Association, has just completed a series of meetings, lasting five weeks, in this new church at Gatun; and fifteen persons have accepted the message of the hour. One fine young soldier boy, who had taken his stand, came to me as we neared the close of a meeting, and said that another boy from the barracks wanted to stand the night I made a call, but that he was a little timid. He wished to know if it would be all right for him to go to his friend when the next call was made, and invite him to stand.

This, to my mind, was a beautiful illustration of this young soldier's sincerity, and another object lesson of the true missionary spirit. His own heart had been touched by the regenerating power of the Holy Spirit, and his first thought was for his friend. One of the two who heard John speak was Andrew. He first found his own brother, Simon, and said unto him, "We have found the Christ;" and he brought him to Jesus.

Whittier said, "The soul is lost that's saved alone." Our richest blessings come as we pass on to others that which has brought happiness into our own lives.

"Have you had a kindness shown?"

Pass it on;

'Twas not given for you alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the gift appears—

Pass it on."

L. L. HUTCHINSON.

* *

INDUCE your friends to subscribe for the *Review* for 1928.