

The Advent Review and Sabbath Herald



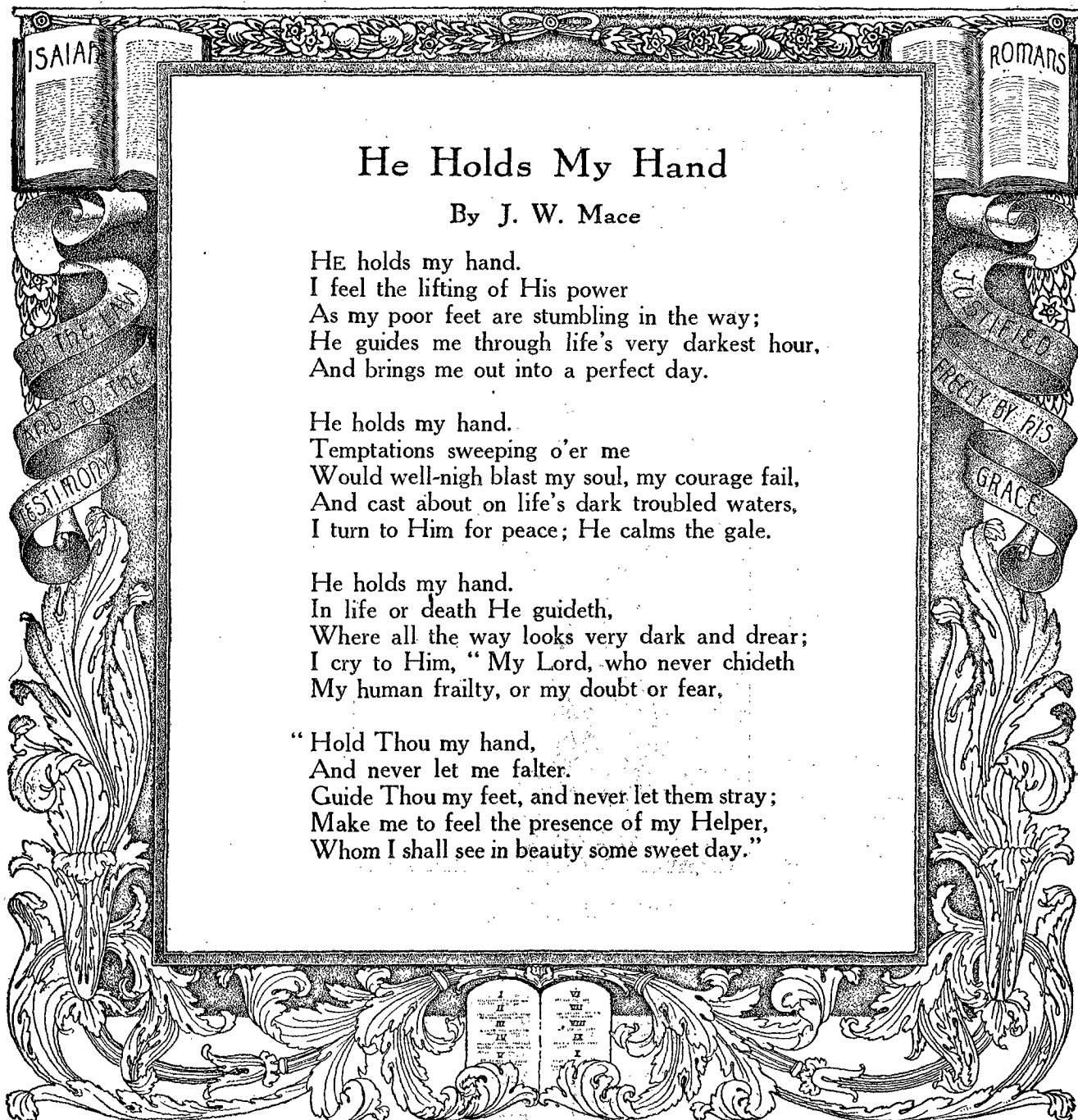
Vol. 105

Takoma Park, Washington, D. C., April 26, 1928

No. 17

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



He Holds My Hand

By J. W. Mace

He holds my hand.
I feel the lifting of His power
As my poor feet are stumbling in the way;
He guides me through life's very darkest hour,
And brings me out into a perfect day.

He holds my hand.
Temptations sweeping o'er me
Would well-nigh blast my soul, my courage fail,
And cast about on life's dark troubled waters,
I turn to Him for peace; He calms the gale.

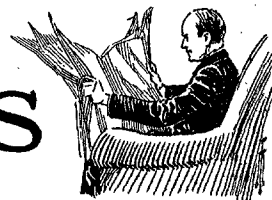
He holds my hand.
In life or death He guideth,
Where all the way looks very dark and drear;
I cry to Him, "My Lord, who never chideth
My human frailty, or my doubt or fear,

"Hold Thou my hand,
And never let me falter.
Guide Thou my feet, and never let them stray;
Make me to feel the presence of my Helper,
Whom I shall see in beauty some sweet day."



Comments on

CURRENT EVENTS



BURNING MONEY. In the 1927 Government report on tobacco consumption is found this statement: "For every man, woman, and child in the country there were consumed an average of 784 cigarettes, 62 cigars, three pounds of smoking and chewing tobacco, and one third of a pound of snuff." A little figuring reveals the average retail value of this total is about \$14.33.

At the close of 1927 the membership of our denomination in the United States and Canada was 112,276. However, there are many children in our Adventist homes, who have not yet come to the years of baptism, but who should be included in our total when estimating the number of persons whose lives are ordered by Adventist doctrine and discipline. Following a percentage rule employed by our General Conference Statistical Department, we obtain as the total Seventh-day Adventist population, so to speak, in the North American Division, 171,413. At the per capita rate of \$14.33 for tobacco—estimating the Canadian rate of consumption as roughly the same as that of the United States—we reach the very sizable total of \$2,456,348.29 as the pro rata value of tobacco for the Seventh-day Adventist population in the United States and Canada alone.

This means that in hard dollars and cents we actually save about two and a half million dollars a year. Of course, if we were to add on the very legitimate item of savings in doctor bills, etc., that comes from our abstinence, the total would be tremendous. Might we not profitably ponder the thought that while God calls upon us to make large sacrifices for the advancement of His work, He also provides us with certain of the money for our gifts by freeing us from a habit which would reduce both purse and health? We are not engaging in a one-sided affair when we contribute to the work of God.

DOES THE CAMERA LIE? In search of pictorial diversion, an ingenious photographer took a group of pictures—of which the accompanying is a sample—that look like monstrosities. The trick was very simple: he merely failed to place in their proper relative position and distance from the camera the parts of the persons photographed. Doubtless the pictures were intended simply to furnish a smile for the superficial multitudes, but we believe they provide a pictorial text for a few serious observations.

Take the matter of gossip. How often is a story passed from one to another with the declaration that "every word of it is so." No one can challenge a single statement. But how often, when time has given us better perspective, we discover that certain parts of the story were all out of proportion to others. And how frequently, in the light of such a discovery, we quietly reverse our former judgment. Truly, the most subtle form of deception is to relate facts out of proportion. Let us take heed that we do not thus deceive or be deceived.

Then there are those distressing problems of personal antipathies. An individual may appear to us as altogether obnoxious. Might it not just be because we have viewed such a person out of proportion? We have allowed some particular failing in his nature to bulk so large in our mind's eye that we can't see any of his virtues.

Again, there is a certain type of earnest soul who has a great "burden" to emphasize some particular point of doctrine or discipline. Such a one runs the grave risk of having his hearers, both inside and outside the church, obtain a mental picture of the body of Christian truth that is as grotesque as the illustration on this page. Thus great injury is done to the cause of truth. Possibly all of us, at some time or other, might appropriately pray the prayer: O Lord, help me to see things in their right proportion.

Many attacks on the Bible owe their strength and plausibility to the distortion of the facts presented. Various objects are unearthed in different parts of the world. The scientific agnostic groups them together in the fashion that suits his purpose, and then calls upon the world to see with their own eyes the proof that the Bible account of creation is false. The fallacy lies in the fact that man, and not nature, has arranged them in their present order.

But the most vital lesson of all is found when we think of the delusions that the devil will bring upon the world in the very last days. The multitudes will be deceived by what their eyes see—the proof appears so conclusive. There is only one sure way of escape from such delusions. In the writings of the servant of the Lord we find these words: "Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. . . . Are the people of God now so firmly established upon His word that they would

not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only?"—"The Great Controversy," p. 625. If we would have our spiritual eyes able to see things as they truly are, then must we be not simply "students of the Scriptures," but "diligent" ones.



Is Seeing Believing?
An enterprising photographer provides proof that our eyes may deceive us.

WINDOW DISPLAY. There has just been published a book entitled, "Window Display Advertising." Regarding this work the New York Times says in part: "The author under review tells us what a display window is capable of doing. It establishes the character of the store and the character of merchandise it sells."

As people pass us on the street day by day, what do they conclude as to the value of the Christian merchandise we have to sell? Their appraisal of the worth of the doctrines we wish them to accept must often be made from an observation of our window display, so to speak—the expression on our countenance, our little acts. Surely it is unfortunate that onlookers find in this "display" of many Christians no inducement to buy of heaven's merchandise.

We have somehow always felt impressed that there were to be found in the very countenance and manner of Christ a charm and an appeal that contributed in no small way to the success of His earthly ministry. We would not for a moment condone the hypocritical creature whose religion is no deeper than his face and his superficial manners. But on the other hand we see, no good reason why a Christian should bury his religion so deep within him that it has no chance to come out to the surface to cheer others—and perhaps induce them to obtain of it also.

F. D. N.



"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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Greetings From Far Eastern Workers

The Flaming Spirit of Confidence and Courage

WE went over the Pacific Ocean—Elder J. L. Shaw and I—to attend the spring council of the Far Eastern Division, at Shanghai. Of course it was our part to bring to the workers in the East the greetings of the believers of the West, and to sound the word of courage and confidence in these times when war and revolution have so generally interrupted the usual course of missionary work in vast China.

But the note of assurance was by no means ours to sound alone. Far from it! I never heard from the Far Eastern fields such a united voice of confidence in God and the cause of truth as sounded in our ears from first to last. From Japan and Chosen (Korea), from all China, north, south, east, and west, from the Philippines and Malaysia, the leaders of our work came in, with the most stirring reports of progress and providences that we have ever heard from the Orient. Our own hearts flamed anew with hope and courage for the quick spread of the message in these populous lands of the East as we joined the workers in this council.

Again we have heard it and seen it. Nothing can stop the spread of the gospel light. Trouble may bring delay and cause losses here and there, but the cause of truth marches on. It is marching on in awakening China, as well as everywhere else.

The last meeting with the China workers was at Shanghai, as our ship, returning from Manila and Hongkong, gave us a Friday evening at the division compound. Quite a number of the divided families from the interior were still waiting there for the way to open for the women and children to join the men, who are generally back at the stations they had to abandon for a time. The Friday evening studies had brought to our minds afresh the assurances of God's power to flash the saving light through all these lands under the outpouring of the Holy Spirit upon all flesh. At the close of the service, Prof. Frederick Griggs (temporary vice-chairman in the absence of Elder Evans, who had left to attend the summer meetings in Europe) proposed that a message

of greeting be sent to the brethren and sisters in the homelands. The large body of workers stood up in response, voting to send to the home churches this message:

"We greet our dear brethren and sisters in the homelands. We thank God for your prayers and your support, and especially for your remembrance of our needs in China during the time when the work was somewhat interrupted by war. We are of abounding courage in God. We believe the work of God in China will go forward faster than ever in future days. We see evidences of awakenings under the latter rain that we are assured will greatly hasten the message onward. We not only believe in God's power to do this work, but we see tokens that He is stretching forth

His hand in mighty power. We rejoice to be here. We love these peoples, and we are glad to have a part in working to win souls to Christ and the message in this great land of China. We send loving greetings to you all in the homelands."

O brethren, you would love these workers with deeper love than ever if you could meet them, as we have done this trip up and down the coasts, from Japan to the Philippines. They ring true everywhere. And in all these lands devoted churches and burden-bearing native believers and workers are joining our foreign missionary forces in the same spirit of courage and devotion to the finishing of the work. Our hearts have flamed anew with courage and joy as we have met with them. This is a grand work, and God is with us.

W. A. S.
Off the China Coast.

The Power of Prayer

1. Time of Prayer

(a) We should pray without ceasing. We should continually be in the spirit of prayer. As we go about our work, as we walk the streets, as we mingle with our fellow men, our hearts should be continually rising to God for divine guidance and wisdom.

(b) We should have stated periods for prayer. Daniel prayed with his window open toward Jerusalem three times a day. Dan. 6:10. The psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud." Ps. 55:17.

2. Places of Prayer

As we cultivate continually the spirit of prayer, so we should find on every occasion the place of prayer. In the midst of the busy multitude the soul may find a sanctuary with God. As we walk the streets, as we go about our daily labor, our thoughts may turn to God and we find audience with heaven. It is well also to have special places of prayer. Particularly at the stated periods of prayer, morning or noon or night, it is well if possible to have a regular place—a place of isolation—where we can shut ourselves in alone with God, telling Him our needs, and opening our hearts to the influences of the Holy Spirit.

3. Forms of Prayer

Prayer is not dependent upon some particular physical attitude. We have

in the Bible examples of prayer offered while kneeling, and in a standing position, and in other ways. We believe, however, under ordinary circumstances it is better to kneel in prayer, both in our private devotion and in public worship. Somehow this seems the more fitting attitude as we approach the Majesty of heaven.

4. Conditions of Answered Prayer

(a) Faith. The one who comes to God "must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. (See also Mark 11:24.)

(b) The spirit of forgiveness. Christ taught His disciples to pray, "Forgive us our debts, as we forgive our debtors." When we come to God, we must exercise forgiveness toward others, even those who have greatly wronged us, as we believe God will exercise forgiveness toward us. Mark 11:25.

(c) Reconciliation. We must not only forgive those who have wronged us, but we must seek as well reconciliation with those whom we have wronged. Matt. 5:23, 24.

(d) The will of God. Answered prayer must be in harmony with the will of God. 1 John 5:14. We know that some things are always in harmony with His will—for instance, to forgive our sins, and to cleanse us from all unrighteousness. There are

other things—experiences in life, plans which we wish to carry out—which we must leave subject to the will of God, praying Him to answer according to His great wisdom and as He sees will be for our infinite good. We choose from the viewpoint of present convenience and pleasure. God chooses for us in view of our ultimate good and eternal happiness. It is better, therefore, to let Him make the choice.

(e) Free from sin's condemnation. We cannot pray in confidence to God when we are going on in known sin. If our own heart condemn us, if the sin which we are continually indulging rises up like a great mountain before us, it will darken faith and shut the answer of God out of our hearts. (See 1 John 3:20, 21.) "If I regard iniquity in my heart, the Lord will not hear me." "He that turneth away his ear from hearing the law, even his prayer is abomination." Ps. 66:18; Prov. 28:9.

5. Objects of Prayer

(a) Our own needs. Nothing is too small to bring to the infinite God. His greatness is shown, not so much in that He takes account of the great things of His universe, for we naturally expect Him to do this; but He takes account as well of the little details of our experience. He knows us by name. He knows where we live. He knows the business we follow. And He not only knows all these, but He takes account of them. This is abundantly

shown in the experience of Cornelius as given in Acts 10:1-6.

(b) Our families. Daily at the family altar and in our private devotions we should remember our parents, our children, our brothers and sisters, before the Lord. Particularly should we seek Him in behalf of the unconverted. It may seem that the answer to our prayers is long delayed, but it is our privilege to hold on in faith and patience, believing that God in His own good time will so shape circumstances in the life of the unconverted one that he will be brought to God.

(c) A prayer list. It is a most profitable and interesting exercise to make a list of those we know to be in need,—some under temptation, some in affliction,—and present their cases before the Lord, watching the while to see the answer to our prayer,—one delivered from great temptations, another brought up from a bed of sickness. We may strike from our list those who have been delivered, and add new names as occasion requires.

(d) Our work and workers. How earnestly we should present before the Lord our foreign missionaries, our ministers and Bible workers, our colporteurs in the homeland, the teachers in our schools, not alone in the institutional schools, but in our church schools, our training centers where young men and women are being prepared to go forth as workers for God.

These are all worthy objects of daily supplication. F. M. W.

How, Why, and by Whom Was the Sabbath Change Effected?

(Concluded)

BY CARLYLE B. HAYNES

THE substitution of Sunday for the Sabbath is not a thing which the Catholic Church either denies or attempts to conceal. On the contrary, it frankly admits it, and indeed points to it with pride as evidence of its power to change even a commandment of God. Read these extracts from Catholic catechisms:

"The Convert's Catechism of Catholic Doctrine," the work of Rev. Peter Geiermann, C. SS. R., received on Jan. 25, 1910, the "apostolic blessing" of Pope Pius X. On this subject of the change of the Sabbath, this catechism says:

"Ques.—Which is the Sabbath day?

"Ans.—Saturday is the Sabbath day.

"Ques.—Why do we observe Sunday instead of Saturday?

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—Second edition, p. 50.

"A Doctrinal Catechism," by Rev. Stephen Keenan, was approved by the Most Reverend John Hughes, D. D., Archbishop of New York. It has these remarks on the question of the change of the Sabbath:

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—Page 174.

"An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville, D. D., of Douay College, France, contains these questions and answers:

"Ques.—How prove you that the church hath power to command feasts and holy days?

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.—How prove you that?

"Ans.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power."—Page 58.

Cardinal Gibbons, in his widely circulated book, "The Faith of Our Fathers," says this:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Edition of 1893, p. 111.

The Catholic Press of Sydney, Australia, is emphatic that Sunday observance is solely of Catholic origin:

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."—Aug. 25, 1900.

In his book, "Plain Talk About the Protestantism of To-day," Monsignor Segur says:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—Page 213.

"The Catholic Church . . . Changed the Day"

In the year 1893, the *Catholic Mirror*, of Baltimore, Md., was the official organ of Cardinal Gibbons. In its issue of September 23 of that year, was published this striking statement:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because He who called Himself the 'Lord of the Sabbath,' endowed her with His own power to teach, 'he that heareth you, heareth Me;' commanded all who believe in Him to hear her, under penalty of being placed with the 'heathen and publican;' and promised to be with her to the end of the world. She holds her charter as teacher from Him—a charter as infallible as perpetual. The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

Burns and Oates, of London, publishers of Roman Catholic books, brought out what they were pleased to call, "The Library of Christian Doctrine," a part of which was called, "Why Don't You Keep Holy the Sabbath Day?" This set forth the following argument of a Catholic with a Protestant:

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day,' who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess

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BY J. C. STEVENS

to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."—Pages 3, 4.

Sunday Observance Without Divine Authority

After a careful examination of the Bible, of history, both civil and ecclesiastical, of theological writings, commentaries, church manuals, catechisms, and the candid admissions of Sunday observers, we are compelled to conclude that there is no authority in the Holy Scriptures for the observance of Sunday, no authority given to man to make such a change from the seventh to the first day, no divine sanction given the change now that man has made it; that this substitution of a false sabbath for the true Sabbath of the Lord was entirely the work of an anti-Christian movement, which adopted a purely pagan observance, and wickedly brought it into the Christian church; and that this observance has no binding obligation upon Christian believers, but should be instantly discarded as a matter of practice, and the true Sabbath of God restored to its rightful place both in the hearts of His people and in the practice of His church.

* * *

At the Foot of the Cross

BY MRS. W. J. HAVERLY

At the foot of the cross, Mary knelt on that day

When our Lord gave His lifeblood so free;

Every heart throb a pain as her tears fell like rain,

When He suffered for you and for me.

At the foot of the cross countless sinners to-day

Find salvation and rest to their souls; With full pardon for sin, they a new life begin

When He cleanseth and maketh them whole.

His salvation is free, free for you and for me,

If we kneel at the foot of His cross; All our pride cast aside, in the shadow we hide,

Of our Lord at the foot of the cross.

In His blood there is power for my cleansing each hour,

In the blood that He shed at the cross; And He gives blessed rest as I lean on His breast,

O my glorious Christ of the cross.

* * *

CAN we be unsafe where God has placed us, and where He watches over us as a parent over a child that he loves?—Fénelon.

"I do not say that I have already won the race or have already reached perfection. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me." Phil. 3:12, Weymouth.

"Grow in grace, and in the knowledge of our Lord Jesus Christ." 2 Peter 3:18.

The experience of righteousness by faith imputed and imparted, living a daily victorious life over all known sin and neglecting no known duty, is not out of harmony with the doctrine and the experience that growth in grace and sanctification are the work of a lifetime. Victory over known sin is a different thing from attaining unto perfection of character and reaching "a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18); and that day is not reached in a moment. First, as we grow in grace, our consecration will deepen. We may make, in accordance with our light, a full consecration and a complete surrender to-day, but as we draw nearer to Jesus, we shall realize that there are many things that have to do with sin to which we have *unconsciously* clung. Consecration is not always a sweeping, all-embracing, instantaneous action. It is a matter of gradual clearing vision, of growth in acquaintance with Jesus. We may be guilty of some sins of ignorance, and as our minds are further illuminated, these are revealed to us, and we repent of them and grow on.

"The path of the just is progressive, from strength to strength, from grace to grace, from glory to glory. The divine illumination will increase more and more, qualifying us to meet the responsibilities and emergencies before us."—*"Testimonies,"* Vol. III, p. 542.

The doctrine of instantaneous sanctification, that at conversion one is lifted to a state of sinless perfection, is unscriptural and dangerously untrue, but it is possible for one—and many have experienced it—to make such a self-surrender to God and receive such an infilling of the Holy Spirit, that he is freed from the bondage and power of sin, freed from bad habits, lustful passions, and the like, and enabled to have constant victory instead of suffering constant defeat, and this is exactly what is affirmed in this scripture, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 5:16. But sinning is one thing and a sinful nature is another, and we are not promised in the Bible that this nature will be wholly eradicated till the day of the redemption of the body, till our vile bodies are changed and "fashioned like unto His glorious body."

"True sanctification means perfect love, perfect obedience, perfect conformity to the will of God," and to

attain to this kind of perfection is the work of a lifetime.

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of *constantly dying to sin, and constantly living for Christ*. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, be-setting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.

"None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

"So it will be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience, our *repentance will deepen*. We shall know that our sufficiency is in Christ alone.

"Let the recording angels write the history of the holy struggles and conflicts of the people of God; let them record their prayers and tears; but let not God be dishonored by the declaration from human lips, 'I am sinless; I am holy.' Sanctified lips will never give utterance to such presumptuous words."—*"The Acts of the Apostles,"* pp. 560-562.

"Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine. . . . God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost through Adam."—*"Testimonies,"* Vol. II, p. 448.

This is the plain teaching of the Scripture in regard to the image of God being fully restored in man:

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image *from glory to glory*, even as by the Spirit of the Lord." 2 Cor. 3:18.

Painstaking Effort Required

"It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cut-off tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. *Perfection of character* is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living head."—*Id.*, Vol. V, p. 500.

"When I was shown the present condition of man in physical, mental, and moral power, and what he might become through the merits of Christ, I was astonished that he should preserve such a low level. Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases. The growing is a continuous work. Men with fiery passions have a constant conflict with self; but the harder the battle, the more glorious will be the victory and the eternal reward."—*Id.*, Vol. IV. pp. 366, 367.

"The same unseen hand that guides the planets in their courses, and upholds the worlds by His power, has made provision for man formed in His image, that he may be little less than the angels of God while in the performance of his duties on earth. God's purposes have not been answered by men who have been intrusted with the most solemn truth ever given to man. He designs that we should rise *higher and higher* toward a state of perfection, seeing and realizing at every step the power and glory of God."—*Id.*, pp. 415, 416.

"Sanctification is the work, not of a day or of a year, but of a lifetime. The

struggle for conquest over self, for holiness and heaven, is a lifetime struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. . . .

"Paul's sanctification was the result of a constant conflict with self. He said, 'I die daily.' His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature. God leads His people on step by step. The Christian's life is a battle and a march."—*Id.*, Vol. VIII, pp. 312, 313.

While we have been afraid of the holiness doctrine of instantaneous sinless perfection, we have been inclined to go to the other extreme, and tolerate in our lives sinful imperfections. But the fact that perfection of character is not reached till the perfect day, should be no excuse to continue in known sin. Over this we must have daily victory, and we will if we are growing up into Christ.

There is a special significance in connecting the fourth commandment with the sealing work of the seventh of Revelation, for the reason that it is the only one of the "ten words," or precepts, that not only contains the name of the divine Lawgiver, but sets forth the fact that He is the Creator, thus showing His right to give such a law. The fact that creation is now denied by so many furnishes a cogent reason for an authoritative proclamation at this time of Jehovah as Creator.

In Revelation 14:1 we have special mention of those who receive the seal as described in chapter 7, and of them it is said that they have "the Father's name written in their foreheads." This indicates the possession of the divine character. That name appears in connection with the law only in the Sabbath commandment.

Additional emphasis is given to this thought when we remember what is recorded in this declaration by Jehovah Himself: "I gave them My Sabbath, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

It was creative power that in the beginning caused light to shine out of darkness. (See Gen. 1:2, 3.) It is that same power that turns darkness into light in our poor, sin-sick souls, for thus saith the apostle:

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:5-7.

It follows that only they know God truly who know Him as Creator, know His creative power by the transformation wrought in their own lives. It was for such knowledge of the divine Being that the apostle was most earnestly seeking when to the Philippians he wrote:

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:8-11.

* * *

PREACHER OR POLICEMAN?

ROGER BABSON says statistics indicate that it is the preacher, and not the policeman, that is the real protection of the community. There is truth in that, but everything depends upon the kind of preacher. He must not be a modernist. He must believe the Bible to be the word of God, and proclaim its contents with the authority of a "Thus saith the Lord." He must deal plainly with sin. He must put the fear of God into the hearts of men and women until they cry out in anguish, "Sir, what must we do to be saved?"—*Moody's Monthly*.

Studies in the Book of Revelation

By Calvin P. Bollman

What Constitutes the Seal?

Chapter 7, Verses 1-3

A SEAL is that which authenticates or attests the genuineness of, or makes sure, that to which it is attached. In Ephesians 1:13, 14, we find this said of Christ:

"In whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

From this some have concluded that the Holy Spirit is the seal; but the fact seems to be that the Holy Spirit affixes or places the seal.

The Holy Spirit comes to the world to convince of sin. John 16:8. He comes to bring to the remembrance of believers the words of God. John 14:26. And again, He comes to inscribe upon hearts, that is, to enshrine within the affections of God's children, the principles of the divine law. Jer. 31:31-34.

In Isaiah 42:21 it is written of Christ: "The Lord [Jehovah] is well pleased for His righteousness' sake; He [Christ] will magnify the law, and make it honorable."

And again, in Psalms 40:8 we read this prophecy of the attitude of the Son of God toward the Father's law: "I delight to do Thy will, O My God: yea, Thy law is within my heart."

And not only is the law within Christ's heart, that is, written large in His affections, but through His grace and ministry that same law by the Holy Spirit is written in the heart

and shapes the life of each true believer in Jesus.

This has always been true, but in every age God has had some special test by which to prove His people. In Noah's day the coming of a flood of water to destroy every living thing was present truth—the touchstone—by which believers were distinguished from unbelievers. Abraham and his immediate descendants were tested by the promise made to him and to his seed. The call to leave Egypt was a test to the people of the time of Moses; while fifteen centuries later the message of John was similarly a test to the people privileged to live in the time of our Lord's earthly ministry. These were tested by the preaching of John, of Christ Himself, and by that of the apostles. In the sixteenth century the test was justification by faith; while in our day acceptance of the Sabbath of the Lord, the true Lord's day, impressed upon the conscience by the Holy Spirit, furnishes the distinctive mark of God's commandment-keeping people. To receive it in deed and in truth, as witnessed by the divine Spirit, is to receive the seal of God, that which marks the recipient as an obedient child of God.

It is not the mental assent to a theological truth, a doctrine, requiring formal adherence, merely, but the opening of the heart to receive the impress of the law of God, that is, the receiving of the seal of God. And this seems to be the very work brought to view in Revelation 7:1-3.

LESSONS FROM THE PAST

Messages Needed at the Present Time

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

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

Our Duty to the Poor

BY MRS. E. G. WHITE

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve Him He has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge.

Our Lord Jesus Christ was rich, yet for our sake He became poor, that we through His poverty might be rich. He bids all whom He has intrusted with temporal blessings to follow His example. Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to Him. "Is it not," He says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant.—*Review and Herald, June 20, 1893.*

It is not wise to give indiscriminately to every one who may solicit our aid; for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, do not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune.

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna

from heaven, He does not send ravens to bring them food; but He works a miracle upon human hearts, He expels selfishness from the soul, He unseals the fountain of benevolence. He tests the love of His professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to Him to neglect. Those who do neglect them are neglecting Christ in the person of His afflicted ones. Every kind act done to them in the name of Jesus, is accepted by Him as if done to Himself, for He identifies His interest with that of suffering humanity, and He has intrusted to His church the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest.

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and loving-kindness of our church members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by.

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christlike, tender watch-care may be saved to Christ.

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus died for them, that whosoever believeth in Him should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothful-

ness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps ill-balanced minds cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender, Christlike care. This will break every barrier down.

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish.

If parents would feel the solicitude for the salvation of their own children that they should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is co-operating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls on every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and He expects you to love them as He has loved you in your sins and waywardness.

Love is the agency through which God works to draw the heart to Him. It is the power by which He expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise of mercy this alone can give efficiency; the finite must unite with the infinite; and "God is love."

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God's great gift of His only begotten Son? God has granted us the privilege of becoming laborers together with Him. In His plan there is a positive necessity for good works; for His plan made for

the uplifting of man is dependent upon the co-operation of His human agents.

God imparts His blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which His love can flow, He will keep the channels supplied. When you ask God for your daily bread, He looks right into your heart to see if you will impart the same to others, more needy than yourself. When you pray, "God be merciful to me a sinner," He watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God,—that we are merciful even as our Father who is in heaven is merciful. If we are His, we shall do with a cheerful heart just what He tells us to do, however inconvenient, however contrary it may be to our own feelings.

God is always giving; and upon whom are His gifts bestowed? upon those who are faultless in character? He "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Notwithstanding the sinfulness of humanity, notwithstanding we so often grieve the heart of Christ, when we ask His forgiveness, He does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at His hand. He has promised us great blessings through our Saviour, and we cannot dishonor His name more than to doubt His love and His willingness to bless us.—*Id.*, June 27, 1893.

The Judgment Message

BY N. P. NEILSEN

To man has been committed the work of giving the gospel message, the everlasting gospel of salvation through Jesus Christ. This message must be proclaimed to every nation, kindred, tongue, and people before probation closes. When the door of mercy closes, the preaching of the gospel will have been finished, its work will have been done.

In the last generation, just before the close of probation, a special message, united with the everlasting gospel, will be sounded to all the world. The prophet describes this work in the following graphic words:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6, 7.

This message calls upon all the inhabitants of earth to "fear God, and give glory to Him," in view of the fact that "the hour of His judgment is come." While men are still living upon the earth, while sinners are still spurning the offers of mercy extended to them, while pleasure lovers are still seeking the fleeting follies of life, the

solemn announcement will be heralded to all the world that "the hour of His judgment is come."

Somehow, sometime, this prophecy will be fulfilled. The Lord has spoken, and His word will never fail. By men will the announcement be made, that the hour of God's judgment is come. Not in a corner nor with a whisper, but "with a loud voice," will the announcement be made to the millions of earth. This is what the word says, and it must be so.

Those who proclaim this solemn message will not be in doubt, they will not be guessing. With a definiteness born of a firm conviction, based upon the fulfillment of prophecy, they will declare in no uncertain tone that the hour of God's judgment is come. They will urge upon sinners to repent. They will call upon the people to turn to God. They will plead with the wicked to turn from their sins and give glory to God, because "the hour of His judgment is come."

A Definite Time Set

That there will be a day of judgment is certain. We read in the word of God that "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17:31. All must appear before the judgment seat of Christ. None can escape. A faithful record of all our thoughts, words, and actions is kept by the righteous Judge. More faithful than the most perfect phonographic records, is the account kept by angel hands in the courts above. We shall all be judged according to our deeds recorded in the books.

The investigative judgment will take place before Jesus returns to earth; for when He comes, decision has already been made as to who are worthy to go home with Him to the mansions He has prepared for all the faithful. This judgment hour will come some day. The angel said to the prophet Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. Here is a definite time mentioned, and a definite event to take place at the end of that time. The sanctuary here mentioned is the heavenly sanctuary, "the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. Its cleansing is the investigative judgment, when the records are examined, and the sins of the righteous are blotting out from the books above.

These two thousand three hundred days are two thousand three hundred literal years, for in Ezekial 4:6 we read, "I have appointed thee each day for a year." When does this period begin? This surely is an important question; for without a starting point, no one would be able to determine when it would close, and the prophecy would be without meaning to us. In the ninth chapter of Daniel, we find that the prophet prayed for additional light upon this very question. The angel declared to him that

the first seventy weeks, or four hundred ninety years, of the two thousand three hundred years, were cut off for the Jewish people. The angel plainly tells him from what time he should count this long period. He says:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:25, 27.

Jerusalem was lying waste when this prophecy was given; but the threefold "commandment to restore and to build Jerusalem" went forth in full effect in the year 457 B. C., as will be seen by reading the seventh chapter of Ezra and noting the date in the margin. From this date, therefore, we are to begin to count the two thousand three hundred years, as well as the four hundred ninety years, the latter being but the first part of the long period. We may be sure that this date is correct, for the events mentioned in this prophecy have been fulfilled to the very letter.

But if the two thousand three hundred years began in 457 B. C., when do they end? In 1844. We can come to no other conclusion. At that time the judgment hour began. Can it be—is it possible—that we have reached that solemn time? Yea, it is even so. But when this time is reached, then a message must go to all the world, saying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come."

Special Message Going Forth

But is such a message going to the world? Yes, ever since 1844 a people has been proclaiming that the hour of His judgment is come. The announcement is sounding forth by thousands of voices throughout the world, declaring that we are indeed living in the hour of God's judgment. The specific, clear fulfillment of prophecy is pointed out as unmistakable evidence that this is even so. Thus again we can see prophecy fulfilled; for just as soon as the time was reached, a great movement began, calling the attention of the people to the fulfillment of prophecy. Thus this movement itself becomes a fulfillment of the prophecy of Revelation 14:6, 7.

We are indeed living in the great judgment hour. How soon our names may be called, we do not know. Whether we believe in a judgment or not, whether we profess to be Christians or not, we must all appear before the judgment seat of Christ. Are we prepared to have the great court of the universe pass upon our cases? Are all our sins confessed and washed away in the blood of the Lamb? Have we accepted Christ as our mediator? Only thus shall we be able to stand in that trying hour.



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."

Malekula, New Hebrides

BY W. D. SMITH

THE Spirit of the Lord is doing His silent work on Malekula, both in changing wild, sinful natures and in preparing the way to reach savage hearts. We praise our kind heavenly Father for His many blessings to us personally, and for the privilege of witnessing to the divine power of the Holy Spirit.

What a change has come over things compared with what we saw two years ago! The walls of Jericho are falling, and we are confident that as our faith is, so it will be unto us in seeing many other walls go down. When one sees and hears men surrendering their lives to the Lord Jesus, and then witnesses the fruits of such a transaction, it makes up for any apparent hardship or sacrifice in the service of the Lord.

Cannibals Testify for Jesus

A little over a fortnight ago I made a visit to Matanavat on the Sabbath. This is the place where Brother Wiles labored before going farther along the coast to the Big Nambus tribe. Since that time the Matanavat people have had a broken experience, as far as their spiritual life is concerned, but we are happy to see the remarkable change that is coming over them as a result of the patient seed-sowing of the now sleeping servant of God. Their influence is apparently stirring the hearts of others, too, for in a testimony meeting I conducted on the Sabbath two men who had been landed by a trader's ship at the mission station bore testimony like this:

"I have been a wild man. I killed and ate men. I was a thief, and engaged in all the practices of the devil. Now I give myself to another Master, Jesus. I want to forsake Satan altogether, and stop quiet until Jesus comes to take His people to heaven."

Thus these two cannibal Big Nambus men spoke in the little Matanavat church. Their words stirred my soul, for I knew that no power on earth could ever have put such a desire into their hearts except the power of the Holy Spirit. I earnestly pray, and ask your prayers, that the Lord will take these two men and make them His instruments to sound aloud the last call of mercy to their own people still in cannibalism. We see evidences in many lives now on our mission that the Spirit of God is working. Satan, too, is here, determined to hinder our work.

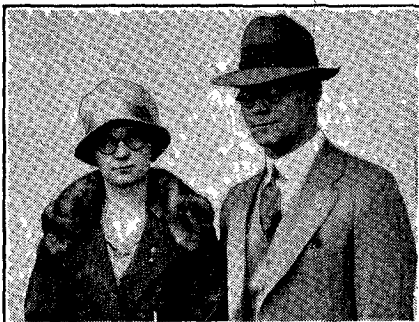
An Attempt to Intimidate

Two weeks ago a recruiting ship anchored at the Malua Bay Mission passage. Some women from the savage tribe inland came to visit the mission, and while here one was taken onto this ship. She then stated, we are told, that she would not again come ashore, for to do so would mean that her husband would kill her when he found her.

But what would the Tinambet tribe think of the mission people for allowing one of their women to go off to this ship? This was the question in the minds of some of the mission people, for they know how quickly their heathen friends take offense, and how quickly they use their muskets upon the slightest provocation. But we resorted to prayer and our natives did likewise, that the Lord would soften the hearts of the Tinambet people when the news was carried to them that the

woman had run away. Our natives were earnest and tears were shed, for they know that a great number of fights and deaths are caused through the taking of their women.

The boat's crew of this recruiter's ship urged the people to go away and hide, for fear they would be shot. One of our faithful mission boys, Harry, came to me and said in confidence: "Take no risks tonight. Keep your windows and doors closed, and if you have a light, just let it burn very low." Had we not had a previous experience of deliverance, we might



Mr. and Mrs. Z. H. Coberly, Who Sailed February 4, for Work in Central China

have felt alarmed; but the Lord gave us the quiet assurance that everything would be all right.

All glory be to the Lord, no blood was shed on this occasion, and the enemy failed in his attempt to frighten some of our mission people away.

So while the enemy works, we praise God that the Captain of our salvation knows no defeat, and in Him we shall continue to trust.

* * *

From a Storm Center of the Revolution

BY H. L. GRAHAM

THE people who a few months ago were crying through the streets, "Christianity is but the advance guard of imperialism," have now eaten their fill of radicalism, communism, and similar propaganda. Missionaries are again welcome in Hupeh, and there is no organized resistance to



Mr. and Mrs. M. Couperus, Who Sailed Sept. 3, 1927, to Take Up Work in the Malaysian Union Mission

the preaching of the word. The new Nationalist general is ruling Hankow with a rod of iron.

I started out a few weeks ago to visit five of our churches in central Hupeh. The second night out a robber band descended on the customs station just a few yards from where we were anchored. The next evening we anchored at Liuchiake. The night following our departure bandits sacked the town. After leaving the boat and going overland, we found that large bands of bandits were roving over the country in broad daylight. My trip was cut short; for our workers and believers united in urging me to return quickly to Hankow lest I be kidnaped for ransom. On my return to Hankow from this trip, and while en route to our compound, I was caught in the raid on Soviet communists, pulled out of our car, and marched through the streets like a common criminal to the military headquarters. Forty rifles aimed at one's heart constitute an incentive to march briskly along, with no questions asked.

Work Now Opening Again

After a period of nearly one year, during which time it has been impossible to do anything constructive, we find to-day that the work is moving forward in several departments. We thank the Lord that we could baptize twenty-five persons in the month of December. This number would have been increased had it been possible to reach other stations. The evangelists are of good courage, and the prospects are for a good harvest of souls during 1928.

The colporteur work has picked up from nothing per month to the place where two or three hundred *Signs* subscriptions are being taken every month. Brother E. L. Longway is right behind things, and has already sold seven or eight thousand anti-narcotic specials to officials in Hankow. After the Chinese New Year he will organize and lead a band of colporteurs out into the field, and endeavor to place Hupeh and Central China in their proper place on the literature sales reports.

During the disorders last spring and summer, it became impossible for foreigners or Chinese general workers to visit many of our outstations. Consequently, many of the churches suffered for lack of leadership and direction. This experience revealed a weakness in our local organization. To overcome this we are reorganizing the old churches, where all the responsibilities have rested on the mission-paid workers, and for the first time have been organizing still other companies that have been a part of the so-called "provincial church." In every instance heavy responsibilities have been laid upon local elders and deacons. In so doing it was found possible to release six of our evangelists from as many stations. These are being sent out, two and two, into three new places, to open new work. The work in their old stations is being carried on by the newly appointed local leaders, with the help of a mission-paid district evangelist, who will have several such churches under his care.

During the greater part of 1927 Christian chapels in Central China have been the objects of special attacks. Our workers now for the first time are willing to start new work minus the usual rented chapel, full complement of furniture and fixtures, lacquered signboards, and similar arrangements. They are going out two

and two, will live in their own rented homes, preach the gospel from house to house, and as they find a number of those who desire to study deeper into the truth, the workers will ask them to provide a place of meeting for themselves. We believe that the methods of gospel promulgation enumerated will be as productive of results as in olden times. If these workers are successful in raising up strong churches,—and our prayers are with them to this end every hour,—it will be the beginning of a new era in our mission work in Hupeh.

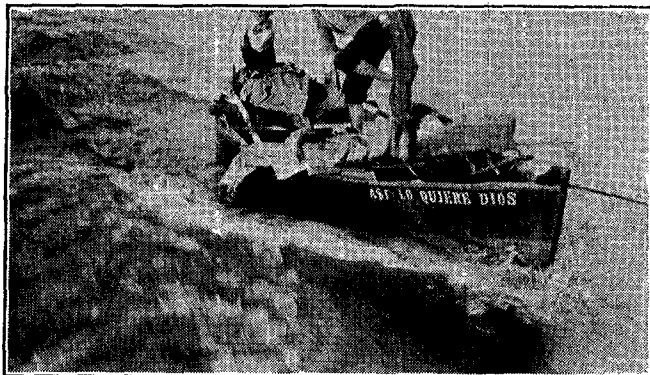
The losses in membership during 1927 have been large, due in part to the intense persecution and the invidious propaganda which undermined the faith of many of our youth.

We know you will unite with us in praying that the Lord will bless and give us a good year in 1928.

* * *

Are We as Ready?

From the New Hebrides comes a very touching experience which illustrates the situation that confronts us in many of the fields. The natives of the interior are known as "man-bush"—men living in the bush. These people sent representatives to our missionary, requesting him to send a teacher to the tribe. The missionary had no one to send but a young native



The Little Boat, "Asi Lo Quiere Dios" (Thus Would God Have It), Which Caused the Infidel of the Story to Acknowledge the Existence of God

boy, himself only two or three years out of savagery, who had been sitting at the feet of the missionary learning the gospel story.

The missionary called the boy and said, "The man-bush have sent for a teacher. Will you go?"

And the boy in his broken pidgin English said: "Missi, me ask you one question. Man-bush him eatum up. When Jesus comes, Him no find him." That is, man-bush are cannibals. They eat people. If I go and they eat me, when Jesus comes will He find me?

The missionary replied, "Oh, yes, my boy, Jesus will find you. It makes no difference whether you are drowned and lost in the ocean, whether you die and are buried in the ground like a white man, whether you are placed in the trees like a native, or whether you are eaten by cannibals. When Jesus comes He will call, and you will hear His voice and come forth, and you will be with Him in His kingdom."

Without a moment's hesitation came the answer, clear and definite, "Me go man-bush."—*Australasian Record*.

* * *

A Storm and a Talk to an Infidel

BY J. H. ROTH

THREE men commissioned by the governor of the province of Entre Rios, Argentina, to gather statistics and views of the province for the exposition to be held

in Seville, Spain, and Milan, Italy, in the month of October, 1928, were conversing freely on topics of common interest as their motorboat moved along easily on the quiet waters of the Uruguay River. Suddenly a great tempest broke upon them, in which they came very near losing their lives, and as a result of which the infidel and the Jew were led to acknowledge the power of God to save their lives in answer to the prayers of their Adventist companion.

The three men—the minister of agriculture, the chairman of the committee to organize the exposition, who was the Adventist in this case, and the photographer, who was a declared infidel—left the city of Gualaguaychu on the 24th of January en route to Ibicuy to visit a group of very productive islands which are situated in the triangle formed by the Uruguay and Parana Rivers. They agreed perfectly in their discussions of the topics of the day, and had it not been for the imprudence of the Adventist in introducing the question of religion, there would not have been even a shadow of a discordant note in the conversation during the whole trip. This imprudence (?), however, did everything but add to the pleasures of the trip, and somewhat embarrassed the infidel.

The Adventist, recognizing that his friends would rather converse on other subjects, decided not to prolong the conversation along the line of Bible subjects, when suddenly a great storm broke upon them, rocking their small motor boat to and fro on the treacherous waves, which were increasing moment by moment in both height and power. The boat was filled with water, and the men had already given up hope for their lives, when presently they saw, plowing through the foaming waves, two boats coming to their rescue. One of these was a large river boat and the other a small fishing boat. The larger boat saved them from the waves, and the smaller boat stood ready to give such help as was needed.

When they were safely on the large boat and the storm had somewhat subsided, one of the men spoke in solemn tones to the other two, calling their attention to the name of the smaller boat that had come to save them from perishing. They looked, and then there was a hush in their voices and then sobs. It was the name of the boat that turned their minds toward God, and which almost forced even the infidel to praise God for their miraculous escape from death.

The name on the boat was, "Asi Lo Quiere Dios" (Thus Would God Have It). They looked again and again to make sure that it was not an illusion. They took a picture of the boat, and on returning to their homes showed it to their friends. The unbeliever had denied the existence of God, and the Jew was indifferent to the will of God, so they did not care to have the believer tell them of the love of God; but now they were willing to listen to the wonderful story of the book of God. One of them said the other day, "Really, the Adventists are not people of this world any more; their lives are so different from ours." God speaks to us by His word and through nature. Do you hear His voice speaking to you?

* * *

"Not for ourselves, but for others," is the grand law inscribed on every part of creation.—*Edward Payson*.

Remarkable Advance on Malaita, Solomon Islands

BY J. D. ANDERSON

NOTWITHSTANDING the unrest and trouble on Malaita, many of the natives are expressing themselves as now having given up their devilism and connected fully with the mission. Just at the time the massacre of the two white men took place, as related a few weeks ago in these columns, one tribe with whom we have been working for about two years had let us know they were almost ready for a teacher, and a few days after the trouble the leader came to me, stating that he wanted to open a mission station at a certain place. I endeavored to get him to join with another tribe, and thus strengthen the mission station already begun a few miles from his home; but he stated that there were too many people with him to think of going onto another person's land.

I said, "Well, if you consider that you have sufficient people to warrant another mission station, you build a house in which to worship and where the teacher can sleep, and I will see what I can do to get you a teacher." He agreed and went off.

In a few days he was back again, saying that three houses were up, and the house of worship and place for a teacher were almost ready, and inviting me to come to his place to count the people and take their names. As I was about to leave for another place and he was not quite ready for his teacher, I mentioned a date that I would be ready to go to him.

In due time I arrived in his district, and I wish you could have witnessed what I saw—over one hundred natives, old, middle aged, young, and very young. As I looked at them, my heart yearned to see them rejoicing in the message of a soon-coming Saviour, whereas now their faces and bodies speak plainly of vice and every inroad of sin. Some were scarred from head to foot, others still had wide-open sores all over their bodies, and still others were crippled beyond human aid, having from their childhood been troubled with the island sores generally known as yaws.

For a few minutes I stood talking with them, and then said that I was ready to take the names of those who had decided to unite with the mission. When I had completed the task, I counted the names, and found that I had 119. I was then told that there were others at the gardens who desired to have their names on the list. I took these separately, and when added to the others they made a total of 169.

False Idea of Creation

We next gathered together to have a meeting. As I spoke to them of the birth of Jesus and showed them the pictures, it was good to see how they tried to grasp the story. These poor souls have been led to believe that a large eagle, or snake, or fish, or something of that nature, brought into existence all life and matter. We who have been brought up in the knowledge of God, cannot understand how difficult it is for them to believe that Christ, the Creator of all things, is still living, and planning to come again to save those who trust Him. I exhorted them to try each day to put away their anger, hatred, lying, and stealing, and soon they would understand that there is a God who loves them, a Saviour to help them, and a Holy Spirit to guide them.

When I was through, I shook hands with all again, and with the promise that soon they would have a teacher, I left.

Soon the news came that the place was ready for the teacher to remain among them. Hearing this, the teacher and I, with his school requisites, went to their district. In the time that had elapsed about thirty men had been taken as suspects of the murder of Mr. Bell and Mr. Lillies, and from the faces of some I could see that there was something in their minds. Soon I was told that it was feared

by some of the natives that the school was a trick to call them out from their bush homes in order to get them close to the government. I reassured them on this point, and all seemed satisfied that everything was straight.

While I was talking, I noticed an elderly man seated in front of me with his hand on the handle of a large knife. Just about the time I finished, another elderly man turned to him and in a low tone said something, and I noticed that the knife was placed down flat on the ground and the hand taken off. After a further talk and prayer, I left the teacher with them. They said that he was theirs, and they would care for him. A few days later the teacher came to me and reported that seventy had attended Sabbath school the day before, and that each day the young people were very eager to have school. Pray that this spirit may continue, and that soon the light may break through.

At Makwanu also we have every hope of a good strong mission. Several times I have mentioned the work there, stating that some were planning to come to the mission, but they delayed for different reasons. However, last week another experience in the home of the leader fanned the fire again, and as a result four children were sent to the mission, with the command that they remain there and not think of returning to heathenism. The leader said that he with others would be down in a few days.

It came about like this: Ever since Danita, the leader, mentioned his desire to go to the mission, his heathen friends have been warning him against going, saying that he and his people would die. Last week his eldest daughter, a young woman, went to the garden to get some food prior to leaving with the father to go down to the mission to talk over things with the teacher and his assistant, Jackie. As she was getting the food, a dead tree fell on her, splitting her head open and killing her instantly. The father then decided that he with his people would connect with the mission at once, and every hope is held out that this will soon be done.

It does our hearts good to see these decisions being made, and although we have none baptized so far, still the message is being given to a large number of interested ones daily.

Still another station is just about ready to be opened. The house for the teacher is up, and in this worship will be held until such time as a church can be built. The teacher is with us, and is looking forward to beginning work with this tribe. We plan to place him next Sunday.

So we would again thank you for your prayers and ask you to continue, for we cannot but believe that God is using the experiences of these times to push on His work.

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The North Sumatra Mission

BY I. C. SCHMIDT

ACCOMPANYING this article is a snapshot of two Karo Battaks who were baptized at the end of 1927 and are now attending our seminary in Singapore, preparing for work among their race. This adds another language to the long list of those in which the present truth is published and preached.

According to the latest Dutch year book, there are about one million Battaks, and approximately 25 per cent of them belong to the Karo tribe. This tribe has a language of its own that cannot be understood by the other three or four tribes. They also have their own written characters; however, they have also begun to use the Latin characters. The greater part of them are heathen. The middle tribe, called the Tobanese, living largely around the lake of Toba, are practically all Christians, and illiteracy among them is the lowest of any tribe in Sumatra, be-

ing approximately 82 per cent. The illiteracy among the male population of the Achinese people, a tribe of north Sumatra, is about 96 per cent, whereas that of the women is almost 100 per cent.

With such high illiteracy we have a great task on our hands. We often wonder how the Lord is going to finish this work in our generation, but we believe He will do it. We have just begun using the radio. Even with such a high illiteracy mark, the people can understand when we speak to them in their own language. May they not at some near future time "listen in" to the radio messages? We believe that these facilities will bridge over many seeming difficulties, thus hastening the message onward.

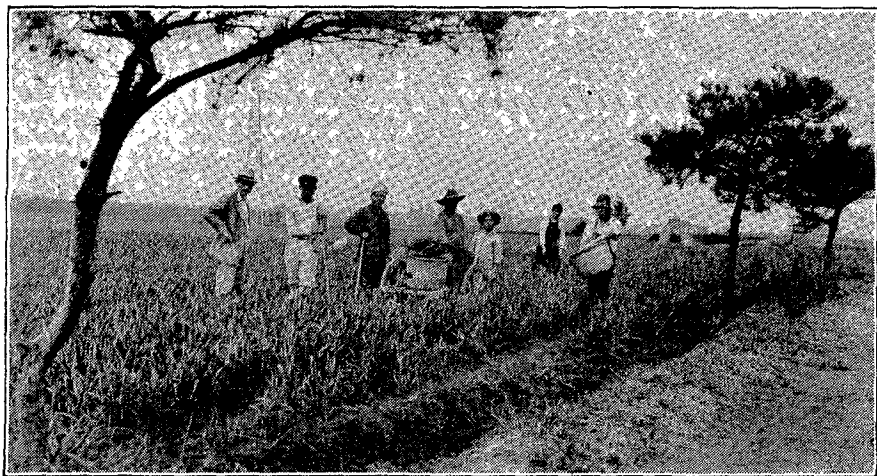
The other day I received the *Central Union Outlook* which stated that Prof.

The New Site of Japan's Training School

BY V. T. ARMSTRONG

It was my privilege recently to visit the Japan Training School, at Naraha, and spend five days with the students and teachers. Built on rising ground, overlooking a beautiful country scene of field and small pine forests, the school is situated in a beautiful place. To the west are Mt. Fujiyama's snow-capped peak and Tokio Bay.

This is the second year in the new location. Much has been accomplished in the way of adding buildings and improvements, but there is much still waiting to be done. During last autumn a new dormitory and service building was erected.



A Scene on the Japanese School Farm

W. W. Prescott was to deliver a lecture which could be heard and understood in all parts of the United States. Is not the day hastening on when some of our men in America, or in some other part of the world, may be heard throughout the entire length and breadth of the world? It seems to me that that day is just ahead of us, yes, indeed, in sight. Why, right out here on the other side of the earth we hear Holland speaking almost daily.

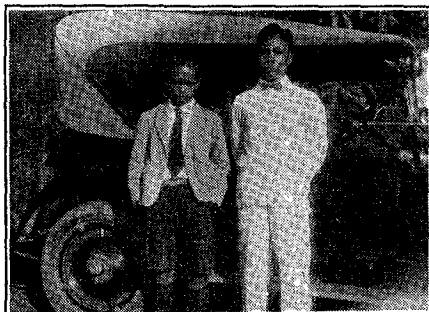
Truly it seems we have already entered upon the wonderful mysteries that will be opened to God's children in the new earth. Let us all be true and faithful to our high calling.

* * *

Time

(An Inscription Found on a Sundial)

"TIME is too slow for those who wait,
Two swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who love, Time is eternity."



The Chevrolet is doing excellent service in enabling us to reach the estates of people in the interest of the Harvest Ingathering work. The money is to be used for our proposed church school building.

Prof. M. E. Powers, at the head of the carpentry and woodworking department, has led out in the building program. Prof. A. N. Nelson, the school principal, has also had experience in building, and these teachers, with the Japanese members of the faculty, have led the students in a most interesting building campaign. During the five days I was with the school I had the privilege of working with the students and teachers on the building during the day and holding meetings in the evening.

At that time the new dormitory was nearing completion, and was occupied the first of this year. The students have lived in very crowded quarters during the last year, and all were happy to move into the new building. The building program at the school has, from the first, been carried on almost entirely by the students and teachers. This has been an object lesson to the public, and a valuable experience for students and teachers. Prof. P. A. Webber, who headed the first building program on the new site, returned to the States last August on account of Mrs. Webber's health. Prof. and Mrs. Clarence Thurston arrived in Japan in November to fill the vacancy, and are now in language school. Surely the Mission Board acted promptly in getting this new family to our field so quickly.

The school is doing much missionary work in the neighborhood. In the city of Kisarazu, six miles away, meetings are held each week. One person has been baptized, and others will be ready, we believe, in the near future. A good spirit prevails in the school. The students who entered the canvassing work last vacation are all back, with their scholarships earned. The most of the students are looking forward to a place in the work when they are ready. We need many workers in Japan. New places are calling for workers. May the school give us an army of strong young men for the Lord's work.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Childhood Memories

BY J. B. THAYER

O how the days of my childhood
Still linger in memory's hall,
When I roamed with joy the wildwood
And listened to the partridge call;

When I with the glee of a song bird,
And as free as the morning breeze,
Every pipe of bird and breeze heard
And climbed like a squirrel the trees;

When with joy and mirth I invaded
Every nook of my father's farm,
In the branch and pond I waded,
And climbed to the top of the barn;

When the topmost twig of the cherry
Was sought for the cherries ripe,
And the apple and plum and berry
In my round I was sure to swipe;

When the meadows sweet with clover
Shed fragrance and odors around,
With spring and leap I ran over
The fresh-mown hay on the ground.

But now those days are all over,
And the stern realities of life
Around my rough path hover,
Which call for fierce battle and strife.
Bloomington, Ind.

* * *

On Getting Your Feelings Hurt

BY ALLEN WALKER

A PERSON who is sensitive, always having his "feelings" hurt, is a distressing problem in any church. You hardly know how to approach him or offer any suggestion, lest he misunderstand your motive; especially is this true if he has some office in the church.

The writer knew of a Sabbath school convention once at which one of the assistant superintendents was not asked to write a paper on some subject that was to be presented. For the next few Sabbaths he failed to appear, and when he returned, gave that as the reason. Although the slight was not intentional, he took it that way, and even wrote to others, laying before the brethren how badly he had been slighted.

Another case was that of a sister who had been voted in as pianist. A few weeks later it was thought best to have a young lady play for the Sabbath school, but no one dared to approach this sister with the suggestion, lest they hurt her "feelings," and she refuse to play for the church service.

In dealing with these sensitive souls it is necessary to be very careful what is said to them, but when they come to deal with some one else, they know nothing of sparing words or subduing the tone. They are quick to see

slights and insults that were never meant. They will "pout" sometimes for weeks, when no one knows what is the cause, and when it is finally discovered, it is found that the thing they "took to heart" so, was never intended in the way they understood it.

Too many times it happens that when church officers are not re-elected at the beginning of the year, they will either stop coming to service for a while, or if they do come, will take a back seat and look as if they felt forsaken by God and man. They even visit those whom they think will sympathize with them, and in tones of great agony of soul tell them how badly they have been abused and imposed upon.

The trouble with these poor souls is that the self-life is still controlling them. The "old man" is yet alive—very much so. Another has said:

"To be 'touchy,' easily insulted, have your selfish pride wounded, only proves that you are very selfish, and that 'the old man' is not yet crucified. Is your soul too glad and too great to be affected by such abuses, even when they are intentional? Think of all that people have had to endure in you; the way your friends have had to overlook your failures and ill nature. Can you bear injuries without being vengeful? Can you be reviled, and revile not again? Can you from the heart be genuinely kind to those who intentionally try to offend you? Are you in this sense a Christian? Surely it is clear that so long as we allow the abuses of other people to arouse in us an answering chord of bitterness, we are not yet converted." Then in "Christ's Object Lessons," page 99, we read:

"Often the question arises, Why, then, are there so many, claiming to believe God's word, in whom there is not seen a reformation in words, in spirit, and in character? Why are there so many who cannot bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? There is seen in their lives the same love of self, the same selfish indulgence, the same temper and hasty speech, that is seen in the life of the worldling. There is the same sensitive pride, the same yielding to natural inclination, the same perversity of character, as if the truth were wholly unknown to them. The reason is that they are not converted."

The only hope for such souls is to see themselves as others see them, confess their selfish sins to God, and permit the miracle of conversion to make them "new creatures in Christ Jesus."

Two Little Gardens

SUCH a sad quarrel! Yes, as sad as it could be, for it was between two little sisters, who generally loved each other very much, and lived most happily together; and the dispute arose out of such a trifle, too, as disputes often do.

Sometime in the spring, Aunt Helen had given the children some flower seeds for their own little gardens, and these had been duly planted, and were now coming up. As it happened, two or three very healthy, vigorous plants had sprung up—through some accidental dropping of the seed, perhaps—in the tiny strip of border that divided Nellie's garden from that of Alice.

Each of the little gardeners claimed these plants as hers, and hence arose the quarrel. Nellie was quick-tempered and Alice sullen. Unkind words were said, and were not forgiven, and then several days passed and the children hardly spoke to each other at all.

One evening Nellie had gone out with her mother, and only Aunt Helen and a friend who had come to call, remained with Alice.

The day had been very hot, and all the young plants in the garden were drooping and thirsty.

"Alice, dear," said Aunt Helen, "go and get your watering can, and water your sister's garden and your own, or those young things may die. They are not yet strong enough to bear the heat and dryness."

Alice went and fetched her watering can, while her aunt and the visitor chatted on, taking no more notice of her. Alice watered her own garden, and watched the tender seedlings lifting their drooping heads after the refreshing shower.

"But I won't water Nellie's garden," she said to herself; "let her plants die! Serve her right!" And Alice emptied all the water over her own plants, and then went and put the can away.

That evening Nellie returned home about half an hour after Alice had gone to bed; but finding that she was still awake, Nellie came in, and sitting down on Alice's bed, put a little packet beside her on the pillow.

"What's that?" questioned Alice crossly; "why do you come bothering me when I want to get to sleep?"

"Don't be vexed, Alice," said Nellie, gently. "Don't let's keep up our quarrel any longer; you shall call those plants in the border yours if you like. And see what I've brought you to show that I thought of you this

evening! Mrs. Wayland gave me those sweets to do what I liked with, and what I liked best, Allie, was to give them to you. And I'm sorry, dear, that I said such unkind words to you, and I hope you'll forgive me, and let's be friends again."

Poor Alice! what was she to say? What could she do? To have Nellie so kind and loving and forgiving, was almost more than she could bear. "O Nell," she sobbed, "don't, please don't! You wouldn't, Nell, if you only knew what I'd done."

"Nonsense, Allie, of course I know; we've both done our share of quarreling, and now we're both going to make it up."

"It isn't that, Nell; oh, it's much worse than what you think!" said poor Alice; and then, amid tears she confessed the truth.

"But it may perhaps not be too late even yet to save the plants," she exclaimed, as a sudden thought struck her, and jumping out of bed she threw on a wrapper and rushed downstairs and into the garden, closely followed by Nellie.

Filling the waterpot at the pump, the children came and stood for a moment in silence beside their little gardens. And kindly as Nellie felt toward her sister, she could not keep the tears back as she saw Alice's garden so fresh and green, rejoicing in the sweet night air after the delicious watering it had had; while in Nellie's garden everything was drooping and wilted and hopeless-looking.

With a bountiful hand Alice watered Nellie's garden, and the little girls went together over the faded plants. Then, with their arms around each other, they returned to their room.

Later that night Nellie was just dropping off to sleep when she heard Alice whispering to herself in the softest tones:

"Dear Lord, I'm so very unhappy about Nell's garden. Please make her little plants grow, and if anybody's have got to die, do let it be mine and not hers, for I've been so naughty. And please forgive me that and all my sins, for Jesus' sake. Amen."

And God heard the little girl's prayer; for when the girls arose early in the morning, and ran in haste to their gardens, they found them both quite fresh and smiling, and the stray plants in the border springing as vigorously as though they had never been the subject of that sad quarrel.

But neither of the children ever forgot this little incident in the history of their gardens; indeed, Alice was in the habit, every now and then, when she felt inclined to be cross and sulky, of repeating to herself a verse that her Aunt Helen taught her, which ran something like this:

"Alice, suffer not spite and malice!

Life is a garden growing;
Pull up the weeds, or their wicked seeds
Will multiply past your knowing.
Water the sweet fair plants of love,
That they may bloom in the land above."

—*The Children's Companion.*

"Beggar, Do You Love Jesus?"

A True Story

It is Sunday afternoon. A mother is teaching a class of three little children, the eldest only eight years old, who are listening with rapt attention and love to their mother's teaching of the Holy Scriptures. She is trying to impress upon them the thought that every child who loves Jesus must do his best to serve Him.

"How, mother?" asks the eldest. "Do tell us how."

In reply she says: "In many ways, my darling. You can speak like Jesus, you can look, you can love."

"Of course we can, mother," and then on their knees the three little maidens pray, "Please, Lord Jesus, will you help us?"

They were allowed to go into the shady lane to meet father coming home from his Sunday school. Instead of seeing him coming up the hill, they saw the bent form of a weary old man in rags, leaning heavily on a thin knobbed stick.

"Poor man! I'll speak to him," said the eldest child, and going somewhat timidly up to him, she said: "Beggar, do you love Jesus?"

"Beggar!" he said in great wrath. "Call me a beggar again, and I will lay this stick about you!"

She turned, and quickly fled back home to her mother, her little heart bursting with grief. "O mother," she exclaimed, "it is no use of my trying to work for Jesus! I don't want to do it again, for the old man I spoke to was angry with me."

"Why was that, child? What did you say to him?"

"I only said, 'Beggar, do you love Jesus?'"

"O my child, did you call him a beggar?"

"Yes, mother, for we always call those ragged people by that name, and I know, and am sure, he is one."

"But, my darling, you ought not to have said that to him. It was unkind. Run down the lane and tell him you're sorry."

A sudden thought struck her. "Would he forgive me, and think me like Jesus, if I gave him my twelve cents, mother?"

"Perhaps. Get it quickly, if you like!"

She went and found him sitting on the bank higher up the road, under the shade of a tree. The little thing trembled from head to foot as she bravely approached him, and the man looked scowling and angry; but when the sweet, pleading voice said: "Will you please forgive me for speaking so? I did not mean to vex you; and will you have my twelve cents?" the anger died out of his face. "Mother said I was wrong to speak as I did."

At first he did not put forth his hand to take the money, but looked earnestly at the little maiden, and captivated and conquered by her

sweetness, said, "There is nothing to forgive, you angel child. I was the wretch, for I don't love Jesus, little one, and I never shall either."

"But He loves you," she said, "I know He does."

With a deep sigh he answered, "Not now, my child;" then added, "I'll take your twelve cents gladly, for I am penniless. If all who loved Him were like you, I might have loved Him, too."

At that moment the father called, and saying, "Good-by, I will ask Jesus to make you love Him," she left him.

Lying awake at night, she prayed, "Lord Jesus, don't you love that old beggar man?" Soon the answer to the child's question came. Snow fell during the night, and it was colder still the next morning when a man came rapping at the door to see the child's father. He brought the sad news that a tramp lay dying in the clay pits outside the town, and wanted the man at the big house to go to see him; but he must not come without the little maid who asked him yesterday, "Beggar, do you love Jesus?"

My father readily consented to take me (for I am really the little girl) by the hand and lead me to the clay pits. As long as memory lasts, I shall never forget the sight that met my eyes, of that poor, weary old tramp, lying there covered with a bundle of straw. To the man who went with us he said with his dying breath, "Raise my head, let me see the little maid." I was frightened; but my father put me in front of him.

"Sir," he said, "your little child's question has been ringing in my ears all night long, 'Beggar, do you love Jesus?' Oh, sir, I once loved Him, but I left Him and put Him to open shame; but early this morning, before the light came, when I could only see the twinkling of the stars, I came back to Him, bitterly crying for mercy; and oh, sir, He took me back. Yes, yes, He took me back. I know He did, and before I die I want to tell this dear little maid that the old beggar really loves Jesus now, and he thanks God for sending her so bravely to dare to ask him, 'Beggar, do you love Jesus?' Believe me, sir, in the darkness,

"I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place,
And He has made me glad."

Before sundown, the old man died, a beggar no longer, but a child of God.

That little girl became a missionary when she grew up, and her whole life was spent in working for Jesus, but from that Sunday afternoon when she prayed, "Use me, Lord Jesus," she added, "but make me wise, that I make no mistakes."—*Mrs. Walter Searle, in the Pentecostal Evangel.*

* * *

He who waits to do a great deal of good at once, will never do anything.
—*Samuel Johnson.*



YOUNG MEN and YOUNG WOMEN



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

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

Experience

I LEARN, as the years roll onward and leave the past behind,
That much that I counted sorrow but proves our God is kind;
The clouds but cover the sunshine, they cannot banish the sun;
And the earth shines out the brighter when the weary rain is done.

We must live through the weary winter if we would value the spring,
And the woods must be cold and silent before the robins sing;
The flowers must be buried in darkness before they can bud and bloom;
The sweetest and warmest sunshine comes after the storm and gloom.
We must stand in the deepest sorrow to see the clearest light;
And often from wrong's own darkness comes the very strength of right.

So the heart from the hardest trial gains the purest joy of all;
And from lips that have tasted sadness, the sweetest song will fall;
For as peace comes after suffering and love is reward of pain,
So after earth comes heaven, and out of our loss, the gain.

—Mrs. C. W. Stark.

The Story of the Bamboo

A Parable

BY B. E. NEWCOMBE

ON the hillsides in Kucheng district the most valuable trees are often marked with the owner's name. A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.

A beautiful tree stood among scores of others on a lovely hillside, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard:

"You think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. All I have I owe to the loving care of my Master. It was He who planted me here in this very fruitful hill, where my roots, reaching down to and dwelling in hidden springs, and continually drinking of their life-giving water, receive nourishment, refreshment, beauty, and strength for my whole being.

"Do you see those trees to one side, how miserable and parched they are?

Their roots have not yet reached the living springs. Since I found the hidden waters, I have lacked nothing.

"You observe those characters on my stem? Look closely, they are cut into my very being. The cutting process was painful, I wondered at the time why I had to suffer, but it was my Master's own hand that used the knife; and when the work was finished, with a throb of unutterable joy I recognized it was His own name He had cut on my stem. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belonged to Him. I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked around, and lo! the Master Himself stood there. He was looking with love and longing on the tree, and in His hand He held a sharp ax. He said:

"I have need of thee. Art thou willing to give thyself to me?"

"Master," replied the tree, "I am all Thine own; but of what use can such as I be to Thee?"

"I need thee," said the Master, "to take My living water to some dry, parched places where there is none."

"But, Master, how can I do this? I can dwell in Thy living springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from Thee, and proclaim to all what a good Master Thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

The Tree Laid Low

The Master's voice grew wondrously tender as He answered: "I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare, then I would take thee right away from this thy happy home among the other trees, and carry thee out alone on the far hillside where there will be none to whisper lovingly to thee—only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one, till there is a free passage for my living water through thee.

"Thou wilt die, thou sayest; yes, My own tree, thou wilt die, but My water of life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the life-giving stream which will reach them so freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master who has given them His water through thee? Art thou willing for this, My tree?"

I held my breath to hear what the answer would be. "My Master, all I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If only through my dying Thou canst bring Thy living water to others, I consent to die. I am Thine own. Take and use me as Thou wilt, my Master."

And the Master's face grew still more tender, but He took the sharp ax and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly, "My Master, as Thou wilt." And still the Master held the ax, and still He continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it forever.

Now indeed it was naked and bare, but the love-light in the Master's face deepened as He took what remained of the tree on His shoulders, and amid the sobbing of all its companions, bore it away, far, far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt."

Arrived at a lonely and desolate place, the Master paused, and again His hand took a cruel-looking weapon with sharp-pointed blade, and this time thrust it right into the very heart of the tree, for He would make a channel for His living waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land.

Yet the tree repined not, but still whispered with breaking heart, "My Master, Thy will be done."

Every Barrier Cut Away

So the Master with the heart of love and the face of tenderest pity dealt the painful blows and spared not, and the keen-edged steel did its work un-

falteringly till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.

Then again He raised it and gently bore it, wounded and suffering, to where, unnoticed till now, a spring of living water, clear as crystal, was bubbling up. There He laid it down—one end just within the healing waters. And the stream of life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current to go on flowing noiselessly, flowing in, flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying, "Our Master, we trust Thee. Do with us what Thou wilt." Then He brought them one by one by the same painful road and laid them down end to end, and as each fresh tree was placed in position, the living stream poured in fresh and clear from the fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others, "The living water has come at last—the long, long famine is over; come and drink." And they came, drank, and revived, and the Master saw and His heart was gladdened.

Then the Master returned to His tree and lovingly asked, "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price for giving the living water to the world?" And the tree replied, "My Master, no, a thousand, thousand times no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as to-day I know, that I have helped to make Thee glad."—From "*Daybreak*."

* * *

God's Challenge to the Youth

BY TITUS A. FRAZEE

It has been emphasized, and it should be more deeply impressed upon the youth of to-day, that God is calling for young men to enter the gospel ministry, men who are consecrated to God for service for their fellow men. While God wants trained men, He is more interested in the spirit of the minister than in the number of degrees he can place after his name. The need of the hour is men who will let the Holy Spirit have complete charge of their lives. When such a condition has been fulfilled, God can use our capabilities to the utmost.

A spiritual life of the highest type is essential to success and essential to gain the approbation of God. It has been so often true that ministers will be so busy feeding other souls with

the bread of life that they forget to water their own souls from the fountain that fills the heart when one has entered into communion with God.

Those who enter the ministry must be servants. They must follow the example of the greatest Minister, and the greatest Servant.

As time goes on, the number of workers in the ministry must be increased to cope with the ever-widening fields of service in the homeland and in the fields beyond. "Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added."—"*Gospel Workers*," pp. 65, 66.

Nothing is more beautiful or more fitly expresses the call of God to-day than a statement from the book "Education," page 271: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" How soon might the end come, the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where the "righteous shall inherit the land, and dwell therein forever;" where "the inhabitant shall not say, I am sick," and the "voice of weeping shall be no more heard."

* * *

Life's Severities

In many respects it is a hard world in which we live. There is no use in dodging that fact, nor trying to cover it up with flowers. Considerable newspaper space is filled with chronicles of human suffering. We have to face such stern realities as sickness, bodily anguish, poverty, ill fortune, financial distresses, heartbreaking discouragements, with numerous tragical defeats.

Of course, the picture is not all black, by any means. Most of us will testify that in our experiences there has been more health than sickness, more sunshine than tempest, more joy than sorrow. But nevertheless the old world is liberally supplied with difficulties. They stare us in the face every morning, and quite frequently they are the things that burden our minds when, in our weariness, we lie down to sleep. Rereading portions of "Pilgrim's Progress," we have been impressed with the fact that Christian had plenty of troubles and tribulations. There were swamps and hills, lions and giants, deep ditches and dark dungeons, demons and hobgoblins. Certainly the pilgrim had no easy, flower-strewn path in which to travel to the celestial city.

The truth remains that character is developed through soldierly endurance and courageous tackling of difficulties, believing that as we struggle with them and overcome them our

strength and capacity increase. A few days after the death of Abraham Lincoln, an English poet wrote some memorable lines in which there occurs this fine expression concerning our martyred President: "Ironlike his temper grew by blows." How wonderfully and magnificently the character of Lincoln developed through conflict, suffering, and hard knocks! It is said of Jesus Christ Himself that He "learned obedience by the things which He suffered." In the growth and expansion of that unique life it seems that severities were necessary.

It is an old truth, but one that needs frequent emphasis: He who has smooth sailing all the time will never become a seasoned, skillful seaman. A soft, effeminate manner of living never produces muscles of steel and a constitution of iron. These are the results of hard discipline, rigid obedience, heroic effort.

There is profound comfort for those whose trials and difficulties are most severe. The great apostle, who assuredly knew from experience the severest disciplines of life, said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." What a startling contrast!—the time in which we suffer afflictions compared with the endless ages; the sum of our afflictions compared with the eternal weight of glory which we are to share with God. Comparatively speaking, our afflictions are very light, and they do not last long. We must think of these things in the light of eternity.

Let us bravely accept the difficulties of life as they come, never flinching in their presence; refusing to retreat, but meeting them in the strength of our Lord. Let us take the hard knocks philosophically and faithfully, convinced that in the final reckoning they are for our profit. Even though our eyes may be filled with tears and though our hearts seem ready to break, let us believe that somehow all things work together for good to them that love God. Let us fight valiantly the good fight of faith until the bugles ring out the echoing notes of victory. For as sure as God lives, victory will come.

"Let us press on, in patient self-denial
Accept the hardship, shrink not from
the loss;

Our portion lies beyond the hour of trial,
Our crown beyond the cross."

—W. E. M., in the *United Presbyterian*.

* * *

THERE is need, bitter need, to bring back into men's minds that to live is nothing, unless to live be to know Him by whom we live.—*Ruskin*.

* * *

"God nothing does nor suffers to be done
But thou wouldst do thyself if thou
couldst see
The end of all things here as well as He."

* * *

"Oh, be my will so swallowed up in Thine,
That I may do Thy will in doing mine!"

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.

A UNIQUE OUTING AT SOUTHERN JUNIOR COLLEGE

BY W. E. HOWELL

CHRISTMAS vacation at Southern Junior College has seemed to grow to about the same length it has in our other colleges. Several of the leaders at this school do not believe that it is for the best interests of the students to have so long a recess in school work at the Christmas season, as has come to be rather common among our schools. However, a vacation of thirteen days, including two Sabbaths, had been appointed for the current school year. The problem of the school administration was how to use this lost time to the best advantage.

One unique plan for the vacation was carried out. It may be classed with a score of things that can be done at such a time, and which yield both recreative and useful results. In common parlance the plan was called a "Booster Trip" for the college. In a little more dignified language, it might be called a "Student Ingathering" effort. Three companies of five or six teachers and students each, were organized to go out by motor cars during the vacation, and visit about one hundred Seventh-day Adventist churches in the South. Elder J. H. Behrens, the Bible teacher, headed one company; Miss Wilcox, the dean of women, headed a company of young women; and a mature student, formerly a worker, headed the third company of young men. In addition to songs and a general talk by the leader, students gave their experiences at the college, each taking one of the four distinct phases: The study program, the spiritual, the industrial, and the social. Photographs of the buildings, premises, and school activities added to the interest, as an effort was made to lay before our people in the churches the blessings and benefits to be obtained at the college as one of the centers of refuge for our young people from the spiritual perils in these last days, and as a center for Christian education and training for the work of the Lord.

In the company led by Elder Behrens, a careful record was kept of the work done. It seems of so much interest that its high points are given here: This company traveled 2,537 miles, visited 15 churches, delivered 34 sermons, gave 13 Bible readings, sang 100 songs, and made 201 visits to the homes of the people. The expenses of the trip were somewhat under \$200, and the company brought back for the school in cash and pledges the sum of \$735, including a \$100 bill from a friend of the school. In the round of their work, forty-four requests for entrance to the college were received, some to enter the second semester of the present year, others the coming school year.

These were surely fruitful results in the work of this one company.

Who could think of a better way to spend a school vacation, if these long vacations must continue to be? It may not be out of place to say here that many of our best thinking leaders and workers, and a considerable proportion of our school patrons, do not believe in these long school vacations. Many hundreds of dollars are spent by students in going home and returning to the school, that might be used to much greater advantage in completing their own education with no unpaid bills at the close, or for some

other good use in the cause of God. A large section of the student body cannot go home, and are kept on expense at the school for ten days or two weeks, which they can ill afford.

Then, if we follow the program of an individual student through the early half of the school year, we have to think how the Thanksgiving vacation given in most of our schools, usually costs the actual loss of two school days, and the virtual loss of nearly a whole week, in preparation to go and in getting over the visit. This follows some two days or more taken out of the regular school work for Harvest Ingathering, which time is spent in work of the highest educational value. After the school recovers from Thanksgiving vacation, it runs some three weeks, when another break-up comes for ten or twelve days at Christmas time. This follows the Week of Prayer, after which young people are sent abroad from the school at a gala season of the year, and are exposed to all the tendencies for pleasure and money spending with which the atmosphere is filled.

A college president said to me not long ago, that the school really does not settle down to do solid study and work until after the New Year is past. It looks like a heavy price to pay for a little pleasure on the part of some of the student body, when we think of the self-denial practiced by parents to send the children to school, of the hard work many students do to make their way financially through their own efforts, and of the serious break it makes in the spiritual and educational upbuilding of the schools.

Let every reader of this article give careful study to the question, and let our parents and school faculties, especially, review the whole problem of vacations and their use during the school year.

* * *

CHURCH DEBTS: COUNTING THE COST

BY A. N. DURRANT

It is the will and purpose of God that in the prosecution of our world-wide work we should establish "memorials"—church buildings—wherever possible. The servant of God says: "Wherever a company of believers is raised up, a house of worship should be built."—*Testimonies*, Vol. VI, p. 100. (See also Ex. 25:8.) This is highly necessary in order to give strength and stability to our work. But we are also warned on the very next page, "Whenever it is possible, let our church buildings be dedicated to God free of debt;" also in "Patriarchs and Prophets," page 344, "A house built for God should not be left in debt, for He is thereby dishonored." But since it is hardly possible for small and poor congregations to live up fully to the above standard, the Lord also instructs us, "There are some cases, however, in which a young church may not be able at once to bear the whole burden of erecting a house of worship. In these cases let the brethren in other churches help them. In some cases it may be better to hire some money than not to build, . . . either without interest or at a low rate" (*Testimonies*, Vol. VI, p. 101), evidently borrowing the money from our own people, as we could hardly expect the world to deal with us without interest.

In Luke 14:28-30 the Lord Jesus Him-

self, while on earth, counseled the man "intending to build a tower," to sit down first and "count the cost," whether he had sufficient, lest after he had laid the foundation, he would not be able to finish it. This lesson might well be studied with profit when we contemplate building or buying church buildings. There should be careful counsel and figuring—measuring the members' "capacity to pay," since God Himself recognizes a limit to the "burden" His people can carry. Rev. 2:24.

DEBTS LEAD TO DISCOURAGEMENT

Every honest-hearted reader that has ever struggled with personal debts, or debts resting on our institutions, knows from experience what a nightmare of uneasiness and perplexity accompanies them until these debts are paid. Debts out of proportion to one's income sap the spirituality out of the life, and lead to discouragement. The same is true of churches or institutions overburdened with debts.

In these days, when church buildings with costly furnishings are being offered us, we should exercise great care, by taking into consideration the size of the membership, their earning capacity and income, as well as the conditions of payment, and the length of time of the mortgages; also whether the properties concerned can produce any income, or will be a dead weight to an inadequate membership of poor people. If the mortgages are held by our own people, there will not be too heavy interest and unreasonable bonuses to pay, and not much danger that disgrace will be brought on our cause, as when money sharks hold such mortgages at high rates, and exact payments without mercy. Mortgages under all conditions are burdens, more or less, and imply bondage now, even as in the days of Nehemiah. (See Nehemiah 5.) "In none of our buildings should we seek to make a display; for this would not advance the work."—*Testimonies*, Vol. VI, p. 101. It is good for us yet to sing:

"It is His will, that we should pass,

Like strangers, separate and aside

From all the vain and worldly mass

That crowd the Babylons of pride."

Our Saviour warns His believing people, living amid the perils and perplexities of these days when we are face to face with "a time of trouble such as never was," "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life, and so that day come upon you unawares." (See Luke 21:25-36.) The great anxiety attendant upon meeting heavy mortgage payments is certainly not calculated to help any one in preparing for the close of probation and the coming of the Lord.

IMPEDES THE WORK

Then, too, it is essential in keeping pace with this movement that every member be interested and take an active part in sending the message to all the world by his offerings. But when a church or the individual members are burdened to or beyond their limit to meet local obligations, it is impossible for them to maintain their part in the spread of the gospel into the regions beyond. And it is destructive to be altogether self-centered.

Now that we are endeavoring to free our institutions from the burden and curse of debts, preparatory to meeting the more serious times so imminently near, shall

we not also include our churches that are burdened with large debts? And has not the time fully come when workers and churches should cease incurring burdens that cannot be adequately borne without curtailment of funds needed to finish the work in all lands?

GENERAL CONFERENCE COUNSEL SAFE

It is good that we all heed the following action by the Autumn Council of the General Conference at Des Moines, Iowa, Oct. 14-23, 1924, as published in the *REVIEW AND HERALD*, December 4 of that year:

"That when building operations are contemplated in any union conference, or the purchase of building, land, or the making of any permanent investment, full information, including plans, specifications, and estimated cost, be presented to the union conference committee in whose territory the proposed building is to be located, with a statement as to the amount of funds in hand, and how and when additional amounts shall be received for the project.

"That in the consideration of such proposal the union conference committee shall associate with themselves an advisory board of not less than three laymen of recognized business ability and experience, . . . and join the union conference committee in the consideration of the proposition; and, further, that no building project shall be begun in any union conference without the indorsement of the union conference committee and the aforesaid advisory board.

"That if the cost of such proposed building, improvement, or enlargement, or the purchase of building, land, or the making of other permanent investment, shall be in excess of *five thousand dollars*, the approval of such union conference committee and of the advisory board associated with them, shall be submitted to the General Conference Committee, or to any division committee, for approval at their regular semiannual counsel meetings. . . .

"That these regulations shall apply to church buildings, except where the full amount of cash is in hand with which to complete and equip the building, or purchase the same; and that in every case consultation be had with the local and union conference committees."

May God help His people to give heed to these sound principles, and thus save future trouble and perplexity!

* * *

WHAT IS YOUR INFLUENCE?

BY M. A. HOLLISTER

THE effect of our influence is illustrated in an experience related by Brother Philip Giddings, of St. Pierre, Martinique. He writes:

"In the beginning of our work in 1927 in St. Pierre, the city destroyed by volcanic eruption in 1902, we had the usual difficulty of finding a place for our meetings. A householder finally promised us one; but when we went to take possession, he had changed his mind, and stated that the tenant who was living there had subleased the house to a friend, for which he was very sorry. That, however, was only an excuse to cover the religious prejudice of his friends, who did not want us to have the place. We continued our search. Finally we obtained a place, and began a series of meetings.

"As a result of the meetings held, we have organized a small Sabbath school of six, with an additional isolated member and other interested ones living in the neighborhood."

Brother Giddings also gives us this interesting picture from his field:

"One of the young men who has taken hold of the faith is a shoemaker. One Friday afternoon the mayor of the town asked him to do some repair work for him the next day. The young man replied, 'Monsieur [mayor], I am at your disposal six days of the week; but to-mor-

row, the seventh day, is the Lord's; I cannot, therefore, do the job to-morrow; but I will gladly do it any other day.' The mayor replied, 'Young man, I appreciate your principles; I will send the shoes another day;' and he did so."

In a letter recently received from Brother C. G. Van Putten, one of our ministers in Antigua, he quotes the following from a letter he had received from a Methodist minister, an acquaintance in a former place of service:

"Thanks very much for your letter of the third of this month, and also for the copy of the *Signs of the Times*. It is very interesting reading; the work of your branch of the Christian church really is forging ahead. I hope that your work at Antigua is successful, and that you are finding your place among the people."

This commendatory statement received from a minister of another organization corresponds to a statement made to me by an Anglican priest who formerly labored in Jamaica. He said that he was pleased to see the advancement our church was making, and although he had lost virtually 300 members out of his parish to our church, he assured me that it caused him no regret, but that he was glad to see our church forging ahead. Later in our conversation he asked me to pray for him, that he might be enabled to overcome his cigarette habit. He also stated that he was greatly pleased with our literature, and thought we were very fortunate in possessing such valuable material.

Surely, we should avail ourselves of the privileges accorded us in holding forth the lamp of truth, maintaining a proper influence, and spreading our truth-filled literature! Let us pray with the psalmist, "Lead me, O Lord, in Thy righteousness because of mine enemies; make Thy way straight before my face." Ps. 5:8.

* * *

PROGRESS IN EASTERN CANADA

BY W. W. EASTMAN

THE Oshawa Missionary College and the Canadian Watchman Press are working together for the advancement of the message in Eastern Canada.

Hanging on the walls of one of the rooms of the college building can be seen pictures of bright-faced young people, representing groups of from eight to fifteen students who from year to year have finished the work offered by the school, and who have been graduated and have gone forth either to other institutions for more advanced work or directly into some branch of service in the work of the Lord.

The occasion of my visit was the annual colporteur institute held in connection with the school. To save time and expense the Ontario Conference had brought in their regular colporteurs, who, uniting with the students, contributed additional inspiration and added enthusiasm for the occasion.

The institute was under the direction of Brother R. Carlill, the Eastern Canadian field missionary secretary, assisted by Brother Thumwood, the field missionary secretary of the Ontario Conference. The faculty of the school co-operated in every possible way to make the work a success.

By furnishing work for many young people the publishing house, which is only a short distance from the school, is making it possible for a number to obtain an education who otherwise would not be able to go to school.

The institution is now busy running its presses night and day in order to keep up with its work. It has already printed editions of "Bible Readings," "Daniel and the Revelation," "Our Day in the Light of Prophecy and Providence," and "The Home Physician," and has recently printed an edition of "Patriarchs and Prophets." Besides these they publish the *Canadian Watchman* magazine. They also print the

following books in French: "Epidemics," "Christ the Divine One," "Steps to Christ," and "The Other Side of Death." In addition to these they publish the French *Signs of the Times*.

A few years ago the institution was burdened with a heavy indebtedness. But the past few years have brought prosperity, which enabled it to reduce its obligations to a point where by a generous gift from the Review and Herald, our parent publishing house, the debt is practically lifted. The remaining indebtedness is covered by land which it owns, that can be disposed of at any time, if desired.

This prosperity is due, in part at least, to the large amount of literature sold by student colporteurs during their summer vacations. Ninety-five scholarships have been granted to students in Western Canada during the last three years. Thirty-five have been granted to students in Eastern Canada.

Besides this a large number of books and magazines are being sold the year round by the regular colporteurs in the Eastern and Western Canadian Unions.

Surely the prospering hand of the Lord is upon the work in Canada.

* * *

LITERATURE SALES IN THE NORTHWEST

BY C. R. MORRIS

It gives me great pleasure to pass on the good news that the publishing department of the Western Canadian Union has reached its goal of \$400,000 for the four years. From the inspired pen we read: "I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence."

We have demonstrated our faith in these words by our works. The sales for large subscription books and magazines for the past quadrennial period of 1924-27, were \$405,746.96; the sales for the previous quadrennial period were \$173,457.92, making a gain of \$232,292.23, or 134 per cent over the previous period. The sales in Western Canada for eleven years—1913 to 1923 inclusive—were \$385,754.92; for the past four-year period, \$405,746.96, a total gain over the preceding eleven years of \$19,992.04. The sales per hour approximated \$2; number of large books placed in the homes, 41,949. If placed one upon another, these books would make a pile two miles high. The copies of *Life and Health* sold, if placed end to end, would reach a distance of 400 miles.

The student colporteurs have been very successful in earning scholarships. Our best record in sales and scholarships was made in 1926, the sales being \$120,000 and the number of scholarships earned was thirty-six. The students of Canadian Junior College took the lead in the twelve unions, twenty-four students securing twenty-four scholarships, making it 100 per cent. The total number of scholarships for the quadrennial period is 111. The combination plan has proved a real success in this field. Our colporteurs have taken 166,651 subscriptions for *Life and Health*, and 5,804 subscriptions for the *Canadian Watchman*.

The sales per capita in the union are \$109.60. The number of colporteurs engaged in selling subscriptions books for the four-year period—140 regulars and 200 students—totals 340. These faithful colporteurs made approximately 510,000 missionary calls to the homes of Western Canada. Some of the missionary visits were made 1,000 miles north of the international boundary. Other missionary calls have been made approximately 2,000 miles north of Vancouver. It is impossible to estimate the good that has been accomplished through these missionary calls.

Dear in the eyes of our blessed Master are these faithful men and women who

have given up the comforts of home to face the blizzards of the North for the love of souls. Their deeds of love and sacrifice will shine in letters of gold on the pages of the books of heaven. And when the work is finished and the rewards are given to the faithful, these words will come from the lips of the Redeemer, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Before us lies the future with all its possibilities. There are also difficulties confronting us. However, we place our confidence in Christ our Captain, knowing that He is leading us on to victory. We pledge ourselves anew to our Leader and Commander.

I do not know of any words more fitting than those of a great general while leading his army through a fierce conflict. He said, "There will be no turning back." We solicit the prayers and co-operation of our readers that the publishing work may continue to be a success.

* * *

OUR STUDENT COLPORTEUR FORCE

BY N. Z. TOWN

The students from our schools have been a valuable asset to our literature ministry during the last twenty-five years, not only in the splendid work that so many have done in earning scholarships during the vacation periods, but also in their ready response to the calls from the mission fields for leaders in this department of our work.

In 1905 the suggestion was first made that our young people be encouraged to earn their way through school by selling our subscription books. From this suggestion developed the scholarship plan, which has been such a wonderful blessing to the publishing houses, to the colporteurs, to our schools, and to our young people.

In a talk given at the General Conference in 1918, Prof. H. R. Salisbury spoke of the blessings and advantages of this plan as follows:

"When this question of the scholarship first came before our school men, they thought that it would discourage young men who would go out into the field to canvass and not get a scholarship, so they would not return to school at all. We began to study this about six years ago, and found that this scholarship idea would be an asset to the educational work, and we have taken deep interest in it.

"We have received three great blessings through the scholarship plan: First, it has helped our schools financially, because it brings students who have money; second, it has helped us in giving us students who have been able to work the year round, in the school during the winter and in the field in the summer; third, it has helped the canvassing work, inasmuch as it has placed it where it belongs as a part of our educational system, not tacked on as a summer campaign. Our young people have more time to study, they prove to be better students, and their influence is a blessing and an encouragement."

The Educational and Publishing Departments have closely co-operated with each other in this scholarship plan, and this co-operation has been a mutual benefit to these departments.

TWO DEPARTMENTS LINKED TOGETHER

After his visit in Europe in 1921, Prof. W. E. Howell spoke of the relationship of these two departments as follows:

"While visiting Europe with Brother N. Z. Town in 1921, I got a better insight into the close relationship between the educational and the publishing work in a practical way. Since then I have been privileged to visit Africa, Southern Asia, and a sample of the Far East. In these fields I find these two fundamental lines of our denominational endeavor marching

along together in the best of comradeship.

"It seems almost needless for me to add that as a school man I greatly value this work of co-operation from several viewpoints: This field work is a vital and inseparable part of true Christian education. . . . It has in it the principle of learning to do by doing, the only one that will hold good in spiritual effort. It teaches the student self-dependence in getting an education. It is a strong factor in making our schools self-supporting, a thing we have been too slow to work at. The practice of our field leaders in going out with the students, points the way to what all our teachers should be doing in principle."

The students from our schools have been a big factor in making possible the splendid records which our publishing houses have been able to make during recent years. In the year 1905, when the scholarship plan was first suggested, the total sales of literature in North America amounted to \$266,202. Ten years later, in 1915, the total sales were \$1,396,184. At the end of 1926 the yearly total had increased to \$4,861,000. In 1905 there were enrolled in our schools in North America 1,618 pupils, including all grades. In 1915 this total had increased to 4,199 above the eighth grade, while in 1926 the number above the eighth grade was 9,650. This increase in students has meant more young people out earning their scholarships and preparing for work in mission fields, where there are at the present time more than thirty men acting as division, union, or local field leaders in this department of our work who received their preparation in our schools in North America.

But the end is not yet. The General Conference receives repeated calls for experienced men to fill positions of leadership in this department in the mission fields. We must still look to our schools to furnish the young men to fill these calls. Would that something might be said or done that would lead more of the young men who take training in our schools to give themselves to this department of our work. In the "Colporteur Evangelist," page 24, we find this word:

MRS. E. G. WHITE INDORSES THE PLAN

"Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel from Him, and combining the work of selling books with personal labor for the people, their talents will increase by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education."

With our limited membership and scarcity of funds, it is impossible to send out sufficient men and women to preach the gospel to the millions in the great countries of China, India, South Africa, etc., in this generation. But we can reach them with our literature. Our leaders write that the only way they can seem to reach these millions in darkness is through our literature. But in order to carry forward this literature work, we must have strong young men from our training schools. "Our old men cannot go out to distant lands, learn new languages, and endure the privations incident to those fields." It is to the young men that the Mission Board looks for responses to the urgent calls for help.

We sincerely hope that the earnest efforts that have been made this school year in our colleges and academies in behalf of the canvassing work, may result in leading a large number to respond, "Here am I; send me." There is no more blessed ministry than that of going from family to family, presenting to them the glad tidings in our literature. We are told that our canvassing work is to go forward with increasing success, but in order to do this, many more of our young people

are needed in the colporteur ranks. The scholarship plan is the students' gateway to successful service in God's work. Come in, students; the work needs you, and you need the "higher education" this work will give you.

* * *

GREATER NEW YORK CONFERENCE SESSION

G. W. WELLS

WHAT a high privilege it is for workers to come together to seek God and counsel over their problems, to lay plans for greater evangelism, to encourage one another in the heart struggles that each has in his particular field.

The Greater New York Conference session was held in the German Brooklyn church building, March 20-22. It was an interesting session; a good spirit of co-operation and earnest desire to advance the work of God was manifested on the part of all the laborers.

This great city presents its serious and perplexing problems every day. There is a mad rush day and night on the part of the public. Every man is seeking for position, pleasure, or bread; and it is no easy task to arrest the attention of the whirling multitudes as they rush on, and get them to think of God and His message of preparation. It is very encouraging, however, and really wonderful, how, under these strenuous circumstances, the work of God is taking root in the hearts of men. Many languages are represented here. The message of God is gripping the lives of men and women of all classes, and the workers are put to the highest stretch to meet the demands made upon them. Every day they are brought face to face with problems far beyond the possibility of human solution.

As we all studied together how to meet the demands of the hour and to achieve greater things for God and advance His work, we were led to see our utter helplessness, and were more fully impressed with the fact, the blessed truth, that the work for this time and at this place can never be advanced by just securing larger equipment, making greater display, employing more men, spending more money, or by any human inventions. The mighty need can be supplied only as the blessed Holy Spirit comes upon men and women who fully surrender themselves to be used of God as channels of blessing and streams of light in this dark and sin-polluted city.

Much thought and prayerful study was given to the personal relation and heart experience of the workers themselves, and frequently there went up earnest and united cries to God from the laborers for a clearer vision of their personal responsibility, for deeper and more definitely consecrated lives, and for larger measures of God's Spirit. We were more and more profoundly impressed with the divine word that it is "not by might nor by power, but by My Spirit, saith the Lord," that His work is to be done.

The reports of the president and secretary for the biennial period revealed that there had been encouraging advancement in every line of Christian activity. Their gifts to missions for the two-year period were \$188,013.63, a gain of more than \$26,000 over the preceding two-year period. The figures showed that they had reached the weekly sum of 66 cents per capita. They are constantly pushing the evangelistic work. They held thirty-five public efforts during this time. Every available preacher, including the conference president, engages in definite soul-winning endeavors. As a result, 378 were baptized into the faith. Two newly organized churches were accepted into the sisterhood of churches.

Their tithe receipts are equally encouraging, \$347,753 being paid in, an average weekly per capita of \$1.19. There was a gain of nearly \$40,000 over the previous

period. These figures indicate faithfulness and loyalty among the believers. When we are true to God in tithes and offerings, He promises rich blessings from heaven. No one can afford to be unfaithful to God and His work in these matters. Every day we should live and act so that the windows of heaven, from which flow such bountiful blessings, may be opened to us.

The colporteur work is most encouraging. Something like \$135,000 worth of our literature was sold, a gain of \$72,000; and in the Book and Bible House there was also a substantial gain, \$51,000, I believe. Their educational work presents a real problem, but they are grappling with it in a strong way. Earnest efforts, with rewards of success, are seen in the Sabbath school, Missionary Volunteer, and home missionary departments.

A good spirit of unity prevailed; the entire delegation freely and gladly united in re-electing Elder L. K. Dickson president and J. K. Macmillan secretary-treasurer of the conference. The departmental secretaries and conference committee were also re-elected.

It seemed to be the universal testimony that God's Spirit was present to bless, and every one received help, and returned to his busy activities refreshed and encouraged. Elder E. K. Slade and other union helpers were present with the writer to assist in any way possible. We all felt that it was a good and profitable conference session.

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KEEPING OUR HANDS ON THE GOSPEL PLOW IN JAPAN

BY A. KOCH

As the facts show that the most economical and successful method of soul winning over here is by making personal contacts with individuals, much evangelistic work has to be done by circulation of literature and following up of interests. When during the Week of Prayer I helped our little group in Mito, Sister Hasegawa, the worker's wife, told me occasionally, "This sister and that one I met first by canvass, the other one too; also that brother, now earnest in the truth," and so on.

Elder Kuniya lately told us how, during the evangelistic effort in Nagoya, people came to him and asked him if he were the man whose articles they often read in the *Jicho*, the Japanese *Signs*. Really, literature is not circulated in vain, even when the seed grows slowly and unknown to us.

The Harvest Ingathering campaign, which gave me opportunity to help at Yokohama, Tokio, Utauomiya, Mito, and Wakamatsu, was followed up at the Tokio church by an evangelistic effort. Every night the chapel was filled. While speaking, I had to ask that the windows be opened in order that the people outside also might be able to hear,—a strange thing in Japan, with its churches famous for vacant seats! The Lord also gave me an opportunity to deliver a lecture on sun worship in English before an international audience in the chapel of the Tokio Union Church. A reporter of the *Japan Times* newspaper was present, and asked me at the close of the lecture to supply him with a copy of the manuscript for publication in the *Times*. Almost the full text of the lecture appeared later in a Sunday morning edition as the first inside article.

So we keep our hands on the gospel plow in Japan, confident that in time we shall have a harvest. At times we have some light hardships, as, for example, while we were canvassing recently in company with a Japanese brother, a drunkard tried to beat us, and spoke many insulting words, and we had to flee from the place; but hardships assure us the more of God's care and love. Great is our joy, after hard work, to see some souls joining the ranks

of the toilers of the Lord. A fortnight ago six of our friends at Yokohama were baptized on a cold, stormy Sabbath. Surely there are yet many precious souls, the winning of whom will finally prove that our toiling in hope during these "days of small things" is not in vain.

* * *

PUBLISHING DEPARTMENT FINANCES

BY H. H. HALL

For several years our Publishing and Bible Houses have been quietly but steadily reducing their debts. They have tried to keep down expenses, to reduce inventories of books and paper stocks, to make better collections, and to limit the purchase of new equipment to that which was absolutely necessary. The results of their efforts are now becoming apparent.

AMERICAN PUBLISHING HOUSES

In 1921 the American publishing houses owed \$1,037,306.20. They now owe \$462,671.39, a reduction of \$574,634.81, or 82.090 for each of the seven years under consideration. Only \$206,309 of their entire indebtedness bears interest, the remainder is made up of reserves to meet unexpired subscriptions and accounts incident to the regular business, which will be paid as due. During these seven years these houses have paid to mission extension projects more than a quarter million dollars.

PUBLISHING HOUSES IN OTHER LANDS

The 1927 reports from other lands are coming in, and they are truly encouraging. The Stanborough Press of England shows a net gain of \$9,000, and reports \$11,000 cash on hand with which to meet its liabilities of \$4,000. The French house increased its sales approximately 25 per cent, making a net profit of \$2,000, and paid every cent of its interest-bearing debt. Their sales report for January and February shows 181,183 francs as compared with 99,853 for the same months last year. The Scandinavian house made a profit of \$2,000, and has sufficient money on deposit to more than meet all its liabilities. Finland shows a profit of almost \$2,500, and owes less than \$700 outside of its unexpired subscription list. Even our beginning Constantinople office shows a gain of \$186. The Sentinel Publishing Company, our mission press in South Africa, though struggling with a varied demand for native literature and with only a little more than one and a half million Europeans in its constituency, shows an increase in sales of \$7,000, a net profit of \$2,000. Its liabilities of \$8,000 will be met from Extension Funds this year.

Away over on the other side of the world the Malaysian house increased its sales by \$22,000, and shows an operating gain of \$4,000, with almost no liabilities. The Philippine house gained \$3,000, and its liabilities, exclusive of unexpired subscriptions, is \$462.

It will be some months before we have a full report for 1927, but the foregoing indicates that our prospects for paying or providing for the payment of the interest-bearing debts of our publishing houses by the close of 1928, are very bright.

OUR BIBLE HOUSES

I have recently visited ten of the thirteen Bible Houses in the Southern States, and have reports from all of them. Their standing as compared with 1923 follows:

1. In 1923 they had \$48,703.38 in open accounts on their books; at the close of 1927 these accounts had been reduced to \$23,249.19.

2. In 1923 they owed the publishing houses almost \$35,000. At the close of 1927 only two of the thirteen owed the publishers a cent, and that was paid a few days after the books were closed. They had reduced their liabilities from \$43,789.11 to \$13,478.71.

3. The combined expenses of the thirteen Southern offices for 1923 was \$55,326. At the close of 1927 it had been reduced to \$44,205, an annual saving of more than \$11,000.

The 1927 summary of the eight Bible Houses in Canada shows an improvement of 22 per cent in their collections as compared with 1923, and a reduction in their liabilities of 43 per cent.

Thirty-four of the forty Bible Houses in the East and West have sent in their balance sheets for 1927. They show a reduction in liabilities over 1923 of \$98,314.94. Of this reduction, \$8,161.05 was made in 1927, a truly remarkable record.

There are twenty-four mission depositories—young Bible Houses—in Inter-America, and they have been trying hard to reduce their debt of \$63,000. During the five months closing with November 30 last, they paid off \$12,800. Through the Extension Fund and appropriations, \$19,000 more has been applied on their debt, thus reducing it to about \$32,000.

Brother F. G. Rampton, union field missionary secretary of the Australasian Union, reports that the South New South Wales Bible House made a profit of \$900; and Queensland shows a gain of \$720 for the past year's operation.

FINANCIAL POLICY

The chief reason for these improved conditions is the more careful observance of the following General Conference recommendations:

(d) That colporteurs for books settle with the conference Bible House in full at the close of each delivery, for all books ordered for such delivery, and that miscellaneous business be settled within thirty days.

(e) That colporteurs remit to the Bible House weekly at least 50 per cent of all advanced payments taken on book orders.

(g) That church societies and companies settle monthly for all supplies.

(i) That lay members pay cash for supplies.

With reasonable increase in sales, and a continued adherence to the recommendations given above, we may expect soon to see our Bible House liabilities swept away.

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GLIMPING HONAN ANEW

BY C. C. CRISLER

DURING these months of revolution and continued warfare, when our workers are endeavoring to get back into the interior for a few days at a time, while lulls in military campaigns permit of making journeys inland to points that later on are to be reoccupied by us if the Lord permits, stories of such journeys have an especial interest. Pastor W. E. Strickland, director of the Honan Mission, writes of a visit made early last October to Yencheng, now occupied once more by soldiers, but vacant for a little while at the time Brother Strickland took advantage of the opportunity to get in.

"Brother Hilliard and I made a flying trip up to Yencheng, Honan, last week," Brother Strickland writes. "We were treated very well by every one along the way. The common people are as anxious as ever to have the foreigner around; and were it not for certain influences still at work, I believe we could all return to our station at Yencheng."

"We left Hankow Sunday morning, and arrived in Yencheng Monday night about half past ten. We immediately went over to the compound, and spent the night in one of the Chinese homes, thinking that the soldiers were still occupying all the upper compound. However, next morning we learned to our joy that the soldiers had all moved out the day before, and so we were at liberty to look over the place without hindrance. We found things very badly torn up. All the buildings had been thoroughly looted. The only things left were some parts of dressers and some

stoves and beds. Every room had been completely emptied of anything that was worth carrying off. In the case of the school dormitories, the buildings are damaged beyond repair, and will have to be rebuilt from the foundations. Extensive repairs will have to be made on all the hospital buildings, and on the foreign dwelling houses, before they will be usable again.

"The office files and tract society stock had all been taken from their cases and shelves, and dumped into one room. Vouchers had been torn from their holders, and strewn all over the floor; and the tracts and pamphlets and books had been torn and scattered about without regard to value or use. It is no exaggeration to state that these mission office papers, tracts, Bible portions, vouchers, books, and pamphlets, were knee-deep all over the floor.

"While there, we endeavored to salvage as much as possible, spending long hours in gathering up and sorting that which was of value; but when we had to leave, we were still within a foot, at least, of the floor. Since our departure some of our Chinese associates have completed the work of sorting and rearranging the stock, and also of saving as many of the vouchers as can be gathered up and put into order. Much has been stored in boxes securely covered and nailed up and carried to places where we hope at least a portion of that which remains may be saved from ruthless hands bent on destruction.

"On our way back from Yencheng, we stopped off over the Sabbath at Kikungshan, and found everything there peaceful. The buildings and contents have not been touched, and all the Kikungshan homes need is a few minor repairs and some repainting."

Pastor Strickland has now gone back to Hankow, to be as close as practicable to workers in the Honan Mission, and will make his headquarters temporarily at the Wang Gia Dun Mission compound outside the city of Hankow. A section of an army is again occupying our Yencheng Mission premises, and it is uncertain when we shall have the use of the buildings uninterruptedly. It is hoped by the brethren that affairs will take a decided turn in our favor with the coming of the early summer months, and that in due course we shall find ourselves fully established and in running order at the Yencheng station, with its intermediate training school, its hospital-dispensary, and its other varied mission activities, the influence of which extends to every part of the province.

* * *

SHANGHAI: THE COSMOPOLITAN HYBRID OF EAST AND WEST

SHANGHAI, where hundreds of Western missionaries have sought safety in recent weeks, is a hybrid city of the East and the West. In peace time it is what many a traveler finds Paris is supposed to be, but isn't—perpetually gay and care free. Europeans and Americans, forced by business or government assignments to live there on the other side of the world in a none too kindly climate, seem with one accord to have determined to make the experience as pleasant as possible. White men's working hours might have been framed by a visionary Socialist for the year 2,000. Many offices open at 10 o'clock, grant a rest period from 12 to 2, and close at 4, so that the harassed merchant, banker, or clerk may hurry away to club or casino or tennis court, golf links or house boat, for what Robert Louis Stevenson called "the real business of life."

The Bund, the water-front thoroughfare of Occidental Shanghai, is always crowded with prosperous, unhurried Westerners; and Bubbling Spring Road of an afternoon is thronged with stylishly dressed men and women of leisure, and fashionable equipages that would do credit to Fifth Avenue, the Champs-Elysees, or the Ring-Strasse in the days of Vienna's

glory. But there is a motley group of other vehicles as well.

The city is thoroughly cosmopolitan. Perhaps no other city of the world surpasses it in this respect, except Cairo. Every Western country has nationals in Shanghai, and there are, besides, representatives from all parts of Asia.

TWO SHANGHAIS: NATIVE AND INTERNATIONAL

There are two Shanghaies: the native city, and the foreign concessions. Shanghai was one of the first Chinese cities to be thrown open to Western trade, one of the five "treaty ports" established in 1842. British merchants who moved in during the next few years obtained a concession to manage their municipal affairs in their settlement. The French and American residents joined in the arrangement, but later the French set up a municipality of their own, which is maintained separately to-day. Residents of other nationalities have thrown in their lot with the British and Americans, and to-day about twenty nations have arrangements with China in connection with trade and extraterritorial rights in Shanghai.

The entire urban group—Chinese, French, and International—that bears the name "Shanghai," has a population of about one and a half million people. By far the larger part is Chinese, but the concentration is not greatest in the narrow-streeted, dirty, smelly native city. So well have the foreigners governed their concessions that Chinese have flocked to those sections. The international city is especially a favorite residence for retired Chinese officials from other parts of the country. It has become a model, too, in the matter of street pavements, drainage, sanitation, and police methods, and since the revolution that made China nominally a republic, has been copied extensively by Chinese cities in other parts of the country.

There is enough "local color" in Shanghai to make even the most strenuous globe-trotter pause. The complexity of Shanghai life bursts upon one as soon as he debarks from his tender at the quay and the city's amazing array of transportation devices is disclosed. Drawn up to the curb are rickshas, wheelbarrows, pony carriages, and automobiles, while in the street are electric trams. Nor does this exhaust the transportation methods. In the native quarter one may see high-born Chinese women, all but hidden by silk curtains, borne in palanquins; while near the freight docks coolies stagger under huge crates or carry strange bales suspended from bamboo poles.

Costumes run the gamut from loin cloths to gorgeous mandarin robes, embracing on the way the "nightshirts" and red turbans of off-duty Sikh policemen, Siamese *parungs*, impeccable European street clothes, and the military uniforms of almost every nation of the earth. On almost any street one may meet Chinese fops carrying ornamental bird cages as they give their feathered pets the air. The bird market in the native city is one of the most interesting sights of Shanghai. Not far off is the Willow Tea House, supposed to be the prototype of the design on Chinese willow ware.

ON A TRIBUTARY OF THE YANGTZE

Shanghai is near the mouth of the Yangtze River, China's great natural water highway, and close to the Grand Canal. Around it for many miles stretches China's best garden spot. This strategic situation has made the city a great commercial emporium, and it has become as well one of the greatest Chinese industrial centers.

In a sense, however, the city is out of the way. It is not directly on the Yangtze, but on a tributary, the Hwang-pu, twelve miles from the great river. Only in recent years have the largest ocean steamers been able to ascend to the city.

Much of the Occidentalization that has come to China in the past half century has filtered in through Shanghai, especially through the great printing establishment there which has turned out translations into Chinese of the literature of the West. Shanghai's excellent newspapers, both foreign and Chinese, have also greatly influenced the thought of the land.

The first railroad built in China was a twelve-mile stretch from Shanghai to its port, twelve miles away. The imperial authorities tore it up, but it served to plant the railroad seed which later sprouted lustily. Shanghai also had the first telephones in China. These were introduced in 1881, a few years after Alexander Graham Bell invented the instrument.—*National Geographic Society Bulletin*.

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CAN WE AFFORD TO DO WITHOUT IT?

BY A. J. CAMPBELL

THERE comes to our mission home far out in the South Sea Islands, from time to time, whenever the steamer chooses to call, an indispensable messenger telling of world-wide gospel triumphs, namely, the *REVIEW* and *HERALD*. If it should come about that our church paper was somehow cut off from the part it performs in our mission life in these dark isles of superstition and heathen darkness, it would be a loss that we could not estimate.

Of all the mail we receive, we cannot say that we read any with greater joy than the pages of the good old *REVIEW*. We read concerning the trials and triumphs of the third angel's message in Africa, South America, China, and a hundred other mission lands, in addition to the stirring reports from the home fields. Then there are those inspiring devotional and doctrinal themes that give an unparalleled poise and balance to a missionary paper.

While I was attending the Australasian Missionary College some years ago, the *Review* greatly aided in keeping aglow in our hearts the fire of this message. This excellent paper has been coming to us ever since, and has continually added fuel to the flame.

Can Seventh-day Adventists afford to do without the excellent spiritual tonic provided in the columns of the *Review*? There should not be an English-speaking family without its blessing and wonderful spiritual uplift in the home. The church of God in the days of the apostles possessed the word of God, and they rejoiced therein; but how that early church was additionally rejoiced as they heard from the lips of the apostles, after their return from long missionary journeys, of the triumphs of the cross! So we rejoice to-day, as we hear and read of the spread of this message in all lands. To-day, God has provided us with the wonderful equipment of the press, in order, as well as for other reasons, to keep us informed of the ever-spreading gospel, and to cheer us on our way to Zion. Do we appreciate and take advantage in these last days of such divine care for our needs?

The time is coming when the *Review* will cease to be a visitor to our homes. Then how much we will appreciate, in the troublous times just before us, the fact that we allowed the *Review* to develop a spiritual mold in our lives. Let us consider for a few moments the following:

Some time ago Rabbi Simon, who is chairman of the Committee of Jewish Synagogues in America, ventured the opinion to two of our brethren who interviewed him, that a national Sunday law is inevitable, and that it will be enacted within the next ten years. The premier of Italy, Benito Mussolini, forecasts that "the greatest war the world has ever seen" will be fought between the years 1935 and 1940. Signor Nitti, a former premier of Italy,

when speaking at a conference of the "No More War" movement in London, said that "Italy's dictator foresees a war in which Italy must participate between 1935 and 1940." Marshal Foch, the great leader of the Allied armies during the final years of the World War, makes the startling statement that "another world war will come within fifteen years." Then again, in a message to the "No More War" conference in London, M. De Jouvenel, formerly France's chief delegate to the League of Nations, said: "I look forward to 1935 with dread." Again he states, "Those who built up the peace negotiations built up a structure that will be good for fifteen years; but what is fifteen years? I repeat that 1935 will be a crucial year. . . . I hope with all my heart that the League of Nations before 1935 will have gained the authority necessary to prevent a recurrence of war."

How do these statements of fear from national leaders affect us? A few years more, it might be fifteen years and it might not be that long, when the forces of earth will hurl themselves at one another in the last deadly grapple of mankind. To quote M. De Jouvenel again, "But what is fifteen years?" Time enough for the people of God to awake fully, and arise to finish the work!

Shall not we now arm ourselves with the word of our God as never before? Shall we not also receive into our very souls the thrilling and soul-stirring messages of Christian hope and gospel advance that come from the world around? Shall we do without when doing without is a greater loss than the loss of any monetary values could be? A right answer to these questions will open our hearts to the force of the Review that will bring to us blessings beyond estimation. These are momentous days! We need the best.

For reasons given above, and many others, we find it necessary to have the REVIEW in our home, in whatever portion of the world it may be.

Appointments and Notices

TRAINED WORKERS IN DIETETICS

The food question is receiving a great deal of attention at the present time. People the country over are becoming interested in the furtherance of health work. Seventh-day Adventists have had an unusual amount of light on this subject, but we have fallen short of doing our part in spreading this knowledge. There is need of an ever-increasing group of trained workers to help in disseminating these principles.

Our sanitariums are constantly calling for helpers who are highly skilled in the knowledge of dietetics, to help in the administration of their food departments. There is also an opportunity for such workers in connection with our boarding academies and colleges. In these schools a well-trained dietitian could not only direct the food problems for the students, but such a person could also aid very efficiently in teaching domestic science.

Still another opportunity that should not be forgotten is the public lecture platform. Well-trained workers of this class are of the very greatest value in presenting the gospel of health from the food angle. This type of work is very enjoyable, and is capable of acting as an entering wedge in a most effective manner.

The College of Medical Evangelists has been carrying on a training school for the preparation of such workers since 1922. The school of dietetics which is conducted by this college is doing excellent work, and now offers a very practical and useful training. The work covers three years, and consists of both didactic and practical lines. The three years gives sixty-four hours, or two years of actual college credits. The practical work is remunerative, and thus the students are able to earn quite a portion of their way. The training is given on what is called the co-operative basis, that is, the student is in school one month, then in the month following he works in the dietetics department of one of our institutions. The course is pre-eminently suited to women students, and we are particularly eager to receive those who are in harmony with our health principles, who are earnest in their Christian experience, and who have adaptability and enthusiasm for this kind of work.

Those who are interested in such a line of

educational work may receive full information as to the curriculum, cost, etc., by addressing the registrar of the College of Medical Evangelists, Loma Linda, Calif. E. H. Risley, M. D.

PUBLICATIONS WANTED

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

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

Mrs. Maude Elliott, Box 2, Ellensburg, Wash. Papers for missionary work, such as Signs of the Times and Watchman.

Mrs. Frieda M. Barron, Fortuna, Calif. Continuous supply of late copies of Signs of the Times and Youth's Instructor, with address of sender, for mailing purposes.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England. Large and continuous supply of Life and Health, Signs, Our Little Friend, Instructor, and any of Mrs. E. G. White's writings, for missionary circulation.

REQUESTS FOR PRAYER

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

A Pennsylvania sister requests prayer for the restoration of her hearing.

A letter signed "From a sister in the United States," has been received, asking prayer for the restoration of her health.

A widowed sister in Ohio requests prayer for the conversion of three children who have married unbelievers and for her healing.

An isolated sister in Iowa requests prayer for her six children who are grown and scattered from her, that they may return to the truth.

A brother in Ohio desires prayer that his wife may be restored to health and that they may find a place to labor in the Master's vineyard.

A mother in Colorado desires prayer for her fatherless sixteen-year-old son who seems beyond her control, and that she may be more faithful.

A sister and her husband in Indiana wish to be remembered in special prayer that he may be permanently healed and that her health may improve.

A brother in Pennsylvania asks prayer for the conversion of his aged father, and that his eyesight may be restored so he can read our books and papers.

A sister who has long prayed for the conversion of her family asks the Review family to join her, and also to pray for her healing and for her dead brother's children.

A sister in Oregon asks prayer for an only son, that he may be fully converted and that he may be healed of a severe injury received almost nine years ago, causing great loss of sleep.

Prayer for wisdom for the training of a small son who has been dedicated to God's service, is requested by a sister in New York; also that her husband and three brothers may be truly converted.

A grief-stricken sister whose husband was killed over a year ago, requests prayer that she may overcome her grief; also that she may be healed, as she is unable to work and care for her little girl.

A request comes from Washington for the healing of a sister who is united with her husband in the confidence that God will hear the prayers of the Review family for her healing, if it is according to His will.

In having dental work done a sister in Minnesota had the ligaments of her jaw muscles broken. She requests prayer for healing and for unwavering faith in healing power. She also desires prayer for the healing of her sister, and that her brother and his family may accept the truth.

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.

Shelden.—Ray Shelden was born Jan. 26, 1879; and died in Chester, Ohio, Sept. 11, 1927. W. F. Schwartz.

Brown.—Mrs. Alice Brown died at Columbia, Mo., Feb. 14, 1928, at the age of sixty-nine. Donald Mackintosh.

Smith.—Wade Smith was born near Traverse City, Mich., in 1862; and died June 4, 1927. Mrs. Wade Smith.

Travis.—Leonard Travis was born in Paris, Tenn., April 2, 1870; and died March 1, 1928. H. E. Lysinger.

Munger.—L. C. Munger, of Freeland, Mich., died Feb. 20, 1928, at the age of seventy-seven. A. V. Morrison.

Girlick.—Miss Florence Anna Girlick was born in 1900; and died in Denver, Colo., Nov. 29, 1927. G. W. Anglebarger.

Shields.—H. O. Shields, of Battle Ground, Wash., died Nov. 29, 1927, at the age of seventy-five. Paul Iverson.

Kline.—John Calvin Kline was born Feb. 7, 1859; and died near Millersburg, Ohio, March 3, 1928. G. L. West.

Wilkes.—Theodore T. Wilkes was born in Germany, Oct. 24, 1870; and died in Ohio, Nov. 17, 1927. W. F. Schwartz.

Gott.—Mrs. Adelaide Rosette Gott was born in Lagrange, Ohio, April 1, 1846; and died March 15, 1928. G. L. West.

Weigand.—S. R. Weigand was born in Lynchburg, Va., in 1854; and died in Denver, Colo., Dec. 4, 1927. G. W. Anglebarger.

Jones.—Edith Jones was born in Minneapolis, Minn., Oct. 10, 1904; and died at Napa, Calif., Feb. 9, 1928. H. E. Giddings.

Milner.—Harry H. Milner was born in Blackhawk, Colo., in 1877; and died in Denver, Colo., Feb. 23, 1928. G. W. Anglebarger.

Heller.—Mrs. Ida Heller was born at Odessa, Del., Oct. 9, 1861; and died at Denton, Md., Feb. 26, 1928.

Neff.—Mrs. James K. Neff, nee Ruhl, was born June 17, 1854; and died at Ferncliff, Va., March 15, 1928. R. D. Hottel.

Wolf.—Martin Wolf was born in Weihenstephan, Germany, Sept. 9, 1873; and died in Cleveland, Ohio, Feb. 17, 1928. W. F. Schwartz.

Stadler.—Mrs. Hattie Stadler was born in Detroit, Mich., Nov. 28, 1865; and died in Denver, Colo., Jan. 25, 1928. G. W. Anglebarger.

Skeen.—James Edmond Skeen was born in Venice, Ill., Nov. 2, 1853; and died in Greeley, Colo., March 11, 1928. R. C. Baker.

Spence.—Mrs. Mary Melvina Spence was born at Nevada, Mo., Aug. 8, 1887; and died at the same place, Feb. 21, 1928. Mrs. M. J. Spence.

Slayter.—Mrs. Luella Slayter, nee Booth, was born in Wisconsin, Feb. 22, 1873; and died in Laredo, Tex., March 3, 1928. L. G. Beans.

Dean.—Andrew G. Dean was born at Bethnal Green, England, June 14, 1846; and died at Lagrange, Ohio, Dec. 15, 1927. W. F. Schwartz.

Hastings.—Mrs. Mary E. Hastings was born in Blairsville, Pa., Jan. 13, 1853; and died in Cleveland, Ohio, Jan. 19, 1928. W. F. Schwartz.

Maker.—Mrs. Ellen J. Watson Maker was born in Brighton, Iowa, Jan. 22, 1848; and died in Weatherford, Okla., Feb. 26, 1928. V. W. Robb.

Martin.—Mrs. Marcie Ann Martin was born in Dane County, Wisconsin, Aug. 20, 1855; and died in Denver, Colo., Dec. 23, 1927. G. W. Anglebarger.

Leonard.—Mrs. Lida May Leonard, nee Harvey, was born in Mansfield, N. Y., May 12, 1863; and died in Niagara Falls, N. Y., Jan. 3, 1928. She leaves her husband and nine children to mourn their loss. J. S. Leonard.

Smith.—Mrs. Katherine Smith, nee Sumner, was born at New Haven, Mich., Feb. 3, 1843; and died in Poy Sippi, Wis., Feb. 15, 1928. She was an Adventist for sixty-five years. E. H. Oswald.

Bringle.—Glenwood Wellington Bringle, youngest son of Elder and Mrs. A. S. Bringle, was born in Wellington, Kans., Dec. 14, 1908; and died near Upton, Wyo., March 7, 1928. F. S. Chollar.

Welch.—Mrs. Catherine Welch was born in Ireland, May 22, 1833; and died in Fonda, Iowa, March 3, 1928. Though isolated many years, she remained faithful to the end. A. E. Brown.

Fanning.—Miss Ida Fanning was born in Cincinnati, Ohio, about sixty-five years ago; and met her death in an automobile accident in Rockford, Ill., Jan. 8, 1928. E. F. Ferris.

Miramontes.—Elizabeth Ann Miramontes, first-born of Mr. and Mrs. Percy R. Miramontes, was born in Mountain View, Calif., Feb. 22, 1928; and died the same day. M. C. Wilcox.

Van Voorhees.—Mrs. Barbara Van Voorhees, nee Hitz, was born Dec. 6, 1854; and died Feb. 15, 1928. She was a member of the church in Bay City, Mich. A. V. Morrison.

Johnson.—Ruth Compton Johnson, daughter of Mr. and Mrs. A. R. P. Johnson, was born in Elmira, N. Y.; and died in Saranac Lake, N. Y., Feb. 29, 1928. W. W. Rice.

Hunter.—Mrs. Terrissa Norsissa Hunter, nee Parks, was born in Shelbyville, Ill., Sept. 26, 1841; and died in Mountain View, Calif., Jan. 26, 1928. M. C. Wilcox.

Eidson.—Mrs. Evelina L. Eidson, nee Margraves, was born at Tazewell, Tenn., May 6, 1865; and died at Winchester, Va., March 12, 1928. R. D. Hottel.

Welty.—Mrs. Carrie B. Welty, nee Stewart, was born in Pennsylvania, June 26, 1846; and died at La Sierra, Riverside, Calif., March 1, 1928. L. A. Wilcox.

Rogers.—Green Berry Rogers was born in Choctaw County, Alabama, and died at Laurel, Miss., Feb. 28, 1928, aged seventy-four years. John Brownlie.

Bernhart.—Mrs. Katherine Elizabeth Keil Bernhart was born in Galka, Russia, April 25, 1846; and died at Hitchcock, Okla., Feb. 21, 1928. V. W. Robb.

McVicker.—Mrs. Sarah Ellen McVicker, nee Grant, was born at Oseola, Iowa, Dec. 12, 1853; and died at Lodi, Calif., March 1, 1928. N. C. Petersen.

Reece.—William Reece was born in Buckhannon, Upshur Co., W. Va., April 20, 1855; and died at Anadarko, Okla., Feb. 24, 1855. V. W. Robb.

Digges.—Julius V. Digges was born in Monterey County, California, March 2, 1896; and was killed in an automobile accident Feb. 22, 1928. I. P. Dillon.

Roderick.—Mrs. Harriet Roderick was born in Wisconsin, Jan. 30, 1895; and died in Riverside, Calif., at the age of thirty-three. L. A. Wilcox.

Eastwood.—Mrs. Lola H. Eastwood, nee Henderson, was born in Kentucky in 1868; and died at Fresno, Calif., March 16, 1928. H. C. Olmstead.

Lamb.—Miss Genevieve Beulah Lamb was born in Novato, Calif., July 22, 1909; and died in Santa Rosa, Calif., Feb. 27, 1928. O. A. Hall.

Winter.—Mrs. Antonette Winter was born at Plum River, Ill.; and died at Joplin, Mo., March 12, 1928, at the age of seventy-nine. D. Machintosh.

Patterson.—Miss Helen M. Patterson was born in East Liverpool, Ohio, Jan. 15, 1907; and died in Cleveland, Ohio, Feb. 23, 1928. W. F. Schwartz.

Church.—Minnie Alice Church was born near Bethlehem, Iowa, Oct. 9, 1882; and died at Rogersville, Mo., in March, 1928. E. G. Crosier.

Sarmiento.—Ruby Williams-Sarmiento was born in Illinois, March 3, 1898; and died in Los Angeles, Calif., Feb. 29, 1928. R. W. Parmele.

Addison.—Mrs. Sue E. Addison, nee Hart, was born Nov. 4, 1856; and died near Sulphur Springs, Tex., March 3, 1928. G. W. Spies.

Parish.—John H. Parish was born near Coopersville, Mich., May 25, 1862; and died at Alledale, Mich., Feb. 17, 1928. W. B. White.

Rice.—J. Albert Rice was born at Hamburg, Mich., Aug. 18, 1854; and died at Battle Creek, Mich., March 15, 1928. J. C. Stevens.

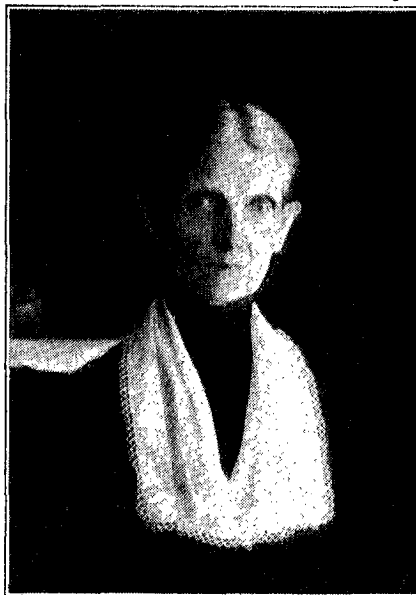
MRS. L. R. CONRADI

Mrs. L. R. Conradi, nee Wakeham, fell asleep at Hamburg, Germany, Feb. 17, 1928. As thousands of our people in Europe and the United States were acquainted with the faithful and self-sacrificing helpmate of Elder Conradi, a short sketch of her life is in place.

She was born near Dartmouth, England, June 6, 1854, and emigrated with her parents to Canada, then to Michigan, and finally to Iowa. In early youth she found her Lord, and joined the Baptist church at Dennison, Iowa. When Elder E. W. Farnsworth conducted a series of meetings there in 1876, she, with the rest of the Wakeham family, became a charter member of that church. By hard labor and persevering study, part of the time at the Battle Creek College, she obtained a first-class teacher's certificate, and taught public school for more than six years in Swedish and German settlements, acquiring at the same time quite a knowledge of the German.

She was married to Elder Conradi in August, 1882, and cheerfully shared with him the trying pioneer work among the Germans in Iowa, Wisconsin, Nebraska, and Pennsylvania. When the call came for them to go to Europe, though in feeble health, she sailed with her ten-months-old babe (now Dr. L. E. Conradi, in charge of the Zehlendorf Sanitarium) in January, 1886, with her husband back to the Old World. In April, 1889, when the mission was opened at Hamburg, she served not only as mother of the home, but assisted in teaching English, healthful cooking, etc.

The qualities of Sister Conradi as a missionary's wife made her in a special manner an example. As Brother Conradi proclaimed this message in four continents, Sister Conradi, though



Mrs. L. R. Conradi

in feeble health, was always ready to let her husband fill any call that came. Many hundreds of our people rejoiced when Brother Conradi attended conferences and general meetings, and neither prison nor other threatening dangers in Russia, Turkey, the Balkans, or elsewhere could hold him back; but at the same time there was in Hamburg a quiet, feeble, oftentimes sick woman, alone with her boy, praying for husband and father far away. Often the separation lasted many months, during long trips to North and South America, or to fever-stricken regions in Africa or Asia, but as a brave Christian, Sister Conradi cheerfully consented to have him go, often knowing that they might never meet on earth again. A few years ago, when the call came to our brother to spend many months in the Far East, on which trip he himself was at the point of death, our sister was again ready to bear the long separation. For that spirit of sacrifice we shall ever appreciate dear Sister Conradi, and we are certain that the Lord will richly reward this life of self-denial and most active co-operation. Rev. 14:13.

On February 21 we laid Sister Conradi to rest in the beautiful Ohlsdorf cemetery. Some three hundred of our people from Hamburg and surrounding churches were assembled, and assured our dear brother and his son and wife of our most heartfelt sympathy in their bereavement. Our office band and choir assisted in the services. Elder F. A. Priester, of the Hansa Conference, spoke at the grave; Elder Paul Drinhaus, president of the East German Union, and Elder R. Rühling, president of the Czechoslovakian Union, prayed; and the writer spoke in the chapel, emphasizing the comfort of the advent message in the face of death, based on Isaiah 57:11; Daniel 12:13; and Revelation 21.

Thus another faithful witness of this message has fallen at her post and rests in peace. Many of our people will pray that the Lord may comfort our brother in his bereavement, and strengthen and bless him, that he may still proclaim this message, wherewith he has so often in the past cheered and revived our hearts,—the glad tidings of a sin-pardoning Saviour who comforts His church with the promise, "Behold, I come quickly!" J. Wintzen.

Cook.—Bert E. Cook was born at Troupsburg, Steuben Co., N. Y., May 18, 1877; and died at Coudersport, Pa., March 6, 1928. J. C. Oswald.

Chase.—Mrs. Susan Ellen Chase, nee Newcomb, was born in Denmark, Maine, April 20, 1832; and died at Clear Lake, Wis., March 10, 1928. J. O. Marsh.

Landess.—William W. Landess was born in Grant County, Indiana, July 23, 1855; and died in Clearwater, Fla., Feb. 20, 1928. His wife and four children, one a missionary in Central America, survive him. L. F. Trubey.

Kiehnhoff.—Mrs. Caroline Kiehnhoff was born in Germany, May 12, 1845; and died at Wathena, Kans., March 17, 1928. She is survived by her husband and nine children, among whom are Mrs. Alice Isaac, a missionary in Poland; and Miss Estelle Kiehnhoff, an instructor at Union College. D. Mackintosh.

Chapman.—Mrs. Eudora A. Chapman, nee Carlisle, was born Feb. 26, 1860; and died Feb. 8, 1928. She was a charter member of the Oakland, Calif., church and also an early worker in the Pacific Press. Her former husband, John D. Bassett, died in 1902. For many years she acted as matron of the dining room of the St. Helena Sanitarium. M. C. Wilcox.

Martin.—Mrs. S. J. Martin was born in Wilmington, N. C., July 16, 1865; and died in Philadelphia, Pa., Feb. 17, 1928. She accepted the truth in 1912, and became a zealous Bible worker, laboring in the Carolina and Southern Union Conferences. Seven children, one of whom is Elder Caleb Martin of the Carolina Conference, are left to mourn. J. S. Green.

Towle.—Mrs. Caroline Prescott Towle was born at Hartland, Maine, Nov. 9, 1845; and died at the home of her daughter, in Lincoln, Nebr., Feb. 24, 1928. In 1863 she was married to William A. Towle, with whom she spent a happy and devoted life for more than sixty-five years, and who to-day lives to mourn his loss. Three children were born to this union, one of whom survives. C. H. Patterson.

Willeford.—John Warner Willeford was born at Lebanon, near Nashville, Tenn., Feb. 16, 1837; and died March 19, 1928. In 1858 he was united in marriage with Elizabeth Russell, to which union four children were born. After the death of his first wife, Brother Willeford was married, in 1864, to Christiana Clayton. To them were born eight children. In 1893, while operating a printing office and publishing a paper at Duquoin, Ill., Brother Willeford accepted the invitation of the Review and Herald Publishing Association to move his plant to Atlanta, Ga., as a part of the branch office then operated in Atlanta by the Review and Herald, and became the printer of the Southern Review. His consistent Christian life was an inspiration to all who knew him. B. H. Shaw.

Boone.—Mrs. Katharine G. Boone, wife of W. S. Boone, of New Straitsville, Ohio, was born in Pennsylvania in 1843; and died at the home of her niece, Mrs. W. H. Wright, at Leesburgh, Ohio, Feb. 7, 1928. "Aunt Kate," as she was called by nearly all who knew her, was of a cheerful, helpful disposition, always ready to minister in any way to those who were in need, and many homes in her neighborhood have felt her loving ministry in times of illness. After accepting present truth forty years ago, one great burden of her life was to put money into "the cause," and many hundreds of dollars have found their way from her hands into the work of the Lord. She and her husband have been constant contributors of their means to all departments of the work. She had almost reached eighty years of age, and after two months of patient endurance in her last illness, fell peacefully asleep in Jesus. She rests from her labors, but her works and influence follow her. Elder Marietta had charge of the funeral services. Her husband survives her.

Mrs. Margaret B. Wright.
Mrs. Katharine E. Weaver.

The Advent Review and Sabbath Herald

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

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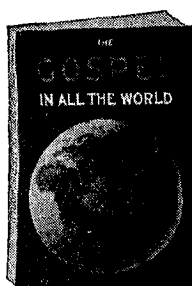
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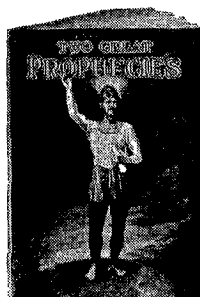
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Notes by Pastor W. A. Spicer



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WASHINGTON, D. C., APRIL 26, 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 articles or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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

We direct attention to the announcement of Dr. E. H. Risley, regarding a course in dietetics, on page 21. This should be of interest to many of our youth.

* *

THE ATLANTIC UNION CONFERENCE

It afforded us much pleasure to meet the splendid corps of workers of the Atlantic Union Conference in their quadrennial meeting held at Springfield, Mass., April 2-12.

It was a real pleasure to meet believers in this old-time battlefield of the message. Their hearts still beat loyal and true to the advent hope.

In connection with the conference meeting, institute work was carried on by Elders O. Montgomery and L. E. Froom and Prof. W. E. Howell. This instruction was of a very practical character, and was appreciated by the brethren and sisters gathered at this meeting.

Most encouraging reports of the progress of the work in this union for the last four years were presented from both conference departments and conference institutions. The Lord is greatly blessing the labors of the devoted workers in this field. Elder E. K. Slade holds the confidence of his constituency, and was re-elected president of the union for another four years. This was also true of Brother C. L. Kilgore, who has long and faithfully served this union as secretary and treasurer. No changes, we believe, were made in the selection of the other officers for the next four years.

The annual meeting of the Review and Herald Publishing Association was held at the time of this union session, occupying the evening hours of April 4 and 5. The reports presented revealed that the year 1927 had been one of the most successful in the history of the association. A large volume of book literature had been printed and sent out. A splendid gain had been made in the circulation of all the periodicals. The report of E. R. Palmer, the general manager, and his associate workers, was listened to with deep interest. The report of the treasurer, E. L. Richmond, showed a gain for the year amounting to more than \$40,000. It is very encouraging to consider, in connection with this report, that the entire profits for the year will be used for the extension of gospel work throughout the world, the major portion going for various enterprises in the foreign field, the balance to be used in the assistance of worthy enterprises in the homeland. The same board of directors was continued in office for the next two years. The union brethren were generous in their provision for the association meetings, and this warm

welcome contributed much to the pleasure of the occasion.

A fuller and more detailed report, both of the conference and of the Review and Herald constituency meeting, will be presented in future numbers of the Review.

F. M. W.

* *

A WORD FROM INDIA

A. H. WILLIAMS, superintendent of the Northwest India Union Mission, under date of February 22, says of the work in that field:

"Things are moving along steadily with us. Just at the present time I am spending the greater part of each week attending meetings held in different parts of the United Provinces (the portion of India in which Lucknow is located) for our Indian believers and inquirers. It is quite evident that the work of years is beginning to bear its fruit; for whereas in the places where work was attempted, we met formerly with considerable indifference, there is an atmosphere of increasing friendliness.

"In one place we were visiting we learned that the Chamar inhabitants of a certain quarter of the town had been having panchayats (communal councils) for whole nights, discussing whether or not they would become Christians. That, of course, does not mean that they would be ready for baptism immediately after they had made their decision; for, in a measure, some of these people have to come to the place where they regard themselves as Christians before we can really begin to instruct them properly in the message. But if these people do make a favorable decision, it will mean that we shall have an attentive and sympathetic audience for whom to work. And this instance which I have quoted is by no means an isolated one.

"It did me good, the other day, to have an old villager come and ask me to convey a message of greeting to his daughter in our Lucknow school. Formerly we did not get students from that type of home, but little by little they are coming in. The girl in question has been quite a problem on my wife's hands for some weeks, for she arrived here a short time ago with her head one mass of scabs (impetigo), and she is still under treatment. But when she goes home for the vacation she is going to take a few new ideas with her, which will help to leaven the lump.

"So the work grows, as imperceptibly, but as definitely, as the sower's seed of the parable."

* *

A GOSPEL-SOFTENED HEART

SOME time ago I visited a rather poor farmer in Esthonia whose wife was known over the countryside as a most hard-hearted woman. That such wives can be a great hindrance to our work as colporteurs, I knew only too well. When I visited the house, the farmer happened to be alone, and I secured an order with a deposit from him. I was very happy, and thought everything would be all right.

The next day I was obliged to take some orders in the vicinity of this man's house. While I was giving a canvass in a certain house, my customer called my attention through the window to the wife of the poor farmer. She was shaking her fist threateningly at her husband while searching for me.

The woman whom I was canvassing disappeared into the back yard, knowing that a scene was to follow, and I was forced to meet the furious woman alone. Flung wide the door, she stood nonplused for a moment, then there fell such a shower of abuse upon my defenseless head that I feared more for my life than for the order. After endeavoring to pacify her, I seized the opportunity, while she greeted the other woman, who had just returned, to make my escape, without heeding her demand to cancel the order and return the deposit.

When the time came for me to deliver the book, I prayed earnestly that the matter would be settled favorably for both sides. I found her sitting in a room with her husband, so thought it my duty to explain the book in her presence. The last chapter seemed to attract her attention, and she began to be very friendly. Eventually she ordered her husband to fetch the rest of the money to pay for the book, and even went so far as to accompany me to the neighboring houses in order to help me deliver my books. This incident shows us that God is able even to soften a heart of stone.

A. TONISSON.

* *

BAPTISMS AMONG MOHAMMEDANS

IN the Mohammedan world there is a form of devotion known as *Poeasa*, which is observed by shutting oneself up in one's room for a month, and by fasting and prayer entering upon an exceptionally holy state of life.

One Mohammedan who has recently renounced his faith in Moslemism, had twice carried out the rigorous *Poeasa*, and thus through much fasting and praying had brought to himself fame among his fellow men as one who had advanced far in the virtues of the Mohammedan religion.

Notwithstanding his devotions, he had not attained the peace of heart for which he longed. It was when he was in this unsatisfied state of mind that Christian truth, as presented by one of our evangelists, was first heard by him. He studied into Christianity, and finally became convinced that Jesus Christ was indeed our sacrifice for sin; and when He fully understood his need of the atoning merits of his crucified and risen Lord, he knew that he must become a Christian. His decision aroused the anger of his wife. Her relatives demanded of her that she leave him at once. For a time it seemed as if the family might be disrupted; but through tactful effort the man who had found precious Bible truth, won his wife to personal recognition of the Lord Jesus as her Saviour too. Repeatedly they have been threatened, but as yet their lives have not been taken.

It was a great joy to me, as well as a happy occasion to the family, to have the privilege of leading them into the water for baptism, in order that they might thus show their faith in the Lord Jesus as their sacrifice for sin. As I looked into their faces and saw the joy and happiness that had come to them through the realization of sins forgiven, I felt a new burden, and was "pressed in the spirit" to carry the peace of heaven to the Mohammedan world, in which we find so many earnest people who are longing for the spiritual rest that can come to them only through acceptance of Christ as their sin-pardoning Saviour.

A few days after this experience, I had the privilege of baptizing three other former Mohammedans at another place. These have fully accepted the essential teachings of Holy Scripture, and taken their position to serve the Lord Jesus henceforth.

As I was about to leave by train the next morning, several of the brethren who had been baptized, including the three former believers in Mohammed as mentioned, bought tickets for a station about half an hour's journey down the line. I supposed they were traveling on business, but was soon informed by them that they were planning to accompany me a short distance, and to wish me Godspeed as I went on to other work. When we parted, tears were in their eyes.

We as a denomination owe to the Mohammedan world a knowledge of the special message from heaven that we love so dearly. We are debtors not only to the heathen and Catholic world, but also to the great Mohammedan world. Until we discharge this obligation, Christ cannot come.

L. V. FINSTER.