

The Advent Review and Sabbath Herald



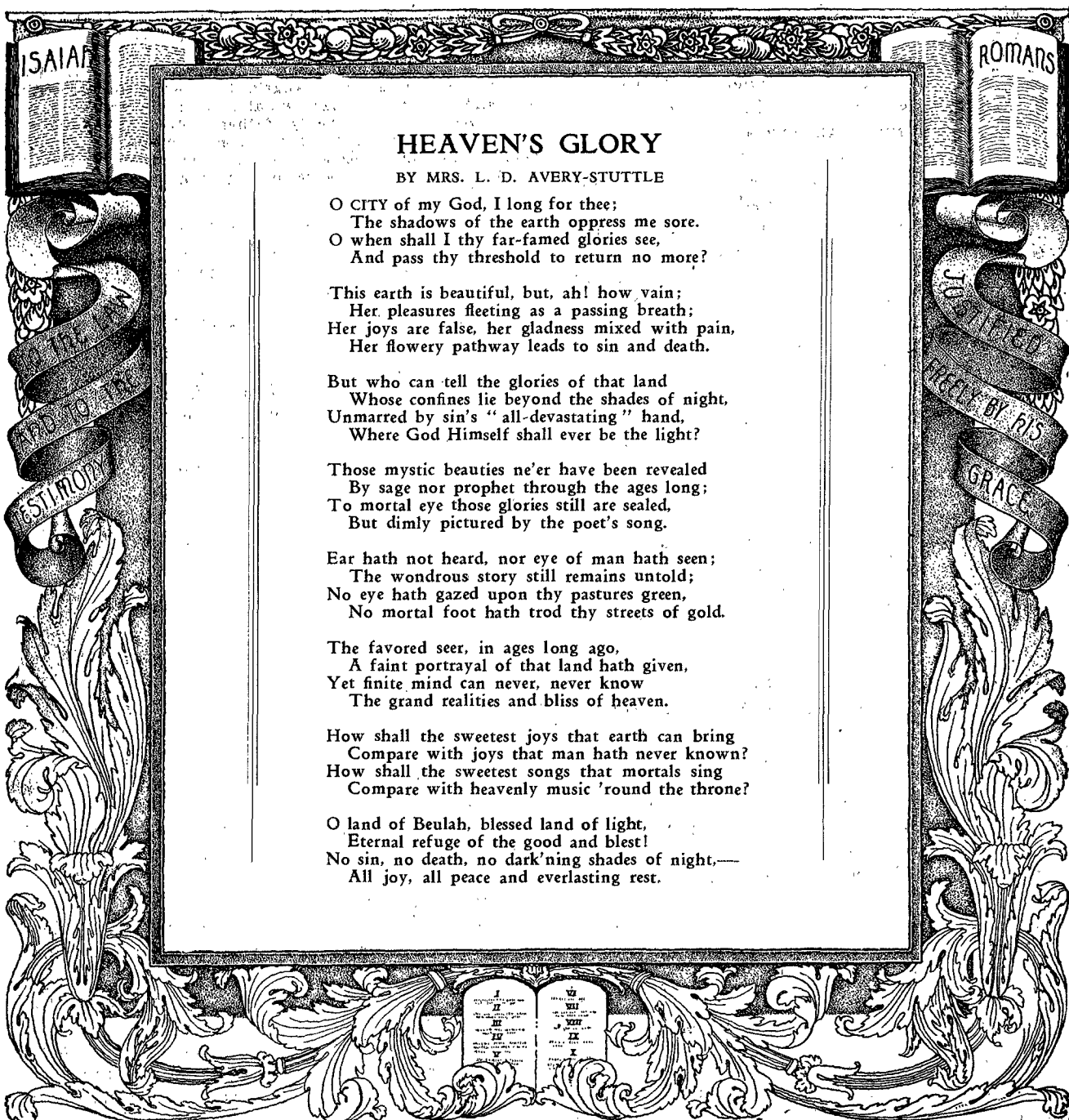
Vol. 105

Takoma Park, Washington, D. C., January 19, 1928

No. 3

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



HEAVEN'S GLORY

BY MRS. L. D. AVERY-STUTTLE

O CITY of my God, I long for thee;
The shadows of the earth oppress me sore.
O when shall I thy far-famed glories see,
And pass thy threshold to return no more?

This earth is beautiful, but, ah! how vain;
Her pleasures fleeting as a passing breath;
Her joys are false, her gladness mixed with pain,
Her flowery pathway leads to sin and death.

But who can tell the glories of that land
Whose confines lie beyond the shades of night,
Unmarred by sin's "all-devastating" hand,
Where God Himself shall ever be the light?

Those mystic beauties ne'er have been revealed
By sage nor prophet through the ages long;
To mortal eye those glories still are sealed,
But dimly pictured by the poet's song.

Ear hath not heard, nor eye of man hath seen;
The wondrous story still remains untold;
No eye hath gazed upon thy pastures green,
No mortal foot hath trod thy streets of gold.

The favored seer, in ages long ago,
A faint portrayal of that land hath given,
Yet finite mind can never, never know
The grand realities and bliss of heaven.

How shall the sweetest joys that earth can bring
Compare with joys that man hath never known?
How shall the sweetest songs that mortals sing
Compare with heavenly music 'round the throne?

O land of Beulah, blessed land of light,
Eternal refuge of the good and blest!
No sin, no death, no dark'ning shades of night,—
All joy, all peace and everlasting rest.

Remembering Our Needy Brethren in Europe

At the recent council of the European Division in Vienna, Austria, I noticed that a number of our brethren from Eastern and Southeastern Europe came in with a burden upon their hearts to learn if we might not once again appeal to our brethren and sisters in North America in behalf of needy brethren in those countries. However, already L. H. Christian, president of the division, had taken the matter up with the General Conference Committee on this side, and it had been arranged to fly once again in the REVIEW columns a signal for help for our brethren in Eastern and Southeastern Europe. I am glad to add a word, seconding the appeal for help.

In every report given from these fields where conditions are difficult, one could read between the lines the patient suffering and endurance of our brethren and sisters. Our hearts saluted these brethren and sisters of ours in the blessed hope. They are going through fire and water for their loyalty to this message, and somehow God is blessing them in winning souls, even under conditions such as would seem ordinarily to cause new believers to shrink from entering the path of God's commandments. Times are hard at best in those countries. The working people live at the bare margin of existence as a common thing. What, then, must it be for our brethren and sisters to make their living, perhaps in the midst of a hostile community, where every effort is made to deprive them of the fruits of their labors? For instance, I heard of a carpenter who had been dismissed under orders from the authorities for fear his influence would infect associate workmen with heresy. His employer had to dismiss him. However, the influence of our brother had already done its work, and his employer's heart is with us in the truth.

I met Elder R. J. Cunitz, president of the Silesia-Galicia Conference. He had just come down to Switzerland to bring a young woman from his conference to take the nurses' course at our Gland sanitarium. They are working in every way to get every department of our cause represented in their fields. Brother Cunitz told me of Seventh-day Adventist brethren in his conference, possibly with two or three or more children in the family, the husband earning but the equivalent of one dollar a week. Yet from every one of these fields in Southeastern and Eastern Europe the reports show a growing faithfulness on the part of the believers in tithes and in offerings. The hearts of these brethren and sisters are with us to spread the message to the world.

Times are generally hard in Europe, with heavy taxation and unemployment. We may be sure that the brethren over there who are prospered are doing their utmost to help the needy. However, our brethren in Europe say that if only we can give them this lift once again, it will bring blessed help to our brethren and sisters in those regions where the fight for existence is sterner than anything that most of us are acquainted with in the New World, however hard pressed many of our churches are in North America to keep up their funds for the needy all about. Gifts that have been sent on for Europe through our treasury in past years are not forgotten by the brethren and sisters in Europe. Still they speak with tender hearts of what this relief meant to them in the days of distress following the war. Once again let us give as the Spirit of God prompts the heart.

W. A. S.

Life Insurance and Property Insurance

Is There a Difference?

In our judgment there is a vital difference between insuring life and insuring property, even if several of our correspondents are able to see no distinction. Property insurance deals with the material, with things of passing value, pertaining to this world only. Life insurance is placing a relative value upon a life of priceless value and of endless possibilities.

God has given to His children special promises pertaining to their care and protection. Of His angels He declares, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Again He says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. Again, "He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:11. Our life, the apostle declares, "is hid with Christ in God."

While the loving Father is interested in all that pertains to His children's welfare, He has made no such promises concerning the material things of this world. Declares the servant of the Lord:

"As a people, we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our heavenly Father. Even the hairs of our head are numbered. God has made provision for His people. He has a special care for them, and they should not distrust His providence by engaging in a policy with the world."

I insure my house for the same reason that I lock my barn to prevent the theft of my horse, that I erect a barrier to prevent the depredations of my neighbor's cattle upon my field, that I fence in my hens to prevent them from running about the neighborhood. I believe this is co-operation with the Lord; and parallel with this, I believe in co-operating with God in the preservation of my life by using every safeguard within my power, by obeying the laws of health, and by exercising proper care and judgment.

Aside from any distinctions which we might draw in our own minds, distinctions which might appeal to the heart of one and not to another, the servant of the Lord has spoken very decidedly and plainly relative to life insurance. She has said that we should not engage in it. On the other hand, she has borne no such testimony against the insurance of property, even though that was customary at the time her testimony was given. And we believe the distinctions which the Lord, through His Spirit, has made, we should make.

We have been impressed with the great similarity of the arguments which have come to us over this question with the arguments that first-day observers bring forward in support of their theory. They say, "Why should we make a difference between days? The first day is of the same length as the seventh day; nature pursues its regular course on the first day the same as on the seventh; the two days are alike bounded by the movements of the heavenly bodies; the sun shines as brightly upon the first day as it does upon the seventh; it is much more practicable and sensible to keep the first day than the seventh because the great multitude do so. Why make a difference?" God has made the difference; He has forbidden work upon one and not upon the other. If we cannot see any difference between the days, it is for us to accept as a matter of faith the difference He has made.

We believe this same principle applies to the subject under discussion.

F. M. W.

The Advent Review and Sabbath Herald



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

Vol. 105, No. 3

Takoma Park, Washington, D. C., January 19, 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.

No Drifting Apart

BY L. H. CHRISTIAN

THE family is older than the church, but the two have much in common. In a study of both we may learn many things by comparison. It is a beautiful sight to see a family — father, mother, and little children — united and happy in the bonds of love. As the children grow, their vision and needs enlarge. In time they begin one by one to leave home. Yet the family bonds are not broken. The children may even scatter into different lands and perhaps speak new languages. They in turn have homes of their own and little ones come. They only know by hearsay their cousins or second cousins across the sea. They love them, feel at one with them, and though separated, they still remain united, bound by ties the Lord Himself has given.

It is so with the family of God. When the early church was first begun at Jerusalem, the apostles were all there, and every member knew all the others. But a scattering came. Missionaries were sent out, and work began in many lands. New members came in. New workers were developed. Yet God's eternal plan of one united church in every land and language remained.

It has been so in this present advent movement. Originally we were but a little band of believers, with almost no organization, in the New England States of North America. Soon, local churches began to spring up. Conferences were born. When in 1863 six such local conferences had come into being, the General Conference was organized. Then again came union conferences, and later divisions. To-day our work is world-wide. In the beginning, Brother and Sister White knew not only every worker, but every believer, and all members knew one another. Little by little, as the work grew, no one person could know all the believers, and soon even no leader knew all the workers. To-day not all the members even of the General Conference Committee have ever met. Indeed, the president of the General Conference does not know all the members of his own committee. He cannot, for several members of that committee are in a land that has been nearly closed since 1917. There are to-day tens of thousands of Adventists and hundreds of workers who have never heard of one another as persons. We are separated by great oceans, and will never meet on earth.

This growth and development, however, in membership, organization, institutions, and plans, should not, and need not, mean that the advent movement is breaking up. True, we work in a multitude of languages and use methods and plans that vary greatly. This

is as it should be. Christian unity does not mean a mere mechanical or stereotyped uniformity. No two twigs, and even no two leaves, are alike, yet they may belong to and be one tree.

So God's work in different lands and languages will show many differences in forms and details. It is easy for us human beings to be limited in our view of things, and it seems almost second nature to be both intolerant and egotistical. We are inclined to think that what we have and what we have been brought up in is all right, and that everything else is, if not wrong, at least strange and not so good. But this method of thought is very unfortunate, even from a worldly point of view. In our modern complex civilization, no workman thinks of attempting everything, and no scholar strives to follow every line of thought or search in every field of knowledge. Nor do all men in one trade do things just alike. It is thus also in the cause of God. Countries and customs differ. Men are unlike. Gifts and callings vary. In our world-wide work, methods of labor and detailed forms of organization can never be the same. The message is one, the movement is a united, living organism; but in this unity, as in all nature, there is not only uniformity, but diversity.

However, granting that this is true, we must also remember that we can stress these differences too much, and perhaps, in a way, become too liberal in our view of such things. We must face the fact that as this advent cause grows and spreads, there is a real danger of drifting apart. In view of this it is our duty manfully and watchfully to reckon with this peril. Many families, unfortunately, have had such an experience. Children go away from home and never return. Some become wayward, and not only neglect or dishonor, but even disown their home. Nearly every spiritual movement or Christian reform of former times has had that experience. They stood together while they were small and despised, but when they became large and popular, they separated. We must not repeat that sad story. God wants this advent people to hold together as one united church in all the world.

But it is not only possible to separate, it is even possible to have gone far apart from each other and not be fully aware of it. In other movements there are those who talk freely of oneness in Christ, but who themselves are far from each other. How may we know that we stand united, and what are the bonds of unity which must be preserved if we are thus to stand? These may be summarized in a very few words:

1. The great fundamentals of the same advent doctrine, that is, the message we have had from the beginning. There may be a difference in terminology and in some minor subjective views, but in its great outline the faith must be one. And every doctrine must be tested by and founded on the Bible.

2. The old advent hope of the second coming of Christ in this generation. It is that hope which has made us a people, and it is this great message which gives power to the movement. If we begin to think that the Lord may not come for centuries, or at least for many decades, this movement will find it difficult to hold together.

3. True Christian love and heart fellowship in living the life of old-time Adventism in primitive godliness. God's children of every denomination love one another, but it is especially important that those who have the same faith and hope keep the real, personal, brotherly love for one another, and for the church itself, living and strong.

4. The advent movement is a fulfillment of prophecy, and has in itself the gift of prophecy. Through the spirit of prophecy God has by direct revelation spoken to this people as He did by the prophets to Israel of old and to the apostolic church. We can never hold together as one in all the earth unless we believe and follow these divine testimonies.

5. One organized body, headed up in the General Conference, joined as one in all the world. God never

intended two or three advent movements. Though scattered far, though different in language and ways, with all detailed planning left to the countries involved, we must be under one general direction.

As long as we preserve these five great fundamentals, this movement will stand as one world-wide gospel work, and we firmly believe it will thus stand until the end. There may come those who would separate. There may arise factors — personal, national, doctrinal — which could make for division, but God can help us.

As an advent movement we are perhaps more united to-day, both in planning and in faith, than we have been for many decades. We thank God for this great, orderly, forward movement. We thank God for the feeling of fellowship and brotherly kindness we meet in every land. The Saviour considered this unity of His children so vital that in His great prayer for the church He said: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent Me." John 17: 20, 21.

We live in a time of sects, schism, and church strife. While others separate, while others war on one another, we hold our unity as a precious heritage, and we stand together in brotherly love to the glory of God.

To the Mission Fields in 1927

BY C. K. MEYERS

As early as possible in each new year we present to the readers of the REVIEW a survey of foreign missionary activity during the year. The phase especially emphasized in this report is that which relates to the sending of new recruits to join those who are already giving their lives unreservedly to the advancement of the work in lands beyond the seas.

It is, I am sure, a source of great satisfaction to our people who give so liberally year after year to know that by their giving, such a steady enlisting of recruits and sending them forward to service is made possible.

The number fluctuates from year to year. For 1927 we are able to report that 184 new workers went into foreign fields, and before we give the list of names and the fields to which these workers went, we should like to tabulate for the information of our readers just how each foreign division of the world field was strengthened by this recruiting. The tabulation is as follows:

To the African Division		
From Africa	16	
From North America	16	32
To the Australasian Division		
From Australia	30	
From North America	2	32
To the European Division		
From Europe	18	18
To the Far Eastern Division		
From North America	29	29
To the Inter-American Division		
From Europe	3	
From North America	26	29
To the Southern Asia Division		
From North America	15	15

To the South American Division		
From South America	16	
From Europe	3	
From North America	4	23
To Hawaii		
From North America	6	6
		184

We are glad to be able to note that there are other home bases besides North America. South Africa as a home base supplied 16 missionaries for Africa's mission stations. The home base of Australia sent 30 workers to the islands of the South Seas. Europe contributed 24 workers, South America 16, and 98 was the number sent from North America.

In addition to the 184 new recruits, 81 workers returned from furlough to renew their connection with the mission fields for another term of service. Sixteen of these were from Australia, 16 from Europe, 2 from South America, and 47 from North America.

Following is the complete list for the year:

From the African Division

January

Mr. and Mrs. C. Sparrow, of South Africa, to Bechuanaland.
Mr. and Mrs. T. L. Bulgin, of Orange Free State, to Nyasaland.
Mr. and Mrs. I. Sparrow, of South Africa, to Pondoland.
Mr. and Mrs. J. G. Siepmann, of South Africa, to Transvaal Delagoa.
Mr. and Mrs. H. de Lange, of South Africa, to Nyasaland.
Francis Curtis, of Helderberg College, to the Belgian Congo.
Miss T. Renou, of South Africa, to Pondoland.
Miss L. Kleinert, of South Africa, to North Rhodesia.
Miss L. Voss, of South Africa, to North Rhodesia.
Miss E. Giddings, of Helderberg College, to the Belgian Congo.
Miss L. D. Melvill, of South Africa, to Bechuanaland.

From the Australasian Division

January

George M. Masters, of Australia, to Fiji.
Elder and Mrs. H. J. Meyers and family, of Australia, to Fiji.

February

Mr. and Mrs. H. L. Tolhurst, of New Zealand, to Tonga, Friendly Islands.
Mr. and Mrs. J. C. Radley, of Australia, to the New Hebrides.
Mr. and Mrs. Charles Mitchell, of Australia, to New Guinea.
Mr. and Mrs. W. R. Lister, of Australia, to Fiji.
Mr. and Mrs. G. McLaren and family, to Fiji (returning).
Mr. and Mrs. F. E. Lyndon, to the Society Islands (returning).

March

Mr. and Mrs. G. Peacock, of Australia, to the Solomon Islands.
Mr. and Mrs. J. D. Anderson, and family, to the Solomon Islands (returning).
Mr. and Mrs. Norman Ferris, of Australia, to the Solomon Islands.
Miss M. Ferguson, of Australia, to Tonga, Friendly Islands.

April

Elder and Mrs. W. D. Smith and family, to the New Hebrides (returning).
Mrs. J. R. James and little son, to the New Hebrides (returning).
Mr. and Mrs. G. H. Engelbrecht, of New Zealand, to New Guinea.
Mrs. A. G. Wise and little girl, to Norfolk Island (returning).
Elder and Mrs. C. H. Parker, to Fiji.
Mrs. E. B. Rudge and children, to Fiji (returning).
Mrs. George Masters and little son, of Australia, to Fiji.
Elder and Mrs. G. L. Sterling, of Australia, to the Cook Islands.

August

Mr. and Mrs. A. Mountain, to China (returning).

October

Miss Wanda Haberman, of Australia, to Fiji.
Mr. R. H. Tutty, to the Solomon Islands (returning).
Elder and Mrs. H. B. P. Wicks, of Australia, to the Cook Islands.

November

Mr. and Mrs. B. E. Hadfield, of New Zealand, to Tonga, Friendly Islands.
Mr. and Mrs. D. H. Gray, to the Solomon Islands (returning).

December

Mr. and Mrs. J. F. Strange, of Australia, to Samoa.

From the European Division**January**

Mr. H. J. Hurlow, to Basutoland, South Africa (returning).
Mr. and Mrs. E. R. Warland, to Kenya, East Africa (returning).
Alfred Lutz, of Germany, to Mexico.
Max Fess, of Germany, to Mexico.
Mr. and Mrs. J. Wagner, of Germany, to Peru, South America.

February

Elder and Mrs. D. E. Delhove and family, to East Africa (returning).
Mr. and Mrs. Rudolf Helbig, of Germany, to Liberia, West Africa.
Ernst Flammer, of Germany, to Liberia, West Africa.
Erna Pfingstl, of Austria, to Egypt.

April

Elder and Mrs. J. H. Hyde and family, to West Africa (returning).
Miss L. Edmunds, to Nigeria (returning).

May

Miss W. D. Clifford, of England, to East Africa.

June

Adolf Fanselau, of Germany, to Honduras, Central America.
Mr. and Mrs. H. J. Gronert, of Scandinavia, to Sierra Leone, West Africa.
Mr. and Mrs. J. Bureau, of Algeria, to Madagascar.
Mr. and Mrs. W. G. Till, to Nigeria, West Africa (returning).

July

Miss A. E. Jensen, of Denmark, to Peru, South America.

September

Albert Hessel, of Germany, to Abyssinia.
Mr. and Mrs. J. Clifford, to Nigeria, West Africa (returning).

October

Mr. and Mrs. A. H. Matthews, to East Africa (returning).
Mr. and Mrs. E. B. Phillips, to East Africa (returning).
Mr. and Mrs. D. Norlin, of Scandinavia, to Turkey.

November

Hildegard Schadlich, of Germany, to Egypt.
Zora Kaludjerska, of Germany, to Egypt.
Mr. and Mrs. E. Rye-Andersen, of Scandinavia, to East Africa.

December

Mr. and Mrs. Alberto Long, of Italy, to Madagascar.

From the South American Division**March**

Mr. and Mrs. Victor Gambetta, from Argentina, to Peru.
Mr. and Mrs. Santiago Schmidt, from Argentina, to Bolivia.

April

Mr. and Mrs. Juan Plenc, from Argentina, to Peru.
Mr. and Mrs. Hans Mayr, of the Brazil Training School, to the Lower Amazon Mission, Brazil.
Andrea Gedrath, of the Brazil Training School, to the Lower Amazon Mission, Brazil.

May

Mr. and Mrs. Pedro Kalbermatter, to Peru (returning).
Baudilio Diaz, Chile to Bolivia.

June

Mr. and Mrs. Niels Wensell, from Argentina, to Bolivia.

August

Mr. and Mrs. Luiz Lechner, from Argentina, to Peru.

September

Mr. and Mrs. J. D. Replogle, from Uruguay, to Bolivia.

From the North American Division**January**

Elder and Mrs. C. W. Curtis and family, of Kentucky, to the Belgian Congo, Africa.
Mr. and Mrs. W. L. Davy and family, to South Africa.
Mr. and Mrs. Cecil D. Nichols, of Missouri, to China.
Mr. and Mrs. Loren F. Schutt, of Takoma Park, to China.
Elder and Mrs. K. H. Wood, to China (returning).
Mr. and Mrs. A. P. Christiansen, to Costa Rica, Central America (returning).
Miss Laura Patterson, of Southwestern Junior College, to Australia.
Miss Anna Patterson, of the Washington Sanitarium, to Australia.
Prof. and Mrs. S. H. Schowe and family, to Australia (returning).

Miss Eloise Williams, of Maryland, to Trinidad, West Indies.
Mr. and Mrs. R. L. Jones, of the Washington Sanitarium, to Equatorial Africa.

February

Mr. and Mrs. M. D. Howard and little daughter, to Haiti (returning).
Miss Lenora P. Dalton, of the Melrose Sanitarium, to Rhodesia, South Africa.
Mr. and Mrs. James E. Boehne, of the Washington Sanitarium, to Guatemala, Central America.
Elder and Mrs. H. B. Lundquist, to Peru, South America (returning).
Elder G. H. Murrin, to the Philippines (returning).
Elder and Mrs. C. L. Dinius, of Maryland, to Mexico.

March

Mr. and Mrs. David Lust, to Peru, South America (Brother Lust returning).
Mr. and Mrs. G. S. Luther and little son, to China (returning).
Miss Edith McLachlin, of Michigan, to China.
Elder and Mrs. T. R. Flaiz, to India (returning).
Miss Ina Lois Moore, of the Portland Sanitarium, to Angola, Southwest Africa.
Mrs. W. H. Anderson, to Africa (returning).

April

Elder and Mrs. G. W. Pettit, of Washington, to Burma.
Mr. and Mrs. E. D. Moore, of Massachusetts, to Hawaii.
Elder and Mrs. F. B. Jewell and son, to Africa (returning).
Elder and Mrs. R. P. Robinson and daughter, to Africa (returning).
Mr. and Mrs. J. L. Grisham, of the Melrose Sanitarium, to Nyasaland, Central Africa.
Mr. and Mrs. Loren C. Shepard and family, to India (returning).

May

Mr. and Mrs. James Belvail and family, of California, to South Africa.
Miss Beatrice Gordon, of the General Conference office, to Hawaii.
Miss Gertrude Gordon, of New York, to Hawaii.
Miss Elizabeth Redelstein, of Pennsylvania, to China.

June

Mr. and Mrs. Gerald R. Nash, of Michigan, to Nyasaland, Central Africa.
Miss Viola Cooke, of the Washington Sanitarium, to Canal Zone, Panama.
Miss Frances Light, of the Review and Herald Publishing House, to Costa Rica, Central America.
Mr. and Mrs. K. Tilstra, of Emmanuel Missionary College, to Malaysia.
Prof. and Mrs. R. S. J. Hamilton, of Emmanuel Missionary College, to Trinidad, West Indies.
Elder and Mrs. C. E. Andross and family, of Takoma Park, to Trinidad, West Indies.
Elder and Mrs. V. E. Toppenberg and family (returning to Europe for work in Egypt).
Elder and Mrs. V. E. Hendershot, to Malaysia (returning).

July

Mrs. J. W. Westphal, to Argentina, South America (returning).
Prof. and Mrs. J. L. Christian, of Idaho, to Burma.
Dr. and Mrs. A. A. Huse, of the Washington Sanitarium, to South Africa.
Mr. and Mrs. Roger Altman and little son, of Nebraska, to Malaysia.
Mr. and Mrs. J. R. McWilliam and family, of Louisiana, to Guatemala, Central America.
Mr. and Mrs. Henry S. Skadsheim, of Wisconsin, to the Leeward Islands, West Indies.
Miss Edith Johnson, to China (returning).

August

Prof. and Mrs. H. H. Morse, of Washington Missionary College, to China.
Miss Clara Witzke, of Illinois, to Hawaii.
Miss Alma Lorenz, of Union College, to Hawaii.
Mr. and Mrs. A. B. Buzzell and daughter, of Massachusetts, to China.
Elder and Mrs. John Oss, to China (returning).
Mr. and Mrs. Herbert K. Smith, of Emmanuel Missionary College, to China.
Prof. and Mrs. A. R. Tucker, of Washington, to Korea.
Miss Mabel Shaffer, of Washington, to the Philippines.
Mr. and Mrs. Alfred Fossey, of Union College, to China.
Mrs. E. M. Trummer and children, to Colombia, South America (returning).
Miss Kate Scott, of Walla Walla College, to India.
Mr. and Mrs. Claude B. Miller, of California, to China.
Miss Ida Thompson, to China (returning).

September

Mr. and Mrs. M. Couperus, of Emmanuel Missionary College, to Malaysia.
Charles Rentfro, of Emmanuel Missionary College, to Brazil, South America.
Mr. and Mrs. Carl F. Montgomery, of Washington Missionary College, to Cuba.
Mr. and Mrs. J. P. Welsh, of Emmanuel Missionary College, to Porto Rico.
Elder and Mrs. H. M. Sparrow and family, to Africa (returning).
Elder and Mrs. G. B. Youngberg and family, to Malaysia (returning).

October

Mr. and Mrs. Bryan Votaw and little son, of Takoma Park, to India.
Mr. and Mrs. George Chapman, of South Dakota, to Costa Rica, Central America.
Mr. and Mrs. George E. Lindquist, of Illinois, to India.
Mr. and Mrs. A. E. Rawson and little son, of Nebraska, to India.
Mr. and Mrs. John W. Steeves, of Alberta, Canada, to India.
Mr. and Mrs. E. R. Osmunson and family, of Pacific Union College, to India.

November

Mr. and Mrs. V. W. Ferney and family, of Emmanuel Missionary College, to Cuba.
Mr. and Mrs. Clarence Thurston, of Walla Walla College, to Japan.
Mr. and Mrs. E. L. Longway and family, to China (returning).
Mr. and Mrs. Henry J. Westphal, of Nevada, to Peru, South America.
Mr. and Mrs. A. J. Denoyer and family, to Burma (returning).
Dr. and Mrs. E. E. Getzlaff and family, of Idaho, to Japan.
Mr. and Mrs. G. A. Schwerin and family, to Ecuador (returning).

December

Mr. and Mrs. Harry E. Beddoe, of Takoma Park, to Bahama Islands.
Elder and Mrs. G. B. Taylor and family, to Brazil (returning).
Rodney McClary, of Ohio, to Canal Zone, Panama.
Mr. and Mrs. L. V. Cleaves, to Venezuela (returning).

Applying the Remedy

BY G. B. STARR

It is essential to see ourselves as sinners; to look into the mirror, the law of God, long enough to become convinced that sin is exceeding sinful; to become fully persuaded that the sins we have inherited and picked up and cultivated, are not only grievous in the sight of God, but grievous also in our own sight.

It is essential to let the Spirit of God convince us that our personal sins are the worst, the most grievous, obnoxious, and finally ruinous of any with which we are acquainted.

All this is necessary to arouse us to definite action in seeking a remedy for our condition, and the absolute need of putting away sin, lest it plunge us into present and eternal ruin.

But while conviction and repentance of sin are essential, they are not the remedy for sin. The one convicted of sin only, is still a sinner. The repentant sinner may be sorry for his condition, and keep on sinning.

But, thanks be to God, there is a remedy, a "balm in Gilead,"—"the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

This is the word of promise of the God who creates and upholds worlds, the one "who commanded the light to shine out of darkness," and who stands ready to shine "in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6, 7), to exert His mighty power to accomplish this transformation in each of us.

This is the remedy, the only remedy,—our sins washed white as snow by faith in the blood of Jesus; our robes of character washed and made white in the

blood of the Lamb. Let us believe it. Let us talk it. Let us sing it.

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me pure within?
Nothing but the blood of Jesus.

"For my cleansing this I see,
Nothing but the blood of Jesus;
For my pardon this my plea,
Nothing but the blood of Jesus.

"Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

"This is all my hope and peace,
Nothing but the blood of Jesus.
This is all my righteousness,
Nothing but the blood of Jesus;

"Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

As I sat to-day holding in my hand a small bunch of snow-white carnations, which Mrs. Starr had brought me, looking closely at their marvelous formation and enjoying their matchless fragrance, I could not refrain from praying, "O my blessed Lord Jesus, Thou who didst create these beautiful white flowers, create in me a clean heart, and make my sins as white as snow, as white as these carnations." And I involuntarily broke out into singing the song above quoted, and also,

"He'll forgive your transgressions,
And remember them no more;
Look unto Me, ye people,
Saith the Lord your God;
He'll forgive your transgressions,
And remember them no more."

Two Bible Questions Considered

BY ASA T. ROBINSON

"WHAT is man?" Ps. 8:4.
"How much owest thou?" Luke 16:5.

Only the One who created man can fully comprehend the being called man, as he was created and established in his Eden home of beauty and loveliness. None but the pen of inspiration can describe his beauty, his purity, his holiness and glory, as he came from the hand of his Maker, fashioned in the likeness and image of God Himself.

"He was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. . . . The sinless pair . . . were clothed with a covering of light and glory, such as the angels wear."—*Patriarchs and Prophets*, p. 45.

God evidently designed, created, and prepared the world, with all its original beauty and fruitfulness, for man. For him it was created while as yet it was "without form, and void." Even then man was ever present in His thoughts, and for his sake the Spirit of God moved upon the face of the waters.

For the children of His love, who were to be, God made immense forests. For man's future comfort, after the fall, these forests were overthrown and buried, filling great storehouses in the bosom of the earth. Near enough to the surface for man's use, He

buried the gold, the silver, and other precious treasures, revealing to some extent the very secrets of creation, that man might read the story of a loving Creator's thoughtfulness for his comfort and happiness.

The Eden home was indescribably beautiful and good. No language can picture the Paradise of God as it once existed in this world. We cannot conceive of the taste and beauty of the various fruits that grew in the garden of Eden, nor can we more than dream of the fragrance of the flowers that bloomed, nor the music of the birds that sang in sinless Paradise. All that they saw was provided for their sakes, and was a testimony of God's wonderful love for them.

"The sun shone, the flowers blossomed, the trees put forth their foliage and fruit, springs gushed forth, rivers followed their destined courses, clouds drank up the waters of the deep and the winds carried them out again over the land, birds sang, beasts of the field came at their bidding, and all for them. All were supplied to minister to their happiness, and all were good."—*S. B. Shaw*.

"The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the roof and crown of the whole fabric of the world."—*Smith's Bible Dictionary*.

"Man was the chief work of God, for whose sake all else was brought into being."—*Marcus Dods, D. D.*

Even before the creation of the world, in the secret counsels of eternity, it was foreknown that, notwithstanding all that had been done for man's comfort and happiness, man would rebel and plunge this world into helpless and hopeless ruin, and provision was made for the redemption of man and his lost possession.

"The plan for our redemption was not an afterthought."
—*The Desire of Ages*, p. 22.

If that plan was not an afterthought, it must have been a forethought. God's eternal purpose for man was laid so broad and so deep that it must include the provision for its being carried out. The emergency of the fall must be provided for, otherwise it would not have been a perfect plan.

"From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world [for man, for whose sake all else was made], that He covenanted to give His only begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life.'"—*Ibid.*

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled."—*Id.*, p. 834.

"Forasmuch as ye know that ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for us." 1 Peter 1: 18-20.

In the working out of this marvelous scheme of grace, God has made man—redeemed sinners—the supreme object of His affection. Eph. 1: 18.

An ancient servant of God must have been inspired with this thought when he wrote:

"What is man, that Thou shouldst magnify him? and that Thou shouldst set Thine heart upon him? and that Thou shouldst visit him every morning, and try him every moment?" Job 7: 17, 18.

Our first question, "What is man?" has been at least partially answered. We will now turn our thoughts for a few moments to the second question, "How much owest thou?"

"What shall I render unto the Lord for all His benefits toward me?" Ps. 116: 12.

In view of all that God has planned and executed in man's behalf, what claims or demands has He made upon the beings of His supreme love and regard? What obligations rest upon man?

In the garden of Eden, before sin entered our world, the Lord reserved for Himself one seventh of the time, and one tree which He had placed in the midst of the garden of Eden. To sinless Adam and Eve the observance of the Sabbath as creation's memorial and refraining from partaking of the forbidden fruit of the one reserved tree, were their acknowledgment of God's ownership of all that had been intrusted to them.

Redemption will sound a higher note of praise than could ever have been heard had it not been for this lesson of the salvation of a lost world. Does any less obligation rest upon the heirs of this great salvation than was imposed upon the sinless pair in Eden? In the law governing His chosen people, He still reserves as His own one seventh of the time and one tenth of all that comes into man's possession, besides freewill offerings. In the law concerning our time, it is declared that "the seventh day is the Sabbath of the Lord thy God."—Ex. 20: 10. Through the mouth of the prophet, He calls it "My holy day." Isa. 58: 13. In the law governing divine property rights, it is de-

clared that "all the tithe [tenth] . . . is the Lord's: it is holy unto the Lord." Lev. 27: 30.

Abraham (Gen. 14: 20) and his grandson Jacob (Gen. 28: 20-22) thus recognized God's ownership many years before the giving of the law to the Israelites. They lived under the Melchizedek priesthood—the same priesthood under which we live; therefore the tithing system belongs to that order of the priesthood, and was also enjoined by the law of the Levitical priesthood.

The greatest of all spiritual blessings promised in the Bible, is on condition of rendering to God that portion of our time which He claims as His own. Isa. 58: 13, 14. The greatest of all temporal blessings promised in the Bible is on condition of rendering to God, in tithes and offerings, that portion of our substance which He claims as His own. Mal. 3: 10, 11.

God charges with robbery those who withhold tithes and offerings, and pronounces His curse upon those who thus rob Him. Mal. 3: 8, 9.

"How much owest thou unto my Lord?" Dear reader, as you face this question, if you have been remiss in this heaven-declared obligation, the only right thing to do is to repent before God, and as far as possible make restitution, and thus "make . . . friends of the mammon [riches] of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16: 9.

This does not mean buying one's way into heaven, but it does mean cleaning up the record of sin against God, in preparation for heaven.

* * *

A Master Key to Hearts

BY ARTHUR W. SPALDING

Do you know that if there is any good in any person, it is sure to be revealed in his attitude as a parent? Some people may not seem to be very good parents, but of this you may be sure, they are just as good parents as they are good persons. Show me a parent who does not love his child, and I will show you a person who does not love God; show me a father or mother who is keenly alive to the true interests of the child, and I will show you a man or woman to whom God can speak His truth. Because God turned the current of His love into the channel of parenthood, and unless that channel is foully and willfully stopped, it always makes connection with the throne of Love.

Remember that when you are trying to reach your neighbors with the truth, and they seem shy of doctrinal subjects, if you can help them with the problems of home and parenthood, you may reach them in the only way possible. Hear what one mother writes:

"You might be interested to know that one lady who has been reading my *Parents' Lessons* is a member of the Church of England, and is very much prejudiced against reading Seventh-day Adventist literature, which her sister-in-law has wanted her to read. She has a dear little baby, and would put some of our Adventist mothers to shame by the way she tries to follow out all the principles of health reform with him. Seeing that she took such an interest in the habit formation of her child, I ventured to tell her about my *Parents' Lessons*, and offered her a copy to read. She simply devoured it, and wanted more. She has given me her subscription already, and in the meantime she is reading mine as they come, also all the back numbers I have. Her sister-in-law is delighted, and hopes this may pave the way for her to read other of our publications. So you see you are not only helping our own mothers, but you are helping to break down prejudice and create an interest among those not of our faith."

Studies in the Book of Revelation By C. P. Bollman

Chapter 1, Verse 10

The Lord's Day

WE have in this verse one of those touches so characteristic of the Scriptures, and especially so of the New Testament. Fiction is always indefinite as to time, place, and actors, but inspiration omits nothing that gives reality to what it reveals. The text says:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

John tells the very day upon which he was given the great vision in its several parts, described in the Revelation: "I was in the Spirit on the Lord's day." This is understood by some to mean that the prophet was *en rapport*, as the French expresses it, with the spirit of the day. But the greater number hold, and we think properly so, that the expression, "in the Spirit," has reference to being in prophetic vision under the influence and direction of the divine Spirit. That this is the meaning of the expression, "in the Spirit," is made certain by Revelation 4:2: "Immediately I was in the Spirit; and, behold, a throne was set in heaven, and One sat on the throne."

The Time

The time of being thus in prophetic vision is described by John as "the Lord's day." Some have thought that John meant that his vision had to do with the Lord's day in the sense of the judgment, or, in other words, of the great day of the Lord. But the more natural view is that the prophet meant to tell the very day of the vision. The vision itself tells what was revealed therein. Moreover, while the vision culminates in the great day of the Lord, its burden, its purpose, was to tell God's people what was to befall the church during the nearly two millenniums that lay between the time then present and the coming of the great day of the Lord.

Meaning of the Lord's Day

It is assumed by many that the term "Lord's day" means Sunday, the first day of the week, the day upon which our Lord arose from the dead. But when we turn to other scriptures, we find no hint that any sacredness whatever attaches to Sunday. It is never called the Lord's day, but another day is distinctly claimed by the Lord as belonging to Him. In the fourth commandment (Ex. 20:8-11) we find this statement: "The seventh day is the Sabbath of the Lord thy God."

Turning to Isaiah 58:13, 14, we read these words of the Lord:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

It will be observed that here the Lord Himself styles the Sabbath, "My holy day," thus pointing it out unmistakably as the Lord's day.

Finally, turning to the New Testament, we find, in Mark 2:28, our Lord Jesus declaring, "The Son of man is Lord also of the Sabbath" day, thus

strongly emphasizing the fact that the Sabbath, and it alone, is the Lord's day, the day of all days peculiarly His, and that by right of creation.

Writings of the Fathers

But it is said that the writings of some of the early church Fathers show that as early as the latter part of the second century after Christ the first day was commonly styled "the Lord's day." This, however, would prove nothing, even if true, which it is not. Most of the so-called epistles quoted in support of the claims made in behalf of Sunday as the Lord's day, are forged documents, written two or three centuries later than the dates assigned to them by their authors.

But quite aside from the fact that the claims of Sunday sacredness rest upon forged evidence, the time-honored position of Protestants is that their faith and practice rest upon the word of God only. They profess to reject tradition, and with it every false doctrine and every unscriptural practice, however ancient. Error does not become truth, even though hoary with age. According to the Bible, the Sabbath is the Lord's day, and "the Bible is the religion of Protestants."

Two Connections With God

BY C. A. HAYSMER, M. D.

IN order for an electric motor to operate, it is necessary for it to be connected with its source of power—the dynamo—by two wires. The current which produces the power cannot flow over the wire from the dynamo to the motor unless there is a connection from the motor to the dynamo by which the circuit may be completed.

In the Christian life God is the dynamo, or source of all power and activity. We are the motors through which He chooses to manifest His power in doing His work in the world. In order for Him to do this, there must be two constant connections between God and us. The one from God to us is His word activated by the Holy Spirit. The connection from us to God is prayer. Either one of these alone is not sufficient. May God help us to keep these avenues of connection with the source of our power in constant use.

* * *

Have You Thanked Him?

A GODLY Christian woman found that a gypsy camp had been pitched close to her home. She went round as soon as they were settled, and asked kindly questions about them, and was told at once there was a dying boy in one of the caravans. She went in, and found the little lad laid upon a bed and apparently unconscious; and she said to him, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The little eyes did not open or show any sign of life. She said the same text slowly a second time, and no sign came from the boy. She said it a third time, and the little lad opened his eyes and said, "And I never thanked Him!"

Is there one soul here to-day who knows that God so loved the world as to give His only Son, and has never thanked Him? Will you thank Him now?—*Hubert Brooke.*

EDITORIAL

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

The World Situation

APART from particular sources of trouble, there are general problems, which in their nature bode ill for Europe. First, there is the problem of racial antipathies, that presents itself in a hundred ways, and gives intensified bitterness to questions that otherwise might easily allow of reasonable settlement. It is a powerful commentary on the divine decree that separated men at the tower of Babel. If there were no other factor than that of racial animosity, the peace of Europe would be in a chronically precarious condition.

The League of Nations has striven to devise means by which the peace of Europe could be assured. In 1924 there was drawn up what was known as the Geneva Protocol, which projected the plan of a kind of international police force supported by all the nations, and having for its task the keeping of peace in the continent. The idea was in essence a sort of United States of Europe. The plan met with a certain support, and afforded apparently the only workable plan that could be devised. But this Protocol, on which the hopes of so many rested, and which was due for further study by the League, has been effectually and completely thrown into the discard because of the powerful opposition to the plan on the part of England. England holds that her situation is different from that of the states of Continental Europe, and maintains that she cannot agree unconditionally to lend her armies to subdue an aggressor nation which might arise anywhere in Europe, as the terms of the Protocol demanded. She declares that only in case the aggressions of some militant power affect her security, will she support an attempt to subdue the offender. Without England's support and co-operation, no plan for Europe's stability is possible. And so Simonds, commenting on the eighth assembly of the League of Nations, which was held recently, and at which England made her unconditional stand on the matter, declared:

"While war alignments had disappeared, the meeting at Geneva was dominated by the fact that in the existing state of European governments all League efforts to find any stable foundation for peace and to arrive at any measure of disarmament were paralyzed by the complete break between British and Continental points of view. Just as, a few months ago, the British delegates to the Naval Conference said 'No' to all American proposals for naval limitation, Chamberlain and his associates firmly—and with a certain show of resentment—rejected the Continental proposals for a return to the Protocol of the Assembly of 1924, with its threefold project of arbitration, security, and disarmament. . . .

"In a word, nine years after the 'cease firing' of the World War, the European masses are coming to realize that Europe remains armed despite all the eloquence of politicians and all the show of activity at Geneva. The points of dispute between nations continue, and even tend to increase. If in practice war does not immediately threaten, in principle it is hardly less possible than in 1914."—*American Review of Reviews*, November, 1927.

This inability of the League to devise any workable plan for peace, coupled with the evident fact that a few powerful nations are controlling the whole activities of the League to their own interests, has caused this congress of the nations to lose a great deal of

prestige. Founded with high hopes, and looked upon as the solution of all international troubles, the League to-day stands much discredited. To quote further from Simonds:

"This failure has exercised a continuing influence upon the popular appraisal of the League in Europe. . . . Masses of people grow more and more incredulous and suspicious as time passes, and as each meeting of the League, whether an assembly or an arms conference, adjourns with a notable output of impressive words and an enormous production of moral sentiments, but without one penknife subtracted from the sum total of armaments."—*Ibid.*

Another potential source of danger for Europe is the increase of armament and standing armies. Conservative estimates disclose that if another war threatened, within ten days France could have four million men under arms, Italy three and one-half million, and the three states of the Little Entente would have another two and one-half million, making for these five nations alone a total of ten million men. Various eminent statesmen have commented on the fact that these great standing armies must inevitably lead to war, because of the military spirit which they engender. And who can doubt the correctness of such a conclusion? It is surely a strange fact that post-war Europe should have more men under arms than in the black days of 1914.

It is true that some earnest attempts have been made to discover a workable plan for disarmament. The 1922 Disarmament Conference held at Washington, D. C., stands probably in a class by itself. At this conference harmony was reached by the participants as to the tonnage of what are described as "capital ships," and the ratio of tonnage for various nations, now known as the 5-5-3 ratio, was devised. But the gains of this conference were more apparent than real, inasmuch as no agreement could be reached regarding other fighting ships, such as cruisers and submarines, and it is these vessels that evidently are becoming more and more important factors, relatively, in naval warfare. The sequel to this 1922 meeting was the three-power conference called at Geneva last summer by the United States, in an endeavor to carry on further the work of the Washington conference. But the conference ended in a deadlock. Much has been written to minimize this unfortunate fact, but the *World's Work*, discussing the effect of this deadlock on the relations of America and England, offers this thought-provoking comment on the matter:

"It would be shutting our eyes to the lessons of history, however, to conclude that there is no danger in the present situation. We have but to go back to the half dozen years before the war to see how a friendly feeling between Germany and England was turned to hate and war over the naval question. As late as 1909, we had statements by British ministers that war with Germany was out of the question, and that there was nothing to endanger the good relations between the two countries. These statements curiously parallel the recent pronouncements of Sir Austen Chamberlain and other British leaders, that war with the United States is 'unthinkable.' With a heritage of centuries of supremacy on the sea and the increasing conviction that the very life of England depends upon the maintenance of that supremacy, it is by no means inconceivable that what happened between 1908 and 1914 between England and Germany might happen between 1927 and

1933 between England and America. Many of the same forces are at work. The Admiralty, the shipbuilders, the ordnance manufacturers and munition makers all flourish on the apprehension of war. If once any reasonable cause for apprehension can be given to the British people, a train is laid that leads ultimately to explosion."—*December, 1927.*

Coincident with these endeavors under the auspices of the United States to bring about naval disarmament, the League, through its standing committee on disarmament, known technically as the Third Committee, has been working on the general problem of both military and naval reduction. This committee held a preliminary meeting on the first of December to draw up an agenda and decide upon a date during the next year when the various questions of disarmament can be discussed. It was at this meeting that Russia, though not a member of the League, offered the plan of complete disarmament on the part of all Europe, assuring the nations that she was willing to disarm completely if others would follow suit. But this suggestion has met only with suspicion on the part of the other nations, who offer as their most charitable comment that such a plan is altogether too idealistic for the present. The chairman of the committee, in opening the session, uttered the significant warning that the private agreements and treaties between the nations "are becoming a menace to world peace, because they tend to introduce the pre-war system of alliances." He declared that all such pacts should be co-ordinated and brought within the scope of the League of Nations. But apparently the states of Europe will not intrust their future to any international tribunal, and so these secret alliances are the result.

Finally, there emerges from all of this intrigue, all of this military competition, and all of these secret alliances, certain sinister and specific predictions as to a definite time when war will again break forth in Europe. Lloyd George, in a cabled article to American papers, said on Dec. 3, 1927, that all of Europe is convinced that the trend is definitely toward war, and that such a struggle would completely shatter civilization. He then gives the prediction made by an eminent Frenchman. We quote:

"Europe is thoroughly frightened at the prospect. M. de Jouvenal, after some years of experience as representative of France at the League of Nations, is convinced that the nations are being swept inevitably toward a cataclysm. He fixes 1935 as the year of probable collision. France and Germany will then be face to face with a momentous decision. Will France then evacuate the Rhineland, in accordance with the terms of the Versailles treaty? Marshal Foch and the militarist school say, 'Never.' The leaders of the Left are hesitant. If the French army remains on the Rhine, will Germany take it lying down? 1935 will know."

Shall we consider it merely a coincidence that 1935 A. D. has been marked as the fatal one by another leading figure in Europe? Isaac F. Marcossou, who for years has written authoritative summaries of world conditions for the *Saturday Evening Post*, declares:

"At Rome, Mussolini, in an amazingly frank talk, told me that 1935, like that long-awaited German *Tag*, will be the coming critical year for Europe, and that he must have an army of 5,000,000 men ready to meet any emergency. He picked 1935 because it will mark the end of the military occupation of Germany."

We may perhaps appropriately close this summary of world conditions by a statement from Viscount Rothermere, a powerful figure in the English journalistic world. He declares:

"There is no escape from the conclusion that we are once again drifting into the position of fourteen years ago, which made a conflagration inevitable whenever the spark was applied. . . .

"The urgency of finding a solution to this problem of disarmament can hardly be exaggerated. Already we have

seen stirrings and unrest among the smaller nations in Europe which, but for the exhaustion of the last conflict, would almost certainly have precipitated us into a new war. The resettlement of Europe is far from being accomplished, and unless the big nations will give a lead in this matter of disarmament, we shall probably be embroiled in a second world war of a more disastrous type than the last."

Surely these are solemn times. To the student of prophecy there come instantly to mind numerous passages. Truly the end of all things is near at hand, and the day when all must give an account to God is almost upon us. For the Revelator, looking down to our times, declares:

"The nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Rev. 11: 18.

F. D. N.

* * *

The Question of Politics

WE in the United States have reached another Presidential election year. The people will be divided into warring political camps. This divided sentiment will invade the church and the home. It will create in many hearts animosity, bitterness, and estrangement.

What attitude should Seventh-day Adventists take toward these political issues? This is a question which comes to us many times. Can a better answer be returned to these inquiries than is contained in the instruction given by the servant of the Lord?

A very definite message was addressed to the General Conference in 1897 in relation to this question. We quote from this in another column several significant paragraphs. Later, in 1899, an earnest communication was addressed by the servant of the Lord to the teachers and managers of our schools. From this liberal quotations are given. The full text of these communications may be found in the credits given.

As this counsel is read, all must recognize that it is needed to-day even more than it was in the time when it was given. The reasonableness of the principles set forth will appeal to every candid mind. God has commissioned His church with a special message to the world. It is the message of Christ's soon coming, of the hour of God's judgment, of the necessary preparation of heart and life to stand in this solemn hour. The message is to all men of every class. We cannot array ourselves on one side or the other of the great divisions of society that exist in the world. By so doing we shall close the door of entrance to hearts which otherwise might be reached. The example of Christ in matters of this kind must prove our example.

We were instructed years ago that in the struggle for the suppression of the liquor traffic through prohibition, we were to exert our influence "by voice and pen and vote in favor of prohibition and total abstinence." This statement is included in the compilation from Mrs. White's writings in this number.

The question, of course, as to when and under what circumstances the right of franchise should be exercised, must rest with each individual. Membership in the Seventh-day Adventist Church does not involve the question of voting. The church, as such, has never given any counsel with reference to this subject. We believe, however, that the instruction contained in the accompanying article should be studied carefully by every reader, and that in the fear of God he should make the application to his own experience as the Spirit gives him wisdom.

(Concluded on page 12)

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 Attitude in Regard to Politics

BY MRS. E. G. WHITE

Address to the General Conference of 1897

WOULD we know how we may best please our Saviour? It is not in engaging in political speeches, either in or out of the pulpit. It is in considering with fear and trembling every word we utter. Where the people assemble to worship God let not a word be spoken that shall divert the mind from the great central interest,—Jesus Christ, and Him crucified. The third angel's message is to be our burden of warning. The side issues are not for us to meddle with. The burden of the work is, Preach the word. There are those who have had an experience in preaching and laboring for the salvation of souls for whom Christ has given His precious life. That work is the special enterprise to engross every one who feeds the flock of God. . . .

Let Politics Alone

I was surprised as I saw men who claim to believe the truth for this time, all excited in regard to matters—which relate to the Lord Jesus and eternal interests? No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses. They were excitably involving themselves, taking sides in regard to these questions, that the Lord did not lay upon them the burden to engage in. These persons seemed to have a large share of self-sufficiency. But they themselves really did not know what they were advocating. They knew not whether they were defending principles that originated in the councils of heaven or in the councils of Satan.—"Testimonies to Ministers," pp. 331, 332.

Communication to the Teachers and Managers of Our Schools, 1899

Those who have charge of our institutions and our schools should guard themselves diligently, lest by their words and sentiments they lead the students into false paths. Those who teach the Bible in our churches and our schools are not at liberty to unite in making apparent their prejudices for or against political men or measures, because by so doing they stir up the minds of others, leading each to advocate his favorite theory. There are among those professing to believe present truth, some who will thus be stirred up to express their sentiments and political preferences, so that division will be brought into the church.

The Lord would have His people bury political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the word of God. We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot with safety take part in any

political scheme. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow men to keep Sunday as the Sabbath. The first day of the week is not a day to be revered. It is a spurious sabbath, and the members of the Lord's family cannot participate with the men who exalt this day, and violate the law of God by trampling upon His Sabbath. The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office.

We are not to compromise principle by yielding to the opinions and prejudices which we may have encouraged before we united with God's commandment-keeping people. We have enlisted in the army of the Lord, and we are not to fight on the enemy's side, but on the side of Christ, where we can be a united whole, in sentiment, in action, in spirit, in fellowship. Those who are Christians indeed will be branches of the true vine, and will bear the same fruit as the vine. They will act in harmony, in Christian fellowship. They will not wear political badges, but the badge of Christ. What are we to do, then? Let political questions alone. . . .

Those teachers in the church or in the school who distinguish themselves by their zeal in politics, should be relieved of their work and responsibilities without delay; for the Lord will not co-operate with them. The tithe should not be used to pay any one for speechifying on political questions. Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions, should be converted by a belief in the truth, or give up his work. His influence must tell as a laborer together with God in winning souls to Christ, or his credentials must be taken from him. If he does not change, he will do harm, and only harm. . . .

"Be Ye Separate"

I call upon my brethren who are appointed to educate, to change their course of action. It is a mistake for you to link your interests with any political party, to cast your vote with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven. The Lord calls upon them to stand as a separate and peculiar people. He would have no schisms in the body of believers. His people are to possess the elements of reconciliation.

Is it their work to make enemies in the political world? No, no. They are to stand as subjects of Christ's kingdom, bearing the banner on which is inscribed, "The commandments of God, and the faith of Jesus." They are to carry the burden of a special work, a special message. We have a personal respon-

sibility, and this is to be revealed before the heavenly universe, before angels, and before men. God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions, but by standing as individual parts of His great whole, with Christ as our head. Christ is our Prince, and as His subjects we are to do the work appointed us by God. . . .

On the temperance question, take your position without wavering. Be as firm as a rock. Be not partakers of other men's sins. . . .

There is a large vineyard to be cultivated; but while Christians are to work among unbelievers, they are not to appear like worldlings. They are not to spend their time talking politics or acting politics; for by so doing they give the enemy opportunity to come in and cause variance and discord. Those in the ministry who desire to stand as politicians, should have their credentials taken from them; for this work God has not given to high or low among His people.

God calls upon all who minister in word and doctrine to give the trumpet a certain sound. All who have received Christ, ministers and lay members, are to arise and shine; for great peril is right upon us. Satan is stirring up the powers of earth. Everything in this world is in confusion. God calls upon His people to hold aloft the banner bearing the message of the third angel. . . .

God's children are to separate themselves from politics, from any alliance with unbelievers. They are not to link their interests with the interests of the world. "Give proof of your allegiance to Me," He says, "by standing as My chosen heritage, as a people zealous of good works." Do not take part in political strife. Separate from the world, and refrain from bringing into the church or school ideas that will lead to contention and disorder.—*"Gospel Workers," pp. 391-396.*

"None of us liveth to himself," Rom. 14:7. Let those who are tempted to take part in politics, remember that every move they make has its influence upon others. When ministers or others in responsible positions make remarks in regard to these matters, they cannot gather up the thoughts they have planted in human minds. Under Satan's temptations they have set in operation a train of circumstances leading to results of which they little dream. An act, a word, a thought, cast into the minds of the great concourse of humanity, if it bears the heavenly indorsement, will yield a harvest of precious fruit; but if it is inspired by Satan, it will cause the root of bitterness to spring up, whereby many will be defiled. Then let the stewards of God's grace, in any line of service, beware how they mingle the common with the sacred.—*Id., p. 396.*

Again and again Christ had been asked to decide legal and political questions. But He refused to interfere in temporal matters. . . . Christ stood in our world as the head of the great spiritual kingdom that He came to our world to establish,—the kingdom of righteousness. His teaching made plain the ennobling, sanctifying principles that govern this kingdom. He showed that justice and mercy and love are the controlling powers in Jehovah's kingdom.—*"Testimonies," Vol. IX, p. 218.*

Christianity—how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say,

We will not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God.—*"Testimonies to Ministers," p. 131.*

Our Attitude Regarding Prohibition

There is a cause for moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . .

Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained.—*Review and Herald, Nov. 8, 1881.*

The Question of Politics

(Concluded from page 10)

We should seek the good of the community in which we live. We should stand ready to aid our fellow men in every worthy enterprise and laudable undertaking, but in doing this we should keep ourselves free from partisan political alliances, the influence of which will lessen our influence and our interest in questions of spiritual and eternal import.

Every genuine Seventh-day Adventist will be found a loyal, faithful citizen in the community in which he lives. He will not despise governments, but will seek, in obedience to the higher powers, to uphold the hands of the officers of the law. This he will do, not from fear, but for conscience' sake. Rom. 13:1-5. He will pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (See 1 Tim. 2:1-3.)

We are glad we can believe that the members of the Seventh-day Adventist Church have exemplified in their lives these characteristics of the true Christian in every nation where they have lived. In these days of turmoil and strife, of political corruption, of antagonism to lawful rule, the believers in the advent hope should prove themselves men of good sense, of sober lives, and of conscientious regard for the laws of God and the principles of justice and truth as represented in the civil laws of government.

* * *

"LEARN as if to live forever; live as if to die to-day."



IN MISSION LANDS



LOOK: "Lift up your eyes, and look on the fields."

PRAY: "Pray ye the Lord of the harvest."

GIVE: "Give ye them to eat."

GO: "Go ye into all the world, and preach the gospel to every creature."

Among Brazilian Wilds

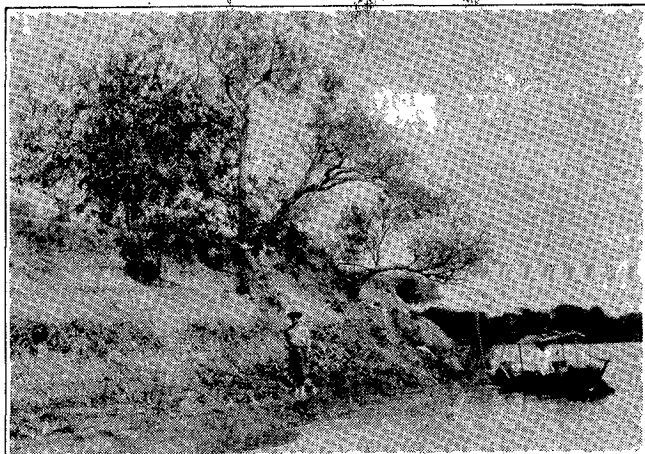
BY A. N. ALLEN

My last report was sent from Leopoldina, on the Araguayá River, just before leaving for the little-known Indian country. When leaving here, I expected to return the same way, but later found it necessary to the accomplishment of the object of my mission to continue on down the river to its mouth at Belem in the state of Pará. This was impossible in our own little boat, so the boat was sent back with those who had come with me, and I made the rest of the journey, nearly a thousand miles, in canoes, with Indians as canoe men part of the way, and part of three days by motor and steamer, reaching Belem and civilization September 27; and home again the 26th of October, just six months and fifteen days from the time of leaving.

The canoe in which we left Leopoldina was very small for the load we were carrying, and whenever the wind came up, as it did many times and very suddenly, we were obliged to run for shore and cover, sometimes not reaching it till considerable water had been taken in. The scarcity of proper food during these many weeks became a real danger, and I was greatly weakened, losing more than thirty pounds in weight. And the many rapids where that great river goes thundering and foaming over and among huge rocks for miles, give one a thrill not soon to be forgotten. One of the rapids, which is nearly twenty miles long, we passed in a twenty-foot canoe in two hours.

Before leaving Leopoldina, two Carajá Indians came up the river in a boat, and the next day were very sick with influenza. I treated them the remaining days we were there, and as soon as we came in contact with the tribe, advised them of their sick we had left behind. They immediately sent a canoe to bring them home, and then the chief came up the river to find us, and asked me to come and treat his sick people. About nine o'clock we reached the sandbar where the chief with his family were camped. When there is sickness among the Carajás, the sick, with the rest of their families, are removed to another place. In this case the chief's wife, two sons, and a nephew were very sick. I felt that it was a providential opening to gain their hearts, so I camped here with them all day and that night. In the morning they all seemed much better, so we went on.

When we told the chief of the object of our visit, he became much interested. And as we told him something of God's love for his people and showed our love in caring for the sick, his heart seemed to open to us in a special manner. He said that if he were still alive when I returned, he wanted to take me to all the Carajá villages. He said he also knew the Chavae Indians and the Tapirepe Indians, and that he would take me to them all. He regretted very much that his family were sick so he could not go with me at once; but as they seemed better in the



On the Rio das Martes (River of Death) in the Land of the Savage Chivantes

morning, he asked his wife if he might go with me as far as their village. The Carajá husband never goes anywhere without his wife's consent, not even the chief. In this case the good wife kindly gave her consent, and early in the afternoon we were in Monteria. As this was the chief's own village, a few words from him assured us a very hearty welcome.

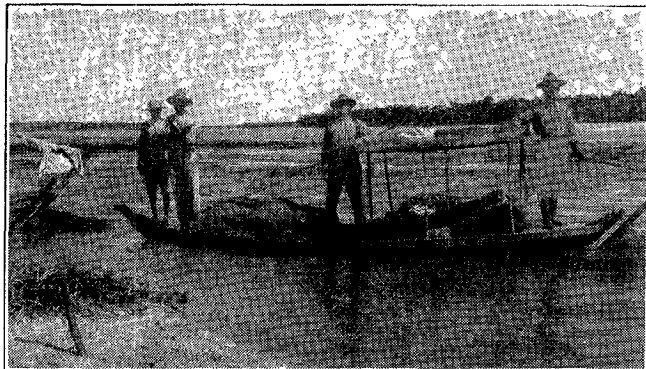
One of the First Fruits

Men, women, and children helped to unload our things and erect our tent. Then the chief arranged for two men to go with us from here as canoe men. One of these, after serving faithfully on the trip, begged so hard to come on that he was brought to the training school, where he is now learning to read. Only a few weeks ago he was a naked Indian, knowing nothing of civilized ways. Now he enters the dining room, neatly dressed, and by watching others has learned so well what to do and how to do it that no one would suspect he had not lived this way all his life. The other students have kindly divided their clothes with him, and take a great interest in helping him.

In the evening, when we were camped in the Indian village, we spread a large canvass on the sand in front of the tent, set the portable table on it, and the Victrola on this, and the music began. The canvass was soon covered with men, women, and children. We passed around pieces of brick sugar, then some little dolls and other toys, and sang a few gospel songs, then all retired for the night. The chief came to us again in the morning, saying he had told the men who were going with us to tell all the Carajás to treat us well. God had certainly prepared the way for us, and we rejoiced as we saw His hand leading.

Early Sunday morning we were off again, and sleeping on sandbars each night and eating such food as we could get, with what we had with us, we soon passed another week. We were now opposite the island of Ilha Bananal, which is about fifty leagues long, and is low, like all the country here, and most of it is overflowed during the wet season. Early Friday morning we came to Rio das Martes (River of Death).

We had planned to go to the headwaters of this river and float down to its mouth, where we then were, but we were informed on good authority that such a thing would be impossible at present, as the Chivante Indians were killing every one who ventured into their territory. We saw the place where, a short time before, a man and a woman had been killed by them. They had ventured ashore to secure some wild honey, and lost their lives. A little farther down we visited a Carajá plantation with them, and found that the Chivantes had been there robbing and destroying. Often we saw smoke back in the forest, which the Carajás said was from the Chivante fires. No doubt the



Starting on a 1,500-mile Canoe Journey on the Araguayá Among Primitive Indians



Indian Carriers

time will come when our mission will be established here, for God will open the way to the hearts of these people as well as the rest. At the mouth of the river where it enters the Araguayá is a beautiful place for a mission. We stopped here several hours, exploring the land, hoping, however, that no Chiyantes would be there to welcome us with their arrows.

A Request for a School

Sabbath was spent at a large village near quite an elevation which some day may serve as a mission station, but at present this place is still visited by the Chiyantes. Sabbath morning I spent considerable time trying to communicate some idea of God, creation, the commandments, and the great sacrifice made for us. The people seemed to welcome the idea that God is the Father of all tribes and peoples, and so we are all of one family. They spent considerable time discussing what I had told them, occasionally asking a question. When I asked those who wanted us to start a school for them to stand up together, the chief called all his people together, and told them to all stand up, so the vote was unanimous, though possibly they had very little idea of what it was all about.

Sunday morning I started with several Indian carriers to find a village of the Chavae Indians in the island. But when we came to the place where their village had been, it was desolate. The Indians with us said they thought probably the savage Canoeros had driven them farther down. This four-day tramp was a good test of our strength. Though the Indians were loaded, they often took a trot which was hard to follow. The heat was intense in the middle of the day, and once, after several hours without water, we were disappointed when we reached the place where we expected to find it, for it had dried up. But in about an hour, with only an ax to dig with, the Indians came to water, very nourishing, but welcome.

At a small lake we stopped for a time while the Indians killed fish with bow and arrow. They killed nearly forty, each about two feet long, in just a little while. The fish were roasted and packed in their baskets to take to their families. Fish and vegetables form the diet of the Carajás. They are very strong, and have very little sickness. Everything of an objectionable nature is carefully buried at some distance from their camps. They bathe several times a day, and are all good swimmers. The only vice I found among them was smoking.



Chief Malvao, whose heart was won by treating the sick in his family. He has promised to go with Elder Allen to the Carajá Indians, and also to the Tapirepes and Chavae Indians, on his return.



Young Men Dressed to Visit the Young Ladies

One of our Indians, after a hard day's tramp, produced a bleeding instrument made of piraya fish teeth, which are very sharp, set in a piece of gourd. This was drawn down repeatedly over the arms and legs till blood was running over the whole body and down to the ground in great pools. It is a horrible sight, but is practiced continually by the Indians to relieve weariness or pain. Whenever they have a fever, they jump into the river to cool off. Consequently such diseases as measles kill many of them. They treat other diseases with superstitious rites which are possibly harmless, but useless.

Unique Indian Customs

The next Sabbath was spent at a still larger village called Frontora. Here some months before two men were robbed and killed. The natives were a wild lot indeed. The Indians of other villages had warned us that the Indians here were not to be trusted, but the only harm we suffered was to have the rings cut from our tent. When we told the people here of our desire to open schools for them, they said the government had many times promised them schools, also the priests, but neither had ever done anything for them. They said, "All Christians are liars [they call all who are not Indians Christians], and you also lie, you will never come back." Poor people, they have never come in contact with real Christianity.

At this place we witnessed the young men's dance when they choose their brides. All single men are required to live in a house at some distance from the village. They are allowed no social contact with the unmarried women. But at the time of this dance the young men cover themselves entirely with a special costume used only at this time. The headdress is a kind of basket covered with feathers. The rest of the costume is made of grass or palm leaves.

All day and long into the night the young men, two by two, each pair holding hands, sing and dance back and forth between their bachelor's quarters and the homes of young ladies. As the young men approach a house, the young lady is supposed to go out to meet them, always holding a little girl by the hand. But no words are passed. The young man can see through his feather hat, but the girl has no way of knowing who it is that is looking at her. When the men are so dressed, they are supposed to become animals and lose the power of speech and hearing, and are held in great fear.

After the dance the young man asks the father of the girl of his choice for her hand. If it is agreeable, she is



One of these alligators caught a man in the river, and ate a leg and an arm off, while Elder Allen was at Marabá.

given to him, and her hand is placed in that of her husband, and they are married. But instead of his taking his lady to a home of his own, he becomes a member of his wife's family and obedient to their wishes. The family life of the Indians seemed to be very happy. No cross words were heard among them. The children obeyed the slightest wish of their parents or elders.

From the site chosen as a mission station, several large tribes are within easy reach. Surely the time is here that we should arise and give the gospel to these many thousands of waiting people. One chief said that if I did not return, he was coming clear to São Paulo to get me.

What a privilege it is to have a part in this great closing work! And Jesus is preparing a place in the heavenly home for some from every tribe in this great jungle region. But He has left it to us to give them the invitation. The time has come for the last call to the great supper, the call which is to be given in the "highways and hedges." The first call was to those already bidden—professed believers; the second call to those in the "streets and lanes of the city." To-day our message is to the great heathen populations in the "highways and hedges."

As soon as I am rested up a bit and regain my strength, I plan to return to the Indian country, with other workers and equipment for establishing permanent work. We shall probably have to leave our wives here for another year till houses are built and ground cleared and planted. I wish to ask the earnest prayers of God's people for this work. We wish to see the work speedily finished, and go home to that better country.

* * *

The Call to the Mission Field

BY C. W. LEE

"A vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16: 9, 10.

We talk a great deal about the call to the mission field, and we repeat this text very often. We sing of the call from the fields to "deliver their land from error's chain." We make pictures in which the peoples from the ends of the earth are stretching out their hands to us and pleading for us to give them the gospel. We appeal to our young people to respond to these calls. Our young people have responded and are responding. It therefore seems that it would be profitable for us to pause and think for a moment what all this means.

From verse 9 we learn that Missionary Paul had a vision. I believe in visions. God has given many men visions in which they were called to service. He has given visions to young men. Gideon had a vision, Isaiah had a vision, and they were young men. Others without number have had visions. Even though the vision is not the result of a direct miracle, no doubt every young person who goes to a distant land in the gospel service has a vision before his mind of a need for his service. Before he goes, he sees himself doing the service, and also feels the joy of success, and looks upon the result that will come from his service. If he did not have this vision, he would not leave his present work and break the ties that bind him here.

It is possible for one to fall in the mission field. Some have gone out full of hope and courage, and in a short time have returned disheartened. Jesus bids us count the cost before we begin to build, so it is very proper that we know what we really will find when we go out in response to these appeals. If we should find the conditions quite different from what we anticipated, we might lose our vision and quit the work that we started so full of zeal.

It is well for us to see what following this vision meant to Paul and his associates. They went over to Macedonia, among strangers with strange customs. They immediately set out to find the fulfillment of the vision. Their search seemed to be in vain, as the only success they had was among some who were, like themselves, strangers and not Macedonians. Not only were they disappointed in this way, but they were put in prison, and it seemed from all outward appearances that their mission would end in failure. It would have been easy for them to think that they were mistaken in the vision, that perhaps it was not a vision, but a nightmare. It would have been easy for them, as they sat in the stocks, to decide that if they were

given their freedom, they would return to more friendly Asia, and leave Macedonia to save itself or be lost.

But there is not even a hint that they had such doubts or thoughts. They sang and were full of courage, even when it all looked like failure. The final results are recorded in the rest of the book of Acts and in our lives, for, really, we are in Christ to-day because Paul went out on that European mission. The Macedonians needed the help of Paul, but they did not know it at the time. They were satisfied with what they had, and none of them went down to the dock to welcome the one who was coming to help them. Rather they whipped him and imprisoned him. No words of appreciation were given. It was long afterward before the greatness of the results were seen. Paul first had to demonstrate by his goodness and patience that he had something better than they. Had he become discouraged before that time, he would have failed, and would have always regarded the Macedonians as an ungrateful people.

The experience of Christ was no different. "He came unto His own, and His own received Him not." It is true in the lives of all missionaries, at least in the old civilized countries like the Orient. Faith is severely tested. One must love and serve the more when it is not appreciated. No true service is lost. We may never in this life know the results fully; but that makes no difference, for we are the sowers, and the angels are the final reapers.

The reason that Paul held on was that he was not disappointed. When he received the vision, he interpreted it aright. Verse 10 tells us that they learned from this vision that "the Lord had called" them. They did not regard the call as coming from the Macedonians. We must do likewise. Some, not having so understood their call, have become disheartened. Thus as ever there are failures and wrecks along the road of the Lord's service. But to one who knows that the Lord is indeed calling him—and it is our privilege to know this—the vision is ever before his eyes, and he does not tire of serving, even if there is no expression of appreciation, and he does not fret because things do not go his way, nor does he think of quitting because he meets hardship.

It is well for us to listen to the appeals for help, and to picture the people with outstretched hands, for God so pictured it to Paul; but we must remember that the people do not know that they need us, and we must know that God has called us. If we know this, we shall not become disheartened, feeling doubtful and discouraged. We shall not only go where the Lord wants us to go, but we will stay where He sends us, and work and be what He intends that we should be. If we have this experience, we shall succeed in the mission field; but if not, one would better not go, for the mission field needs men who are positive of their call and know why they have gone.

* * *

"In 128 languages the message is now sounding forth to earth's inhabitants, and these particular tongues reach the bulk of the human race.

"Here in America, where all nations have contributed to the inhabitants, 1,624 languages and dialects are spoken. We are using literature in thirty languages, and these reach most of the people who cannot read the English. The general circulation of this foreign literature has borne a rich fruitage in people of many nationalities turning to the truth. In one case an investment of less than \$20 worth of Russian tracts, followed up with some ministerial work, brought 150 Russians into the truth."

* * *

Preach Affirmative Truth

OFTEN, as you seek to present the truth, opposition will be aroused; but if you seek to meet the opposition with argument, you will only multiply it, and that you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart consecration.—"Testimonies," Vol. IX, pp. 147, 148.

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.

Who Is Directing in Your Home?

BY LIZZIE M. GREGG

"WHEN I was visiting a home recently, two bright, intelligent children were seated at the breakfast table, with parents and friends. The conversation turned to the education of the children, who were attending public school. The boy remarked, 'Well, I know we are being taught things that are not true, but all the same I don't want to go away from home to the academy.' The parents protested mildly, stating he ought not to feel that way, but go to the academy, where he would be taught the truth. The visitors encouraged the boy to attend the academy, but he simply issued the mandate that he *was not* going, and that seemed to end the matter.

Had Abraham exercised the same authority in his family, I wonder if such a thrilling story would have been written about Isaac, or could Abraham himself have been called the "friend of God" and been such a leading character in his day? I need not wonder, however, for we know positively it would not have been so. God had said, "I know him, that he will command his children and his household," and that commanding was done in such a way that it appealed, rather than stirred up strife, and the members of his household were only too happy to obey his commands and do his will. A wonderful example for parents of to-day. Abraham did the commanding, rather than the children.

Somehow things seem to have been turned around these days. Parents are the ones who have to obey so frequently. We do not have to go to China to find anarchy, and somehow we do not like it. Has family life improved accordingly? One has only to be in some homes for a few minutes before the answer is apparent. This condition somehow does not seem to fit in with our sense of propriety, especially on the part of those who talk about the nearness of the Lord's coming, and who expect a home in the new earth. We rather believe that the Lord, who changes not, still looks for families where father and mother guide in the affairs of everyday life, and where children lovingly and cheerfully obey; where things are talked over earnestly and kindly, and where all work together for the best interests of one another.

Surely this would mean fewer heartaches and fewer travelers in the broad way to ruin. How happy the angels will be to gather all members of such families together when Jesus comes, and see them safely in the kingdom — unbroken families here, unbroken families there. Fathers, mothers, it is worth striving for.

* * *

"EVERY day ought to see something definite done for God and one's fellow man, then the life will sum up well."

* * *

You live but once, so make the best of life.—*Enriptides.*

Children Need a Lot of Loving

"WHY don't you go up to bed with me?" objected the nine-year-old boy. "You go up with Kenneth every night."

"But he is younger and goes to bed earlier," the mother explained; "you are a big boy now."

"That doesn't make any difference," urged the eldest boy; "I like to be tucked in just the same."

After that, the mother saw to it that the biggest boy got a bedtime hug and a few minutes' quiet talk with her, and was more particular to show him affection.

From the little toddler to the overgrown, awkward school child, most children are hungry for affection. Our children know that we love them, but they like to hear us say so. They know we think more of them than of anything else in the world; but they want us to show it. Few children want a sentimental, gushing sort of love; but they need and appreciate constant, unobtrusive evidences of our affection.

Love can often cure an irritable temper and soothe delicate nerves. One mother had this experience:

"When my little girl's face grew flushed and her voice rose high and sharp, I stopped my work, put my arm around her, and talked in a low, tender tone about her games and dolls. I could feel the little form relax, and see the tense, vivid face grow calm and happy as she felt my love flowing out to her."

"I like to visit her," laughed one friend to another as she entered the cheery home, "because some one is always loving some one else."

We are so busy and try so hard to be efficient and successful that sometimes we forget that —

"Folks need a lot of loving every minute,

The sympathy of others and their smile.

Till life's end from the moment they begin it,

Folks need a lot of loving all the while."

A rosy-cheeked, curly-haired little girl came dancing into the room where her mother was working, and throwing her arms around her mother, said: "O muvver, I love you so much I don't know what to do!"

The mother returned the caresses and smiled. "That is just the way I feel about you too, dear. What happy times we shall always have together!"

The mother was laying a foundation for the confidences and trust of future years when she would wish to keep ever near her daughter's heart and guide her life.

Children grow up so quickly. Plump little legs run away in long trousers; little pink feet fit happily into wedding slippers; and then we wish we had taken more time for just loving. As they grow older, a reserve comes to children as their armor against the careless world; but this will gladly be laid aside when alone with the mother who has done a lot of loving.—*Mrs. L. L. Roberts.*

* * *

"Do thy duty; that is best,
Leave unto the Lord the rest."

THE WORLD-WIDE FIELD

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

THE DAY OF PRAYER AND FASTING IN MANILA

THE day set apart for fasting and prayer in behalf of the work in China has just passed. I was with one of the churches in the city of Manila during the service of that Sabbath. It was refreshing to my soul to see the simple-hearted brethren eagerly taking part in this season of fasting and prayer. One old brother testified that he had never had the opportunity of fasting before, and he thanked God that he had that privilege before he died. A sister testified that, her health being poor, she could not go without her regular meals without physical discomfort; but that in this fast she had felt no ill effect. Another sister said that while in the Roman Catholic Church she had fasted twice every month, but had never experienced anything like this, and that she thought this was indeed the true fast.

I feel sure that those of us who remain faithful until the coming of the Lord will see our special efforts on this day in behalf of China rewarded by the salvation of many souls from that region. Surely it will be a precious and rich reward.

The brethren in the Northern Luzon Mission have just observed a Week of Prayer. Elder J. O. Afenir, the superintendent, in writing of this week, says:

"I was satisfied to see that the brethren demonstrated a genuine attitude of prayer and real willingness to help the cause of God with their scanty means. In Lungog, only about twelve of our baptized believers were present. Some of the young people are in the college in Pasay, one went abroad, and one died. That little company gave more than 10 pesos (\$5) for offering. One member alone gave five pesos. While this spirit cannot yet be compared with the spirit of the brethren in America, it is gratifying to see that the brethren recognize the need of the work, and when it is explained to them, they willingly extend their helping hands. Of course, I have seen also that they still look to their workers for leadership, and they are right. If our people see that their leaders are enthusiastic, not only in word, but more in deed, they will spare nothing to give to the cause of God. I am glad to know that there are many in our churches who are real Adventists."

And then he adds the following word:

"While I was pondering over this thought, lo, a letter from Brother Sixto Juan was handed me, containing a check for 40 pesos as an offering from himself and his wife for the Week of Prayer and 60 pesos for a special local purpose. They say in the letter that they feel the coming of

the Lord is very near, and that He is calling them to have a share in the proclamation of the gospel by giving of their means, and they ask us to commit them to the Lord in prayer that they may be faithful till the end."

There is no doubt in my mind that the movement with which I am connected is the great advent movement of prophecy. I feel that it is the greatest privilege I could enjoy to be in this movement. My hope is growing brighter every day in the speedy finishing of the work and the return of our Lord to make full restoration of all things in the redemption of His people and the earth.

This leaves our mission family all in comparative health. Sister R. R. Figuhr underwent a major operation one week ago to-day. She is doing well, and hopes to be home sometime this week.

E. M. ADAMS.

A WORLD-WIDE PERMIT

BROTHER FRANK PROUT, one of our colporteurs in Cuba, while canvassing in a small city, was visited by a policeman at his hotel. The officer began by commenting on the beautiful furniture for which Mr. Prout was taking orders. The brother explained that he was not selling furniture, but some very good books. Then he showed him "The Great Controversy" and some small books.

Later in the day, while about to take an order in a home, the same policeman, with a higher official, approached him. Brother Prout asked for time to finish the sale, but was refused. They accused him of being the man who had taken orders for furniture, collecting in advance, and who had never returned to deliver the goods. Brother Prout was hurried off to the court room, where he was questioned by the chief of police.

After being released, he went immediately to his room. An hour or so later he overheard the policeman ask the owner of the hotel for the name of the man in a certain room. The owner of the hotel had neglected to register the name of "Frank Prout," and fearing he would be condemned for his neglect, he gave the policeman a false name. They had already accused Brother Prout of lying, and now they were sure that they had the culprit, so they locked him up in jail.

Here he was again questioned as to his identity. He told them that he was from Jamaica, but they did not believe him. They insisted that he was a Cuban, and that he was speaking poor Spanish to deceive them. They would not accept the letters he had as evidence, but insisted that he show a passport if he was a Jamaican. He

told them that he had a passport, but that it was in his trunk at home. They gave Brother Prout to understand that he was under their authority till he could prove who he was. So after much questioning, Brother Prout said that if they wished information for identifying him, they could wire to the chief of police of Matanzas, or Mr. W. H. England, the secretary of our mission.

Inasmuch as Brother Prout had answered all their questions in a kind way, and had rightly conducted himself before them, they gave him liberty to return to his room in the hotel. This was Friday evening. Brother Prout rested easy that night. Sabbath morning about ten o'clock one of the policemen came over to the hotel and asked for Mr. Frank Prout. He gave our colporteur a hearty handshake, and said, "Mr. Frank Prout, you are a perfect gentleman. We have found that all you told us was the truth. We have just received a telegram from the chief of police in Matanzas which reads: 'This man Frank Prout is not only authorized to sell books in Cuba, but in two hundred twenty other countries.'"

I might add that a government official had called at our office in Matanzas, and in the absence of Brother England the office boy had shown the official something of the great work we are doing in all the world. He must have told the official the number of languages in which we are preaching, and the number of countries in which we are working. So from this information the official made up his telegram. Now Brother Prout carries a world-wide permit to canvass in 221 countries.

The following week Brother Prout canvassed the men of the court, and was successful in getting several orders from them. He needed no introduction. It pays to be honest and loyal to the One we serve. The colporteur who takes any advantages by misrepresenting a thing to deceive others, is misrepresenting and deceiving himself, and the cause he represents.

G. D. RAFF

WEEK OF PRAYER IN WESTERN CANADA

THE recent Week of Prayer proved to be the best we have ever enjoyed in this territory,—a fact testified to by old and young. The Lord came very near to our dear believers as they sought to do thorough work in confessing their sins to God, and opening their hearts to receive rich blessings. God by His Spirit visited our churches in the cities and in the country territory, regardless of nationality. Many of our miscellaneous language churches experienced real blessings.

During the Week of Prayer we were especially favored in having a visit from J. L. McElhany. In harmony with arrangements previously made, Elder McElhany came to dedicate three new church buildings in the Alberta Conference, and also to visit the Canadian Junior College and the Battleford Academy. A complete report of the church dedications will be sent to the REVIEW later.

We greatly appreciated the visit from Elder McElhany. His sermons on the progress of the message throughout the world, interwoven with reports of his own personal experiences as a laborer and traveler in foreign fields, were very interesting. His talks on the importance of holding the standards high, and then measuring up to them, will not soon be forgotten.

Even though the weather in Western Canada is cold, we believe that Elder McElhany met with many warm hearts here, that will not soon forget his visit.

We are of good courage and press forward in an endeavor to build up God's cause and work in this part of the vineyard, at the same time lifting to the utmost in sharing the burdens of foreign missions. Kindly remember the work of God in Western Canada before the throne of grace.

S. A. RUSKJER.

* * *

USING NEWSPAPERS IN SOUTH AMERICA

WHILE evangelistic work is not my regular occupation, I have had the privilege of uniting with the president of the North Argentine Conference in an effort in the capital of the province of Entre Rios, the city of Paraná. We have many friends among the higher social class of people here who are friendly largely because of the good work our school is doing. It is next to impossible to get this class of people to attend a regular series of evangelistic meetings. At least we have not found the secret as yet, neither has any other Protestant denomination. But as I say, members of the government, senators, members of the board of education, and the governor himself are all our friends, and have visited our school, and we call on them and are always received well.

We were desirous through this effort, to reach the homes of these men, if we could not get them to our meetings. A few attended the meetings occasionally, but not regularly. However, many of them, as well as many of the humbler class who did not attend our meetings, got the message quite fully through the papers.

Before the effort began we visited the editors of the three newspapers, and they said that they would publish what we provided. So the afternoon before the presentation of our subject, we delivered to each of the papers a report written by the one who was to speak at the meeting to be held that night. The next morning it was in the paper. On the leading points of our message we often had as much as a column and a half on the front page. They did not cut a line out of any

report we sent. We published about the Sabbath, the change of the Sabbath, the second coming of Christ, and all the leading doctrines. These reports were the talk of the town, and also went throughout the province. Again and again we would meet people who were not attending, but who said they were reading our reports every day.

Our effort itself has not brought us a large number of believers, although we have had some fruit, but we believe that we preached to many more through the papers than we had in the meetings. We are convinced that we should do more of this work in our city effort in this country.

C. P. CRAGER.

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THE PERNAMBUCO MISSION

THE Pernambuco Mission of the East Brazil Union comprises three Brazilian states. The director of that field is assisted by a secretary, a treasurer, a field missionary secretary, and two native Bible workers.

Work started here over twenty years ago. Elder John Lipke, who is now Dr. Lipke, was one of the first workers, and the conversion of many of the present members dates back to his first work in this field. Elder Ricardo Wilfart, one of our Rio de Janeiro evangelists, used to be the director of this mission also, and is still loved and remembered by many of the members. It was in his day that the mission reached its zenith in membership. Many of the members later moved to São Paulo in the South Brazil Union and to-day our membership here is small. We now have 275 members.

In company with the present director, Elder L. G. Jorgensen and I have just finished visiting the larger portion of these members. The trip was made by train, automobile, and muleback. As several months had passed since some of these members had been visited, our arrival was looked forward to with great joy. During the two weeks' traveling we visited eight churches and groups.

Satan has not forgotten Brazil. He seems to be working hard to hinder the work of the Lord in different places. One of the churches visited came near leaving us a short time ago, because the members had become confused over the two laws and the two covenants. Seed had been sown that confused them. Brother E. P. Mansell with his Bible worker did good work in getting them straightened out on this point. We gave them additional help, and left them rejoicing in the Lord. In another church the members had become involved in difficulties over land and cattle questions; some members would not speak to each other. The Lord blessed, confessions were made, and a new spirit now reigns. The last night we were there we held a meeting in the village of Santa Maria. Our church was filled, and also the street in front, with eager listeners. The highest political officer of the place was present.

At each place visited Elder Jorgensen directed a Sabbath school convention. This timely instruction was greatly appreciated by all. We also

held church officers' conventions in most of the places. As our membership in all these places is made up largely of people who cannot read or write, very careful detailed instruction must be given them. Our members are the pure Brazilian type or a mixture of Indian with other nationalities, early settlers of this country. They love the truth and are deeply interested in the message. God is preparing many of them for His kingdom. Although they are poor in this world's goods, yet God desires to make them rich. We found many women making lace to earn extra money. These women earn four or five cents a day.

The Pernambuco Mission offers great opportunities for evangelistic work. Everywhere we met crowds of interested people who thronged around us. At the last place visited, a minister of another denomination brought his whole church out to hear us. We greatly need two evangelists and a lady Bible worker to join our present force of workers. We long for special help to be given in all our local fields in the East Brazil Union, so that soon the gospel may be carried for a witness to all, and Jesus may soon come.

E. H. WILCOX.

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BIG WEEK EXPERIENCES IN INDIA

BIG WEEK has come and gone. And it has really been a big week with us. Nearly all the workers in the Tamil field, and some members as well, have had a part in it, and done well. Some have already sent in their reports, which are excellent.

I had the privilege of working in a small heathen village, near my headquarters. After working for some time there, I called on the postmaster of the village, who is a well-educated Indian gentleman. He said he was very busy just then and had little or no time to spare. I said I wanted only a few minutes with him, so he called me in and offered me a seat near his table. On the table lay a chart on prophetic years. He showed it to me and asked me how I liked it. When he found that I was very much interested in it, he showed me a number of similar charts he himself had made. I found him much interested in his studies. He had Uriah Smith's books and Elder Haskell's and some of Sister White's.

When I asked him how he liked Elder Uriah Smith's books, he told me that they were the best commentary on Scripture prophecy he had ever read. I was very glad to hear that. I then told him who I was. He at once took me inside his bedroom, where, on a shelf, he had a number of our one-rupee books and some copies of our Tamil *Present Truth*. I found that he often held Bible studies on prophecies with mission workers of other denominations. It seems that his studies were much enjoyed by them. But he never mentioned to them where he got the explanation for the prophecies, lest it might prejudice them.

In the evening, he showed me a Tamil tract he was writing on the five universal kingdoms. I was glad to

see that all the quotations and figures given in that tract were from our own books." I spent that night with him as a guest in his house, and very much enjoyed his company. I interested him in "The Desire of Ages," "The Great Controversy," "Source Book," and some of our one-rupee books, and secured orders for the same. He told me that whenever he had been privileged to meet with our workers, he had always spoken to them words of kindness, and had his doors open to them. He gave me every assurance that he intended to study the Sabbath question very soon. I was much encouraged to see him so absorbed in the study of our books in that heathen village, where on that day thousands of people had gathered to perform some of their heathen ceremonies.

I then went to another man in the same village. He also was very much pleased to have an Adventist evangelist visit him. He said that his brother in Singapore was an Adventist, and had been writing him to study the truth. He bought some Tamil books and said he would study them. I have had a number of similar experiences in other places. I am strongly impressed that the Spirit of the Lord has begun to work in the minds of men and women here, and that there are thousands still who have not yet bowed their knees to Baal, and that it will not be long before this great work will have been finished. So, brethren, let us not be discouraged, but sow the seeds beside all waters, leaving everything in the hands of God. The Lord will water them in due time, and will have a rich harvest of souls gathered into the garner. E. W. THOMAS.

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SOUTH AFRICA

THE present year is witnessing splendid progress throughout the South African Union Conference. In every phase of our work, Heaven has blessed, for which we return the Lord grateful praise. Reports come to us each week of such a nature that daily we are reminded of not only being in the time of the "latter rain," but that the "showers of rain" are now falling with increasing measure. Just a brief survey of recent happenings will suffice to show this to be Africa's favored day:

For years our brethren have endeavored to secure a substantial foothold in British Bechuanaland. Six or seven years ago Elder W. H. Anderson made a desperate effort to secure an entrance, but without success, because a certain missionary society had controlling power in that section. However, since then the paramount chief, together with some of his counselors, has come in touch with the excellent work done by Dr. A. H. Kretchmar at Kanye, Bechuanaland Protectorate. The influence of the doctor greatly warmed the hearts of these men, turning them toward our message. Two cousins of the paramount chief have become Seventh-day Adventists, and the prospects are very encouraging for the chief to throw open his entire field to our society.

Just recently I visited this section. Wonderful interests are springing up

everywhere almost over night. The calls are so many that we stand amazed. During the last few months more than 200 have come into the Bible class. Other interested ones more than double this number. Brother W. L. Davy states that if he could have a few more native workers to help him, he is fully persuaded that 1,000 could be brought into the Bible class by the end of the present year. Surely, this is a day when God is pouring out His Spirit upon British Bechuanaland.

Old Kafirland is all aglow with new life. Just the last post brings another inspiring word from Superintendent E. M. Howard, saying, "A chief twenty-five miles from Bethel Mission, reigning over 20,000 people, sends word that if we will send a worker into his territory at once, he will make him a citizen of his country." This is a wonderful opening, and Elder Howard is arranging to send a native worker at once to plant the message in that area.

In still another section an evangelist is being made a citizen under similar conditions to those just mentioned. At five strategic points, workers are being located in the territory to be served by the new Cancele Mission just opened in East Griqualand, said mission being an important advance step in building up the interests of the Kafirland field. Truly God is opening the way before us in a marvelous manner in this long-neglected part of our union.

Now a word of cheer from Elder J. R. Campbell, superintendent of the Transvaal Delagoa Mission Field. He writes: "Over 200 have joined the Bible class in our territory since the beginning of the year." From all we can learn, prospects seem bright for another 100 to join ere the close of 1927.

"Evangelism" is the word in each conference! Strong efforts are being planned for the Europeans as we launch new activities. We expect 1927 to be one of our banner years in soul winning. Especially does everything give promise of this being so in some of our mission fields.

Two more church buildings are now complete, free from debt, ready for dedication. One has also just been purchased for our believers in Pretoria, Transvaal. A new church structure is under construction in Kimberley, which will soon be finished. Also, arrangements are going forward to provide a building for the new company recently brought out through the tent effort conducted by Elder A. W. Staples at Aliwal North, Cape Province. Before the close of this year, we hope to add three more small church buildings to strengthen the growing work in our mission fields. Some of the funds used in the erection of several of these buildings, come to us from the Church Extension Fund. We wish to express here our deep appreciation for the help thus rendered through this avenue.

It is a pleasure to be able to report that our tithe for the first six months of this year shows an increase of \$6,000 over the same period last year. In face of terrible drouths, crop failure, and lack of employment in many parts

of the field, our mission offerings are coming in exceptionally well. By the end of 1927 we hope to have at least a \$5,000 gain in offerings over 1926.

At the present writing our Harvest Ingathering is well under way and making rapid strides. Thus far in the campaign we have exceeded anything yet experienced in this line of endeavor for our union. The Cape Conference, with a goal of \$4,300, absolutely startled us two days ago with a telegram stating that \$2,570 had been raised during the first two weeks of the campaign. From the present outlook, this conference will more than reach its goal in four weeks, even though "A Finished Campaign in Six Weeks" was chosen as a slogan at the beginning of the campaign.

Then just as we were rejoicing over this splendid report, along comes word from the Orange River Conference, letting us know they secured over half their goal the first two weeks. Really, things began to grow a bit exciting when, added to this, news came through from the Natal-Transvaal Conference, saying, "Over one third goal in one third campaign time." Our mission fields respond likewise, declaring the Ingathering is going strong.

Nothing like it ever happened before in these parts. As we figure a bit, we discern that the union, during the first two weeks of Ingathering, received \$6,085 on its goal of \$13,000. Thus almost one half the goal has been reached in one third the time allotted to this annual activity.

Courage fills the hearts of both workers and laymen as we face the remainder of the year. Our souls turn anew to God in humble consecration as the showers fall. We therefore ask you to pray Heaven to continue His blessing upon the work in South Africa until the task is done.

J. F. WRIGHT.

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AN ENCOURAGING LETTER

CAMAS, WASH.

I WANT to write a few words to express my gratitude for the REVIEW, and for sending Brother Sanderson to launch that great effort to place it in every S. D. A. home. If it had not been for that, I should not now be a subscriber. It has helped me immeasurably. I had no idea it was so wonderful. It has brought me nearer to God, and I have quit spending small amounts of money for unnecessary things, and am giving to the work. My only sorrow is that I have so little to give.

Oh, if only all our people would sacrifice more, what a blessing they would receive! I want to do all in my power, or rather in the power the Lord gives me, to help finish the work, though it be only a wee mite. Then we can go home.

Again accept my sincere gratitude for all the good, helpful articles in the REVIEW.

May God pour out His Spirit abundantly upon our people, and you who are the watchmen and shepherds of the flock. This is my prayer.

Yours in the Master's service,
MRS. E. A. BUTLER.

CHRISTIAN EDUCATION

WILL OUR SCHOOLS HOLD STEADY?

UNDER this caption I desire to review a few of the fundamental purposes for which Seventh-day Adventist schools have been established, and then raise the question whether or not our schools will hold steady on these fundamentals.

We are living in a time when the atmosphere is surcharged with the spirit of change, of the superficial, of pleasure seeking, of thrill hunting, and of spiritual indifference. A nervous restlessness has seized upon the people. The home has come to be too largely a place in which merely to eat and sleep, or to hold pleasure parties. In the mad pursuit of money and pleasure, few seem content to pursue the homely duties of the household, of the farm, of the shop, and spend the quiet hours of the evening in substantial reading, in contemplation of the sober things of life, or in cheerful and edifying conversation. The spirit is to go, go, go, see this and hear that, with little time left for instruction or directing the children, for song and prayer, and for occupying the hands and the mind one way or another with the useful. When the motor car is not carrying the family somewhere, the radio invades the home, and consumes hours of precious time with the light and the frivolous, and, to say the least, with much that is not edifying.

It is not necessary to comment here on the usefulness of the many modern inventions in their relation to the home and community life, and to the prosecution of the work of God over land and sea. It cannot be pointed out too often, however, that a wily foe and his retinue of assistants are on the *qui vive* to turn these inventions to such use as will draw the minds of the people away from the sober things of life, and even though in an innocent guise, lead them to forget God. Anything that the enemy of our souls can invent to keep God out of the knowledge of the people, whether it be by indulgence in the debasing things of fallen nature, or by the pursuit of thrilling pleasures that might in themselves be harmless enough, will accomplish his satanic purpose of throwing a smoke screen over the solemn events that are daily taking place in heaven and in earth that will speedily bring the consummation of all things.

The Scriptures warn us, very definitely of the great danger that even the elect will be deceived by the subtle machinations of the enemy of men's souls. Paul expressed his fear on this score in these words, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." There never was a time when such a fear has been so well grounded as now. The simplicity of the Christ life is all but lost by the multitude. There is great danger that professed Christians, and even Seventh-day Adventists, will

lose the simplicity which is in Christ in their home life, and an equal danger that it will be supplanted in our schools by the multitude of interests that are clamoring for attention.

In short, many of our schools are finding it extremely difficult to hold the community life that they live to the simple lines that were both our strength and a just pride with us in days gone by. It is a delicate thing to speak in this way without illustrations to make the meaning clear. One does not need to go back more than ten years to find these differences, though the simple things of our school life, as outlined in the plans given us to follow, hark back to the very beginnings of our work in Christian education fifty years ago. Our schools are not altogether to blame for these changes, for they have come into the homes and the churches and the social life of our own people. Yet it is plainly the purpose of God that our schools should be like a mooring mast to hold our young people steady when the social winds are blowing ill; like cities of refuge into which our children and youth can run and be saved, with spiritual danger increasing on every side; and should serve as a holy restraint upon the life of the home and the church from drifting with the tide.

The question is, Will these schools hold steady to the purposes for which God called them into being? In any illustrations I shall use, or any specific instances I may cite, there is not the slightest intention to depreciate in any degree the noble work our schools are doing for our children. What would become of the thirty thousand boys and girls now gathered into our schools in North America without the work done in these centers of Christian education, can only be guessed at when we contemplate the tremendous loss in young manhood and womanhood which the church has suffered in centers where no such school provision has been made.

The percentage of loss of our young people to the world has been quite carefully worked out in a local situation here and there. It appears to show that where the privileges of Christian education are not provided, the loss of young people to the church runs as high as 85 per cent, while on the other hand an equal percentage is saved to the church where such schools are provided. If it would not seem so shocking to think of, one might apply this percentage to some 20,000 boys and girls of the church in North America that are not in our own schools, and ask himself whether 17,000 of these children and youth are to be swallowed up in the whirlpool of sin and worldliness.

No, the work our schools are doing must never be lightly esteemed. The only question it is desired to raise here, is whether or not our schools will hold steady in the excellent work they have been doing, and build their work up to yet higher standards, and not be found slipping toward the world from the fundamental principles upon

which our whole system of schools is founded. Some of the fundamentals I desire to review in other articles are these:

Separation from the world in education.

Differences between Christian and secular education.

Work and play.

Christian recreation.

Social standards.

The spiritual life of the schools.

Physical and intellectual standards.

I want to discuss these topics in a very informal, sympathetic, and yet very frank and practical way. With the blaze of light shed upon our pathway as educators and as conference administrators, we can surely find and follow God's way in education even more perfectly than we have in the past.

W. E. HOWELL.

* * *

FAITHFUL UNTO THE END

"He that shall endure unto the end, the same shall be saved." Matt. 24: 13.

The last States mail brought a letter from Elder R. E. Hay, who pioneered our work in the Northern Luzon Mission, Philippine Islands. The first paragraph of the letter was so significant that I quote it here:

"Yesterday I was looking over some of the old papers I had in my desk, and took the time to read my diary covering the first three years of our work in the Philippines. It brought back vividly to my mind many interesting experiences. On those pages I read of meeting for the first time Juan Afenir, Manuel Oliva, Tito Atiga, Emilio Valera and his wife, Domingo Javier, Ciriaco Boy, Severina Oliva, Juan Amor, Rafael Pilar, and many others. Some of these names you will know, and be acquainted with the persons. Others have dropped out and have been lost to sight. And, after all, that seems to be the way it is in the gospel record,—some names stick and are remembered and are written in the book of life, while others have slipped out and been lost, to be remembered no more. I earnestly pray that my name may not be blotted out."

My heart responded "Amen" to Brother Hay's words and sentiment, and I said to myself, "Yes, Brother Afenir is now the director of the Northern Luzon Mission, and is doing very acceptable work. Three of the others are successful evangelists, and give promise of being faithful until death; and still another is a good office man. But how sad that others have grown weary, or have felt that life in the narrow way was too monotonous, and have joined the crowd, the careless throng who are speeding on to eternity."

How true it is, in both the spiritual and the physical life. It is the plodders, the standpatters, the friend and neighbor, on whom you can depend every day in any crisis. It is the continual service, the accomplishment of difficult and disagreeable tasks day after day and week after week, that really count in the long run. The performing every day of Christian acts and duties develops character.

S. E. JACKSON.

Manila, P. I.

GLEANINGS FROM THE FIELD

SEVEN were recently baptized at Evansville, Ind.

FOUR Juniors were baptized in Redfield, S. Dak., recently.

AT Bom Retiro Lages, Brazil, eleven young people were baptized.

FOURTEEN were recently added to the church in Grand Rapids, Mich.

RECENT meetings in Gaylord, Mich., resulted in the baptism of seven.

TWELVE have been baptized in Gentry, Ark., in two recent baptisms.

NINETEEN were taken into the church at Omaha, Nebr., on a recent Sabbath.

TWELVE have been added to the church in Alma, Mich., as a result of the effort there.

THE meetings in Cadillac, Mich., have resulted in eleven taking their stand for the truth.

SEVENTEEN were baptized at Pin-daiva, São Paulo, Brazil, and others are keeping the Sabbath.

ELEVEN were baptized a short time ago during a general meeting at Villa Ocampo, Santa Fé, Argentina.

FIVE persons, lately baptized, were added to the Detroit German church in Michigan, as first fruits of an effort there.

SEVENTY-THREE have been added to the church in Battle Creek, Mich., during 1927, by baptism and profession of faith.

At the close of the colored camp meeting in Orlando, Fla., six were baptized in a beautiful lake at the rising of the sun.

A BAPTISM was held recently in the Jersey City No. 1 church at which six persons were baptized; five were from one family.

FORTY-FOUR Sabbath school members were baptized in the Northern California Conference during the third quarter of 1927.

At the close of the second trimester ten students were baptized by Elder G. F. Ruf at the Colegio Adventista in South Brazil.

As a result of thirteen tent efforts held in the Florida Conference this year, 473 persons have been added to the Florida Conference churches by baptism and profession of faith.

IN the Southeast African Union constituency meeting last June, it was found that there were in that union 1,947 church members and 2,718 Sabbath keepers preparing for baptism, making a grand total of 4,665 believers.

A RECENT number of the *African Divison Outlook* tells of the Munenga evangelistic effort being held in the Zambesi Union Mission. This effort reached more than twenty villages within a radius of five miles, the average attendance varying from 450 to 550. There were 259 persons who began to keep the Sabbath and joined baptismal classes.

The "Review" Forward Movement

WEST PENNSYLVANIA CONFERENCE

My dear Brother Graham:

Seven days I have spent in the West Pennsylvania Conference. These have been very pleasant days indeed. This conference has a membership of 1,351. During the time that I spent in this field eight meetings were held with as many churches. The combined attendance was 405, and eighty-three families subscribed for the good old *Review*. In this conference I found as I visited among the people, that we have a class of Adventists who love God and this great threefold message and are looking for Jesus to come soon. Elder W. M. Robbins, the president, is a godly and faithful man, and is working very hard to push every line of work. Sister Robbins, his faithful wife, is a great help to him in the work, and accompanies him a good deal of the time in his visits among the churches. Brother Robbins gave me a very hearty welcome and enthusiastic support in this good work, and this is true on the part of all the workers that I came in contact with. My first meeting in this field was at Erie on Tuesday night of October 11. This night I stopped here on my way from New York to Ohio, and then we met with the other churches later on the dates of November 5-10, inclusive.

Erie: October 11; 20 Present; 5 Subscriptions

I enjoyed the meeting this night with the twenty believers who assembled at the Erie church. Brother Newmeyer, the conference home missionary secretary, was present. We had a good meeting. Five subscriptions were taken for the *Review*. At the close a collection was taken up to supply the church school with a copy of the *Review*. The local elder, who has been a colporteur, assured me that he would endeavor to place the paper in every family of the church, many of which are without it.

Pittsburgh: November 5; 225 Present; 38 Subscriptions

This morning we drove from Wheeling, W. Va., to Pittsburgh, Pa., a distance of seventy miles, in a blinding snowstorm. We arrived just in time for the service. Elder W. M. Robbins met me here, and greatly assisted in the service. Elder M. R. Coon, the pastor, whole-heartedly co-operated. We had a most uplifting meeting. The hearts of the people were deeply impressed. Thirty-eight families subscribed for the *Review*. Elder Coon assured us that he would faithfully follow up this work, and told us he had a plan that he was going to work on to place the *Review* in every family of believers in the Pittsburgh church. After the service one sister came to me and said, "For two years I have been intending to subscribe for the *Review*, but have kept putting it off, just neglecting to subscribe; but to-day I signed up for my subscription."

The spirit of prophecy says, "Many Sabbath keepers neglect to take the *Review*." How true this is! I do believe, Brother Graham, that every minister should take this matter to heart, and do his best to see that every family has the *Review*. Another sister came to me and said, "I believe that you came here this morning in answer to prayer. I prayed this morning that God would have a message that would cheer and encourage my heart. I have not been to church for some time, have been all discouraged. The message this morning was just what I needed. It has greatly encouraged me. I have subscribed for the *Review*, and I believe that the reading of it weekly will be a great help to me in my experience." The Pittsburgh congregation has a beautiful house of worship. The people are pressing on in the work. The mission offerings are good, and the tithe is exceptionally large. God is blessing Elder Coon in the work here.

Pittsburgh (colored): November 5; 3 p. m.; 40 Present; 18 Subscriptions

Forty members of the Pittsburgh colored church were present at the service this afternoon. They have a very beautiful church building in which to worship. Elder Coon accompanied me to this service, and assisted in the meeting. The Lord blessed greatly. Eighteen families subscribed for the *Review*. The elder of the church said, "No one can be a strong Seventh-day Adventist without reading the *Review*."

New Castle: November 7; 16 Present; 5 Subscriptions

At New Castle on Sunday evening the service was held in the home of one of the sisters. Sixteen were present. We had an exceptionally good meeting. Elder Robbins and his wife were with us. They sang a beautiful duet. Five families subscribed for the *Review*. At the close of the meeting I spoke to one sister and said, "I am glad you are going to have the *Review* to read." She replied, "I am glad also. I only wish that I had subscribed before. Why is it that when new ones are taken into the church, there is not more said to them about the help the *Review* will be to them, and they urged to subscribe for this paper?"

Warren: November 8; 40 Present; 5 Subscriptions

This day was very snowy and cold. We arrived in Warren in good time for the meet-

ing. Forty of the brethren and sisters were present. The Lord's Spirit was with us and blessed in the service. One dear sister, ninety years old, was present. She testified that she had been reading the good old *Review* for fifty years. The missionary secretary subscribed for the *Review*. She said that she had been intending to take it, but had just neglected to do so. I believe that there are many in all the churches who really intend to take the *Review*, but keep neglecting to subscribe for it.

Bradford: November 9; 14 Present; 5 Subscriptions

To-day we traveled through the great Pennsylvania oil fields. We arrived at Bradford in good time, and were kindly entertained at the home of Brother and Sister Elder. We were all blessed in the service of the evening. The audience was small, but five families present subscribed for the *Review*. One elderly sister said at the close, "I have just been lifted to the throne of God to-night in this meeting." Two sisters present told me, "We have not been reading the *Review* much, but after this meeting we shall certainly read it more faithfully." Elder J. C. Oswald, the pastor, was present, and assured us that he would endeavor to follow up this work faithfully.

Johnstown: November 10; 20 Present; 2 Subscriptions

Johnstown is the city that suffered such a disastrous flood several years ago. We have a faithful company of believers here. Elder G. S. Rapp is the pastor. He was present at this service, and also Brother Newmeyer, the missionary secretary. God blessed the meeting. Many had the *Review*, but two families subscribed. Elder Rapp will follow up this work.

Altoona: November 11; 20 Present; 5 Subscriptions

Twenty believers were present at this service. It was a good meeting. Five families subscribed for the *Review*. Elder and Mrs. Robbins this night took the train back for their home. They have been with us at each meeting, and their presence and help have been greatly appreciated. The next day (Friday) we went on our way to Harrisburg, Pa.

This concludes my report for West Pennsylvania. In my next letter I will have some blessed and interesting experiences to write you of my work in the Greater New York Conference. A. E. Sanderson.

Appointments and Notices

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

From Arkansas comes a request for prayer for the conversion of a son and his wife.

An Iowa sister desires prayers for an invalid mother, a sister in poor health, and herself.

Prayers are desired by a sister in Missouri for her healing and for the conversion of her husband.

A sister in Nebraska requests prayers that her children may be converted and that she may be healed.

A sister in Oregon requests prayer for the healing of a friend whom she hopes may be brought into the truth.

An Oregon sister who has surrendered her life to God requests prayers for strength in the struggle she is having and wisdom to train her little girl aright.

A brother who feels that he has been a great sinner but who has been converted and forgiven, asks the prayers of his brethren and sisters for strength in the hard struggle before him.

The Review family is requested to join a sister in prayer for the conversion of her husband, and also her stepdaughter, who is in one of our schools, but very worldly.

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Mr. G. Rickard, 2132 N. Smallwood St., Baltimore, Md. Watchman, Signs, Present Truth, and Liberty.

Mrs. Virgil March, Kirksville, Mo., Route 6, would like used song books and Bibles, free for use in missionary meetings.

Mrs. B. M. Jagers, Siloam Springs, Ark., Route 4, Signs, Present Truth, Youth's Instructor, and Life and Health, for distribution.

Mrs. Emily Sutphen, 131 Chelsea Ave., East Orange, N. J., would be glad to buy "Sketches From the Life of Paul," "Spiritual Gifts," by Mrs. Ellen G. White, and "Rise and Progress."

W. T. Sanborn, 402 Harrison St., Taft, Calif. Signs, Liberty, Watchman, Life Boat, Youth's Instructor, and tracts on the Sabbath, second coming, and state of the dead, for distribution.

Elder D. C. Babcock, Curacao S. D. A. Bible House, No. 4 Gravenstraat, Curacao, Dutch West Indies. Greatly in need of reading matter for free distribution in the following languages: English, Dutch, French, German, Spanish, and, if possible, Chinese.

OBITUARIES

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

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

ELDER R. S. OWEN

Roderick Sterling Owen was born in Tiskilwa, Ill., Sept. 2, 1852; and died at Loma Linda, Calif., Oct. 16, 1927. In 1854 he, with his parents, moved to Iowa. Eight years later they went by ox team to Denver, Colo. Here, at the age of sixteen, he joined the Methodist church, where he finally became a class leader, and later was offered credentials to preach by the Methodist board.

About this time, by reading the books, "Man's Nature and Destiny" and "Thoughts on Daniel and the Revelation," he became convinced of the truths taught by the Seventh-day Adventist denomination, and was baptized by Elder J. H. Waggoner at Oakland, Calif., in 1883. At this time he was studying law, but gave up this cherished ambition to preach the gospel as taught by the Seventh-day Adventist Church.

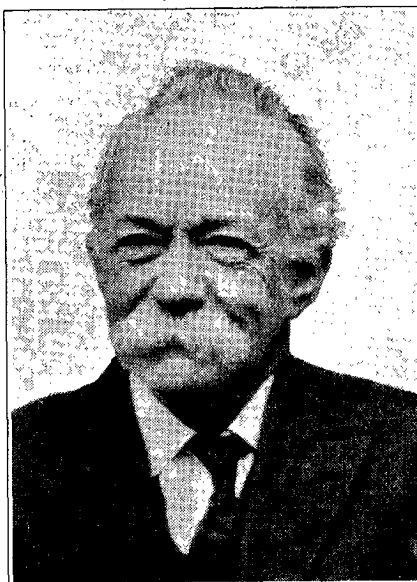
He was united in marriage with Anna

M. Hess at Denver, Colo., April 5, 1881. To this union were born four children,—George W. Owen, of San Diego; Miss Allie R. Owen, connected with the College of Medical Evangelists; Brownie R. Owen, also connected with the College of Medical Evangelists at the White Memorial Hospital, Los Angeles; and Mrs. John Broady, of Napa, Calif.

For two years Elder Owen was engaged in ship missionary work in San Francisco. In 1887 he was called to Healdsburg College, Healdsburg, Calif., to teach Bible and history. Later he was elected president of the college, in which capacity he served two years, serving in all at Healdsburg College about ten years. During vacation months he was engaged in evangelistic efforts, and later became pastor of the Carr Street church in Los Angeles. In 1903 he was again called to teach Bible and history in the San Fernando Academy, continuing until 1908. At the founding of the College of Medical Evangelists in 1903, he connected with the new institution as teacher of Bible and history, which position he held most of the time until his death.

He was a good Bible student, penetrating with more than ordinary ability into the mysteries of godliness and the plan of salvation. Those who were privileged to study the Scriptures under his ministry were impressed with the depth of the flow of the stream of divine truth as it issued forth from that wonderful book, the Bible. In many a mission field are found those who sat at his feet, who eagerly drank in the wonderful gospel truths that fitted them for their life's work.

One mighty in the Holy Scriptures has fallen, and the truths he so ably taught found expression in his daily life. He was beloved of all, and his departure appeals to us to be more faithful to tell the story of re-



R. S. Owen

deeming love until we shall meet where sad partings shall be no more.

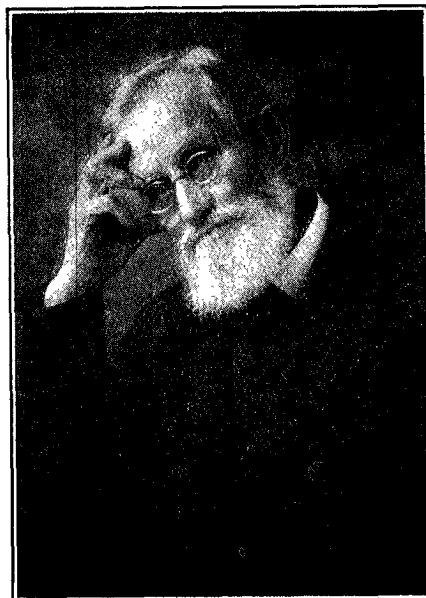
Elder Owen is survived by his wife, two sons, two daughters, and one sister. Funeral services were held at the large Methodist church in San Diego, Calif. Elders H. W. Cottrell, William Healey, A. M. Dart, Luther Warren, H. C. Lacey, and Glenn Calkins, Drs. T. S. Whitelock and Charles Giddings, and Brother William Jensen united with the writer in conducting the services. Elder Owen was laid to rest at Glenn Abbey Memorial Park.

J. A. Burden.

J. M. HOPKINS

John Mark Hopkins, son of Mark William and Susan D. Hopkins, was born near Eylmer, Ontario, Canada, Sept. 28, 1847; and died at the Roosevelt Hospital, St. Paul, Minn., Oct. 23, 1927. In 1856 his parents moved to Olmsted County, Minnesota. He joined the Baptist church at an early age, his father being a minister of that faith. He accepted the advent message when he was about thirty-two.

In 1871 he was married to Sarah E. Wilson, who was removed by death in 1906. Later he married Mrs. Louisa Hess, and moved to Roseburg, Ore. After her death there, he returned to Minnesota to be with his children. Two sons and two daughters



J. M. Hopkins

survive: Dr. J. W. Hopkins, of Hinsdale, Ill.; Caroline S. Hopkins, of Hutchinson, Minn.; Charles M. Hopkins, of Battle Creek, Mich.; and Mary D. Hopkins, of Minneapolis, Minn., one son and one daughter having died in childhood.

After he became a Seventh-day Adventist, Brother Hopkins labored earnestly to spread the message which he loved. He became elder of the Pleasant Grove church, and preached and sold our books and papers wherever he had opportunity. For years he contributed to the Review and Herald, and continued his writing until a short time before his death. He was very happy to see one of his last articles, on the subject of Christian Science, printed in a late number of the Present Truth.

This dear brother, we believe, sleeps in Jesus, awaiting the resurrection call of the Life-giver. Funeral services, held in Minneapolis, Minn., were conducted by the writer, assisted by Elder A. J. Haysmer. Interment was in the burying ground near Chatfield, Minn.

O. O. Bernstein.

Cochran.—Stephen C. Cochran was born in Keokuk County, Iowa, May 30, 1857; and died near Silverton, Ore., Nov. 17, 1927. Brother Cochran had been elder of his church for nine years, and will be greatly missed. He leaves his wife and six children to mourn.

I. J. Woodman.

Cooper.—Mrs. Harriet Cooper, mother of Mrs. I. H. Evans of China, was born Dec. 22, 1849; and died in Battle Creek, Mich., Dec. 2, 1927, at the home of her daughter Edith, who has faithfully and tenderly cared for her mother during the sixteen years of her illness. Two daughters and two sons survive.

J. C. Stevens.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 105 JANUARY 19, 1928 No. 3

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

TERMS: IN ADVANCE

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

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The Increasing Demand for Religious Laws

Should be met by a nation-wide circulation of

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Churches Lose Battle Over Sunday Movies
Progressive Club Seeks Repeal of Blue Laws
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WASHINGTON, D. C., JANUARY 19, 1928

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

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

PROF. AND MRS. G. B. TAYLOR and two children, sailed from New York December 3, returning from furlough to their work in Brazil.

* *

We call attention to the statement of Elder W. A. Spicer on page 2 regarding assistance for European Relief. This is a truly worthy call that comes to us from the European field, and we hope that the Lord will put it into the hearts of His people to make a liberal response. All donations for this purpose should be sent through the regular channels.

* *

SENDING an article from the Inter-American Division for publication in the REVIEW, Mrs. E. E. Andross says:

"Surely we have reached the time when there is a famine for the word of God, and daily our earnest prayer is that the Lord of the harvest will send more reapers into this part of His needy field,—yes, and into every dark corner of earth where souls are waiting for the Lord's tardy workmen to bring them the gift God has chosen to send them through others."

* *

FROM Capt. T. Hall, of Florida, we received recently five and ten cents in script, or so-called "shinplasters," in use fifty or more years ago. He inclosed a letter from Brother T. R. Flag from Freesburg, addressed to Brother and Sister Sanders, which says:

"I was recently looking over an old family trunk which has been stored away for fifty years, and I found a little package which contained fifteen cents in this old paper money, and a letter saying, 'Money earned by Emit Flag for learning the ten commandments and the Lord's prayer.' I am sending this money to you with the request that you put it into the mission fund in his name."

Perhaps others have ancient coins or ancient money or family heirlooms which could be turned to the same good account. It is better to make this use of them than to leave them for the fires of the last day.

ELDER MEADE MACGUIRE, who recently went to the Far East to engage in evangelistic work, writes from the Philippine Islands, under date of November 16:

"I have a line or two from some who were at the Fall Council, and they say you had a good meeting. I am hoping and praying that we may soon see a real outpouring of the latter rain, and especially that the Lord may open the way for our workers to get into the field in China again. I had a splendid time with the workers in Shanghai, and believe they were greatly encouraged by our meetings. "The first of December I expect to go to Manila, and the whole month will be spent in workers' meetings and general meetings and in the school. I suppose I shall be in the Philippines for several months. The Lord has blessed in the meetings thus far."

Brother MacGuire sends an interesting report of his work, which we shall be glad to publish soon.

* *

THE following word of hope and courage comes from Elder A. E. Bacon, president of the North British Conference:

"You will be glad to know that the North British Conference this year has reached its goal of £3,000 in the Harvest Ingathering. One year ago, the industrial conditions certainly did retard our progress in this work, but we are very glad that, under the blessing of God, this year we have more than achieved our objective. The British Union Conference will go at least £200 or £300 beyond the union goal of £7,000.

"Our work generally is prosperous. A number of baptisms are taking place this month, and from the present outlook, two or three will be conducted early in the new year. Our hearts rejoice as we read the excellent reports of the onward progress of the message in the good old REVIEW from week to week. Really, I fail to see how any live Seventh-day Adventist can do without our church paper. Personally, I should feel lost and out of touch with the progress of the work without it."

* *

ELDER J. C. RAFT, field secretary of the European Division, writes under date of December 21:

"About two weeks ago we closed our winter council in Vienna. It was a good council. Brother Spicer was with us, and we appreciated his presence very much. He gave some inspiring morning talks, which I know every one appreciated. The Lord is blessing His work and His people here in Europe, and we are all of good courage. Of course, we feel that we need much more of the Spirit and power of God, if we are to finish the work."

"It was decided at our council that Brethren Ising and Read make a visit to our missions on the West Coast of Africa, and that Brother Meredith, of the British Union, and I go to East Africa. If the Lord is willing, Brother Meredith and I will sail from Marseilles January 5, and Brethren Ising and Read from Southampton January 7. After we finish our work in the East African Mission, Brother Meredith returns to England, and I go on to Madagascar and Mauritius. On my way back, I plan to stop off at Djibouti, and run up to Abyssinia and spend some time there. I will also spend a little time in Egypt and Syria. It

will be quite a long trip, and I do not expect to get back before sometime next summer. The Lord has blessed our missions in Africa in a remarkable way, and I appreciate the opportunity to visit some of these missions and get better acquainted with the work out there.

"Really the Lord is doing a wonderful work in the world, and we have every reason to be of good courage. Everything tells us that the day of the Lord is drawing near, and we must get ready to meet Him when He comes. We must get ready ourselves, and we must prepare our people for that great event."

Let us pray God to protect our brethren in their journeyings, and make their visit to our churches of great blessing, even as anciently He blessed the visits of Paul and Barnabas.

* *

WRITING under date of December 12, Elder N. P. Neilsen, president of the South Brazil Union Conference, speaks as follows of their work in that field:

"We are of good courage in the work down here. This has been our best year in soul winning since I came to Brazil. We have baptized more than in any other year. We find plenty to do in this union. There are more calls for help than we seem to be able to fill, and while it brings us some perplexities to know how to answer the many calls for help that come to us, it is nevertheless a source of rejoicing, for we can see how the Spirit of God is going before His people and preparing the way for the finishing of His work. We find Sabbath keepers springing up in different parts of the country as a result of the literature which is being scattered, and we are perplexed many times to know how to follow up the interest thus created. Truly, we are living in the last days, when God is pouring out His Spirit upon all flesh, and a quick work is to be done in the world, preparing a people for the coming of our Saviour."

* *

FAR EASTERN DIVISION COUNCIL

WE know that the readers of the REVIEW will be interested in learning that in response to the earnest appeals of the Far Eastern Division brethren for special counsel from headquarters here in Washington, Elders W. A. Spicer, president, and J. L. Shaw, treasurer, of the General Conference, are sailing from San Francisco January 17. This visit will enable these brethren to join the leaders of the Far East in the Far Eastern Division Spring Council, February 19-24.

It will readily be appreciated by our membership here in America that subsequent to the civil war in China and the disruption all missionary work has suffered, including our own, and that strong and co-operative counsel is needed in the matter of rebuilding and reoccupying our mission stations, and rebuilding where our properties have suffered damage. And in view of even the present uncertainties in China, I am sure that our brethren will respond heartily to the request to pray that God will help the brethren in the Far East and the General Conference representatives in this council meeting as prayerfully they try to find the way of doing even stronger work in the future in the populous Far East. C. K. MEYERS.