

# The Advent Review and Sabbath Herald



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No. 7

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH

ROMANS

TO ALL NATIONS

WELL BY HIS GRACE

ESTIMOR

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## They Obey His Will

BY NELLIE WHEELER FAIRFIELD

EARTH'S time-appointed seasons come and go,  
Old as the ages, yet forever new;  
Unerringly proceeds their rhythmic flow  
Before the Lord of heaven, for His review.

He must be God, who holds at His command  
Untiring forces that, to our amaze,  
Control the ceaseless cycles He has planned —  
Springtime and harvest, never-failing days.

Constant in light and dark, each moment works  
Toward one result, a well-completed whole;  
In storm or sunshine Nature never shirks,  
Nor loses sight of her successful goal.

We cannot fathom all the wondrous scheme;  
Are oft unmindful of the share we take  
Of boundless good, vouchsafed us to redeem  
Our days from evil and our powers to wake.

Witnessing untold miracles each day,  
My soul expands, from doubt and fear set free;  
Silenced my quibbling "how" and "why," I pray  
To be fit part in God's immensity.

Denver, Colo.

# A Successful Undertaking

BY O. MONTGOMERY

A REPORT of progress is always cheering. It does us all good to hear of advancement in any line of endeavor that vitally concerns the cause of God. Well, that is just what we are getting,—reports of progress and achievement that are inspiring, and from all around the field they are coming.

Some of our schools are already singing the jubilee, and several others are pressing forward well on the way to victory and deliverance. It is truly wonderful how our field and institutional leaders and our people have rallied to the plan of rolling back the reproach of debt and setting our institutions free.

It was a little more than three years ago that the present debt-paying plan was launched. During 1925 we were getting under momentum. The year 1926 showed excellent progress. In 1927 we reached the high point. Now the reports are rolling in of this school and that school that are finding their place on the honor roll of standing absolutely free from every dollar of debt. Really, it is remarkable what a spirit of courage and good cheer it brings to the faculty and to the management of these institutions.

This is not a spasmodic or fitful effort that has been undertaken by a few isolated institutions and only in certain sections of the field, but it is a general movement.

One of the most encouraging things about this debt-paying plan is the fixed policy, outlined by the General Conference and adopted by all the fields, to stop creating debt. And really, this is the vital thing, isn't it?—to stop running in debt, so to administer the affairs of an institution and so to operate within its resources as not to create one single dollar of debt. We are glad that we can say to our people everywhere that this principle is fundamental to the present movement.

In order to aid our institutions in this direction, a survey commission has been created by the General Conference Educational and Treasury Departments to survey each academy and college to help the management in so shaping its budget and curtailing its operating expenses, by working out economies and increasing its resources, that the institution may operate strongly and safely within its income, thus avoiding any loss in operation. The help of this commission has been very greatly appreciated by our schools, and has proved to be effective in helping the management in the achievement of this happy end. While the survey commission for our schools has been operating for three years, it was only last year that a similar commission was created for the survey of our sanitariums, and this is proving to be as great a blessing and benefit to the sanitariums.

We are glad to pass on to the readers of the *REVIEW* this brief statement of how the plan is working. We feel confident that all our dear people are deeply interested in redeeming our institutions from indebtedness, but they are also deeply anxious that the debt-making program shall cease; so in my own thinking of what is being accomplished I feel like placing the emphasis on the policy that means a stopping of the creating of further debts in the operating of our institutions.

The reduction in indebtedness exclusive of annuities and trust funds for the year 1926 for all of our institutions was over \$350,000 (\$352,914.35), and for the schools alone, during the two years ending in June, 1927, was nearly \$400,000 (\$378,044.65).

But, brethren and sisters, we are not yet out of the danger zone. While several of our schools are singing the jubilee and others have made splendid reductions, there are many that are not yet free. Some of our sanitariums also are doing splendidly in paying off their interest-bearing debt, yet none of them are entirely free. And so we want to encourage our field

leaders and our institutional workers to press on with the good work, making 1928 another outstanding year in the achievement of success in this direction.

The debt-paying campaign of 1928 will soon be on. We want to appeal to our churches and brethren and sisters everywhere to keep their shoulders to the wheel, and work earnestly and vigorously until the banner of victory floats over every Seventh-day Adventist institution in North America and the last dollar of interest-bearing debt is paid. May God bless and lead His people in this worthy undertaking!

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## With Our Brethren in Europe

It was my privilege in recent weeks this winter to meet with our brethren and sisters in various gatherings in Europe, and to join the European Division Committee in their annual session held in Vienna, Austria. Again it was a joy to see how God is blessing the labors of believers there.

Forty years ago I first saw Europe, going over as a stenographer for Elder S. N. Haskell, one of our pioneers, and remaining to work in London. Then we counted the Sabbath keepers in all Europe at about a thousand. Now think of it! Elder W. M. Landeen, the educational secretary, reported very nearly a thousand students enrolled at the opening of the thirteen training schools in Europe. W. K. Ising, secretary of the division, reported over 87,000 members, representing about fifty languages. Elder L. L. Caviness, Sabbath school secretary, told of 102,000 Sabbath school enrollment in the European Division, while Brethren C. E. Weaks and H. Böh, in charge of the division publishing work, reported about 1,200 colporteurs in the field. During the last year these colporteurs alone brought into baptized membership 1,000 new believers. So we have reached the day of large things in Europe.

I noted particularly that the most stirring experiences and in proportion the greatest ingathering of souls, were reported generally by the representatives from fields where the difficulties are greatest. In our work we see the truth of that scripture illustrated: "Where sin abounded, grace did much more abound." Rom. 5:20. Where the difficulties and trials are greatest, there it seems as if the grace of God is poured out in fullest measure to comfort the believers, to strengthen the workers, and to show by the ingathering of fruitage that, after all, this work of winning souls for Jesus does not depend upon good conditions or the skill and might of men, but solely upon God's grace. We need not fear that persecution in any land will stop the work. It was a marvel to me to see again the working of abounding grace in Europe. My heart was warmed by contact with these brethren of ours who are leading out in the work across the Atlantic.

A year and a half ago, I think it was, the brethren in Europe organized the new Iberian Mission, meaning Spain and Portugal, a portion of North Africa, and the island fields belonging to these countries. Elder L. J. Stene, the union superintendent, reported the largest baptisms in their history during the last year, with good interests here and there.

At the recent Vienna council the Arabic Union Mission was formed. This new union takes in the following countries:

Egypt, Syria, Palestine, Trans-Jordan, Cyprus, the Arabian Peninsula, Mesopotamia, and northern Anglo-Egyptian Sudan.

The best of it is, the message is getting into all these regions, apparently, though Arabia is still a region beyond, I think. Elder George Keough, long a worker in the Egyptian field, was appointed union superintendent.

W. A. S.

# 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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## God's Care for His Work

THE whole setting of the European Division Council in Vienna this winter, somehow sent conviction into my heart of God's care for His work. There we were in that great city where before the war not a religious meeting could we hold in the open. In those times, in Vienna and all those regions roundabout, our brethren devised the plan of meeting, not as churches, but as societies. I recall that one society had taken the name of "More Light" society. These societies were registered with the government as societies for mental, moral, and physical improvement of all the members. Our brethren knew well enough that up in heaven they were registered as a church, but no church of ours as such could meet openly.

Then came the overturnings of the wartime. The overruling hand of God watched over His work, which was growing into strength even amid such forbidding conditions; and lo, when the tempest of war was passed, there was His work, stronger than ever, and ready to take advantage of conditions of comparative religious liberty.

Now in Vienna we have four churches and a growing work. Brother J. Braun gave most enthusiastic reports of the outlook in Vienna. On the Sabbath of our council the believers and other friends met together in a great congregation in a public hall near the Palace of Justice. Liberty has dawned for the open meeting and the spreading and preaching of the word.

During the council, in some of my walks between sessions, I wandered down to the old Hofburg palace. I have not learned how far back that old pile runs in history. Inscriptions just inside the moat of the old original castle date it away back in the Middle Ages. The entrance to the more modern part of the palace fairly stirs one's spirit with its reminder of earthly power and regal splendor. Over the arched gateway a famous ruler is hailed as king and emperor, "Imperator!" Now the palace is empty. "What!" I asked an official, "no one lives here?" "No. No one now in the old palace."

I walked across the city to the famous Schönbrunn palace, set in the midst of beautiful gardens, once the pride of the empress Maria Theresa. The main avenue runs past beautiful fountains to an arch of victory set on the hilltop. "What is the palace used for now?" I asked a keeper. "The ground floor is a museum," he replied, "while above are civic offices." The glory has departed, and one sees no sign to-day of royal splendor. The ancient dynasty that stood by church power to maintain papal error and to shut away light from the people, has disappeared utterly. In the place of repression has come liberty. As I looked at it and thought of it, those final words of "Testimony," Volume V, came to me with great force. In those pages Sister White by the spirit of prophecy is explaining God's care for His work as revealed in the visions of Isaiah and Ezekiel, and that wonderful final chapter closes with these words:

"The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men; and He will bring to confusion the counsels of them that plot mischief against His people.

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—"Testimonies," Vol. V, p. 754.

Truly, brethren and sisters, this advent movement is of God. He has set His hand to do this work in all the world. Weak and feeble as we are, so far as numbers or wealth or power is concerned, yet this remnant church represents God's truth, His saving truth for the last days. He has committed to us the message of deliverance. It must humble our hearts to recognize it, but the fact is that God's truth, this third angel's message of Revelation 14, is sweeping through the world to final victory. In more than one land we have seen how in God's providence the mightiest of earthly powers have been overturned to make straight the highway for our God.

W. A. S.

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## God Saves Individuals, Not Masses

THERE is a certain erroneous view of salvation that is making increasing headway among Christian denominations to-day. It is known by the phrase, "the social gospel." This phrase has become a sort of slogan of the modernistic wing of Christianity, typifying their conception of salvation as a sort of mass movement. The individual, the personal, aspect is suppressed or forgotten.

This is much to the devil's liking. He well knows that if he can persuade men to view God's plan for fallen humanity as a vague, impersonal scheme, provided for every one in general, but no one in particular, he will take from that plan its mighty heart appeal. A poor sinner receives little comfort in the thought that God designs to save society. Men and women are so constituted that they are little moved in their hearts by abstractions or generalities. There must be reality and personality in the plan in order to grip them. Only the preaching of personal salvation by a personal Saviour can make a converting impression on sinful hearts. There needs to be presented to the sinner the great truth that Christ died for him as an individual; that the Lamb, slain from the foundation of the world, looked down through the corridors of time, and saw *him* in sorrow and in

need; and that Christ would have been willing to die for *him* alone. Only by unceasing emphasis on this personal, individual side of salvation, can the greatness of God's love toward men be grasped.

When the sinner realizes that Heaven keeps watch upon his downittings and his uprisings; that even the hairs of his head are all numbered; and that Christ, hanging upon that terrible cross, gazed lovingly upon him,—then, and not until then, has the real truth of the plan of salvation been set before him. The parable of the one lost sheep, with a mighty emphasis on the definiteness of the “one,” is the story that should stand in the forefront of our gospel preaching. All heaven breaks forth into an anthem of joy when *one* sinner repents. What a message to bring to the lost! Let us emphasize those passages which tell of Christ's work for lone individuals. Let us tell of how He, who thought it not robbery to be equal with God, and by whom all the worlds were created, found time to appeal to the individual heart of a poor Samaritan woman.

There is great danger that we shall not only fail to preach this personal view of salvation, but that unwittingly we shall succumb to the insidious temptation to conceive of redemption as a most impersonal matter. Is it not true that frequently when we speak of the third angel's message, the last great warning to sinners, we immediately picture in our minds vast, hazy expanses of continents and seas, great and indistinct masses of peoples and nations, all being warned by a more or less impersonal denominational organization?

But thus do we lose sight of two great truths,—that this message saves *individuals*, and that God expects us *personally* to bring this saving truth to these individuals. And in these two mighty truths is summed up the whole plan of salvation as touching both the divine and the human aspect of it. The gospel is not for the “teeming millions,” as we are often prone to say, though possessing not the faintest conception of what the phrase really means, but rather for Mr. Jones and Mr. Brown and Mr. Smith, whose homes adjoin ours. And the task of bringing this message to these particular homes must not be rolled upon “the denomination,” with perhaps a veiled criticism of the tardiness of the organization in accomplishing this work, for God places the responsibility upon *you*.

F. D. N.

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## Preach the Gospel

### Our Real Objective in Opposing Sunday Laws

WHAT is our real objective in giving opposition to the proposed Sunday legislation? This is a question, it seems to us, which we need to consider. Otherwise there is danger either of our working from wrong motives or laboring aimlessly, without any real objective.

We believe that the question can be answered briefly and concisely. Our objective in opposing the proposed religious legislation is the preaching of the gospel of the Lord Jesus Christ and the salvation of our fellow men. And we should keep this objective before us, whether we engage in the circulation of literature in the field, or whether we stand before legislative committees in defense of what we believe to be right principles. In fact, on every occasion we should seek, as far as possible, an opportunity to present the gospel of salvation. We have been given the light of truth for no other purpose than this. We have been called “to the kingdom for such a time as this.” God has given us a knowledge of the message for this time in order that we may give that knowledge to others who do not possess it. Failing to improve every opportunity afforded by His grace, we shall be recreant to our sacred trust.

This was the spirit which actuated the apostle Paul. Again and again he was arraigned before coun-

cils. He looked upon these occasions as heaven-sent opportunities for the preaching of the gospel. He saw in the men and women before him, even though sometimes they were a part of an angry mob seeking his life, those for whom Christ died. As one reads the sacred records, he is impressed with the consuming passion possessing the soul of this man of God. Oblivious of his own danger, regardless of his own selfish interests, he was constrained to preach Christ and Him crucified whenever opportunity afforded.

The spirit of meekness and gentleness possessed the apostle; he had no railing accusation to bring against his fellow countrymen, although he could have justly done so. He had no criticism of the government under which he lived. His attitude before the civil authorities was respectful and deferential. A kindly courtesy actuated his bearing toward opposers. He resorted to no specious reasoning, he employed no worldly methods. He stood before kings and councils as the representative of the Lord Jesus Christ, manifesting in his very bearing the meekness and the gentleness and the humility, but none the less the nobility and dignity of a child of God.

What an example his experience affords us in our work! This spirit should prompt our attitude toward civil rulers, and even toward the opposers of the principles which we hold dear. It is with this spirit and with this bearing that we should seek to represent the principles of religious liberty.

Others may give opposition to the proposed Sunday legislation from different motives. They may be moved by religious prejudice, by personal animosity, by hope of political gain, by commercial interests; they may resort to worldly policies and plans in the attainment of their ends; but these motives and these methods of operation are unworthy of the followers of the Master. We shall many times be tempted, in the days of conflict, to resort to these questionable methods, but may God enable us to maintain our work upon a dignified Christian plane, so that there shall be found no occasion for just criticism.

We need to emphasize that our objective is the preaching of the gospel and the salvation of souls. We contend for principles, and not for personalities. In our opposition to Sunday laws we are seeking to save the nation from taking that fateful step which will separate it from God. We are seeking to save our fellow men from the delusive snares of error, from arraigning themselves on the side of the great adversary in opposition to God and to His message for this generation.

Many of those who are in favor of Sunday legislation are sincere men and women, serving God to the best of their knowledge and ability. They honestly believe that the cause of Christ can be advanced by religious legislation. Like Saul of Tarsus, they are laboring honestly but blindly, and like Saul of Tarsus, many of them will turn to God when once their eyes are anointed, and in the providence of God we may be the messengers of heaven whereby this light may be brought to them.

If, in our opposition to religious legislation, our principal objective is to save ourselves from persecution in days to come, then our motive is a purely personal and selfish one. There are considerations so much broader and higher than this that it raises our opposition from the plane of personality to the plane of heaven-born principle. We contend for the right because it is right. We oppose Sunday legislation because it is error, and is opposed to God and the gospel of His dear Son. May the Lord enable us to keep before us continually this Christian objective. Doing this will balance our judgment, mollify our spirit, and lead us to labor in all kindly consideration for those who oppose us or oppose the principles which we hold. With this objective before us, we may ask and expect the signal blessing of God to rest upon our efforts.

F. M. W.

## Returning to the First Love---No. 3

*"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

God in His great love is calling His people to repentance. He says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

What, really, does this mean? What does He want us to do? What is repentance? We should not confound it with fear. We have known people to be afraid of punishment, hell, the second death in the lake of fire, and apparently to repent, but after the fear wore off, they went back to their sins. This is not repentance.

Nor is it remorse. We have been acquainted with persons who were filled with remorse for their sins, chiefly because they were found out. This is not repentance. Judas was filled with such remorse for his sin in betraying his Lord that he went and hanged himself, but that was not repentance. Had he gone to God and in penitence confessed his sins, he would have been forgiven; but instead he went to the priests, and then put an end to his life. On the same night Peter was truly repentant, was graciously forgiven, and became a converted man, a mighty man of God in the early church.

What is repentance? No better definition could be given than this:

"Repentance includes sorrow for sin, and a *turning away from it*. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life."—*Steps to Christ*, p. 26.

Repentance is a godly sorrow for sin. It embraces compunction, and a change of mind, of purpose, of habits and practices. In 2 Corinthians 7:10 we read, "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." What is the difference between a godly sorrow for sin and a worldly sorrow? The following will make it clear:

"There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an *outward reformation*, because they fear that their wrong-doing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever. Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, no conversion of purpose, no abhorrence of evil.

"Judas Iscariot, after betraying his Lord, exclaimed, 'I have sinned in that I have betrayed the innocent blood.' The confession was forced from his guilty soul by an awful sense of condemnation and a fearful looking for of judgment. The consequences that were to result to him filled him with terror, but there was no deep, heartbreaking grief in his soul.

"Pharaoh, when suffering under the judgments of God, acknowledged his sin in order to escape further punishment, but returned to his defiance of Heaven as soon as the plagues were stayed. These all lamented the results of sin, but did not sorrow for the sin itself."—*Steps to Christ*, pp. 26, 27.

### Turning Away From Sin

Therefore, repentance not only means sorrow for sin, not only a conviction, but a *turning away from it*. It means a turning around and going in the opposite direction from that we have been going in the things wherein we have backslidden.

"No repentance is genuine that does not work *reformation*. The righteousness of Christ is not a cloak to cover unconfessed and *unforsaken sin*."—*The Desire of Ages*, page 555.

God is calling His people not only to confess their sins, but to *forsake them*, to turn away from them, and turn to Him with all their hearts.

"A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an

infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must *feel their need* of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. *There must be a painful work of detachment*, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these *cherished idols*."—Mrs. E. G. White, in *Review and Herald*, Dec. 13, 1887.

"Lord, Is It I?"

Now what are the things that God is calling on us to repent of and *turn from*? He has told us in the Bible that we are lukewarm, that we are wretched, poor, miserable, blind, and naked. He desires us to see and acknowledge this, to repent and turn away from it all, and instead of our nakedness, receive His own garment of righteousness, the fine linen, clean and white. He wants us to realize our blindness, and have our eyes anointed with heavenly eyesalve. He has told us through the spirit of prophecy that the church is leavened with backslidings. We should study to see individually where we have backslidden, and repent and turn around. This is what God is calling for in simple language.

We have been told that the spirit of the world is fast leavening the church. Who is responsible for this? "Lord, is it I?" should be the question of every one, and it will be by every truly repentant one, and he will turn away from that worldliness. Also it has been told us that following the foolish fashions of the world has been eating out the spirituality of our people, and doing more than any other power to separate us from God. God is asking us to repent of this, and stop following the fashions of the world, every fad that comes along that violates Bible principles and the principles of modesty and decency. There is room for repentance here. Many are misrepresenting the church, standing in the way of the church's being the light of the world as Jesus intended.

We have been told that pride and love of dress, frivolity and love of the world and worldly amusement, prevail among us. God wants us to repent and *turn away* from these things; also that covetousness is the greatest sin in the church, that God is frowning upon His people because of it, that covetousness, selfishness, love of money, are all through the ranks, and destroying the spirit of sacrifice among God's people. These are great and terrible sins. In godly sorrow we must repent of these things, and by the grace of God, who calls us to repentance, turn away from them, having absolute and entire victory over them in our lives.

In harmony with this we read:

"Said the angel to the church, 'Jesus speaks to thee, 'Be zealous and repent.' This work I saw, should be taken hold of *in earnest*. There is something to repent of. Worldly mindedness, selfishness, and covetousness have been eating out the spirituality and life of God's people.'—*Testimonies*, Vol. I, p. 141.

Remember, He says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." God has not forgotten or forsaken His people. He loves them more than we can comprehend, and therefore He wants them to turn to Him with all their hearts.

A story has been told of a mother journeying across the continent, stopping off at some of the larger cities

in search of her boy who had left home, and finally ending her search in a hospital in Boston, Mass. She had told the nurse of her search, and in her dying moments she said to her, "If you ever meet my boy, tell him there were two who never forgot him—God and his mother." So God has not forgotten His people, and the message to the Laodicean church is one proof of it.

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## Thoughts for the New Year

BY A. H. DOWNS

(Written from notes made at Review and Herald chapel talk, January 1, 1928.)

A BRIGHT new year for all has now begun,  
And holds aloft a palm for every one  
Who has a heart of ardent, strong desire  
To do those things the Master may require.  
Some things we may have carried through the year,  
And even in our evil hearts held dear,  
We must lay off.

All worry and anxiety and doubt,  
All grudges, both the inward and the out,  
That bitter animosity in thought,  
The evil which our selfishness has wrought,  
All jealousy and coveting and pride,  
Or other thin's which turn our steps aside,  
We must lay off.

When sorrow comes, let not anxiety  
Becloud the mind 'till naught of Christ we see;  
The impure thought, the foolish, jesting talk,  
Which oft impedes the way that one should walk,  
The wasted time in reading harmful books,  
The things we do in pretense, just for looks,  
We must lay off.

Then having laid aside these harmful things,  
Forget the past, which only sorrow brings.  
Press forward to the goal,—eternal prize;  
On Christ, our friend and helper, fix the eyes;  
His matchless, tender love, amazing plan,  
With pardon full and free for sinful man,  
Lay hold on this.

Whate'er our calling, strive to be the best,  
Nor short of that allow ourselves to rest.  
Have purpose firm, with all sobriety,  
Nor ever sacrifice our piety.  
The lust and pleasure of the world to flee,  
A servant of humanity to be,  
Lay hold on this.

The peace of Christ ruling within the heart,  
His word in richness will strong hope impart.  
In wisdom teaching others in the way,  
And to their hearts bring shining all the day;  
Economy in living and in dress,—  
These things which mark the pathway to success,  
Lay hold on these.

\* \* \*

## A Test of Our Christianity

BY RALPH W. REED

SOME years ago there was promulgated from Harvard University a philosophy of life sponsored by Prof. William James of that university, which has since come to be known as "pragmatism."

Adherents of this philosophy do not believe in any truth beyond the expedient, not necessarily that which is immediately expedient, but that which is perhaps remotely expedient. In other words, that right is only the expedient according to the way of our thinking. If I have a red apple and my playmate has none, it is expedient for me to divide with him because to-morrow the situation may be reversed, and I may suffer in consequence of my action if I refuse to share my apple with him to-day.

No Christian, nor one who professes to be a Christian, would be guilty of refusing half of an apple to a hungry companion, and such a one would repel with indignation the intimation that his action was in any way due to a thought of expediency. Let us look deeper than this.

The pragmatist points to the one professing Christianity and endeavoring to live the Christian life as being no exception to the rule of philosophy. He maintains that the Christian's conduct is based upon the belief that it is expedient to forego the superficial pleasures of this world in order that the deeper joys of eternity may be experienced; that the Christian is merely choosing that which is ultimately expedient in the way of his thinking.

Let us search our hearts, and find whether the pragmatist is correct, for here is a sure test of our Christianity. Are our faith and conduct based upon expediency to self? Do we engage in Christian activity and turn our backs on the temptations of the world in order that we may ultimately experience the blessings of eternal life under other conditions? If in our secret hearts we find that this is true, then we are not Christians at all, for Christian experience begins with thoughts of service, and is marked by and dependent upon the gradual elimination of all thoughts of self, until service becomes the mainspring of all our actions, and self-thoughts no longer come into consciousness.

Is not the life of Jesus our example, and does anything short of this experience express the Christian ideal? The real Christian will and must manifest his inner life in a deep and constant burden for souls. Where there is no manifested desire to win others, there is no real Christian experience. If service is not the thought above every other consideration, the heart is still a carnal heart, and Christ has not been substituted for self.

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

### Pergamos

Chapter 2, Verses 12-17

PERGAMOS is the third of the seven churches representing symbolically, as we have seen, the seven periods of the Christian church throughout its history.

The name "Pergamos" signifies height or elevation. From the human standpoint it fits admirably that period of the church from the professed conversion of Constantine, A. D. 323, to the establishment of the papacy, A. D. 538.

#### Papacy, When Established

Many Protestant expositors are not agreed upon this latter date. The papacy was a growth, and different writers assign different dates to its setting up. The present writer adheres to 538 for the reason that then the decrees of Justinian, naming the Bishop of Rome as "head over all the churches" and "corrector of heretics," both issued in 533, became effective.

The Goths were Arians, and resisted the claims of the Bishop of Rome to headship over the churches. In that very year, 538, the Eastern Goths under Vitiges were besieging Rome, the headquarters of the papacy. The emperor Justinian sent his leading general, Belisarius, to relieve the city. After months of hard fighting, the Goths were defeated, being driven from before Rome in disastrous rout, leaving the Bishop of Rome, not only the principal figure in that city, but in the entire West, in full possession.

It is true that the Goths did not lose their nationality at that time, and that on two later occasions they even sacked Rome, but they no more became masters of the city than does the burglar become master of the house he enters and despoils of its treasures.

It is also true that Justinian himself summoned the Bishop of Rome to Constantinople, where he tried to

reduce him to a rank no greater than that which had been accorded to the Patriarch of the East, but was unable to undo what he himself had done. The Bishop of Rome had by the emperor been declared "head over all the holy churches," and "corrector of heretics," and that functionary, like Henry VIII of England, some centuries later, clung to the title, refusing to surrender it, and so to this day the ruler of England is "Defender of the Faith," and the pope is "head over all the holy churches."

It was thus that the papacy attained that position of great elevation suggested in the name "Pergamos." It was not by enduement by the Holy Spirit, nor by grace of divine Providence, but primarily by edict of a civil ruler, and a little later by the fortunes of war, that the Bishop of Rome attained to that position of power and influence prophetically described by the apostle Paul in the words of 2 Thessalonians 2:4:

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

#### *Pergamos Pre-eminently the Site of Sun Worship*

Originally the Greeks and Romans were not sun worshipers, and knew nothing of the week. Their gods were for the most part local deities, presiding over trees, streams, fruits of the earth, cattle, etc.

But about a century before Christ there was brought into the Roman Empire by levies of soldiers from the East, the worship of Mithras. This is the neo, or new, paganism known to church history. It was by Mithraism rather than by the paganism of Greece and Rome that the church was so greatly corrupted during the second and third centuries.

#### *Where Mithraism Was Popular*

Mithraism, coming from the East, the cradle of the race, brought with it the week, and the idea of a weekly sacred day, and that day was Sunday. That and a growing hatred of the Jews and of all things Jewish, led many in the Christian church to adopt the Sunday of Mithraism as their weekly sacred day rather than the Sabbath of the Old Testament. Gibbon, the great historian, says:

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."—*Decline and Fall of the Roman Empire*, chap. 28, last paragraph.

Though Mithras was not worshiped primarily as the sun, Mithraism was a form of sun worship. Of Anaitis, the Persian goddess of "springs and streams and of all fertility," "of generation and all sexual life;" the Britannica, article "Persia," says:

"At her side stands the sun god Mithras, who is represented as a young and victorious hero. Both deities occupy the very first rank in the popular creed; while to the theologian they are the most potent of the good powers—Mithras being the herald and propagator of the service of Light and the mediator betwixt man and Ahuramazda [the original chief god of the Persians], who now fades more into the background."

The introduction of Mithraism into the Roman Empire antedates the Christian era, as we have said, by nearly a century, which enables us to understand how and why it was possible for that particular brand of paganism to become, as we are told it did become, "the greatest antagonist of Christianity."

#### *"Where Satan's Seat Is"*

The first government set up in this world in open opposition to the Creator was established by Nimrod in Babylon. This was then "Satan's seat," and continued to be such until B. C. 538. The transfer of that seat is thus traced by J. Garnier in his great work, "The True Christ and the False Christ," 1900:

"On the overthrow of Babylon by the Persians, who nourished a traditional hatred for its idolatry, the Chaldean priesthood fled to Pergamos in Asia Minor, and made it the

headquarters of their religion. Hence Christ in His charge to the church in that city speaks of it as being 'where Satan's seat is.' The last pontiff king of Pergamos was Attalus III, who at his death bequeathed his dominions and authority to the Roman people, 133 B. C., and from that time the two lines of Pontifex Maximus were merged in the Roman one. Therefore, when Julius Cæsar was elected Pontifex Maximus, he assumed to himself the divinity claimed by the pontiff kings of Chaldea, and declared himself to be 'Venus Genetrix,' or born of Venus, and from henceforth the emperors of Rome received divine honors. Moreover, not only had the serpent become the guardian god of Rome, but the dragon, the symbol of him who, as god of this world, claims the power of bestowing the dominion of the world on whom he will, was adopted as the imperial standard by the emperors, and imperial Rome forthwith became the mistress of the world. Thus Satan's seat and the center of his power and authority was finally transferred from Babylon to Rome.

"But just as pagan Rome was the true offspring and successor of Babylon, so is papal Rome the true offspring and successor of pagan Rome. When paganism was nominally abolished in the Roman Empire, the head of the pagan hierarchy was also suppressed. Some of the Christian emperors did indeed accept the title of Pontifex Maximus, while others, refusing it themselves, appointed a pagan priest, until the reign of Gratian, who, refusing to do either, abolished the office 376 A. D. Two years afterward, however, fearing that religion might become disorganized, he offered the title and office to Damasus, Bishop of Rome, who had obtained his election by the aid of the monks of Mt. Carmel, a pagan institution, and by the slaughter of three hundred of his opponents. This bishop, less scrupulous than the emperor, accepted the office, and from that time until now the title has been held by the popes of Rome, from whom and through whom the whole hierarchy of Western Christendom have received their ordination."—Vol. II, pp. 94-96.

#### *Additional Thoughts*

The sharp sword having two edges, referred to in verse 12, can be none other than the word of God, described in Hebrews 4:12 as "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (See also Rev. 1:16.)

Antipas is supposed by most commentators to have been some one eminent for his piety, who suffered death for his faith. Others suppose that the name is made up of two words—*anti*, against, and *papas*, father, or pope; and that it applies to a class who opposed the drift toward the papacy, and so suffered persecution, some even to death. A work referred to by Dr. Clarke as "The Acts of Antipas," is not recognized as of any authority.

There has been considerable speculation as to the origin of the Nicolaitanes mentioned in connection with the Pergamos church. Some have tried to connect the name with Nicholas of Antioch, the companion at one time of the apostle Paul, but there is no reason for believing that Nicholas, the companion of Paul, ever apostatized. Moreover, as the time of the church of Pergamos was from 323 to 538, it seems more reasonable to connect the term Nicolaitanes with a heretical sect that arose in the second century. Practically nothing is known of the origin of this sect, and equally little of its doctrines, except what may be inferred from its mention in verse 15, closely following reference to the doctrine of Balaam, which is made plain by Numbers 31:16.

#### *The White Stone*

It was a custom anciently to give to accused persons a black stone if condemned, and a white stone if acquitted. Here, then, the white stone signifies innocence, and the "new name," the name given the child of God, descriptive of the new character formed under God by a life of faith and obedience. We understand, of course, that every redeemed soul has the righteousness of Christ by imputation. But as Christ is received and given control of the individual life, righteous character is actually formed, through divine grace, in for, and by the believer. The new name signifies that character. The formation of that character by daily walking with God is something that can be fully known only by the individual who has the experience.

# LESSONS FROM THE PAST

## *Messages Needed at the Present Time*

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

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

### *A Time of Trial Before Us*

BY MRS. E. G. WHITE

A SEASON of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. The powers the Lord has given us are to be used to build up, not to tear down. Those who are ignorantly deceived are not to remain in this condition. The Lord says to His messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear.

The time is right upon us when persecution will come to those who proclaim the truth. The outlook is not flattering; but, notwithstanding this, let us not give up our efforts to save those ready to perish, for whose ransom the Prince of heaven offered up His precious life. When one means fails, try another. Our efforts must not be dead and lifeless. As long as life is spared, let us work for God. In all ages of the church, God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But wherever God's people may be forced to go, even though, like the beloved disciple, they are banished to desert islands, Christ will know where they are, and will strengthen and bless them, filling them with peace and joy.

Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

God's love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled. . . .

Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for

the defeat of God's plans. He seeks to make the commands of God of less force in the world than human laws. The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods.

#### *The Truth Not to Be Hidden*

The Lord has said, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations." Ex. 31:13. None should disobey His command in order to escape persecution. But let all consider the words of Christ, "When they persecute you in this city, flee ye into another." Matt. 10:23. If it can be avoided, do not put yourselves into the power of men who are worked by the spirit of Antichrist. Everything that we can do should be done that those who are willing to suffer for the truth's sake may be saved from oppression and cruelty.

Christ is our example. The determination of Antichrist to carry out the rebellion he began in heaven will continue to work in the children of disobedience. Their envy and hatred against those who obey the fourth commandment, will wax more and more bitter. But the people of God are not to hide their banner. They are not to ignore the commandments of God, and in order to have an easy time, go with the multitude to do evil.

The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor. But those who forsake God in order to save their lives, will be forsaken by Him. In seeking to save their lives by yielding the truth, they will lose eternal life.

The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of God is upon the world to call all who know the truth to hide in the cleft of the Rock, and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn.

The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be betrayed "both by parents, and brethren, and kinsfolks, and friends." Luke 21:16.—"Testimonies," Vol. IX, pp. 227-231.

*Words of Caution*

Christ said to His disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

Satan's attacks against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against Him, so to-day the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth.

What course shall the advocates of truth pursue? They have the unchangeable, eternal word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit.

As a people, we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misinterpret everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from His straightforward course of truth in order to follow the wanderings, and twistings, and turnings, and prevarications of Satan.

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, "the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves.

Those who have been educated in the truth by precept and example, should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have heard from their ministers; and they are inclined to believe what the ministers have told them,—that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little.

*Articles in Our Papers*

Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is

in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble, such as never was, will come upon us, of which we have but little idea.

The Lord wants His workers to represent Him, the great missionary worker. The manifestation of rashness always does harm. The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, sending forth expressions that can never be taken back, is disqualifying himself to be intrusted with the sacred work that devolves upon Christ's followers at this time. Those who practice giving harsh thrusts, are forming habits that will strengthen by repetition, and will have to be repented of.

We should carefully examine our ways and our spirit, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered through our brethren will be treasured up by the prince of darkness.

I should like to ask, How dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God, when Michael the Archangel durst not bring against Satan a railing accusation, but said, "The Lord rebuke thee"? Jude 9.

*Our Relation to Catholics*

It is true that we are commanded to "cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1. This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf. Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibility, are in greater danger and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others. Do not censure others; do not condemn them.

If we allow selfish considerations, false reasoning, and false excuses, to bring us into a perverse state of mind and heart, so that we shall not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who, before God, are less guilty than ourselves.

*Do Not Invite Persecution*

Let every one bear in mind that we are in no case to invite persecution. We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. Let the word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way.—*Paragraphs from "Testimonies," Vol. IX, pp. 239-244.*



# IN MISSION LANDS



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

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

GIVE: "Give ye them to eat."

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

## Experiences of Workers in Central China

BY FREDERICK LEE

ONE of the most thrilling parts of the wonderful meeting held at Hankow was the afternoon hour given over to brief reports. Each of the seventy-six workers in attendance from about as many stations scattered throughout five provinces in Central China, had opportunity to speak. One man after another spoke of his gratitude to the Lord for special deliverance. During the past year the storm of agitation had swept over every province in the union with about equal force. As one evangelist expressed it, "Every one of us has passed through the Red Sea, and we want to testify to the mighty deliverance of the Lord." This was said after the chairman of one of the meetings, because of the brevity of time, had tried to stop the continuous flow of testimony that came from one worker after another. If all had been said that might have been, it would have made a book filled with adventures of deliverance in time of grave peril, and of testimonies to steadfastness in time of great provocation.

On inquiry from our workers, we learned that twenty-seven of them had been in the work for fifteen years, and several of them as long as twenty years. They all testified to the fact that the experiences of the past year had been more trying by far than any other experience they had previously been called upon to pass through. Twenty-five of our chapels had been entered and occupied by soldiers, with the result that in many places furniture was burned up as fuel or taken away. Fifteen of our chapels had been entered by agitators who broke up furniture and tore all the pictures from the walls. Ten of the workers had been either beaten, taken by bandits, or imprisoned for a time. We learned that sixteen of our workers and church members had lost their lives as the result of sieges, bandit outrages, and similar causes. One of the members suffered the torture of being skinned alive by bandits. But after learning of the dangerous experiences our workers and church members had passed through during the past year, we were thankful to the Lord that so few have lost their lives. Only five of our regular evangelistic workers have been lost through apostasy.

As one experience after another was related in a simple manner, our hearts warmed to the fact that God had been testing His church, and that it was coming through the test with many staunch believers and workers who are now better fitted to do the great work yet to be done.

### A Wonderful Deliverance From Death

One of the most thrilling experiences of deliverance was related by the Chinese secretary of the home missionary department of Honan. At one station in north Honan the invading troops were repulsed by the local defense forces. The local forces attacked these troops with crude arms of various kinds, and endeavored to capture guns from the troops. The troops, being finally victorious over the local defense corps, determined to wreak vengeance on the city which harbored them. The general in charge of the invading army sent out word that the whole city should be slaughtered, men, women, and children.

When the soldiers had broken through one of the gates of the city, the streets were soon running with blood. Hundreds were being slain in the streets and in the homes. It was a terrible orgy for men to enact, and

when about 1,500 had been thus slain, even the crazed soldiers tired of the terrible slaughter. Orders were given to stop the carnage. Then orders were issued to collect all the men of the town and slay them.

In this city we have a growing church. Two workers were located there, one a leading pastor in Honan, and the other our leading school man. These men, together with several of our church members, were taken out to be executed with others. They were gathered together in a large courtyard waiting the order for execution. All knew that their doom had come. They had seen the streets running with blood. But as our brethren were earnestly praying, a soldier came into the yard and called out, "All who are Christians, step aside." The men hardly knew what this order meant. Was the general going to wreak vengeance on the Christians? There had been much agitation against Christians. But our men, with others, stepped out, trusting the Lord to deliver them. As soon as this group had separated themselves from others, they were set free, and the remainder were slain. With hearts full of praise to the Lord for this marvelous deliverance, they went back to their little church again to gather the flock together and thank God for what He had done for them in the midst of this city of blood.

### Saved at the Last Moment

A somewhat similar experience was related by an earnest man from Hunan. During the intense days of communist and anti-Christian agitation, this man's life was threatened. He had been warned against preaching Christianity. His chapel was closed, but he began working from house to house with tracts. He was told he must discontinue this work, but he labored on. One day he was invited to a certain house, and thinking it was an opportunity to witness for Christ, he gladly went in. But no sooner had he entered the home than he knew he had been trapped. From here he was sent to the local jail, and the day of his execution was set. Through some providence our Chinese brethren at our headquarters in Hunan learned of this, and sent a wire to Brother Graham, who was then fortunately in Hankow. Brother Graham immediately took the matter up with the high officials in the Hankow government, hoping to save the man's life. The officials set to work at once. They promised to do all they could, but there seemed little hope that the slow processes of a new government could

reach down into a little town in Hunan, and save our brother. Many prayers went up in his behalf. The brother waited day by day in prison for his execution. The very day came, and he fully expected to be led out, but that day brought the word from high authorities to release him. It was with a sense of the nearness of his Saviour that this man related his experience to our group of workers assembled in Hankow.

### Bandit Hearts Softened

Much might be said of such deliverances. One earnest evangelist whom I once knew as an illiterate beggar in Honan, but who has now improved himself by diligent work, told of an experience he had with bandits. The village where he was preaching was attacked one morning by a large number of these outlaws. Together with many others in the village he was taken off. When they stopped at night, the captives one after another were beaten severely, and were asked for large sums of money for their ransom. When our evangelist



Elder N. F. Brewer, superintendent Central China Union, and Brother W. I. Hilliard, secretary-treasurer, standing by workers from Shensi who were besieged for six months in Sianfu.



Workers who either have been imprisoned, beaten, held by bandits, or have faced execution.

was taken and beaten, the bandits knew he was a Christian, and they began to ridicule him as he was being beaten. They cried out, "Do you feel that? Surely your foreign Jesus can keep that from hurting. Does that hurt?" They lashed him severely. But our brother never weakened. He said that he was a poor man, and was unable to give any ransom money, no matter how hard they beat him, and he knew his Jesus could deliver him. At once they stopped beating him, and told him he could go. As he was leaving, one of the bandits held out some money to him and said, "Use this." Thus calm faith had delivered this worker from peril. Many of these prisoners were dragged about from place to place, and beaten time after time until many perished under the terrible experience.

Most of our workers in Honan are constantly being faced with such experiences. At least five have been taken by bandits during the past year. During the meeting a letter came to one evangelist, telling him that the bandits had just been to his chapel and taken his little son away with them. As I spoke to the man, he said, "Do not worry about me, pastor, the Lord will deliver my boy, I know." As the men prayed that day in the midst of our meeting, they could pray with a depth of sympathy for their afflicted brother.

#### *A Friendly Army General*

The bandits in former days had always been especially considerate to Christians, but now they made special efforts to torture and ridicule Christians and break up their chapels. This is also true of the armies which are now roaming about from place to place. Until the past year the chapels and churches of Christian believers had always been held somewhat sacred, but now it has become the definite plan of the armies to occupy chapels and church buildings, and leave them in a state of filth and disorder.

One of our evangelists told of his experience with these soldiers. One day an officer leading his men came tramping into the chapel, and brushing the evangelist aside, told his men to put down their things and take possession of what they wanted. The evangelist was left with a small room on one side of the court, with these discourteous soldiers overrunning everything. The evangelist was much worried, but gathered together a group of Christians that evening, and prayed the Lord to deliver them. The next day a staff officer of the general, while inspecting the camps of the city, came into the chapel court, and saw the soldiers occupying the place. He immediately went to his general and reported the case. Much to the surprise of the evangelist, the general himself came to the door of the chapel and commanded the soldiers to vacate the chapel before night. Soon the soldiers had gone, and our people rejoiced in this direct answer to their prayer.

#### *Victory Over All Opposition*

One of our leading evangelists told of his trying experience in endeavoring to rescue a church which had been deserted by its leader, and was about ready to sink. He said when he arrived at this place, the church was like a leaking basket. He found the chapel occupied by several different organizations, or guilds. He was left with one small room. Some of the believers had apostatized, and had joined the Farmers' Union, which was most radical. There was an effort made to drive our evangelist out, but he worked quietly among the believers from time to time, although the few believers could not meet together on the Sabbath. He was able by careful work to persuade one party after another to leave the chapel building. Then he began Sabbath services. The Farmers' Union immediately sent out their pickets to stand at the church door to learn who attended the meetings. The lives of these people were threatened, and in one or two instances men were severely beaten and told to renounce their religion. Later the water supply of the church compound was cut off, and for a period of six weeks our brethren found it very difficult to get water.

But our evangelist was glad to relate at our Hankow meeting that the little church of earnest people were now meeting from Sabbath to Sabbath, and the Lord had given them the victory over all their enemies.

Many of the evangelists from Hunan testified to the fact that one political party, which was very strong in Hunan, had appointed a day in which they were planning to kill all those who would not renounce Christianity and join their party. The Lord brought deliverance at the most critical time, for this party was defeated before they could carry out their dastardly work. Men who have thus been brought near to the jaws of death surely feel like the children of Israel who, having passed through the Red Sea, can sing the song of Moses, "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea."

Most of our church schools were forced to close, but one of our teachers related an experience which showed how God can deliver when faith and courage are exercised in times of extreme danger. This school was located in a city along the Yangtze, where rampant radicalism held sway for many months. Many in this town had been killed by those who were determined to carry out their program in every detail. This program included the closing of all schools

that would not register with the so-called government. Certain principles must be taught in the school, and the Bible must be eliminated. Our teacher was asked on several occasions to register. He was told that if he did not, the school would be closed.

About this time our leading pastor and one evangelist at this place were thrown into prison on false charges. It was a dangerous time indeed, but each day the school continued with its regular program. Forty-five students attended. The Bible continued to be prominent. The teacher told me that the children enjoyed the study of the Bible more than they ever did, and that this was his most important class. "Never," said he, "would I teach this school if I could not teach the Bible to these children." He held firm through those trying days, asking the Lord to deliver him and his school every time a threat was made. He rejoiced that God had spared the school, and that the forty-five students still came faithfully to their studies each day.



Brother H. L. Graham, standing by the Chinese worker who was delivered from execution in Hunan.

#### *The Joy of Deliverance*

Like a fresh breeze came these wonderful testimonies from the mouths of our workers day after day during those meetings held in the very heart of China. During the past months, discouragements had been many. But we thank the Lord for raising up such a loyal band of native workers as we have in Central China. The experience at Hankow was like the bursting forth of the sun on a dark day. It was indeed encouraging to know that even while all seemed very dark to us, the Sun of Righteousness was still shining behind the cloud, and had been watching over His own.



Workers in Central China who have been in the work for fifteen years.

During these days of severe trial and apparent tie-up of all our forces, the work of the Lord has not been standing still. Many of our workers testified of progress. The two workers from remote Shensi, men who had passed through the six months' siege of the city of Sian, brought an encouraging report to the meeting. It has only been in the last few months that they have been free to work. They gave us a report of the work which had been begun during the last month. They had decided to work out in a great circle about our mission headquarters, and visit every village, not neglecting to call at a single home. Taking tracts and Bible portions with them, they began this work. When they were called to the Hankow meeting, they had been working a month. They had sold 20,000 Bible portions, distributed thousands of tracts, and had interested sixteen persons in the truth. Already four had accepted Christianity, and were keeping the Sabbath as a result of this work.

The home missionary secretary of the Honan Mission reported that he had ninety-eight names of persons who had become Christians and were keeping the Sabbath in Honan as the result of the past year's work.

#### *Welcomed by the Military*

Another young man enthusiastically told how he had opened up new work in the midst of all this trouble. The director of his mission had told him that his salary was secure, and that he could have all the tracts he could use, but that he would receive no other money for work. He told him to go to a certain city and let the Lord work for him in opening a way. The young man started out with a little baggage, and by nightfall he had arrived at the city gates. On entering the city he found every nook and corner filled with either bandits or soldiers, each being friendly one with the other. He stood on the street in the dripping rain with no place to go. He lifted up his heart in prayer to God, asking for direction. He was impressed to go to the military officer and ask for a place to stay. When the officer learned that he was coming to begin Christian work in the city, he became very friendly, and sent two soldiers out with the evangelist to find a place for him to stay.

The soldiers treated the evangelist with great courtesy, calling him "*da ren*" (great man), and at last came to a large empty store which they opened and asked if it was a suitable place for the *da ren* to stay in. Thankful for this shelter, the evangelist went to bed believing that the Lord would open the way for him to work. The next day he went out on a tour of investigation. It was not long before he made some friends, and found several who were interested in his message. One man who was a large merchant in the city asked him if he had a place in which to preach. The young man said he had not yet found any place, neither had he any money with which to rent or buy a place. The merchant said, after thinking a while, "I have a fine store on the main street. Times are so disturbed I cannot do a profitable business. I will give this place to you for your work. Besides that, I will help you to secure some furniture which you will need."

The young man had not been in the city many days when he had a fine chapel in which to preach the word. He said a good company was coming each Sabbath, and that there are at least five or six who are earnest believers.

When the director of this province asked how many of his workers were willing to go out and do this kind of work, trusting the Lord to open the way for them, every hand went up in response to this call. We believe that the Lord had a hand in shaking the nest in Central China. Was it not that we might learn dependence on God, to seek new methods of labor, and have revealed to us the precious nearness of Christ in all our work? Every man in attendance at this meeting believed this, and the thought strengthened the courage of all, and renewed their determination to work while it is called to-day.

#### *A New Day in China*

Not only has a forward movement in soul winning in Central China been inaugurated as the result of this meeting, but an advance move in Chinese leadership has likewise taken place. Many of us believed that the time had come when we should place greater responsibilities on our Chinese brethren. Some have spent long years in the work. They have been faithful to this truth. We felt that the time had come when we should share with them the responsibilities of direct oversight of the work. After much prayer and careful consideration on the part of the full committee and after every man was unanimous in the decision, it was voted to place two missions under the direct leadership of our Chinese workers. Pastor Liu Djung Gwang was appointed director of the Kiangsi Mission, and Brother S. F. Tai, who has done acceptable treasury work during the trying days in Hunan, was appointed secretary-treasurer. The plan also includes the appointment of Chinese leaders over one other provincial mission in the union.

We rejoice that the day has come when this forward move can be made. Our Chinese brethren were somewhat

reluctant to take up these arduous duties, and it was only after they were assured of hearty and very close co-operation on the part of our general workers in the union, and of being commended to the Lord, that they were willing to accept these offices.

Brethren and sisters in the homeland, you who have sacrificed much to see souls saved in China, to you I send greetings from a united band of more than eighty earnest workers in Central China, who are determined with you to finish the work during the "little time of peace" that God has left us. To you they owe the precious truth which they now cherish more than ever. To you they will go in the kingdom of heaven and express their thankfulness that they can rejoice in the salvation brought to them through your representatives. The Spirit of the Lord is working among these people. During these days of intense agitation and overwhelming evil influences, they need your prayers, your sympathy, and your faith. Forsake them not until the work is done. Surely that day is not far distant. Let these words which were written in beautiful large characters on the walls of the chapel in Hankow be written indelibly in your hearts: "Prepare to Meet Thy God. The Harvest Is Ripe, Arise Quickly, and Finish the Work of the Lord."

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### *Kirin Province, Manchuria*

BY F. M. LARSEN

FROM the window of our chapel we look out on wagon loads of grain passing by. Kirin Province has had a very good harvest, the best in many years. While war and other troubles are going on in other parts of China, we here have peace and prosperity. For this we thank God. When many of our brethren were forced to flee from their stations, we were able to keep right on with our work. Yet we notice a bit of change in the attitude toward the mission work. Fewer came to our meetings, and yet the Lord has up to this time helped us to baptize twenty-eight. Just these last few months have seen a great change in the work here, a change for the better. Calls are coming in from different places to start work, and where some are now keeping the Sabbath.

We were very happy to baptize a young man last summer whose father is a very prominent preacher of another denomination. He had learned of the truth through one of our members. How happy he was the day he was baptized! His people tried hard to persuade him to give up the truth, but with no results. He is now getting a training to do something for the Lord.

Two years ago one of our colporteurs while out in the field met an official who seemed very much impressed with the things he heard. He asked for Bible studies, which our brother gave him. The official subscribed for the *Signs*. Nothing was heard from him until this year, when another of our boys went to that place to canvass. As soon as the official saw it was the same paper, a happy expression came over his face, and he at once began to inquire about the truth. Since then we have had letters from him, requesting us to start work where he lives.

A few weeks ago a letter came from another of our colporteurs, telling us that one family of five had accepted the truth. They have their own little Sabbath school, and just two days ago I received a very nice letter from them, stating that two more families had joined them, and that they were going to send the Sabbath school offering after the close of the quarter.

On my way home from one of our chapels I stopped to see one of our brethren in another town. At that place there are five or six interested in the truth. While I was there they begged me to start work at once, and I promised I would return soon and hold meetings. Since then they are getting some money together to secure a place for a chapel.

Yesterday a letter came from another city, signed by five men, asking for literature and for some one to help them to understand this truth. They have a house all ready for us any time we come to start work there. During the four years we have been in this field there never before have come in such earnest appeals, and we believe the time is ripe for us to do a great work for God. It has been hard pulling these years, but we rejoice that things are breaking. Just in the last two months or so many homes have given up their strange gods, and are joining with us. The sick have been prayed for and are recovering. Dear brethren and sisters, the Lord is doing this work. The power of the gospel is manifesting itself in marked ways. Remember us in your prayers.

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OUR one concern is to witness *with our lives* to Jesus Christ. We are to be watching and waiting for His return, and to be doing His will while watching and waiting.—S. D. Gordon.

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"LAMPS do not talk; they shine."

# THE WORLD-WIDE FIELD

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

## THE SUNDAY LAW SITUATION BEFORE CONGRESS

An Associated Press report was sent out that the Lankford Sunday bill had been "pigeonholed" and "indefinitely postponed" by the judiciary subcommittee of the House District Committee. Many of our people have concluded from this newspaper statement that the Sunday bill has been killed by the committee, and that no more need be done this session of Congress on their part to secure petitions against it.

All that was done by the subcommittee the other day, when it met for the first time, was this: The Lankford Sunday bill was listed third place on the docket for consideration by the committee. Naturally it had to be taken up by the committee for some kind of disposal on the first day of the committee meeting, as all bills are taken up as listed at first. Hearings had been demanded by both sides on the Lankford bill before the committee should act upon the bill to report it out. But as no notification had been sent out to either side in time to arrange hearings, both proponents and opponents asked the committee members that consideration of the Lankford Sunday bill be postponed for the present, and the committee acceded to the request. The other bills before the committee therefore have the right of way over the Lankford Sunday bill, which will be taken up at some future date.

We believe that a divine providence brought about this postponement, thus enabling the opponents to stir up public sentiment against the measure before it is finally taken up by the committee. The greatest danger we face now is a slackening of our efforts and public indifference growing out of this postponement. We have already received letters from persons in the field, stating that their Congressmen have written them that the fight was over and that it was not necessary to send in any more petitions. Two Congressmen who are out and out for the bill even notified me that I should notify the Seventh-day Adventists that the bill was killed in committee, and that they need not send any more petitions to Congress protesting against its enactment. This, of course, was a very clever suggestion on their part, and would greatly aid the side of the proponents of the bill, if we succumbed to this strategic move. If we did not realize the real danger of the situation confronting us, we might be caught napping.

Another suggestion that has come to us from the field, which has given us a little concern, is the fact that some seem disappointed that we have not had any "fireworks" as yet before the Congressional committee over this Sunday bill. They intimate that we have been unduly alarmed when really there was no danger facing us. Unless something happens soon along the line of public fireworks, they say, our people will lose their enthusiasm to keep up the fight. We have good reason to believe that this feeling is not shared by our people generally.

To all this we reply, If it had not been the Lord who was on our side thus far, we would have been swallowed up by our enemies ere this. God has signally blessed the faithful efforts of our people in the many petitions and letters they have sent to their Congressmen. God has also heard the many prayers that have been offered to hold the winds of strife a little longer. For many days the *Congressional Record* has registered from 8,000 to 30,000 signatures on petitions daily against the Lankford Sunday bill. One Congressman told me that he was receiving from 1,000 to 3,000 protests from his district daily. "Do you think I am going to vote for that bill," said he, "when so many of my constituents protest against it?" He told me of four Congressmen who were in favor of the Sunday bill, but who have changed their minds since so many petitions against the bill have been sent to them by their constituents. We are convinced that we would have had plenty of "fireworks" if it had not been for the tremendous bombardment of petitions day by day since our campaign has been launched, and for the personal work done with the members of Congress. The greatest victory we can possibly gain in this conflict as the result of our campaign of education and public protest, is a quiet rather than a noisy defeat of the Sunday bill.

The postponement of the consideration of the Sunday bill for the immediate present, presents a providential opportunity to us to further convince the Congressmen that public sentiment is opposed to such un-American legislation. The danger is as imminent as ever. Some Congressmen tell us there is no possible chance of the bill's passing Congress this session, and others are just as positive that if the bill comes to a test vote before either house of Congress, it will pass with a fair majority.

The greatest obstacle we are facing, and which is the most difficult to overcome, is the indifference of those who are so positive there is no danger ahead. This very feeling of security on the part of our friends is our greatest peril just now. We need to renew our campaign of education, and take advantage of this short delay in the consideration of the bill, and keep up the steady flow of petitions day by day, so that our legislators will be convinced that the majority of Americans are jealous of their blood-bought heritage of religious freedom, and are unwilling to part with it without a mighty protest.

A convention of all the Sunday law forces is to be held in Congress Hall Hotel, directly opposite the Capitol building, in the very near future, to bring pressure to bear upon the committee to give immediate consideration to the Lankford Sunday bill. What will happen then, when all these representatives of some twenty religious organizations are deliberating and rallying all the pastors and churches of Washington behind this bill, is still problematic. Undoubtedly there will be

tremendous pressure brought to bear upon the committee to open hearings on the bill at that time, and there will be considerable agitation to force the issue to the front. So far the wind and the tide have been favorable to our side in the contest, and let us pray and work that the favoring hand of God may continue His intervening providences, and add His blessing to our untiring efforts to preserve liberty of conscience a little longer.

Let the petition work go on without abatement, and above all, let us place our religious liberty literature, which has been provided for this campaign, in the hands of the people everywhere. While this agitation is kept before the country by the newspapers, the public are anxious to know what the issue is all about, and they will gladly read our literature upon the subject. After all, the educational campaign is our principal objective. It is our sole remedy, under God's blessing.

The latest up-to-date material that has been prepared is a little leaflet entitled, "A Blue Sunday Law Before Congress." This little leaflet deals the Lankford bill a terrific blow by pointing out its many inconsistencies and dangers, and makes a strong appeal to the American citizen to assist us in this struggle to preserve our liberties as vouchsafed to every citizen by the Constitution. The leaflet is only \$1 a thousand, thus enabling our people to scatter it like the leaves of autumn. The book, "The Church in Politics," should be sold now as never before. Those who are using it in connection with the securing of petitions are meeting with remarkable success. If they succeed, why cannot you do the same? Give it a fair trial.

We thank God every day for the faithfulness of our people, and for the hearty support they have given us so far in this crisis. Never before in all the history of America has the *Congressional Record* registered day by day for so long a time so many petitions of protest against a single bill pending in Congress. All previous records along this line have been broken in this campaign. We certainly appreciate the devotion, the faithfulness, the sacrificing spirit, and the untiring efforts of our dear people who have brought about this splendid result, and the kingdom of God alone will reveal the lasting results in souls won to the truth through the millions of leaflets and other religious liberty literature circulated. It is a wonderful consolation to know that God has an army of faithful soldiers who never fail Him when His cause faces a crisis. We know you will not weary in finishing the good work you have so nobly begun, and that we can rely upon you for your support until the present crisis is past.

C. S. LONGACRE.

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At the close of an excellent Week of Prayer in Broadview College, during which a number took their stand for the first time and many found a deeper experience, a good-sized baptismal class was formed.

## POSSIBILITY OF A REVIVAL

ONE of the most touching scenes in the Bible is the meeting of the apostle Paul with the elders at Ephesus, as recorded in the twentieth chapter of Acts. It would be well for church officers and ministers to read this story over and over. As these men, upon whom rested the responsibility of the church at Ephesus, looked into the face of Paul and listened to his farewell instructions, they must have sensed more keenly than ever the great responsibility of leadership.

"Take heed . . . unto yourselves," said Paul, "and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

This is a solemn responsibility resting upon church elders and ministers. And the church of God includes the young people. Jesus' word to Peter, "Feed My lambs," comes sounding down the avenues of time, and is even more articulate to-day, if possible, because of the times in which we live, and God's call to the youth to help finish the work. "Let the overseers of the church devise plans whereby young men and women may be trained to put to use their intrusted talents."—"Testimonies," Vol. VI, p. 435.

Our annual evangelistic effort for all our young people—Missionary Volunteer Week—has been set for March 10-17. Is there a pastor, a Sabbath school superintendent or Missionary Volunteer leader, a minister or church elder, anywhere who does not realize the importance of a revival effort for our children and youth? "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—"Christ Our Righteousness," p. 146.

The Seventh-day Adventist Church had its origin in one of the greatest revivals of modern times,—the 1844 movement,—and genuine revivals have come to the church many times through the visitation of the Holy Spirit. The church has been quickened to a deeper spiritual life and souls have been converted. A large per cent of our church members have come into the church through such efforts. This is especially true of young converts. Mr. Moody once said that four fifths of the members of the churches were converted through revival efforts.

A burden for the saving of our own young people rested heavily upon the hearts of those who assembled in General Conference Committee Council at Chattanooga last autumn. A recommendation was passed as follows:

"WHEREAS, We are living in an unfortunate age for the young, in which the prevailing influence is a spirit of abandon and self-indulgence that besets the youth with special temptations and dangers, and threatens to undermine the simplicity, earnestness, devotion, and spirit of self-sacrifice which should characterize Seventh-day Adventists; and,

"WHEREAS, We believe the only security is found in a life of complete consecration to God and His service;

"We recommend, 1. a. That our conferences launch an active evangelistic program in an effort to reach all our young people during 1928, presenting to them in a simple, constructive way the doctrines of the advent message, including the fundamental truths of Christian experience, such as are found in 'Steps to Christ.'

"b. That as ministers we rededicate ourselves to God for this great task, giving ourselves earnestly to prayer, Bible study, and a sympathetic consideration of the problems of youth.

"c. That we encourage workers to put forth earnest efforts to become personally acquainted with every boy and girl, every young man and young woman, in their fields of labor and spheres of activity, and by a sympathetic personal approach, endeavor to help them with their problems and lead them into a definite Christian experience.

"d. That in connection with all evangelistic efforts in their behalf, young people be enlisted to co-operate through the local Missionary Volunteer Society.

"e. That suitable literature dealing with some of the social and spiritual problems be provided for the use of ministers and other workers in their personal work with young people."

If this evangelistic program has not been launched in your church, Missionary Volunteer Week offers a fine opportunity to begin. If the Missionary Volunteer secretary or a minister can come to help, well and good; but in any case, improve this time set apart for all our churches to do a definite work for the young.

Readings for Missionary Volunteer Day, and outlines and other material for use during the week, are given in the *March Gazette*. Instruction to leaders is also given, which should be read as soon as the *Gazette* comes, for suggestions are made concerning certain helps that should be ordered.

M. E. KERN.

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## A VISIT TO JUGO-SLAVIA

OUR work in Jugo-Slavia is organized as a union mission, composed of two conferences and one mission field,—the Adriatic and Wojwodina Conferences and the Sava Mission. It had been planned to hold five Sabbath school conventions in this field, one week-end meeting for the Sava Mission, and one week-end and one mid-week meeting for each of the two conferences. These conventions began October 22 and lasted till November 6, and it was my privilege to attend all of them. It was my first visit to Jugo-Slavia, and I found everything very interesting. The same general plan was followed in each institute.

The first institute was held at Zagreb, October 22 and 23. Zagreb is a modern and rapidly developing city. It shows few of those signs of a previous Turkish domination which are seen more clearly as one advances farther south in Jugo-Slavia.

Religious liberty is written into the constitution of Jugo-Slavia, but it is not yet generally practiced. Our right as a denomination to hold religious meetings, even for our own members, is not yet recognized by the government authorities; but in places where the local authorities have learned to know us and have seen what good citizens Seventh-day Adventists are, we are tolerated.

The believers in Zagreb meet in four different places in private homes. Practically every one of the twelve churches in this field sent one or more delegates to the Sabbath school institute held at this place. As Sabbath, October 22, had been appointed as a day of fasting and prayer for our missionaries and our work in China, the morning service, following the Sabbath school, was given over to a prayer and testimony service. It was striking to hear the prayers of these Jugo-Slavian believers, who themselves had suffered persecution for the sake of the truth, as they prayed for our believers in China in this time of danger and civil war.

The next meeting was a mid-week institute held at Osijek, October 25 and

26. This place is located in the Wojwodina Conference. I was again struck by the excellent quality of the papers presented by those asked to deal with different topics and phases of Sabbath school work. Of the thirty churches in this conference, about half were represented at this institute, while the others sent delegates to the meeting held later at Curug.

The third institute was held at Belgrade, October 28-30. Of the twenty-eight churches in this conference, about half were represented by delegates at the week-end meeting at Belgrade. In order not to disturb the neighbors living near the private home where the institute was held, the delegates refrained from singing. Instead, one person stood up and read the words of the song, before the opening prayer was offered. Those who are so situated that they can sing freely, can hardly appreciate what this means to our believers in Jugo-Slavia, who are great lovers of music.

Going on to Nish, I attended the next institute, held November 1 and 2. This is an interesting city historically. It was here that Constantine the Great was born. There is an old fortification, dating from that time, which is now occupied by the military forces of the new and greater Serbia. Sixteen delegates attended this institute from ten different churches. One delegate came from that Macedonian church where the brother paid tithe on the dead donkey. I was much interested to hear his story. This brother was a baker. When he began to keep the Sabbath, he asked his employer to give him the Sabbath off. He was refused. The brother was without employment for some time. He then decided that God could not bless him because he had not been paying tithe, so he and his wife decided to pay tithe. The question then was whether he should pay tithe on what he now had or on what he had when he began to keep the Sabbath. At that former time he had a donkey that had since died. The brother decided to pay tithe on the dead donkey. A further question arose in his mind,—should he pay tithe on a fat donkey or on a poor donkey? When the donkey died, he was poor; but the brother reasoned that if he had paid tithe, the Lord would have blessed him and the donkey would have been fat. So he decided to pay tithe on a fat donkey. When he came back from paying the tithe to the conference, another man offered to employ him as a baker, and to give him the Sabbath off, and with an increase in salary.

The Lord blessed the business of this brother's employer so much that his former employer approached him. He reminded the brother that he had helped him when he came as a refugee from Greece, and claimed that as a proof of his gratitude he should come back to work for him. When the brother referred to his request to have the Sabbath off, the man said that he had made a mistake in refusing, that he did not know that God's blessing went with Sabbath keeping. The man then offered our brother his Sabbath off, a further increase in salary, and the brother's son a position as apprentice. He accepted, and he and his wife feel certain that this is the result of faithfulness in tithe paying. Let us all learn a lesson from the simple faith of this brother.

The fifth and last institute was held at Curug, December 2-4. In connection with this meeting, the first church building which our people have built in Jugo-Slavia, was dedicated to the Lord.

L. L. CAVINESS.

### A NEW DAY IN MISSIONS

We have come upon a new day in missions. Many in the present generation are coming to look upon the missionary enterprise in a totally different light than did those of a generation ago. New and strange ideas are being introduced. Both motives and methods are undergoing a radical change.

This fact has been impressing itself upon us during the last few years in China, and all the more so during the last few months in the United States. Especially did this become evident to us during the last few days when it was our privilege to visit the Student Volunteer Movement Convention at Detroit, Mich., Dec. 28, 1927, to Jan. 2, 1928. In attendance at this convention were 3,500 student delegates from all parts of the world, as well as some of the greatest missionary leaders of our generation. In almost every discussion, in almost every talk given, the fact was driven home to us that the missionary movement of to-day is a vastly different enterprise from that of yesterday. The radical changes that are being introduced are matters of vital concern to all loyal supporters of the foreign missions movement. They are, therefore, matters of vital concern to all Seventh-day Adventists to whom this whole idea of missions is so dear and to whom its success means so much.

In the olden days the object of missions was the evangelization of the world. The gospel proclaimed was a personal gospel, a gospel for the saving of the individual soul. In those days missionaries went out to seek and to save the lost. They proclaimed Christ and Him crucified—a divine Saviour from sin.

There was something of great urgency in the proclamation of such a message. There was a world without Christ, a world without hope, a world in desperate need of the hope and salvation offered through Jesus Christ. The preaching of such a message was a matter of great consequence and of supreme importance. The eternal destinies of man depended upon it. Those who proclaimed such a gospel felt, as did Paul, that a woe rested upon them if they did not proclaim it. Nothing in the world could compare in importance with the giving of such a message. Especially did the proclamation of this message to all the world become a matter of vital importance when the fast-fulfilling signs gave evidence of the approaching end of our age. The eternal destinies of a world in darkness, a world in imminent peril, demanded its proclamation, and demanded it in haste. The watchword of the missionary enterprise thereupon became, "The evangelization of the world in this generation."

#### A NEW ORDER

To-day, however, things are vastly different. The old watchword has been discarded by many. Methods and motives are far different from what they once were. There is in missions, as in everything else, a distinctly modern trend. This trend is away from the preaching of a personal gospel for the saving of the lost. Many of the modern missionaries pay little or no attention to divine salvation. Many, indeed, have only a very hazy idea of what salvation means. They are finding it exceedingly hard to define, under their new theological conceptions. Certainly it does not mean to them what once it meant to the missionaries of a generation or two ago. Rather than dwell upon a future salvation, they talk more of the value and meaning of life—the present life.

Many of the missionaries of to-day no

longer look upon a man without Christ as lost in the same sense as did the missionaries of yesterday. There is to them no longer a world without hope, a world without Christ, lost in the darkness of sin. It has become unethical to refer to millions of heathen as being in darkness and in need of salvation. There is no longer the urgent need of Jesus as a divine Saviour from sin. Many missionaries have, in fact, almost forgotten the meaning of sin. Jesus is no longer *the way, the truth, and the life*. He may be a way, and a very good way, but nothing more. They feel that there are other ways to the Father than by Him, other names whereby men may be saved than by the name of Jesus Christ. They feel that the missionary of to-day is not only to take Christ to those beyond the seas, but also to bring back what Buddha and Confucius and Mohammed have to offer for the uplift of the race. Missions are to be a matter of mutual exchange. We are to share with them, and they with us. We are to give to them what facts of truth we may have observed, and to receive from them in turn the rays of light which have come to them. All men everywhere are to be regarded as searchers after light. All men will ultimately reach the same common goal, according to this new teaching.

The gospel proclaimed under this modern trend has more to do with the present world than with the world to come. It has more to do with society as a whole than with personal salvation. The gospel preached is a social gospel. The present order of society is to be entirely transformed. Our civilization is to be enhanced by partaking of what Oriental culture has for us, while that of the Orientals is to be uplifted by what we may have to present to them. It is a gospel of uplift for humanity as a whole, rather than a gospel for the saving of an individual soul who may be lost in sin. The effort to transform the society in which men live has thus largely taken the place of the endeavor to bring men to a conviction of sin and of their need of eternal salvation through faith in Christ.

#### PAST AND PRESENT COMPARED

And this matter of transforming society is of much less concern and of much less urgency to the modern generation than the preaching of salvation through Christ was to the missionaries of a generation ago. They admit that society cannot be transformed in a day, and that this is not absolutely imperative, however desirable it might be. The sense of urgency which impelled the old-time missionaries to go forth to achieve the evangelization of the world in this generation is thus largely being lost to-day. And together with it is being lost much of the zeal, much of the earnestness and intensity, with which men once went forth to proclaim Christ to the lands beyond the seas.

There has also come about a questioning of the worthwhileness of the entire subject of missions. Men are beginning to ask why these efforts should be continued. They are beginning to ask why they should be called upon to support such an enterprise. Men who once were willing to give, and to give largely, for the salvation of those lost in darkness, find themselves not nearly so willing to give simply that the society of a people beyond the seas may be transformed. Mission leaders thus find themselves faced with the task of trying to renew the missionary spirit in a people where this spirit is already beginning to wane. If they cannot renew this spirit, they know that the

future of the whole missionary movement will be involved in uncertainty and doubt.

We may say, however, that the future of the missionary enterprise depends upon one thing,—the confidence or lack of confidence that the church displays in the gospel that has been committed to it. Given a supreme confidence in that gospel, the future success of Christian missions is abundantly assured. Given a lack of confidence in that gospel, we will find the word "failure" as the handwriting upon the wall. The church here at home cannot and will not continue to support the preaching, in other lands, of a gospel concerning which it has doubts and uncertainties.

#### THE GOSPEL DEFINED

And let us remember that by gospel we mean more than a set of human ideals. The missionary movement which the church will continue to support will be more than a mere promulgation of man's ideas. The ideals of other nations, the ideals even of non-Christian nations, may compare very favorably with our own. It will not be an easy matter to convince the church that it should continue to sacrifice for the furtherance of merely human ideals in the same way that it was willing to sacrifice for the promulgation of a divine message committed to it by Jesus the Son of God. It will not be an easy matter to persuade Christians to continue to give in the future in order that the society of other nations may be transformed by an acceptance of our ideals, as believers formerly were willing to give in order that lost men might have the assurance of eternal life.

The essence of Christianity is not ideals but realities, not ideas but facts. The secret of its past successes is not in what men have been able to discover by their own researches concerning the value and meaning of life, but in what God did. Christianity is historic. It is divine revelation, not mere human speculation. It is a matter of actuality, not of mere philosophic reasoning. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." That is history. It is fact. Christianity would mean absolutely nothing to us at all were that not absolute fact. Jesus so loved men that He was willing to shed His own blood upon the cross for their redemption. Jesus Himself commissioned His followers to go into all the world, teaching all nations the things which He committed to them.

#### A DIVINE COMMISSION

True to that commission, His followers have been going into all the world. They have been going to teach not merely their own ideas, human ideals, but the message that Jesus Himself gave them of salvation through His name and by His blood. Jesus Himself said that He was *the way, the truth, and the life*, that no man cometh unto the Father but by Him. And those who had been closest to Him went forth with the message that "neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." All these things are historic. They are facts. And the church which went out to proclaim Christ's gospel to the world believed them to be facts.

It is upon these same facts that the missionary enterprise of the future will either stand or fall. If it is true, as Jesus said, that no man cometh unto the Father but by Him, if it is true that there is salvation in no other, then it becomes our imperative duty to go forth unto our fellow men and

acquaint them with this fact. But if this is not true, if Christ be only a way, as some are saying to-day, and if Mohammed and Buddha and Confucius are also ways whereby men find their way to the great goal of life, then is the giving of the message of Christ to the world a matter of not nearly so great concern. If non-Christian nations already have ways of their own to salvation, then need not the Christian church be so much in earnest in making known unto them simply another way. Then need not the missionary enterprise continue to be so urgent as it has been in the past.

The future success of Christian missions will be in direct proportion to the confidence that the church displays in the message that Jesus has committed to it. Thank God, there are those who still believe that message. Thank God that the new idea of missions has not gripped the entire Christian church. There are those who still believe in the revelation God has given them, who are not yet willing to put their own or others' ideas ahead of the very definite words given us by His own beloved Son. And thank God that because of this the future of Christian missions is abundantly assured.

Those of us who believe God and His word will not abandon our sacred trust. We will continue to heed our Saviour's commission to go into all the world, to teach all nations all things whatsoever He has commanded us. And having confidence in Him, we firmly believe that what He said will be abundantly true, that "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. In this word of our Saviour's is the future success of the missionary program abundantly assured to the believer to the end of time.

EDWIN R. THIELE.

### GREATER NEW YORK

ONE of the most important and helpful series of meetings which our people in Greater New York have ever had the privilege of attending, was recently held by Elder A. G. Daniells in the Temple church in New York City. For a long time we have been urging Elder Daniells to tell of the wonderful experiences which it was his privilege to have in connection with Mrs. E. G. White during his long service in leadership in this cause. We felt that the relating of experiences of God's marvelous guidance of His people in the building up of this great cause in the world, would be of great encouragement to all who could hear them. We are happy to report that such an effect was produced on all those who were privileged to hear the special talks given on the subject of the spirit of prophecy during the closing week of the year and the first week of 1928.

As we contemplated night after night the miraculous ways in which the Lord has manifested Himself to this people through His humble servant, Sister White, we were impressed more deeply than ever with the importance and rich value of the messages which have come through the "Testimonies for the Church," and with the wonderful store of knowledge God has given us from heaven in the closing up of His work. How any one can deny the authority of the gift of prophecy in the remnant church, after listening to the modern miracles wrought in the establishment of the work of God in this generation through this blessed channel of His Spirit, is beyond understanding. This special series of meetings was a source of great blessing to our people,

and we believe the results will be seen in greater loyalty and devotion to the cause of God.

L. K. DICKSON.

### MISSIONARY VOLUNTEER CONVENTION

We believe we have reached a new era in the Young People's Missionary Volunteer work in the Philippines. The youth are getting a new vision of their calling as Missionary Volunteers; they are beginning to realize the sacredness of their work and the great possibilities before them. I have been in the field for ten weeks, visiting the schools and young people. At the end of this tour of the Visayan missions, we held a convention at Bacolod, Occidental Negros Island, Nov. 18-20, 1927, the first in the West Visayan Mission. The society leaders and church school teachers were invited to attend.

Elder Meade MacGuire gave splendid spiritual help. His inspirational talks on "The New Birth," "The Kingdom of God Within You," and "Victory in Christ" were very beneficial. Some who had grown cold and had remained out of the church for months, repented and came back. Elder W. H. Bergherm, the mission director, gave a stirring message on the need of young people of firm principles. The native workers gave valuable instruction on how to carry on the various activities of the organization. The sweet songs rendered by the young people were much appreciated.

A manual for the Junior Standard of Attainment has just been prepared and translated into the Panayan. This is ready for the new year. Elder MacGuire showed us the necessity of knowing the message for ourselves if we are to give it to others. Many of those present pledged themselves to study for Standard of Attainment certificates. The importance of the Bible Year and Morning Watch were also stressed. The leaders are beginning a strong campaign to enlist every Missionary Volunteer in these devotional features of the Missionary Volunteer work.

The youth of the Philippines make good missionaries if they have proper leadership. By means of conventions, rally programs, and correspondence we hope to give a mighty impetus to the work in the islands. It is our plan to strengthen the weak places and push forward along all lines.

Pray for us, that we may take the advent message to every corner of the islands in this generation, and thus hasten the coming of our blessed Saviour.

DELBERT L. MILLAM,

M. V. Sec. Philippine Union Mission.

### LOUISVILLE, KENTUCKY

THE year 1927 has been a good year for us. Thirty-eight were baptized in the church baptism, and many of our own members were strengthened by personal visiting. The local church loyally responded in every campaign launched.

For the first time in the history of the Fourth Avenue church, Louisville made her mission goal of 60 cents a week per member for the year, standing at 62 cents. Former members of this church are now missionaries in Asia, Africa, Cuba, and Java. Our present Sabbath school mission goal for the quarter is an even \$1,000.

Our local treasurer, Sister M. Lucas, received in tithe, mission offerings, budget expense, and local conference offerings for the year, \$29,439.29, of which \$26,336.99 was passed on through the regular channels, and \$3,102.30 was retained for local work in its many phases, including the church school,

which employs two teachers, one on half time. Our local church tithes and offerings for 1927 exceeded those of 1926 by \$4,869.63.

We started the new year on the Sabbath with a baptismal service, and another class will be ready soon. We face the future with hope and courage. We were glad to have with us recently for a night meeting, Elder and Mrs. G. B. Starr, whose messages stirred all hearts. Remember Louisville at the throne of grace.

STEMPLE WHITE.

### FRENCH "SIGNS OF THE TIMES"

For some time there has been published for North America a *Messenger Franco-Americain*, a bimonthly publication, and a French *Signs of the Times*, a quarterly magazine. It has been decided to combine these two periodicals and to issue one magazine, the *Signs of the Times*, as a monthly. It will contain much of the material formerly contained in the two papers.

The subscription price will be 75 cents a year for single subscriptions; five or more to separate addresses, 60 cents each; five or more to one address, 55 cents each. Send all orders to Les Signes des Temps, Box 398, Oshawa, Ontario.

### ANNUAL MEETING OF THE CENTRAL LUZON CONFERENCE, PHILIPPINES

It was a great privilege to me to visit this conference again after an interval of six years. The conference session was preceded by a workers' meeting lasting four days. They have a corps of about thirty-five evangelists and Bible workers.

The reports of the conference president, Elder R. R. Figuhr, and of the several departmental secretaries, show that earnest work is being done in this field, and give evidence that the blessing of the Lord is attending their efforts.

During the past eleven months, twenty-four tent efforts have been held, besides a number of smaller meetings. The baptisms for this time number 528. The loss for the year by death and apostasy was only fifty-one. This gives the conference a present membership of 3,430.

One very interesting item in the president's report was the statement that a number of churches have conducted efforts of their own without the presence of a conference worker, and that a large number of the baptisms are the fruit of the labor of the lay members. This is the condition that should prevail in every Seventh-day Adventist church in the world, for then the earth would be lightened with the glory of the message. It would mean life, and growth, and strength to all the churches if, without the aid of conference laborers, the members would set to work in earnest to win souls to Christ.

Seven new churches have been organized the past year, and were received into the conference. Several church buildings have also been erected.

The report of the treasurer was encouraging, showing an increase in the title receipts of 1,976.40 pesos over the same period last year.

Another most significant and interesting item was that one young evangelist and his wife from this conference responded to a call to go as missionaries to Singapore. Thus this field joins her older sister conferences in furnishing laborers for the great harvest field of the regions beyond.

The secretary of the educational department reported six church schools,

all taught by young people trained in our Philippine Junior College. He told of the interest of parents and church members shown in the sacrifices made to maintain the schools, some of the people actually denying themselves the necessities of life that they might support the school.

The Missionary Volunteer department rendered an excellent report. They have a membership of 619 young people. With an active young evangelist now taking charge of the work, the outlook is encouraging.

The field missionary secretary stated that ten persons had been baptized during the year as the direct result of the literature work, and thousands more have had their attention called to the message. There is an enthusiastic corps of sixty-seven colporteurs giving their entire time to literature work. The past eleven months the sales of these workers have reached the splendid total of 53,962.52 pesos.

The business sessions of the conference were entirely harmonious, and were conducted with such dispatch that they occupied only a small part of the time. Earnest efforts were made to give the people spiritual food. Each morning from eight to ten o'clock the time was devoted to earnest seeking of the Lord. Confession and surrender of sins, and laying hold of the victory and righteousness of Christ by faith was the keynote of these meetings, and great blessing came to our dear people as they responded most earnestly. Prof. Frederick Griggs came during the meeting, and we greatly enjoyed this meeting with him and the union and local conference laborers who co-operated so heartily. Pray that God may continue to bless the work in this field.

MEADE MACGUIRE.

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#### WITH THE PHILIPPINE CHURCH SCHOOLS

WE are in the midst of great changes in our school work. The fact that our schools are not recognized by the gov-

ernment has caused the brethren much anxiety. Many of the parents are too poor to send their children to our college in Manila to complete their education, and the public schools will not accept children from nonrecognized private schools. Those children who do attend the public schools often suffer many hardships. The teachers are antagonistic to our faith, and do all they can to oppose the children. Often they hold classes on the Sabbath or plan for an examination on that day. If the children of Sabbath-keeping parents do not attend, they are punished by being suspended from school and having their grades lowered 10 per cent. This makes it very hard for the youth. Many have dropped out of school after completing only four or five grades.

I have just returned from a ten weeks' tour of the two Visayan missions. A new school has been opened in San Antonio, Samar. It is exerting a great influence for good. There is a call for a school at Cabungaan, Misamis, for next year. The brethren have erected a new building, and are equipping it for school work. Both of the schools that are now operating are to have new buildings next year. At Cebu the believers are putting up a building that will accommodate three or four teachers. At present there are only the two schools in the East Visayan Mission.

In the West Visayan Mission there are four schools and six teachers. The Jaro school has eight grades again this year. There are urgent calls for three or four new schools in this mission. The brethren are erecting new buildings and preparing to go forward.

The great needs of the educational work are money and teachers. In times past schools have been opened without being properly equipped, and the young people were pressed into service with too little training. Now we are trying to raise the standards, and to conduct schools that will be an honor and strength to the cause. It will take time to build them up. The normal department of the college is to be strengthened

next year, and a large number of young people are to be trained for the teaching profession.

As I presented God's plan of education to the brethren in the field and called upon them to rally to support it, I met with a hearty response. The people here love God and believe in the message. They need instruction in the principles of Christian education; they have been sending their children to the public schools. It is the plan to educate the laymen by means of articles on Christian education in our church paper and by extensive field work. Soon we hope to have the educational work on a firmer basis.

In all, we have sixteen church schools under the management of twenty-four teachers. More will be established as fast as teachers can be trained and money secured to maintain the schools. We believe that the stability of the work depends upon Christian education, and we are striving to follow the instruction the Lord has given. Pray for us, that we may have the children and youth prepared to meet the soon-coming Saviour.

DELBERT L. MILLAM,

Ed. Sec. Philippine Union Mission.

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#### CATALOGUES FOR ALL WHO WILL

SPEAKING a short time ago in one of our large churches, I inquired if there were any who were interested in correspondence work, and would like to receive a Fireside catalogue. Forthwith fifty-five persons handed in their names. A few days later in another church, in response to a similar request, seventy-eight names were handed in, and very soon afterward, in both churches, a large number had enrolled and were busy studying the lessons in the preparation and giving of Bible readings.

I wish I could meet personally with all our churches and companies; but since this is impossible, I want you all to know that your name on a postcard, addressed to the Fireside Correspond-



MISSIONARY VOLUNTEER CONVENTION, BACOLOD, OCCIDENTAL NEGROS, PHILIPPINE ISLANDS. THE SIGN IS THE MOTTO IN PANAYAN.

ence School, Takoma Park, Washington, D. C., will bring you one of our catalogues and any further information that you may desire.

In this time of crisis shall we not spend the precious evening hours in supervised study? Education, we are told, prepares men to know and do the very line of work that must at this time be done. "Thorough discipline, under a wise teacher, is of more value than the natural aptitude and endowment where there is no discipline." During the months of January and February of this year the Fireside is offering its excellent course in the preparation and giving of Bible readings at the special price of \$5, which includes the matriculation fee. How could we more profitably spend the winter evenings than in studying how to give to others the great truths committed to our trust? Once more let us say it, There are catalogues and descriptive circulars for all who will.

M. E. OLSEN.

#### IN THE FIELD

SINCE the Fall Council at Chattanooga, Tenn., I have spent most of my time in the Atlantic, Northern, and Southeastern Union Conferences, attending conventions, institutes, and visiting churches in Massachusetts, Maine, Chicago, Iowa, South Dakota, Minnesota, North and South Carolina, Georgia, and Florida. I have experienced much of the Lord's blessing in these labors, as I have endeavored faithfully to set before our workers and people the call and command of Jesus in this hour of trial and crisis that is coming upon the whole world.

While it is true that many of our people are indifferent to their danger and privileges at this time, it is also true that in every place there are those whose hearts are warm and tender with the love of Jesus, and who are doing what they can by their gifts and their labors of love to hasten His coming. Truly God has a loyal people who stand four square to His message for this time.

At the present time I am attending a series of the most remarkable institutes in my experience of nearly forty years in connection with this work. Of these I shall write more in detail later. One thing is very evident, a new power is coming into this work such as has not been manifest in the past.

Thank God, many of our people are waking up, and are cutting loose the ties that have hitherto bound them to the world. Many are recognizing and experiencing a "new power from above," and as their Christian experience deepens they are filled with love, hope, and joy.

Never have we had such multiplied evidence as now of the approaching end. Surely God is making bare His holy arm in behalf of His waiting people and needy cause. Now is the time for all of God's people everywhere to "lift up their heads and rejoice" with one united voice, for truly their "redemption draweth nigh."

W. W. EASTMAN.

As one of our Junior Missionary Volunteers, with a number of Harvest Ingathering papers under her arm, was waiting for a street car in San Francisco, Calif., recently, a lady approached her and said: "Little girl, I saw you in a dream last night. You were dressed in the very way that you are dressed now, and you had those papers under your arm. May I have one of your papers?" The Junior explained to her the purpose of the paper, and received an offering.

#### COLPORTAGE IN CHILE

THE photograph shows the student colporteurs attending our Chillan Training School in 1927. Twenty-two of them are in the field at present, working for their scholarships. During vacation time, December 4 to April 1, the students in this photograph are scattered from Tacna-Arica in the north to Punta Arenas in the south, a distance of over 2,500 miles. Our territory is very narrow, the inhabitable part averaging fifty miles in width.

This year ten of our colporteurs are working with "Our Day," eight with "Controversy," four with small books, and four with small books and *El Atalaya* (Watchman). In this picture are also two Mapuche (Araucanian)

wholesome associations in contact with nature in God's great out-of-doors. The emphasis that is placed on practical achievement helps these men and women in the making, to understand life's true values. The teaching of thrift, courtesy, and helpfulness as cardinal virtues in character building is to be highly commended.

Even though these organizations have such high ideals and are doing such excellent work, we cannot advise Seventh-day Adventist parents to allow their boys and girls to unite with them. Why? In the first place, the most important element in character building is left out, namely, religion. While the helpful things mentioned above, and others that might be named, have an uplifting influence, there is only one



Student Colporteurs of the Chillan Training School, Dec. 4, 1927. Eight of these earned full scholarships last year, and four earned half scholarships.

Indian boys. They will work among their countrymen. These two boys are the first fruits of this tribe, which numbers between 18,000 and 20,000.

Our sales for 1927 will go a little over \$25,000 U. S., or 175,000 pesos Chilean. Prospects for 1928 look brighter, as the financial situation seems to be improving.

Eight of the young men earned full scholarships last year, and four earned half scholarships. J. D. LESLIE.

#### SHALL WE JOIN THE BOY SCOUTS?

THE pastor of a large church writes to ask my advice about Adventist boys' joining the Boy Scout movement, saying that the question is being agitated in his congregation. From another part of the country comes the word that a Seventh-day Adventist Boy Scout troop has been organized and plans are being made for others. One of our young people's workers reports that more and more he sees boys wearing Scout emblems in his audiences of Adventist young people. It seems very proper, then, to discuss the question of the attitude we should assume toward the question of our boys' and girls' uniting with the Boy Scouts, Camp Fire Girls, and similar organizations.

In the first place, let it be said that we have no quarrel with these organizations, no more than we have with the public schools. The leaders of these movements are practical students of boyhood and girlhood, and have perfected plans that appeal to their natural impulses. And these plans are being utilized for directing their energies in the development of high ideals of life and citizenship. The mind is trained to think and the body is made fit to act in meeting the emergencies of life. An effort is made to turn the minds of the young away from the cheap and artificial, as they engage in

power that can fully save our youth from sin, and that is the power of God. There is only one corner stone for the Christian character temple—Jesus.

My parents accepted the Adventist faith when I was a boy. Sabbath keeping and Sunday work at first seemed very irksome to me, because they hindered free association with the neighborhood boys. But one of the blessings of the Sabbath to God's people is that it does tend to separation from the world and worldly pleasures. I have been told that some of our boys have attended their Boy Scout functions on Friday evening, with the consent of their parents; which surely shows the leavening influence of the world on parents as well as children.

#### INFLUENCE OF FRIENDS

Some one has said that the most powerful influence in a man's life is the first fast friend of the adolescent period. One of the strongest factors in any junior organization is the leader. While there are many very estimable characters in the leadership of these organizations, their influence is such as to lead away from the church. It is an old saying that the friendship of the world is more to be feared than its enmity. The very fact that many of these leaders, who do not understand or believe our message, are men of high moral ideals, gives them a greater influence over our boys.

Every argument which has been used against sending our children to the secular schools applies with perhaps greater force to this question, because the associations both with the leaders and with other boys and girls are likely to be more informal and more intimate.

These dangers are not obviated when the local organization is wholly of Adventist juniors under Adventist leadership. In the first place, the organization is secular. The reason given by the proponents of one such organiza-

## CHRISTIAN EDUCATION

tion was that they wanted an organization without religion in it,—the young people had enough religion in Sabbath school, church, church school, etc. It is possible to have too much of a certain kind of religion and religious teaching, I know; but to my mind the serious, joyful rhythm of true religion should permeate life in all its relations, and should especially dominate any organization set for the development of character.

It would be most unfortunate for our young people to get the idea that religion is something apart from real life. Religion in the home, religion in the Sabbath school and church, religion in the young people's society, religion in the school, and religion in all our service, is the ideal. "Unless Christ is Lord of all, He is not Lord at all."

## A LEAVENING POWER

In the second place, local organizations are constantly brought in contact with neighboring organizations and the general organization. The ideals and practices of the movement find their lodgment in the hearts of the young people at a time when they are not so well prepared to differentiate between the right and wrong course of action. The Adventist leader may prevent his troop as such from responding to the call to help the city welcome some famous hero on the Sabbath day, but he cannot stop the leavening influence of connection with such an organization.

Some years ago a certain Protestant denomination perfected a denominational Boy Scout organization, thinking to bind the organization to the church. But it proved to be a failure, was abandoned, and a church organization was substituted.

The call of the advent message is away from the world. Shall we, then, permit our boys and girls, the most susceptible and easily influenced part of our membership, to unite with and be trained by these organizations outside the church? Such a step is the less excusable since our Junior Missionary Volunteer organization provides for an all-round training, spiritual, intellectual, physical, and social.

M. E. KERN.

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The Week of Prayer at Southern California Junior College, La Sierra, Calif., was unprecedented in spiritual blessings received. Elder and Mrs. C. A. Holt rendered valuable service in this effort. Elder L. A. Wilcox, the Bible teacher, writes as follows:

"Those leading out were particularly struck with four unusual things during this Week of Prayer: First, the unusual number of young people who by their own confession had determined together not to yield under any circumstances. Second, the unusual burden of soul upon the hearts of those converted for their unconverted friends. Nothing was more touching in these meetings than the sight of students leaving their seats to plead with fellow students to give their hearts to God, as many as three or four students sometimes kneeling about one who still was holding out against the appeals of mercy. Third, the unusual absence of emotional appeal. The meetings seemed to be taken out of our hands, and to go beyond us, as if in the immediate charge of the Holy Spirit. Fourth, the unusual depth and intensity marking the work in the hearts of the students. Many spoke of this. There has been a remarkable spirit of confession, public and private. Old breaches have been healed, and wrongs made right."

## SHALL OUR SCHOOLS HOLD STEADY?

Shall We Hold to Our Ideal of Manual Labor for Every Student Every Day, or Shall We Yield to the Pressure to Substitute Play Part of the Time?

Can We Maintain the Work Standard for Our Schools in the City as Well as in the Country?

In a previous article we canvassed the subject of whether the work spirit or the play spirit shall prevail in our schools, touching upon several respects in which the play spirit creeps in unawares to the detriment of the work. In this article we want to study work and play in a more specific and constructive way.

Many years ago the word was given to us that if one third of the time usually given to the study of books were devoted to lines of useful labor with the hands, there would be no loss in mental attainment and much gain in physical and moral welfare. In another place it is said that both teachers and students should engage in "daily systematic labor" with the hands, and elsewhere it is recommended that "some hours" and "several hours" should be employed in this way every working day.

The values in manual labor that have been constantly held before us for years are physical, mental, moral, social, practical, and missionary values, rather than employing labor merely as a means to help students earn their way through school. The latter is not to be despised, and students are being aided in this way every year to the extent of many thousands of dollars. Yet we are obviously to understand that if there were no question of monetary or commercial value involved, daily physical labor is worth while for its educational values alone. For this reason we should always regard it as a fundamental plank in our educational platform. No Seventh-day Adventist school, whether in the city or in the country, should deprive itself of this invaluable factor in education. In truth, we are instructed that if either book study or a knowledge of labor for practical life is to be neglected in our schools, "let it be the study of books." (See "Counsels to Teachers," p. 289.) Let every educator who reads this, no matter with what kind of school he is connected, ask himself which, if either, is being neglected in his school.

With these high ideals set before us, our educational reformers have sought earnestly to embody a proper balance of physical labor and book study in the working program of the schools. We could not feel that expressions like "some hours" and "several hours" each day could hardly mean less than two to three hours. For years we maintained the general minimum of two hours' physical labor on school days, and five hours on the open day, or a total of fifteen hours a week for all students. When teachers united with the students, as directed in the divine plan, there was no difficulty at all in maintaining a happy and fruitful work spirit in the school. Some of the most reliable workers in the field to-day in responsible places came out of our schools during this period.

As the schools have increased in size and teachers have become wrapped up in more extensive book study, when degrees and recognition of the world have been more sought after, we have lost ground in many schools by departing from the labor policy until many of our schools require only one hour of manual labor a day, thus falling back

to the standard of our first college when no industries were maintained.

Of course such a standard has proved insufficient for the physical needs of students, and there has been a growing demand for the same thing we fell into in the old days; namely, the playing of games as an outlet for pent-up physical energy and relief for nerves tired from application to books. This has led in some cases to the expenditure of thousands of dollars for the building of a gymnasium, which is of questionable value, according to the divine plan. This in turn has called for the playing of indoor games of the type commonly carried on under cover in the schools of the world.

## WHAT ABOUT GAMES?

Leaving for the moment this little survey of our manual labor experience, let us review briefly what is actually said about typical games in the spirit of prophecy. There seems to be need of this if one can judge by inquiries that come in to us from the field. For example, we received a letter the other day from the secretary of the students' association in one of our academies. It is written in fine spirit, and indicates a sincere effort to find the right way. As it is typical of the situation in other schools, we give the letter here so that the problem may be stated from the student's standpoint:

"DEAR SIR:

"As a student association of — Academy, we are coming to you for authority and advice about our playground situation. Realizing it is a problem for all our city schools that do not have an opportunity to cultivate a garden or maintain a school farm, which undoubtedly is the ideal plan, we are sure that you are interested in it and can help us. Is basket ball an advisable game? Our student association has voted to have a basket ball court installed, but is uncertain as to the General Conference plan. Also, what other games would you suggest for our city schools?

"Trusting that you will consider our request,

"Very respectfully,

"Sec. Student Assoc."

Many may not be aware that so many of the popular games of to-day are specifically mentioned in the spirit of prophecy, whether favorably or unfavorably, the reader may judge for himself from the list given herewith of games that are typical of the many that tempt our youth to-day.

**Baseball, Cricket.**—"The public feeling is, that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help."—"Counsels to Teachers," p. 274.

**Chess, Checkers.**—"There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them."—*Id.*, p. 346.

**Tennis, Cricket.**—"A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations."—*Id.*, p. 350.

**Ball Playing.**—"How much time is

spent by intelligent human beings in horse racing, cricket matches, and ball playing! But will indulgences in these sports give men a desire to know truth and righteousness? Will it keep God in their thoughts? Will it lead them to inquire, How is it with my soul? All the powers of Satan are set in operation to hold the attention to frivolous amusements, and he is gaining his object."—*Id.*, p. 456.

**Croquet, Archery.**—"Useful labor will supply the place of croquet, archery, dancing, and other amusements which benefit no one."—"Fundamentals of Christian Education," p. 75.

**Football.**—"What force of powers is put into your games of football and your other inventions after the way of the Gentiles—exercises which bless no one! Just put the same powers into exercise in doing useful labor, and would not your record be more pleasing to meet in the great day of God?"—*Id.*, p. 229.

#### WHAT ABOUT MEANS OF PHYSICAL LABOR?

Turning now from the games, let us review for a moment the remarkable number of kinds of physical labor that are mentioned as fitting to be brought into our schools. First this general statement:

**Labor in Education.**—"It reveals cowardice to move so slowly and uncertainly in the labor line,—that line which will give the very best kind of education."—"Testimonies," Vol. VI, page 178.

**Away From the Cities.**—"The reasons that have led us in a few places to turn away from cities, and locate our schools in the country, hold good with the schools in other places."—*Id.*, p. 177.

"God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the education of students upon plans that are in harmony with the solemn message committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and fit them for usefulness in the fields to which they shall go."—"Counsels to Teachers," pp. 532, 533.

**Agriculture.**—"Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health."—"Testimonies," Vol. VI, page 179.

"Some do not appreciate the value of agricultural work. These should not plan for our schools; for they will hold everything from advancing in right lines. In the past their influence has been a hindrance."—*Id.*, p. 178.

**Garden Work.**—"Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined."—*Id.*, p. 179.

"Small fruits should be planted, and vegetables and flowers cultivated, and this work the lady students may be called out of doors to do."—*Id.*, p. 176.

**Printing.**—"The students should also be trained to manage all the different kinds of work connected with printing, such as typesetting, presswork, and bookbinding, together with tentmaking and other useful lines of work."—*Id.*, p. 176.

**Carpentry.**—"The industrial instruction should include . . . carpentry."—*Id.*, p. 182.

"Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds and make needed improvements, thus by practical lessons learning how to build economically."—*Id.*, p. 176.

**Household Arts.**—"It is not so important that our daughters learn painting, fancy work, music, or even 'cube root,' or the figures of rhetoric, as that they learn how to cut, make, and mend their own clothing, or to prepare food in a wholesome and palatable manner. . . . Washing clothes upon the old-fashioned rubbing board, sweeping, dusting, and a variety of other duties in the kitchen and the garden, will be valuable exercise for young ladies."—"Fundamentals," p. 74.

**Other Trades.**—"Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go out equipped for the duties of practical life."—"Testimonies," Vol. VI, p. 182.

**Additional Lines.**—Other lines of manual labor not so specifically mentioned in the spirit of prophecy are being employed in our schools, such as broom-making, basket-making, bookbinding and repair, barbering, electrical work, plumbing, plastering, cabinet-making, beekeeping, poultry raising, auto mechanics, tentmaking (Volume VI, p. 176), bookkeeping, tailoring (pressing and repair), reed work, and the like.

#### WHAT ABOUT THE TEACHERS?

Teachers are to be leaders in every other kind of school activity; why not in physical labor?

"I was speaking to the teachers in messages of reproof. All the teachers need exercise, a change of employment. God has pointed out that this should be useful, practical work; but you have turned away from God's plan, to follow human inventions, and that to the detriment of spiritual life."—"Fundamentals," pp. 220, 221.

"Different teachers should be appointed to oversee a number of students in their work, and should work with them."—"Testimonies," Vol. VI, p. 179.

#### WHAT IS THE CONCLUSION?

Let the wise man answer this question by the Spirit of the Lord:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

The "whole matter" of work and play is summed up simply also by the servant of the Lord in these pointed words:

"Diligent study is essential, and diligent hard work. Play is not essential."—"Fundamentals," p. 228.

In harmony with this summing up a motto is given to the student:

"Let every student consider, and be able to say, *I study, I work, for eternity.*"—*Id.*, p. 229.

The teacher's motto is equally simple: "Work and teach, work in Christ's lines."—"Fundamentals," p. 225.

It is easy to observe that in both these mottoes play is left out as not being essential in Christian education. Both students and teachers can obtain together all the enjoyment and benefit of work that the worldlying thinks he gets out of play. The little children and the animals can do all the playing that is lawful and natural, while the youth and the adult can find their enjoyment and recreation in the useful and the essential. Then will come to pass this saying:

"The discipline for practical life that is gained by physical labor combined

with mental taxation, is sweetened by the reflection that it is qualifying mind and body better to perform the work that God designs men to do."—"Counsels to Teachers," p. 309.

Even in the case of children we have this word:

"The satisfaction that children have in being useful, and in denying themselves to help others, will be the most healthful pleasure they can enjoy."—*Id.*, p. 287.

If this article were not already too long, I should like to raise and answer the question, What shall we do for physical exercise in our schools located in the city? We could heartily wish that none of our schools were thus located, but if the directors of those that are will write in to the General Department of Education we are ready to submit some practical plans and suggestions that we think will meet even their situation.

With such a plan of education outlined for us, we should put forth the same energetic and unceasing effort for developing plans and equipment that will maintain the balance of labor with study in the school program, as we do to equip our schools with libraries, laboratories, and teachers in all the lines. To the question whether we shall maintain and develop the manual labor program in our schools, let every Seventh-day Adventist educator say, "We can and we will." W. E. HOWELL.

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#### WATSONVILLE, CALIFORNIA

In the effort recently conducted at Watsonville, Calif., another demonstration was given of God's plan of medical evangelism, its ability to open up the press, and to reach the hearts of the people.

Before the opening of the campaign, a number of lectures on the chemistry of food and nutrition were delivered before the leading clubs of the city, the high school, and other groups. One of the first of these was over the radio, and was sponsored by the morning newspaper. From then on, this paper was glad to receive all the reports furnished it.

A few days before the opening of the meetings, a lecture was given to the Kiwanis Club, and was received with much enthusiasm. The vice-president of this club is on the staff of the afternoon paper, and he urged that we give him a report of the lecture. This opened up the columns of this paper for all our subsequent articles.

Throughout the series of meetings, both papers printed, without change, every report given them, whether medical or religious. Many people who did not attend the meetings followed the articles in the newspapers from day to day.

The "Gospel-Medical Chautauqua" aroused much favorable discussion. Many of the leading people of the city—bankers, merchants, newspaper men, etc.—followed our diet program. Our nurse-Bible worker had more calls than she could answer. There was no problem of getting into the homes. Our workers were known and welcomed by all classes.

As the direct result of this effort twenty-eight have been baptized, and many more are definitely interested. A church school with two teachers has been established, and we are looking forward to the building of a church in the near future. W. D. FRAZEE.

\* \* \*

Four were baptized in Tulua, Colombia, a short time ago.

## The "Review" Forward Movement

### NEW JERSEY CONFERENCE

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

Dear Brother Graham:

In this report I am to write you of how God blessed in this good work in the New Jersey Conference. We left the Greater New York Conference Sunday morning, December 4, and started for the New Jersey field. We have been having beautiful weather, but this morning we are leaving New York in a blinding snowstorm with much sleet. It is very cold and the roads are badly iced, and we have to stop to put chains on our car for safety. Our first appointment is for Camden, N. J., about 100 miles away.

On our way we stopped at Trenton, the headquarters of the conference, and here we found a workers' meeting in progress. Elder A. G. Daniells has been here over the Sabbath, and is holding meetings here today with all the workers. God has been richly blessing.

Here I learned that my appointment for Camden was canceled for the evening, on account of this special meeting held by Elder Daniells, and I am requested to stay over Sunday in Trenton. I enjoyed this privilege of attending Elder Daniells' meetings. God is truly blessing His servant in his work in the various conferences. At the time of this workers' meeting, I had a good opportunity of meeting personally the many workers of this field. Elder A. J. Clark, the president, and all his associate laborers warmly welcomed me and assured me of their co-operation.

The New Jersey Conference is a good field, having a membership of about 1,600. I found the brethren and sisters in this field, as I visited later among the churches, like our people everywhere,—a loyal, God-loving people, who believe and love this message of Jesus' soon coming. I had the privilege of spending seventeen days in this field, including the Week of Prayer. During this time we met with eighteen churches and had a combined attendance of 723 persons. Two hundred nine families subscribed for the good old Review and this rejoiced all our hearts. There are still about 300 families in this field that are without this wonderful paper, but these dear people we were not able to meet with. However, we are trusting that this work will be faithfully followed up, and the Review placed in every family, just as the servant of the Lord has said that it should be.

Swedesboro: December 5; 12 Present;  
1 Subscription

Monday the weather had cleared, and in company with Elder Ralph Clapp, the conference home missionary secretary, we started for Swedesboro, the place of our appointment for the evening. Here we have a small church. Twelve were present at the service. We had a blessed meeting. Nearly all present this evening had the Review, but one family, Brother Johns, subscribed. Brother Johns has a family of eight children. I was glad he decided to have the Review. It will bring a blessing to the whole family. He told us that he had been a member of the church for twelve years, and had never subscribed for the Review before. I was surprised. But I am finding many of like experience. I truly believe that the matter of the importance of God's dear people having the Review ought to be more strongly emphasized by us as leaders. When the people see that we are stirred over this matter, they will become aroused. The spirit of prophecy states, "Especially should the ministers arouse, they should feel a special interest in the paper." I felt that this meeting greatly paid, if only Brother Johns was encouraged to subscribe. In the coming days he will thank God for the help received.

Bridgeton: December 6; 50 Present; 10 Subscriptions

This night we had a good meeting with the brethren and sisters of the Bridgeton church. Some of the members from the churches of Jericho and Ramah were present. Elder Shirley Haynes is the pastor here, and he gave good co-operation this evening. I appreciate the presence and help of Elder Clapp in this good work. Ten families subscribed this night for the Review. For this we praised the Lord. Elder Haynes assured me he will follow up this work. One brother told me that he could not afford the Review, and so did not subscribe. I asked him if he had the daily newspaper, and he replied that he did. I asked him what that paper cost him, and he owned up that he was paying \$7 for it. He then told me that he would subscribe, and wanted one of the little cards to sign for his subscription.

Vineland: December 7; 14 Present;  
8 Subscriptions

God blessed in this meeting. Fourteen were present. Elder Schmidt is the pastor, and God is blessing this young man in the

work. A spirit of courage and progress pervades the atmosphere of the church. In the meeting this night one sister said, "My son has been reading the Review. He could not come to-night, but said to me, 'Mother, you subscribe for that paper to-night,' and so I have done so." I found that several young people who have been recently baptized have had the Review sent to them for three months, and these young people do appreciate this good paper. We stopped all night at the hospitable home of Brother and Sister Wall. These good folks were unable to attend this meeting, but when I was taken to their home, Brother Wall said at once, "I want to subscribe for that paper, the Review." This made eight families who subscribed for the Review.

Cape May Court House: December 8; 14 Present; 5 Subscriptions

Away over on the Atlantic Coast, in a town called Cape May Court House, we have a small church of faithful believers. This night it was very cold, and the sharp cold wind blowing in from the ocean pierced one through. The attendance was quite small, only fourteen being present, but we did have a blessed meeting, and five families subscribed for the Review. I found the local elder an earnest worker, and he is endeavoring to place the Review in every family. We were cared for this night at his home.

Burlington: December 9; 30 Present;  
5 Subscriptions

The meeting at Burlington was quite well attended, thirty being present. I was glad to see so many young people present. In Burlington we have a church of faithful Polish brethren and sisters, and some of these good people were present this night. God greatly helped in this meeting and all were blessed. Five families subscribed for the Review. Many present already had the paper. One sister came to me after the meeting and said, "For forty years I was a subscriber for the Review. The time came when I had no money to pay for the paper. My subscription ran out, and the paper stopped. I felt so sad, as I missed its weekly visits very much. From time to time it has been lent to me, but to-night I subscribed again, and I am trusting that the Lord will help me to pay for it."

Before finishing the account of my visit with the above-named church, I want to tell you the following story, which a sister told me this night: "A neighbor came into our home one day, and saw the Review on the table and picked it up, exclaiming, 'May I take this paper to read?' My good old mother had that paper for years. I kept giving this neighbor the Review each week. The reading of it greatly helped her. Soon after this she passed away in death." Who knows, Brother Graham, what the influence of our church paper had upon this woman's heart before she died?

Newark: December 10, 11 a. m.; 90 Present;  
30 Subscriptions

Elder A. J. Clark, the conference president, accompanied me this day, and his hearty co-operation in this good work was much appreciated. We certainly had a blessed meeting with the Newark church. Ninety believers were present this beautiful morning. There were only eighteen families in this church who were taking the Review, but we thanked the Lord when thirty additional families subscribed this day. Both of the local elders subscribed for this good paper. Elder M. H. St. John, the pastor of the Newark church, gave me good support in this meeting, and his co-operation was appreciated.

We were invited to dinner at the home of Sister MacPherson. She has been in this truth many years. While eating dinner, she said: "I could not get along without my Review. I can hardly wait until it comes each week, and I read it from cover to cover. I read with great interest each week the reports of your visits among the churches, and rejoice over so many subscribing for the paper." She then went on to tell us of the great burden she had for her boy, and said, "He finally left home and married, but the first thing he did was to subscribe for the Review, and when I learned that he was to have the Review each week to read, I felt so glad." To-day this son is a faithful member of the church and serves as the treasurer.

Paterson: December 10, 3 p. m.; 120 Present;  
30 Subscriptions

This afternoon we had the privilege of meeting with the believers of the Paterson English and German churches. One hundred twenty were present. Elder B. C. Miller is pastor of these churches, and gave me his hearty support. We had a meeting in which we could feel the presence of God's Holy Spirit. Previous to this meeting only seven families were taking the Review, but I am glad to write you that thirty additional families signed the little cards for their subscriptions for this great church paper.

The missionary secretary of the English church told me, "Elder Sanderson, I have

been eleven years a member of this faith, but I have never had the Review." I said to her, "What! eleven years a Seventh-day Adventist, and never have subscribed for our good church paper? Why not? Have you not heard of it before?" She answered, "Yes, I have heard of it, but I have not known what kind of paper it is. From what I heard I thought it was some kind of dry paper. We were told not to do missionary work with it, and from what I heard about it I felt that I did not care to subscribe for it. But I have learned differently now, and of course I have subscribed for it."

I honestly believe, Brother Graham, that there are thousands of our dear people, who if they fully understand just what this paper really is, would quickly subscribe for it. And another thing, the Review is one of our best papers to give away for missionary work to bring people into this blessed message. I am telling our people everywhere to give the Review to their neighbors and friends, after they have finished reading it.

Jersey City: December 11; 35 Present;  
13 Subscriptions

This was a union meeting of the Jersey City No. 2 English and the German church. It was a very stormy evening, and yet there were thirty-five of the brethren and sisters present. Elder J. P. Gaede is the pastor of these churches, and he gave me his whole-hearted support. We had a most profitable service. Thirteen families subscribed for the Review and Herald. At the close of the meeting the elder said to me, "When I came to the meeting to-night, I did not know what the subject was going to be, but I felt so impressed before this meeting that I should subscribe again for the Review. I used to have this paper, but for a number of years I have neglected to keep up my subscription. To-night I have subscribed once more." I told him that I believed that the Spirit of God impressed his heart in the way he had described to me. Truly God is in this work, and is leading on before. Elder Clark was with me this night, and at this meeting he testified that the Review had been in his and his wife's families for eighty years.

Elizabeth: December 12; 12 Present;  
4 Subscriptions

The service this night was a cottage meeting. Elder Clapp was with me once more, and we had a blessed meeting. Twelve were present, and four families signed their names and addresses for their subscriptions to the Review. We have a faithful company of believers here at Elizabeth.

Jersey City: December 13; 20 Present;  
5 Subscriptions

An awful rain storm this night kept many away from the service at the Jersey City No. 1 church, but I was surprised to greet twenty of the brethren and sisters of this church who had braved the weather. We had a good meeting, and five families subscribed for the Review. Elder S. N. Norton, the pastor, will follow up this good work. I appreciated his hearty co-operation this night. One sister spoke up in the meeting, and said, "I have been in this precious message twenty-four years, and have been a reader of the Review for this same length of time. I read it from cover to cover."

Passaic: December 14; 12 Present; 5 Subscriptions

Sister Anna Cately, faithful Bible worker, has charge of the work in Passaic. She whole-heartedly co-operated in the meeting this night. It was a most blessed service. Very few had the Review. There were twelve present, and five families subscribed. One sister said, "Before I came to the meeting to-night, I felt deeply impressed that I ought to have one of our papers. I did not know what the subject was going to be to-night. I am certainly glad to subscribe for the Review and Herald." Here is another instance, Brother Graham, of God's Spirit going before.

Franklin: December 15; 15 Present;  
8 Subscriptions

Way up in the northern part of the New Jersey Conference is the Franklin church, a company of loyal believers in this message. We enjoyed a most profitable and spiritual service with these dear people. Fifteen were present, and eight families subscribed for the Review. Elder Miller, of Paterson, who has charge of this church, was present with me. After the service we drove back to Paterson. It had begun to storm, and we drove back in pretty rough weather, arriving in Paterson about one o'clock in the morning. We stopped for the rest of the night at the hospitable home of Brother and Sister Dolon, who also had accompanied us to Franklin. The next day was Friday, and we drove to Trenton, the place of our next appointment.

Trenton: December 17, 11 a. m.; 150 Present;  
25 Subscriptions

The Lord has a faithful company of believers in Trenton, the capital of this State. This morning 150 were in the congregation. Elder Clark and Elder D. A. Rees, the pastor of the church, gave me and the work excellent co-operation. God blessed in this meeting to-day, and the hearts of all were warmed and cheered. Twenty-five families subscribed for the Review. I was glad to meet Elder C. H. Keslake here. This faithful servant of God is just recovering from a serious automobile accident. God truly

has saved his life. In the congregation this morning sat a dear old sister, the mother of Sister Clark. She is eighty-nine years old, and this morning she testified that she had been in this message eighty years, and that the Review had been in her family all these years. This dates back to the beginning, when it was first printed.

Mount Holly: December 17, 3 p. m.; 20 Present; 10 Subscriptions

This afternoon, in company with Elders Clark and Rees, we drove over to the church at Mount Holly. This is a new company of believers, the result of a great interest created at the time of one of the recent camp meetings held in this place. We had a good meeting this afternoon. There were twenty present, and ten families subscribed for the Review. Previous to this meeting only two members of this church were subscribers for the paper.

Newark (colored): December 18; 65 Present; 20 Subscriptions

God has a very faithful company of believers in the Newark colored church. Sixty-five were present this evening. The Lord blessed in the service. Twenty families were impressed to subscribe for the Review. This gladdened our hearts. Previous to this only three families were having our church paper. Elder Campbell, the pastor, told a wonderfully interesting story of how he came into this truth through reading the Review. He said he still has that particular paper and greatly treasures it. The article which touched his heart was by Sister White, entitled, "Fully Following the Lord." God spoke to his soul in the reading of that wonderful message. We read in the "Testimonies," Volume IV, page 599: "Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life." Here is a marked illustration of that statement.

Jersey City (colored): December 19; 28 Present; 12 Subscriptions

This night we met with the brethren and sisters of the above-named church. Twenty-eight were present. This is another loyal company of brethren and sisters. Elder Campbell, who has charge of this church, was with me and I appreciated his support. Twelve families subscribed this night for the Review. This was a good meeting. All were blessed.

Camden (colored): December 20; 30 Present; 18 Subscriptions

I certainly enjoyed the meeting this night with the Camden colored church. The Lord indeed blessed. Elder Phipps is the pastor and co-operated fully. He said that his father had been a reader of the Review for forty years, and that he was brought up with it. There were thirty present, but not one was a subscriber for the Review. We felt to praise the Lord when at the close of the meeting eighteen families, practically all present, subscribed for this good paper.

Camden: December 21; 26 Present; 11 Subscriptions

Elder O. G. Carnes is the pastor of this church. I enjoyed his co-operation this night. He has a burden to see the Review in every family. There are fifty-two families in this church. As far as we could learn, only eight had the Review. Eleven families this night signed the little cards for their subscriptions. Elder Carnes assured me that he would endeavor to see that this paper was placed in every family, as the servant of the Lord has said it should be.

One sister present said that she had been a reader of the Review for forty years. Twenty-six were present this night at the service. We did have a good meeting. Here I met Sister Haynes, the mother of Elder Carlyle B. Haynes, the president of the South American Division of our General Conference, and also the mother of Elder Shirley Haynes, the pastor of the church at Bridgeton, N. J. I was glad to greet this faithful mother. She has always had the Review. Her boys were brought up with it. This night, on the very front seat, sat a sweet-faced little girl, only ten years of age, by the name of Miriam. All through the service she gave me the closest attention. Some day, I believe, this little girl will be a worker in this cause for Jesus.

This closes my report for New Jersey. God has blessed during the days spent here.  
A. E. Sanderson.

## Appointments and Notices

### NORTH PACIFIC UNION CONFERENCE

The third quadrennial session of the North Pacific Union Conference will be held in College Place, Wash., Feb. 22 to March 1, 1928. Officers for the new term will be elected, reports received, and other necessary business transacted. The first meeting will be held Wednesday night, February 22, at 7:30.

Morris Lukens, Pres.  
S. J. Lashier, Sec.

### NORTH PACIFIC UNION CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

A meeting of the North Pacific Union Conference Association of Seventh-day Adventists will be held in connection with the third quadrennial session of the North Pacific Union Conference at College Place, Wash., Feb. 22 to March 1, 1928. A board of seven trustees will be elected for the ensuing term, and such other business transacted as may be necessary in connection with the Association. The first meeting is called to convene at 3 p. m., Monday, Feb. 27, 1928.

Morris Lukens, Pres.  
S. J. Lashier, Sec.



### LAKE UNION CONFERENCE

The third quadrennial session of the Lake Union Conference will be held in Chicago, Ill., March 5-14, 1928, for the purpose of electing officers of the conference and trustees for its associated corporations for the ensuing term, and the transacting of any other business that may properly come before the conference. This first meeting of the session will convene at 11 a. m., Tuesday, March 6, in the South Side Church, Chicago, Ill.

Wm. Guthrie, Pres.  
L. W. Foote, Sec.



### LAKE UNION CONFERENCE ASSOCIATION

The third quadrennial session of the Lake Union Conference Association of Seventh-day Adventists will convene in Chicago, Ill., in connection with the Lake Union Conference constituency meeting March 5-14, 1928. The first meeting of this session will be held at 11 a. m., Wednesday, March 7, 1928, for the purpose of electing officers for the ensuing term and for the transaction of any other business that may properly come before the Association. The legal constituency of this Association are the duly elected delegates of the Lake Union Conference of Seventh-day Adventists, unincorporated.

Wm. Guthrie, Pres.  
L. W. Foote, 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.

Aitken.—James Aitken was born at Alton, Ill., Dec. 2, 1859; and died at Santa Barbara, Calif., Nov. 24, 1927.

E. W. Farnsworth.

Ross.—Mrs. Mattie Ross was born in Nashville, Tenn., April 27, 1852; and died at the same place, Jan. 3, 1928.

I. D. Richardson.

Palmer.—Mrs. Minnie Bell Palmer was born in Windsor, New Brunswick, Canada, Jan. 13, 1867; and died Jan. 5, 1928.

O. O. Bernstein.

Phillips.—E. E. Phillips was born in Francesville, Ind., Sept. 30, 1864; and died in Sapulpa, Okla., Jan. 1, 1928.

F. O. Fowler.

Agar.—Mrs. Samantha Jane Agar was born in Ontario, Canada, Nov. 14, 1863; and died at Roundup, Mont., Aug. 30, 1927.

A. W. Wennerberg.

Nelson.—Mrs. Johanna Nelson was born at Helsingborg, Sweden, Oct. 8, 1851; and died at Mountain View, Calif., Dec. 14, 1927.

E. L. Maxwell.

Leonard.—Mrs. Lida May Leonard, nee Harvey, was born in Mansfield, N. Y., May 12, 1863; and died (probably in Wisconsin).

W. A. Butler.

Van Voorhis.—Sherman H. Van Voorhis was born in West Mansfield, Ohio, Jan. 10, 1864; and died in Graysville, Tenn., Jan. 1, 1928.

V. B. Watts.

Cole.—Jesse J. Cole was born at Codrington, Ontario, Canada, May 24, 1870; and met his death in a railroad accident near Kakabika Falls, Ontario, Jan. 5, 1928.

L. C. Shepard.

Staines.—Mrs. Amelia J. Hall Staines was born in Pennsylvania, Aug. 26, 1857; and died at Loma Linda, Calif., Jan. 9, 1928. One son, Elder O. R. Staines, survives.

A. M. Dart.

Hart.—Eber D. Hart was born in Walton Township, Michigan, March 21, 1846; and died at the Soldiers' Home in Grand Rapids, Mich., Aug. 15, 1927.

R. U. Garrett.

Wienke.—August F. Wienke was born in Pomerania, Germany, Feb. 24, 1878; and died at the Glen Lake Sanitarium in Minnesota, Dec. 24, 1927.

O. O. Bernstein.

Castle.—Mrs. Harriet Eliza Castle, nee Stales, was born at Franciscoville, Mich., Sept. 24, 1852; and died near Colbran, Colo., Oct. 27, 1927.

W. F. Kennedy.

Gardner.—Mrs. Iva Gardner, nee Stowell, was born at Detroit, Mich., April 6, 1902; and died at Plant City, Fla., Jan. 8, 1928.

\* \* \*

### NOTES FROM THE FIELD

SIXTEEN persons were voted into church fellowship in Vader, Wash.

FIFTEEN have been baptized in connection with the effort in Harrisburg, Ill.

A MUCH-NEEDED church building was recently erected, free from debt, in Douglas, Ariz.

FIFTEEN were baptized in the Detroit (Mich.) Grand River Avenue church on a recent Sabbath.

AFTER a baptism in the Maritime Conference, eight were added to the church at Barnesville.

TWENTY persons have been baptized in recent weeks in six different places in the South Brazil Union.

FORTY have been baptized this year in South Bend, Ind., seven added on profession of faith, and there is a baptismal class of eighteen more preparing.

ELDER A. N. ALLEN baptized twenty-three persons, ranging in ages from eleven to seventy-one, in Sao Jose dos Tocantins, Goyaz, Brazil, last June. This place is twelve days' journey by mule from the end of the railroad. While there Elder Allen extracted about ninety teeth.

## The Advent Review and Sabbath Herald

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# On the Throne of Sin



WE are rapidly approaching a time when there will be a mighty conflict between the powers of evil and the powers of right, when Satan will manifest himself as an angel of light. Already this delusion is sweeping thousands of people on to destruction.

ELDER C. M. SNOW, the editor of our Australian paper and formerly connected with the work in Washington, has written a book which has been published in Australia and now has been brought out in an attractive form, entitled, "On the Throne of Sin, or Spiritism and the Nature of Man as Related to Demonism, Witchcraft, and Modern Spiritualism."

IT IS A MASTERFUL presentation of this important subject, and will be greatly appreciated by our workers and ministers everywhere. Note the chapter headings:

THE SETTING OF THE CONTEST  
SATAN'S CLIMAX IN DECEPTION  
ARE THE DEAD CONSCIOUS?  
A DEEP-LAID SATANIC SCHEME  
"YE SHALL BE AS GODS"  
THE CHURCH CHALLENGED BY SPIRITISM  
SPIRITISM ANTI-CHRISTIAN  
SPIRITISM ENCOURAGES SUICIDE  
INSANITY AND SPIRITISM  
A DANGEROUS DELUSION  
SPIRITISM IDENTIFIES ITSELF  
SPIRITISM FOSTERS THE FIRST FALSEHOOD  
UNPROFITABLE COMMUNICATIONS  
SPIRITISM'S FALSE PROPHECIES  
SPIRITISM OUTLAWS THE BIBLE  
NO COMPROMISE AND NO QUARTER  
THE SPIRITS ARE REAL  
TWO SYSTEMS FACE EACH OTHER  
LET US HEAR THE CONCLUSION OF THE WHOLE MATTER

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WASHINGTON, D. C., FEBRUARY 16, 1928

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

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

In a touching farewell address, signed by the chieftainess (queen) and three chiefs of the Bangwaketse tribe in Bechuanaland, South Africa, given Dr. A. H. Kretchmar on the occasion of his leaving Africa for postgraduate work in Europe, the following tribute of thanksgiving was included in the address:

"We also extend our gratitude to the General Conference of the Seventh-day Adventists, in America, for their liberal gift of a hospital, where our sick are treated and cared for.

"Your work shall not be in vain. Isa. 55:10, 11."

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A RECENT letter from Prof. M. E. Olsen, who is visiting our churches in the Central Union Conference, in the interests of the Fireside Correspondence School, says:

"Everywhere I have been received with great cordiality, and good-sized groups, in the interest of our Correspondence School work, have been organized in the churches. The pastors are standing by me in every way in urging their members to enroll. Thus far one conference president, one evangelist, two pastors of large city churches, three Bible workers, and nearly all the church elders have enrolled as students. The Bible readings course is most popular with the members. The preachers often take Advanced Bible Doctrines."

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### IN THIS NUMBER

EVERY article in this number is well worth reading. We desire, however, to direct attention to several of special interest:

1. The appeal of Elder O. Montgomery regarding institutional relief, on page 2, should be acted upon by every organization and every member.

2. This week the article from the pen of Mrs. E. G. White as to the spirit we should manifest in dealing with those opposing our views, is worthy of careful attention at this juncture in our church history.

3. No more providential deliverances of the people of God were ever recorded than those contained in the article from Elder Frederick Lee, beginning with page 10. The manner in which God wrought through His children during the great civil war in China is occasion for renewed gratitude on the part of every believer.

4. No one should pass by the article from the pen of Elder C. S. Longacre, on page 13. Our danger now is that of indifference, the cessation of active effort, when as never before we should be alert to the danger which threatens.

5. The article from Elder E. R. Thiele, on page 15, gives his reactions to the great convention in Detroit, which he attended recently. It shows the demoralizing principles that are finding a place even among the leaders of the great Christian church, and is a call to renewed loyalty to the word of God on the part of every Christian believer.

6. Prof. M. E. Kern discusses on page 18 the question of our boys' joining the Boy Scouts. This is a living question in some parts of the field. We quite agree with the counsel given by Brother Kern in this article. We must be careful about joining worldly associations, clubs, unions, etc., which, while having many excellent features, will have a tendency to draw us away from God and His truth. The world and the great Christian churches around us have many organizations which, while commendable in their objectives, cannot receive the support of Seventh-day Adventists. God has given us a special work of our own; He has something better for us than the world has to give.

\* \*

### WRITE YOUR CONGRESSMAN

WRITING from Lincoln, Nebr., under date of January 27, Brother George A. Williams, lieutenant governor of the State of Nebraska, passes on this excellent counsel which should be heeded by every believer in the American field:

"A very effective way of supporting the petitions now being sent to Congress against the Lankford bill, House Bill 78, is by personal letter to the committee having the measure in charge. The petition is good, and our people are doing nobly, as indicated by the flood of petitions recorded in the *Congressional Record* from day to day, but I express the experience of years in legislative work when I say an appeal by letter or telegram direct to the committee has greater weight and will receive more attention than a petition, because of the personal touch contained in a letter.

"I urge that our brethren the country over write a personal protest against House Bill 78, each in his own way and style, not using any set form. Write the letter or telegram to the 'Committee on District of Columbia,' and address to the 'Honorable F. N. Zihlman, Chairman, Committee on District of Columbia,' Washington, D. C. The communication should be brief, positive, and most courteous in tone. 'A flood of letters and telegrams to the committee at this time may turn the tide.'

\* \*

### THE MISSIONARY READINGS

ANNOUNCEMENT through the February *Church Officers' Gazette Extra* has already been made of a change in the manner of publishing *Missionary Readings*. By action of the General Conference Committee *Missionary Readings* as a separate periodical has been discontinued. To provide churches with the Missions Rally programs, for the third Sabbath in February, May, July (Midsummer Offering), and October, a supplement to *Church Officers' Gazette* is to be published to be mailed about the same time as *Missionary Readings* heretofore was sent out. Aside from these supplements, the back page of the *Gazette* is to be used each month in giving condensed reports from missionaries and other items that will be help-

ful to church officers in keeping before the brethren and sisters our missions and their needs. The officers of every church, therefore, must now supply themselves with the *Gazette*, to receive this missions material.

T. E. BOWEN.

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### AFRICA'S GRATITUDE FOR ADVANCE APPROPRIATIONS

By request of the General Conference Committee we are passing on to our leaders and believers everywhere, an expression of appreciation which has been received from the African Division Committee for 1928 appropriations. The appreciation that our African brethren have expressed in resolutions of gratitude is felt by the leaders in all our division mission fields; for our missionary leaders in every land are deeply grateful to those whose liberality makes possible these advances from year to year.

This time, as the associates in the African field considered appropriations voted by the General Conference for 1928, they felt so profoundly thankful to our believers who are providing funds, that they passed an action expressing appreciation. As Brother A. E. Nelson, secretary of the committee, sends the action on to us, he precedes it with some information as to the remarkable accomplishments of this work in Africa. Brother Nelson says:

"The opening remarks of the chairman, Elder Branson, were very interesting, and indicated that the Lord has been with the work in Africa. He stated that there were more memorials erected for the truth of God in this one year than were erected in any other past year. These memorials consist of churches, mission homes, and so forth. The year 1927 was a banner year in establishing work in new places, and we were informed that there will be from ten to twelve new mission stations erected in the eighteen-month period beginning Jan. 1, 1928, which are as many as we had in all Africa when the division was organized in 1920.

"The brethren were very much pleased with the generosity of the General Conference in being able to vote to the African Division such a liberal appropriation for the work during the coming year. The committee therefore passed the following resolution:

"WHEREAS, Through the bountiful blessing of the Lord, and the prosperity that has attended our people and work in the world, the General Conference has been able to vote to the African Division such a liberal appropriation for the coming year, both in its regular funds, which are larger than ever before, and also in the special appropriations to this field, therefore,

"Resolved, That we extend to our heavenly Father heartfelt thanks for this manifestation of His fostering love, and His providential provision for the advance of His work in this section of the world field; and that the African Division, through its secretary, extend to the General Conference Committee its sincere appreciation for the provision they have made for the Lord's work in this field for the year 1928, in voting to the African Division the largest budget it has ever received from the General Conference.

"Further resolved, That we pledge ourselves to administer these appropriations with all carefulness as sacred to the Lord, and that through economy in administration, and care in the disbursement of the funds, we endeavor to make them go as far as possible in advancing the work of the Lord in this great field."

B. E. BEDDOE.