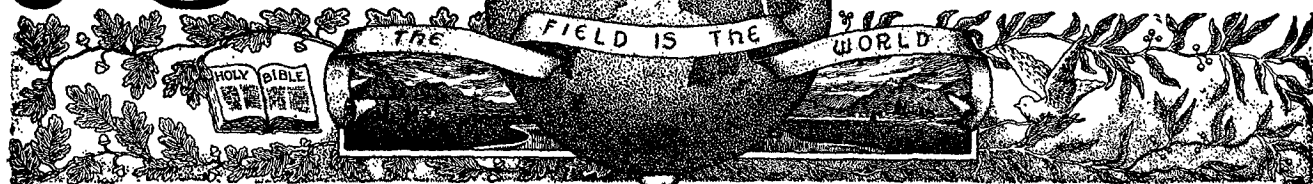


# The Advent Review and Sabbath Herald



Vol. 105

Takoma Park, Washington, D. C., February 9, 1928

No. 6

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH

ROMANS

ESTABLISHED BY HIS GRACE

## Count Not the Cost

By I. H. Evans

COUNT not the cost, if thou wouldst gain the goal.  
The world is naught when measured with thy soul.  
If thou wouldst win the fight,  
Then set thyself aright,  
And reckon naught as loss,  
But bravely bear thy cross.

Keep thou thine eye not on the crown you'll wear,  
But on thy Lord, whose burdens now you share.

Ask not to lay thy burden down nor quit the fray;  
The battle must be won while waits the day.  
Take up the fight anew;  
No need to thee is due  
Till thou hast done thy best!  
Till then, what need of rest?

Thy blade, unworn, is long — far from its hilt.  
Spend all thy strength! What if thy blood be spilt?

The prize awaits the ending of the race;  
Till then no service shun, nor homeward face.  
Thy peace? Of self there's none!  
Thy hope? In Christ to come!  
Thy joy? To hear, "Well done!"  
Thy song? "The victory won!"

Then gird thy loins, and face thy Master's foe.  
The cause is His. With Him who fears to go?  
Shanghai, China.

THE GOSPEL TO ALL NATIONS

# Returning to the First Love---No. 2

*"I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."*

BY J. C. STEVENS

THIS call to return to the first love has also come to the people of God through the spirit of prophecy:

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*Mrs. E. G. White, in the Review and Herald, Feb. 25, 1902.*

What are the reasons for this call? The answer to this question is given several times over in this REVIEW AND HERALD article:

"In many hearts there seems to be scarcely a breath of spiritual life." "God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot.'" "God's people have lost their first love. They must now repent and make steady advancement in the path of holiness." "God rebukes His people for their sins, that He may humble them, and lead them to seek His face."—*Ibid.*

And reasons for this call are given in many of the messages that have come to this people:

1. *Spirit of World Leavening the Church.*—"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people."—"Testimonies," Vol. V, pp. 75, 76.

2. *Worldliness.*—"Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God."—*Id.*, Vol. IV, p. 647.

Every one must admit that following the fashions of the world is a hundred times more prevalent now than when these words were written.

3. *Pride, Frivolity, Love of Dress, etc.*—"What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned."—*Review and Herald, March 22, 1887.*

4. *Covetousness, Love of Money, etc.*—"Covetousness, selfishness, love of money, and love of the world are all through the ranks of Sabbath keepers. These evils are destroying the spirit of sacrifice among God's people. . . . Many have taken the sacrifice from God's altar. They love the world, love its gain and increase, and unless there is an entire change in them, they will perish with the world."—"Testimonies," Vol. I, p. 140.

"The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness."—*Id.*, p. 194.

5. *Spiritual Paralysis.*—"All through our churches there are those who are spiritually paralyzed. They do not manifest spiritual life."—*Review and Herald, May 24, 1892.*

6. *Spiritual Lethargy.*—"The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone."—*Ibid.*

7. *Spiritual Slumber.*—"To-day, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Saviour, how many are backslidden, how many have lost their first love, and come under the description of the Laodicean church."—*Review and Herald, Nov. 22, 1892.*

8. *Spiritual Blindness.*—"There are many, many professed Christians who are waiting unconcernedly for the coming

of the Lord. They have not on the garments of His righteousness. They may profess to be the children of God, but they are not cleansed from sin. . . . Their experience is Christless."—*Review and Herald, Feb. 26, 1901.*

Now, we have had the assurance from the Bible that God's people will respond to this call for a revival and a reformation, and will repent and turn to Him with all their hearts, and the happy assurance likewise comes to us through the spirit of prophecy:

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. *This will come*, for the Lord has promised to send His Spirit as the all-conquering power."—"Gospel Workers," p. 307.

"God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer."—*Review and Herald, Feb. 25, 1902.*

"God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed. . . . I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call."—"Testimonies to Ministers," pp. 514, 515.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—"Testimonies," Vol. IX, p. 126.

This revival and reformation has begun to take place. God's people are moving into line. Many are laying hold of Christ as their personal Saviour, laying hold of His righteousness by faith. He has come into the hearts of many, bringing them to a deeper and truer consecration than they have known. They are living lives of victory. They are hungering and thirsting more and more for righteousness, and they are being filled. The revival, we believe, has begun, there is evidence of it on all sides, and it will be completed in the latter-rain experience which God has promised to His people. The sad part is that not all will respond to God's call to repent and turn unto Him with all the heart.

"After all our lukewarmness and sins, He says, 'Return unto Me, and I will return unto thee, and will heal all thy backslidings.' . . . Some I saw would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God."—"Testimonies," Vol. I, pp. 143, 144.

May those who read these lines take heed, repent, and seek the Lord with all the heart.

# 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.

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## The Voice of the Elements

LESS than a year ago, the famed scientist, Sir Oliver Lodge, was reported in the press to have declared, "The advance of science is portentous. Sooner or later we shall control the weather."

The rather boastful words of the scientist have been answered by a record of unprecedented storms and floods and other displays of destructive forces. The word of prophecy foretells these things of the last days, and we have surely seen it: "Fire, and hail; snow, and vapors; stormy wind fulfilling His word." Ps. 148: 8.

As the world more and more puts away the living God with His restraining mercies, it seems as if Satan with his destructive power is bringing disasters over the world in swift succession. One word from the spirit of prophecy regarding these things applies to-day even more strongly than in the year when it was written. We read in the "Testimonies," Vol. VIII, pp. 252, 253:

"As I hear of the terrible calamities that from week to week are taking place, I ask myself, What do these things mean? The most awful disasters are following one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God's purpose may be read. They are one of the means by which He seeks to arouse men and women to a sense of their danger.

"The coming of Christ is nearer than when we first believed. The great controversy is nearing its end. The judgments of God are in the land. They speak in solemn warning, saying, 'Be ye also ready; for in such an hour as ye think not the Son of man cometh.' Matt. 24:44. . . .

"O, how glorious it will be to see Him, and be welcomed as His redeemed ones! Long have we waited; but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. I feel as if I must cry aloud, 'Homeward bound!'"

In the midst of a suffering world we must expect to suffer, yet it is wonderful how frequently from out these areas touched by calamities comes the word of special protection over the lives of the believers. Reaching the Latin Union headquarters in Europe a few weeks ago, just following unprecedented floods in Algeria, North Africa, with great loss of life, we found our brethren thanking God for a cable message from our worker in charge in the devastated area reporting all the believers safe.

Years ago these disasters by storm and flood and tempest and earthquake seemed generally remote from any contact with our work and people. Now, however, with our work spread abroad through the world, we may know that our own brethren are generally in the midst of these things as they break over the world. At the European council meeting in Vienna we met Elder W. E. Read, mission secretary for the European Division, who had visited Syria and the Near East since the earthquake that brought destruction in the ancient centers of Jerusalem and Damascus and beyond Jordan.

"How about our brethren in the stricken town of Salt, beyond the Jordan?" we asked him.

"Well," Brother Read replied, "it was remarkable to see how God had protected our brethren. The town of Salt was practically ruined by the earthquake, but conspicuous in it were six or seven houses and shops of our Arab believers—not one ruined."

So as these signs of the last time break over the earth, we thank God that amidst it all He is the refuge of His people.

W. A. S.

\* \* \*

## Nearing the Consummation

"Be Still, and Know That I Am God"

WE are nearing the consummation of human history. Who can doubt this as he sees in the light of the prophetic page the conditions in the world at the present time? There is waging before our very eyes the last great conflict between truth and error. We see it on every side. Satan has come down in great wrath, knowing that he hath but a short time, and his marvelous workings and the exhibitions of satanic power are seen in every phase of human existence.

In society, crime is rampant, and in a rapidly increasing number of instances the criminal is never brought to justice. The orderly processes of law are either set aside altogether or indefinitely delayed until scores who should receive their just punishment go scot free or get off with a light sentence. The very spirit of evil possesses the minds of multitudes of men and women. The most unusual crimes are being committed, diabolical and satanic in their nature.

In the political world there is unrest and anxious foreboding as to the future. The same conditions which prepared the nations for the Great War of 1914 are rapidly reshaping at the present time. It was fondly hoped that the great world conflict was a war to end war; that such sad and terrible lessons would be learned from its casualties that men would be forever deterred from engaging again in deadly combat; but how futile have been these hopes. There exists still the same natural avarice, animosity, and jealousy as have characterized the nations of men through the ages, and this national rivalry and racial jealousy and commercial competition will inevitably bring the world to the last great war in the day of Armageddon. War springs from the human heart, and so long as the heart remains unchanged, the warlike spirit will persist.

In the physical world we see mighty upheavals of nature,—earthquakes and tidal waves. We see fires which seem almost supernatural in their intensity. Floods do their destructive work. Famine and pestilence still prey with increasing deadliness upon the children of men. These conditions are strikingly portrayed by the prophet, as recorded in the fifty-ninth chapter of Isaiah. The whole chapter presents a picture of the conditions which will exist in the world just preceding the revelation of the Son of man. Read the following striking comments:

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief,

and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:4-7, 14, 15.

Who can say that this is not a picture of the times in which we live? Who can deny that it has an application in this period of the world's history, such as has never been seen before? It would seem that only he who is willingly blind can fail to sense this. A striking commentary is given on this scripture by the servant of the Lord. We quote from the chapter, "The Last Crisis," in "Testimonies for the Church," Vol. IX, pp. 11, 12:

"We are living in the time of the end. The fast-filling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

"The enemy has succeeded in perverting justice and in filling men's hearts with the desire for selfish gain. 'Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.' Isa. 59:14. In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes."

It is in the light of these statements that we must explain the strange psychology that is coming to possess the minds of men and women at the present time. It is only in the light of this portrayal that we can explain some of the terrible happenings which are being recorded in the papers from day to day. Men possessed with demons are led to the commission of terrible crimes. The rejecters of God's grace are surrendering themselves to the spirit of evil. These conditions in the social, political, physical, and religious worlds are ominous. We may read in them the signs of the day of God. We may conclude from them that we are coming into the very closing hours of this earth's history.

#### *Power Descending From Above*

But we rejoice in a brighter and more pleasing picture. While the power of evil has increased and the wrath of Satan is being manifested in these shocking ways, Heaven is doing a great work for the children of men. And this, likewise, is a sign of the times. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Thank God for the fulfillment of this prophecy. This gospel message is taking on added power. While a power is coming up from beneath and taking possession of the agencies of evil,

hastening them on to their final destruction, there is a power descending from above upon the work of God in the earth. That power is working miraculous transformations in the hearts of men and women. It is changing their natures. It is making them new creatures in Christ Jesus. It is taking the wild, unclothed, untutored savage in his barbarism, even in his cannibalism, and transforming him into a meek and gentle follower of the Lord Jesus Christ.

The day of miracles is not in the past. That same mighty God that spoke the world into existence in the beginning, that same blessed Christ that raised the dead, cleansed the lepers, and subdued the elements, is working to-day, exercising His same creative power in the miracles of grace which He is accomplishing for the children of men.

The message of the soon-coming King is being carried to the nations, and great power is attending the preaching of the word. A note of courage and progress is wafted from every shore. Revelations of God's grace are heralded to us from every part of the home field. A mighty spirit of evangelism is taking possession of our workers in Europe, Asia, Africa, Australasia, Inter-America, South America, and the islands of the sea. A mighty chorus of praise is sounding from every field for open doors, for progress under difficulty, for the power of Christ's grace over opposition.

Some of our brethren are behind prison bars, some have suffered persecution even unto death, some are laboring in the midst of heathen fastnesses, facing great walls of darkness and superstition; but they tell in the midst of their difficulties of the wonders of redeeming love wrought in the lives of those for whom they labor.

So let us take courage. Let us rejoice in this blessed experience, and let us see in the accomplishment of this work, as well as in the flood tide of evil that is sweeping in upon the world, the signs of coming deliverance.

In these days we need to keep our hearts in tune with God, we need to walk softly before Him. There is an intensity in living to-day. We feel the pressure of this intensity on every side. Let us not become so hurried, so busy, even in working for God, that we shall forget to commune with Him, that we shall neglect to kneel before Him often in quiet prayer, opening our hearts to the divine influence of His Spirit, and allowing Him to speak to us by that Spirit and through His blessed word. In this experience only is our safety in these days of stress and storm. In the words of the psalmist, we need to "be still, and know that I am God."

F. M. W.

\* \* \*

### *What Wilt Thou Have Me Do?*

BY CLIFTON G. VAN PUTTEN

I WILL not take a single forward step,  
Nor simplest work pursue, nor scheme abet,  
Until I lay the plan before my Lord,  
And humbly seek for counsel from His word.

In earnest supplication at His feet,  
His grace I crave, my every need to meet;  
And as I wait His gentle voice to hear,  
I breathe again a penitential prayer.

I dare not trust my feeble errant mind;  
The way that seemeth right to all mankind  
Leadeth away from God,—to sin, to death;  
'Tis not the path that leads to life and rest.

What wilt Thou have me do, O Lord? I ask,  
I rather choose Thy way, though hard the task;  
To guide me with Thy counsel is Thy vow,  
Thy promise stands eternally—and now.

St. Eustatius, Dutch West Indies.

\* \* \*

"The sincerity of our prayers can be proved only by the vigor of our endeavor to obey God's commandments."

## Studies in the Book of Revelation By C. P. Hollman

### Chapter 2, Verses 8-11

#### The Smyrnian Church

WE have seen that the church of Ephesus represents symbolically the entire church during the first century.

"Ephesus" means desirable, and certainly the first century was a desirable era in the history of the church. Probably few Christians have not wished sometimes that they might have lived in the early days of the church, might have sat at the feet of the Master Himself, hearing His gracious words, and seeing from time to time some of His mighty miracles; or, if not thus privileged, that they might have seen and listened to those who had sat under the instruction of the Saviour Himself, or might at least have seen and heard Paul, the great apostle to the Gentiles, for he, too, had seen and talked with Jesus, though not during His earthly ministry, as did Peter, John, and others.

But even the church in the Ephesian age left its first love, and there is no evidence that the church of that period ever repented as a whole. And so, in due time, the church of Smyrna is introduced. This is not, of course, wholly a new church, but a new phase of the one church of the living God, that is, the *ekklesia*, or the "called out." And so in Revelation 2:8-11 we find this message to the church in its second, or Smyrna, age:

"Unto the angel in the church in Smyrna write: These things saith the First and the Last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death."

"Smyrna" means myrrh, a gum or resin highly prized for its aromatic odor. This designation was therefore peculiarly fitting for the church about to pass through a period of peculiar trial and severe persecution. Indeed, for the 223 years from the death of John to the so-called conversion of Constantine, the church as a whole had little rest and suffered sore oppression.

#### Persecution of Christians Becomes General

The teaching of any new religion, or the introduction of any new object of worship into the Roman Empire, was sternly forbidden under penalty of death.

During a large part of the first century, the Romans regarded Christians as a Jewish sect. The Jewish religion had become one of the religions of the empire when the Jews as a people became Roman subjects. But when the Jewish rulers and people utterly repudiated Christianity as a cult, and Christ as a divine being, the apostles of the cross became subject to the extreme penalty as teachers of a new religion and introducers of a new object of worship.

Even before the lines were thus clearly drawn against Christianity as a new religion, Christians were put to death as blasphemers and disturbers of the peace. Christ Himself, condemned by the Sanhedrin as a blasphemer, was put to death by the Romans as an enemy of Cæsar. Stephen, falsely accused of blasphemy, was killed by a Jewish mob. All the apostles, with the single exception of John, who was

miraculously preserved, suffered martyrdom. And after the passing of the several apostles, the whole body of the Christians became subjects of persecution for Christ's sake.

#### Christians Only Are True Jews

As Paul shows in Romans 2:25-29 and 9:7, 8, only the child of God is a true Jew; only the believer in Christ is entitled to be called an Israelite. And so those who, while persecuting the Christians, were boasting themselves as Jews and children of Israel, were both deceiving themselves and misleading others. In persecuting humble believers in Christ, they were in very fact persecuting the Son of God Himself, as is taught in that searching question recorded in Acts 9:4, "Saul, Saul, why persecutest thou Me?"

#### Ten Persecutions

In Revelation 2:10 was recorded, many years beforehand, a prophecy of what, as Charles Buck says in his "Theological Dictionary," "historians usually reckon as ten general persecutions" of Christians by the heathen.

The first of these was under Nero. The second was under Domitian, when it is supposed that as many as forty thousand Christians suffered martyrdom. The third persecution, which lasted for several years, was set on foot by Trajan. The fourth was under Antoninus, one of the best of all the Roman emperors. He felt it to be his sacred duty to defend the religion and the gods of Rome. The fifth persecution was under Severus. This persecution was especially cruel and its methods most revolting. The sixth began under Maximus; and the seventh and one of the most severe was under Decius. The eighth occurred in the reign of Valerian. The ninth, which was comparatively mild, was under Aurelian; and the tenth, most terrible of them all in some respects, was under Diocletian. It is said that in this persecution 17,000 perished in a single month, and that in it no less than 144,000 Christians died by violence, and 700,000 from exposure and hardship. It lasted ten years.

But terrible as these persecutions were, most precious was the promise: "He that overcometh shall not be hurt of the second death." Said the Saviour: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

#### An Ear to Hear

It should be observed that the message to each of the churches contains this appeal: "He that hath an ear, let him hear what the Spirit saith unto the churches."

The evident meaning of these words is, He that is willing to be instructed, let him hear, or receive, that is, give heed to, the message of God. It is a blessed thing to hear and to obey the divine word, but "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

\* \* \*

TELL me to love an unlovely person or one I have never seen—some heathen in Africa or China—and I cannot do it unless God puts the love for them in my heart. But when the Holy Ghost sheds abroad the love of God in our hearts, we shall have the same kind of love that Jesus Christ had. What we want is to be baptized with the Spirit of Calvary. Mr. Spurgeon, a few years before he died, went to visit a friend who had built a new barn, on which was a weather vane, and on that weather vane the text, "God is love." Mr. Spurgeon said, "Do you mean that God's love is as changeable as the wind?" "No," said his friend; "I mean to say that God is love whichever way the wind blows." So if a man is filled with the Spirit, he will be filled with love whichever way the wind blows.—D. L. Moody.



# IN MISSION LANDS

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

## They Call

(A Missionary Song)

BY EDWARD J. URQUHART

THEY call,  
Those far-off mission lands,  
Ripened and white.  
I see their peoples stand  
With outstretched, pleading hands,  
Calling for light.

### CHORUS:

Their people call,  
Oh, listen to their cry!  
Their tears behold!  
Ah! can you let them die  
In sin, and never try  
To save their souls,  
Their precious souls?

They call—  
Call through their wretched plight  
With plaintive plea.  
Groping in shades of night,  
Strangers to gospel light,  
They call to me.

They call,  
And I must heed their plea,  
As heed I may;  
For they are calling me,  
Those lands beyond the sea,—  
They call to-day.

Seoul, Korea.

\* \* \*

## Itinerating in China

BY MRS. B. MILLER

We have just returned from a two months' itinerating trip. The Lord has blessed us in a special way. In each place our brethren and sisters gathered for Bible study twice a day, and God's Holy Spirit came very near. We noticed, as we held meetings in the evening, that everywhere we went an unusually large number gathered and quietly listened until the close of the service. The Lord surely is going before His children at this time, and is gripping the hearts of the people.

God's healing power was manifested in one case. The son of a farmer came to the chapel, and told us that his child was dying with typhoid fever. We united in an earnest season of prayer for him, and the next day the father sent a man to the chapel to tell us that when he returned, he found the child healed. When we knelt before God, we had faith that the boy would be healed, that God's name might be glorified among the heathen.

At the time of our spring appointment for fasting and prayer, one old man went up into a high mountain and fasted, neither eating food nor drinking water for three days. When he came to the meetings, his old face just beamed with the love of Jesus. Two years ago he was a devout idol worshiper, and could not read. Now he can read his Bible and hymn book. I asked him how he learned to read. He said the Holy Spirit helped him, and some of our own people taught him a little. It is marvelous how God works in behalf of His people who truly love and serve Him. At this same place two of our sisters spent two days in fasting and prayer.

I find that our people join with us in devotion and special seeking after God, eager to obtain God's blessing.

We praise God for His kind protection over us. Everywhere our people were very glad to see us, and expressed their sadness that we could not visit the stations last spring, on account of political conditions.

We are grateful to God that we are able to work as before in many places in China. May God grant to us His Holy Spirit for service, that the loud cry of the third angel may sound in China as well as other parts of the earth, and that soon the last soul may be gathered in.

Shanghai, China.

## Russia's Thanks

BY W. K. ISING

We continue to receive words of appreciation from our Russian brethren for the great help given them through the Thirteenth Sabbath Offering of the third quarter of 1927, which has enabled them to clear off the payments due on the two editions of the Russian Bible that they have printed, also their Russian hymn book and some other literature; further, to provide some additional meeting halls for our churches in various sections of their large country, and also dwellings for our workers; and to effect repairs upon our church buildings and workers' homes which have long been held up for lack of funds.

The wave of storms, earthquakes, floods, and so forth has swept across Russia during the past year, causing great damage in many sections of the country. Elder G. A. Raus, superintendent of the Far Eastern Union Mission, gives quite a stirring account of the pitiful situation which obtained in his territory, where torrential rains caused the rivers to overflow, destroying the harvests over long stretches of country. Our brethren have also been affected. For a whole week some of them had to sit up in the attics of their houses because the lower parts were flooded. He says they were very happy that our brethren in Moscow were able to supply them with some extra help both for our own brethren and also for others who were in great need.

Speaking of these and similar experiences in Central Asia and other parts, Brother H. J. Lobsack, president of our All-Russian Union Federation, says:

"Tell our dear brethren that not a mite contributed is lost, and that every seed planted will yield its fruit. 'It is sown in corruption; it is raised in incorruption.' Would that our people never wearied of doing good, for this brings happiness even in this present life."

This willingness on the part of our brethren to help has led him to make the following telling statement:

"God has most wonderfully led me thus far, even as Moses and Israel in the wilderness. I wish that all my brethren who have left Egypt and are journeying to the land of Canaan might realize this. I am so happy to be connected with the work of this message. During the thirty-eight years of my pilgrimage with the advent people through the long and dreary desert, I have never experienced disappointment, doubt, or any other evil thing. And even if there were no new earth or a new life to come, I should consider myself happy, and would praise our Creator and Redeemer for nothing more than to live forever and toil on in this work. In dark hours I have seen the light of truth, and in anxieties I have received comfort. God is faithful and His word is eternally true, and it is with gratitude that I accept all gifts from His hands."

In another letter Brother Lobsack refers to a little group of our poorer brethren in the Crimea of southern Russia where, it will be remembered, the work was first begun, and where Elder L. R. Conradi had his first experience of imprisonment. These brethren have been given some land by the government on which to establish a new settlement. Their appeal is for a tractor to cultivate their land, as they have no means whatever, and are too few in themselves to do this work without the aid of such agricultural facilities. Brother Lobsack says that this would be a most practical help, as is rendered in similar instances by the Jewish American Relief Organization to Jewish settlements in Russia, rather than to support them monetarily. The tractor they are hoping to secure is to be used also for irrigation purposes, to pump water from the wells for threshing, and so forth, and our brethren in Russia are hoping to secure it from America, whence tractors usually come, as soon as the necessary funds are available.

Remembering the early days when the message was first planted in this very section of the country, it is certainly remarkable, as we look back upon the past forty years, to see how the truth has spread into all parts of that great empire, so that Brother Lobsack, on his long journey with the trans-Siberian railway, could meet companies of our brethren at practically every principal station along this road from Moscow to Vladivostok, a trip which occupied twelve days by fast train. In a letter written December 21 he adds this further word:

"Our five churches in Moscow have contributed 1,300 rubles in their Week of Prayer offering."

During the months from January to September they received into church fellowship 1,650 members, so that their total membership at the end of that month numbered 13,433, in 600 churches and companies, with a working force of but 170. During 1927 they held eleven union and conference sessions, nine of which Brother Lobsack himself attended.

In closing his encouraging letter he passes on the "Advent Greeting" to all our brethren: "As thy days, so shall thy strength be." This certainly is a good motto for the new year.

\* \* \*

### *The "Davis" Indian Sabbath School*

BACK several hundred miles in the interior of British Guiana, near the boundaries of Venezuela and Brazil, and under the shadow of the flat peak of Mt. Roraima, 7,500 feet above the sea, many Indian villages, known to us as a people as the "Davis" Indians, members of the Arekuna and other wild interior tribes, have been waiting for our missionaries. Elder O. E. Davis some years ago worked for and died among them, and since then they have waited in anxious expectation for some one to lead them to Christ.

Over a year ago Brethren Christian and Cott, with their wives and children, started for this region in answer to this call. Sister Christian, after they had endured months of heavy rains and delay in the forest regions of Guiana, was stricken with fever and faced possible death, so she was brought back to Georgetown by her husband. Last reports said she was slowly making a recovery. Brother and Sister Cott, with their little girl, accompanied by Indians who came to transport and accompany them into the interior, went forward on the trying journey. At last reports have come through of their safe arrival and the beginning of their work.

One of the first things, as always in foreign lands, was the organization of a Sabbath school. In the accompanying photograph Sister Cott's Sabbath school class of Indian children, her own little one among them, greets us. She says of them:

"The children are attractive and anxious to learn. We are teaching them the two hymns, 'Jesus Loves Me' and 'Little Feet, Be Careful.' The words of these hymns the children already pronounce distinctly and well. The first Sabbath, when looking at their hands, they noticed that they were dirty, but since then they have come to Sabbath school with clean hands and clean faces."

Thus in this far interior station the Sabbath school, always an early if not the first form of work for the people, is functioning to lead the children to their Saviour. Let us remember these faithful workers before the throne. There is a trying, lonely service, but one that will be fruitful for the kingdom, as they point to the Saviour of the world through the weekly lessons of the word of God.

GENERAL CONFERENCE SABBATH SCHOOL DEPARTMENT.

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### *Good News From Central China*

BY FREDERICK LEE

THE sun has at last broken through the clouds which have been gathering thicker and thicker over the church in Central China during the last year. We have seen it with our own eyes shining in the hearts of more than eighty workers gathered together in a recent meeting held in Hankow, the very heart of a work for more than one hundred millions of Chinese. The clouds have not dispersed by any means, for on every side there are still desperate bandits, undisciplined soldiers, and anti-Christian agitation; but a ray of hope has shone upon the hearts of all our workers in Central China, and that hope is found in the assurance that the Sun of Righteousness is still shining, and is very near unto every one of them.

During the past days of storm and stress these men have seen remarkable deliverances. They have seen that the foundation of God standeth sure, even amid severe storm. They have seen that this movement is of God, and are assured that it will finally triumph over all the plans and plots of the enemy. It was this new vision of the personal presence of Jesus Christ, the leader of this great movement, that brought cheer and courage to the hearts of all our workers in Central China.

Our brethren and sisters in the homeland have no doubt heard much of the overwhelming influences of evil that have

attacked the church in China during the last nine months. We believe that your hearts will respond, as ours did, to the good news of victory in Christ which has been and will to a greater extent, we believe, be the experience of the men who have passed through severe trials and come out victorious in Christ. Because of unwelcome circumstances which had arisen, our provincial leaders have been cut off from their work for a number of months. It has been difficult for them to keep in touch with the men in the field because of disrupted communications, interference with the mails, and disturbances of various kinds. It has often been impossible for our workers to communicate with one another within their own provinces. One section of our field, distant Shensi, has been almost completely cut off from the outside world for over a year. Very little mail has gotten through to them, and practically no second-class mail. This little group of people have been without our church papers and literature for many months. No Sabbath School Quarterlies had been received for several quarters, and the Chinese secretary said it was necessary for them to take up old Quarterlies again and go over the lessons they had previously studied.



Sister Cott's Sabbath School Class

#### *The General Meeting at Hankow*

When a little rift in the clouds appeared, our church leaders hastened back to Central China, and began at once making plans to call all our workers in to a general meeting at Hankow. This would have been impossible at any time during the past year, one place or another being cut off because of war and strife. But the time seemed opportune, and our brethren planned in faith. The call was sent out to convene the meeting on November 10, and then fervent prayers went up to the throne of God that He would open the way for all our workers to come in, and that they might be protected on the road as well. Indeed, the dangers were many, and it seemed like asking many of them to walk through fire in order to get to the meeting, but the Lord was surely leading. The workers from every one of the five provinces were able to attend, with the exception of six workers who were cut off because of war in three different provinces. Other workers had thrilling experiences as they traveled to the meeting.

Only we who attended from Shanghai as representatives from the division were late. This was unavoidable, as our boat was held up on account of war at one point on the Yangtze. When we arrived at Hankow, we were surprised to find a group of seventy-six workers already entering into the spirit of seeking the Lord with earnestness. We arrived in Hankow on the day that the Communist, General Tang Seng Chih, was defeated and was retreating with his soldiers from the city. The situation was very tense. None knew what might break out at any moment. Great precautions were being taken. The straggling regiments of the army might loot or set fire to the city. We felt the tenseness of the situation very suddenly when we left our boat at about nine in the evening to telephone to our compound folks of our arrival. Swinging unconcernedly around a dark but familiar corner, we heard a harsh, rasping shout in our ears, and saw the flash of a bayonet that came very near before we stopped. In an angry voice the Cantonese sentry ordered us back. We were not supposed to be in the streets. We then noticed that the streets were deserted, and when we understood the situation prevailing, we returned to our boat for the night.

### Protection of Mission Property

However, the next day we found a quiet spot out at our mission compound, about four miles from the city, where our workers were congregated. The Lord was good to keep any disturbance from coming our way, and we were left unmolested during those tense days of a turnover from one group of soldiers to another, which is so much feared on the part of any community.

I must not pass by this opportunity, however, without mentioning something of the wonderful protection over this property during the past year. Practically every other foreign compound outside the Hankow concessions has been entered and looted by soldiers. Although this compound is surrounded by soldier barracks, and hundreds and thousands of soldiers march past our place day after day, drilling, we have been protected during the disturbances of the past months.

One thing that has helped protect the place is the good compound wall that was built a little over a year ago under circumstances which were most providential. Formerly we had two compounds with a bamboo fence surrounding them and a public road separating them. The fence was crumbling, and we secured an appropriation for a new wall. We had long hoped to unite the two compounds by eliminating the public road between, there being an old road at the farther end that could be used. This of course is a thing well-nigh impossible to do in China. Many a fight has been precipitated by closing up a road, or by turning the public traffic in another direction. When we began to build our new wall, it seemed impossible as well as inadvisable to attempt the elimination of the road. However, one morning as two of our workers were out looking over a section of the wall, an unfamiliar Chinese stepped up and said, "I see you are building a new wall around your two compounds. Why do you not eliminate the road between your compounds, and make one compound? There is an old road that can be used in the place of the one that is now being used." Of course this was what we had been wanting to do, and the men said they would be glad to do it if that was possible.

The outcome was that this Chinese gentleman, who owned much property about us, assisted us in putting this deal through. Though there was much opposition on the part of some of the local people, this man took the brunt of the affair, and sacrificed some of his own land in order to assist us. This was done just at the strategic moment in order to give better protection to our property during the stormy days through which we have just passed. Many times soldiers have come demanding to get in, but the stanch old gatekeeper would shout over the wall, that he could not let them in. Thus by risking his own life by opposing these unruly soldiers, the gatekeeper, through a special providence of God, was able to keep this place from being molested.

### Tried as by Fire

We were indeed happy to be behind these protecting walls and in this quiet spot seeking the Lord and praising Him for the multitude of blessings He had bestowed upon His church during the past months. The men whom we met at this meeting were those we had known for many years, and yet they were not the same. They had passed through fiery trials, their outlook on life was different; their faith in God

had been strengthened, and their determination to stay by this movement through every storm was strong. They had seen men swept away by the enthusiasm of the moment; they had seen their youth stepping into the whirlpool of Communistic activity, they had seen the apparent collapse of the movement which they had been told would grow and grow until it had encircled the earth. But in the midst of the temptation to desert while they had opportunity to find some soft place for themselves, these men had held on, and they came to this meeting with their hearts full of thankfulness that they had not deserted.

It is no wonder, then, that men with such an experience were thirsty for more of the revelation of God, were desirous for fresh drafts of His truth. It was with this spirit that we entered into an earnest study of the Scriptures to get new glimpses of truth, and to learn more fully the will of God. Practically the whole time of the meetings was given over to Bible study, testimony, and prayer. Very little business was done. It was a time when all felt the special need of seeking the Lord.

### The Messages Given

The message brought to the men was specially fitting for this new experience which all felt they must secure. The burden of the Bible studies rested on Dr. H. W. Miller, Pastor D. E. Rebok, and the writer, who were in attendance from division headquarters. Some very spiritual health studies were given by Dr. Miller, which were greatly appreciated. One old pastor who has been with us for more than twenty years said he had never seen the health reform message in such a new light. Pastor Rebok developed in a beautiful and most helpful way, the growth of the church of God from the days of Adam to our day. He showed how in seven distinct stages God had endeavored to deliver the world through the preaching of "righteousness by faith," and how men always failed by endeavoring to accomplish the salvation of the world through works of their own.

Many wonderful lessons were brought out as the subject was taken up progressively from day to day, until we came down to the final stage in the work of God,—the work given to this church. The fact that our work is to be accomplished through faith in Jesus Christ was made very prominent. Our workers received a new vision of their responsibilities in the work of God. Their faith was strengthened by knowing that they are a part of a great movement that had been hid in Christ Jesus from the foundation of the world, and which is to be clearly revealed through us in these last days.

The writer dwelt on the thought contained in the words of Christ, "I, if I be lifted up, will draw all men unto Me." The great necessity of lifting up Christ before the world in our daily lives as a testimony of the truths which we preach, was especially emphasized. A series of studies based on the text in Malachi 4:2 were given: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His beams [A. R. V., margin]; and ye shall go forth, and grow up as calves of the stall." The thought that all truth radiates from Christ was presented. Every doctrine is a beam of healing and cleansing issuing from the Sun of Righteousness. As Christ was in the world living out this character of light and healing, so are we in the world. By reflecting the light of Christ through our lives we can most



CENTRAL CHINA UNION WORKERS' MEETING, HELD AT HANKOW, CHINA, NOV. 10-10, 1927  
Seventy-six native workers were in attendance from five provinces.



truly win souls. Every doctrine that we preach must uplift Christ. Its cleansing power must first have been felt in our own experience, before we can rightly testify to this truth before the world. In every sermon Christ must thus be uplifted, whether we are preaching on the law, tithing, the second coming, the nature of man, or the Sabbath.

As we presented these subjects day by day, a new experience took hold of these workers. They realized wherein their former ministry had been performed in a cold, stereotyped way. Beautiful truths, when seen in the light that shines from the Sun of Righteousness, took on a new aspect. Hearts warmed as Jesus Himself spoke to us by the way, and "expounded" unto us "in all the Scriptures the things concerning Himself." With this new revelation burning in their hearts, these men were, like the two disciples of old after they had in their darkest hour received a new vision of the Lord, anxious to go forth and testify, "The Lord is risen indeed."

#### *A New Experience in Christ*

During the many periods for testimony, worker after worker arose and spoke of the new experience he was receiving. Christ had become more personal. A thought that was presented in the early part of the meeting was greatly appreciated. Christ at one time said to His disciples, "Henceforth I call you not servants, . . . but I have called you friends." Christ could say that, because in the dark hour that was gathering about Him the disciples began to appreciate the love of their Lord. They began to enter more closely into fellowship with Him. Many a worker confessed that he had been serving the Lord as a mere servant, hoping to receive the promised reward of eternal life. But he had now had a glimpse of the marvelous privilege of working with Jesus as a friend.

Our hearts were made glad because of the wonderful response on the part of every worker in attendance at this meeting. At the final Sabbath afternoon meeting a beautiful communion service was conducted wholly by our Chinese pastors, and all felt the melting influence of the Spirit of the Lord. Surely it was a good time spent together. Hearts were united, the truths of the word had become living. Jesus stood revealed to every heart. All burned with a desire to return to their stations and testify of this new experience which they desired the whole church likewise to receive.

\* \* \*

### *The Mystery Revealed\**

I LONGED as I once longed in Galilee  
That God would rend the heavens and come down,  
E'en in the person of our Lord, the Christ;  
For now I knew who only could give rest  
And turn to calm earth's sinfulness and strife,  
Healing its blood-red wounds, and giving men,  
Instead of fratricide, the tasks of peace,  
With love to keep that peace through time unmarred;  
And then I fell upon my face and prayed.

How long I lay outstretched upon the ground  
I do not know; but this I would declare  
That suddenly I heard an angel's voice,  
Which cried aloud, till all the heaven heard:  
"Behold the Lion of great Judah's tribe!"  
At which I looked to see high heaven's King,  
And, lo, a Lamb, as if it had been slain;  
The Lamb of whom the prophet, John, had told,  
The Lamb whom we saw die on Calvary's cross,  
Jesus, the Son of man, our Nazarene,  
But now transfigured, crowned with many crowns,  
All bright and glorious, clothed with dazzling light,  
Himself the light and lighting heaven's expanse:  
Upon His person was a long white robe,  
On His breast a girdle, golden bright,  
His head and hairs were white as wool, as snow,  
His eyes were full of fire, a flashing flame,  
His feet were like to brass when well refined,  
His face was like the sun which shines in strength,  
His voice was like to waters, full and sweet,  
Yet like a sword, two-edged and very sharp.  
The throne on which He sat was all of gold,  
And underneath it was a sea of glass,  
While o'er it hung a bow of emerald green,



Ordinance of Humility, During Hankow Workers' Meeting, About One Hundred Taking Part

And fixed before it burned seven golden lamps,  
And issuing from it vivid lightnings flashed,  
And mighty thunderings came, which shook the heavens;  
And then I saw that, raised upon the throne,  
Four living creatures stood, each one with wings,  
And full of piercing eyes, before, behind,  
Who praisefully, not resting day nor night,  
Cried, "Holy, holy, holy is the Lord,  
Who was, who is, and who is yet to come!"  
While, in an outer circle, on their thrones,  
Sat four and twenty elders, clothed in white,  
Who joined the living creatures, crying out:  
"O Lord our God, Thou art the worthy one;  
To Thee alone be glory, honor, might;  
For Thou createdst all things, and for Thee  
And for Thy pleasure everything was made!"  
At which the living creatures said, "Amen!"  
And all the elders, worshiping, fell down,  
And cast their crowns of gold before the throne.  
My little children, when I saw that One,  
My strength all failed me and I fell as dead;  
I, who in olden days had handled Him,  
I, who had laid my head upon His breast;  
And there as dead I ever should have lain  
Had not the Voice I knew in Galilee  
Spake, as of old, its "Fear not!" to my soul,  
Had not the Hand, bearing its sacred sign,  
Raised me to stand beside Him by the throne;  
And as I stood, I heard the Voice cry out:  
"I am the first, and I the very last,  
Alpha, Omega, the beginning, end;  
Who once was dead; who is the Living One;  
Who bears the keys of death and lowest hell!"

From thence, my children, from that very hour,  
The old-time mystery was wholly past;  
For now I knew, as not in days of yore,  
That our misunderstanding of the Word  
Was not so much in matter as in time,  
And that we did not wrong to look and wait  
For One who should be more than Son of man,  
For One who should be more than very God,  
But with His royal garments laid aside,  
His only crown a crown of piercing thorns,  
His only throne the cruel, cursed cross;  
Ay, now at last, the vision had made plain  
That Jesus only laid His glory by  
For little while, that He might walk with us  
For little while, that He might die for us,  
And that He died on Calvary's shameful cross  
That He might reign on earth, its rightful King.  
So, then, beloved, He will come with clouds  
And every eye shall see Him as He comes,  
And He, the Lamb, will reign as King of kings  
O'er all the earth, and will make all things new!

\* \* \*

A STORM is coming, relentless in its fury. Are we prepared to meet it?—"Testimonies," Vol. VIII, p. 315.

\* \* \*

"RELIGION is the best armor that a man can have, it is the worst cloak."

\* Paragraphs from the poem, "The Nazarene," by Dr. Henry W. Frost, Sunday School Times Co., Philadelphia. Price, 40 cents.

# 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.

## New Year's Eve

BY ISAAC N. CRAMER

As the old year fades away  
And we start another day,  
Let us bow our heads and pray  
To God above,  
For the blessings that we need,  
Just from sin now to be freed,  
And to learn a better creed  
That's full of love.

Let us greet men with a smile,  
Make them happy all the while,  
Just to show a Christian's style  
Of life to-day;  
And for strength to go along  
Through the new year with a song  
That will turn to Christ a throng,  
Just kneel and say:

"God of nature, life, and law,  
In whose will I find no flaw,  
Let me never hold a straw  
Of unbelief;  
Give me courage from on high  
That will help me do or die,  
Asking neither where or why  
I may have grief.

"Meek and humble though I be,  
Let me give myself to Thee,  
That my service, full and free,  
May do some good;  
Give me strength to help the weak,  
And the wisdom I should seek  
That will teach me how to speak  
Just as I should.

"Let me never judge untrue,  
But leave judgment all to you,  
And then do what I should do  
With motive pure;  
Yet if some who do not know  
Treat me wrong down here below,  
Help me still to forward go,  
And so endure.

"When the new year fades away  
As the old year does to-day,  
Let the heart of some, I pray,  
Be glad in Thee;  
Let them know a love divine  
Rules within this heart of mine,  
That the light of truth may shine  
So men can see."

\* \* \*

## Home — What Is It?

BY R. A. UNDERWOOD

HOME is one of the sweetest words known to man. The human heart is never satisfied without a home. Home is sought and desired more than any other earthly blessing.

What does the word "home" mean? Is it the place where one is born? Is it where one lives? where one comes in and goes out by day and by night for months and years? Is it a large or small residence surrounded with flowers, gardens, fields, and all the domestic and civilized conveniences of modern life, to which one may have a legal title of possession? Is this a home?

It may or may not be. Home, in the fullness of its meaning, is more than all this. God designs that the home, though it be humble, should be a miniature heaven on earth, a type of the everlasting home to come.

Such a home is governed by love. The father, the mother, and the children each seek the welfare and happiness of the other members, and give to them the respect and devotion their positions in the family demand. The father, the head of the home, the mother, the queen of the home, are coequals. The children are ornaments that grace the home. David expressed the wish "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. To each member of the family such a home is the most sacred and beloved spot on earth.

The art of home-making cannot be developed unless the law of love has its place in the polishing of character. The children are under proper restraint. They honor father and mother by obeying them in the Lord. The spirit of faultfinding and wicked criticism has no place in the ideal home, but this does not lead the parents to be negligent in correcting, at the proper time and place, the faults of the children. Reproofs are given in the spirit of love and earnest prayer.

Extravagance and waste are avoided, and economy is the study of all. The spirit of benevolence is cherished. God's ownership of all we are and possess is recognized in tithes and suitable offerings. Industry, combining labor and study, is the program.

Family prayer is a sacred hour in the ideal home. The aims and purposes of its members are to qualify themselves for service to mankind and in the cause of God. Such a home meets the mind of God, and is a heaven on earth in which to prepare for our everlasting home. In such homes the light of truth shines forth.

God is looking for young men and women who have shared the labor of the home. Those who have carried the yoke in their youth (Lam. 3:27) will become burden bearers in the work of carrying the gospel to all the world.

Do our homes meet the standard? If they do, they are the most important training schools our youth can enter. Here they become efficient laborers to go out to establish homes after God's order.

\* \* \*

## He Had Almost Forgotten

A YOUNG man guarded the outer office of Edward Parker, better known to his employees and associates as "The Chief." This young man's attention must have been distracted for a moment, as Mrs. Alicia Grant was allowed to pass through unnoticed — past the outer gate and into the private office, where a number of men were seated around a long oval table, each considering the papers in his hand. At the head of the table, busily engaged with his own papers, was the president of one of the largest corporations in the State. All was quiet except for the rustle of the papers. Suddenly the man at the head of the table looked up, and seeing Mrs. Grant, said:

"How did you get in here, and what do you want?"

Mrs. Grant smilingly answered: "I came right through your office without any trouble, and as you are the man I want to see, I opened the door bearing your name, and here I am."

By this time every man was looking at the person who had dared to do this unprecedented thing — enter "The Chief's" office unannounced.

"Now that you are here, what do you want?" said the president.

"I want to revive your memory," said Mrs. Grant, "as well as to get your indorsement and support for one of the most important and valuable educational movements in this country."

"I am always helping some cause or other," said the president, a little sharply. "Madam, I must ask you to retire from this room, as this is an important conference, and our time is valuable. You may leave your address and state your business to my secretary, in the outer office." And the man turned his attention to the papers before him.

Instead of leaving the room, Mrs. Grant stepped forward, drew herself up, so that the men at the table thought she seemed taller. She struck the table sharply with a small, thin book she had in her hand, and in a clear, firm tone of voice said: "Edward Parker, give me your attention."

The man in the president's chair started involuntarily, sat up a little straighter, and looked directly into Mrs. Grant's eyes for a moment, then realizing where he was, and almost immediately recognizing in Mrs. Grant one of his teachers of grammar school days, and the same tone of voice which he had heard many times, he laughed, and explained to the men at the table that he now recognized the lady, and introduced her as his friend and teacher of boyhood days.

As he rose to shake hands with her, she said: "Edward Parker, I have written and telephoned to this office, but have not been able to reach you personally, which has been a disappointment to me, because I felt sure that if I could get your attention (as of old), I could interest you in the work which is so close to my heart, that is the training of the youth of to-day in the principles of justice, kindness, and mercy to all living things. Do you not remember a promise you made when you were in my classes in regard to this subject?"

"I think I do," said Mr. Parker, and after a moment's hesitation, he repeated the Band of Mercy pledge, learned so many years ago: "I will try to be kind to all living creatures, and try to protect them from cruel usage." One of the men at the table said: "I remember that." "I do, too," said another. "So do I," said a third.

"All right," said Mrs. Grant, "since so many remember it, let's all say it together."

As one man, the twelve rose to their feet, and together repeated the simple pledge learned in school so many years ago.

Mrs. Grant was soon seated, and invited to tell her story, in spite of the important conference and the lack of time mentioned by the president. She told these busy men of the work of groups of devoted men and women in different parts of the country, who were doing so much to further the cause of humane education. She told of efforts made to have humane education laws passed in different States; of efforts to enforce such laws where they already existed (as in twenty-four States),—laws, which, if enforced, would make this teaching as much a part of the regular schoolroom work as reading, writing, and arithmetic; of its importance in the training of our boys and girls; its influence upon their lives, their conduct, etc.

She explained to these men that in order to overcome cruelty, we must, in the schools to-day, inculcate in the mind of the child the principles of kindness to every living creature. We must awaken in the minds of our future distinguished citizens (as well as our future criminals), the desire to be kind. We must encourage them in the habits of kind treatment toward all helpless creatures. In other words, we must train our coming generations in the principles of justice, mercy, and fair play for all living things, through the teaching of humaneness in the schools.

In her own way she told of the great need of this education of the heart—as from the heart come the

good and bad impulses of all human beings. When such impulses are guided and the minds of our youth filled so full of good, noble, and constructive thoughts,—thoughts of kindness, mercy, and justice,—there is little room for thoughts of a cruel or destructive nature. When this guidance is exercised, then and only then can we hope to crowd out and eradicate cruelty and crime.

She went on to tell them that while there has been a steady increase in the growth of humane education all through the United States and its possessions, there is much more to be done, and it is the vital and important duty of each of us to do what we can to make this teaching a part of the regular school work in our country.

This and much more did Mrs. Grant tell her small audience, now deeply interested in what she had to say to them. She suddenly realized, however, that she had taken a great deal of their time, began to apologize, and prepared to take her leave of these men who had been so courteous to her.

She did not leave the office, however, until each man had clasped her hand and promised to do all he could to forward the humane cause in his State, and to try to carry out the promise, made as a boy, to be kind to all living creatures and to protect them from cruel usage. Mrs. Grant smiled appreciatively and said good-by to the men who in the world of business were called "big," and she knew by their interest and help later on that they were indeed "big" in the true sense of the word.

There may be other women of Mrs. Grant's type, and not all may be able to get the attention of the boys (now men) who made such promises years ago, but it is to be hoped that the boys and girls in the schools to-day who make such a promise will do the best they can to live up to it; try to prevent all forms of cruelty; be kind to the aged, the helpless, and weak, whether human beings or animals. If our boys and girls would only do this, the so-called "crime wave" would be forgotten, and the spirit of kindness and good will would encircle the world.—*Merle Hawley, in the Journal of Education.*

\* \* \*

### A Physician's Prescription

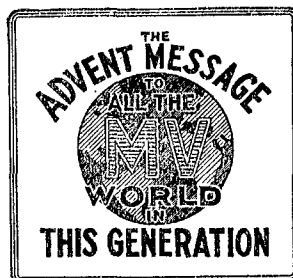
SOME years ago a woman went to consult a famous New York physician about her health. She was a woman of nervous temperament. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Go home, and read your Bible an hour every day; then come back to me a month from to-day."

And he bowed her out before she could protest. At first she was inclined to be angry; then she reflected that the prescription was not an expensive one. She went home determined to read conscientiously her neglected Bible.

In a month she went back to the doctor's office a different person, and asked him how he knew that was just what she needed. For answer the physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, "if I were to omit my daily reading of this Book, I would lose my greatest source of strength and skill."—*The Wellspring.*

\* \* \*

OUR prayer should be for vision. Oh, fools and blind, we do not see, we tremble because we cannot see. At the gates of our Dothans we cringe with the hearts of servants, when we might stand erect and invincible, in the attitude of princes. Many a day has the mountain before us been filled with God's horses and chariots, but we did not know it, because we had no faith, and we forgot to pray.—*Margaret E. Sangster.*



# YOUNG MEN and YOUNG WOMEN



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

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

## Clay to Potter

BY MRS. M. E. HILLHOUSE

LORD, make of me a vessel fit,  
Through which Thy gifts may flow  
To weary souls and eager feet,  
Wherever I may go.

If through afflictions I must pass,  
Or sorest trials face,  
Give me abundance of Thy love,  
Sufficient of Thy grace.

Mold me, O Master Workman true;  
When in the furnace fire,  
No trace of workman false allow  
Thy plans to change or mar.

Help me unflinchingly to yield  
My will to Thine alone;  
Mold me as Thou wouldst have me formed,  
And use me for Thine own.

\* \* \*

## "The Principal Thing" in Education

BY M. E. CADY

As I think of the thousands of youth who have recently entered our academies, colleges, and seminaries for the purpose of securing an education and a training for the Master's service, I feel constrained to urge each of you to seriously ask yourself this question:

What is the "principal thing" that I am to secure while getting an education?

Those of my readers who are not in our schools, either because you could not or did not embrace this wonderful opportunity, I invite you also to give serious thought to this question: "What is the 'principal thing' in education? What is the thing above all other things which I must not fail to secure while I am striving to get an education?"

I hear one say, "Knowledge." Another, "Culture." And still another, "High ideals." And perhaps others may say, "Character," "Vision," "Adaptability," etc. All these and many other answers are given by writers on the subject of education. And because of these widely varied opinions young men and women are confused and often discouraged in their effort to get an education.

Let us now consider the answer to this all-important question. I do not find the answer in any book published on education. Neither do I find it in a school calendar, but I find the answer in the Book of books, the Bible, the greatest educational book in the world. Where in the Book of books is it to be found? In the greatest book of the greatest Book dealing with the subject of education,—the book of Proverbs. Its author, King Solomon, next to Christ the greatest philosopher and educator of all the ages, when considering the component elements of education and their comparative values, expresses in clear and simple language the great truth: "Wisdom is the principal thing." Prov. 4:7.

Immediately following this statement of a great truth is the earnest exhortation to the student, "Therefore get wisdom: and with all thy getting get understanding."

This heart-burdened plea to the student expressed in modern language would read, "Since wisdom is the principal thing, get wisdom. With all the good things you get, do not fail to include wisdom."

In the books of Proverbs, Ecclesiastes, and Job we find that the word "wisdom" occurs one hundred fifty times, while the word "knowledge" is mentioned but fifty times. This would seem to indicate that wisdom is considered more important than knowledge. Let us now read what Job and King Solomon have to say about the immeasurably superior value of wisdom, even when compared with other very valuable things.

Job said:

"It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

"It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

"The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

"No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." Job 28:15-18.

Solomon said:

"Happy is the man that findeth wisdom, and the man that getteth understanding.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies: and all the things thou canst desire are not to be compared to her.

"Length of days is in her right hand; and in her left hand riches and honor.

"Her ways are ways of pleasantness, and all her paths are peace.

"She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Prov. 3:13-18.

Thomas Carlyle, sometimes called "the Elijah of Literature," while rector of the university of Edinburgh gave the following counsel to his students:

"You are ever to bear in mind that there lies behind that [knowledge] the acquisition of what may be called wisdom; namely, sound appreciation and just decision as to all the objects that come round you, and the habit of behaving with justice, candor, clear insight, and loyal adherence to fact. Great is wisdom; infinite is the value of wisdom. It cannot be exaggerated; it is the highest achievement of man. 'Blessed is he that getteth understanding.'"

According to the inspired writers, Job and Solomon, education is composed of wisdom and knowledge. Wisdom is primary and knowledge is secondary. Worldly educators have reversed God's plan. They regard knowledge first in importance, while wisdom is scarcely considered at all. Dear student, which are you making first in your efforts to get an education? Since you are preparing for the Lord's work, you certainly will desire to follow the Lord's plan in your preparation for it.

Concerning the source of wisdom and knowledge we read: "The Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Prov. 2:6.

How do we secure wisdom and knowledge from God? You very well know that earnest, diligent effort in study and observation is necessary to the gaining of knowledge.

But how does one secure wisdom, the "principal thing"? Do we get it in the same way as knowledge? I am glad we are not left in uncertainty as to how we may secure this priceless treasure. James says:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James 1:5, 6.

Wisdom, then, is a free gift, which comes from God in answer to the prayer of faith. It is not secured by our study or observation (as we gain knowledge), but only in response to implicit, unwavering faith. What excuse can we offer for not having wisdom, when it may be had for the asking—the asking of faith?

No doubt you have been wondering what this "principal thing" called wisdom really is, and in what respect it differs from knowledge. The Scriptures again give us the answer: "Unto man He [God] said, Behold, the fear of the Lord, that is wisdom." Job 28:28.

"The fear of the Lord is the beginning of wisdom." Prov. 9:10. One must fear or reverence God and have confidence in Him if he would have wisdom. One may have knowledge, and be lacking in wisdom. Wisdom is the ability to use knowledge aright. But it is more than the ability to use knowledge aright. Wisdom, when it functions fully, aids in gathering knowledge, as well as in using it. The lower animals have a wisdom called instinct which God has given them, so that they know what is proper food, and also the right way of gathering it. How much more the student



needs wisdom to discriminate between the good and the bad, so that he will store in his mind only that which is good and true.

It is encouraging to know that the "principal thing" in education can be secured before one has passed out of his teens, as was the case with Solomon. As a student in school you have your problems to solve in mathematics, science, and other subjects. You also have problems outside of books in your relation to your teachers and fellow students. You, like youthful Solomon, do not know how "to go out and come in." You too need wisdom to discern between the good and the bad, the false and the true, so that your influence shall always count on the right side. I appeal to you, young man, young woman, Do not delay, but send in your request for this priceless gift which is so surely and so freely given to those who ask in faith.

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### The Christian Life

BY LILLIE G. BLUE

IN a cemetery a small white stone marked the grave of a dear little girl. On the stone these words were chiseled, "A child of whom her playmates said, 'It is easier to be good when she is with us.'" Can you imagine a more beautiful epitaph? She was only a child, but her influence told on the side of right.

Are our lives such that our companions say, "It is easier to be good when I am with you?" When a pebble is thrown on a lake, the ripples form, small at first, but increasing until the entire surface is covered with rippling waves. So it is with our influence, small at first; but as our circle of friends increases, our influence grows. Does it tell on the side of Christ?

Think of the life that Christ lived; it was one of blessing to others. There was virtue in the mere touch of His garment. When Jesus was only twelve years of age, He said, "Wist ye not that I must be about My Father's business?" In Luke we read that the Son of man came "to seek and to save that which was lost." The motive of His life, then, was to work for the salvation of others. Paul says, "Let this mind be in you, which was also in Christ Jesus." If we have this mind of Jesus, His motives will be our motives, and we will work to save others.

Before we can be a help to others, we ourselves must be in close touch with the One who is most interested in us. This story is told concerning the influence of Munkacsy's great picture of Christ before Pilate:

A rude, rough, wicked sailor, who came to look at it when it was being exhibited in Toronto, Canada, entered the room at a time of day when no others were there. He passed his money to the keeper at the door, and going inside, stood for a moment looking at the canvas as if he would glance at it and go away. As he looked, he could not turn. He stood there with his eyes fixed on the central figure, the white-robed Christ, full of majesty and love. After a short time he became so awed that he took off his hat and let it fall upon the floor. A little later he sat down, and picking up a book that described the picture, began to read; every few seconds his eyes would turn toward the canvas and the picture of Christ. The woman who sat by the door saw him lift his hand and wipe away a tear. Over an hour passed, and still the man was there as if he could not stir. At last he rose, and going softly and reverently toward the door, he hesitated to take one last look at the great picture. Then he said to the woman who sat by the door:

"Madam, I am a rough, wicked sailor; I have never believed in Christ; I have never used His name except in oath; but I have a Christian mother, and my old mother begged me to-day, before I went to sea, to come and look at the picture of Christ. To oblige her I said I would come, and I have come. I did not believe that anybody believed in Christ; but as I have looked at that form and that face, I have thought that some man must have believed in Him, and it has touched me, and I have come to believe in Him, too. I am going out from this time to be a believer in Jesus Christ and a follower of His."

This conversion was the result of a painting on canvas. Think of the results to humanity if we but allow ourselves to be reproductions of Christ, living witnesses of His life. If you have not yet given yourself to your Master to be used by Him, it will be worth your while to do it now, as did the sailor.

"Are we spinners of the wool for this life-web, say?  
Do we furnish the weaver a thread each day?  
It is better, then, O my friend, to spin  
A beautiful thread than a thread of sin."

No young man or woman should be afraid to march at the head of the procession and pioneer the way for righteousness. Some one will take the lead. Why not you? Nearly all the world's great leaders have been young men. Christ was young, as were also Daniel, Joseph, and Paul.

Luther, while very young, faced the scorn of the world to reform the church.

Perhaps the snares of Satan are luring you into the world. At first you may not notice how rapidly a taste for excitement and gayety is created. In a great city several amusement places had this sign posted in front, "Idle Hour Odeon." Nothing would please the great deceiver more than to secure the time of a young person. His promises may appear bright, but they will not stand the searchlight of investigation. The great sage Solomon says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Every one has the power of choosing the course he desires to pursue, and he will be held responsible for his choice. Youth is the spring of life; it is also the seedtime of life. It is the age of impression; it is the common time of conversion. From a list of 1,000 people, it was found that 695 were converted under twenty-five years of age.

Does the every day of life seem tiresome? Is it the same day after day? Or have you, like the apostle Paul, learned to be content in whatever state you may be? A man never conquers a difficulty by dodging it. Jesus has something for you to do right where you are. There is always the kind word, the pleasant smile, and the burden of another to be lifted. It may be your father, mother, brother, or sister who needs the helping hand, or a friend who is in trouble. Of this much we may be certain, it always pays to be Christ-like. It always pays to radiate such an influence that our relatives and friends may be able to say, "It is easier to be good when I am with you."

Mussoorie, India.

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### Does Jesus Live To-day?

A BAPTIST young woman missionary in a large city in West China recently met a young man in the street who thus addressed her: "Do you believe Jesus is living to-day, and do you believe He has a message that can help my country and my people in this present hour?" He continued speaking, and she learned that he was an officer in the Anti-Christian Society of that city. Since attending the meetings, he had become convinced that they did not know much about the very things they were opposing. He said they were led into the movement by outsiders. But he had become curious to know more about Jesus and the lives of His followers. "There must be some power in a religion," he said, "that brings you from your country across the sea, and helps you to live here even against opposition. I want to know more about that power your Jesus gives. May I come to see you in your home and learn the truths of His message?"—*The Missionary Review of the World.*

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### Power in Prayer

BY BURTON CASTLE

In the beauty of the morning,  
When all nature comes to life,  
When refreshing rest has brought us  
Courage new for daily strife;  
Then it is we need to ponder  
And in prayer renew our vows,  
And remember that our Saviour  
For each day new strength endows.

When the day, its hours advancing,  
Brings to us its weight of cares,  
We must not forget while passing  
That our strength is in our prayers;  
For we cannot live securely  
If we fail to seek His face,  
Nor be sure of overcoming  
While neglecting heavenly grace.

When the falling shades of evening  
Turn the light to drab and gray,  
There is still the need of going  
To our Lord to kneel and pray.  
Every day will bring its conflicts,  
Every day may bring its joys,  
But in Him, when oft confiding,  
We will find that perfect poise.

\* \* \*

"A LITTLE more praise and a little less blame,  
A little more virtue, a little less shame,  
A little more thought for the other man's rights,  
A little less self in our chase for delights,  
A little more loving, a little less hate,  
Are all that is needed to make the world great."

# 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.

## REST HAVEN SANITARIUM, BRITISH COLUMBIA

THOUGH the curse rests upon the earth, there are still beautiful spots that stand out in a remarkable way, and lead the mind to meditate on the wonderful works of God.

Rest Haven is surely a delightful place,—a place that must be seen to be appreciated, and I am glad for my appointment as chaplain at such a sanitarium.

We have an ideal location for a sanitarium, and the peacefulness and beauty of the surroundings make a wonderful impression on those who come here to regain health. There are lovely evergreen trees on the shore of the ocean, and the sheltered position of the haven all help to convey the thought of restfulness. The name "Rest Haven" is so suitable that the mind at once recognizes its fitness to the location.

After so many years in a foreign field, we surely appreciate our present surroundings, though our hearts often go back to our friends and fellow workers in the Greek mission field, and we shall always be interested in the progress of the work there. R. S. GREAVES.

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## OUR SCHOOL WORK IN EUROPE

THE work of Christian education is making some substantial and encouraging growth in Europe proper. At the time of my first round of the schools in 1921 there was a total of only about 500 children and young people in our own schools in all Europe. Now the report comes from Prof. W. M. Landeen, the divisional educational secretary, that more than twice that number are enrolled the present year in the thirteen training schools alone. That these schools are doing a most helpful work for the young people themselves and for the cause in general, is indicated by the fact given by Brother Landeen that a check-over of the figures since 1920 shows that 711 students have gone out from our training schools into the organized work. Still better than this total is the fact that about 400 of this number have gone into the ministry and the Bible work. To the mission fields also 31 have been sent out and are making good.

Another most encouraging feature of our training schools in Europe is that since 1920 more than 300 young people have been baptized and brought into the church. That this good fruitage is growing is shown by the further fact that 177 have been baptized in the last three years alone. There was a time when these training schools admitted only young people who had been baptized and were members of the church, but now these schools themselves are proving a strong soul-saving agency for holding our young people in the truth and preparing them for the work.

It will be interesting to the readers of the Review to know also that the same plan for the financial surveying of our schools in North America has been extended to Europe. Among the training schools alone there has been effected already a reduction of nearly \$19,000 in school liabilities. The gen-

eral percentage of liabilities to resources is as low as a fraction over 9 per cent. In operating deficits also these thirteen training schools have shown a reduction of nearly one half in a single year. All the school managers are co-operating with the survey committee in continuing to improve school finances.

We are greatly encouraged to see Europe gripping so earnestly the problem of giving a Christian education to the young people of the church. While conditions are very difficult in some respects for carrying on the work of our own schools, yet relatively they are not so much more difficult than in carrying on many other lines of our work. Surely God is adding His blessing to the earnest work being done by our Christian educators, strongly supported as they are by our general leaders.

W. E. HOWELL.

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## WORK AMONG THE FOREIGNERS

THE work among the people of varied nationalities in this land is progressing. We are operating in twenty-three languages at present, and other tongues are added year by year. As on the day of Pentecost, men of varied languages are hearing and reading the gospel in their own tongue. During the year ending Sept. 30, 1927, there were 1,135 believers, representing nineteen different languages, added to our churches, and seven new churches were organized. This would make a fair-sized conference. There are now considerably over 17,000 foreign Sabbath keepers in the North American Division. These foreign Sabbath keepers pay an annual tithe of over \$500,000 and mission offerings to the amount of \$350,000. For the degree of prosperity that is attending this very difficult work we feel to thank God and take courage.

We are happy to report an increased interest on the part of the various conferences in the work for the foreign-language-speaking people in their fields, and it is the purpose of the Bureau of Home Missions to work in the closest co-operation with them in solving the tremendous problem of reaching the foreigners in their fields.

And this foreign problem is a very real one. Let no one deceive himself into thinking that these people are practically Americanized or are even rapidly becoming so. If that were the case, there would be no foreign problem. An astonishingly large number of these foreigners cannot speak English. In the various States of the Union where there are large settlements of foreigners, the percentage of these people who do not speak English ranges from 7½ per cent in Maryland to 52 per cent in Arizona. In New Mexico 49 per cent of the foreigners do not speak English; in Texas 51½ per cent; and in Arizona 52 per cent; while in the following States 10 per cent of the foreigners do not speak English: Maine, Connecticut, New York, New Jersey, Illinois, Wisconsin, Nevada, California, and Kansas. In West Virginia and Florida 18 per cent of the foreigners do not understand the language of the country. In Pennsylvania, Rhode Island, Ohio, and Oklahoma 12 per cent

of the alien population do not understand English. These figures are taken from the 1920 census report.

Another reliable index of the bent of our foreign population is afforded by the number of daily, weekly, and monthly publications in these tongues. The following list throws a strong light on that phase of the question:

### FOREIGN PAPERS PUBLISHED IN THE UNITED STATES

German	225	Italian	109
French	150	Yiddish	43
Spanish	150	Japanese	28
Czecho-Slovak	75	Jugo-Slavic	24
Swedish	51	Chinese	21
Dan.-Nor.	47	Portuguese	20
Dutch	14		

These journals have circulations ranging from 2,000 to 150,000 each. Hence it is evident that even the Germans and Scandinavians, who are supposed to be the most readily assimilated; still cherish their mother tongue, and patronize to a large degree the 323 periodicals in those languages.

Our German and Scandinavian young people should be encouraged to sell books among their own people. There is urgent need for all-round co-operation in the effort to reach these people in their own tongue.

There were over 500,000 copies of the Harvest Ingathering magazine issued in eighteen languages. The supplies in Danish-Norwegian, German, Hungarian, Italian, Portuguese, Serbian, and Swedish were exhausted early in the campaign, and very few were left in the other languages on September 21.

A good degree of success has been attending the work of both evangelists and colporteurs who have been devoting themselves to this line of work. In Cincinnati a young German minister organized a church of forty-six members in an effort lasting from March to July. At the Northern California camp meeting twenty-six Germans were baptized, and more than one hundred Germans were baptized in North Dakota just preceding their camp meeting this year. Another German minister brought in sixty-two during the present year. The work among the Spanish and Portuguese is showing good growth.

The Southern New England Conference arranged for a Portuguese camp meeting this year, which was held at Taunton, Mass. There was a good attendance of these people, who received great benefit from the gathering. The American workers rendered good service in their behalf. That conference maintains two Portuguese laborers,—one an American worker who has learned that language in order to reach them, and the other a native Portuguese.

A Danish-Norwegian church was organized in Willmar, Minn. If capable evangelists in the German, Danish-Norwegian, and Swedish languages could be selected and arrangements made for them to hold strong efforts in the larger communities in various parts of the country, we believe many churches in these languages could be raised up and the work in the conferences greatly strengthened. These foreigners are thrifty, and as a rule they

pay large tithes and foreign mission offerings, and conferences that give attention to that line of the work find it very much to their financial advantage.

In connection with a French effort which Elder L. F. Passebois and two other French workers held this summer in Montreal, an interesting case developed. A French Catholic doctor came into possession of a French Harvest Ingathering magazine, and he read it through six times. His heart became inflamed with a desire to become a foreign missionary, so he looked up Elder Passebois, and asked how he might qualify for that work. He was led into obedience to the truth, and is now at Oshawa College preparing for service in this message.

In New Jersey, a former governor-general of a province in Russia has accepted the truth through the labors of Elder S. G. Burley, our Russian minister, and was recently baptized by Elder Clark. He is a gentleman of culture and refinement, and we look for his influence to count heavily in reaching others of that nationality. A Russian priest who witnessed the general's baptism is now under conviction.

In New York a minister of the German Reformed Church, who for many years has been identified with work among the Jews of that city, has been baptized into the faith. He had been engaged to oppose our work, but in studying our principles in order to attack us intelligently, he became convinced that we have the truth, and after studying with Elder Schuster, took his stand and united with us. These are some of the encouraging items from this department of the work.

This work among the foreigners is not the offspring of the efforts of individuals who chance to have a special interest in pushing that department of the work, but is definitely mentioned in the spirit of prophecy as a work that should not be neglected.

"In New York, Chicago, and other great cities of population there is a large foreign element—multitudes of various nationalities are all practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries, but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by."

"While plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our doors?"

It would seem from this that more serious attention should be given to the matter of evangelizing the foreigners in America.

Broadview College opened this year under favorable circumstances, and with a considerably enlarged enrollment over the preceding year. Youth are trained in that institution in twelve languages. This school is developing a fine class of workers to fill the calls for laborers among the various nationalities. A much larger enrollment of French students is reported from Oshawa, and plans are under way to relocate the Spanish-American Training School now at Phoenix, Ariz., and so equip it that it may serve the Mexican field as well as the American.

The Brookfield Publishing House is issuing publications in twenty-five foreign languages. Its sale of books is steadily increasing, and our colporteurs in North America have used more for-

eign literature this year than they have for a number of years.

There is a big field for our foreign publications. In fourteen States the foreigners now constitute a majority of the population, while in eleven others they represent from one third to one half the population, counting the foreign born and their children of the first generation.

An increasing interest is being shown by our conferences in the work among the red men. There are still 360,000 of these people in America. Nineteen per cent of them are Protestants, 28 per cent are Catholics, and the remainder are pagans. These American aborigines have been dispossessed of their homelands by the white men, and the least we can do in return is to secure for them, as far as lies in our power, a title to a home in the earth made new.

Other denominations are doing a strong work among the foreigners, notably the Baptists, Congregationalists, and Presbyterians. The Baptists have 100,000 members who use a foreign tongue in their worship.

Many of those who accept the truth return to the land of their birth, and become enthusiastic teachers of the message there. Several churches in Italy were raised up as a result of the work of laymen who embraced the truth in this country.

We earnestly appeal to conferences, practically all of which have large foreign settlements in their fields, to give earnest thought to the question of employing laborers to carry this message to those people. It surely cannot be in the plan of God that they should be excluded from the privileges of the kingdom simply because they speak English with an accent or do not speak it at all. The third angel's message was intended for them as well as for us. We appreciate greatly the attitude which many of our brethren are taking toward this question, and we believe the time is not far distant when conferences and churches will be fully alive to the pressing nature of this work.

One preacher tried the experiment of speaking to a foreign group through an interpreter, and was gratified to find that the plan worked. The attendance steadily increased from the first, and the effort gives promise of a liberal fruitage. He held one meeting a week, which was all the time he could spare from his other duties. It is probable that other English-speaking preachers could work the same plan.

Foreign bands should be organized in every church where foreigners are within reach, and careful and thorough plans laid to distribute literature among them. Many churches that have followed this plan have been rewarded by seeing people of various nationalities embrace the faith.

M. N. CAMPBELL.

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### THE PUBLISHING OUTLOOK FOR 1928 IN KOREA

THE events of the world are focusing for the climax. It is a wonderful time. Not since man was created has such wisdom, power, and accomplishment been so universal in the world. At last all the nations of the earth have become acquainted and interdependent upon one another for both necessities and luxuries.

Here in Chosen we are publishing the message so that all may understand it, and having done our part, we confidently expect that God will put zeal, courage, and ability into the hearts of many of His faithful children to work both early and late to place this most

precious literature in the offices and homes of all the dwellers in the land. Emancipation from the enthrallments of superstition and customs has come to the women of this generation, and so in these very last days of the world the words of the prophet will find their fulfillment, as it is written: "The Lord gave the word, and great was the company ["of the women," Korean Bible] who published it."

Knowing the promises of God, and seeing in the earth the omens of their fulfillment, we cannot but be happy and hopeful as we look forward to the days of opportunity in 1928.

WALTER EMSLIE GILLIS.

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### STARTING THE WORK IN PERSIA

UNTIL recently our work in Persia has been confined to the western part of the province of Azerbaijan, which lies in the northwestern part of the country. It was here that the work in Persia began. For eight years we toiled on, sowing the seed of the kingdom beside all waters. From house to house, in the bazaar, on the streets, in the shops, and in the fields, we sought and improved every opportunity, as we conversed with people, to shift the conversation to religious subjects, especially to those themes which characterize us as a separate people.

I entered Persia in the spring of 1911, spending the first two years in the Urumiah district. It was here that I learned the language, and it was here that the first fruits of our work in that land were baptized,—a Russian officer and his wife, who soon after left for Russia, and are still faithful. Two years later, in the fall of 1913, I was joined by Mrs. Oster, and thinking it best to settle in a place where there were no other missionaries, we decided to move to the city of Maragha, which lies to the southeast of Urumiah Lake.

But scarcely had we settled when the great World War broke out, and from that time on we had no sure abiding place. However, we remained in Maragha in all about two and one-half years, during which on four occasions the native Christians fled *en masse* from the place before the on-coming Kurds. We also fled once. Finally, there being so few Christians left in Maragha, and at the urgent request of the consuls, we decided to move with our belongings to Tabriz. Here there resided quite a large colony of Europeans, and also the consuls of various nations. The presence of these of course lent safety to the place, but in the course of time even these all left, and for several months we were practically the only foreigners left there, for the other two foreigners who remained were immediately imprisoned by the invading Turks.

During these stirring times very little could be accomplished. Few ventured out in the streets, and for that reason little or no public work could be done. However, we improved the time by much house-to-house work, but as people would accept the truth or were near doing so, they left for other countries, so that when we finally left on furlough in 1919, after a severe siege of typhus, we had only two regular Sabbath-keeping families left in Persia to show for our labors. These are still faithful.

After a stay of two years in the States we returned to Persia early in 1922. Nine months had been consumed on the journey in coming and returning. The second day after we arrived in Tabriz, and before we had time to unpack our trunks, two men, doctors whom I had formerly known in Urumiah, called and expressed their desire to know what we taught. Arrangements



The Ivy-covered Administration Building, Oakwood Junior College, Huntsville, Ala.  
It is altogether insufficient for present needs.

were made to begin daily studies the next day. Each day others came until the large parlor and hall were unable to accommodate all that came to hear the truths preached. All that fall and winter we continued our daily studies, and by spring a goodly number were baptized. The next summer the majority of our members left Tabriz, and returned to their various villages in Urumiah and Selmas, and it was not long before we had believers in a dozen different villages, each seeking to let his light shine and win others.

Two small schools were started that same winter for the benefit of our Sabbath-keeping children, one for the Assyrians and the other for Armenians, with an attendance of about twenty, but before the year was over it increased to sixty-five. At a later time we had enrolled in our schools in Persia some 500 children, most of whom were refugees and many orphans. The schools proved a training ground for workers, for as the teachers showed ability to preach the word, we sent them out as Bible workers and evangelists into the near-by districts, so that most of our present corps of workers have had some previous experience in teaching. Each of our six native evangelists knows at least one foreign language, and all but one know English.

In the fall of 1925 our mission staff was re-enforced by the arrival of Dr. H. E. Hargreaves from London. By close application to study and improving every opportunity of hearing the language spoken in meetings, and by visiting, he soon acquired the language, so that now he conducts service without an interpreter. Just one year later Elder and Mrs. O. Olson came to look after the educational work, so that now we have the medical, educational, and evangelistic work well under way.

Now I wish to present to our readers one of the great needs of our Persian workers. There is scarcely any literature in the Assyrian language. The little they had before the war was destroyed during that upheaval, and since the war nothing is permitted to be printed in that language, so that they have to get their information from other sources. With the Armenians it is about the same. They of course have a much larger literature, but when it comes to literature dealing with the message, we have only "Steps to Christ," a small book containing some of the more important Bible readings, and several tracts. As most of our workers can read English, you can readily see what a help it would be to them to have access to our books. Of course we and the other mission workers have lent our books to them by the score, so that our own libraries

are almost depleted, but that is not enough. They need books to keep, to mark, and refer to when needed in their work. We are separated from each other by hundreds of miles, and letters require a week or more to reach them. Each ought to have several of our leading books as personal property.

With the small salaries our workers receive it is quite impossible for them to make much headway in the acquisition of necessary books, but I am sure many of our brethren in the States would be glad to help along the work in old Persia by contributing some of their surplus books to this worthy cause. Many of our brethren have purchased new and better bindings, and have thus duplicated some of their volumes, so that they could give the old without added expense other than the postage.

Any of our standard denominational books will be appreciated. In order to avoid duplication of books and also of postage, I wish those who desire to help would first write me, stating the name of the book or books you have to spare, and then wait until I send you the address of the person to whom we want it sent.

Address all communications to me, care Emmanuel Missionary College, Berrien Springs, Mich.

F. F. OSTER.

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#### WEEK OF PRAYER AT OAKWOOD JUNIOR COLLEGE

THERE was nothing of an exciting, demonstrative, noisy nature in the activities of the Week of Prayer at the denomination's only advanced training school for Negro youth. The proceedings and results were of a quiet, subdued, but apparently deep and sincere kind. Practically every student in school who had not previously given his heart to Christ to cleanse and his life to God for service, did so at this time. The result was the formation

of an instructional and baptismal class of twenty-five. After some weeks of study these will be buried with their Lord in baptism and taken into the church. In addition to the present baptismal class of twenty-five, last year twenty-nine received this ordinance.

The students were deeply interested to learn how to measure up to God's ideals and their own secret longings, instead of being content merely with high hopes and lofty standards, which seem never to be realized. The Spirit of the Lord came near to us as we studied His word together and sought Him in prayer, so that light was found, victories were gained, and progress in Christian living was made.

It was interesting and inspiring to hear many students speak of being the only ones in their families who are commandment keepers. Others who really accepted Christ for the first time told of how they came to Oakwood as members of other religious bodies or as nonprofessors, and how their ideals and ideas had gradually changed until they desire union with the church of this denomination. One thanks God for such young people and such a school!

Oakwood Junior College is doing a splendid work in training colored young people for places of usefulness in this cause and in life generally. It would be difficult to find a harder working and more self-sacrificing faculty or a more earnest and striving student body than those of this institution. Almost without exception, the reply to a query about the student's future plans is to the effect that he wants to be a worker somewhere in God's cause, as a minister, Bible worker, nurse, doctor, teacher, or colporteur.

Many of these students are very poor, and hence have to earn every penny of their way through school. Because of this some carry only one half or one fourth of a full program of studies. Others are sacrificing for an education to the extent of going without part of their meals or without sufficient clothing.

When one thinks of the small wage received by the faculty and the very limited income of the students, the fact that \$500 was given to the cause of missions during the last Week of Sacrifice seems remarkable. Up to the middle of December, the school had raised \$1,350 in the Harvest Ingathering campaign.

Oakwood has a student enrollment of about 200 in all grades. Fifty of these



A Group of Children From Oakwood's Orphanage, Picking Cotton on the School Farm, Consisting of Nearly a Thousand Acres



are in grades one to eight, and the others in the academic and junior college grades.

Under the leadership of Prof. J. A. Tucker, much physical improvement has taken place at Oakwood during recent years. Commodious and comfortable Irwin Hall, the new dormitory for young women, has recently been completed. It probably is as good a building of the kind as any of our schools possess. A well-designed and attractive normal building also has been added of late. A new dairy barn accommodates a large Jersey herd, ranking second in the entire State of Alabama in butter-fat production. A large and well-equipped woodworking shop also is one of the later additions.

Altogether this institution, beautiful for situation, is a good place for the training of colored youth, whether they live in the cities of the North, on the plantations of the South, or in the islands of the sea. There never has been a time in the history of this school when the business men of the thriving cotton mill city of Huntsville, with a population of some 25,000, and the white public generally have regarded it with any more favor and interest than at the present time. Heaven directed in the establishment of this school originally, Heaven has guided it through the nearly one third of a century of its existence, and Heaven will continue to bless it and its personnel until its task is done.

JOHN C. THOMPSON.

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### THE TRAINING SCHOOL IN CHILE

CHILE is a long, narrow country wedged in between the snow-covered Andes and the Pacific Ocean. We have our training school located in Chillan in the geographical center of the republic, drawing students from the extreme south, Punta Arenas, and the northern district of famed Tacna-Arica. The Chilean young people are of a high type, being a product of an amalgamated race, there having been much immigration to Chile. We have just finished the school year with a graduating class of three, all of whom enter the work. Due to gifts from the Big Week in Australia, we shall soon enjoy a chapel sufficiently large to accommodate the interested people about the school who are awakening to the gospel. The room used as a chapel was crowded to capacity, and every door and window filled with faces.

A new dormitory for girls is being constructed, and we hope that soon the school will be equipped to give an adequate Christian education. As we are about eight miles from town, we are sadly in need of an automobile to carry passengers, as well as to take the pastoral training class to their work in

the city. No week has passed but some members have gone horseback or in cart or frequently afoot, arriving at the school at one or two o'clock in the morning. Fruitage is being seen for the work of the students about the school.

At the close of the year we baptized twenty-eight students and people won by them. At the riverside there were gathered some 200 neighbors to whom these periodical baptisms are strange sights. We are constantly hearing of new families that are declaring in favor of the "Canutos," as they call the Protestants.

Among the number baptized we count two Aauracano Indian boys. These Indians have never been conquered by war, being a fierce, warlike race. But they have succumbed to the white man's liquor. The three boys in the picture are the first of their race who have accepted the truth. One asked to defer his baptism till he returns next year to school. We are fondly hoping that God will use these boys to open up a work among their people, of whom there still remain upwards of 100,000 here in Chile.

We look forward to a new year of great progress in our school here, believing that from here must come the future workers for this wide-awake little country. HENRY F. BROWN.

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### EXPERIENCES IN SOUTH BRAZIL

SOUTH BRAZIL is an exceedingly large territory, embracing Rio Grande do Sul, Sao Paulo, Santa Catharina, Parana, West Minas, Matto Grosso, and the state of Goyaz, with a population of more than thirty million, scattered over a territory larger than Central Europe. After my visit in the North Brazil Union, I left Rio de Janeiro the evening of June 2. Railroad connections between Rio de Janeiro and Sao Paulo, both large cities, are very good. Arriv-



Auracano Indian Boys Who Have Accepted the Truth in the Chillan Training School

ing at Sao Paulo on the morning of June 3, I met Brother N. P. Neilsen, the union president, and Brother Braun, an evangelist, at the station. Brother Braun is one of my converts from Germany, and is doing good work in the Sao Paulo Conference. A few minutes later I was in the midst of a workers' meeting held in the meeting hall of the church.

The questions and problems are more or less the same all over the world where Seventh-day Adventists are discussing the vital questions of the gospel work. The question of evangelism came up; and so far as Sao Paulo and other cities are concerned, it was emphasized that permanent work from the beginning to the end of the year brings the best results. Not centralization of one big church, but decentralization of a number of churches, with their own halls for evangelism, dispersed throughout the city, is the most successful way, even in South America. It was evident there was a general demand for greater efficiency in this kind of work.

In Sao Paulo is also located the headquarters of the union and the Sao Paulo Conference. The mission school is in Santo Amaro, a suburb of Sao Paulo. Here I met Brother T. W. Steen, the president, who was in Europe a year before and where we became acquainted. Our training schools are the centers of the work, and the most important places in every conference or mission field, because the growth and the future development of the work in each field depend largely upon the conversion and education of our young people. Santo Amaro has steadily improved every facility with very good buildings. This school has proved a real blessing to our young people in Brazil. I was glad to see there is now a better understanding among the parents concerning the absolute necessity of giving their children a better education than there has been in the past.

In Brazil are special tasks for the educational department. I was there only one evening, the third of June, to address the school, but the next day—



Baptismal Class at the Chillan Training School, Dec. 5, 1927, J. M. Howell and Henry F. Brown Standing in Rear

Sabbath—quite a number of students went with me to Sao Paulo, where I addressed the church in a crowded hall. Here I met a number of old friends from Germany, among them Dr. Suessmann, who has very nice treatment rooms in one of the best sections of the town. At 7:30 in the evening there was a meeting of church officers and other workers.

Here in Sao Paulo we have a very strong church of "living stones," and the brethren are anxious to erect a church building in one of the best sections. A lot has already been purchased. In this "Chicago of South America" are good prospects for a great work, also in the many towns very easily reached in the neighborhood of Sao Paulo. Here all the workers in connection with the school have a wonderful possibility to organize a work for a quick evangelism in half a dozen meeting halls. The work and the money spent for this purpose will bring big returns, and so multiply the working power in a very short time.

A great work has already been done by Elder H. B. Westcott, the president, and his few coworkers. A far greater work will be done. On Sunday, June 5, Elder Westcott and I were on our way to one of the German churches in Nova Europa. Here I met a number of old friends from Germany. Late in the evening we had our first meeting. The following day we journeyed to the farm of Brother Suss, which is an hour's ride from the town, and there we held meetings, throughout the entire day. These churches in the interior feel most the lack of workers. Time was too short to do a thorough work. Not only in the big centers, but all our churches need the permanent influence of the shepherds. Mutual confidence can be created only by personal contact between preacher and church members. This is absolutely necessary in times of crisis, when wolves clothed in the garments of sheep are doing their poisonous work. (See 1 Peter 5:1-4; Acts 14:20-22.)

On the seventh of June I visited the publishing house at San Bernardo, another suburb of Sao Paulo, at the request of the new manager, Brother F. W. Spies, formerly of Europe, who has spent more than thirty years in the upbuilding of the work in Brazil and who is now in charge of the publishing house. After an inspection of the various departments, also the greeting of old acquaintances, I attended a board meeting and afterward a union session, with Elder Neilsen as chairman. The publishing house and the homes of the workers are in a very good location in a healthy place upon a hill. The thirty employees are very busy, and there are big prospects in the near future for the publishing work. I held two meetings with the church and the employees.

Brazil is a very good country for the colporteur work. Men of the right kind can do much good work in the Portuguese and German languages, with our books and periodicals. I found two colporteurs, both from Europe, who never before had engaged in colporteur work, earning every month from \$150 to \$250 gold. One of these men is Brother Wm. Dorner from Germany, whom I met with his family in Port Allegro. Two of his sons are also employed in this good work.

Leaving Sao Paulo the 9th of June with Brother N. P. Neilsen, the union president, who had been my faithful companion through his large and promising union, we visited the churches one after the other. First in Santa Catharina, Parana Conference, where Elder G. Streithorst is the president, whom we met in Iterare where Brother

Alfredo Suessmann is in charge of the church. It took us five weeks to get through this large field. There are in Santa Catharina and Parana only a few railroad lines, and to reach the churches in the interior and high in the mountains we used all kinds of transportation.

In most of the churches there was a new awakening and an earnest searching after God, caused not by transient emotion, but by the light of better knowledge of the divine treasure and the presence of the Holy Spirit. We usually spent from three to five days with each church.

Much time was spent in the study of the important facts of our message. After receiving spiritual blessings and a broader view of things concerning the tremendous task intrusted to the remnant church, there was not only a willingness but a real demand to help the suffering cause of the Lord. In placing before the brethren the needs of the missions and their own field, they gave from \$200 to \$400 gold in money and pledges. The sweet and convincing influence of the Holy Ghost was converting many of our young people, who followed the Lord in baptism. New spiritual strength was given to every heart that had been in tribulation and affliction.

After finishing our work in Santa Catharina, Brother Neilsen and I started for Rio Grande do Sul, where we met Brother A. C. Harder, the union president, in Marcellina, the 14th of July. Rio Grande do Sul is one of our strongest conferences in the South Brazil Union. The backbone of the membership here too is German, but as it is throughout Brazil, a strong Portuguese branch is coming up. Sometimes the churches consist of Germans and Portuguese, and a translator is required. In that extensive field, with twenty-six churches, there are only three field workers and one ordained minister. Consequently there was much work to be done among the churches, which feel the need of the permanent influence of a preacher.

In the conference I met quite a number of intelligent German members who formerly were successful workers in Germany, but fearing the outbreak of war, they emigrated to Brazil and are now colonists, doing good work in their neighborhood. Hacker, Kalbleisch, Penner, etc., are well-known names in western and southern Germany. Boa Vista Erechin sounds the Portuguese name of that place where I met these brethren. A few of them, with others, had made a three-day trip on horseback to attend this meeting.

Three hours' ride on horseback brought us to Boa Esperanza. Here in the interior is a Portuguese church with genuine Portuguese church members. There are still some Indians at this place, and a few of them attended our meetings. When the first railroad was built in this section of Brazil, they were so furious that they tried to hold up the train with lassos and ropes. Naome-toque was founded by an old Sabbath keeper named Kuempel, who belonged to the Kuempels in the Rhineland. They were keeping the Sabbath before Seventh-day Adventists went to Europe to proclaim the third angel's message. He emigrated many years ago. All his children accepted the truth, and of the 130 members of this church more than thirty are named Kuempel. They have done good missionary work, converting the whole neighborhood. We had good meetings with these blessed people—already three generations keeping the Sabbath. In spite of the very cold and rainy weather, there was a baptism of eleven at the close of our five-day meeting.

Iguhy, an old battlefield, has a strong German church, with Brother Bahr as elder. These meetings were well attended by strangers. The whole district has been well prepared for an evangelistic effort by our colporteurs. But the advantages of this work are being reaped by other denominations, because of the great lack of our own workers. With a half dozen more field workers with evangelistic and organizing abilities, a big harvest of souls would be the result, and our churches would be greatly encouraged in holding up in these sections the light of truth. Very often they have to wait a long time until a minister can come to them to give them the Lord's supper, or baptize those that are ready. But the fact is, that in spite of the weak staff of field workers, the South Brazil Union had more baptisms during the past year than ever before. But what would it be if the president could organize a permanent evangelistic effort throughout the whole year, not only in the big cities, but in the colonies and interior? The day will surely come when in these large territories a far greater work will be done than it is now possible to do. The brethren in these unions are studying every possible means of improving the working force in the fields, in placing more responsibility upon the shoulders of secretaries and preachers.

It is always a good thing if leading men will take time to study the conditions in the local churches and counsel with the president and workers as to how help can best be given under the present conditions. It was a real blessing for the union that Brother Neilsen left his headquarters for such a tiresome trip, and I am sure very good results will be seen in a short time. Personal touch with the church officers and workers is strengthening the mutual confidence, especially in those large fields where the means of transportation is so scarce.

Personal touch with the church members and acquaintances mean much in these countries for our workers. The mentality and the opinions of the people are different in foreign countries. In big business centers people have an understanding for office and letter work, but the colonists want to see the men who are writing the nice letters, etc. One of the secretary-treasurers told me that after he had visited the churches and preached the word of God to them and visited the families and the church officers, all his letters and report blanks were more appreciated and answered.

Meetings with the German and Portuguese churches followed in Santo Maria, Santa Cruz, and Faximal de Dentre. Here I found Elder G. F. Graf, one of the oldest and most successful pioneers in Brazil. Although advanced in age, he is still active and doing good work, as far as his health will permit. At this place there was also a good attendance of neighbors not of our faith, and a Lutheran pastor was also present. He was especially interested in our question hours. At this time special mission gifts of 700 milreis were given by this church.

Port Allegro, a town of 140,000 inhabitants, was also a Port Allegro (joyful harbor) for myself. There is a living church, mostly of Portuguese members mixed with Germans. At this place I met a number of old German families from Berlin and Rhineland, Dorner, Greenwald, Keppke, Jr., etc., partly connected with the conference staff or colporteur work. There is also a nice church building very conveniently located on one of the first avenues. The office of the Rio Grande do Sul Conference is also located on this same piece of ground. Taquarar.

Rolante, Port Allegro, Pelotas, and Campo de Quevedos were some of the places we visited. They have strong churches at these points, except Pelotas, where one of our experienced evangelists, Brother Kuempel, was striving to strengthen the work by evangelistic efforts.

On Sunday, August 14, I parted company with my faithful companion, Brother Neilsen, as I was ready to sail for Pelotas and he was going north. It was in Pelotas that I shook hands with Brother Harder, the hard-working president of the Rio Grande do Sul Conference.

In reading again my diary after these months of work, I am sorry that the pages of the *Review* cannot use all the interesting details from our joint experiences. I praise the Lord for His protection, His daily grace, the power of His word, the conversion of souls, and the convincing influence of His Spirit, the communion with the workers and the churches. May the Lord bless every one who is working for the salvation of souls and the upbuilding of the work in the South Brazil Union.

G. W. SCHUBERT.

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### PROGRESS IN NEWFOUNDLAND

THE people of Newfoundland are practically all English speaking, hence we have little use for foreign literature in our work here. They are of a conservative type, and do not change their minds very abruptly in religious matters. We have but few denominations compared with some other countries. The Catholic element is strong, fully one third of the population belonging to that profession. Anglicans take second place as to numbers, and the Methodists third. Some of the larger denominations in the United States and Canada, have never been able to gain a foothold here. For instance, the Baptists have no church in any part of the island. The Presbyterians and the Congregationalists have but few churches. The United Brethren have been trying hard for years to get a standing, but have no church that I know of to the present.

Our work has been organized here for a number of years, but the message has encountered opposition at every advance step that has been taken. Notwithstanding this, however, victories have been won. The message has gone steadily forward, and we have a loyal people that will stand in defense of the truth under any circumstance.

We have at present four churches, with a total membership of 104. Thirteen were added during the past year by baptism. Our largest church, with a membership of sixty-five, is in St. John's, the capital and principal city of the island.

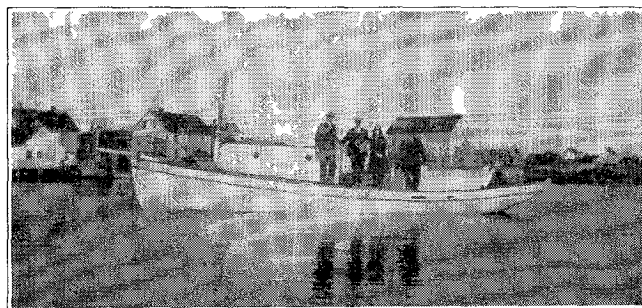
Our people are faithful in tithes and offerings. The wage received here in St. John's is not more than half as large as in the principal cities of the United States, and in the smaller towns less than a third.

Our tithe under these circumstances is not large. In the year 1926 it amounted to \$2,480.01, in 1927 to \$2,786.55. But our foreign mission offerings for 1926 amounted to \$2,872.81, and in 1927 to \$2,598.90, or a total in the two years of \$5,471.71—\$205.15 more mission offerings than tithe.

The colporteur work during the last three years has been most encouraging. Up until that time little had been done in that line. Then we secured a small boat and fitted it up for three men and made a beginning. We asked two of our brethren, who had spent their lives

in a fishing boat in the summer time, and in the lumber camps in the winter, to take up the work in the boat. W. R. Duffett, who is teaching school for us in New Bay, and who has had some experience in the colporteur work in Canada, while in training there, went with them, and the work was a success from the first. The next summer the same three men went in the boat again, and last summer a fourth joined the other three, which made too many for the boat, so two went in the boat and two by land, and in three months they sold a total of more than \$5,000 worth of our truth-filled books.

As a result of this good work, in connection with the home missionary work, several have accepted the message during the past year. About two weeks



The Two Colporteurs at Left, With the Mission Boat Used by Them

after we first started the boat, a young man bought a copy of "Bible Readings" from one of our colporteurs. The next winter, while teaching hundreds of miles from any Adventist, he became interested in his book. He studied it for a while, and then laid it aside and tried to forget about it. He was losing interest when one day he received a copy of the *Present Truth* from the home missionary society in St. John's, and a few days later a letter. It took fully a month, as it was winter and he was teaching in the very northern part of the island, for the paper and letter to reach him. Other papers followed, and he began anew to study the truth.

A little more than a year ago, because of sickness, he left his school and returned to his home, where he spent the winter studying the book that he had bought and many other books and papers sent to him. He accepted the message, and in May came to St. John's and was baptized. Two or three weeks later he started in the colporteur work in the boat, and made a scholarship before the last of September, so early in November he went to college at Oshawa, where he is studying for the ministry. The only Adventist he ever met before he accepted the message was the colporteur.

We just received a very interesting letter from a lady who has been receiving our papers, and just a few weeks ago started to keep the Sabbath. This sister lives only a few miles from here, on Bell Island, where for many years members of our church in St. John's have gone each year in the Harvest Ingathering work. It looks as if they might not have to go there next year, as there will be some one on the ground well able to do the work.

Early in the year a sister whom we have never met, wrote to us that at the beginning of the year she started to keep the Sabbath. She became interested through a visit from her uncle who visited the family from Toronto eight years ago. This sister has not yet been baptized, but is proving very faithful, and is a subscriber for the *Review*, and is, with her children, receiving great help from it.

And so I might go on to tell of others

whom we have never been able to reach except with our literature, but who are keeping the Sabbath and rejoicing in the truth. Much of this is due, we believe, to the faithfulness of the members of the home missionary society of the St. John's church, who for the past five or six years have been sending out 100 copies of *Present Truth* weekly to as many homes, and much other literature. Our smaller churches in the outports have also done their part in this good work.

Our school work also is encouraging. J. K. Pendleton has charge of our intermediate school here in St. John's, with Miss Vera Simcock teaching the lower grades. Both are doing good work. They have an enrollment of sixty-five students, ranging from the

primer to the tenth grade, and are kept busy. Brother Pendleton, in my absence, also helps Brother Morgan, our local elder, with the church services. Brother Duffett is doing faithful work teaching church school at New Bay, and has worked faithfully and successfully as a colporteur during the past three summers.

We believe we have great reasons to be thankful for the way God is moving upon the hearts of the people and causing them to accept the truth even in Newfoundland.

B. E. MANUEL.

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### GLEANINGS FROM THE FIELD

Six young people were baptized by J. D. Reavis at the close of a two weeks' effort in the church at Eau Claire, Wis.; eleven at Green Bay, Wis.; and six at New London, Wis. Elder R. E. Harter did the preaching at all three places.

THE baptism of eleven persons is reported as resulting from the tent effort conducted in Brooklyn, N. Y., during the summer months. Three joined the Swedish New York church, and eight the Swedish Brooklyn church.

A NEW church of twenty-one was recently organized in Paradox, Colo., after the baptism of thirteen. One entire family of seven, excepting the baby, were baptized.

A RECENT baptism of twenty-six in Bonacca, Bay Islands, Honduras, brought the number of baptisms in Honduras during 1927 up to seventy-three.

A BAPTISM of six on December 18 in Wheeling, W. Va., makes a total of thirty baptized in 1927, and a church membership of forty-five.

Soon after the close of the Week of Prayer seventeen were baptized in the church at Riverside, Calif. Another baptism follows soon.

THIRTEEN were recently baptized in San Diego, Calif., as a result of the tabernacle effort in that city.

As a result of the Spanish effort held in Flagstaff, Ariz., nine were baptized there.

A RECENT short series of meetings at Hazel, Ky., resulted in the baptism of ten.

## CHRISTIAN EDUCATION

### WILL OUR SCHOOLS HOLD STEADY?

Shall We Keep Up and Improve Our Work Program in the Schools, or Shall We Resort to the Popular Method of Games for Physical Exercise?

Two forces are contending for the supremacy in our schools,—the work spirit and the play spirit. The work spirit is there because the definite ideal of manual labor as a vital factor in education has been before this people from the day that our first denominational school was established in 1874 until the present hour. Though the work idea did not bulk very large in our first college, yet from the time this school was moved out into the country and other colleges and academies began to be established, the work idea in education has taken fast hold upon our people, and upon our school managers in particular, for its great benefit both educationally and practically.

In fact, in the first message on Christian education given to this people in 1872, fourteen out of the thirty-two printed pages that make up this first message are devoted almost exclusively to work with the hands and the learning of a trade as a part of education. It is written under the subtitle, "Physical Labor for Students." In many messages since that time the work idea in education has been amplified and emphasized and reiterated in the instruction that has come to us. Faith in this work idea, along with the demonstration of its value by experience, is sufficient reason to account for the strong hold that the work spirit has in the daily program of our schools to-day.

But in many instances the play spirit is obtruding itself into our schools, in some places to the extent that a serious contest is on as to whether the work spirit or the play spirit shall prevail as the method of obtaining physical exercise, not to mention amusement. Nor is it difficult to account for the persistence of the play spirit in the atmosphere of our schools. It is breathed in the very atmosphere of pleasure seeking and fun making in the world about us. The newspapers are full of it, the radio broadcasts it, one can scarcely turn a corner without running into it in some form. A considerable percentage of our student body come in from the secular schools, and bring with them the atmosphere of restlessness, excitement in sports, and self-abandonment to amusements. The spirit of the comic cartoon, of buffoonery, and of the foolish jest creeps more or less into our school papers, and even into some of our calendars. It requires a strong resistant stock of moral courage, self-command, and the poise of conviction to repel this invader of the spiritual life of our schools.

The play spirit takes also the more serious form of competitive games, the exciting contest, prize giving, and honor seeking. It seems more and more difficult to carry on social and mental, and even spiritual, lines of endeavor without organizing in battle array with colors and slogans, and battle to the finish with some paltry prize bestowed with certain ado and display. It is the spirit of this competitive, restless, pleasure-seeking age. It is essentially the spirit of the world pressing in upon us with such impelling force that it seems well-nigh impossible to resist it.

#### WHAT IS THE ANTIDOTE?

There is only one way to prevent the spirit of the world from forcing its way into the atmosphere of our schools

in these various subtle and deceptive forms. The remedy lies in the very provision made for it in the Creator's plan of education. Unless the remedy is applied with all vigor and perseverance, there is danger that the play spirit of the world will gain supremacy over the work spirit that should be dominant in our schools, to redeem the time otherwise wasted in the pursuit of amusement and the exciting contest. God has commanded that we employ for this purpose the sobering influence of useful labor, the deeper joy of active missionary service, and the refreshment and cheer that come from a day's recreation now and then among the works of nature. This is as plain and as often repeated in the instruction He has given us for the conduct of our schools, as were His directions to ancient Israel spoken with His own voice and repeated many times by the leaders of His people. The big question is, Shall our schools hold steady in the progress they have made in the employment of these means, and will they press forward to a still higher level of attainment in what the Lord is calling for with so much long-suffering and solicitude for the welfare of our youth?

#### WHAT DO WE MEAN BY PLAY?

Because of the delicacy of the question of dealing with the play spirit in reference to our youth, I want to elucidate a little the meaning of the terms "play" and "play spirit" as used in this article.

First, I do not mean natural play, such as it is easy to observe among the animals from the mouse to the lamb, to the horse, to the elephant. When the quest for food or the strain of self-defense is not on, and when they are not sick, animals find natural relaxation and diversion in bodily movements like running, skipping, hopping, singing, and the forms of real sportive play, in which it is a delight to watch them.

Neither do I mean natural play for children before they come to the sobering years of responsibility and self-direction incident to looking out for one's own in the necessities of life. When a child is well and not under stress of some sort, it is his delight to express his good spirit in bodily action of many kinds.

When not taught artificial games of contests so common in the world, and when they do not learn these from other children, the most natural kind of play in the world for children to engage in is imitation of work. Every boy likes to do, or try to do, what he sees his father or big brother doing. Every girl likes to imitate the many things she sees her mother or big sister doing. If parents and teachers would only observe this, and encourage kinds of play that simulate work, directing the activities of the children along this line until they are old enough to participate in real work, how simple the question of proper diversion for children would be! There can be no question that children enter just as heartily into the spirit of play that imitates work, get just as much enjoyment out of it, as out of the exciting competitive game, and at the same time avoid all the evil results so common to the latter.

Nor do I mean that wholesome kind of play spirit that sparkles in the life of the youth or the adult who sees the bright side of life, and delights in mental and physical diversion that gives an entire change from application to the serious problems of life. The Christian life is not gloomy, but is the most cheerful and sunny in the world; nor

is it physically possible for youth and grown men and women to apply themselves constantly to intensive labor of body and mind, even to religious themes as such. I do not mean by the latter expression that there is any moment in the Christian's life when it is safe for him to be unspiritual or un-Christlike or religiously careless, but I am speaking of intense and continuous application to study and labor that wears mind and body, unless there are periods of relaxation and diversion for recuperation of spirit and refreshment of body. The later in life one can maintain what is essentially the play spirit in the form of cheerfulness, hopefulness, mental and physical animation, sympathy with the ardent spirits of youth,—all of which are natural fruits of faith and confidence in God,—the more nearly he comes to representing rightly the Christ life.

What I do mean by play and the play spirit as used in the fore part of this article is that which expresses itself in several unwholesome, regretful ways. First, engaging in competitive play that is essentially summed up in the word "game." Excitement is not healthful. We get enough of that in face of all the dangers to life and limb to which we are subject these days. Overexertion in the strain of either physical or mental contest is intemperate and full of evil. Imitation of war is not the Christian way of finding wholesome recreation. There is an abundance in the sober side of life to test our endurance and patience and self-control, as also to afford ample opportunity for learning to be good losers and modest victors, without expending energy and time in beating the air in warlike physical and mental contest. Let the world have these and work them to the limit, if they will, but let the Christian learn to glory in the cheerful, the wholesome, the health-giving uplift that comes through those forms of diversion and recreation that are "productive of good" and consistent with the spirit of joyful Christian living.

Another form which the undesirable play spirit takes may be summed up in the word "amusement." One could heartily wish that this term could be eliminated from the Christian vocabulary, and that we might be content with the milder word "entertainment," or still better the wholesome Christlike idea embodied in the word "diversion." In the record of Christ's life given in the Scriptures, we do find the Master admonishing His disciples to come aside and rest awhile in some form of diversion that would relieve them from the strain of continuous labor. We do not find anything equivalent even to the word "entertainment," which so often descends to the low plane of mere amusement. Any term or idea that will compare with the modern meaning of amusement as an appropriate thing for Christians, is wholly absent from the Scriptures. We have also the following testimony from the servant of the Lord, writing in the spirit of prophecy on the theme of this article:

"I cannot find an instance in the life of Christ where He devoted time to play and amusement. . . . I have not been able to find one instance where He educated His disciples to engage in amusement of football or pugilistic games, to obtain physical exercise, or in theatrical performances."—"Fundamentals of Christian Education," page 229.

This testimony clearly implies that the servant of the Lord did make a search of the life of Christ to find, if it were there, justification for play and amusement, but failed to find anything



She then reminds us in the same passage that "He [Christ] was the *great educator* for the present and the future life," and that "Christ was our *pattern in all things*."

There is no surer way of falling into folly and sin than to seek amusement for its own sake. This shows itself in what is almost sure to follow when a group of young people gather together with no other motive than to amuse themselves. The spirit of it is revealed in the foolish jest, the silly quip, the frivolous chatter, the attempt to make fun by grotesque or theatrical performances. The spirit of it creeps into some of our school papers in the effort to create a laugh, especially in a column with some such title as "Students' Exhaust," or "Campus Blowoff," as if the pent-up foolishness of the human heart must find vent somewhere as it does in the daily newspaper. Would it not relieve from embarrassment and chagrin the many who are laboring even to the point of sacrifice to maintain our schools, if all our student editors would do what some have done, — close the exhaust and put a muffler on these empty sounds that tend to deaden the spiritual atmosphere of our schools? This note of levity gives the impression to the reader that the atmosphere of the school, which is set for the serious task of training young people for the finishing of the work, is given to the light and the frivolous to the extent that the student editing appears to imply, when such is probably not the case. Let the paper reflect the noblest and best in the life of the school.

Yes, amusement is the devil's word. "It is Satan's policy to fill the mind with a desire for worldly amusement." — *Counsels to Teachers*, p. 325.

Amusement may be defined as the abuse of the useful, employing the God-given faculties of mind and energy and time in selfish and profitless pleasure, instead of in doing good and making the most of ourselves for God and His service. "Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved." — *Id.*, p. 281.

It makes little difference to the enemy of our souls whether amusement takes the form of the battling contest represented in the game, or of theatrical performances at social gatherings, or of excitement in the contest for a prize after the fashion of the world, or of foolish jesting in speech or in writing. Its tendency is to put the mind in a light and unworshipful attitude, and to defeat the work that the Holy Spirit, with groanings that cannot be uttered, is seeking to accomplish in the heart, especially in the hearts of our young people. Read these impressive words:

"The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the *merchandise of Satan*, and all who indulge in this talk are trading in his goods." — *Id.*, page 340.

In concluding this article, I may say that with charity for all and with malice toward none, I have earnestly sought to give in the brief limits of my space a few seed thoughts for our study in the earnest endeavor to keep the atmosphere clear on the delicate and ever-present question of work and play in our schools. I have said what I have with primary reference to the community life of our schools, though most of the principles apply also to private life. Whether or not what I have written is helpful the reader must

judge, and God be my judge also as far as my motive is concerned.

I want the young people to know that it is no lack of sympathy with their temptations that has led me to say what I have on principle. But I want them to know also that if they will always act on principle, it will not take the joy out of life, but will fill it with the only kind of joy that has sweet and lasting quality.

There is so much more that needs to be said about the question of work and play in our schools that I must take another article in which to present more constructive lines of thought for working out the problem in a practical way.

W. E. HOWELL.

## 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.

A sister in Texas requests prayers for a nephew who has taken up drinking and has run away from home. She asks prayers also for spiritual strengthening in her own family.

From Michigan comes the request of a sister for healing. She praises God for the healing of her son, over a year ago, through the prayers of Review readers.

A sister in Canada requests prayer for her young sister who is attending church school, that she may give her heart to the Lord and prepare herself to help in finishing the work.

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### 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.

Mrs. Nettie Pitts, Marietta, Ga. Free literature for missionary work.

Mrs. Emily E. Petet, 906 Main St., Trenton, Mo. Watchman and Signs of the Times for missionary work.

Mrs. Bessie Ireland, 309 E. 13th St., Wellington, Kans. Signs of the Times, Life and Health, Present Truth, Watchman, and other literature for missionary purposes.

Mrs. Gertrude Chambers, Box 88, Stratford, S. Dak. Continuous supply of such papers as Youth's Instructor, Watchman, and Signs of the Times, for reading rack.

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### EASTERN CANADIAN UNION CONFERENCE SESSION

Notice is hereby given that the Eastern Canadian Union Conference will convene in its regular quadrennial session in the Toronto Seventh-day Adventist church, 3 Awde St., Toronto, Ontario, February 22 to March 1. The first meeting of the session will be held Wednesday, February 22, at 7:45 p. m. At this time officers of the conference will be elected and such other business transacted as may properly come before the conference in its regular executive session. Each local conference and mission field is entitled to one

delegate without reference to numbers, and one additional delegate for each one hundred members or major fraction thereof. Members of the executive committee of the Eastern Canadian Union Conference and General Conference representatives present shall be delegates ex-officio.

C. F. McVagh, Pres.  
Amy Frank, Sec.

## 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.

Bushey.—Mrs. Helen Bushey died in Rockford, Ill., Dec. 27, 1927, aged forty-seven.  
F. G. McAllister.

Sapp.—Mrs. M. H. Sapp, of Portland, Oreg., died Jan. 1, 1928, at the age of seventy-four.  
J. A. Rippey.

Stoll.—Mrs. Anna Stoll was born in New Albany, Ind., Oct. 6, 1850; and died Dec. 24, 1927.  
F. A. Detamore.

Lea.—Thomas J. Lea was born in Bradley County, Tennessee, Nov. 1, 1848; and died in Graysville, Tenn.  
V. B. Watts.

Renninger.—Edwin W. Renninger was born in Northumberland, Pa., Jan. 7, 1856; and died Dec. 7, 1927.  
C. V. Leach.

Bechner.—Clarence Willard Bechner was born May 12, 1911; and died in Bucyrus, Ohio, Nov. 24, 1927.  
G. L. West.

Port.—Mrs. Augusta Jahn Port was born in Germany, Feb. 14, 1847; and died at Bethel, Wis., Dec. 23, 1927.  
J. F. Olmsted.

Barber.—Mrs. Rosie Bell Barber, nee Steward, died near Sulphura, Tenn., Dec. 21, 1927, aged forty-two.  
R. F. Woods.

Wilson.—James Wilson was born in New Castle, Pa., Nov. 23, 1892; and died in Youngstown, Ohio, Dec. 9, 1927.  
G. L. West.

Manny.—Arthur Manny, son of Mr. and Mrs. George V. Manny, died at Spokane, Wash., Nov. 12, 1927, at the age of seven.  
H. E. Willoughby.

Musselman.—Earl LeRoy Musselman was born in Gaylord, Mich., Sept. 2, 1898; and died at the Battle Creek Sanitarium, Battle Creek, Mich., Dec. 5, 1927. His wife, a small son, two sisters, and one brother are left to mourn.  
R. U. Garrett.

Tucker.—Miss Zoe Tucker was born in Missouri, Dec. 31, 1886; and died in National City, Calif., Dec. 3, 1927. Her death resulted from an automobile accident. She is survived by her parents, one sister, and seven brothers.  
H. W. Cottrell.

Howell.—Earl Morris Howell was born in Majenica, Ind., April 12, 1904; and died in the United States Veterans' Hospital, San Fernando, Calif., Nov. 23, 1927. He gave his heart to the Lord over a year ago, and planned to enter the work. His wife, a small son, his father and mother, and three brothers are left to mourn.  
Hiram M. Dukes, Jr.

Champion.—Mrs. Jessie Helen Champion was born at Scottsville, Pa., Sept. 23, 1859; and died at Wilkesbarre, Pa., Nov. 10, 1927. She was married to Mr. Clement Champion in 1877. Mrs. Champion was a twin to Mrs. Fred Heverly, who preceded her in death last June. She is survived by her daughter, one son, two brothers, and one sister.  
W. E. Barr.

Andrews.—George W. Andrews was born in Fayette, Wis., May 14, 1861; and died at the Portland Sanitarium, Portland, Oreg., Nov. 18, 1927. Brother Andrews had been an elder in Western Oregon churches almost constantly since accepting the truth, and at the time of his death was elder of the Toledo church. His wife and six grown children are left to mourn.  
I. J. Woodman.

**Hart.**—Mrs. Buena Vista Hart, nee Morrison, was born in Lee County, near Ft. Madison, Iowa, Feb. 4, 1848; and died Nov. 25, 1927. At the age of eight years her family moved to a farm near Caloma, Iowa, where she lived till she was married to Russell A. Hart in 1869. Five years later they moved to Knoxville, where they remained till 1885. During this time her husband was one of the young ministers in Iowa, and being in the field most of the time, the responsibility of the home and children fell largely upon her. In 1885 her husband was called to Battle Creek by the General Conference, as manager of the Review and Herald office.

She first heard the seventh-day message in 1866, when Elders Snook and Brinkerhoff held a course of lectures in her neighborhood, and she with two other members of the family took her stand for the truth.

Her home was always open for our ministers and lay members, and at general meetings many would be cared for by her willing hands. In those early days people drove many miles across the country with their teams, for several days' meeting. She was always ready to help the sick and needy, providing food and clothing and doing any kind of work that would be helpful in their homes. Many children have been clothed by her capable hands.

Jan. 6, 1924, she was very suddenly stricken with apoplexy, and ever since has been an invalid. October 12 of this year she suffered another stroke, which hastened her death. She passed away Friday morning, November 25 at Battle Creek, Mich.

Her husband, three children,—Miss Minnie Hart and Ray E. Hart, of Battle Creek, Mich.; and Mrs. Lelah Morlan, of Denver, Colo.—two grandchildren with their companions, and her sister, Miss Lucinda Morrison, the last one of her family, are left to mourn. The late Elder J. H. Morrison was her brother.

The funeral was held at the Tabernacle, November 27, conducted by Elder J. C. Stevens.  
Minnie O. Hart,  
Mrs. Lelah Hart Morlan.

**Kellogg.**—Smith M. Kellogg was born March 16, 1834; and died Sabbath, Nov. 26, 1927, in his ninety-fourth year, in Battle Creek, Mich., at the home of his granddaughter, Mrs. Marie DeCamp, who had given him tender care during the last two years of his life.

Brother Kellogg accepted present truth when he was a boy. At the age of twenty-seven he began to suffer from night blindness, and because of this affliction, was excused from service during the Civil War. This eye affection gradually increased, and for the last twenty-three years he was blind. He was confined to his bed the last two years of his life, but despite his blindness he maintained a cheerful, buoyant spirit, often singing on his bed the good old advent hymns.

In 1858 Brother Smith was married to Maria Dickinson, who died in January, 1911. They reared a family of five children, four of whom are still living.

He leaves to mourn two sons and two daughters: Arthur E. Kellogg, of Battle Creek, Mich.; Walter Eugene Kellogg, of Aroma Park, Ill.; Dr. Lena K. Sadler and Mrs. Anna B. Kellogg, of Chicago, Ill.; also eleven grandchildren and sixteen great-grandchildren, three brothers, and two sisters, namely, Dr. John H. Kellogg, Dr. Preston S. Kellogg, Will K. Kellogg, Mrs. Clara K. Butler, and Mrs. Hester A. Kellogg.

Funeral services were conducted by the writer from the home of his brother, Dr. J. H. Kellogg, on Sunday, November 27, and he was laid to rest in Oak Hill Cemetery. Words of comfort were spoken from Job 5:26.  
J. C. Stevens.

**Clark.**—Mrs. Mintha Luce Clark was born in Chelsea, Vt., July 4, 1881; and died at the Washington Sanitarium, Takoma Park, Md., Jan. 3, 1928. She was baptized at the age of fourteen. At fifteen she entered South Lancaster Academy, now Atlantic Union College, and attended the school three years. When but eighteen she was asked by the Vermont Conference to enter the Bible work, and labored at Barre, Vt., for two years. In 1902 she was married to Elder A. J. Clark at New Haven, Conn., and together they labored in the work until she came to the sanitarium, where she died. At the time of her death she was Sabbath school secretary of the New Jersey Conference. She had also been Missionary Volunteer secretary of the Northern New England Conference, and at another time held the same position in the Southern Illinois Conference. She leaves to mourn their loss, her husband, one son, an adopted daughter, her aged mother, and two brothers. Interment was made in Hinsdale, Ill., beside her son, who preceded her in death four years ago.  
B. F. Bryan.

**Camp.**—Ralph Charles Camp was born in Fargo, N. Dak., Aug. 30, 1899; and died at the same place, Nov. 25, 1927. He attended school in Union College. For two years he was instructor in history in New Ulm, Minn., but this year he accepted an invitation to Estelline, S. Dak., as superintendent of schools. This position he was able to fill for only a few weeks, when he became ill. His father and mother, two brothers, and two sisters mourn.  
A. A. Carscallen.

**Babcock.**—Mrs. Mary Jane Babcock was born in Auburn, N. Y., Feb. 18, 1832; and died in Barry County, Michigan, Dec. 29, 1927.  
R. U. Garrett.

**Anderson.**—Torger Anderson was born in Christiania, Norway, Nov. 4, 1840; and died in Spokane, Wash., Dec. 29, 1927.  
A. W. Wennerberg.

**Gilbert.**—Leo Gilbert, son of Mr. and Mrs. Charles Gilbert, was born in Fremont, Mich., May 15, 1911; and died in Edmore, Mich., Dec. 27, 1927.  
F. R. Wiggins.

**Jones.**—Mrs. Henrietta M. Jones, nee Jacoby, was born at Sellersville, Pa., Jan. 8, 1849; and died in Phoenixville, Pa., Dec. 15, 1927. Her first husband and father of her children, Michael Dettel, died in 1879.  
H. A. Vandeman.

**Spear.**—Mrs. Flora Spear, nee Atwood, was born at Dead River, Me., April 19, 1839; and died at Gaston, Oreg., Dec. 29, 1927. In 1866 she was married to Carlton E. Spear, and became the mother of three faithful daughters: Hazel Lena, who was the wife of W. W. Wheeler, missionary to Plate River Academy, Argentina, South America; Bertha, who became the wife of Elder E. C. Boger, missionary in Bulawayo, South Africa; Belle, who is now Mrs. A. G. Gibson, with whom Sister Spear made her home for the last eleven years. During the last few years she devoted her time to piecing quilts, many of which may be found in mission stations of the world.  
F. B. Jensen.

**Vonder Schmidt.**—Mrs. Hulda Vonder Schmidt was born in Germany, Sept. 15, 1857; and died in Hudson County, New Jersey, Dec. 29, 1927. For many years she had been a faithful and hard worker, especially with the Harvest Ingathering and Present Truth. After the death of her husband and eldest son, she gave most of her time to this work, passing out leaflets by the thousand, visiting regularly over thirty towns and villages with literature. During the last eight years she was an incessant laborer in all seasons of the year in this special work to which she felt God had called her in a particular way. She was laid to rest in the Weehawken Cemetery in Union City, N. J.  
L. K. Dickson.

**Maynard.**—John Baptist Maynard was born in St. Gregoire, Canada, March 6, 1844; and died at Takoma Park, Md., Jan. 5, 1928. During the Civil War, and while yet in his teens, he joined the Third Vermont Regiment of Volunteers, with which he served under General Grant in the final great campaign in Virginia, and through life carried the heavy scars from wounds received in the Battle of the Wilderness.

In 1867 he was married to Margueritte Auger, with whom he lived fifty-four years, or until her death in Takoma Park in 1921. To this union were born three children,—a son who died in infancy; a daughter, Eva, who became the first wife of Elder E. E. Palmer; and Alice, the widow of Augustin Saxby Bourdeau, the only surviving member of the immediate family.

Father Maynard, with his entire family, accepted present truth in 1884, at an annual camp meeting of the Vermont Conference held in Burlington, near their home. When seventy years of age, he connected with the Review and Herald office, where he operated the elevator for seven years, or until failing eyesight led him voluntarily to withdraw. He was not accustomed to pain, and clung tenaciously to life; but during the last two weeks especially, he became fully resigned to die, and many times gave assurance that he was willing and ready to go to his rest.

**Wessels.**—Helena Elizabeth Wessels, nee Groenewald, wife of Brother P. J. B. Wessels, was born July 26, 1868, at Koedoesrand, Orange Free State, South Africa; and died at the Somerset Hospital, Cape Town, Nov. 23, 1927.

Sister Wessels grew up in a Christian home, was educated at the Eunice Seminary in Bloemfontein, and early became a member of the Dutch Reformed Church. When, as a result of reading the Scriptures, the Wessels family accepted present truth and became the pioneers of the advent message and work in the African continent, she took her stand with them, although suffering persecution as a result. This was some thirty-five years ago.

Very soon after receiving baptism it was her privilege, together with her husband, to receive into her home Elder and Mrs. C. J. Boyd, the first pioneer missionaries to Africa. Later, Sister Wessels accompanied her husband to America, where they spent some time studying at the Battle Creek Sanitarium. There she learned the principles of healthful living, which she consistently followed during the remainder of her life.

Sister Wessels will be greatly missed, not only by the members of her immediate family, which consists of a devoted husband, three sons, and one daughter, but also by many relatives and friends.  
W. H. Branson.

#### ELDER S. H. HONG

S. H. Hong was born at Kangsu, Korea, Dec. 10, 1891; and died at Soonan, Korea, Dec. 16, 1927. Brother Hong was baptized by C. L. Butterfield in 1909. After being graduated from our training school at Soonan, he taught school for two years, entering the ministry in 1915. He was ordained to the gospel ministry in 1925. Pastor Hong was considered one of our best evangelists, his last public effort being a tent meeting conducted in the city of Pyeung-yang, where he was residing when taken with typhoid, of which he died. He leaves to mourn his wife and four children. The Chosen Union sustains a great loss in the death of this faithful worker.  
Edward J. Urquhart.

#### FRANK W. MACE

Frank W. Mace was born in Amherst, N. H., Sept. 24, 1838; and died at the home of his son, Joseph W. Mace, in Takoma Park, Md., Jan. 7, 1928. He came of the old New England farmer stock. At about the age of twenty-one he was married to Mary C. Averill, with whom he became acquainted while they were attending the academy at Mt. Vernon, N. H. To this union were born four children,—two boys and two girls, one boy and one girl dying in infancy.

When the call was made for volunteers in the Civil War, father responded, leaving his family in the care of his father, and spent about three and a half years with the Army of the Potomac, in the Tenth New Hampshire Infantry.

While living on a large farm in New Hampshire, the third angel's message was brought to him through the ministrations of Elder W. C. Gage and others. Father and mother accepted this message with all the faith and loyalty which inspired the pioneers of this message, and they became the nucleus of a little band of believers which held up the light of the message for many years.

As the years passed, father became more directly connected with the work, engaging in the sale of our large books as a canvasser, and also selling the large medical books published at Battle Creek. He not only was successful, but at the same time trained many young men to take up the work as colporteurs.

From serving in this capacity, he became assistant in tent efforts, and later conducted tent efforts himself. As a licensed worker, and then as an ordained minister, he labored for many years in the New England Conference, and for a time in the Chesapeake Conference. He was a hard worker, visiting the homes of the interested ones and talking the truth to them. Hundreds embraced the truth as the result of his labors. Although very frugal and economical in his manner of living, he was always ready to help those who were in actual need, and assisted many a young person in securing an education for the Master's service.

About the year 1912, mother being in failing health, he retired from active labor, and devoted his life to caring for her until her death in 1915. Then he went to live with his daughter, Mrs. O. O. Farnsworth, first residing in New Hampshire on the farm, then in Saskatchewan, Canada, and during recent years in California, where he enjoyed the outdoor life in quietness.

He was stricken early in 1927 by a slight stroke, but rallied so that he made the trip from California to Chicago alone, and came on to Takoma Park, remaining here for the most part until his death.

Truly one of the pioneers in this message has fallen—an old soldier, not only in the service of his country, but in the service of the Lord. His heart was in this message. He leaves to mourn their loss his son, the writer; a daughter, Mrs. O. O. Farnsworth, residing in California; three grandchildren, and ten great-grandchildren.  
J. W. Mace.

## The Advent Review and Sabbath Herald

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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.

We are reminded almost weekly of the passing of some of the early pioneers in this movement. This paper records the death of Sister Hart, the wife of Elder R. A. Hart; of Smith M. Kellogg; of Brother J. B. Maynard; of Sister Wessels, the wife of Brother P. J. B. Wessels, one of the pioneers of our work in South Africa; it also records the death of Elder S. H. Hong of Korea; and of Elder F. W. Mace, father of Elder J. W. Mace, who gave long years of faithful service to the proclamation of this message. Others, doubtless, of our list this week, with whom we are not acquainted, belong to this same classification. May God comfort the sorrowing ones and hasten the day of glad reunion.

\* \*

We rejoice in the reports of evangelism and material progress which come from every part of the field. Elder Stemple White writes that the church in Louisville, Ky., for the first time in its history, exceeded the quota of 60 cents a week per capita for gifts to missions. Elder J. C. Stevens, pastor of the Battle Creek church, states that the additions to that church amounted to ninety-seven during the last year, and not seventy-three, as wrongly reported in the Review of January 19. Eighty-five of these joined the church by baptism and twelve on profession of faith. This church averaged, in gifts to missions, 71 cents a member. May the Lord bless our faithful pastors and church elders who are endeavoring to hold steadily the lines in order that those who have gone down into the pit to rescue the perishing may be able to continue their life-saving service.

\* \*

Our brethren will read with interest the excellent reports of the work in mission lands contained in this number of the Review. Elder Ising speaks of the work in Russia, and we thank God for His care over His children there. The Sabbath School Department furnishes a little story of the first Sabbath school among the "Davis" Indians, and also a picture of the Indian children of this school. Brother Lee writes of the excellent meeting which was held in Hankow, and of the manner in which the Lord is opening up avenues for the furtherance of the message in this sadly dis-

### ALL HARVEST INGATHERING RECORDS BROKEN

THE year 1927 stands as a year of surpassing achievement in many lines of endeavor, and the loyal army of workers and laity has made it possible for us to include the greatest of all Harvest Ingathering campaigns in this list of extraordinary accomplishments. The grand total for the North American Division approximates three quarters of a million dollars, or to be exact, \$747,852.38. This is a gain over the 1926 record of \$60,576.24, and it is interesting to note that the total is \$67,633.21 more than the entire appropriation of the General Conference to foreign missions in 1917, just ten years ago. Two union conferences, the Atlantic and the Eastern Canadian, exceeded the official General Conference goal of \$10 a member.

The total for each of the union conferences follows:

Atlantic .....	\$103,612.85	North Pacific .....	\$67,223.56
Central .....	48,464.47	Pacific .....	99,541.92
Columbia .....	110,150.74	Southeastern .....	42,469.27
Eastern Canadian .....	18,152.03	Southern .....	29,131.52
Lake .....	117,025.32	Southwestern .....	26,518.92
Northern .....	59,913.51	Western Canadian .....	25,648.27

It was a wonderful campaign everywhere. In some sections of the field the conditions made the work very hard, but this only enlisted greater courage and more earnest effort. The vision of need in the mission fields inspired our workers and members to prayerful perseverance, and the Lord gave success. Many people have been definitely won to Christ as a result of the campaign, and many thousands have had their attention directed to our work and message in a way to arouse a real interest. The golden stream will flow on to the mission fields, and our missionaries will unite with the General Conference Mission Board and the Home Missionary Department in sincerest appreciation to all whose prayers and labors made this record-breaking achievement possible.

J. A. STEVENS,  
 Gen. Conf. Home Miss. Dept.

traught land. Another article, in our next number, presents some thrilling experiences of deliverance in hours of stress and danger.

You will be interested to read the review of the work among the North American foreigners from Elder M. N. Campbell. You will note the appeal made by Brother Oster for literature for the Persian field. The article from Elder G. W. Schubert, although somewhat lengthy, presents a very interesting statement regarding the work in southern Brazil. And for the first time in many months, we have a report from the work in Newfoundland, from Brother B. E. Manuel.

\* \*

EVANGELIST G. STORCH has been using the newspapers to good advantage in connection with his public efforts in the city of Aracaju, the capital of Sergipe State in Brazil. He says:

"Though the Protestant churches have prayer meetings every night in order to keep their people busy, our good lantern slides, the newspaper reports, and the question box secure us nightly a good class of interested persons. Some have already decided to follow the truth.

"My prayer is that more evangelists may be sent to the fields."

\* \*

### ANOTHER SCHOOL OUT OF DEBT

A RECENT letter from Elder J. W. Turner, president of the Inter-Mountain Conference, contains the news that the Inter-Mountain Academy has paid off its note indebtedness. For the encouragement of other conferences that are engaged in the Institutional Relief campaign, we quote the following paragraphs from Elder Turner's letter:

"I take great pleasure in writing you that the Inter-Mountain Academy paid its last note Friday. The \$26,000 that the school owed has been wiped out during the past three and a half years. During the year 1927 about \$9 per member was raised in the conference to wipe out indebtedness. Regardless of the heavy school debt burden that

the members of the conference have carried, we have been able to pass on more to the mission field than we did a year ago. Our tithe also shows an increase."

When we consider that the Inter-Mountain Conference has a membership of less than 700, we feel that our brethren and sisters composing this membership are to be commended for the earnest way in which they have taken hold of the problem of clearing away the reproach of debt.

H. H. COBBAN,  
 Asst. Treas. Gen. Conf.

\* \*

### TO MISSION LANDS

ELDER AND Mrs. J. T. THOMPSON and their two children sailed from San Francisco January 14, returning from furlough to their work in Peru, South America.

ELDER W. E. ATKIN, of Montana, sailed from Vancouver January 11, responding to the call from the Hawaiian Mission for an evangelist for the city of Honolulu. Brother Atkin's family will follow later.

ELDER A. R. OGDEN, of western Washington, having accepted the call to the superintendency of the Antillian Union Mission, sailed from New York January 11 for Kingston, Jamaica, where he will attend a meeting of the Jamaica Conference before proceeding to Havana, Cuba, the headquarters of the union.

Mrs. MABEL LASTINGER, of the Review and Herald, and Miss Sally Jenkins, of the Southern New England Conference office, sailed from New York on the S. S. "Mongolia," January 12, for Balboa. Mrs. Lastinger is connecting with the Inter-American Division office at Balboa, and Miss Jenkins with the West Caribbean Conference office at Cristobal.

\* \*

HAVE you seen that all the families in your church are supplied with the REVIEW for 1928?