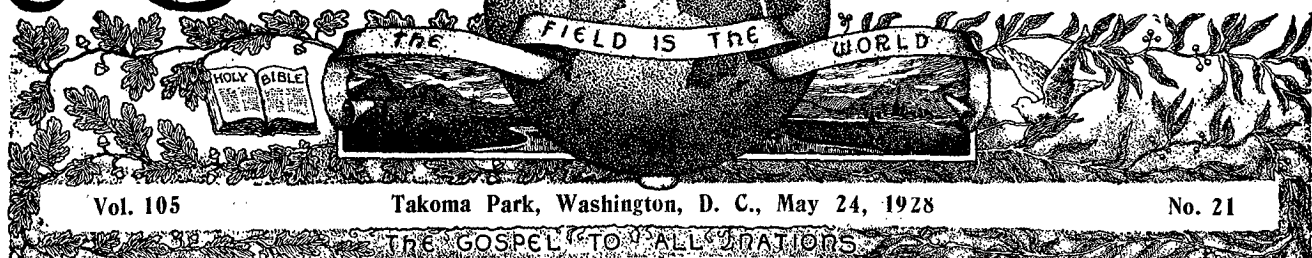


# The Advent Review and Sabbath Herald



Vol. 105

Takoma Park, Washington, D. C., May 24, 1928

No. 21

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## The Father Knows

By Mrs. L. D. Avery-Stuttle

I KNOW not how the angel guide  
Who always journeys by my side,  
Shall bear me on past worlds of light,  
Past blazing suns and comets bright,  
O'er yawning chasms black as night,—  
I know not how, I cannot tell;  
But only this I know full well,  
That with a strength and power divine,  
With Him I shall arise and shine.  
And then I know the heavenly choir,  
With chariots bright of flaming fire,  
Shall bear me through the pearly gates,  
Where endless joy and glory waits.

I know not how my mansion fair,  
That He hath promised to prepare,  
Is being fashioned over there.  
I know not how its walls shall shine;  
But this I know, it shall be mine,—  
It shall be mine if I endure;  
O heart of mine, be pure, be pure!

My Master Builder I can trust,  
He knows so well His child of dust;  
He knows which flower, with eyes so bright,  
The rare wisteria, frail and slight,  
Or yucca, with her petals white,  
Or modest violet, pink, or rose,—  
Which ones I love the best, He knows,  
And in my heavenly garden fair,  
He'll plant them for me over there.

I may not wear the gems of earth,  
Ah, well He knows my humble birth;  
But though my lips have not confessed  
Which dazzling gem I love the best,  
The emerald or the chrysolite,  
Sapphire or diamond gleaming bright,—  
He knows; and in that crown divine,  
Which shall some day, I trust, be mine,  
That glittering gem shall gleam and shine.

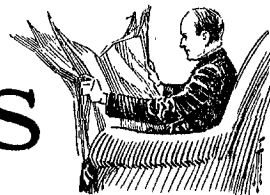
O may no fears disturb my breast;  
In storm or sunshine may I rest;  
But, ah, my spirit yearns to see  
The mansion He hath built for me,  
And catch one glimpse of life's fair tree.  
Sometimes, methinks I almost hear  
Life's crystal river murmuring near,  
And list the choirs of angels sing,  
And see the birds with glittering wing,  
And taste the joys of Eden fair,  
That beckon to me over there.

But O, not yet; 'tis mine to wait,  
Not yet may pass the pearly gate,  
Not yet may cleave the veil apart;  
But this I know, the pure in heart,  
The pure in heart shall win the race,  
The pure in heart shall see His face.

Ah, brother mine, canst thou endure?  
O heart of mine,— what? art thou pure?  
O soul of mine, be sure, be sure!



# Comments on CURRENT EVENTS



**LEAGUE PESSIMISTIC.** A cable from Geneva, headquarters of the League of Nations, under date of May 8, tells of the pessimism prevailing there as the result of certain recent developments. After discussing the effects of Brazil's refusal to re-enter the League, the dispatch continues:

"Two other news events which have recently taken front page limelight seemed to-day to increase the spirit of pessimism in League circles. The first was Britain's ultimatum to Egypt, which was said to violate the spirit if not the letter of the League covenant; and the second was the fighting between the Japanese and the Nationalists in Shantung Province, China. The comment heard here [in Geneva] is that nations are promptly adopting measures warlike in character to meet the crises of their existence, without dreaming of the necessity of at least notifying the League why such steps seem justified."

Since this report from Geneva, the cables bring word that actual war, and on a large scale, has broken out between Japan and China. What may grow out of this struggle between these two Eastern nations, no man can foretell. But one fact is evident; namely, that the League, the supreme endeavor made by mankind to frustrate war, fails dismally in its attempts to handle the crises that arise. When the final crisis develops, that is to precipitate Armageddon, no league will be able to cope with it. Truly we live in the days when the scripture is being fulfilled: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." The investigative judgment hastens to its close, the day of executive judgment is almost upon us. Every cable on international affairs helps to re-enforce this solemn truth. And in that executive judgment there will be no suspended sentences, there will be either a "reward" or destruction.

**MILLIONS FOR BOOKS.** A noted collector of rare books is reported to have spent approximately \$600,000 in the purchase of books in a two weeks' trip in Europe. During the last ten years his expenditures have exceeded \$25,000,000. In his collection are to be found many "first edition" copies and books of which there are extant only a few of each kind. The rarity of the volume is apparently one of the most important considerations in estimating the worth. If, for example, it is known that only two or three copies of a certain work are in existence, and the author is noted in the annals of literature, almost fabulous prices are often paid. In fact, as regards some rare books, the owners have been known to refuse every offer, choosing rather to have the book than the money. Of course in most cases the books are purchased, not to read, but to add to a collection, the pleasure being found in the acquisition rather than the reading of them.

And what relation do such facts have to spiritual living?—A very important one. During the Dark Ages, when the Bible was scarce, and therefore most difficult to obtain, it was prized very highly by those fortunate enough to obtain even a small portion of it. It was kept

in the home, not as an ornament, but as an oracle. It collected no dust, but often tears fell upon it. And the fortunate owner endeavored, not to impress others with his piety by a display of the Book in some conspicuous corner of the house, but to inspire others to godliness by living out the divine instruction received from its pages. Scarcity made for serious study of the Word, and serious study brought forth its holy fruits.

How paradoxical that often the most important things of life are least appreciated! The water we drink and the food we eat are so drab and commonplace that we consider them minor. But their removal for a very limited time would bring death to all. The very air we breathe—how little we think about it! But its absence for a few moments would blot out life. Thus with the Bible. To-day it is so plentiful that all may possess a complete copy. In fact it has obtained such a vogue that almost every one feels that he should have a copy in his home to avoid being considered a sort of "heathen." But it is a case of book collecting. A film of dust is standing between multitudes and salvation.

Does the dust of even one day stand between you and the word of life, and bear witness to how lightly you esteem this message from God? Is there found in your home the family altar where morning and evening the Good Book is searched in quest of eternal life? Are you endeavoring to store up in your mind and in the minds of your children the words of life, so that should the day come when you cannot obtain even a page of the Sacred Writings, you will find its promises and precepts concealed safely in your hearts and memories?

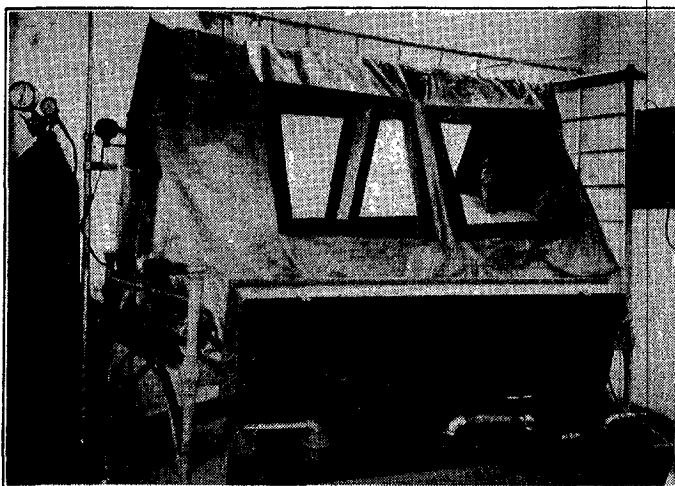
**FUTURE LIFE.** Sir Philip Gibbs, well known for his penetrating writings on world affairs, raises the question: "Why is there so much unrest in the world to-day?" His own answer follows: "Science, as it is misunderstood by the people [and by most scientists], has tended to destroy belief in a future life, and has caused a weakening of faith in God. Man, from the beginning of time, reconciled himself to many temporal disappointments and sufferings by faith in a future life, when he should get

reward for good service, self-sacrifice, and obedience to the code of virtue in his religion. There is no longer that reconciliation between suffering here and happiness hereafter. Not believing in the hereafter, men and women of all classes and races are desperate for immediate satisfaction of their hopes and needs."

Most evidently it makes a very great difference what we believe. A clear conviction as to a future life is vital to a proper understanding of the present one. Here the wicked spread themselves like green bay trees, and the righteous man is tempted to think that evil pays. But when he turns his eyes to

the future, he sees things in their true proportions. If there is no future life, if the dead rise not, then "let us eat and drink; for to-morrow we die." In preaching the advent of Christ we are proclaiming the message most needed to-day—the only message that can meet the distinctive spiritual need of the hour, the only message that can bring happiness to men. Truly, the advent doctrine is the hope of the world.

F. D. N.



Herbert Photos, N. Y.

In a last desperate endeavor to save the life of Floyd Bennett, the intrepid aviator who came down with pneumonia when taking supplies to the stranded "Bremen," he was placed in this oxygen chamber.

# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS. REV. 14:12

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## Operating Restaurants on the Sabbath

BY THE EDITOR

SHOULD those operating restaurants give service to the public on the Sabbath, the same as on other days of the week? Should our restaurants or cafeterias on the camp ground serve regular meals on the Sabbath? These are interesting questions, and to those directly involved, very practical questions.

It seems to us that the instruction we have received answers both of these questions. Consider the instruction which has been given relative to the operating of restaurants on the Sabbath for the general public. We quote from "Counsels on Health," pages 489, 490:

"The question has been asked, 'Should our restaurants be opened on the Sabbath?' My answer is, No, no! The observance of the Sabbath is our witness to God—the mark, or sign, between Him and us that we are His people. Never is this mark to be obliterated.

"Were the workers in our restaurants to provide meals on the Sabbath the same as they do through the week, for the mass of people who would come, where would be their day of rest? What opportunity would they have to recruit their physical and spiritual strength?

"Not long since, special light was given me on this subject. I was shown that efforts would be made to break down our standard of Sabbath observance; that men would plead for the opening of our restaurants on the Sabbath; but that this must never be done.

"A scene passed before me. I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes; and a number were waiting to receive these packages. I asked the meaning of this, and the workers told me that some among their patrons were troubled because, on account of the closing of the restaurant, they could not on the Sabbath obtain food of the same kind as that which they used during the week. Realizing the value of the wholesome foods obtained at the restaurant, they protested against being denied them on the seventh day, and pleaded with those in charge of the restaurant to keep it open every day in the week, pointing out what they would suffer if this were not done. 'What you see to-day,' said the workers, 'is our answer to this demand for the health foods upon the Sabbath. These people take on Friday food that lasts over the Sabbath, and in this way we avoid condemnation for refusing to open the restaurant on the Sabbath.'

"The line of demarcation between our people and the world must ever be kept unmistakably plain. Our platform is the law of God, in which we are enjoined to observe the Sabbath day; for, as is distinctly stated in the thirty-first chapter of Exodus, the observance of the Sabbath is a sign between God and His people. 'Verily My Sabbaths ye shall keep,' He declares; 'for it is a sign between Me and you throughout your generation; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. . . . It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.'

"We are to heed a 'Thus saith the Lord,' even though by our obedience we cause great inconvenience to those who have no respect for the Sabbath. On one hand we have man's supposed necessities; on the other, God's commands. Which have the greatest weight with us?"

### CAMP MEETING CAFETERIAS

Do not the principles stated in the quotation given above cover the operation of our camp meeting cafeterias? We can come to no other conclusion. The same provision for Sabbath made for the patrons of a public cafeteria could be made to supply the needs of those attending camp meeting.

We well remember the camp meetings of some years ago, when we first became connected with this movement. Then no restaurants were operated on the encampment. Every one attending the meeting made provision for his own needs. Families usually carried food with them to last during the encampment. When hot food was needed, this was provided by camp stoves. Our forefathers lived and thrived on this simple program, and while it may not be necessary for us to return to these primitive ways, it surely will not injure us on the Sabbath days to get back to some of these simple methods of living.

Probably the very large majority of those who read these words have at various times in their lives provided themselves with food in just the way suggested in this instruction. We go on an outing, or we make a trip on the train, and we suffer no injury by eating cold food for one or two meals.

Why cannot this be done on the Sabbath at a camp meeting? In too

many instances the meals served at our camp meeting cafeterias, especially the dinners, are the most elaborate of the entire week. Hundreds of our people come in from the surrounding country in their automobiles to attend one or two services on Sabbath, taking their meals at the camp meeting restaurant. This entails upon the workers in the cafeterias a larger amount of labor than on any other day of the week. They are deprived of the benefit of the Sabbath services. The diners, for the most part, eat to excess, deadening their mental and spiritual sensibilities, and thus greatly lessening the benefit of spiritual effort in their behalf.

We believe that this extra work on the Sabbath day and this excessive eating is not only unnecessary, but is positively wrong. In the first place, if our camp meeting cafeterias were to give service on the Sabbath, the food served should be plain and simple. And in the second place, we believe that service on the Sabbath is wholly unnecessary. Our brethren and sisters throughout each conference might be notified that there will be no Sabbath serving of food at the camp meeting restaurant, and that when they come in for the Sabbath, they should make provision for their own needs, bringing their luncheon with them. For the regular campers on the ground, there is no reason why luncheons should not be prepared the day before, in harmony with the instruction given above, so that their needs will likewise be supplied.

Of course we recognize that there are exceptions to all rules. There may be among the campers sick or infirm ones who should be given special attention. This attention should be rendered by their friends or by those in charge of the encampment. Visiting ministers who are laboring hard for the advancement of the work, need special provision.

We do not believe that any considerations of monetary gain should lead those operating the restaurant to render service on the Sabbath. And we may say in this connection that

it is truly unfortunate that there is found at some of our camp meeting stores such a supply of confections and pastry goods for sale to the encampment. We do not believe that this properly represents the principles of health reform for which we stand as a people.

Let our dining tables on the camp ground, and let our food stores, be examples in all that they serve and sell, of the true principles of health-

ful living. We believe that an effort to give this representation will receive the special blessing of God.

Let us seek by the wisdom that God gives us, to make the Sabbath all that it ought to be in our homes and in our camp meeting gatherings. In thus seeking to guard its sacred hours, we shall experience the rich blessing of heaven in our own souls, and afford an example of how we regard the instruction of Heaven.

## One Place Where the Latter Rain Is Falling

It is nothing less than the outpouring of the latter rain that has brought the surprising fruitage in the Philippines. Elder J. L. Shaw and I saw it with our own eyes during our stop in Manila, and the evidence of it came to us in every report by the workers. Think of it, brethren and sisters! Seventeen years ago we had not one Sabbath keeper to report in the Philippines. That island field had been for generations under the spiritual influence of Catholicism, with many a fringe of Mohammedanism and heathenism. Well do I remember that in those entering days of seventeen years ago we hardly looked for any very conspicuous fruitage in such a land.

The Lord has poured out His Spirit upon the peoples of the Philippines, and to-day, as Elder S. E. Jackson's report at our recent Shanghai council showed, we have a membership closely approaching 10,000. Their net gain last year was 1,618. The Sabbath keepers are springing up by the hundreds year by year, and one encouraging phase, as all the workers tell us, is this,—that the interests are mainly awakened by the work of our rank and file membership. These members of ours are bringing thousands of souls over the line into actual Sabbath keeping. Really there is a sound of an abundance of rain in the Philippines.

We visitors from America were surprised when Elder Jackson told us that the proportion of Sabbath keepers to the population in the Philippines is now as large as in the United States. In the United States, I think, we have about one member to every thousand of population, while in the Philippines it looks as if there was just a fraction better showing.

But the remarkable thing is that seventeen years ago we had not a member there. Seventeen swift years have passed, and God's providence has brought that field up fully abreast with this old field where the message arose.

As we look out over the world, it seems as if we can see a definite plan working out under the providence of God to bring forward the work rapidly in fields that were long neglected. The whole world field must be finished at the same time; so the blessing of God in the outpouring of the latter rain is bringing the fruitage in many a

land that we have counted far behind, and quickly the work in these lands is being brought up abreast of the work in the older fields. Then one of these days we shall see the universal outpouring, according to the prophecy, "upon all flesh," and speedily the work will be cut short in righteousness in all lands.

W. A. S.

\* \* \*

## A Significant Fact

WHEN at the Shanghai council, Mrs. I. H. Evans gave her report of the Sabbath school work in the Far Eastern Division, she told us that for 1928 the Sabbath schools of the Far East have taken as their motto in giving: "A thousand dollars a week for missions."

Think of it! As Mrs. Evans reminded us, that was the Sabbath school goal for all the world in 1906! In that year, we were barely getting a foothold in these lands of the Far East. Twenty-two years of evangelizing have quickly passed, and here the believers of the Far East are endeavoring to lay at Christ's feet for missions every Sabbath as large a sum as the schools in all the world together were bringing to Him in 1906.

Truly the cause of God is sweeping onward with a speed and effectiveness that we scarcely realize. The end will come so suddenly that we shall surely be surprised, one of these years.

W. A. S.

\* \* \*

## The Secret of Happiness

"How can you look so pleasant to-night?" a man asked his friend. "You have had a score of interruptions this afternoon, when you had hoped to do a lot of work."

"That's all right," was the answer; "every morning I give my day to Christ, then I take what He sends. These interruptions come in the way of duty. Why should I complain about the service He has appointed?"

It was a very wise, trustful saying. So many of us offer a partial consecration, and therefore the interruptions are regarded as breaking the purpose of the day. The only way is to dedicate all our time, and then to take every action as prompted by the Lord. It is amazing how the moments are sanctified when they are thus accepted.—*Selected.*

## On Our Way

BY EVA MILLER HANKINS

On our way from earth to heaven,  
On our way to meet our Lord,  
On our way to join our loved ones  
When the trumpet call is heard.

On our way, yes, onward hastening,  
Past earth's mileposts speeding by  
And the signal lights foretelling  
That our destination's nigh.

Soon we'll meet the royal escort  
Come to guide us in our flight  
On the last stage of our journey  
Through the air to realms of light.

Dear ones in the dust now sleeping  
Then will join us on our way,  
All our mourning turned to gladness  
On their resurrection day.

All together we'll mount heavenward,  
Seven days, past suns and stars,  
Through the gateway of Orion,  
To the city death ne'er mars.

Finally, the stars outshining,  
Comes a gleam from gates ajar,  
The first dawning on our vision  
Of that city from afar.

Nearer, brighter shines its glory  
Till before its gates we stand,  
Crowned with gems of rarest beauty,  
And with harp in every hand.

Then the pearly gates unfolding,  
We with Christ shall enter in,  
Nevermore to know earth's sorrows,  
Nevermore the curse of sin.

"Oh, to grace how great a debtor,"  
Surely we can sing that day,  
As to Christ all praise we render  
At the ending of our way.

\* \* \*

## Trust

BY E. L. TERRILL

WHEN the skies above are darkest,  
And the storms are raging wild,  
When we fear that in the darkness  
He will overlook His child,  
Then we cry to Him in earnest,  
And return whence we have strayed;  
And we hear His sweet voice saying,  
"It is I, be not afraid."

Could we but foresee the future,  
Could but sense our greatest need,  
We would see His all-wise purpose  
On the way where He doth lead.  
And we'd see that all these trials  
Are in kindness on us laid,  
And we'd recognize His leading,  
And His words, "Be not afraid."

Let us ever trust His promise,  
Even when the way seems drear,  
And our lot is sad and lonely  
In this world of darkness here.  
Never fear nor be discouraged,  
Never murmur nor repine,  
Only think upon this promise,  
"I have called thee, thou art Mine."

\* \* \*

## Success

BY E. F. JOHNSTONE

FULLY surrendered to the gracious Lord  
Each fleeting moment as the days go by,  
To think and speak and do as He directs,  
Not murmuring or even asking why;  
Through praise and censure, good report  
and ill,  
To hold the course, whatever may be-  
tide,  
So you at last may hear the glad "Well  
done"—  
This is success, and there is none be-  
side.

# OUR CONTRIBUTORS

## *We Have Found the Christ*

BY E. F. HACKMAN

"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." John 1:41.

The first chapter of John is to me one of the most stirring, soul-thrilling chapters I have read in the whole Bible. To read it in conjunction with the chapter in "The Desire of Ages" entitled, "We Have Found the Messiah," is to be lifted out of oneself into the realms above. This statement of Andrew's follows as a climax to the events before. The prophet John, as a "voice crying in the wilderness," had prepared the way for the coming of the Messiah, or the Christ. Fearlessly he had proclaimed this message until all Israel had been mightily stirred. Finally, three days before Andrew's declaration, John, with the glory of God resting upon him and the multitudes pressing around, had said, pointing to Jesus, "Behold the Lamb of God, which taketh away the sin of the world."

Can you imagine how those present felt at this announcement? For generations they had been taught to look for the promised Messiah; and now, in this dramatic setting, the Hope of Israel was declared to be among them.

The day following, while two disciples were standing near, John again saw Jesus among the people. Again the face of the prophet was lighted up by the glory of the Unseen, as he cried, "Behold the Lamb of God!" The words thrilled the hearts of the disciples. They could not understand the words, "the Lamb of God," but they followed Jesus. One of the two was Andrew, the brother of Simon, the other was John the evangelist. You know the story, how they soon became acquainted with Jesus, and these two disciples were the first fruits of Christ's ministry upon earth. Can you not imagine how the heart of the Saviour rejoiced as He led these two souls into the kingdom? Then with joy and peace filling his heart and a fire in his bones, Andrew spoke these stirring words, "We have found the Messiah."

We do not read much about Andrew in the Bible. You may read the New Testament through and not discover much that Andrew ever did except lead Peter to Christ. Yet Peter, through the Holy Ghost, won three thousand converts in one day. Did you ever read the book of Andrew? The other disciples wrote books, some of them several, but Andrew wrote

nothing, so far as we know, and of all the things he said, only two statements are recorded. One is in John 6:8, 9, and the other the above-mentioned statement, "We have found the Messiah!"

### *Growing Knowledge of Christ*

It was a great day in Andrew's life when the hope of the world began to possess his soul. This joyous announcement was but the outward demonstration of something going on within his heart. But this was only the beginning of Andrew's discovery of the Messiah. He had, in fact, found but little of the real Christ; he had, as yet, but the dimmest vision of the Lord's character and what He wanted to do in him. He found Him anew in the sermon on the mount. Christ

## *A Star of Hope*

BY C. H. KESLAKE

DRIFTING, drifting, ah! but whither?

In darkness dense the nations grope;  
Despairingly are hands outstretched,  
For mortal man there is no hope.

No beacon light to guide the traveler  
As he journeys through life's maze;  
No voice to cheer his anguished spirit,  
Naught to greet his upturned gaze.

No light, no hope? Be of good cheer,  
A star of hope gleams from afar;  
Through thickest dark it brightly shines,  
It is the bright and morning Star.

Herald of a glorious morn,  
'Twill guide the traveler on his way;  
Until at last, the gloom dispelled,  
'Twill bring him to eternal day.

Christ is that bright and morning Star,  
Light of this sinful world is He;  
Walk in that light, and truly thou  
Shalt live throughout eternity.

grew larger and mightier as he lived with Him and associated with Him during those years of ministry. After Pentecost, Andrew's comprehension of Christ was immeasurably greater than ever before. To Andrew, Christ was a personal friend whose companionship he valued above that of all others. Christ was not a figure of prophecy to him, or some distant Saviour, but an ever-present, loving Friend, who satisfied every longing of his heart. In short, Christ was real.

My dear friends, have you such an experience in Christ? Is Christ this morning the nearest and dearest Friend you have in all the world? Does He seem personal to you, or is He a figure of history, some one who died nearly two thousand years ago, who has "made a way of escape for

you," or is He real to you? Your answer to these questions has everything to do with your Christian experience.

This fact was made real to Mr. Truett, a renowned worker for young people. During one of his revivals held at a certain college, every young man but one had given his heart to Christ. The entire student body prayed earnestly for the conversion of this one, but it seemed that nothing could move him. One morning Mr. Truett heard a knock at his study door, and was surprised to find this young man standing there. Soon they were seated, and the student, looking earnestly into Mr. Truett's eyes, said,

"Mr. Truett, I have heard every sermon you have preached here, but there is one question I would like to ask you: Is Jesus Christ real to you?"

Mr. Truett said he felt the student was almost looking into his heart, and for a moment he diligently searched his own heart for the answer. Then looking the young man squarely in the eyes, he said, "Yes, Jesus is real to me."

When the young man left, Mr. Truett determined he would preach on that subject at the next chapel period. When he made the call, this young man came forward and gave his heart to Christ.

I am wondering what you would say to such an inquiry? Is He so real to you that you love to talk with Him in prayer and meditate upon His goodness; that your greatest delight is to revel in His companionship and to let Him talk with you from His word? To many of you Christ is just the same to-day as He was yesterday, or for that matter a year ago. No, I should not say that, for if He does not mean more to you now than He did yesterday, you are retrograding in your experience, and not expanding in the knowledge of Him who is "the way, the truth, and the life." My friends, Christ is a real, living person, and you will find this to be true as you fellowship with Him. Our feeble state of spiritual life is mainly due to lack of time, day by day, to fellowship with Him. Christ is ever new to the Christian whose vision of the Lord is not obscured by the shadow of His own selfishness.

### *A Personal Experience*

While attending the Western Washington camp meeting last year, I had a little experience that will serve to illustrate my point. A certain woman asked to have an interview with me, and in the course of our conversation I soon saw that she had but a shallow



experience; so endeavoring to help her, I asked a few questions. It just happened that I said, "Did you ever tell Jesus that you love Him?" She looked at me strangely, and said, "No, but you know He knows that." I said, "Is that the way you treat your husband?"

Is it any wonder we know so little about Christ and experience so little of His friendship, when we never get intimate with Him? We treat Him coldly, we think of Him as far away. Is it not time to think of Him as at our side, in our heart, waiting and looking for those little attentions? Let us demonstrate our love for Him. He is waiting for the response to His love in our hearts.

My friends, it is the devil's business to keep professed Christians from

realizing that Jesus is real. He has blinded our eyes and made spiritual things appear unreal and the things of this world seem real, when the truth is, the things of this world are the unreal things—they are all transitory. You cannot think of a single thing in this world that is enduring; but spiritual things are eternal, they are the real things. Satan is anxious that we should look at it in this way, for he wants us to think he is unreal, that sin is unreal. We need to pray that God will open the eyes of our understanding, that we may be able to comprehend spiritual things.

"In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4.

## The Identical Seventh Day

BY CARLYLE B. HAYNES

DIFFER as men may regarding the identity of the Sabbath to-day, there can be no difference of opinion regarding this fact: The seventh day of the creative week was set apart from the other days, a distinction being made between it and the other days, and it was declared to be the blessed, holy rest day of the Creator. This is the record:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

If the seventh day has been lost since that time, it was not lost then. It was the last day of the week, the seventh.

The claim is now made that this identical seventh day of creation cannot be located. We are informed that to attempt to identify it now would prove a hopeless task, altogether impossible. The reason for this is said to be the confusion which has come in as a result of many changes of calendars between that time and this, the entire absence of any calendar at all in primitive times, and the failure to keep any accurate account of the times the earth has rotated on its axis through the centuries.

These are the reasons, so we are told, which make the task of finding the seventh day at this late period in the world's history an altogether insurmountable one.

If men really desire, however, to find the seventh day, it can be done. It is not such a task as it is made out to be. Given a genuine desire to know the truth, there is always a way to discover it.

### God Keeps Accurate Record

God did not leave this matter of an accurate keeping of records entirely in the hands of men. Their methods

of reckoning the passing of time, their counting of the days, their calendars and almanacs, need not be taken as our sole reliance in identifying the seventh day. God has a way of taking care of His own institutions and ordinances, as well as His own people, upon which we are safe to place full reliance.

There surely can be no question but that God attached very great importance to the observance of the seventh-day Sabbath. He descended from heaven on Mt. Sinai, and in the hearing of more than a million people spoke the words of the ten commandment law. Among the audible words from His lips were the following:

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

God attached a very definite and solemn penalty to the violation of this law. He has declared the transgression of the law to be sin.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

Sin is declared to be punishable by death.

"The wages of sin is death." Rom. 6:23.

Thus it can be clearly seen that it was of supreme importance to know which was the seventh day. Not to know was to be in danger of violating the law of God, thus incurring the penalty of death.

### The Days of Creation

The days of the Bible are the same as the days we are familiar with, twenty-four hours in length, composed of a dark part called evening or night, and a light part called morning or day.

The days of creation were not long periods of time, as many erroneously suppose, but covered the same length of time as our present days,—an evening and a morning, or a dark part and a light part, as the earth revolved on its axis. This will be seen by the divine record.

"God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Gen. 1:3-5.

Plainly this was a literal day, with its evening and its morning, its dark part first and then the light part.

As the record of the creation week is given, the work of each day closes with the statement, "The evening and the morning were the second day;" "the evening and the morning were the third day;" "the evening and the morning were the fourth day;" "the evening and the morning were the fifth day;" "the evening and the morning were the sixth day." Gen. 1:8, 13, 19, 23, 31.

### Literal, Twenty-four-Hour Days

No other language could have been chosen by the inspired writer which would have made the thought of God more explicit than do these words. There are no other terms to be found in the Hebrew language which will express the idea of literal days more forcefully than the words here employed.

There was a first day, a second day, a third day, and on to the seventh day, each of which days opened and closed with definite literal evenings and mornings. The literal rendering of the Hebrew is, "There was evening, there was morning, day one;" "there was evening, there was morning, day two," etc.

There is every reason to believe that the inspired penman of these words, Moses the man of God, understood these days to mean, and intended his readers to understand them to mean, literal days. He certainly never had in mind anything similar to the ideas suggested by modern evolutionary geology.

When Jehovah came down on Mt. Sinai to give His law, He referred to these days of creation as literal days, and intended the people so to understand them. The reason He gave for remembering the Sabbath day was that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." No unbiased mind can read these words and reach any other conclusion than that the *six days*, as well as the *seventh*, were literal, twenty-four-hour days.

Nor is there any reason for seeking any other meaning. If God created the world, why could He not create it in six days? Why should He require a longer time than that to *spread* matter into existence? We are not grateful to those who, in order to relieve the record of seeming difficulties, have invented the purely theoretical and altogether visionary explanation of mighty periods of time. Such an explanation involves far more numerous and vastly more serious difficulties than it seeks to avoid. We refuse to risk everything and gain nothing by

forsaking the simple and natural and true interpretation of these days.

These, then, were real days, just as we know days now, not long ages, as our too credulous evolutionists foolishly maintain.

#### *Can the Original Seventh Day Be Found?*

Then on the seventh day of the creative week, God did something different. On that day He "rested . . . from all His work which He had made." Then, because He had rested on the seventh day, "God blessed the seventh day, and sanctified it." Gen. 2:1-3.

The question raised is, Can that blessed, holy, original rest day of the Creator now be found? There can be no question that it was given to mankind as a Sabbath, that it was indeed the Sabbath at that time, that God designed its observance by men to bring a blessing and be a means of grace to them.

But can it now be found? Is it possible, through all the passing centuries and in spite of finite and changing calendars, positively to identify the original seventh day beyond any possibility of doubt?

Let this be set down at once and forever: God has not forgotten His holy day; has not allowed it to become irrevocably lost; has not permitted its preservation to depend on the fallible reckoning of men; and is fully able to point it out infallibly to all

those who are determined to fulfill His will.

#### *An Institution as Old as History*

There is an institution which has come down through the ages from the very earliest times to the present, and it makes certain that men have counted the days just the same all the world round from the beginning. That institution is known as the week. It is a period of time comprising seven days. It was known among various nations and tribes of men so long as history carries us back into the ages of the past.

Every other period of time or grouping of the days together, is marked by some movement of the heavenly bodies. This is not true of the week. There is no movement of heavenly bodies, of the sun, or moon, or stars, or planets, which determines the length of the week.

The year is marked by the time it takes the earth to complete one circuit of the sun. The month is marked by the revolution of the moon about the earth. The day is determined by the rotation of the earth on its axis.

But the period of the week is purely arbitrary. There is nothing in nature suggesting such a grouping together of seven days. No celestial body circles the earth, or sun, or moon, or stars, or any planet, or is circled by these, in seven days.

(To be continued)

with power to punish all those who will not worship according to the will of the majority. That means a subversion of civil government, the decline of true piety, faith, and genuine religion, and the end of civil and religious freedom. Religious persecution will be revived, and in the face of oppression, men will again have to choose whether they will obey God or man. (See Acts 5:17-29; Matt. 4:10.)

As lovers of religious liberty let us privilege, and do all in our power to all awake to our responsibility and stay this tide of evil which threatens to take peace and prosperity from the earth. Let the watchword of every one who loves liberty and his country be, "Freedom for all, oppression to none."

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#### *Majorities Against the Truth*

THERE are those who magnify the numbers that give countenance to their cause, forgetting that in both morals and religion the word of God is the only rule and guide, and not the sentiments of any number of fallible men. In other words, they assert that truth must lie with the majority. But is this an infallible method of determining truth and right? How was it when Israel worshiped the golden calf? or in the days of Ahab, when from among the millions of Israel only seven thousand were found who had not bowed the knee to Baal? or when Elijah stood, single and alone, to meet the four hundred and fifty prophets of Baal? Who were right, and who received the approval of heaven?

How was it upon that dark and tragic day when Jerusalem and its environments rang with the mad-dened cry, "Away with Him, crucify Him, crucify Him"? Who were right during the Dark Ages, the multitudes that followed "the man of sin" and worshiped the virgin, or that little band of Christians who in the valleys of the Alps kept alive the sparks of true religion that ultimately kindled into the blaze of the Reformation? Who stand upon the safest ground at the present time, the few hundred thousand who profess the true religion, or the countless multitudes who are virtually unbelievers?

No, the race is not always to the swift, the battle to the strong, nor truth with the multitude; and when assailed with such logic, let us not be intimidated or discouraged, but rather let us remember the babe in the ark of bulrushes, the stripling of Bethlehem before the giant of Gath, the little band of Gideon, and the eleven fishermen of Galilee. Let us not forget these illustrious examples of divine strength made perfect in human weakness, of the power of minorities when God is on their side, and the Saviour's precious words of promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Rev. John T. Chalmers.

## *The Evils of Religious Legislation*

BY CHARLES P. WHITFORD

We have in our country a class of well-meaning Christian people who are zealously laboring to get the Congress of the United States committed to the principle of religious legislation. As stated in Article II of their constitution, they desire to place "all Christian laws, institutions, and usages of the government on an undeniably legal basis in the fundamental law of the land."

But Christian laws cannot be placed upon a legal basis in our national Constitution without first changing that clause which declares, "Congress shall make no law respecting an establishment of religion." It is therefore plainly manifest that our religious friends contemplate an amendment to the Constitution so that Congress can make laws respecting an establishment of religion, and thus prohibit the free exercise of a man's personal liberty in matters which pertain to religious worship.

This class of religionists desire that the Congress of the United States shall become the subservient instrument of the church, and do its bidding. They hold that religious institutions, particularly the Sunday sabbath, should be protected by the State, and that all the people should be required to observe it.

When "all Christian laws, institu-

tions, and usages of the government" shall have been placed upon "an undeniably legal basis in the fundamental law of the land," then it is the purpose of our religious friends to see to it that no person shall hold an office of trust or profit, whose life is not in harmony with the Christian laws of the country.

When that time comes (if it ever does), there will be a wonderful revival among politicians and office seekers. Prompted by the spirit of gain and position, they will all suddenly become very religious for the purpose of securing positions of trust in our State and national halls of legislation. But what kind of "Christians" will they be? They will be Christians that love the uppermost seats in our legislative halls, and greetings in the market places. For a further description read Luke 11:42-44.

Since the laws of our country will then be made by these so-called "Christians," it is to be supposed that we will then have Christian laws, and this nation will then be a Christian nation. But who shall determine the question as to what constitutes Christianity, or true religion?

It is easy to see that if our friends succeed in securing that for which they are so earnestly seeking, we shall have in this country a church clothed

## Studies in the Book of Revelation

By Calvin P. Bollman

### Another Mighty Angel

#### Revelation 10

As we have seen, the second woe, terrible as it was, did not bring men to repentance. But God, who is "long-suffering, and abundant in goodness and truth," gives still another opportunity to turn from wickedness unto righteousness.

The tenth chapter of Revelation presents a word picture of another mighty angel, coming down from heaven, standing with one foot upon the sea and the other upon the earth, and with hand outstretched toward heaven proclaiming that "there should be time no longer," but that "in the days of the voice of the seventh angel," or the third and last woe, "when he shall begin to sound," the "mystery of God should be finished." Rev. 10:7.

The mystery of God is the plan of salvation, the power of God exercised for the regeneration of sinners. It is the completion of the work committed to our Lord Jesus Christ when He entered upon His great undertaking in behalf of human redemption.

#### God Reveals His Secrets to the Prophets

One manifestation of God's love for the fallen race of Adam is thus revealed through the prophet Amos:

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

When God was about to destroy by a flood the hopelessly wicked antediluvians, He sent a warning by His servant Noah. For one hundred and twenty years that godly man sought to turn men from their wickedness, declaring that God was about to bring a flood of waters upon the earth. But few believed Noah's message. The worldly-wise thought the humble carpenter-preacher crazy. There had never been any rain, and how could there be a flood? The thing was simply unthinkable, they said, and so all Noah had to show for his one hundred twenty years of physical ark building and of spiritual exhortation was seven living persons, members of his own family, to enter the ark with him.

But the flood came "and took them all away," that is, all the unbelievers. The unbelief, the reasoning, the philosophizing, of the worldly-wise men availed them nothing; when the time came, God's word, by the mouth of Noah, was fulfilled to the letter, and the unbelieving world perished.

#### The World Reserved Unto Fire

Turning to 2 Peter 3:3-7, we read these words:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

As there was a warning message of the coming of a flood of water, so we would expect there would be a warning of the coming of a flood of fire, or in other words, of the end of the world; and the message of the angel of Revelation 10:1, 2, is a part, or a phase, of such a warning message.

#### An Interesting Experience

The whole tenth chapter of Revelation deals with one of the most interesting experiences of the modern church. The declaration of the angel, that "there should be time no longer" (verse 6), is clearly a last-day message. And we find that in the thirties and the early forties of the nineteenth century, just such a message was given with every mark of divine approval. We refer to the advent movement which arose almost simultaneously in America, England, Scotland, Germany, Scandinavia, and other countries, and was everywhere marked by the deep movings of the divine Spirit. The message was given in the United States and Canada by about three hundred fifty ministers of nearly all the Protestant denominations. About seven hundred clergymen proclaimed it in Great Britain, many of them priests of the Established Church. In Sweden, where such preaching was sternly forbidden by civil law, mere children, too young to be prosecuted, proclaimed the same message with great power. Joseph Wolff, the noted missionary, linguist, and Orientalist, preached the doctrine in many parts of Europe, Asia, and North Africa, and by the printed page the proclamation of the Lord's soon coming was sent to every missionary station throughout the world.

#### The Disappointment

But the Lord did not come then, nor has He yet come; was the movement not then premature and fanatical?

To this question many are ready to give an affirmative answer. But let us see what the scripture itself says

before branding as fanaticism a movement marked by hundreds of true conversions and many manifestations of the power of the Spirit of God.

In the first place, Revelation 10 tells us that the angel had in his hand "a little book open." The book of Daniel is a little book, having only twelve chapters. That book, more than any other, was made the basis of much of the advent preaching. It is the only book in the Bible that was to be sealed "till the time of the end," and then all at once became widely understood.

The prophet was told to take the little book from the hand of the angel and to eat it up, as people devour books. In doing this, the seer found that book sweet as honey in his mouth, but when he had eaten it, his "belly was bitter."

The advent message was sweet to those who gave it, but there followed a most bitter experience. And finally, as appears in verse 11, the prophecy itself indicated that there was still more work for God's people to do in warning the world of the coming judgment, for the chapter under review closes with these words: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." And this is being done the whole world around. When the warning of the destruction of the world by water was heralded for almost a century and a quarter, should it be thought strange that the warning of the even greater destruction by fire should be allotted a similar period of time?

#### Other Evidences

Misunderstandings and mistakes and disappointments do not prove that a work is fanatical, and so not of divine origin.

Our Saviour's triumphal entry into Jerusalem was foretold in prophecy, and our Lord Himself, when asked to rebuke His disciples who were ascribing praise to Him, said: "If these should hold their peace, the stones would immediately cry out."

The disciples thought they were escorting their Lord to the throne of David, but they were in very fact making more sure to Him the cross of Calvary.

No, the great disappointment of the advent believers in 1843-44 did not show that the movement was not of God. It was in very truth a part, but only a part, of the great work of developing and testing a people prepared to meet in peace the Lord at His appearing.

The apostle Peter, writing as he was moved by the Holy Ghost, deals, as we have seen, with this very question. In the third chapter of his second epistle he foretold the coming of the last-day scoffers, encountered everywhere on every hand, who sneeringly ask, "Where is the promise [or sign] of His coming?" And they argue the matter thus, "For since the fathers fell asleep, all things continue as they

(Concluded on page 13)





# In MISSION LANDS



FOR THEY ARE WHITE ALREADY TO HARVEST. JOHN 4:35 GO YE INTO ALL THE WORLD, AND PREACH

## Opportunities in Guatemala

BY ELLIS P. HOWARD

WE are very grateful for the wonderful blessings of God during the past year. Never has there been such an ingathering of souls in the Guatemala and Salvador Missions either as one mission or as separate missions. Tithes and offerings also show an increase of more than 25 per cent over the previous year. At present, doors are open on every hand, yet we are unable to answer the calls.

A few days ago another letter came from an Indian living in Cajola, who speaks Spanish. Through contact with believers in the village of Colomba, and some books sent him from our office, he has begun keeping the Sabbath. Now he is pleading for some one to come and teach him more fully the way of truth. A large gathering is promised if we will but come. He belongs to the Mam Indians, speaking the Mam language, and of this dialect there are more than one hundred thousand. In Guatemala City a faithful and loyal member of our church is a member of this tribe. Surely God has prepared him for such a time as this. We hope and pray that God will in some way give us the means to send this brother out there to labor among his people.

Another Indian who has read some books sent him is able to talk intelligently of the coming of Christ, the judgment, and the necessity of getting ready to meet the Saviour. Yet he needs further instruction in the message. He does not yet keep the Sabbath, but the truth, so far as he has grasped it, seems to have sunk deep into his heart. He is of the Quiche tribe, of whom there are nearly four hundred thousand in Guatemala. His is one of the most exclusive Indian villages in this country. He speaks and writes Spanish well, though an interpreter would be necessary for his people.

In San Antonio, Suchitepequez department, Guatemala, five faithful Indian believers are awaiting baptism this month. They are of the Cachiqual tribe, of whom there are nearly three hundred thousand. Then there is also a talented brother here in the colporteur work who speaks the Cachi language. This brother sold more than \$2,200 worth of books last year. We need his help in the Indian work when means can be provided.

There are no finer Indians in the world than the Guatemala Indians. Several years' labor in the Lake Titicaca and Ecuador Missions enables us to place an estimate on them. They are easy of access over automobile roads, and our day of opportunity is here. The population of Guatemala numbers about two and a half million, half of whom are Indians speaking their own languages; the remainder are Spanish-speaking, with more than a hundred thousand foreigners. All these people must be reached before the work closes, and we wish for the Indians to come in for their full share. The Indians, when converted, are very faithful and trustworthy.

### Our Solola Indian Mission

We are making a good beginning at our first Indian Mission near Solola, where Brother and Sister Boehne are struggling to learn Spanish while busy at building. This mission site is in a strategic location in the midst of a great Indian population, on a main highway where thousands of

Indians pass every week. It is a cool, healthful location of 7,000 feet altitude. With the Lord's blessing it should become a valuable training center for furnishing Indian workers for the twenty-two tribes of Guatemala where missions must be opened. We need more foreign help to open a strong school here.

These instances, where no paid effort has been put forth, but serve to show how God's Spirit is going before and preparing hearts for the truth, and give us a glimpse of what may be expected when we are definitely able to follow up the openings. The Presbyterians are doing fine work in medical lines, and their schools are large and many and well attended. We have nothing of this sort, and are far behind. May the Lord help us to make up for lost time by doubling our efforts now. We should arouse to our privilege as never before.

Guatemala City, Guatemala.

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## Mexican Indians Waiting

BY C. E. MOON

IN the Central Mexican Mission our difficulty is not lack of opportunities, but to know how to follow up, organize, and build up the interests that have long called for workers, and to visit the many new companies which the Lord is raising up ahead of us.

There is one new company where the mayor of the town and several business men have accepted the message. With about sixty other believers they have raised funds, and begun the construction of a humble house of worship. Another company of thirty-five believers, who have been calling for some one to come to instruct them, are still awaiting our first visit. Still another large company of pure-blooded Totonaca Indians, whom no foreign workers have visited, are calling for us to come. Many of the Indians do not understand Spanish, and we must use an interpreter in speaking with them.

Recently I was visiting at one of our mountain churches. There, too, I had to speak through an interpreter, as many of the Indians present could not understand Spanish. At another place the Indians wanted me to baptize them after I had held a few services with them, but I told them to wait until they had learned more of the truth.

At still another place, on a Sabbath afternoon, a company of believers gathered upon the banks of a beautiful mountain stream for a baptismal service. A young Indian of the ancient Aztec race stopped to witness the service. Doubtless it was curiosity that prompted him, for he could not speak a word of Spanish. His heart was strongly touched by the Spirit of the Lord as he heard the singing and prayers and witnessed this sacred rite. One of the believers, who could speak his language, explained that this was the way in which Christ was baptized and the method He had instructed His people to use.

His pagan heart must have throbbed with a new emotion as he turned his footsteps toward his native village and back to his people who sit in terrible darkness. He felt that he was going back without something; he could not tell just what it was, but he knew that that which had so strangely touched his darkened heart was what he intensely desired. Finally, he de-

cided to come back to be baptized just as Jesus was.

So he came back, and standing before me, spoke through the interpreter. I shall never forget that picture. His bronze, weather-beaten face was beaming with a new hope as he said, "I want to be baptized; will you baptize me?" I had to tell him to go home to his people and wait, and we would try to send some one to instruct him so that he could be prepared for Jesus' coming. He then said, "I will go home, and when you send the worker, I will gather all my people to hear him."

As I thought of my promise, and the expectancy of that young Indian, who gave evidence that he believed every word, I could not help but reflect on the whitening fields for the harvest! And I could not refrain from giving my own heart in new consecration to the Lord, and from praying that the Lord of the harvest would send workers to these needy places, where thousands, like this young Indian, with tear-dimmed eyes are looking to heaven and waiting for the message we have to give.

I can imagine this young man telling his people in his native Indian tongue of the people who follow Jesus, and of the strange emotion in his own breast, upon hearing the singing and seeing persons baptized. Then I can imagine his saying that now very soon some one will come to tell them also of the way of Jesus, so that they, too, can follow Him. Friends, how long must they wait up there in their pagan homes for the messengers to bring the glad tidings of the soon-coming Jesus?

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## "Come Out of Her, My People"

BY L. O. PATTISON

A BROTHER was baptized in the Lampong district of South Sumatra. He had an uncle living in central Java, of whom he was very fond. He sought communication with our native teacher, and asked him to go to a certain village and teach his uncle the truth.

Our native teacher, a very earnest man, lifted his heart to God for guidance, and made his way to the village. But not knowing just where the man lived, he was fearful of not finding him. Again he prayed for guidance, and the Lord led this messenger of truth to the very house where the one sought for lived. The man was sitting in the shade of a mango tree, reading the Bible, when the teacher approached him, saying, "I see you are reading the Bible. I, too, read the Bible."

"Are you a teacher?" the man asked.

"Yes," was the reply.

"Then you are a Seventh-day Adventist, and this day God has answered my prayer."

The teacher suggested having a Bible study, and the man called his wife and children and all the servants. The Spirit of God moved upon the hearts of the little company as the truths of the Bible were made plain, and as the grass and flowers drink in the dew of the early morning, even so did this man and his household drink from the fount of eternal life. Other meetings were appointed, and word was sent out to all the village. This family were Mohammedans, and many Mohammedans gathered daily to hear the new teacher explain the prophecies of the Bible; and became deeply interested.

Four months after that first Bible study it was my privilege to lead a company of ten down to the riverside, and there in the presence of a large company of Mohammedans, they renounced their old religion, broke allegiance with Mohammedanism, and accepted the true prophet, Jesus Christ our Saviour. It is indeed refreshing to see how faithful these people are. They are letting their light shine. Others have proclaimed their liberty, and joined the little company who are looking for the Saviour to come soon.

We were much impressed by the sincerity of one sister who stepped out from Mohammedanism at the time of our last tent effort held in Batavia. She had been a Mohammedan for fifteen years. To insure her salvation and many blessings in this life, the Mohammedan priest had inserted into the flesh of her face and wrists, gold *djimat*s. (These are bits of gold resembling a graphophone needle.) One Sabbath morning, some time before this sister was baptized, I noticed she had on each temple, on each side of her face, and on her wrists, bandages of cotton and adhesive. After meeting I went to her to inquire into the matter, thinking perhaps I could say some word of encouragement to her. Then her face lighted up, and she told me that the Sabbath before, while sitting in church, one of these gold needles had dropped from her face where it had been embedded for fifteen years. By this she understood that it was not pleasing to the Lord for her to wear these gold *djimat*s, so she went to a doctor and had them all cut out; hence the bandages. Needless to say, this sister is an ardent follower of her Master.

"Come out from among them, and be ye separate, saith the Lord." We praise God as we see His people coming out from Mohammedanism and joining the throng who are to stand upon the sea of glass.

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## Letter From a New Missionary to India

BY P. K. SIMPSON

We have been in the United Provinces of India a little over a year and four months, and yet it seems we know comparatively little about this wonderful country. India is so big, there are so many needs, so many languages, so many new and strange situations continually manifesting themselves, and so few workers, that we new workers sometimes feel our service is not counting for much as

we plod along at our language study, and often we long to get out to do our part. But there is always that great wall between us and these people—when we try to do something for them, we do not understand what they say, nor do they understand English.

It seems that in all parts of India there are different types of people to deal with, different languages, different customs, so that it is hard to say that a certain thing we see here is a type of what India or the Indian people are like. However, now that we are beginning to learn the Urdu language, and have seen the fruit of the years of service which Brother M. M. Mattison and his fellow workers have put in around Hapur, it would be selfish to keep to myself the things that encourage me.

The town of Hapur is a typical Eastern town of about 35,000 people, mostly Hindus. It has good markets and bazaars, where fruits and vegetables from Delhi, Bombay, and Calcutta may be bought almost the year round. Its streets are narrow and crooked, but it is surprising how many motor cars there are and how well they thread their way through some of the narrow alleys, without many accidents either. Delhi, the capital of India, is only about thirty-five miles away. Every night a dozen or more camel carts pass the mission on their way with vegetables for the city of Meerut. Elephants are not uncommon, and we are looking forward to taking our first ride on one soon. There are many schools in Hapur, and two government hospitals, besides doctors who have been educated in England. The population in this part of the country is very dense. Only about fourteen miles from here there is a district where they say the census showed over 900 people to the square mile. It surely is a wonder how all these "India's millions" do live. Truly it is a fertile land, or so many people could not have lived in India for these thousands of years.

### Missionaries Need to Be All-round Men

We missionaries must be able to do about everything. Those who have never taught, have to teach school. Those who are not nurses become practical doctors. Those who have not canvassed are expected to go out once a year at least in the Big Week effort and sell books.

Although there are two good government hospitals in Hapur, the people come to our little mission dispensary from miles in every direction to have Mrs. Mattison give them medicine, open boils, treat sores, burns, cuts, and all kinds of maladies and



Missionaries Mattison and Simpson on Tour Among the Villages Near Hapur, India

ills. These folk believe we can do anything for them, and they seem to like to come here to be taken care of, because of the kindness and interest shown them. They have a great fear of a hospital. They think they will be operated on, and that they will die there. It is amusing sometimes to see how strong men act when Sister Mattison has to lance a little boil or pull a tooth.

Recently I boarded a train with Elder Mattison, and started out on my first week away from home, touring in the villages about thirty-five miles away. First we stopped at a town called Amroha to visit our Indian (ordained) minister there. We found him ill with fever, so we visited the school which one of our boys is teaching there, and gave a lantern lecture in a village near by that night. We then went on to another town about fifteen miles distant, expecting to get a bus from there to the town of Bileri, fifteen miles away. But since none would go until night, we secured a one-horse vehicle called a 'tuntum' to take us.

Arriving before sundown, we put up at the home of Paulus Charan, our Indian worker, who lives there. That night we went to a village two and one-half miles away, and gave a lantern lecture on the life of Christ. The next day being Sabbath, we had a Sabbath school of about ten members; and when it was over, we went out with Brother Charan, and Major, the man who is helping him, to two other villages, taking our Picture Roll on the life of Christ and a Hindustani song book. One of the workers has a violin, and he played until the people in the village gathered, then we all sang hymns and told about the pictures. After prayer we gave out tracts to all who could read.

### Medical Help Needed

Thus village after village was visited, until it came time for us to return. Everywhere we went people came for eye medicine. Brother Mattison kept cutting off pieces from his bar of palm olive soap for them until there was not much left when we got home. They brought all their troubles to the missionary.

I then began to realize how much a missionary can do for these people—how much sympathy and love it really requires to travel among these villages day after day, year after year. But the love these people have for a true missionary is a wonderful thing to behold. My great desire is to know these people and understand them as Christ would understand and help them. I am so glad we came out here to a hard field like India, where we can have the joy of seeing faces lighted up with new joy and hope when the story of the Christ is told them as we tour the villages in such need of the saving gospel message of truth. Remember us often in your prayers.

\* \* \*

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.



P. K. Simpson Showing Pictures of the Life of Christ to the Dharampur Villagers At this village twenty-one gave their names to study Christianity.



A New Convert Who Was Healed

## God's Hand in Japan

BY H. KUNIYA

THE accompanying photograph shows a Japanese woman in the bloom of health, who but a few years ago was so paralyzed that she could not move. As she was of a noble family and could spend money freely, she visited many hospitals and famous physicians, but only grew worse. Finally the nurse who was attending her suggested to her mother that Pastor H. Kuniya of the Seventh-day Adventist Mission might help. Immediately a steward was sent to my residence, begging that I would "come and help a poor lady." I was then traveling in the country, but upon my return I found this call.

I was not accustomed to visiting noble families, so hesitated a little, but because of my desire to help I called at the home. I was welcomed by the servants and ushered into the presence of the sick lady. I talked about the Saviour and Creator, and offered prayer. Members of the household became interested in the message, and asked me to give them Bible studies. Especially did the paralyzed woman show an interest in the truth. After a while she began to sit up in her bed, and soon was able to walk a little with assistance.

More than two years have now passed, and she is baptized and enrolled with us. We can see no sign that she was ever paralyzed. She is a loyal member, and is happy to give God all the glory for her healing.

Lately a nurse in the family (not the one who recommended me) has become interested in the truth and wants to join us by baptism. The Lord is working miracles even to-day. Praise Him for His blessing and mercy.

\* \* \*

## Big Figures That Appeal to Us

BY W. A. SPICER

THE Far Eastern Division called Elder N. F. Brewer out of leadership in the book work in North China to take the superintendency of the largest union in the world. This publishing work of ours is a great training school. It trains workers and burden bearers for all the other departments of our cause. True to the spirit of the publishing army, our brother was loath to leave that work, but obeyed the call. Here are some of the figures and facts Elder Brewer gives us concerning Central China:

"We have a large union with an area of 493,051 square miles. The area of the Central China Union is more than the

combined areas of the Atlantic Union, the Lake Union, and the Columbia Union, with Kentucky added. It has a population of 126,302,787, which is nearly one fifth that of the Far Eastern Division, and more than the combined population of the entire United States, Canada, and Australia. For one to make a trip through this field, stopping only two days at each of our stations, would take, under normal conditions, about one year and a half.

"In order that the field may be visited oftener and help be given to the different provinces at the same time, we headed up the departments with secretaries who will spend most of the time in the field working in the various provinces. At present we have no more foreign workers in this union than we had ten years ago. Kansu, with its nearly six million souls, is as yet unentered. Shensi has been without a director for nearly a year. Surely the harvest is great, but the laborers are few."

If you could see the map of Central China, with the places marked where we have believers, you would see how the truth is leavening this great lump of humanity. Yet these big figures and meaningful facts must appeal to us to help with more money and more men.

On the Yellow Sea.

\* \* \*

## RIO DE JANEIRO, BRAZIL

BY VARNER J. JOHNS

ANOTHER forward step has been taken for the advancement of the work of God in Rio de Janeiro, the fifth largest city of the two Americas. Across the bay from Rio is Nictheroy, the capital of the state of Rio, and the headquarters of the East Brazil Union Mission. Many years ago a small and somewhat unsuccessful effort was held in Nictheroy. A recent article in a Baptist paper, in commenting upon this effort, said, "And never more have the Adventists been heard of in Nictheroy." But even as this paper went to press, we were in the midst of a strong and effective campaign in the largest hall of the city. And now, after four months of intensive work, a church of thirty-two members has been organized. With all certainty the membership will pass the fifty mark by the end of the month of May.

Well did the pioneer workers—Elders Spies, Meyer, Wilfart, and others—plan

as they carried the truth into this fair city of the tropics. About five hundred members, in four churches and one group, are now earnestly laboring to carry forward the message of a soon-coming Saviour. The light of truth has pierced even the dense darkness of Roman Catholicism, for about 90 per cent of our members were cradled in this church. Out in Cascadura, a two-hour ride into the suburbs, is the house in which a little company of believers met for the first time in Rio de Janeiro. The work gradually moved toward the city,—a church was established in Meyer, a suburb eight or ten miles out; a church was built up in Olaria, another suburb; then the Central church was organized, a half hour's ride or less from the city; and now a church is organized across the bay in Nictheroy. It was interesting to me, when visiting the members of our Central church, to find that the great majority of its members have been baptized since 1925. The time is opportune for the crowning effort in the heart of the city.

While carrying forward a strong evangelistic program, other important branches of the work have not been neglected. Three years ago a school was started by the Meyer church. This month a new school of twenty-five pupils has been started by the Central church, and will soon be occupying a new pavilion. Then there is the medical work. Dr. John Lipke has not yet received his recognition by the government, but in spite of this handicap, he secured the co-operation of a Brazilian doctor, established a clinic, and has completed a successful first year, both financially and spiritually.

Beautiful Rio de Janeiro, with its entrancing harbor and its enchanting vistas, its dazzling wealth and its abject poverty, its endless chain of cross-crowned churches, its fearful lack of the essential standards of righteousness, its many thousands of sin-sick inhabitants, is witnessing the steady advance within its gates of that world-conquering army which carries a banner inscribed with the words, "The Commandments of God and the Faith of Jesus."

\* \* \*

In the South Brazil Union 423 persons were baptized during 1927, divided between the fields as follows: Rio Grande do Sul, 124; Santa Catharina-Parana, 139; Sao Paulo, 130; Goyaz, 29; Matto Grosso, 1.

## Speeding Our Loved Ones

BY INA WHITE BOTSFORD

O BLESS my dear children, dear Lord, on the sea,  
As onward they journey in service for Thee.  
Protect them from harm from the wind and the wave,  
And strengthen their faith in the God who can save.

Go with them and guide them as forward they go  
To shores that are far from the land that we know.  
Strange faces will greet them, and customs more strange,  
But may they not waver, their purpose not change.

O grant them the health and the strength that they need  
To further the gospel, to sow the good seed.  
May they be a light in that far-away land,  
Help scatter the darkness that's on every hand.

The light of this message must lighten the earth  
To every dark corner where people have birth.  
O Lord, what a favor on us is conferred,  
That we take to others the light of Thy word.

The angels might do it far better than we,  
But we need the lesson of working with Thee.  
How broad is Thy plan, which includes every one!  
May each do his part till the work shall be done.

Then, Lord, my dear children I leave in Thy hand,  
I'll trust them with Thee in that far foreign land,  
Until we hear spoken the words of our Lord,  
"Well done, faithful servant, receive thy reward."

# The HOME CIRCLE

"BE IT EVER SO HUMBLE,"

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

## House Cleaning Time

BY MRS. A. C. TINSLEY

You will agree with me, I am sure, that this is a prosaic subject, and that considered in itself there is nothing particularly interesting in washing windows or scrubbing woodwork. And at the outset let me express my regret at being unable to offer any practical hints for deftly handling the details of spring cleaning—that must be left to other housekeepers more efficient than myself. Still, I have found a recipe for lightening the labor of the ordeal, though its ingredients cannot be bought at the grocery nor compounded in a drug store. The secret of this alchemy belongs to its manufacturer alone, and its use transforms into pleasure the doing of common duties usually counted drudgery.

When I began my task the other day, my thoughts went straying back to previous times when our house had been put in order for the home-coming of one or the other of my boys. They took turns going away to school, and the return of either marked a red-letter day in our family calendar. In anticipation of these home-comings, the house from top to bottom was made as tidy as our united efforts could make it—I say "our" efforts, because the one at home always helped me, though I must admit my boys never took strongly to housework! When the cleaning was done, a final touch was given to their room in the shape of a favorite picture or a vase of roses from the crimson rambler that ran riot on its trellis and shaded the front porch.

"Buddy" was always mathematically inclined, and at the close of his first year's absence he wrote us the exact number of days and hours that must elapse before he would start home, while his brother and I were watching the clock and counting the time until his arrival. On the expected day the train seemed unnecessarily slow as it pulled into the little station, but our impatience was forgotten in a thrill of delight when the pride of our hearts stepped out on the platform looking so trim in his new gray suit.

On the way home we all tried to talk at once, there was so much to tell and to hear. Our young student was elated over the grades he had made in his favorite studies, and naively informed us that he had "more than passed" even in the subject that was his *bête noire*. We laughed when in

answer to specific questioning he admitted that the margin above passing was practically a negligible quantity.

Dinner was soon placed on the table, as something to eat is a vital factor in a boy's pleasure. The first green peas from the garden had been saved for this high occasion, and the strawberries fresh from our own vines seemed to take on an added flavor because we were enjoying them together. Not the slightest foreshadowing of the cruel tragedy that was later to break our circle, and our hearts as well, tinged our happiness as we reveled in the joy of being together once more.

### A Future Home-Coming

I suppose all careful Marthas would disapprove of day-dreaming when one should be hemming curtains, but my truant thoughts refuse to concentrate on the task in hand. Instead, they

## Nature Speaks

BY J. STANLEY HULL

O NATURE! wherein doth thy charm arise?  
Oh! how dost thou call to me?

And why shouldst thou hold in relentless grasp

My heart that I cannot free?  
Why am I lost in thy glorious depths?

Oh! how dost thou draw me near?

Canst thou tell me, thou queen of the open?

I pause as I list to hear.

And softly there comes to my list'ning ear  
The sigh of the evening breeze

As it whispers its song in the twilight,

Caressing the friendly trees.

Then, flaming, the conqueror of darkness comes,

Riding the wings of the morn,

And announces to all in his kingdom

The day that has just been born.

Then nature wakes and begins to unfold,

The birds sing carols of love,

And the brooks seem to join in the chorus

Of praises to Him above.

Ah! there is the secret of all thy lure;

Therein lies thy pleading call,

For thou dost reveal to the minds of men

The Creator and Saviour of all.

wander to another house that is being fitted up for a family reunion—my Father's own house, in which many mansions are being prepared against the home-coming of His absent children. We are not told, and cannot even imagine the nature of what is being done for us over there, but I like to think that somewhere in one of those mansions a room is being fitted up just for me, and that it will contain undreamed-of contributions to my happiness. Perhaps there will be roses, more exquisitely fragrant and

beautiful than any I have ever yet seen. Best of all will be the welcome awaiting me, for my Father wants me, and I know there would be an aching void in a corner of His heart if I, the least of His children, should miss the way home.

When the day known only to the Father shall finally dawn, our Elder Brother will bring the whole heavenly family to meet us on the way and take us home. "But who may abide the day of His coming? . . . for He is like a refiner's fire." Since nothing unclean can enter the heavenly abode, we must be "purified, and made white, and tried." Though the refining process may be severe, the One who of old walked in the fiery furnace with the faithful three is still beside His own in the furnace of affliction. To us each is given the comforting assurance, "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." When the refining process is completed, those who have endured every test will be ready to start on the journey home.

How delightful will be the meeting with those we have loved and lost for a little while, and with the heavenly beings, especially the guardian angel appointed to watch over each heir of salvation. When the celestial city is reached, the everlasting gates shall once again be lifted up for the King of glory to enter, and the innumerable company with Him sweep through their portals. On this highest of all occasions no memory of past nor dread of future suffering will cast its baleful shadow across the perfect bliss of the redeemed, when, home at last in their Father's house, His united family sit down to the marriage supper of the Lamb.

"Ascend, beloved, to the joy,  
Make haste, thy day has come!  
Thrice blest are they the Lamb doth call  
To share the heavenly festival  
In the new Salem palace hall,  
Our everlasting home."

I want to be there, don't you?

\* \* \*

## Real Thrills

BY E. C. C.

"Oh, isn't he darling? Isn't he beautiful?" These were the ecstatic words of a junior girl, fairly dancing with delight in the flush of a new thrill.

It was after her first lesson in quietly waiting for the bird's curiosity to bring him from under cover, and



her patience had been rewarded by the red, yellow, and black of a western tanager.

"I never knew a bird could be so beautiful," she said a moment later, almost dropping her field glasses.

Though this was the third walk Carol, the most unpromising in the class, and her Sabbath school teacher were having together, "out in the fields with God," this was the first response that nature's wonders had awakened in Carol's heart.

But this was only the beginning of thrills for her that afternoon. The sun-cup at their feet became a living personality as they pried into its secrets with the magnifying glass. The trees revealed their history to her discovering eyes. Even the spiders and lizards became interesting acquaintances. The clouds that flecked the sunset never seemed so friendly before. Why, she had even learned their names!

Someway her characteristic bravado and indifference dropped off from Carol's demeanor, and it seemed almost natural to talk of spiritual things in such an environment. Then a still deeper thrill took possession of her as the two knelt together in the thicket at sundown. The hermit thrush called to them as they parted that memorable evening—the beginning of a life of thrills for Carol.

Her appetite had only been whetted for these satisfying thrills. In the back yard, on the way to school, at a friend's home, or on one of their walks—wherever she touched it, all nature became illuminated for her. With each new thrill came a widened horizon and the capacity for greater thrills.

Soon the *Nature Magazine* was borrowed, and the back files of the *National Geographic* must have been startled as several copies were fairly "devoured" each week.

The harsh, dissatisfied lines so early traced on this young face were giving way to girlish charm and winsomeness. Those bored, expressionless eyes now scintillated with the light of interest.

#### A Marvelous Change

Her teacher had been having even greater thrills. What a joy Carol's visits were to her now each week, as they "gossiped" about the wonders of their latest nature acquaintance or reviewed their last week's reading. "Could this be the same girl," she mused, "who on the morning before the first walk had said, 'No, I just hate birds; I don't like flowers either! All I like is novels and the movies—oh, yes,—and the "zone"! Oh, don't you just love the giant racer?'"

How true, the teacher thought as she quoted from her favorite author, "the book of nature is a great lesson book, which we in connection with the Scriptures are to use in teaching others of His character, and guiding lost sheep back to the fold of God. As the works of God are studied, the

Holy Spirit flashes conviction into the mind."—*Christ's Object Lessons*, page 24.

But why do we wait until the ear has been dulled by the world's clamor? Why not preoccupy the heart's soil and acquaint the child with these things before the heart is hardened by the contact with evil?

"As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the child Jesus on the hillsides of Nazareth, so the children of to-day may learn of Him."—*Education*, p. 100.

"And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction."—*Ibid.*

Yes,

"So many charms God's bounty spills,  
I'd say the world is full of thrills."

### Thrills

I HEAR some pleasure-seeker say,  
"I haven't had a thrill to-day."  
So much of late the word is used,  
By many a careless lip abused,  
That some, I fear, begin to think  
A thrill is only born of drink,  
Or bordering so close to sin  
That dizzy heads must topple in.

Now thrills there are of various kinds  
To suit the many sorts of minds,  
And one can feel his pulses beat  
With pleasure gloriously sweet;  
For life is not so flat and tame  
That thrills must only come from shame.  
For many a thrill of splendor springs  
From beautiful and lovely things.

I've felt my pulses thrill to see  
The blossoms on an apple tree;  
The martins back once more to take  
The house I've reared for friendship's sake.

A robin on my window sill  
Gives me a summer morning thrill;  
While every friend along the way  
Always has something new to say.

I feel a tingle of delight  
To romp with those I love at night,  
Within my baby's laughing eyes  
A thrill that's most entrancing lies.  
I need no stimulus to see  
The joy of life, whatever it be;  
So many charms God's bounty spills,  
I'd say the world is full of thrills.

—Edgar A. Guest.

### Little "Pretty Soon"

THE little girl's real name was a very pretty one, Evelyn, but her friends were in the habit of calling her "Pretty Soon," because those were the words she almost always used when she was asked to do anything.

"Please set the table for me, dear," or "I want a little girl to go to the store for me," were some of the things her mother would ask her. "Pretty soon," she would answer, and then often forget all about it, which was of course a great trial to her kind mother and the cause of many tears for the little girl.

Then sometimes mother would call,

"Come here, Evelyn." "Pretty soon," she would say, but when she finally came she would find that she had lost a delightful ride or some long-desired treat.

Evelyn did not like to be called "Pretty Soon," and would often say, "I am going to stop saying that," but over and over again she would forget and bring sorrow to herself and those who loved her by saying many times a day, "Pretty soon! Oh, pretty soon!"

One cold winter day, when the steps and walks were coated with ice, Evelyn's mother started out to do her marketing. The little girl was busy making a fine dress for her doll, Belinda, which she wanted to finish before her cousin Grace came to spend the afternoon with her. She heard her mother's voice calling faintly, "Oh, come here quickly, my little girl!"

Wondering whether she should put two or three ruffles on Belinda's dress, she answered, "Yes, mother dear, pretty soon," and then forgot that her mother had called her.

After some minutes the door opened suddenly and her father came in with mother, very white and still, in his arms. She had fallen on the icy steps and broken her hip, had called Evelyn, and then fainted from the pain. If father had not come home a half hour early, she might have frozen to death.

Oh, how sorry and frightened the little girl was as she hurried around the corner after the doctor, saying over and over through her sobs, "Oh, if I had only gone at once when mother called! I will never, never say 'pretty soon' again!"

It was many weary weeks before the dear mother was about again, and Evelyn found many chances to do things for her, but never once did she say, "Pretty soon."

It was a hard lesson and one that Evelyn remembered all her life. Whenever she was tempted to put off a duty, she would think of that terrible time when mother lay so white and still.—*The Sabbath Recorder*.

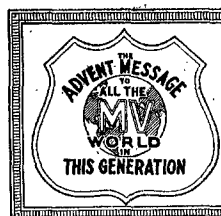
### Studies in the Book of Revelation

(Concluded from page 8)

were from the beginning of the creation." But the apostle says they so reason because they "willingly are ignorant" "that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

And then the apostle takes up the matter of time. As concerning promises, he says, "One day is with the Lord as a thousand years, and a thousand years as one day." When a man makes a promise, he must fulfill it speedily, as he must die, but God lives, and His promises are sure, no matter how old they are.





## YOUNG MEN AND



## YOUNG WOMEN



### Why I Do Not Attend the Movies

BY H. H. COBBAN

I WISH to refer particularly to what is ordinarily termed the dramatized moving picture. There is a great difference between that which is *acted* or *staged* and that which is *real*. The difference is much the same as that between truth and fiction. Most of the moving pictures shown on the screen of to-day are based upon fiction of varying grades. Judging from the posters on the billboards, we conclude that many of these pictures are no better in subject matter than the old dime novel and the cheap detective stories which parents formerly forbade their boys and girls to read.

The same appeal to the emotions and passions, the same thrills and excitement, experienced by the novel reader are felt by the attendant of the moving picture show. There is this difference, however: whereas a week might be consumed in reading a novel, its contents can be received through the medium of the movie in an hour and a half and with even deeper and more lasting impressions. And many devotees of the movie are not satisfied unless they can go three or four times a week.

A number of years ago, when the moving picture was more of a novelty and curiosity than it is now and our convictions were less pronounced regarding its influence, I attended the showing of what was probably up to that time the greatest picture produced, a picture of historical setting and reminiscence. I was entertained, interested, and probably instructed. There was much that was wonderful and impressive, and one could not help but be impressed with the greatness of the production. After seeing this picture, I began to analyze its effect upon me and my reactions to it, whereupon I made a discovery which caused me to decide not to attend again the showing of that or any similar picture. I found that, as I had viewed the picture, I had wanted to see a certain character in the picture caught and killed. With feverish interest I had watched his pursuers, hoping he would not escape them. As I thought about it afterward, I realized that I had had the spirit of murder in my heart, a spirit that should have no place in the heart of the follower of Christ. Yet it would have been well-nigh impossible for any one to see that picture without its having that same effect upon him. This being the case, I felt that the

little of value I learned from the picture was more than offset by its evil influence upon me.

In "Testimonies for the Church," Volume VII, pages 165 and 166, there appear three paragraphs which to my mind are pertinent to this subject. They refer to improper reading matter, but can just as properly be applied to the motion picture theater, since the subject matter of the movies and its effect upon the mind is almost if not quite identical with that of the books mentioned in these paragraphs. If the reader will in his mind substitute "moving pictures" for the words "books," "stories," "tales," etc., I do not think he will be doing any violence

torical whose influence is little better. The enormities, the cruelties, the licentious practices, portrayed in these writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. The horrible details of crime and misery need not to be lived over, and none who believe the truth for this time should act a part in perpetuating their memory.

"Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral, and all through his work may weave religious sentiments; yet in most cases Satan is but clothed in angel robes, the more effectually to deceive and allure. The mind is affected in a large degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind is enfeebled, and loses its power to contemplate the great problems of duty and destiny.

"I have been instructed that the youth are exposed to the greatest peril from improper reading. Satan is constantly leading both the young and those of mature age to be charmed with worthless stories. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be absolutely discarded."

I firmly believe the movies constitute a greater menace to the young people of this movement than did improper reading at the time the above warning was sounded, and were the servant of the Lord living to-day, I have no doubt but a similar message would be given regarding the movies.

As one who believes the Bible and the messages of the spirit of prophecy, as one who has surrendered his life to Christ, so that my members are no longer mine but His, I cannot with a clear conscience go where I know He would not go, nor allow my eyes to behold that which He would not look upon; and feeling certain that Jesus would not be found attending the moving picture show if living on earth to-day, I do not go.

\* \* \*

It is a little thing to trust God as far as we can see Him, so far as the way lies open before us; but to trust Him when we are hedged in on every side and can see no way to escape, this is good and acceptable with God. This is the faith of Abraham our father.—John Wesley.

\* \* \*

"A SAFE auto driver keeps his hand on the wheel and his eye on the road. A sane Christian keeps his hand on the Bible and his eye on God."

### Sometime We'll Know

BY EDA ADELE LOVESTEDT

Ah, do you sometimes wonder  
Why troubles come to you,  
Why other hearts seem glad and  
light,  
Their skies forever blue?  
And do you wonder why the winds  
That blast and wither so,  
Should blow on you, leave them  
untouched?  
Some day your heart shall know.

Ah, do you wonder why the friend  
You loved and trusted so,  
Should turn his back? Perhaps, dear  
heart,  
It was that you might know  
The truer friendship of the Lord  
And learn to trust in Him;  
He never fails nor changes, e'en  
Amid the shadows dim.

Ah, do you sometimes wonder why  
Your dearly cherished plans  
Are shattered through? Fret not,  
dear one,  
The Lord's ways are not man's.  
And sometime in the afterwhile,  
If faithful you remain,  
God's hand will draw the veil aside  
And make the dark things plain.

to the context nor the message of the spirit of prophecy. And he will no doubt be surprised at the clear warning that is thus given against the influence of the movies. These paragraphs follow:

#### A Message From Heaven

"The world is flooded with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has a bewitching power upon many youth, exciting in them the desire to bring themselves into notice by the most wicked deeds. There are many works more strictly his-

# 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

## BOOKMEN HAPPY IN MEXICO

BY H. A. B. ROBINSON

THE experiences with our literature that some of our men in the field have been having lately, encourage them along in their hard work, looking for those who would be saved in the coming kingdom.

I have just received the picture of a large government palace on the west side of Mexico, where a brother took fourteen orders for our health book, one from almost every man he solicited. His last month's sales were nearly \$1,000. A recent weekly report from him totaled almost \$490. And he tells me that before his conversion his friends and companions were holdups and robbers. What a change the gospel can make!

Another brother writes of working all day in a town and taking only one order. He had decided to go to the next place the following day, but at supper time he asked at the hotel if there were not a priest in town. He was told that there was, but that he lived quite a ways out. Arising early in the morning, he walked out to the place, and found the gentleman just getting ready to try out his new car. The book was presented to him, and his order taken. Then a request was made for some recommendations to his friends, when he replied, "Come along with me, and I will take you around to some friends." That day the priest helped personally in the brother's obtaining eleven orders.

Another brother writes of the extraordinary interest in Bibles. He sold all he had, all he had ordered, and the people even took from him and paid for his own Bible for personal use, although it had his name in it. They fairly grabbed them from him, he writes. Of course the book he is selling and delivering ("Our Day") cannot but help many to see the light of truth God wants them to have.

Eighteen years ago, Brother John Brown and I sold books in Vera Cruz, where there was not then a single believer. Now we have a company there, and an extraordinary interest has been awakened by our lay members. Three have just been baptized, and seven more are ready, with the interest increasing, is the last report. Truly our work has not been in vain, for His word shall accomplish that for which it was sent.

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## THE ORLANDO AND ATLANTA SANITARIUMS

BY G. B. STARR

ORLANDO, the oldest of the sanitariums in the far South, is most attractively situated on a beautiful lake only three miles from Orlando, Fla. The sweet Christian spirit pervading the sanitarium is quite as restful and charming as are nature's surroundings, and contributes much to holding the many guests. The buildings were filled to capacity during this past winter. We were fortunate to find a welcome in the hospitable home of Brother and Sister William Munn, close by the sanitarium, where we enjoyed a fine apartment all to ourselves.

Physicians, head nurses, managers, clerks, and other members of the faculty attend and assist in the religious services, helping to make them profitable and attractive to all the family. The large

chapel was filled Sabbaths and week nights during our enjoyable and restful stay; in fact, we found it a real trial to pack up and leave this interesting place and people.

The sanitarium in Georgia is seven miles from Atlanta, on a tract of 145 acres of land. This location possesses real attraction in its quiet restfulness. This sanitarium has been built up by sacrifice and hard work on the part of Dr. and Mrs. Julius F. Schneider, nobly and ably assisted by William Hofstra and his wife. All four of these persons are trained nurses, including the doctor. These all, by training and experience, appreciate the value of applied scientific hydrotherapy and dietetics, as given us of the Lord. Dr. Schneider is a graduate of the College of Medical Evangelists of the class of 1921. The college has reason to be proud of the faithful manner in which he and his good wife are holding up in clear lines all for which the college stands. He is a good surgeon also, and is having real success.

We find in our visits through the South that this new and small institution is becoming well and favorably known, and is exerting an excellent influence. Many more similar institutions are needed. These institutions at Orlando and Atlanta are far apart, and this breach should be made up by the speedy erection of small sanitariums, whose physicians could have profitable city offices.

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## THE CALL OF THE SOUTH

BY G. B. STARR

SINCE attending the good union conference at Nashville, Tenn., we have visited the junior colleges at Huntsville, Ala., and Ooltewah, Tenn., and a number of academies in other places. While at Huntsville, Mrs. M. S. Boyd responded to a call from that faculty for an experienced missionary to spend some time with them. She reports a most profitable experience there. She will give them a number of months of free service from her long and varied experience.

As we looked into the faces of the promising youth in these colleges and academies, we were deeply moved with the conviction that in the near future they will all be called to meet the stern experiences of life and the special trials of war and epidemics that face this generation. Emphasis was given to these convictions as we learned that no physicians were connected with these institutions, and so no specific training was being given in them to fit the students to join the hospital division, in case of a call to war, or to qualify them, male and female, to render intelligent service to those suffering from the epidemics which are coming upon the earth. Here, it seems to us, is a mission field of the greatest promise, to train these strong, active youth for speedy service at home and abroad. Africa, India, China, or South American can hardly present more pressing claims.

May we not call upon our physicians in private practice, and trained nurses also, to lift up their eyes and look upon the Southern States of our own homeland, waiting for sharp sickles to join in reaping a rich, ripe harvest? This help is greatly needed also by the workers now in the field in all lines. The "right arm" must be actively working with the body for its most effective service. How long shall

these cities and churches wait for this help they so vitally need?

From Ooltewah and Chattanooga we visited the academy and church at Graysville, Tenn., where we met many old and tried friends and fellow laborers in the cause. We attended a workers' meeting at Atlanta, Ga., and then traveled on to Birmingham and Mobile, Ala.; New Orleans, La.; Jacksonville, New Smyrna, Orlando, West Palm Beach, Miami, Ft. Meade, St. Petersburg, Tampa, and Palmetto, Fla.; leaving Florida, we have visited Savannah, Macon, Augusta, Ga.; Charleston and Columbia, S. C.; and are booked for Greenville, Charlotte, and High Point, N. C., before reaching Takoma Park early in May.

In all these cities and schools there has been the most hearty and cordial response upon the part of our dear Adventist people. The large attendance at every service, Sabbaths and week nights, the deep interest expressed in the message in general and the spirit of prophecy in particular, as it gives evidence of divine leadership in this world-wide advent movement, have been most gratifying and encouraging.

Conference and union presidents, conference workers, and church officers and members have all co-operated in arranging appointments and entertainment, which has combined to make the meetings most profitable and our long and constantly broken journeys the most comfortable.

## THE CITIES OF THE SOUTH

The cities of the South present an agreeable surprise to the visitors from the North and East and West. Here one finds business blocks and suburban residences of the most modern types; hotels as large and of as modern architecture as are found anywhere in the United States; homes nestled in the most charming and inviting surroundings of nature; and climatic conditions to suit all classes, from the mountains and hills of the Carolinas and Arkansas to the mild but invigorating atmosphere of the southern Texas and the sub-tropic winters of Florida. The coconut palms, the royal and date and palm leaf and palmetto palms of Florida, transport one suddenly into surroundings similar to Hawaii and the South Pacific. All of this is attracting the tourist and the permanent settler. So also are the paved roads through nearly every part of the South.

Here certainly is a call to physicians and nurses and families seeking an interesting and healthful field of labor. The multitudes traveling southward in increasing numbers must be met and directed toward the true light for permanent health of body and salvation and preparation for the coming of the Lord.

We have churches in all these cities, but the workers here tell us their great need is medical evangelists to bring to their assistance the "right arm" of the message, to enable them to reach the better classes. Tell our people, they say, that we do not need the ordinary practicing physician, as the cities are well supplied with *drug* physicians and surgeons; but that these physicians themselves unite in calling for men who will emphasize hydrotherapy and dietetics. Men are wanted who have souls filled with the spirit of reform, who will lecture and conduct institutes of health, and so lead the people in practical reforms, and thus toward the message in all its phases.

## SCHOOL WORK IN MANCHURIA

BY R. M. COSSENTINE

AFTER long searching and further delay in beginning operations, we let the contract for the erection of our school buildings early in 1927. Our school is located about eight miles from Mukden. There were many delays in building, and when in the fall the time came for opening school, only the boys' dormitory and the missionary's house were ready for occupancy, and these were far from completed. However, we opened the school, hoping to get the main building finished before it was too cold to work.

We housed our boys in their dormitory and our girls in the missionary's house with a lady teacher. We had seven girls living, studying, sleeping, and eating in a room about 10 x 12 from the first of November till the middle of January. At times it was so cold the girls all had frost-bitten feet, but they remained quite cheerful.

At first we were so short of classrooms that the Bible and other classes which I conducted were held in our dining room

ing. None of these gifts amounted to much in dollars and cents, but who can say the value of such sacrifice is not great in God's sight. May the Lord keep these young people ever thus humble and willing to sacrifice for His cause.

The prospects are good for the future. We have a carpenter shop where several young men have been able to earn nearly all their board (\$2 gold a month), and our farm will furnish labor for several in the summer and also give us supplies for the table during the coming school year. We have a brickkiln on our place where we can burn brick for the use of the school and for sale.

We hope all the readers of the REVIEW who are interested in our schools will remember this new school—the Manchurian Union Mission Training Institute—in their prayers, that God may hold it in His hand, and that many Chinese young men and women may here be imbued with the spirit of sacrifice and consecration to the task of bringing the last message of warning quickly to Manchuria's twenty-five million.

*Mukden, Manchuria.*



This petition, 278 feet long, containing 7,000 signatures, was sent to Congress from Denver, Colo. The names were obtained by the laymen. It is only one of many sent in from this State.

for a period of three weeks, the first class meeting at 6:45 A. M. Finally we were able to get one room in shape in the main building to serve as classroom, chapel, etc.

Our students number twenty-one, of whom eight are girls. A large number are working for half their support. We have four Chinese teachers, all of whom have been trained in our China Missionary Junior College near Nanking. Our student body and teachers, in spite of all the hardships endured, have been very cheerful and contented.

At the time of the Week of Prayer all the students and teachers rose on the first Sabbath to consecrate themselves to God. During the week all consecrated themselves for service in God's cause wherever He might call. Only three of our students are not church members, and these are asking for baptism.

The willingness of these boys and girls to sacrifice for God's cause is shown by the fact that during the Week of Prayer the girls volunteered to eat from one half to one third only of their ordinary amount of food. By their combined sacrifice at this time they were able to save an amount of grain worth about 50 cents, gold. One of the boys went without one meal each day (they eat two meals a day) during the week, giving the value of this meal to missions. Another young man not yet baptized fasted three days, and gave the value of the food thus saved in the annual offer-

## LAYMEN'S ACTIVITIES

BY C. S. PROUT

THE rousing message came to us years ago: "Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need."—"Testimonies," Vol. VII, p. 14.

We believe that we have reached the hour when this very testimony is being fulfilled. God's people are rallying to universal action. We see an onward movement everywhere.

The accompanying picture shows what a few laymen have done in Denver, Colo., in securing petitions against the Lankford Sunday bill. This petition is 278 feet long, and contains 7,000 signatures, all of

which were secured by the efforts of two or three laymen. This was only one of many sent in to Congress, protesting against the enactment of a Sunday law. We have a record of another elderly man nearing his nineties, who secured several hundred signatures. Upon reaching the State of Washington, I learned of one of our brethren in Missoula, Mont., who is a busy farmer, working hard through the daytime and large portions of nights in shops, securing signatures, and he has sent in over 900 names to Congress.

These few remarkable instances could be multiplied many times if the reports were gathered from various sections of the field. We are all happy to know that God has faithful watchmen throughout the earth's harvest field, who are ready to heed the call to universal action, actually accomplishing things for the Lord.

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## THE NEGRO DEPARTMENT

BY W. H. GREEN

SINCE the first of the year I have attended meetings in Cincinnati, where I was called in counsel regarding the purchase of a church building. January 14 and 15 were spent with our church in Boston, Mass. I also visited the churches in Springfield and New Haven. The Boston church has recently purchased a neat building from the Methodists for a little more than \$17,000. This gives them a good brick edifice at a very reasonable price.

January 20 and 21 were spent in New York, where I visited the First Harlem church, in charge of Elder M. C. Strachan; and the Second Harlem church, in charge of Elder J. K. Humphrey. I also attended service Sabbath afternoon in the Brooklyn church, in charge of Elder U. S. Willis.

After stopping off at the office in Washington, D. C., I went on to Savannah, Ga., where I met with the ministers and workers of the department there. From Savannah I went to Florida, visiting the churches at Miami, Tampa, St. Petersburg, and Jacksonville. Later I spent several days in the Southern Union Conference, meeting with the brethren and workers of the department. February 5 I spoke to our church in Nashville, in charge of Elder L. H. Bland, the pastor, who also has oversight of our work in Tennessee.

I returned to Detroit February 11 and 12, by way of St. Louis, Mo., in time to receive Elder Adolphus Webb, the new pastor of our Detroit church. Later I attended the Columbia Union Conference meeting in Cleveland, and the Southwestern Union meeting at Oklahoma City. From this point I went to Boulder, Colo., to spend some time in the Central Union Conference.

Returning East, I visited Springfield, March 3 and 4. Here we have a church, but no minister at present. A live, aggressive minister is needed in this city. From Springfield I went to Chicago, where I attended the Lake Union Conference and visited our large church in charge of Elder G. E. Peters, where I assisted in the ordination of Brother Webb, the pastor of the Detroit church.

After the Chicago meeting, the next place visited was Charleston, W. Va. The church here has been without a minister for a long time. Elder Phipps was conducting a series of meetings, and was giving the old-fashioned ring to the message and uniting in solidifying our people in the truth.

After another brief visit at the general office in Washington, D. C., I went to Indianapolis for Sabbath, March 24, where I spent ten days in a series of meetings for the church. This church also is without a pastor. Later I attended the Atlantic Union Conference, in Springfield, Mass., April 2. At this meeting Elder J. E. Jervis was ordained to the sacred work of the ministry. He has charge of our work at New Rochelle and White Plains, N. Y. April 14 and 15 were spent at Indianapolis, and

April 21 and 22 with the church in Milwaukee. The latter church is still without a pastor, but we hope it may soon be supplied.

While the progress of our work the past year was beset by some reverses, yet, on a whole, substantial progress was made. And as we have passed into a new year, with four months of it already gone, we seem to be working under more favorable circumstances, and we are praying and hoping for more marked progress as we go forward in the exploration of its unknown possibilities.

The instruction given at the several union meetings I attended was full of sound advice and encouraging inspiration for all to attain to a higher life and to render more self-sacrificing service in the finishing of the work; so I truly hope that all of us who attended these meetings have returned to our fields with a decided determination to teach and lead the people to a higher and nobler Christian experience.

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## CHURCH OFFICERS' MEETINGS IN SOUTH AFRICA

BY E. F. HACKMAN

ONE great need of the advent movement to-day is leadership,—capable, intelligent, trained leadership. Not only must we have a consecrated leadership in the men who manage the affairs of our work, but we must have an alert, co-operative, and spiritual leadership over our local churches in the form of lay members who carry the burdens of church officership. Too often this class has been neglected, and so churches are left to struggle along with an untrained, inefficient leadership.

But in recent years our conferences have put forth decided efforts to train the lay leadership in the various lines of church work. This has proved a great blessing wherever carried out. In most conferences the church officers are called together at least once a year for counsel and instruction. Wherever this plan is adhered to, the work is moving forward and a spirit of unity is seen throughout the field. The expenditure in cash and time is well repaid in the co-operation received from all the officers in all conference plans.

The work has not been restricted to the homeland. Recently our large divisions have seen the value in this training, and now are calling similar meetings wherever possible. J. F. Wright, president of the South African Union, writes as follows regarding the series of church officers' meetings held in different sections of that field:

"At last we have our church officers' conventions going. We have conducted four already, and there is just one more before camp meeting time. These conventions are not so large as many conducted overseas, but an excellent spirit has prevailed in each one, and I feel that we are going to see greater results in our churches. Thinking you might be interested in seeing a few of the workers in attendance, I am inclosing pictures of the conventions



Church Officers' Convention at Johannesburg, Transvaal, South Africa, Jan. 20-22, 1928

at Johannesburg and Durban. Not quite all in attendance appear in the pictures, for they were taken on Sunday, when a few could not be present all the day."

We earnestly hope that more of our mission fields will follow this good example. If suggestions are desired for the conducting of these meetings, the General Conference Home Missionary Department will be happy to send out copies of suggestive agenda and other information.

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## AN ACTIVE RUSSIAN CHURCH IN CHINA

BY T. T. BABIENCO

I BELIEVE it will be of interest to the readers of the REVIEW to know how the members of our Russian church in Harbin, Manchuria, are working for their neighbors.

All the Russian people in Harbin are very poor. As all the work is done by the Chinese for very small wages, the Russian people cannot get work of any kind. But notwithstanding the hard times, the church members are doing all they can to bring the last message to those about them.

Below is the home missionary report for the Harbin church for 1927:

Church members .....	330
Reporting members .....	153
Members giving Bible readings .....	79
Members distributing literature .....	124
Members praying for unconverted .....	55
Missionary visits .....	3,808
Bible readings held .....	4,643
Persons brought to Sabbath school .....	78
Hours of Christian help work .....	977
Nursing the sick (no. of times) ....	420
Food and fuel given away .....	\$125.15
Clothing given away (pieces) .....	185
Tracts given away 159,185 (985,110 pages)	
Periodicals given away .....	10,029
Books given away or sold .....	1,487
Subscriptions taken for periodicals .....	139
Missionary letters written .....	348



Church Officers' Convention at Durban, Natal, South Africa, March 3-5, 1928

Letters received ..... 141  
Given for home mission work ..... \*\$580.52  
Dorcas Society ..... \$230.00

\* This amount was used to pay for the tracts and periodicals.

We are all of good courage and happy in the Lord.

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## A VISIT TO AIBONITO, PORTO RICO, ACADEMY

BY HELENE SUCHE

I SHOULD like to take you up on our beautiful hill, and let you look out over the hills around us. Some are dark green with forest, others lighter green with grass and tobacco, some bathed in sunlight, others floating in mist and rain. Below is a field of sugar cane, and beyond a large patch of — snow? No, only mosquito netting or cheesecloth to protect the young tobacco plants. I am sure you would feel the inspiration of the scene, and would breathe deeply of the fresh breeze that is always blowing up here, cool, almost chilly, even in the tropics.

I should take you through our buildings — the new one of cement, with its classrooms and the chapel with real "church" benches brought from San Juan; the girls' dormitory, in which each room has its own balcony and a view kings might envy; the boys' dormitory and the laundry underneath; and also the bakery that furnishes bread and cookies not only for the school but also to sell in town. But because you were a visitor, I should not tell you that our rooms are unpainted and drafty, that our building was not designed for a dormitory and is most inconveniently arranged, that the boys' rooms are very crowded, and that we have no washing machine.

But most of all I want to introduce you to the students. Counting in also the seven children who for the present constitute our "church school," we have twenty-three, and a fine class of young people they are. All but one of the girls are colporteurs, and several of them have earned their scholarships complete. One of the boys has had most thrilling experiences carrying our books up and down the mountain trails all over the island. Most of the others are earning either part or all of their way through school by working on the farm.

But it is on Sabbaths that one sees the real purpose of their lives revealed,—to give the message. And they are not waiting for that golden time when they shall have graduated and received a "call." They are doing it now. May God reward their efforts.

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NEITHER will I offer burnt offerings unto Jehovah my God which cost me nothing.— David.



## THE EAST BRAZIL UNION MEETING

BY CARLYLE B. HAYNES

THE annual meeting of the East Brazil Union Mission Committee was held at Nictheroy, Brazil, the headquarters of this union, from Dec. 18-22, 1927, and was attended by all the leaders of the local missions in this territory, as well as the other members of the committee.

It was a strength and an encouragement to hear the reports of progress which were brought to this meeting from every part of the field and from every department.

J. L. Brown, the superintendent of the newly established Lower Amazon Mission, located directly under the equator in the state of Para, told of the unusual success attending the efforts of the two colporteurs, Hans Mayr and Andres Gedrath, who had accompanied him into this new territory, and the friendly spirit manifested toward them by the governor of the state and other public officials. Mrs. Brown had courageously proceeded alone a thousand miles up the Amazon to the city of Manaus, and there succeeded in delivering \$1,400 worth of books and magazines. A group of twenty-four Sabbath keepers had been discovered in the city of Sao Luis, in the state of Maranhao. Unfortunately, because of health conditions, Brother and Sister Brown will be forced to take their furlough, now long overdue, very shortly, and they feel deeply concerned that their work in this newly opened field be not hindered thereby. The colporteurs will remain and carry on the work.

E. P. Mansell, the superintendent of the Pernambuco Mission, brought a good report of evangelistic endeavor during 1927. He had himself engaged in three evangelistic campaigns, and was planning on having five such efforts during 1928.

L. B. Halliwell, the superintendent of the Bahia Mission, cheered our hearts by reporting an enlarged membership together with a successful evangelistic campaign of his own, and more than doubling the tithe of the mission during 1927 over 1926.

The same growth and development was reported by C. C. Schneider, the superintendent of the Rio-Espirito Santo Mission, for his field. This is the largest local mission, in membership, in the East Brazil Union, and it was good to hear of its steady development.

E. M. Davis, the superintendent of the Minas Geraes Mission, also had a story of progress to tell.

E. H. Wilcox, the superintendent of the union, who has also been in charge of the local interests of the Rio de Janeiro Mission, reported for this local field. The union headquarters had been moved during the year to Nictheroy, the capital of the state of Rio de Janeiro, and an effort was in progress there at the time of our meeting, conducted by H. G. Stoehr and Varner J. Johns. As a result more than thirty people had begun the observance of the Sabbath, and the prospects are excellent for the organization of a strong church in this important city.

### TERRITORIAL CHANGES

Some changes in territorial boundaries were made, Espirito Santo granting some of its territory to Rio de Janeiro, thus enlarging the size of this city mission. A request was also made, which was later granted, for the South Brazil Union to give the western part of the state of Minas Geraes to the Minas Geraes Mission.

R. J. Wilfart was appointed union mission evangelist, and will hold his first evangelistic campaign in this capacity in the city of Juiz de Fora, Minas Geraes. Varner J. Johns was appointed superintendent of the Rio de Janeiro Mission. The request of the South Brazil Union for Manoel Margarido, the union bookman, was granted, and Benedicto Silveira, the field missionary secretary of the Sao Paulo Conference, was appointed as the union bookman for East Brazil.

During the entire time of this meeting daily study was given the possibility of self-support, and each field director expressed himself as determined to work earnestly in this direction. Study was also given to the vast possibilities there are in the careful training and organizing of the church members for service. We did not need to emphasize again the importance of having every executive engaged in evangelistic endeavor, for every one had been so engaged during 1927, and all were enthusiastic to continue the same work during 1928. We believe there is a large future for our work in East Brazil.

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## NEWSPAPER WORK

BY JOSEPH CARELLI

I HAVE been under the impression that I ought to write of an experience I had last summer while assisting in an effort in Drums, Pa. It has to do with newspaper work, one of the important factors in tent work. Miss Jessie M. Weiss, who conducted the effort, spoke often of her desire to have the people in the beautiful valley of Conyngham, where Drums is located, hear the last message of redemption. The city of Hazelton, about six miles from Drums, is in the heart of the anthracite coal district, and the newspapers printed in that city are circulated throughout this valley, having a circulation of about 25,000.

Miss Weiss secured free advertising space in the morning and evening issues of the paper, before our opening meeting. Following our first Sunday evening meeting I drove to Hazelton with an article.

The editor of the paper received me very kindly, and was willing to do all he could for us. Our articles appeared almost every day; each time they were submitted, they were accepted. Whole columns on the Sabbath, state of the dead, baptism, and other outstanding doctrinal points, appeared. We received about 1,400 square inches in both papers, absolutely free! In it all we saw the hand of God moving for His cause.

As day after day these sermons appeared, an impression was made upon the minds of the people in that locality. Many people told us of the sermons they had read and enjoyed, as we went out with the small crisis books during the day.

The meetings conducted by Miss Weiss were the talk of the town. After once hearing her, the people wanted to return, and would bring a neighbor or friend. The next day many would refresh their minds by reading the sermon in the morning or evening paper. The newspapers were a great help, and proved a wonderful agency for good in this particular effort.

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## "WHAT IS THE CHAFF TO THE WHEAT?"

BY M. E. OLSEN

How much of what is most worth while in life we lose by choosing something less worthy! Sometimes we do not choose the trivial things—we just drift in that direction; the current takes us there.

In a moment of weariness we pick up the newspaper, and almost before realizing it, we have spent an hour or more among the booths and peep-shows of this modern Vanity Fair before we finally turn away, our head in a whirl with much that is evil and still more that is just frivolous and of no account.

A neighbor calls, and we talk of indifferent things, and when two hours have passed, and the caller is taking her departure, we think of subjects timely and of eternal interest that might have been brought in had we been vitally in touch with the great Source of light and truth.

We toil incessantly with our hands in order that we may live, and then we lose sight of the main object of life—to commune with Him who is the author of our

being, and to live lives worthy of our high calling in Christ Jesus. We have more labor-saving machinery of all kinds than our grandfathers dreamed of, and yet we have less time than they for meditation and prayer and for the spiritual nurture of our children.

If there is talk of secular things, something that will bring financial gain, we seem to find the time for it; but for the prayer meeting and family worship and the study of our Bible and active efforts to circulate our literature among the people, we have not the time.

If we will be honest with ourselves, we must admit that the trouble lies not so much in lack of time as in lack of inclination. Our minds are allowed to run toward worldly things. We act as if we preferred the chaff to the wheat. We spend hours in frivolous reading and idle chitchat, while we scarcely find moments for higher things.

Yet none of us really want to do these things. Our intentions are good, but they remain intentions. We are hoping to have more time later on for spiritual things, but our hopes are not realized. What we ought to do is to act now and act definitely and with vigor. The divine admonition is, "Seek ye first the kingdom of God, and His righteousness; and all these things [food, clothing, and shelter] shall be added unto you."

Acting on these words, we should provide a daily program that will have a place for the things of the Spirit, and then seek divine help in carrying out the program. Make room for worship and spiritual conversation and reading and study. Take up in earnest the duties and privileges of the Christian, and make them a definite part of the home life.

If the Bible is uninteresting, it is because you know so little about it. Get a teacher, supply yourself with well-arranged lessons, and apply yourself not merely to read the Bible, but to read it in such a way that you will enjoy it. Then go a little farther and study the Bible with a view to being able to make it interesting to others. Every Adventist of sound mind should aim to be in some degree a Bible teacher. If he will give his spare minutes to study under the guidance of a sympathetic teacher, he can, in course of time, acquire a good practical knowledge of the gospel, and be able to teach its sacred truths to his neighbors and friends.

Why should we spend time on the newspaper and the radio which can be spent so much more profitably in supervised study? The Fireside Correspondence School of Takoma Park, Washington, D. C., is happy to lend a helping hand to any reader of the Review whose heart is in sympathy with the ideals here set forth, and who is willing to give a little time daily to study the fine art of soul winning.

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"CULTIVATE restfulness, and commit the keeping of your souls unto God as unto a faithful Creator. He will keep that which is committed to His trust. He is not pleased to have us cover His altar with tears and complaints. You have enough to praise God for already, if you do not see another soul converted. But the good work will go on if you will only go forward, and not be trying to adjust everything to your own ideas. Let the peace of God rule in your hearts, and be ye thankful. Let the Lord have room to work. Do not block His way. He can and will work if we will let Him."

\* \* \*

WHAT does the Christian character or balanced life mean? It is this: faith without credulity, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality, and meekness with power. —Charles Evans Hughes.



## A VISIT TO THE HUNGARIAN UNION

BY L. L. CAVINESS

It was my privilege to visit Hungary for the second time while attending Sabbath school conventions held January 31 to February 19. During this time six conventions were held, three being midweek meetings and three week-end meetings.

The first meeting was held in the northern part of the East Hungarian Conference, at Szerencs, a small town of some 5,000 inhabitants. Here we had a very interesting experience. It had been planned to hold a public meeting Tuesday evening, and the largest cinema house had been rented for that purpose, but due to ecclesiastical influence the town authorities withdrew the permission which they had already given to hold this meeting. Their action was communicated to us by telegraph, reaching us on our way, as we stopped at the largest city before reaching Szerencs. Brother A. Minck, president of the union; Brother K. Sohlmann, the union departmental secretary; and Brother J. Jenik, the union secretary, were all on this train. After consultation it was decided to go on to Szerencs and make another appeal to local authorities. This we did. The head police courageously granted us authority to hold the meeting in our own meeting place, though not in the cinema. This he did in spite of the black-robed priest standing in the corner of the office and evidently on guard.

When we arrived at the meeting place at a quarter of seven, we found 100 persons standing in the room where I was to speak, 150 in the adjoining room, 50 on the veranda, and 200 out on the street. The crowd was so dense that I think I could not have gotten in if the brethren had not taken me by the hand and forcibly pulled me in. I spoke on the topic, "The Gospel to the World," and after about twenty minutes the underchief of police went away, evidently deciding that the meeting was not politically dangerous. The two policemen stayed, however, through the whole hour, and we thanked them afterward for helping to keep order under crowded conditions that make for disorder.

We spent Wednesday, February 1, with our own brethren in the usual Sabbath school convention. Five churches were represented, and about thirty-five persons were present.

The second convention was held at Gyula, a central point for the middle and south districts of the East Hungarian Conference. There was a public lecture Friday evening, February 3, by L. Michnay, the president of the conference, so the convention began Sabbath morning. Forty-four delegates were present from fifteen different churches, besides many of the brethren and sisters of the Gyula church, which has a membership of sixty-nine. When the hour in the convention came for the discussion of the work for the children, we were told a touching story. A little Adventist girl, who loved the Sabbath school and who usually had good grades in her public school work, became sick. She faithfully studied her Sabbath school lesson on her sick bed. When it became evident that she could not live, she was perfectly resigned, but expressed the wish that she might live to see the next Picture Roll. As she died, she asked that a piece of embroidery on which she had been working might be given to Brother Sohlmann, the union Sabbath school secretary, and that he should sell it and give the proceeds as her last Sabbath school offering to missions. This piece of work is now one of my cherished possessions.

The third convention was held at Nagykanizsa, a central point for the south district of the West Hungarian Mission. At this meeting, held February 7 and 8, twelve representatives from eight churches were present, as well as local church members. Though this was one of our smallest meetings, it was one of our very best.

The fourth convention, which was for the north district of the West Hungarian Mission, was held at Sopron, February 10-12. Friday evening I spoke to a crowded room on the subject, "The Gospel to the World." Among those present was a member of the Hungarian parliament. This man is the husband of a prominent member of our little church at Sopron. He also attended a number of our convention sessions on Sunday.

The fifth convention was for the south district of the Central Hungarian Conference, and was held February 14 and 15 at Hodmezo-Vasarhely. Here were fifty-two persons from ten churches, some however were from the neighboring south district of the East Hungarian Conference. Brother A. Zeiner, the president of the Central Hungarian Conference, was present, as well as A. Minck, the union president. The presence of these leaders and of many conference workers was a great help.

The sixth and last convention in this series was held at Budapest, February 17-19. Budapest is the headquarters both of the Hungarian Union and of the Central Hungarian Conference. In this city of over one million inhabitants including suburbs, we will soon have 500 believers. There are four churches in the town itself and two in the suburbs. Our convention here, with ten churches represented by seventy-five delegates, proved a suitable culmination to a very interesting series of meetings. We have reason to thank God for the progress that the message is making in Hungary, but let us pray that our believers there may always actually enjoy the liberty which the constitutional law of the country certainly intends its loyal citizens shall possess.

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## THE COLPORTEUR AND HIS WORK

BY A COLPORTEUR

THE colporteur is not to be ashamed of his particular work. In the world the salesman is looked upon as being a very important part of the industrial machinery. And just as there is need for the salesman in the world for disposing of his factory's product, so there is a great necessity that God's salvation be brought to the attention of a fallen world.

Just as any salesman selling goods encounters adverse conditions caused by lack of funds, a small degree of interest, etc., so will the salesman of the printed page encounter disagreeable factors. But there is a great advantage, an infinite value, in knowing what stands between a colporteur and the successful accomplishment of his work. The colporteur, then, should endeavor to discover all the obstacles in his way. His great difficulty will be with Satan, for from him come unbelief, a worldly spirit, skepticism, and all the host of evil.

Having found out the difficulties of his work, the next step is to discover facilities for overcoming them. Christ did not leave His work without great and effective agencies for its accomplishment. The Holy Spirit is given to all those who will receive Him for service. The study of the Bible, prayer, and preparation for the work are never-failing helps the colporteur may have.

## THE COLPORTEUR HIMSELF

One of the connections in a work of this kind is the colporteur himself. He must have character, and be ever building it better and larger. Character is required by God, and is absolutely essential to success in this line.

Character building is mainly a matter of self-control. This means that the power of choice, or will, must be put into operation. In other words, it means that the attention must be centered on those things that make for character building.

The study of the Bible, prayer, and good

reading are excellent methods for the creating and preserving of a Christian character. Then there are certain qualities which any colporteur would do well constantly to bear in mind and strive to cultivate. They are positive qualities, and not negative ones. This list is taken from the book, "Christian Service," and while some of the qualities listed may seem similar, they are different and therefore important.

- |                                     |                       |
|-------------------------------------|-----------------------|
| 1. Efficiency                       | 15. Faith             |
| 2. Mental culture                   | 16. Courage           |
| 3. Cultured speech                  | 17. Consecration      |
| 4. Christian dignity and politeness | 18. Whole-heartedness |
| 5. Genuineness                      | 19. Loyalty           |
| 6. Aggressiveness                   | 20. Dexterity         |
| 7. Determination                    | 21. Prudence          |
| 8. Zeal                             | 22. Forethought       |
| 9. Patience                         | 23. Gentleness        |
| 10. Tact                            | 24. Impartiality      |
| 11. Constancy                       | 25. Honesty           |
| 12. Sociability                     | 26. Industry          |
| 13. Sympathy                        | 27. Unselfishness     |
| 14. Simplicity                      | 28. Humility          |
|                                     | 29. Temperance        |

Constant thought and checking up on these qualities will help build the right kind of character.

However, the colporteur should never lose sight of the physical side. Energy is any salesman's best asset. The "Testimonies" are full of references to the importance of good health. Right eating, right sleeping, and right exercising should always be practiced by those who want to maintain an abundance of energy.

"Knowledge is power." The study of the book to be placed in the homes will give increased confidence and ability. An open mind, the learning of new ways of doing things, will aid in increasing efficiency. Likewise will the admirable trait of analyzing mistakes with a view to overcoming them. The doing of all these things makes for greater enjoyment of the work.

## THE OTHER PERSON

The ideal way to attack the problem of the other man is to make a survey of him. But this is not always possible. However, a partial survey, and valuable one, can be made one door in advance. Many times where a survey cannot be made individually it can be made of a community. A survey quite brief but comprehensive is as follows:

1. What is his name?
2. What is his occupation?
3. Is he biased against religion?
4. What religion does he profess?

With a little practice these questions can be put in ways that bring forth the desired information, and at the same time are pleasing to the person questioned.

Inasmuch as the colporteur is trying to do the people a service and to lead them to Christ, he should as quickly as possible get on common ground with them. Often the few brief questions mentioned above will bring to light some interest of the prospect. Remember that nothing can take the place of good eyes and keen ears coupled with sound judgment. In event there is no inkling as to what the prospect likes or dislikes, it is well to bear in mind the category of human desires. The classes of things in which all people are interested is surprisingly simple. Such a list may be as follows:

- Food—eating and drinking.
  - Rest and comfort.
  - Escaping from danger.
  - Overcoming obstacles, gaining success, resisting domination.
  - Children.
  - The desire to be sociable and hospitable.
  - The new and strange.
  - The fact of possession.
  - Cleanliness, beauty, and economy.
- All these items are interesting to people, and close observation will disclose to the alert colporteur the manner in which they can be made practicable.

## DELIVERY

A careful analysis will show that in the majority of cases delivery depends on how thoroughly the prospect is "sold" in the first place. However, it is best to give the feeling of ownership as soon as possible. This can be accomplished in various ways, but the most effective seems to be tearing off the wrapper and placing the book in the hands of the prospect, at the same time reminding him of the points he thought were agreeable when he signed the order.

## THE REWARD

While it takes painstaking effort to become proficient in colporteur work, the spirit of prophecy says that the reward will be correspondingly great.

The present blessings will be happiness, health, and peace; the future blessings will be eternal life, a gracious welcome home, a heavenly environment, and the fruit of seed sowing.

"The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life."—*"Christ's Object Lessons,"* p. 330.

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## GLEANINGS FROM THE FIELD

At Bloomington, Ind., fourteen were recently baptized.

THE North Argentine Conference shows a record of 185 baptized during 1927.

FIFTY-SIX persons were baptized at one place in Bolivia in the latter part of 1927.

SEVEN young people were recently baptized at Glen Huon, Tasmania, Australia.

AFTER the baptism of seven, a small church of twelve adult members was organized at Harriman, Tenn.

THE church in Jackson, Mich., has received twenty new members in recent baptisms, as the result of meetings held in that city during the winter.

FIVE were baptized at Hurstville, New South Wales, as the result of a series of meetings conducted there. Others are planning to take the step later.

TWENTY-EIGHT were recently baptized in the Boston Temple church (Mass.), twelve to join the new company at Lynn, Mass., and the remainder bringing the membership of Boston Temple practically to the 400 mark.

A LETTER from Elder Roscoe T. Baer, of College View, Nebr., under date of April 26, says: "I have had the privilege of baptizing nineteen earnest believers here in College View. We have a Sabbath attendance averaging 950, and the tabernacle is pretty well filled as the believers and students file in on the Sabbath day. We reached our full 30 cents a member in the Sabbath school, for which we feel thankful to the Lord."

A RECENT letter from Elder J. C. Stevens, of Battle Creek, Mich., reads as follows: "I am sure you will be glad to hear of the indications of the faithfulness of our people here in their tithes and offerings for the first quarter of this year. In tithe we have made a gain of \$3,835.36 over the first quarter of last year, the total tithe being \$17,318.21. In offerings we have made a gain over the first quarter of last year of \$1,825.50, the total being \$8,716.34. Our Thirteenth Sabbath Offering was \$3,503.10. This brings the mission average for the first quarter to just about 75 cents a member. This shows that the great majority of our people are faithful in paying their tithes and offerings. There are many loyal people here who love this message as they love their lives. Their response to the messages borne to them is wonderfully inspiring."

## The "Review" Forward Movement

## CAROLINA CONFERENCE

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

MY DEAR BROTHER GRAHAM:

We are just leaving Virginia and starting on our trip into the Southland. We shall soon be in the Carolina Conference. This conference belongs to the Southeastern Union, in which we are to labor for the next six weeks. This will make the eighth union conference that we have labored in. We have traveled north, east, and west, in this good work, and we are now anticipating visiting the conferences in the South.

The Carolina Conference consists of South Carolina and the eastern part of North Carolina, and has a population of nearly four million. The membership of believers is 1,222, divided into forty-five churches, most of which have a small church list. The president is C. L. Butterfield, formerly of Korea. I am to spend eleven days (February 22 to March 3) in this field, and my appointments call for meetings at eleven churches. My first appointment is for the colored church at Raleigh, N. C.

Raleigh, N. C.: February 22; Attendance, 20; Subscriptions, 6

This is a most beautiful city. It has but a small foreign element, and is largely Protestant. We have no white church in Raleigh, not even a Sabbath keeper, with the exception of just one brother. What an opportunity for evangelistic work! We have a faithful company of colored believers, and they have a good church building in a favorable location. N. B. Smith is the pastor, and the Lord is blessing his labors. L. G. Nyman, the missionary secretary of the conference, met me at the church this night, and assisted in the service. There were twenty present. God blessed the meeting, and six families subscribed for the good old REVIEW. It was a very stormy evening or the attendance would have been larger.

Kernersville, N. C.: February 23; Attendance, 40; Subscriptions, 11

To-day in company with Elder Nyman we went to Kernersville, and met with the church here. This is a country church. The Lord is blessing the labors of W. L. Killen in this place, and souls are accepting the message. This night about forty were in attendance, many of them young people. We had a blessed meeting. I appreciated the co-operation of Elder Nyman. He has a burden to see every family in the conference subscribing for the REVIEW, and he has been working toward this end. Only two REVIEWS were coming into this church. This night there were, as I remember, eleven families that subscribed for our great church paper.

Winston-Salem, N. C.: February 24; Attendance, 45; Subscriptions, 10

The meeting this evening was with the Winston-Salem (colored) church. W. R. Willis is the pastor, and I rejoiced to learn that God is greatly blessing this young man's work. About forty-five members were in attendance, including four members from the little company of white believers of this city. We have a small company of about twelve members of white believers in this great city. Winston-Salem is one of the large cities of the South, and here is a great field for an evangelistic effort. The Lord blessed in the presentation of the subject this night, and ten families subscribed for the REVIEW and HERALD. Previous to this there were only three REVIEWS coming into this church. Elder Willis assured me that he would faithfully follow up this work. The members present of the company of white brethren and sisters told me that they

planned to place the REVIEW in all the families of their little company. This night I greatly enjoyed listening to the members of this church sing their beautiful Negro spirituals.

High Point, N. C.: February 25 Attendance, 50; Subscriptions, 11

Fifty believers were present at the High Point church this day. They are an earnest, dependable class of Seventh-day Adventists, and quite prosperous. J. Belinger, the pastor, gave me most hearty support in this good work. The Lord's presence was with us to-day in this service. Ten families subscribed for the REVIEW. I was glad to meet here Brother and Sister Arthur Bailey of Bennington, Vt. They have spent the winter here, and are soon to return north.

Charlotte, N. C.: February 26; Attendance, 70; Subscriptions, 8

This is the conference headquarters. Here we have, as I understand, the largest church in this conference. H. N. Brass is pastor here, and the Lord is blessing him in his evangelistic work. They have a beautiful church building, with a basement which serves as the home of the conference offices. We had a blessed meeting this night. Seventy believers were present, and while many had the REVIEW, there were eight families that signed the little cards for our church paper to come to their homes. I was greatly pleased to meet here Brother and Sister R. G. Bowen, formerly of Takoma Park, D. C. Brother Bowen is secretary-treasurer of the conference. Mrs. Bowen was formerly Miss DeLorbe, and assisted me some years ago in an evangelistic effort in Portland, Maine.

Greenville, S. C.: February 27; Attendance, 25; Subscriptions, 6

J. C. Klose, the union missionary secretary, was with me at this service, and I greatly appreciated his presence and co-operation. The pastor of the Greenville church, J. E. All, was very cordial and warmly supported this work of placing the REVIEW in the families of believers. The presence of the Holy Spirit was with us this night. Six families subscribed for the REVIEW. Before the meeting one good sister said to me, "I have just written in to the conference office and renewed my subscription for the REVIEW, and I wrote to the brethren there that I would rather go without a meal a day than to go without the help of that paper."

(To be continued)

## Appointments and Notices

## POTOMAC CONFERENCE

The regular biennial session of the Potomac Conference of Seventh-day Adventists will be held in connection with the annual camp meeting of the Conference, June 7-17, 1928, at Takoma Park, Md. Officers are to be elected, and any other business transacted that may come before the Conference at that time. The first meeting will convene at 9:30 a. m., Friday, June 8, 1928.  
W. F. Martin, Pres.  
W. B. Mohr, Sec.

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## POTOMAC CONFERENCE CORPORATION

Notice is hereby given that the regular biennial session of the Potomac Conference Corporation of Seventh-day Adventists will be held at 10 a. m., Tuesday, June 12, 1928, in connection with the annual camp meeting of the Potomac Conference at Takoma Park, Md. Officers are to be elected, and any other business transacted that may come before the Corporation at that time.

W. F. Martin, Pres.  
W. B. Mohr, Sec.

### DISTRICT OF COLUMBIA CONFERENCE CORPORATION

Notice is hereby given that the District of Columbia Conference Corporation of Seventh-day Adventists will hold its regular biennial session in connection with the annual camp meeting of the Potomac Conference at Takoma Park, Md., at 10 a. m., Tuesday, June 12, 1928. This meeting is called for the election of officers, and the transaction of any other business that may come before the Corporation at that time.

W. F. Martin, Pres.  
W. B. Mohr, Sec.

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### VIRGINIA CONFERENCE AGENCY

Notice is hereby given that the Virginia Conference Agency of Seventh-day Adventists will hold its business session in connection with the annual camp meeting of the Potomac Conference at Takoma Park, Md., 10 a. m., Tuesday, June 12, 1928, for the election of officers, and the transaction of any other business that may come before the Agency at that time.

W. F. Martin, Pres.  
W. B. Mohr, Sec.

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### WEST VIRGINIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The next regular biennial session of the West Virginia Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Parkersburg, W. Va., June 14-24, 1928. At this meeting officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference at this time. The first meeting will be held at 9 a. m., June 15. Each church is entitled to one delegate for its organization, and one additional delegate for each seven members.

D. A. Rees, Pres.  
C. M. Paden, Sec.

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### WEST PENNSYLVANIA CONFERENCE

The regular biennial session of the West Pennsylvania Conference of Seventh-day Adventists will convene at 9:30 a. m., Friday, July 6, 1928, on the camp grounds at Mount Jewett, Pa., for the election of officers and the transaction of any other business that may come before the conference at that time.

W. M. Robbins, Pres.  
H. E. Garrarde, Sec.

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### WEST PENNSYLVANIA CONFERENCE ASSOCIATION

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists will hold its business session in connection with the annual camp meeting of the West Pennsylvania Conference at Mount Jewett, Pa., July 5-15, 1928, for the election of officers and the transaction of any other business that may be presented before the association at that time. The first meeting will convene at 11 a. m., Friday, July 6, 1928.

W. M. Robbins, Pres.  
H. E. Garrarde, Sec.

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### INDIANA CONFERENCE

The fiftieth regular session of the Indiana Conference of Seventh-day Adventists will convene in Cicero, Ind., June 7-17, 1928, for the purpose of electing officers for the conference for the ensuing term, and the transacting of any other business that may properly come before the conference. The first meeting of this session will convene Sunday, June 10, at 10 a. m.

F. A. Wright, Pres.  
E. G. Johansen, Sec.

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### INDIANA ASSOCIATION

The fiftieth regular session of the Indiana Association of Seventh-day Adventists will convene in Cicero, Ind., in connection with the Indiana Conference constituency meeting, June 7-17, 1928. The first meeting of this session will be held Sunday, June 10, at 10 a. m., for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the association. The legal constituency of this association are the duly elected delegates of the Indiana Conference of Seventh-day Adventists, unincorporated.

F. A. Wright, Pres.  
E. G. Johansen, Sec.

### 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. W. J. Himmelrick, Applegate, Calif., c/o E. C. Himmelrick. Review and Herald, Life and Health, Our Little Friend, Signs of the Times, Present Truth, Liberty, Watchman, for home missionary work.

Mrs. M. V. Berry, 7344 Weld St., Oakland, Calif. Memory Verse Cards, Review and Herald, Our Little Friend, Life and Health, Liberty, Watchman, Present Truth, and tracts, for missionary work.

Edgar L. Tarbell, Nashville, Mich., Route 2. Continued supply throughout 1928 for missionary purposes, Review and Herald, Watchman, Signs of the Times, Life Boat, Liberty, and Present Truth.

Mrs. M. E. McNeely, 1606 North Magdalen, San Angelo, Tex. Review and Herald, Signs, Watchman, Life and Health, Youth's Instructor, Liberty, and Little Friend, for missionary work.

Mrs. Vincent M. Elmore, 535 S. McDonough St., Montgomery, Ala. Signs, Present Truth, Watchman, Life and Health, Youth's Instructor, and tracts for missionary work.

O. S. Owen, Box 6, Games and Fillmore, Enid, Okla. Signs, Watchman, Liberty, Life and Health, and tracts for free distribution and use in reading racks.

George Rickard, 2121 N. Smallwood St., Baltimore, Md. Present Truth, Signs, Watchman, and tracts, for missionary work in connection with canvassing.

Mrs. L. Davidson, Route 1, Box 63, Warsaw, Ohio., thanks the Review readers for literature received, and says she has all that is needed now.

J. S. Hindbough, Box 17, Frederick, Okla. Signs, Watchman, Liberty, Life and Health, Instructor, and Present Truth.

Mrs. J. P. Moline, Cannon Falls, Minn. Swedish Present Truth, and other Swedish literature.

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### REQUESTS FOR PRAYER

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

A sister in Oklahoma requests the readers of the Review to pray that she may be healed of her physical, mental, and spiritual ills.

A California sister who is very desirous of engaging in colporteur and soul-winning work requests prayer that her health may improve.

Prayer for the recovery of her sister from an incurable malady, is requested by an Oregon sister; also for the conversion of her family.

A mother in Texas requests prayer that her son, whom she hasn't seen for sixteen years, may be restored to her, and for spiritual strengthening in her family.

A sister in Washington requests prayer that she may get back her first love for the truth, and for the conversion of her husband, mother, brothers, and sisters.

Another California sister desires prayer for the conversion of her husband and youngest son, and that her son's wife may accept the truth; also for healing for herself.

A daughter in Illinois asks prayer that her mother, who is needed by her small children, may recover from a serious illness, and that she herself may be drawn closer to God.

A request comes in for prayer for a widow who is carrying the burden of two worldly young people, that the way may open for them to be placed in our schools, and for release from financial depression.

A sister from the Orange River Conference in Africa asks special prayers on behalf of a little daughter about eight years old, who is suffering with a nervous affection. Several medical men who have seen the child hold out no hopes for her.

The Texas sister who requested prayer in the Review a few months ago for her nephew who had taken up drinking and run away from home, wishes to say that the prayer has been answered. He has returned home and quit drinking. She now requests prayer that her son may be converted and take his stand for the truth.

A brother in Kentucky requests prayer for the return of his falling sight.

A Rhode Island sister desires prayer that she may be relieved of severe pain.

Prayer for healing and strength to help spread the message is asked by a California sister.

A sister in Maine requests special prayer for the healing of cancer of the eye, which is in an advanced stage.

One of our sisters requests earnest prayer that her sister, who has strong faith, may recover from a critical illness.

A Wisconsin sister desires prayer for the healing of her little daughter's eyes and her own nervous condition.

A California sister desires prayer that she may be restored from a distressing nervous condition and be able to sleep nights.

A lonely sister in Washington desires prayer for physical strength for home duties and for a return to her first love and peace.

Prayer for the conversion of her husband and for wisdom in the training of their adopted child, is requested by a Mississippi sister.

Prayer for the conversion and healing of her sister, the conversion of her children, and physical and spiritual strength for herself, is requested by a Washington sister.

A Wisconsin brother, a musician whose hand has become crippled, asks the brethren and sisters to pray definitely that his hand may again enable him to use his music to the glory of God.

A young mother in Oklahoma requests prayer for healing from breakdown following an attack of influenza, that she may live for her three children, also for the conversion of her husband.

A sister in California asks prayer that her husband may be delivered from a tobacco habit of fifty-one years' standing. He is keeping the Sabbath. Pray also for her stepfather, who has backslidden.

A sister in Iowa asks prayers for strength for herself and her sixteen-year-old daughter, who are the only ones in the family who have accepted the truth; also for the conversion of her husband and other grown children.

A Michigan sister requests the prayers of God's people that her children may be really converted, that they may have opportunity to attend our schools, and that she may have strength for the trials through which she is passing.

A young mother earnestly requests prayer that she may be delivered from family trouble which is hindering her in her endeavor to be an Adventist, and that her family may be united in the truth so that she may bring up her small child for the Lord.

## 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.

Dittes.—Mrs. Mary Ann Dittes was born at Wilkes-Barre, Pa., Oct. 8, 1848; and died at Madison, Tenn., March 13, 1928.

O. O. Bernstein.

Robinson.—Mrs. Mary Jane Robinson, nee Annett, was born in Detroit, Mich., Nov. 15, 1854; and died April 1, 1928.

L. E. Tupper.

Lindahl.—Mrs. Kristina Lindahl was born in Ostergotland, Sweden, in 1858; and died in Chicago, Ill., April 15, 1928.

V. A. Lidner.

Daniels.—Harrison Daniels was born in Ohio, Sept. 30, 1844; and died at Loma Linda, Calif., March 7, 1928.

G. H. Skinner.

Peck.—Mrs. Emma C. Peck, nee Havens, was born March 20, 1857; and died at Eaton, Ind., March 4, 1928.

W. A. Young.

Cochran.—Mrs. Sarah Frances Cochran died in Billings, Mont., April 1, 1928, at the age of seventy-seven.

B. M. Grandy.

**Ferguson.**—William Ferguson was born in Kentucky, July 25, 1857; and died in Bozeman, Mont., Feb. 27, 1928.  
H. C. Klement.

**Allen.**—Ella Martha Allen was born in Laton, Calif., Sept. 25, 1907; and died at Lodi, Calif., March 19, 1928.  
N. C. Petersen.

**Harmon.**—Mrs. Ada D. Harmon, nee Austin, was born March 17, 1863; and died in Chicago, Ill., April 24, 1928.  
H. A. Lukens.

**Cilley.**—Miss Edith Cilley was born at Bloomington, Wis., Aug. 1, 1872; and died at Fruta, Colo., April 1, 1928.  
J. L. Tucker.

**Disher.**—Joseph Henry Disher was born at Kane, Ill., Jan. 6, 1844; and died at Elmira, Calif., Feb. 25, 1928.  
D. E. Wellman.

**Tracy.**—Virginia E. Tracy was born at Wentzville, Mo., May 11, 1846; and died at St. Louis, Mo., March 31, 1928.  
L. W. Terry.

**Sutton.**—Mrs. Emma Albert Sutton, nee Tish-house, was born in Allegan, Mich., July 26, 1863; and died April 6, 1928.  
P. H. Augustine.

**Perkins.**—Mrs. Amy Alice Craig Perkins was born in Columbia Township, Indiana, April 4, 1864; and died April 17, 1928.  
F. A. Wright.

**Harrison.**—Mrs. Susan Amanda Harrison was born in Shelbyville, Ind., May 4, 1854; and died at Boulder, Colo., Feb. 17, 1928.  
N. T. Sutton.

**Johnson.**—Blanche Evelyn Johnson was born in Anoka, Minn., Dec. 14, 1906; and died at Glendale, Calif., Feb. 16, 1928.  
L. A. Semmens.

**Cummings.**—Mrs. Clara G. Cummings was born in Silverton, Oreg., March 13, 1885; and died in Glendale, Calif., March 19, 1928.  
R. W. Parmele.

**Stoops.**—William Harrison Stoops was born in Marion County, Iowa, March 31, 1855; and died in St. Johns, Oreg., Jan. 29, 1928.  
L. E. Esteb.

**Lindbeck.**—Leon Lindbeck was born in Sweden, Jan. 23, 1878; and lost his life in an auto accident in California April 2, 1928.  
H. M. S. Richards.

**Van Hook.**—Robert Hall Van Hook was born in Columbus, Miss., Jan. 30, 1856; and died in Santa Cruz, Calif., March 16, 1928.  
L. E. Folkenberg.

**Campbell.**—William Thomas Campbell was born at Johnstown, Pa., June 10, 1844; and died in College View, Neb., April 5, 1928.  
R. T. Baer.

**Gavin.**—Duncan H. Gavin was born in Prince Edward Island, Canada, Jan. 25, 1871; and died at La Habra, Calif., Feb. 15, 1928.  
I. A. Ford.

**Edwards.**—Miss Lizzie A. Edwards was born at Wilkes-Barre, Pa., Feb. 25, 1844; and died in Minneapolis, Minn., March 3, 1928.  
O. O. Bernstein.

**Boardman.**—Ray Elden Boardman was born in St. Johns, Oreg., Dec. 31, 1898; and died at Vancouver, Wash., March 16, 1928.  
T. G. Bunch.

**Anderson.**—Mrs. Kristina Anderson was born in Vermland, Sweden, June 25, 1859; and died at Bergland, Canada, Feb. 28, 1928.  
David Gulbrandson.

**Norris.**—Mrs. Emma Norris, nee Mitcheltree, was born at Titusville, Pa., Jan. 29, 1870; and died at Wichita, Kans., March 7, 1928.  
Mrs. Beulah Robbins.

**White.**—Mrs. Eva White, nee Harris, was born in Jefferson County, New York, May 12, 1851; and died in Belding, Mich., Feb. 29, 1928.  
F. R. Wiggins.

**Matthews.**—Elmer Pearson Matthews was born at Zion, Cecil Co., Md., Aug. 27, 1862; and died in Philadelphia, Pa., April 5, 1928.  
C. V. Leach.

**Lord.**—Mrs. Josephine A. Lord was born at Blooming Grove, Ohio, Jan. 11, 1869; and died at Santa Monica, Calif., March 29, 1928.  
R. J. Nethery.

**Spohr.**—Mrs. Dora E. Spohr, nee Larimore, was born in Indianapolis, Ind., June 13, 1882; and died at Western Springs, Chicago, Ill.  
H. A. Lukens.

**Colver.**—Mrs. Anna F. Colver, nee Fisher, was born in Washington, Iowa, Dec. 3, 1847; and died in Chattanooga, Tenn., March 19, 1928.  
F. C. Webster.

**Eyestone.**—Mrs. Sarah Eyestone, nee Bender, was born in Wyandot County, Ohio, in 1851; and died in Muskegon, Mich., March 19, 1928.  
F. R. Wiggins.

**Hayes.**—Martha Jane Hayes was born July 31, 1849; and died March 26, 1928. She was a charter member of the church at Yakima, Wash.  
F. M. Oliver.

**Hook.**—Mrs. Richard Hook, nee Booker, was born in Surbiton, England, Oct. 24, 1847; and died in Mountain View, Calif., March 28, 1928. In 1865 she was married to George Knight, who with herself was among the pioneers and early burden bearers in this message. They had four children, one of whom, Charles E. Knight, has been a missionary for many years. Sister Knight, who was left a widow in 1915, was married to Richard Hook, in 1924. The older workers will remember Brother Hook as a pioneer colporteur in Illinois, and the father of Richard Hook, Jr.  
A. O. Tait.

**Mikkelsen.**—Mrs. Emma Mikkelsen, wife of Elder J. C. Mikkelsen, was born in Denmark, Jan. 25, 1854; and died at Plant City, Fla., April 21, 1928. At the age of ten she came with her parents to America, and when thirteen heard and accepted the truth under the labors of Elder J. G. Matteson at Poy Sippl, Wis. Sister Mikkelsen's home was always a place of rest for the Lord's workers, and for many years she cared for two or three orphans in her home. Besides her companion, a son and daughter are left to mourn.  
J. B. Locken.

**Eames.**—William Eames was born near Worcester, Mass., April 17, 1858; and died at Colorado Springs, Colo., March 25, 1928. He came to Colorado Springs about the first of the year 1890, where he was baptized and united with the Seventh-day Adventist church as one of the first eight charter members. The same year he was married to Miss Emma Shaw, sister of Elder J. L. Shaw, who, with their two daughters, survives him.  
M. A. Altman.

**Towle.**—William Augustus Towle was born at Palmyra, Maine, April 18, 1836; and died in Lincoln, Nebr., March 19, 1928. His companion of sixty-five years preceded him less than a month. They came into this message in the pioneer days under the labors of Elders J. N. Andrews and J. N. Loughborough, and remained faithful through the years. One daughter is left to mourn.  
C. H. Patterson.

**Adams.**—William Taylor Adams was born in Missouri in 1867; and was accidentally killed by a motor tractor at Dinuba, Calif., April 8, 1928. When the Southwestern Junior College was started, Brother Adams was its first farm manager. Later he entered the canvassing field, and at the time of his death was an associate elder of the Dinuba church.  
H. C. Olmstead.

**Voth.**—Katherine Voth was born in South Dakota, Nov. 24, 1889; and died in Los Angeles, Calif., April 2, 1928. She was graduated as a nurse from the Kansas Sanitarium in 1912, and for six years served very faithfully and efficiently in the White Memorial Hospital.  
R. W. Parmele.

**Sherwood.**—Mrs. Lydia Catherine Sherwood was born at Bloomington, Ill., June 22, 1840; and died at Gays Mills, Wis., July 21, 1927. She had been a believer in the third angel's message for nearly sixty years.  
Wisconsin Conference.

**Wilcox.**—Mrs. Lora Belle Wilcox, nee Flanders, was born in Lansing, Mich., June 2, 1870; and died at Centralia, Wash., March 14, 1928. Among those left to mourn are her son and daughter, Lyle C. Wilcox and Mrs. Nina Fern Ham, missionaries in China.  
L. E. Tupper.

**Partridge.**—Mrs. James Partridge died in Graysville, Tenn., Feb. 1, 1928. She and her husband, Dr. Partridge, had been engaged in self-supporting missionary work in the South during the last quarter century.  
F. C. Webster.

**Utt.**—Miriam Elizabeth Utt, infant daughter of Prof. and Mrs. Charles D. Utt, of Atlantic Union College, South Lancaster, Mass., was born Feb. 16, 1928; and died April 8, 1928.  
C. L. Taylor.

**Meeklenborg.**—Mrs. Mattie K. Olsen Meeklenborg, nee Christiansen, was born in Denmark, Nov. 2, 1852; and died at Riverside, Calif., April 13, 1928.  
R. J. Nethery.

**Hart.**—Ray E. Hart, son of R. A. Hart, of Battle Creek, Mich., was born in Iowa in 1875; and died at West Palm Beach, Fla., March 15, 1928.  
Minnie O. Hart.

**White.**—John Henry White, infant son of Mr. and Mrs. John White, of Charleston, W. Va., was born Sept. 24, 1927; and died Feb. 6, 1928.  
Chaney Wood.

**Bernard.**—Mrs. Helen May Bernard, nee Wheeler, was born in Lowell, Mass., Nov. 21, 1881; and died at Mountain View, Calif., in 1928.  
M. C. Wilcox.

**Allison.**—Alvin Jack Allison, son of Mr. and Mrs. Alvin Allison, was born Nov. 4, 1920; and died at Davenport, Iowa, March 10, 1928.  
A. L. Miller.

**Browning.**—Mrs. Velora Browning, nee Huston, was born at Fortville, Ind., Aug. 24, 1870; and died in Indianapolis, Ind., April 2, 1928.  
W. A. Young.

**Hamilton.**—Mrs. Katherine Spohn Hamilton was born in Ancaster, Ontario, Canada, June 6, 1837; and died at Laredo, Tex., April 4, 1928.  
L. G. Beans.

**Neufeldt.**—Abraham A. Neufeldt was born in South Russia, Nov. 10, 1843; and died in California, March 19, 1928. Brother Neufeldt emigrated to America fifty-two years ago. Shortly after that he became a Seventh-day Adventist, and in the joy of his new-found faith decided to carry the message he loved back to his home folks in Russia. Paying his own expenses, he returned to that field, and after nine months of earnest labor had the joy of seeing two churches organized of about eighteen members each.

On his return to this country he hired a man to work his farm, while he entered the colporteur work, scattering the message in printed form far and near. Many rejoice to-day in the Bible truth which he brought to them.

He leaves a faithful wife, seven children, one brother, and two sisters to mourn his loss.  
G. A. Grauer.

**Sperry.**—J. Byron Sperry, son of Charles Sperry, one of the pioneer ministers of this message, was born in Canton, Vt., June 29, 1854; and died in Battle Creek, Mich., April 2, 1928.

He came to Battle Creek in his early youth, when the denominational headquarters were being established. At the age of fourteen he entered the employ of the Review and Herald Publishing Association, remaining with that institution for a number of years, advancing to foreman of the pressroom and later of the typewriter. In this capacity it was his privilege to train men who now occupy places of responsibility in denominational work.

He was a charter member of the first Seventh-day Adventist church in Battle Creek, retaining that membership till his death, and falling asleep in the blessed hope of the resurrection.

In June, 1883, he was married to Nellie Nelson, who, with two sons and one daughter, survive him.  
J. C. Stevens.

**Fullmer.**—Dr. B. E. Fullmer was born at Marshalltown, Iowa, May 5, 1870; and died at his home in Hollywood, Calif., April 3, 1928. He graduated as a physician from the Iowa State University in 1902, and shortly afterward graduated from the American Medical Missionary College in Battle Creek, Mich. For a time he occupied the position of medical superintendent of the Wichita (Kans.) Sanitarium. Later, accompanied by his wife and mother, he settled in Southern California, where he became established in a growing medical practice.

Dr. Fullmer gave himself to Christ in young manhood. In his later years he had joined one of the false reform movements, but when convinced that he was in error, he repudiated the wrong and endeavored to make full restitution.

The doctor was considered in normal health, but died suddenly from heart spasm as he was returning in the early morning hours from calling on a patient. This came as a shock to his devoted companion, brother, three sisters, and many friends.  
A. G. Daniells.

**Stevenson.**—Mrs. Katherine Stevenson, nee McKisick, was born near Bentonville, Ark., June 9, 1858; and died at Mountain View, Calif., April 8, 1928. Early in life she moved to Texas, and there, in 1877, accepted this truth. Shortly after this she was elected secretary of the Texas tract society and Sabbath school secretary of the Texas Conference, which then included the entire State. In 1884 she became the wife of Turner T. Stevenson.

Brother and Sister Stevenson went to Keene, Texas, and helped to clear the land and establish Keene Academy, now the Southwestern Junior College. After years of arduous labor in Texas, they sought a change for health's sake, and moved to California in 1905.

Eighteen years ago Sister Stevenson was stricken blind as the result of an accident. Her confidence and trust in God seemed to deepen with the passing of each lightless day. With her physical sight gone, it seemed that the inner eye, the eye of faith which sees Him who is invisible, was the keener.  
A. L. Baker.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

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# 175,000 Deaths

*F*rom HEART DISEASE now occur each year in the United States Registration area, and deaths from this cause are on the increase. Approximately 200,000 children of school age have heart disease.

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THE PREVALENCE of heart disease and the alarming increase of deaths due to it, have led the editors of

## *Life and Health*

### In the JULY Issue

TO DEAL particularly with topics bearing on the prevention and treatment of heart and circulatory troubles. The importance of a sensible regulation of the diet is especially emphasized. Scientific facts on the relation

of diet to heart disease are set forth in a simple and interesting presentation.

A PARTIAL LIST of the contents of the July issue follows:

[	<b>Degenerative Diseases of the Heart, Blood</b>	]
	<b>Vessels, and Kidneys</b> By G. K. Abbott, M. D.	
	<b>The Protein Supply</b> By Mrs. S. A. James, R. N.	
	<b>Acid-Base Balance</b> By Jessie L. Thomas, R. N.	
	<b>Food and Its Use in the Body</b>	

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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.

QUITE a storm experience befell Brother and Sister J. L. Grisham, now in the Thekerani Mission, Nyasaland. These workers went from the New England Sanitarium last year. A letter from Brother Grisham says:

"We stayed in the house until the storm had blown itself out, then we stood in water about three inches deep. It was still raining very hard. We were not hurt, only a scratch or two, although many things fell very near us, such as bricks and timbers. The lightning was very bad, and once it struck a native house near-by, and we got a terrible shock because we were standing in the water. Then we got up on a chair. . . . In the last two months we have added 200 to the Bible class through evangelistic meetings. We have also baptized twenty-nine, and there are nine more to be baptized at the end of this month. . . . It is hard to get certain supplies here, so we must wait. This I am learning to do with patience."

\* \*

### IN A HURRICANE IN THE NEW HEBRIDES

ONE has only to read of the trying experiences of some of our missionary workers to realize that work in mission fields is not one altogether of romance. On the contrary, the life of the missionary is filled with hard, trying labor. Brother J. Ross James tells of a recent experience in passing through a hurricane at Aore, New Hebrides, where he is operating a mission school:

"The storm was blowing furiously. I went out to bring in a pneumonia patient, and found some of the boys standing shivering, and the house reeling as if it were a few reeds. When I got back, the veranda roof of our house flew away. This was soon after midnight. I did not venture out again, because of the flying timber and iron. Gradually the natives found their way to our house, and all reported their houses down. There were several miraculous escapes.

"All huddled together in our bedroom, mostly wet and shivering, we waited for the result of the contest between the wind and our house. Sudden gusts would move the whole house and foundations. We prayed and sang. There was apparently greater danger outside, yet inside we were in imminent peril. Many lives depended on the strength of the walls to resist the terrific blasts.

"Just before daybreak the rest of the roof went off, and the ceilings of the back part of the house (fibro cement) flew or crumbled. It felt safer now, but there was not a dry corner in the house, so we

all went underneath. Everybody was shivering. Two of the students were sick with pneumonia. One has since recovered. The other is now lying between life and death. We prayed that the Lord might be pleased to spare him.

"In the morning it was a scene of desolation that we viewed. Sheets of iron were up in the trees and curled up as if mere cloth. Scores of coconut palms, forty years old, were blown out by the roots or broken off where they were firmly rooted.

"While it was an unhappy experience, the students worked with a will, and all are housed again. We lost only four days of school.

"We are of good courage, knowing that all things work together for good, although it is not always easy to see it."

\* \*

ELDER F. C. GILBERT, who has been teaching Bible to the medical students of Loma Linda during the last few weeks, writes under date of April 22:

"I certainly have enjoyed my work here at Loma Linda this winter, and I feel that there is a great opportunity for service among these fine young men and women attending the medical school. I have been greatly impressed with the noble young people who are taking the medical course, and the opportunities before these youth cannot be told. The larger number of them have their faces turned toward the mission field, and I can see before them great possibilities under God in the saving of souls."

\* \*

ELDER FREDERICK GRIGGS, of the Far Eastern Division, writes us under date of April 12, as follows:

"Affairs are moving along here, but not so fast as we would like to see them. We hoped and believed, from the newspaper reports, that the agreements between America and the Nationalist government would so settle and adjust affairs that we would be able to return very shortly to some if not all of the stations from which our workers are away; but they are not moving so far as we hoped. Our consul for the Nanking district told Brother Barrows and me yesterday that our women and children might not yet return to Chiao Tou Djen. The men, however, are up there, and are pushing things along as well as can be expected, and in some respects better.

"We are to hold a summer school at Chiao Tou Djen, for our evangelists, Bible women, and teachers, and we are planning on opening a school for our workers there next fall. We shall probably not conduct a regular grade school, the same as heretofore, but will give good strong theological, normal, and commercial courses. On the whole I think things are quieting down here. We only hope and pray for the best."

This word, of course, was written before the recent outbreak in China between the Japanese and Chinese. We surely hope that God will so tranquilize conditions in the Far East that our work may go on unhindered. This should be the prayer of every believer.

\* \*

### A FALLEN WORKER

News has reached the Mission Board through the secretary of the European Division, informing us of the sudden death of the wife of Brother A. H. Zimmermann, one of our missionaries in the Dutch East Indies. Sister Zimmermann has been a very loyal and successful missionary. We certainly sympathize with the husband and the other bereaved members of the family. Her death will mean more than the ordinary loss to the field. Our sympathies go out especially to Brother Zimmermann, who was out on the Indian

Ocean on his return trip to the field, when the news of the death of his wife, whom he had left behind, reached him by radio-gram. He was due to arrive in Singapore on May 8. E. Korz.

\* \*

UNDER date of April 21, Elder Guy Dail writes regarding the work in Riga, Latvia:

"I wish you might have been with us to-day. I think your heart would be just as happy as mine is this evening. We had baptism this afternoon. The weather was cloudy, and there was ice on the lake, though it was open where we usually celebrate our baptismal services—just below the men's dormitory; so it was not necessary to cut eighteen inches or so of ice to get down into the water, as at the time of our last baptism, which was held in midwinter. To-day there were four candidates,—an elderly man and his wife, a young man, and a young woman. They are the simple people of this part of the world, childlike in their faith, and earnest Christians.

"After the baptism we all returned to the dining room (as we are renovating the chapel, the more than 100 in attendance have been meeting in the dining room for several weeks), and upon being granted opportunity, the newly baptized bowed upon their knees before the congregation, and one by one offered earnest prayers of thanksgiving for the blessing received of heaven. The prayers were so sincere that although I could understand only a part of them so far as the words were concerned, yet they went right to my heart. I am sure they would have gripped your heart too. We hope to have another baptism here in a short time. There are three in the baptismal class, who are looking forward to this service soon."

\* \*

### FOREIGN LITERATURE

A LETTER under date of May 3 from G. C. Hoskin, manager of the International Branch of the Pacific Press Publishing Association, Brookfield, Ill., gives the following interesting items regarding the work which is being done in Brookfield:

"Our Ingathering work is going through nicely. Two new languages have been added to the Ingathering job this year, and it means that we are now printing this wonderful paper in twenty languages here at Brookfield, the total editions being over 400,000. We were able to get a good start a little earlier on this work this year, which has meant a great deal to us, enabling us to do away with considerable overtime that had been put in in former years to hurry this job through.

"At the present time we are about half through, and will finish 200,000 covers and 200,000 of the insides next week. These are some of our larger editions. We are quite sure that we will have this job all finished by the first week in July this year, which means about a month earlier than in former years. Our translations have been coming through nicely.

"Six new Big Week books were published this spring, and the sales on them have been larger than in former years. The publication of the *Present Truth* in ten languages is also progressing satisfactorily.

"Work is just beginning on the Italian medical book. The translation is now completed, and is in the hands of a local Italian doctor for revision. Every effort will be put forth to hurry this book through as rapidly as possible, but it looks as if it would be the middle of September before we shall be able to make deliveries. This has been a big job. It has necessitated the exchange of correspondence several times with Europe, but we now have a job satisfactory to both continents, and I am sure will prove a great blessing to our Italian literature work. We are all of good courage in the Lord."