

The Advent Review and Sabbath Herald



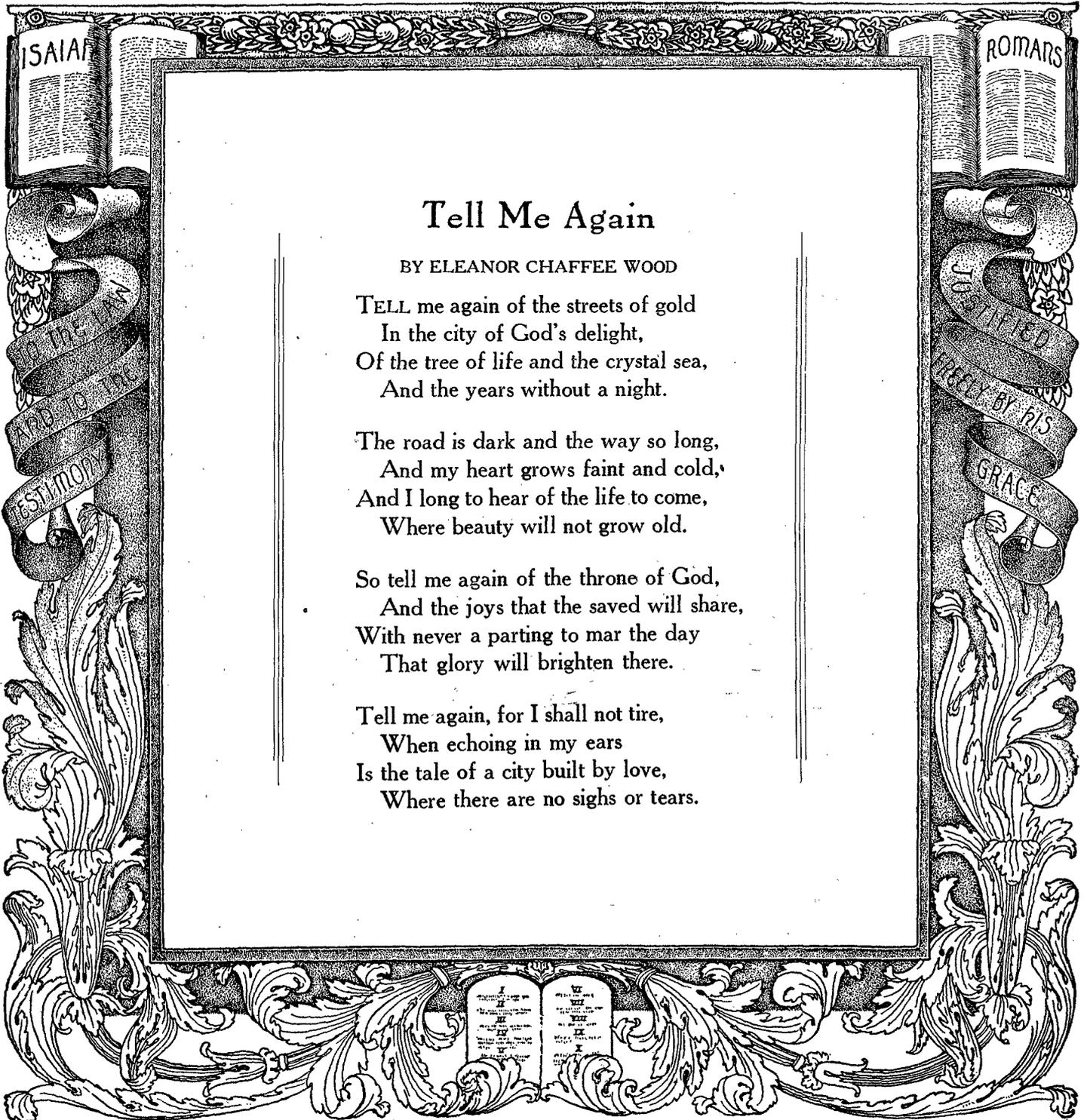
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No. 29

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Tell Me Again

BY ELEANOR CHAFFEE WOOD

TELL me again of the streets of gold
In the city of God's delight,
Of the tree of life and the crystal sea,
And the years without a night.

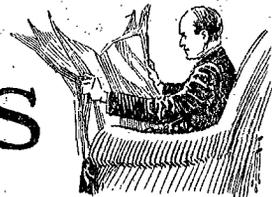
The road is dark and the way so long,
And my heart grows faint and cold,
And I long to hear of the life to come,
Where beauty will not grow old.

So tell me again of the throne of God,
And the joys that the saved will share,
With never a parting to mar the day
That glory will brighten there.

Tell me again, for I shall not tire,
When echoing in my ears
Is the tale of a city built by love,
Where there are no sighs or tears.



Comments on CURRENT EVENTS



GROSS LIVING. A widely read author and professor of literature in one of the leading universities of the East, declares: "The world in general is a merry place, and I find the basic pleasure of living sufficient reason for existence, without the necessity for any philosophical or religious justification." This outlook on life is rapidly becoming the popular one, and among the instructors of youth no less than among other professions and callings. It has ever been thus in an era of prosperity and godlessness. At the time when Paul lived, the current saying among the Romans seemed to be: "Let us eat and drink, for to-morrow we die."

Here is revealed the sharpest contrast between the Christian and the materialistic outlook. The Christian one is in terms of a future life, with the present only the training ground for the next and higher state. Our view can adapt itself to every change of condition. In prosperity we are happy and in adversity we rejoice; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

PROTESTANT AUTHORITY. Both religious and secular journals have been carrying an unusually large number of articles dealing with the Catholic question, by both Protestant and Roman Catholic writers. One of the most striking of these is found in a recent issue of the *Atlantic Monthly*, a high-class secular journal. The writer, a Catholic, takes up the question of the fundamental differences between Protestantism and Catholicism as relates to authority in religion, declaring that Catholics have the authority of the infallible church and the infallible pope to guide them, but that Protestants depend on the private judgment of the individual members. And he affirms that this distinction as to authority is the basic and fundamental dividing line between Catholicism and Protestantism. He proceeds then in an extended and vigorous fashion to make ridicule of Protestantism, charging that the principle of private judgment, as he defines that principle, has led to every kind of excess and division, not only within the ranks of their churches, but in the relation of the members to social and political principles.

The charge is a vital one, dealing as it does with the very basis of religion. Every true Protestant ought to be able to give a sound reason for his faith and for his difference with Rome, else Protestantism loses even its very ground for existence.

First of all, it should be stated that the contrast made by this writer is not exact, because there is interwoven with this fundamental difference on the question of authority another basic difference, namely, the great principle that every man has the right to free and direct communion with God,—a principle in deadly conflict with the papal system, which places the priests and saints and Mary between the sinner and his God. Protestants logically hold that the God who will commune directly with men, will guide them in the way of truth. This logical step is followed by another, which declares that an examination of God's dealings with men through all the ages reveals that He has provided the means by which men, individually or collectively, may know the will of God on all matters. This

point is proved by citing how God has revealed His will to men in the written form, the Bible, and that the Bible contains the promise of the Holy Spirit, who will dwell in the heart of each believer and will guide him "into all truth."

This is what Protestants really believe regarding the source of their authority and the certainty of the truths they believe. Catholic writers have only caricatured the Protestant position, making it appear as if we believed that each one's private judgment, independent of any guidance apart from itself, is the real basis of our authority. But the Protestant position regarding the right of private judgment is not that every man's opinion is as good or correct as every other man's opinion, but simply that there is no tribunal on earth to which men must submit their private judgments.

Catholic writers have made much out of the divisions in Protestant ranks, declaring that such divisions prove that the basic principle of authority in Protestantism has no power to hold men together, and they cite with much satisfaction the unity of Catholicism. But as Wiley, in "The History of the Papacy," makes very clear, this alleged unity of Catholicism is not nearly so harmonious and complete as would appear to a casual on-looker, and that indeed there have raged between various religious orders in the Catholic Church controversies more bitter and more violent than ever took place between the diverse groups of Protestants. Furthermore, an unprejudiced examination of Protestant history reveals that for the most part the differences between Protestant denominations are small, and that on the great essentials of salvation they have been united.

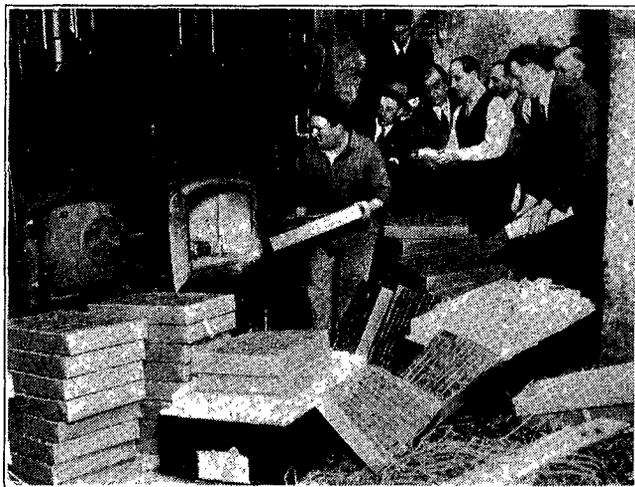
Of course, if we should state fully the case in regard to God's plan of guiding His children into all truth, it should be added that not only has He given to each believer a measure of His Spirit of truth, which guides the mind in the understanding of His word, but "at sundry times and in divers

manners" He has spoken to certain individuals, giving them messages of counsel and instruction for the whole company of believers. Such individuals have been known as prophets, and have been raised up at critical times to bring unity and understanding when the people of God have been in perplexity. Their messages were often for just a special condition and time and did not become a part of the canon of Scripture. The names of a number are mentioned in the Bible. Thus, with the Spirit of truth in the heart of each member, the written word in the hand of each, and the special messages from God through a prophet for the particular time and the particular crisis, a perfect plan has been in operation

by God for the guidance of His people through all the centuries. Each factor in this plan is vital.

Should we not, therefore, as Seventh-day Adventists, in these last days that are so full of crises and so full of every wind of doctrine, be thankful to God that He has seen fit to give unto us a prophet for our time, whose messages have served, not to reverse the teachings of Scripture, nor even to serve as a postscript to Holy Writ, but as a light to illumine more fully our minds, and to guide us safely along the way?

F. D. N.



INTERNATIONAL

Police officials in the cellar of police headquarters, New York, burning heroin, morphine, and other seized drugs, estimated at \$1,000,000.

The Advent Review and Sabbath Herald

I Will Come Again

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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Living My Life

BY MRS. H. K. CHRISTENSEN

WHEN I read the story of Jesus,
Of His life so pure and sweet;
When I think of His words of mercy
To Mary there at His feet,
And the many acts of kindness
He was doing day by day,
I long for His love and wisdom
To guide me on my way.

If Jesus once more were trav'ling
O'er the sin-trod ways of earth;
If perchance He crossed my threshold,
And paused by my lowly hearth,
Would He find me ready and willing
To pause in the round of life,
And list to the words of comfort
That banish care and strife?

Suppose He waited a moment
Before He entered in,
Would He find me faithfully serving,
Or speaking words of sin?
If Jesus were living my life,
And dwelt in my humble cot,
Would He find any loving service
For those who know Him not?

Would He aid in the Sabbath worship,
In whatever might be the need?
Ah! if Jesus were living my life,
A member He'd be in deed,
A member both loyal and willing
To serve in any way;
He'd readily teach the children,
Or speak, or read, or pray.

This loving and loyal service
Ends not at the church's door,
But out in the whitened harvest
Goes forth to labor more.
Though small the acts of mercy,
And oft unpraised by men,—
If Jesus were living my life,
Would He faint, or try again?

Ah! He'd spread the gospel message
By word or letter or tract,
Till the great and wide Ingathering
Should be an accomplished fact.
If Jesus were living my life,
All this He would do, and more.
Oh, may He come and tarry
Within, till life is o'er.

708th year of the city of Rome, about 46 B. C.

Julius Cæsar loved to be prominent. He took to himself many prerogatives. He named the seventh month after himself, and to this day it is known as July, after Julius. In choosing a month to name after himself, he was careful to choose one with thirty-one days, as he considered his name worthy of one of the longest months in the year. The next month at that time contained thirty days. Augustus Cæsar, the successor of Julius, accounted himself of not one whit less importance than Julius, and when he named August after himself, he added to it another day, so that it would contain as many days as July.

Julian Calendar Not Accurate

The Julian calendar was used for fifteen centuries after Christ in practically the entire civilized world. It was not, however, an accurate calendar. It assumed the length of the solar year to be 365¼ days, whereas it is eleven minutes and a few seconds less than that. This does not seem to be a great error, but in the course of years it accumulated. As a result, under the Julian calendar a little time was lost each year; that is, as it was not based exactly on the movements of the celestial bodies, the result was that, year by year, the vernal equinox, which should always have occurred on March 21, gradually receded toward the first of March. In the beginning of the sixteenth century after Christ, instead of taking place on March 21, it was occurring on March 11.

As long ago as the thirteenth century, astronomers began to write about the inaccuracy of the Julian calendar. Some of the countries of Europe desired to take action looking toward a reform of the calendar. But nothing was done for a long time, because leadership and agreement is necessary in order to establish a revision of the calendar which would bring about uniformity in all countries.

From Julian to Gregorian

At last the sympathy and interest of the papacy itself were enlisted. Under Pope Gregory XIII the calendar was changed, and the ten days' difference corrected. He published a bull, dated March 1, 1482, annulling ten days, so

The Change of the Calendar

BY CARLYLE B. HAYNES

THE Gregorian calendar, now in use throughout the world, is precise and accurate. It will be helpful, as we begin the study of the changes which brought about its adoption, for the reader to place a copy of this calendar before his eyes for careful observation. Yes, it is the one you have hanging on the wall.

Look particularly at the order of the days of the week. Sunday is the first day, Monday the second, Tuesday the third, Wednesday the fourth, Thursday the fifth, Friday the sixth, and Saturday the seventh.

The names given these days are all pagan in their origin. Sunday was named for the sun, the sun's day; Monday for the moon; Tuesday for the goddess Tiw; Wednesday for the ancient Germanic war god, Woden; Thursday for the old Norwegian god of thunder, Thor; Friday for the goddess Frigga; and Saturday for the god Saturn. The old Latin names for these days in their order are as follows: Dies Solis, Dies Lunæ, Dies Martis, Dies Mercurii, Dies Jovis, Dies Veneris, and Dies Saturni, these names being given

in honor of the sun, the moon, Mars, Mercury, Jove, Venus, and Saturn respectively.

Changing the Calendar Did Not Change the Days

It is a common impression that many changes of the calendar have taken place between Christ's time and ours. This is not true. There has been but one, the change from the Julian calendar to the Gregorian. And that change had no effect whatever upon the days of the week. There has been no change in the days of the week since the time of Christ, or before that, so far as records show. The days of the month were changed in the adoption of the Gregorian calendar, but not the days of the week. They have remained unchanged from the beginning, and are the same now as in all past history.

The calendar which was used in Palestine, and in all the provinces of the Roman Empire in the days of Christ, was known as the Julian calendar. It came into use by the authority and in the reign of Julius Cæsar, and is named after him. It was promulgated in the

that what would have been reckoned the 5th of October, 1582, was to be reckoned the 15th of October. The new calendar was given the name of the pope in whose pontificate the new calendar was established, Pope Gregory. It is therefore known as the Gregorian calendar.

The Gregorian calendar, which you now use in your home, and according to which nearly all the world reckons time, was, as has been said, established by proclamation of the pope of Rome in the year 1582 A. D. The change which put it into effect, a change of ten days between it and the old Julian calendar, was made on Friday, Oct. 5, 1582. The way the ten days were made up was merely to call that day, which under the Julian calendar was the 5th of October, the 15th of October. This is all that was done. And this was enough.

No Difference in the Sabbath

The day was still Friday, but instead of being Friday the 5th, it was Friday the 15th. There was no difference in the month. It was still October. There was no difference in the week. There was no difference in the day of the week. It was still Friday. The difference was in the day of the month. It was the 15th instead of the 5th. That is all.

The next day was Saturday, just as it would have been if the calendar had not been changed. Only it was the sixteenth instead of the sixth. The change of the calendar made no change in the Sabbath of the Lord, and creates no difficulty in locating the identical seventh day now.

Spain, Portugal, and Italy adopted the new Gregorian calendar at once. A little later in the same year, 1582, France adopted it, by calling the 10th of December the 20th. The Catholic states of Germany adopted the new calendar in the year 1583, but in the Protestant states of Germany the old style, or Julian calendar, was adhered to until the year 1700. In that year the Low Countries, as they were called, or the Netherlands, adopted the new calendar. They were not friendly to the papacy, and hence were slow to accept anything which they considered came from the pope.

England did not adopt the new calendar until the year 1752. Sweden and Denmark accepted the new calendar about the same time as the Protestant states of Germany.

Days Identical Under Both Calendars

During all this time, when some of the countries of Europe were reckoning time under one calendar and some under another, the days of the week were identically the same in all countries. When it was Saturday in Spain and Portugal and Italy, it was also Saturday in England, although until the year 1700 they were ten days apart in their dates, and after 1700 they were eleven days apart.

England had refused to accept the new calendar because at that time she was passing through the experience of establishing what has later come to be known as the Church of England, and wanted nothing whatever to do with the papacy. The difference in the reckoning of dates, however, resulted in confusion and difficulty in the transaction of business between England and the Continent. Finally the business men of England made such an agitation over the matter that England was obliged to adopt the new calendar, which by that time was known to be altogether accurate and precise.

In the study of history one will often observe, when dates of certain events are referred to, the letters "O. S." or

it was the seventh day in England; it was the seventh day everywhere. The dates attached to that day had been different on the Continent and in England. Now they were made the same. But the day was not changed. The day was not lost. There was no confusion in the matter. The change made did not affect the days of the week at all. They continued and remained just the same.

From 1582, when the new style calendar had been adopted in Italy, to 1752, when it was adopted in Great Britain, is one hundred seventy years. During all these one hundred seventy years, when countries of the Continent of Europe were using the new style calendar, England had been using the old

The Shepherd Psalm

BY KATHLEEN DAVIS

"THE Lord is my shepherd," a dear blessed thought,
Though lost in the shadows, my soul He hath sought;
I shall not want, for He knoweth my need,
And leadeth me out where His voice I may heed.

He maketh me lie down in pastures all green,
Where silvery waters are flowing between;
He restoreth my soul, blest Redeemer of mine,
In righteous paths leads me for His sake divine.

Though I walk in the valley of the shadow of death,
I shall fear no evil, "He's with me," He saith,
His rod and His staff, sweet comfort for me,
Tender Shepherd of heaven, some day I shall see.

He prepares me a table in presence of foes,
My head He anoints, and my cup overflows;
Surely, goodness and mercy are following me,
And safely I'll dwell with Him through eternity.

"N. S." They are for the purpose of indicating whether the old style or the new style calendar is referred to.

Date Changed, but Not the Day

It was on Sept. 2, 1752, that the new style calendar, the Gregorian, was adopted by the British Parliament. The act of Parliament reads merely that the day following September 2 should be called September 14. The day was Thursday. Under the old style, or Julian calendar, it would have been Thursday the 3d. The act of Parliament adopting the Gregorian calendar made it Thursday the 14th. The difference between the old style and the new style by that time amounted to eleven days. The second of September was followed by the fourteenth of September. The day of the month was changed, but not the day of the week. The second was Wednesday. The next day, the fourteenth, was Thursday. It would have been Thursday if the change had not been made. But it would have been Thursday the 3d. Now it was Thursday the 14th. Following this was Friday the 15th; then Saturday the 16th. If the change had not been made, this Saturday would have been the 5th of September. But it would still have been Saturday. It was the seventh day on the Continent;

style calendar. At one time they were ten days apart in their reckoning, at a later time eleven days. But during all this time the days of the week were just the same on the Continent as they were in England. There was no confusion at all concerning them. Certainly this is conclusive evidence that the change in the calendar made no difference in the days of the week.

Under Different Calendars, but With the Same Days

Russia and Greece continued using the old style calendar. They were under the influence of the Greek Church, which was not in communion with the see of Rome. Hence they would not adopt the new calendar. Rumania, Serbia, and Turkey, however, finally adopted the Gregorian calendar in 1919, and Soviet Russia made the change in 1922, calling September 30 October 14. In none of these changes was the day of the week changed. October 14, 1922, when Russia made the change, was Sunday. It had been Sunday when it was called September 30, under the Julian calendar. It remained Sunday when the change was made. By that time the difference between the two calendars amounted to fourteen days. Christmas Day was celebrated in the Russian Empire on

January 8, though it was December 25 according to the calendar they were using.

But while the *dates* in Germany were not the same as the dates in Russia, the *days* were just the same. When it was Monday in Russia it was Monday in Germany, though they were under different calendars. When the Sabbath came in Germany, the seventh day of the week, it was Sabbath in Russia as well, though the dates on the calendar were fourteen days apart. What the Encyclopedia Britannica calls the "unalterable uniformity" of the week has never been affected by calendar changes. Hence the day of the Sabbath has not been changed, or altered, or affected in the slightest degree by such changes.

So do not permit any one to confuse your thinking by talking about the change of the calendar. Those who really know how that change was made, realize that the adoption of the new calendar did not in any way affect the days of the week. Indeed, the calendar is itself one of the best means of confirming the definiteness of the identical seventh day of creation.

We believe the Bible is true. The Bible commands the observance of the seventh day of the week. That identical seventh day can be found if any one wants to find it. And it can be found even if any one wants to lose it. There is no way by which it can be lost. When the sun goes down on Friday night, the identical seventh day of creation begins. It is the identical seventh day which God's command charges us to keep. That command declares, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Therefore, when the sun sets this coming Friday night, you will be in holy time.

The seventh day is God's day. It may be you do not want to know that. Be that as it may, you can know it if you want to. It is not necessary to be a scientist, or an astronomer, or a great historian, in order to know what God requires in this respect. It is not necessary to dig into the dusty records of the past to find the Sabbath day. God has told us what day to keep. Christ kept it while He was here among men, and He has left it for us to keep, as a test of our faith.

* * *

Both Lord and Christ

BY G. W. WELLS

It is a blessed privilege to be identified with the growing, winning, triumphant advent movement. We sometimes say it is the only enterprise in all the earth that is going to win; but is it not more important and soul-satisfying to know that you have made a living and lasting contact with our adorable Lord, and know Him to be not only the author and finisher of the message, the world's Redeemer, but *your* Redeemer and personal friend?

The Lord said while here, as His work on earth was being finished, that He would come again. So we read, "When the Lord shall build up Zion, He shall appear in His glory." Ps. 102:16. He is personally interested in every detail of our life and heart preparation for that glorious day. It is said that He looks "down from the height of His sanctuary" "to hear the groaning of the prisoner; to loose those that are appointed to death." Verse 20.

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. When the infinite eye of the great God is upon us and He is "for us, who can be against us"? Rom. 8:31. "When He giveth quietness, who can make trouble?" Job 34:29. When "the Lord is for me [margin], I will not fear: what can man do unto me?" Ps. 118:6.

What personal joy and constant satisfaction come to the one who knows

Face to Face

BY EUGENE B. JEWELL

"Face to face with Christ my Saviour,"
Can I sense what that will be,
What it means to talk with Jesus
With a true reality?

"Face to face with Christ my Saviour,"
Will I feel that I have done
All my harvesting and garnering,
At the setting of the sun?

"Face to face with Christ my Saviour,"
What will mean the judgment day,
Everlasting doom and ending,
Or a heavenly home for aye?

"Face to face with Christ my Saviour,"
We will travel heaven through,
Being introduced and welcomed
As the saints who have been true.

"Face to face with Christ my Saviour,"
With eternity to live,
Nothing now but joy and gladness
And my thankfulness to give.

the Saviour and has a daily living connection with Him! God knows the circumstances and governing influences of each one. You may be weak and sinful, but the worse you are, the more you need the Lord. The more helpless you are, the nearer He comes. He bids each trembling soul, "Look and live." Freely and graciously He pardons every one who seeks Him for forgiveness and restoration. He gives strength where there is weakness, freedom where there is bondage, joy where there is sorrow. He gives light for darkness and peace and quietness where there is disturbance and turmoil. What a wonderful Saviour and mighty Deliverer is our Lord! He never turns a deaf ear to the faintest cry of His children.

"The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection, will Christ permit

to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us."—*The Desire of Ages*, pp. 490, 493.

What a high privilege that we together may say, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. The blessed Christ stands by the side of every one who puts his trust in God. He not only overshadows us by His presence, but He lifts us above the bitter accusations of men, and through the riches of His grace and the sure promises of His word, He connects us with His own divine-human nature; thus we stand with Him, our sin bearer, in the rays of precious light shining from the throne of God. At times there may sweep over the soul a deep sense of our utter insufficiency and defeats, but shall we not be cheered and heartened by the revealed truth that the hands that were pierced for us are still uplifted, and the blood of Jesus Christ shed on Calvary is still the eloquent plea speaking in our behalf?

Our blessed Redeemer has set before us "an open door, and no man can shut it." Rev. 3:7, 8. He has "opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father."—*The Desire of Ages*, p. 113. Therefore, "who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33, 34.

Let us not be content with a mere knowledge and form of the truth, but through faith definitely and daily ally ourselves with the kingdom of light; and let Him who is light, life, and power and the only defense against sin, be the indwelling and all-conquering Christ of our heart and daily life.

* * *

Have We the White Robe, or Filthy Rags?

BY MRS. IVA F. CADY

INSPIRATION represents righteousness by clothing. Before the fall, our first parents were clothed with light, "a symbol of their spiritual garments of heavenly innocence." When sin entered, this light departed. Discovering their nakedness, they tried to make garments of fig leaves. Perhaps these did not cover them properly. We know that the Lord was not satisfied with them, for He substituted for them coats of skin.

"This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising; by works of their own they have tried to

cover their sins, and make themselves acceptable with God.

"But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb. . . . Everything that we of ourselves can do is defiled by sin."—*Christ's Object Lessons*, p. 311.

"All our righteousnesses are as filthy rags." Isa. 64: 6. When we try to do good, trusting in our own strength and wisdom and goodness, we can only fail. Instead of clothing ourselves with the pure white robes of righteousness, we merely put on filthy rags.

In a prophecy of Isaiah 59 concerning these last days, reference is made to a people who "weave the spider's web;" but it says that "their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands." Verses 5, 6.

When we sense our helpless and undone condition, and our utter dependence upon Christ for all righteousness, then we cannot feel that we deserve credit for anything good. How can we, since it is Christ who does what good is done in us and through us? Any talent that may be seen in us is not of ourselves. It is simply a loan from the Lord, to be used to help and bless our fellow men. If we do not appreciate it and use it to His glory, He can easily take it from us, and give it to one who will glorify Him in an unselfish use of it.

"Surely, shall one say, in the Lord have I righteousness and strength." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness. . . . For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 45:24; 61:10, 11.

We need to bear in mind that it is only as we abide "in the Lord" that we have righteousness and strength, and He only can cover us with the robe of righteousness. Our part is to continually yield our "members as instruments of righteousness unto God."

Speaking of His servants, the Lord Himself says, "Their righteousness is of Me." Isa. 54: 17. Because of this, He was appropriately named in prophecy, "The Lord our righteousness." Jer. 23: 6.

"Even so by the righteousness of One the free gift came upon all men unto justification of life. . . . So by the obedience of One shall many be made righteous." Rom. 5:18, 19. There is no other way by which the righteousness of the law can possibly be fulfilled in us. (See Rom. 8: 3, 4). "Where is boasting then? It is excluded." Rom. 3:27.

And we need not go empty, for we have the assurance that when we really hunger and thirst after right-

eousness, we shall be filled. Matt. 5: 6. Christ is waiting and yearning to come in and fill us with His righteousness, but we can never fill ourselves.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

"The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed His requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness."—*Christ's Object Lessons*, p. 312.

And so Christ counsels us to buy of Him white raiment, that we may be clothed, and that the shame of our nakedness may not appear. He also sends this message, which is especially applicable to our day, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

Let us remember that we can keep this precious garment only as we continue to abide in Him, and cherish His presence as the controlling factor in our hearts and lives.

* * *

"What Time I Am Afraid"

BY LIZZIE M. GREGG

THE psalmist was very human. His experiences in life were variable. We find him on the mountain top to-day, pouring out songs of joy and gladness and saying, "I will bless the Lord at all times: His praise shall continually be in my mouth." "O magnify the Lord with me, and let us exalt His

name together." A little later we find him humiliated, through some sin committed in thoughtlessness or arrogancy, down in the valley, pleading with God, and crying from the depths of his soul, "Hide not Thy face far from me; put not Thy servant away in anger: . . . leave me not, neither forsake me." "Have mercy upon me, O God, according to Thy loving-kindness." "I acknowledge my transgressions." "Cast me not away from Thy presence; and take not Thy Holy Spirit from me."

Hunted from cave to cave, oppressed on every side, enemies seeking to destroy him, then realizing that God alone is his helper, though torn by fear, he asserts himself and cries out, "What time I am afraid, I will trust in Thee." "God is for me." "In God have I put my trust: I will not be afraid what man can do unto me."

These hard and trying experiences come into the lives of most of us. It seems often as if there is no help. Fear takes possession of our hearts, and it seems that we must go down in darkness and despair, utterly defeated.

At such times would it not be well to remember God's servant, and know that God stands ready to help? "When I am afraid," if I will but trust in Him, I shall be helped.

These lessons must be learned if we would victoriously live through the trying experiences of the last days. We must decide now whether we will surrender to circumstances and be defeated, or rise strong and brave, claiming the help that God waits to give those who may be afraid, but who will trust in Him.

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THE influence of a holy life is our greatest contribution to the salvation and blessing of the world.—F. B. Meyer.

Studies in the Book of Revelation

By Calvin P. Bollman

The First Angel's Message

Chapter 14, Verses 6, 7

THE first five verses of this fourteenth chapter of Revelation give us, as we have seen, a view of the "hundred forty and four thousand" of the redeemed host on Mount Zion, "having His Father's name written in their foreheads."

Verses 6 and 7 of the same chapter introduce another view, which, as we shall see, takes us back and tells us of the work of bringing out from the world and preparing this great company for the part they are to act as

they "follow the Lamb whithersoever He goeth," as declared in verse 4.

The student of the Revelation must ever bear in mind that the book is not one continuous chronological prophecy, but a series of views, many of them overlapping; some, as in this instance, intended to make plain something that has gone before.

"Another Angel"

The prophet had previously seen and spoken of several angels. This one he refers to merely as "another angel," but though introduced thus simply, the work and message of this angel are highly important. We read:

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

This angel has "the everlasting gospel to preach;" his is "the old, old story of Jesus and His love," but it is in a new setting. John the Baptist, like the other prophets, in the beginning of his ministry spoke of a Saviour to come. Later he bore witness to Jesus of Nazareth as the promised Redeemer already come. Such was the gospel as John preached it:

"Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

The Gospel

The apostles and early Christians preached "Christ, and Him crucified," declaring that in His name only is there salvation. Acts 4: 12. Felix, the Roman governor, and his wife, Drusilla, heard Paul "concerning the faith in Christ;" and as the apostle "reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24: 24, 25.

And so with all the apostles; they all had the same message, "the everlasting gospel;" but whether in Jerusalem or Caesarea, or Ephesus, or Corinth, or elsewhere, that same gospel message was preached in the setting of the "judgment to come."

But the true gospel minister of to-day must proclaim, as does the first angel of Revelation 14,

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

God's Judgment

This message of the hour of God's judgment had its rise in the thirties of the nineteenth century, almost a century ago. But it may be asked, "If the hour of God's judgment was come so long ago, is it not now past?" Nay, verily; God's judgment is a progressive work; it is not finished in a moment, nor in a twenty-four-hour day. The judgment of Revelation 14: 6, 7, is the same as that described in Daniel 7: 9, 10.

A careful reading of these verses in their prophetic setting reveals the fact that the scene of this judgment is in heaven. It is in session when the little horn of Daniel 7: 8 is "speaking great things." It is not the final judgment described in Matthew 25:31-46, but is the judgment that decides who from among the dead shall be raised to immortality at the second coming of our Lord, and who from among the living shall at that same time be changed to immortality and be caught up with the resurrected saints, ever to be with the Lord. (See 1 Cor. 15: 51-54; 1 Thess. 4:13-18.)

Jesus in the Synagogue

Many events widely separated in point of time are apparently brought close together in the Bible. For example, let us take Isaiah 61: 1, 2; the scripture read by our Saviour on that never-to-be-forgotten Sabbath day when, "as His custom was, He went into the synagogue, . . . and stood up for to read." (See Luke 4: 16-21.)

Then was delivered unto Him the book of the prophet Isaiah, and He read these words:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Why this abrupt ending? Simply because, had He finished verse 2, He could not have said, as He did say, "This day is this scripture fulfilled in your ears." The day of God's grace had then come, but not the day of His vengeance. That was still many centuries in the future. But the time has now come when the message of Joel 2: 1 is due to the world:

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

"Seek Righteousness"

And to God's people is also due the message of Zephaniah 2: 1-3:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

And such, in part, was the message that thrilled the Christian world nearly a century ago, and which is still God's message to the world.

The Day Will Come

Why should it be thought strange that the message which calls out and prepares a people for translation at the second appearing of our Lord, should be lengthened out to almost a century, or to even more than a century, should that prove to be the case? Noah proclaimed his message of the coming of a flood for one hundred twenty years. The time was so long that doubtless many said, "It will never come." But the flood of waters did come, and Peter, referring to the unbelief of Noah's time, and seeing in the scoffing of that time a likeness to the unbelief of the very times in which we are now living, says:

"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.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3: 3-11.

No Man Knoweth

It was evidently not God's plan that any man should be able to figure out even approximately the time of the second advent. "Of that day and hour knoweth no man," but we are commanded to know when He is near. Matt. 24: 36. But this knowledge is based, not upon knowing when the last generation begins or ends or the length of a generation, but upon seeing certain signs, and it is not until "all these things" are seen that we can be sure.

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:33-35.

We learn from Luke 21: 25, 26, that "all these things" include "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." And these are things we all have seen and are seeing more and more every day. We are therefore fully warranted in believing, and in declaring upon the authority of God's word, that this is the generation that shall see the coming of the King in all His glory.

Hosanna to the Son of David

That the early Adventists set the time for the Lord to come and were disappointed has nothing whatever to do with our duty. All of Christ's immediate followers believed that when they escorted Him into Jerusalem, even to the sacred precincts of the temple itself, with cries of "Hosanna to the Son of David," they were escorting Him to a throne, and that He was then to establish His kingdom; but their mistake did not disprove His Messiahship, nor show that they, His followers, were a lot of rattle-brained fanatics. Nor do the mistaken ideas of some in our day discredit the message of the first angel of Revelation 14:6, 7, "Fear God, and give glory to Him; for the hour of His judgment is come."

* * *

"As one whom his mother comforteth, so will I comfort you."

EDITORIAL

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

Is There Hope in Spiritualism?

Is there hope for the great Christian church to-day in Spiritualism? Can it hope to find through this influence a restoration of its lost power? This is the inducement which Sir Arthur Conan Doyle holds out in a recent discussion of the present state of Christianity. He tells of how he and his wife attended an upper room meeting recently in Glasgow. They saw flames of fire flickering about the room and sitting on the heads of those present. "We all felt a mighty, moving wind, and we heard a great voice speaking to each one of us in tones rolling and sonorous. Were we all hallucinated?"

Sir Arthur says this power accompanied the church in the early part of the Christian era, but has slowed down to cessation. It is still for the church if they will only take it; and now, adds Sir Arthur, "the churches must come to us for the spirit power they have lost. We do not want an amalgamation. We are far bigger than they. We have the knowledge which will illumine all the churches of the world. Every church wants to know where its dead go and what becomes of them. We know with certainty. If the churches will come to us humbly, we will help them."

A gracious offer, indeed. And according to Sir Arthur, an offer from the greater to the less, and there is only one condition attached, the churches must seek the help humbly. But has Spiritualism truly anything to bestow? Has it any hope to offer the world to-day? Can it restore to Christianity the apostolic power which all must admit has been largely lost? Nay, verily! The only hope which Spiritualism can give to its votaries to-day is a false hope, based upon its own hallucination, its own misconception of God and other eternal verities, its own denial of divine revelation and of the Scriptures of Truth. That is what Spiritualism is to-day, pure and simple. It is the outgrowth, the present-day fruition, of that falsehood told back in the garden of Eden by the prince of evil, the father of all lies. When God told Adam and Eve that the path of disobedience led to inevitable death, Satan countered with the falsehood, "Ye shall not surely die," and this has been the claim put forth through all the centuries in behalf of the dead. Heathen cults have made of their dead heroes, gods and demigods, and bestowed upon them filial worship; and this belief is represented in the movement of modern Spiritualism at the present time.

Spiritualism in the olden days was represented in the arts of necromancy and witchcraft and divination, and those who practiced these arts were declared to be an "abomination," and a requirement of the law of Israel was that they should be put to death.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:10-12.

These cults pretended to hold communication with the spirits of the dead. They offered Israel of old the same hope that Sir Arthur is offering the churches to-day. They undoubtedly commented upon the lost power of Israel, and in lordly fashion offered a restoration of that power, provided Israel would come to them in the spirit of humility. But God regarded these beliefs as an abomination, and we must believe that the great God of heaven holds the teachings of modern Spiritualism in the same abhorrence that He did in days of yore.

There was a power with the necromancer and sorcerer of old, and there is a power with modern Spiritualism, a power which goes beyond all human reckoning and resources; but it is not the power of God, it is the power of the archdeceiver, of the enemy of God.

The Scriptures of Truth give the lie to the very foundation belief of Spiritualism, namely, the consciousness of the dead. Again and again does the Bible teach that the dead know not anything, that their memory, their thoughts; their love, their hatred, perish at death; that the dead have no knowledge of anything that is done under the sun; that between death and the resurrection there is a state of utter unconsciousness. (Read Job 14: 1-14; 19: 25-27; Ps. 146: 2, 3; Eccl. 9: 5, 6.) There are many other scriptures bearing upon this question.

Spiritualism is destined to be one of the great last-day delusions, preparing the world for the final rejection of God immediately preceding the second coming of Christ. The scripture represents it as a great miracle-working power which will deceive the nations of men, which will lead them to accept the doctrines of devils and to array themselves against the Lord in the last great conflict between truth and error. (See 1 Tim. 4: 1-3; 2 Thess. 2: 8-12; Rev. 13: 12, 13; 16: 12-14.) Our safety is to be found in the word of God and

in strict adherence to its teachings. It is to become the man of our counsel, and we are to reject absolutely everything that contradicts its holy precepts, saying, as Christ did to the adversary in His day, "It is written." Thus will the Scriptures become our shield and refuge from the fiery darts and specious delusions of the great enemy of God and man.

F. M. W.

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Ridiculing the Religious Beliefs of Others

A RECENT news dispatch tells of a missionary with more courage than judgment, who came near starting a riot by carrying without permission anti-Mohammedan literature into a Moslem university and distributing it among the students. This literature held up to ridicule the belief of Mohammed, and it is a marvel that the life of the missionary did not pay the forfeit for his indiscretion.

Another news item tells of a Hindu writer who issued a book entitled, "A Trip to Hell," in which he depicted Mohammed, his wives, and followers suffering extreme torture. For this method of attack this writer received much criticism, even from some of his coreligionists. Robert P. Anderson, a writer in the *Christian Endeavor World* (Nov. 10, 1927), referring to this last incident, says:

"Nothing is gained by this sort of intolerance. It is too crude and uncivilized. We know now that ridicule never will change a person's views. Also we know that a person will believe what he thinks is true, even if his belief seems absurd to us. The Christian must be brotherly. He must be kind to all, not only to those with whom he is in intellectual agreement. The best way to propagate our beliefs is by a life so beautiful that it creates a desire in others to know its secret. Ridicule is the weapon of hatred and is anti-Christian."

We may add this: Seventh-day Adventists have nothing to gain, but everything to lose, in holding up to ridicule the cherished beliefs of others, no matter how widely at variance they may be with the teachings of Scripture. Some years ago we heard such an attack made by one of our workers upon the doctrine of the conscious state of the dead, a belief fondly cherished by many of his listeners, and the chill which followed his words and the anguish which his unfeeling remarks brought to a number of his listeners, were altogether too apparent.

There are many earnest Christian people in the various churches of the world around us. They have been brought up from childhood to believe

as they do. They hold Sunday as the Sabbath; they believe in sprinkling for baptism; they believe that their friends who have died have gone straight to glory; and other doctrines which are not in harmony with the teachings of Scripture. In laboring for these people let us approach them with a kindly touch; let us sense how we would feel if we were in their place and our cherished beliefs were ruthlessly attacked. When Christ sent forth His disciples, He admonished them to be wise as serpents and harmless as doves. This meant that they were to use tact and discretion and heavenly wisdom in dealing with those for whom they labored. Let us seek, in all our association with others, to exercise this tact and wisdom.

* * *

Bible "Marathons" and Sensational Methods

COMMENTING upon Bible "Marathons" which have been held in various parts of the country and other undignified methods of promoting religious work, Mr. Bruno Lessing, a writer for the Hearst papers, makes the following sensible statements, which we believe will commend themselves to the good judgment of every reader:

"Can you imagine anything more shocking? It would be an insult to any book to read it for the mere sake of seeing how fast one could get through the printed words. In the case of the Bible it is sacrilegious.

"Those who do not pause, from time to time, to think while they read, have wasted their time in learning how to read.

"From other parts of the country come reports of various kinds of advertising 'stunts' in connection with churches. Some pastors attempt to make their church popular by the same means which theatrical producers employ to attract the crowd. In the case of a church, such a crowd is not worth attracting. Such methods cheapen the efficiency of the church.

"If there is any factor in our civilization whose dignity should be upheld, it is religion. Dignity does not necessarily mean a dreary, ponderous stupidity. There have been great preachers who knew how to plead for the gospel in simple, affecting words, and who converted many souls and influenced many minds without ever boring their hearers. People flocked to hear them, and pondered over what they had said.

"These great preachers never stooped to undignified 'stunts' or demagoguery. They did not attempt to interfere with the problems of government. They were not sensational. Above all, they did not seek notoriety. They were sincere, they were able, and they were dignified."

* * *

Good Counsel From an Unusual Source

It is not often that the average newspaper editor deals with questions of religion, particularly in giving counsel as to Christian duty. It is the more refreshing, therefore, to find in the *Washington Star* of May 18, 1928, the following excellent editorial, which is certainly well worthy of consideration:

"Resignation and Faith

"Widespread attention is commanded by the joint lawsuit of five young woman residents of Newark, N. J., and its suburbs for compensation for insidious and apparently fatal poisoning incurred by them while engaged in painting illuminated watch dials with a radioactive compound. All five, according to the best medical opinion obtainable, are literally facing an early death. All are suffering from pernicious anemia, although some are not entirely inactive.

"Even more widespread is the attention gained by the fact that every one of these pitiful unfortunates, young in years but old in so far as their approach to the end is concerned, finds her religious faith, affirmed in childhood, the only comfort, the only stay, the only hope. This may be the last spring of all for several of them; at best there can be but few more for any. As the end approaches, knowing they have not much time, each tries to lead a constantly better spiritual life.

"How much time has anybody? Who knows? It may be minutes, hours, days, weeks, or years, many of them. These girls know, and are governing their thoughts and their actions accordingly. Does it not behoove each one who reads of them, pitifully and at the same time admiringly, to take a leaf from their book? If we knew in advance our span of life, it might be possible to plan to repent and improve three or four years in advance of its termination. Most of us do not know, and never can, and there is but one way out of the difficulty. The World's Best Seller gives full particulars."

* * *

Teaching Men Humility

God has His own methods of teaching man humility. It is so easy for man to forget God, to glory in his own achievements, to feel that he himself is almost more than human in the successful accomplishment of some task he has undertaken. He imagines that he can save himself, that by the development of his own inherited powers he can achieve greatness in this world and salvation in the world to come. But how weak and puny are the greatest exploits of man compared with the wonder-working power of God, compared with the power that exists in the elements around us.

Anciently, when men sought to build a temple that would reach to heaven and gain for themselves a name of renown, God broke down the tower of Babel, confounded the language of the builders, and scattered them to the four corners of the earth. When the "Titanic," a marvel of boat construction, started forth on its maiden voyage, it was deemed unsinkable, but a huge iceberg from the north showed how vain are the calculations of mankind. And thus has it been through all the centuries. Cities have been leveled in the dust by mighty upheavals. Tidal waves have sent great ocean liners to the bottom of the sea and inundated vast land areas.

All this is designed of God to teach man how frail he is. In becoming modesty the human family should bow their head and acknowledge the sovereignty of God, His mighty power, and their allegiance to Him. How can poor, frail, helpless man hope to contend against the Almighty? If man

could but recognize that infinite love equals infinite power, and that the God of might is as well a God of love; that all God's ways are best, and that the greatest pleasure of time as well as eternity is found in obedience to the divine requirements, what a transformation would be wrought in the minds of men!

* * *

"Paid-up" Parties

We are told in the newspapers that one of the latest fads in one of the European countries is the holding of "paid-up" parties, a celebration by the householder and his friends over the final installment payments on his piano or house furnishings. We can readily understand how such an achievement would bring a spirit of rejoicing to any one who had been under the incubus of installment payments for a series of months, if not years. And unfortunately there are many enduring this servitude at the present time. In some instances it may be advisable and possibly necessary, but in a very large majority of cases such bondage might be avoided altogether.

This is a spendthrift age. Many are spending beyond their income, mortgaging the resources of the future for present pleasure and convenience, but the pay day is inevitable. The hour of reckoning will come in the end. How much more sensible it is for one to bind about his wants, to live within the limits of his present income! He may have to deny himself many conveniences enjoyed by his neighbors, he may need to wear his suit of clothes a few months longer, delay the purchase of an automobile or of a new carpet, but the sense of freedom from indebtedness, the pleasure of independence, is worth far more than any pleasure which can come from selfish extravagance.

* * *

Evils of Modern Dress

SOME years ago T. DeWitt Talmage, pastor of a great church in Brooklyn, N. Y., uttered the following warning to his congregation against the evils of modern dress:

"I am told that there is a fashion about to come in upon us that is shocking to all righteousness. I charge Christian women, neither by style of dress nor adjustment of apparel, to become administrative of evil. Perhaps none else will dare to tell you, so I will tell you that there are multitudes of men who owe their eternal damnation to the boldness of women's attire. Show me the fashion plates of any age between this and the time of Louis XVI of France and Henry VIII of England, and I will tell you the type of morals or immoralities of that age or that year. No exception to it. Modest apparel means a righteous people. Immodest apparel means a contaminated and depraved society."

We may appropriately inquire, as does the *Pentecostal Evangel*, from which we take this quotation, "What would Dr. Talmage say if he were alive to-day?"



In MISSION LANDS



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

Among the Carajas

BY N. P. NEILSEN

LAST year A. N. Allen made an itinerant trip down the Araguaya River in the heart of Brazil, and visited a large number of Caraja Indian villages. He found that many of these Indians were very friendly. He had opportunity to minister to their physical needs by treating their sick and relieving suffering. Many of them know very little, if anything, about Christianity. They live in the wilds, and know nothing of civilization. In writing from there Elder Allen said:

"Their clothes never undergo the changes in style that occur in other lands. Here they change only as age advances. The men wear nothing but a string. The women pass a band of bark around and underneath the body, and allow it to form a small apron, which when they sit, is passed back between the legs to sit on. As we sat on the sand among these Indians, the moon shining overhead, somehow God seemed to come near, and we cannot but believe that these children of nature will yet respond gladly to the gospel call."

Brother Allen found many who seemed to be interested in a mission school, and desired to have one established among them, where the children could be taught. One chief said to Brother Allen, "Will you surely return and live here and bring teachers? If you do, I will take all my people and live near you, so we can learn." He regretted very much that his family was sick; and he told Elder Allen that if he could, he would go with him and tell all the Carajas about it, and help find a good place for the school.

After spending some time among them, Elder Allen returned to Sao Paulo to make arrangements for taking his family and a

workers, bidding them "Godspeed" on their mission of love and sacrifice. On May 7 Elder Allen and his company left the union headquarters by autotruck for their long trip into the interior of Brazil. They hoped to be able to go by auto as far as Leopoldina, a little village on the Araguaya River. From Leopoldina they plan to go down the river to the mission site in a small boat, several days' travel.

Just before they left, we all gathered in the union conference office, and by special prayers committed them to God for His protection and guidance. We believe that the Lord is ready to do a great work among these tribes who are now sitting in darkness. There are many different tribes in this part of Brazil who must hear the last message of mercy before Jesus comes. May the God of Israel protect and bless these workers as they go into the dark interior of this great country, is our prayer!

* * *

Native Workers' Institute in Juliaca, Peru

BY C. P. CRAGER

AT the close of the summer session of the Juliaca normal school for Indian teachers, the annual teachers' institute was held, March 25-31.

The school has enjoyed a prosperous year under the direction of W. E. Murray and his consecrated faculty, and some real advanced steps have been taken in making the school more thoroughly a training school, and in implanting in the hearts of the students the true ideals of Christian education.

On Sabbath, March 24, the baccalaureate sermon was preached, and in the afternoon service two of our workers in the Indian

ing two years to make one grade, this graduation means to them what an academic graduation would mean to a student in the homeland. A very excellent program was rendered by the class.

Sunday morning we entered into our institute work. All the foreign workers of the Lake Titicaca field were in attendance, and a special meeting was held each day with these foreign workers, studying the great task before them in this difficult field



A. N. Allen, with his family and company leaving Sao Paulo for the interior of Brazil.

and seeking God together for a deeper consecration to the work. God was present in a very definite way in these meetings. Besides the workers of the Lake field, H. B. Lundquist, educational secretary of the union, R. R. Breitigam, home missionary secretary of the division, and the writer were present to assist in the instruction given.

The program planned, while including many technical questions connected with the work of our teachers and other Indian workers, was of a strongly spiritual character, and from day to day we endeavored to press home to the hearts of these native workers the great responsibility resting upon them as soul winners among their people.

Harold Isaac, the educational secretary of the field, acted as chairman during the institute. This field has been without an educational secretary for a long time, and Brother Isaac has a heavy problem, with some eighty schools and nearly one hundred teachers to direct, while at the same time carrying the interests of the Missionary Volunteer and Sabbath school work of the field. However, the Lord is helping him as he has taken hold of this work, and we believe we shall see very definite progress this year.

At the close of the institute, the teachers were assigned to their different places. A number of chiefs and representatives of different districts had come in to make sure of a teacher, and it was indeed interesting to see their faces light up as the name of a teacher for their district was read. "Pedro," the faithful representative of the Sandia district, was there. He came two weeks early, and said he was not going back this time without a teacher. He had come for a number of years, only to return alone, because there was no teacher. This time he goes back with his teacher, happy to take back to his people some one to teach them of the true God and the message of salvation.

The enemy is working in every way to destroy the wonderful work God has done among these poor people, but we have special evidences of His protecting and guiding hand, and we believe that this large army of native teachers and evangelists



South Brazil Union Conference Building at Sao Paulo, with A. N. Allen and his company ready to leave in the autotruck for the interior of Brazil to work among the Caraja Indians. The group includes the conference office workers and friends who gathered to bid them good-by.

teacher with him, and starting a mission station among the Carajas. Brother and Sister Emilio Gutzeit, young people who are graduates from our school here in Brazil, will accompany them as teachers.

Last September a young Caraja Indian came out to civilization to see if what the white man told is true. After spending a few months at our school near Sao Paulo, he returns with Elder Allen, back to his own people and tribe, to tell them what he has seen and heard.

On the evening of May 5 the college family gathered for a farewell for these

field, W. E. Murray, director of the school, and Joseph Replogle, of the Bolivia Mission, were ordained to the ministry. This service was followed by a baptism, in which Elder Murray had the privilege of baptizing a number of his own students.

In the evening the graduating exercises were held, in which twelve more of our Indian young people, most of them having already been workers in the field, received their diplomas from the elementary school course. When we take into consideration that these students teach six months in the year and go to school four, thus requir-

who have just gone out will reap a harvest of souls. As they go to face persecution and trials, they need our prayers, brethren and sisters.

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The Lima Training School

BY ELIZABETH BAYLEY-LUST

You have all heard of the school spirit of our colleges in the States. It is this same spirit, a spirit of service, that we are trying to inspire here at the Lima Training School. While Juliaca in the Lake Titicaca field is a larger school, the Lima Training School is the only school in the Inca Union for nationals from which workers are drawn for the whole union. This year the school has the largest enrollment in its history. Nearly half are secondary students.

There are five in the first graduating class to complete the five years' secondary course. These five have already been out in the work. Three were teaching last year. The other two were working as stenographers and office assistants in the local and union mission offices.

The need here is so great that usually our more advanced students must go out before they have been graduated. So although this school has never before had a graduating class, she has not failed in turning out workers. Of our last year's students alone, a number, anxious to continue their education, are out in church school and ministerial work. Two boys are doing mission work in the Amazon region. Another is assisting in the work in one of our near-by cities. Brother Moran, a missionary colporteur, is answering a call into a new section preparatory to opening up work there.

Last year we started a school paper to let the people in the field know what we are trying to do here. Our special number containing views of the school aroused an interest in the hearts of the people which we never had seen before. From all over Peru have come inquiries concerning the school from Adventists and non-Adventists alike. We could have doubled our number if we had had the facilities to accommodate them.

The farm, dairy, poultry, and a small carpentry shop provide work for a number of our boys, while others are meeting their school expenses by canvassing. A number of girls find employment in near-by homes. We are endeavoring to increase our industries, as most of our people are poor and need some way in which to earn their way through school.

and see the effort put forth and the enthusiasm shown in the study of the Morning Watch. Our literature and correspondence band is also doing its part. At one meeting of this band last summer the time was spent in writing to prospective students, encouraging them to come. A number of our students are here to-day as the direct result of these letters.

We are working and praying to the end that many of our young people of the Lima Training School may be prepared to go into the cities and villages of all parts of our union, and also to the fierce and

cause of God, this message will finally triumph.

The third angel's message is of God, and no power on earth can stop the onward march of this movement. To God be all the praise.

* * *

Tokio, Japan

BY V. T. ARMSTRONG

The church building at the Tokio compound was put up several years ago. At



Faculty and Students of the Lima Training School



uncivilized tribes of the forest, and from among these lead many into the kingdom of God.

* * *

Opposition and Victory

BY N. P. NEILSEN

DURING the latter part of 1927 and the first part of 1928 a tent effort was held at Taquara, Rio Grande do Sul, Brazil. This effort was conducted by Brethren Siegfried Hoffmann and Otto Keppke, two young men who a short time ago were graduated from our Brazilian school, the Collegio Adventista. Part of the time they were assisted by our pioneer minister, Elder G. F. Graf, who is now about seventy-five years of age, and consequently is not able to do as aggressive work as he once did. Taquara is a small town, but the Lord blessed in this series of meetings, and a large number of people attended. Sometimes there were about 500 present to hear the message.

the time of the earthquake the building was damaged, but did not collapse. Later it was found unsafe, and in May of last year was taken down and rebuilt. It was remodeled somewhat, and is our largest church building in Japan. The expense of this rebuilding was paid for from the Church Extension Fund, and is greatly appreciated by the members in Japan.

The membership of this church is now past eighty, although thirty of our membership removed with the school to its new site. The membership is growing, and interested people are coming week by week to the meetings.

This church has the honor of raising their goal each year in Sabbath school offerings. Over 1,000 yen was given for the year 1927, and this came through real sacrifice. The basket went around three times the last Sabbath of the year before the amount was sufficient. Now with the membership growing, a new church in which to meet, and the needs of the work pressing for funds, we expect to see this church set a higher goal and go beyond all former records during the present year of 1928.

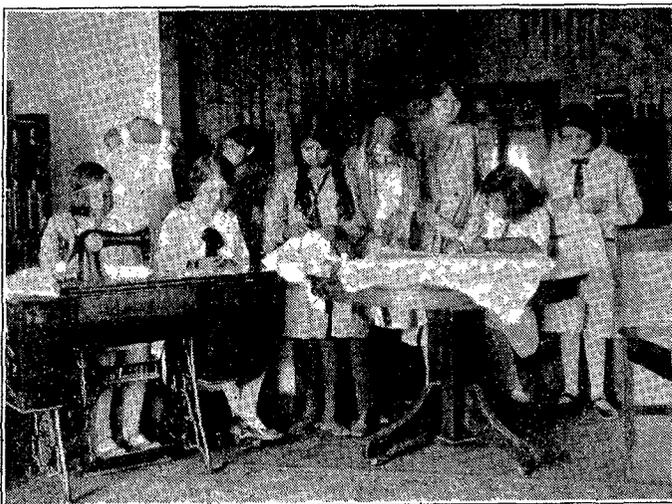
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A Moslem Child's Influence

THE British Syrian Mission has been at work since 1869 among the Moslems and Greek Catholics in the ancient city of Tyre. . . "I spent an hour in a sailor's home at Tyre," writes the senior missionary. "It was evening, and the lamp was brought in. The little daughter of seven, who has learned to read with us, read aloud clearly and accurately the tenth chapter of St. John, and when I asked her who the Good Shepherd was, she promptly answered, 'Christ.' 'And who are the sheep?' 'We,' she replied, pointing to herself. It is a Moslem home, but Christ is becoming known and loved there. The hymn book was brought out, and we sang together. The little daughter was the first messenger to that home."— *The Missionary Review of the World.*

* * *

YET a little while, and He that shall come will come and will not tarry.— *Paul.*



Sewing Class of the Lima Training School, Peru



While we think much of the training of the hand and the head, we are not forgetful of the heart. Our baptismal class, just organized, has twelve candidates.

If you would like to see a real live Young People's Missionary Volunteer meeting, I wish you could step into ours sometime,

This interest aroused bitter opposition, but the Lord protected His people, the effort continued, and a number accepted the truth. As it was in the days of the apostles, so now; men can do nothing against the truth. Though opposition may arise, and men may seek to hinder the



Conducted by Promise Kloss

The Maister and the Bairns

THE Maister sat in a wee cot hoose,
Tae the Jordan's waters near;
An' the fisher fowk crushed an' croodit
roon',
The Maister's words tae hear.

An' even the bairns frae the near-haun'
streets
War mixin' in wi' the thrang,
Laddies an' lassies wi' wee bare feet
Jinkin' the crood amang.

An' ane o' the twal' at the Maister's side
Raise up and cried aloud,
"Come, come, bairns, this is nae place
for you,
Rin awa hame oot the crood."

But the Maister said, as they turned
awa',
"Let the wee bairns come tae Me!"
An' He gaithered them roon' Him whar
He sat,
An' liftit ane up on His knee—

Ay, He gaithered them roon' Him whar
He sat,
An' stralkit their curly hair;
An' He said tae the won'erin' fisher fowk
That croodit aroon' Him there:

"Sen'na the weans awa' fra Me,
But raitther this lesson learn,
That nane'll won in at heaven's yett,
That isna' as pure as a bairn!"

An' He that wisna oor kith an' kind,
But a Prince o' the far awa',
Gaithered the wee anes in His arms,
An' blessed them ane an' a'.

O Thou who watchest the ways o' men,
Keep our feet in the heavenly airt,
An' bring us at last tae Thy hame abune
As pure as the bairns in he'rt.

— William Thomson, in *Moody Bible Institute Monthly*.

Does It Pay?

BY MABEL L. LASTINGER

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

Could there be a higher incentive offered for the proper training of our children than is revealed in the foregoing words? Surely not; and within the heart of every true parent there is an overwhelming desire to see his children attain the very pinnacle of success and be fitted for a place in that home eternal. Besides this great burden resting on the shoulders of our fathers and mothers, there is also a grave responsibility for the welfare of every young person or child connected with the Seventh-day Adventists, for which each of us will be held more or less responsible.

Yes, it is true that there are many obstacles to be met and overcome, but like Gideon's brave, loyal little band who came off more than conquerors, the God of Israel is, to-day, ready to make you victors over all these foes and save your children. One of the ways He has provided for this is through the creation of our educational system and the establishment of our schools; and truly they are "schools of the prophets."

Fathers and mothers, it requires means as well as toil and sacrifice, for there is nothing of value that can be obtained free, but the reward far outweighs them all. The children, properly trained, can share in these responsibilities, and find much joy and happiness in so doing. And how proud we are to see many of our brave boys

and girls doing that very thing! As an example of many such cases of those who wrestle with these problems, S. T. Archbold relates the following personal experience:

"For some years before the opening of the West Caribbean Training School at Obispo, Canal Zone, I wondered how we would ever manage to train our children as workers in this great cause. It was impossible to send them to the States or to Jamaica, for we did not have the money. We had pledged our eldest son to be trained as a gospel minister, and, oh, how we prayed and longed for just such a school as we now have established in answer to our prayers and our needs—the West Caribbean Training School.

"Two of my children, a son and a daughter, were enrolled as students there on the very first day school was opened. I was a sea captain at the time, and just a few short months afterward, my schooner of fifty tons was wrecked, destroying my only means of livelihood, and leaving me with only the suit of clothes that I had on. The devil whispered to me that I should take my children out of school now because of financial reasons, but I refused to listen. The Lord rewarded me by sending friends to my rescue. The day I arrived in San Andres, on my way home from the shipwreck, I was offered a position in Old Providence. A year later I was invited by

the board to teach church school, which I gladly accepted, after resigning my position.

"I was privileged to attend the normal session at Obispo, and while there I sent for two more of my boys to enter school. Two years later, as my faith increased by seeing how the Lord had blessed us thus far in our efforts to educate our children, I sent two girls to school who were then ready for the ninth grade. This gave us six children in the training school, and two in church school at home. To-day we are not any poorer for our efforts, and are far richer in experience. The children are all working as much as they can, and we are helping them to the best of our ability. One daughter has earned two full years' scholarships by canvassing, and our eldest boy has met all his expenses for several years. They both finished the academic course in 1926. He has been connected with the Leeward Islands Conference since finishing, and our daughter is working in the training school.

"Our hopes are being fulfilled before our eyes, and the joy of seeing our children in the Master's service repays us a hundredfold for whatever sacrifices we may have made. Mrs. Archbold, by her self-denial of even necessities, shares equally with me in the efforts to educate our children, and together we give our Lord gratitude, glory, and praise."

The above is truly an example of sacrifice and toil, and it has meant much to these devoted parents to struggle through the years of strict economy and sacrifice for the sake of their boys and girls, a struggle not yet ended, for the younger ones have not yet finished school. There have been times when the plainest of food was none too plentiful in their cupboard, but there has not been a time in their experience, in the joy of service for God in rightly training their "little flock" for Him, when their faith wavered or they wanted to turn back from the thing to which they had set their hand. And who would dare say it has not paid? This year, others leave the school, ready to take their place under the blood-stained banner of Prince Emmanuel.

Young people, the door of opportunity opens wide to every boy and girl who persists in knocking for admittance, and just beyond its threshold lies a vast field of usefulness, and abundant joy in the service of God.

Fathers and mothers, the great I AM

is still the leader of His people, and He will guide and uphold you in your efforts to train your children for His service. Our earnest prayer is that in that great day you will not be put to shame when He shall ask of you, "Where is the flock that was given thee, thy beautiful flock?"

Balboa, Canal Zone.

* * *

The Wrong End of the String

"O DEAR! I can never, never get it open."

"You have hold of the wrong end of the string, dear."

"Why, there is no other end."

"What a strange string it must be!"

There was a moment's silence. Grandma Gould took up her knitting, and Madge bent lower over the dainty box, her fingers working nervously at the bow of rose-pink ribbon. Suddenly the missing end was drawn out from under the band, and a deft movement untied the bow.

"Oh, oh! How lovely! Look, grandma!" and a dainty, cobwebby lace handkerchief was held up for the other's inspection.

"How lovely of Aunt Blanche to send it to me for my birthday! Her own work, too!"

After the two had duly admired the pretty gift, Madge exclaimed: "How petulant I was, grandma! What makes me always so impatient?"

"You get hold of the wrong end of the string."

Madge sat for a moment, looking thoughtfully out at the lawn, where the May sunshine lay, warm and bright. Then she turned her dark-brown eyes to the dear wrinkled face on the other side of the table.

"I don't understand, grandma."

"You and Ray had—well, some cross words about his wearing his muddy galoshes in on the carpet last night."

"You know it was wrong in him, grandma; for mother had forbidden him to do it."

"It was thoughtless. A gentle reminder would have proved a pull upon the right end of the string."

Madge's cheeks grew very red. She might have been hasty, but Ray was so trying.

"Then there was your misunderstanding with May Graves. It was not you of whom she was speaking, but a third person thought it was, and repeated the words to you. Instead of waiting to learn the truth, you gave a pull to the wrong end of the string, and spoiled what had been a beautiful friendship."

Madge caught up her embroidery, and began putting hasty stitches in a half-completed yellow violet.

"Yesterday there was another pull at the wrong end of the string—the hasty words when your dear mother gently spoke to you of your untidy room. You were sorry the next moment. You found the right end, but

the tears had come into your mother's eyes. Last week a shower forced you to give up a promised ride. You were vexed, and the twitch you gave the wrong end of the string slammed the door you were closing so violently that a dearly prized cut-glass vase fell from a shelf and was broken."

It was only by a great effort that Madge refrained then from giving a hasty pull to the wrong end of the string. She conquered, though. A moment later she was kneeling by her grandma's chair, and asking: "What is wrong, grandma? Why do I always get hold of the wrong end of the string? I try; indeed I do."

"You have hold of the wrong end of the string now, dearie. You have given yourself to Jesus, but instead of trusting Him to help you, you insist on trying to help yourself."

"Surely, I must cure myself. I cannot ask Jesus to do such things for me."

"Ah, dear child, you must trust Him for all things! Take His presence

energy and using it in ways that make trouble. You must learn to direct that energy.

"Do you remember the mountain stream by our summer camp? After the timber had been cut away from the mountains, that little stream almost swept one place away during spring freshets. A dam was built farther up, at last, which stopped the water from coming down. That is what you are doing by punishing Jack—just corking up his energy. But the engineers didn't stop with the building of the dam, for that would have been sure to break forth in destruction in the near future. They made an outlet and led out some of the water constantly into big ditches and from those into smaller ones, till it watered and irrigated the whole valley. They couldn't bottle up all that energy and power, so they controlled it.

"Jack is interested and curious about everything that goes on, and how we do like interested, enthusiastic people when they are big! The world just needs them. So don't you spank any of that out of him. Just make some ditches into which to turn his energy.

"He must be out-of-doors all he can—not just walking out, all dressed up, that isn't enough. He needs to wear old clothes, so that he can get dirty and tired and hungry. Let him have some old boxes to play with and an old wagon of some sort. What if he does clutter up the yard? In winter he can play in the snow if he is dressed for it, and in summer there are so many things. You can get a big box and have some sand put into it for a sand pile."

"But he can't be out of doors all the time, and what can I do when he's inside? He likes to cut out pictures, but it makes such a litter and he does it so poorly."

"As for the litter, Alice, I don't think any woman has a right to expect to raise a child without having her house show some signs of the child's activity. It is part of the business. But a house ought to be something more than a display window. A home with a child in it is a factory, a plant. You might as well expect a carpenter to work without making shavings and sawdust as to expect to raise children in icy, stiff primness. Work has to go on all the time in a home, the work of building character.

"So let the boy do things with his clay and crayons. Give him old magazines and let him cut out pictures. It won't look so tidy around here, but there will be fewer scratches on the furniture and less paper picked off the wall. He will do neater work as his muscles learn control. And you won't find him nearly so hard to manage, for you will think of more and more 'ditches' by which you can control that energy of his."—*Issued by the National Kindergarten Association.*

Mother's Way

TENDER, gentle, brave, and true,
Loving us, whatever we do!
Waiting, watching at the gate
For the footsteps that are late;
Sleepless through the hours of night
Till she knows that we're all right;
Pleased with every word we say—
That is ever mother's way.

Not enough for her are flowers,
Her life is so blent with ours
That in all we dare and do
She is partner, through and through;
Suffering when we suffer pain,
Happy when we smile again,
Living with us, night and day—
That is ever mother's way.

—*Edgar A. Guest.*

unreservedly into your heart. Then there will be no room for doubts and misgivings."

A thoughtful look rested upon the girl's face. She began to see.

"Is self the wrong end of the string, grandma?"

"I think it is, Madge. Is not the right end love, love for God and man?"—*Author Unknown.*

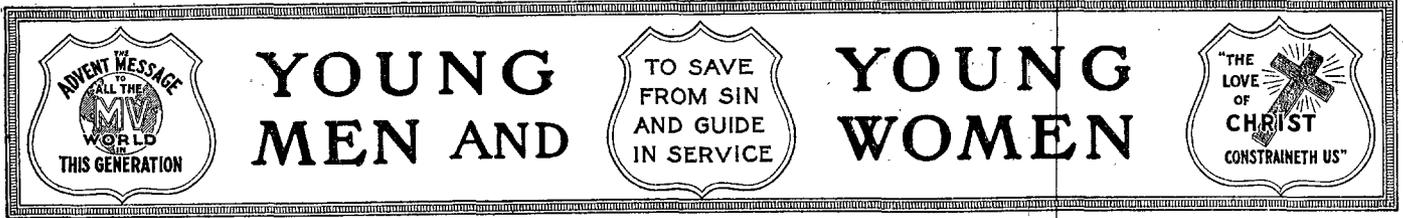
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That Very Active Child

BY STELLA E. FULTON

"MOTHER, I am at my wit's end," complained Alice Walton. "Jack is getting to be more than I can manage. There isn't anything that he can get on top of that he hasn't been on top of, nor anything that he can get under that he hasn't been under. He batters the furniture, scratches the automobile, and deliberately smashes his toys. I punish him, but it doesn't do any good."

"I should think not, indeed," replied her mother. "You mustn't punish a child just for having too much



Dr. Marcus Whitman, Missionary to the Northwest

BY CHESTER LEROY ROGERS

In these days of busy endeavor for foreign missions the world around, we are likely to forget that less than a century ago missionaries were being sent to our own Northwest, and were undergoing as great hardships as many foreign missionaries encounter now. Some of them were farther from home, in the time it took to reach the field, than missionaries are now when half the world away. When young Dr. Marcus Whitman and his bride left their home in New York State as missionaries to the Indians of the Oregon country, in April, 1836, it took them four months to reach their destination. One can now travel to even our remote station near the border of Tibet in less than three months, so their wedding journey was no light undertaking.

In 1832, four Indians from near Walla Walla, Wash., made the long and dangerous trip to St. Louis, Mo., in search of the white man's "Book of God." Two of them died there, and as the other two were about to start for home, one of them said:

"I came to you over a trail of many moons from the setting sun. My people sent me to get the white man's Book of Heaven. You showed me images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell me the way. . . . My people will die in darkness, and they will go on the trail to the other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

One of the listeners was a young clerk, whose heart was touched by the appeal, and in writing to a friend in Pittsburgh, he told the incident. After it had been verified, the story was made public, with the hope that it might arouse missionary interest. Jason Lee responded, and in 1834 made the arduous journey to Oregon, and established a mission sixty miles from the mouth of the Willamette River.

The same year Samuel Parker, of Ithaca, N. Y., volunteered, and in seeking others to go with him, found Dr. Whitman, who readily responded to the call of God.

Marcus Whitman was born at Rushville, N. Y., Sept. 4, 1802, and was "reared amid the environments of a pioneer home, and made familiar with the privations incident to such a life." His father died when Marcus was only

eight years old, and he was cared for by his grandfather, Deacon Samuel Whitman, of Plainville, Mass. Marcus was given careful religious training, and planned to study for the ministry, but was unable to do so because of physical ailments. Instead, he took the medical course, and had practiced four years in Canada before receiving the call to mission service.

Mr. Parker and Dr. Whitman started for Oregon in the summer of 1835, traveling with a party of traders sent by the American Fur Company as far as Green River in Wyoming, the terminus of the fur traders' route. This was a meeting place for traders and Indians and trappers, and every year furs were there exchanged for guns, ammunition, and supplies of all kinds.

When the two missionaries reached this point, they realized that they would need more men, and so while Mr. Parker went on to select sites for the proposed missions, Dr. Whitman started back East to secure other missionaries. With him went two Indian boys to guide him to their tribe on his return journey.

On the way East, cholera broke out in camp, and it was fortunate that Whitman was a physician, for he was able to save the lives of his fellow travelers. They were very grateful, of course, and begged him to join them the following spring for the return trip, which he planned to do.

Putting the Indian boys in school for the winter, Dr. Whitman made preparations for the next year's trip. He received an enthusiastic letter from

Mr. Parker about the Oregon country, with much good advice, part of which was that he should bring along a good wife.

Now Dr. Whitman was engaged to Miss Narcissa Prentiss, but he hesitated to ask her to go with him to Oregon, because of the long distance and the rough journey. They would have to travel much of the way by canoe or horse, and many times would have to walk. But she laughed at his fears, and said of course she would go.

However, they wanted to find another woman who would also be willing to make the trip, and finally Dr. Whitman heard of Dr. and Mrs. H. H. Spalding, who were about to go as missionaries to the Osage Indians in northern New York. It is said they had already started when Dr. Whitman got in a sleigh and followed, overtaking them in a snowstorm. He called out, "Ship, ahoy! You are wanted for Oregon!" When the call was explained, they decided to accept.

After the wedding in March, 1836, Dr. and Mrs. Whitman, Dr. and Mrs. Spalding, and William H. Gray started for Oregon. Compare their journey from New York to Oregon with present facilities for making the same trip. They traveled by stage to the Missouri River, and arrived four days late, missing the fur traders whom they had planned to join there. Should they push on alone through that dangerous country, and try to overtake the traders, or turn back? It was a momentous question for the little band of missionaries. After some discussion it was decided to go forward, brave Mrs. Spalding saying, "I have started for Oregon, and to Oregon I will go, or leave my body on the plains."

So on they went, and if Mr. Spalding was sometimes tempted to say,

The Torch

BY ELIZABETH FINLEY

THE God of the Great Endeavor gave me a torch to bear.
I lifted it high above me in the dark and murky air,
And straightway with loud hosannas the crowd acclaimed its light,
And followed me as I carried my torch through the starless night,
Till with the people's praises made drunk with vanity,
I forgot 'twas the torch that drew them, and fancied they followed me.

But slowly my arm grew weary upholding the shining load,
And my tired feet went stumbling over the hilly road,
And I fell with the torch beneath me. In a moment the flame was out!
Then, lo, from the throng a stripling sprang forth with a mighty shout,
Caught up the torch as it smoldered, and lifted it high again,
Till fanned by the winds of heaven, it fired the souls of men!

And as I lay in darkness, the feet of the trampling crowd
Passed over and far beyond me, its pæans proclaimed aloud,
While I learned, in the deepening shadows, this glorious verity:
'Tis the torch that the people follow, whoever the bearer be!

"Let's go back," when he was "kicked by a mule, shaken by the ague, stripped by a tornado, not only of his tent but his blankets, and crowded off the ferryboat by an awkward, uncivilized frontier cow," who shall blame him? But Mrs. Spalding and Mrs. Whitman encouraged the men through all their difficulties, and we are told they were the life of the party.

Dr. Whitman had provided a spring wagon for the women, the men rode horseback, and there were two teamsters in charge of wagons carrying the supplies. When they finally overtook the traders after a month of hard travel, the experienced plainsmen were dubious about the wagons, thinking it would be impossible to take them across the mountains. But Dr. Whitman insisted on making the attempt, not only for the comfort of their party, but because he wanted to prove to the world that a wagon could make the trip to the Pacific Coast. Many times it was overturned, but the doctor would pay no attention to those who urged him to abandon it, even when he had to remove the rear wheels and go on with a two-wheeled cart; and his faith was vindicated when they arrived, cart and all, at Ft. Boise. It had taken them four months; it takes us about four days.

The missionaries reached Vancouver on Sept. 12, 1836, and a little later Dr. Whitman established his mission at a place called Wai-i-lat-pu, on the banks of the Walla Walla River. It is said that after being there three years, he had 250 acres inclosed and 200 under good cultivation, with wheat seven feet high in the fields and corn nine feet to the tassel. So Dr. Whitman must have been a good farmer. He also had reason to be thankful for his previous experience as part owner of a sawmill, for they had to build their own homes and other buildings at the mission.

Dr. Whitman had one child, a little daughter named Clarissa, and called by the Indians "The little white Cayuse Queen." Playing with the Indian boys and girls, she of course learned their language, and used it even more than she did the English. The Indians were very fond of her, and the old chief gave notice that he would make her heir to all his wealth. But when about two and one-half years old, she was drowned.

This sad occurrence marked the turning point in the history of the mission at Wai-i-lat-pu. While the bereaved parents could bear their loss with Christian fortitude, the savage Indians had no such comfort, and began to lose confidence in the missionaries and their teachings. They said, "If these things are true, why did the little white Cayuse Queen die?" They asked one another, "If the white man's medicine is any good, why couldn't they keep the baby from drowning? If they can't take care of themselves, how can they take care of us?"

The medicine men and other enemies of the mission work were quick to take advantage of the situation to arouse distrust, and the people were gradually turned against the missionaries.

At this time the fur traders of the Hudson Bay Company were the autocrats of this territory, and colonizing was discouraged, as they wished to maintain their fur monopoly. The question of final control of the Oregon country was a weighty one. Americans in the East did not realize the value of the great territory lying west of the Rockies, and it seemed likely that its control would pass to others, with no effort on the part of the United States to retain it. In fact, we are told that at one time the Secretary of State considered exchanging the supposedly worthless country for valuable fishing rights near Newfoundland.

What "You" Means

BY HELEN MCCOLLUM JOHNSTON

Just when the clouds were blackest, you came to me;
Just when the sun stopped shining, you heard my plea;
Just as the song was dying, you sang back o'er the lea,
Beckoning me to follow over the foaming sea.

Just as my heart seemed too scarred to heal, you brought cheer;
Just as dread had seized me, you fought my fear;
Just when sorrow's waves engulfed me, you threw faith's line,
Bringing me safely in to shore, saving this heart of mine.

"You" means a tender word, a smile, a friendly tear;
"You" means a lift along the way, though others call you queer;
"You" means a loaf of bread and mayhap a bit of meal,
"You" means you gave to me His love I was starved to feel.

In the fall of 1842, Gen. A. L. Lovejoy arrived at Whitman's mission with 100 settlers, and news that the boundary between the United States and Canada would probably be settled during the coming session of Congress. Then word came that a group of 142 settlers were on their way, trying to gain control before more Americans could get there.

Dr. Whitman felt that a crisis had arrived, and that it was his duty to go to Washington at once, and do his best to save Oregon to his country and to Protestant missionary endeavor; so with only one day's preparation he started, with General Lovejoy and a guide. At best it was an arduous journey, over mountains and plains, and in winter it was much more difficult. In the mountains they were snow-bound for several days. When they reached the Grand River, they found it frozen for a few feet near each bank, and open in the middle. But they plunged into the icy water, swam the river, and climbed to safety

on the opposite shore, where they succeeded in making a fire to dry their clothes.

So they pushed on, and Dr. Whitman reached Washington on March 3, 1843, where he was received by President Tyler and Secretary Webster, and treated with deference and respect. He eloquently pleaded for Oregon, and finally said: "All I ask is that you won't barter away Oregon, or allow outside interference, until I can lead a band of stalwart American settlers across the plains."

President Tyler replied, "Dr. Whitman, your long ride and frozen limbs speak for your courage and patriotism; your missionary credentials are good vouchers for your character." He readily granted the request, and as is now well known, the final treaty with England gave to the United States the present States of Washington, Oregon, Idaho, and parts of Montana and Wyoming.

On his way east, Dr. Whitman had written pamphlets describing the beautiful and rich Oregon country, and appealing for settlers to go back with him. As a result, nearly a thousand immigrants accompanied him on the return journey, and due to his services as guide, physician, leader, and friend, they made the perilous journey safely.

On reaching home, Dr. Whitman again took up the work of the mission; but the Indians were now becoming unfriendly, and when an epidemic of measles broke out and many of them died, they decided that the missionaries had used bad medicine to kill the Indians and secure the land for the white settlers the doctor had brought in. So when an enemy cried, "Let the white medicine men die," they were ready to listen, and on November 29 and 30, 1847, Dr. Whitman and his wife and twelve others of the mission family were massacred.

Dr. Whitman was only forty-five years of age when his life was taken, but he had done a mighty work in saving Oregon to the United States and in preaching the gospel to Indians and white settlers of that region. Much of the fruitage of later years was the result of his seed sowing, and his life and work have been an inspiration to many others.

The country where Dr. and Mrs. Whitman carried on pioneer mission work is now inhabited by civilized Christian people. It is part of the great home base of our missionary work, which extends to the ends of the earth, and every year our Walla Walla College, which is not far from the site of the mission station they established so long ago, is sending missionaries to the needy fields of the world. To-day we are engaged in the great work of sending the light of the third angel's message to all the dark places of the earth, as the Saviour has commanded. May we be as faithful to our trust as Dr. Whitman and his associates were to theirs.

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

ONE OF MANY INTERESTING CASES

BY D. W. REAVIS

SOME one sent *Present Truth* for a long time to a woman in California, but did not write to her. So this lady receiving *Present Truth*, finally wrote the following letter to the publishers:

"I do not know to whom I am indebted for the *Present Truth*, but I am so thankful for it. Heretofore I have kept Sunday, and never knew by whose command. Now I am doing my best to keep the Sabbath of the Lord. We have no church closer than fifty miles, consequently do not go."

In the reply, the publishers asked this woman for a statement of her Christian experience, and in her third letter she gave the following, which represents the experience of the great majority who accept the Sabbath and begin its observance:

"Just before *Present Truth* began to come to me, I had started to read the Bible with an open mind, and I prayed for guidance to understand it without any prejudice whatever. Then *Present Truth* came with all its help—with its notes, and not asking one to take any man's word, but referring him always to the Bible. I wonder if that was not one way of God's giving me light, if it did not come in answer to my prayer? Do you know that even at that time, I did not know all the ten commandments? Then to think I used to try to argue about the Bible, when I knew nothing about it.

"Have you any papers for children? I want one very much for my little girl. If you do have one, I shall probably order it. I shall also want the *Review* and the first and second divisions of *Present Truth*. I will send for them all at one time. You have so much good reading matter that I should like to have. Of course, I want *Present Truth* always. I am passing it on to others as much as I can here in the small valley where we live.

"While my husband believes that Saturday is the Sabbath, everybody is keeping Sunday here in the valley, and it will be hard for him to keep the Sabbath. That is holding him back for the present, though I think eventually he will keep it as I do now.

"In beginning to keep the Sabbath, on Friday preceding my first Sabbath, I was in doubt as to whether I should keep Saturday or not. I had bread to bake on the next day, as I was accustomed to doing. So I thought, 'Shall I bake it to-morrow or wait until Sunday?' Something seemed to make me wait till after the Sabbath—just a little thing, but sometimes little things change the whole tenor of our lives.

"Thank you very much for the patience and the time I have exacted of you. Anything I can do to help our cause (as a farmer's wife) I will gladly do."

This sister's name and address were sent to the president of the conference in which she resides. He finally visited her, and wrote *Present Truth*, as follows:

"Since I have had the privilege of meeting that dear sister, who has accepted the message through reading *Present Truth*, I have had it in my heart to write you.

"We went up there to spend the Sabbath. It was our first personal touch with this family. Really, it was a little foretaste of the joy that God's family will have around His throne, to meet this dear family. Her heart was just bubbling over

with the love of Jesus. She seems to be a very intellectual woman, and her heart thrills with the great truths that she has found in *Present Truth*. Furthermore, she is a most energetic missionary in her home and community. She has her husband and two brothers keeping the Sabbath, I understand, and their Sabbath school was organized last Sabbath.

"Well, it surely is refreshing to see how God does use this literature with His Spirit to shed the light of the gospel. May Heaven richly bless you, as you promote the circulation of this soul-winning paper."

* * *

THE WRITINGS OF MRS. E. G. WHITE

BY E. R. PALMER

A FEW days ago, when speaking on Sabbath morning to the church in Takoma Park, Elder W. A. Spicer referred to the great work of Sister White, as represented in the many volumes of books published by her. His subject was, "The Molding Influence of the Spirit of Prophecy on the Work of the Third Angel's Message."

Elder Spicer said, in part:

"What a wonderful life work is represented by these writings! We do not put them in place of the Bible. The writings of the spirit of prophecy in no wise set aside the Bible, the word of God. They are distinct books. The Holy Scripture is the test of all, and all the gifts of the Spirit are to be tested. The spirit of

prophecy exalts Holy Scripture as the supreme word of God, and is set in the church to minister the word of God to us, to lead us into the word—that word which is the one complete rule of faith and doctrine.

"In the first little book ever given to the advent movement by that gift, I read, 'I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged. God has in that word promised to give visions in the last days, not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.'

"Any one who reads these writings, however, will find that they bear the same impress of the Spirit of God as is found stamped so unmistakably upon all the Holy Scriptures. The greatest evidence of the genuineness of these writings is discovered in the reading of them."

In referring to a number of these books by Sister White, which he had placed on the pulpit, Elder Spicer remarked further:

"Sometime I should like to bring together in the art department of the Review and Herald office, a complete collection of Sister White's books, and there make a stack of them, and have a photograph taken with a man of average size, about the height of Brother Palmer, standing beside them to show comparatively how they measure up. These writings are their own monument. They bear their own credentials."

In response to this suggestion, and with the help of Elder Spicer and of several other workers in the General Conference and the Review and Herald offices, we have taken the photograph which is presented herewith.

There are 65 volumes, containing 29,084 pages. This is a complete list of the books as photographed:

Volume of articles in the Review (ten years)

"The Desire of Ages," two-volume edition

"Patriarchs and Prophets"

"Prophets and Kings"

"The Great Controversy"

"The Ministry of Healing"

"Christian Temperance and Bible Hygiene"

"Christ Our Saviour"

"Education"

"Christ's Object Lessons"

"The Acts of the Apostles"

"The Testimonies for the Church," Volumes I-IX

"Early Writings"

"Christian Education"

"Fundamentals of Christian Education"

"Counsels to Teachers"

"Counsels on Health"

"Testimonies to Ministers"

"Gospel Workers," old edition

"Thoughts From the Mount of Blessing"

"Steps to Christ"

"Life Sketches"

"Special Testimonies," Series B

"Healthful Living"

"Gospel Workers," new edition

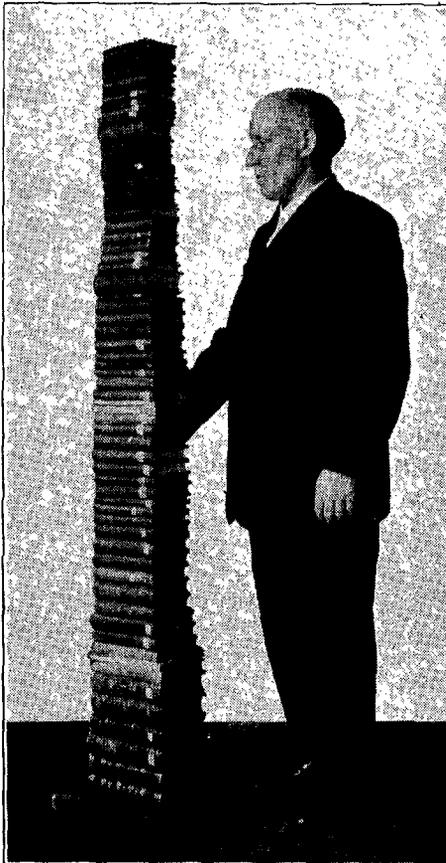
"Sketches From the Life of Paul"

"The Spirit of Prophecy," Volumes I-IV

"Christian Service"

"Redemption"

"Sabbath Readings for the Home Circle," four volumes



A Stack of Books

The Writings of Mrs. E. G. White. The stack is six feet and one inch high and totals 29,084 pages.

"Experience and Miscellany"
 "Special Testimonies," six volumes
 "Bible Sanctification"
 "Manual for Canvassers"
 "The Colporteur Evangelist"
 "S. D. A. Advent Library," Volume B.
 "Child's Poems"
 "Special Testimonies on Sabbath School Work"
 "Spiritual Gifts," Volumes I-IV
 "Appeal to the Youth"
 "Life of Christ" (French)
 "Index to the Writings of Mrs. E. G. White"

Not all of the writings of Sister White are in this collection, for thousands of pages have been published in the REVIEW AND HERALD, the *Signs of the Times*, and in other papers. Each of these sixty-five volumes is a distinct publication. There are some duplications of matter, for several of the books are compiled in part from the "Testimonies." Each book, however, represents much labor and earnest effort, quite equal to the writing of a new book, and any duplications will be more than made up by the subject matter in periodicals which could not be included in this collection shown in the picture.

These books, in many languages, have gone to the ends of the earth, and wherever they are read, both within the church and without, they have left a deep impression upon the hearts of men. Thousands of people, to whom Sister White was personally unknown, have expressed their confidence, simply from the reading, that these books were produced under the special influence of the Spirit of God.

* * *

PIONEERING AMONG THE SEED OF ABRAHAM

BY F. C. GILBERT

NEARLY forty years ago, when the work was started among the literal seed of Abraham, it seemed well-nigh impossible to overcome the bitter prejudice which existed among them. Christian literature they did not and would not read. Every sort of rabbinical anathema was hurled against any and every kind of reading issued by the followers of the Nazarene. It seemed impossible for the Jews to forget the history of their forefathers whose blood was shed by many who styled themselves "Christians." The recital of the pogroms, massacres, and bitter persecutions could not be effaced from the walls of their memory; and rabbi and parent sought every opportunity to impress upon the rising generation that the Christian was the bitter enemy of the Jew.

But the spirit of prophecy assured the people of God that the message would go to the Jewish people. We find it written:

"When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come."
 — *The Acts of the Apostles*, pp. 380, 381.

PRESENTING A FULL GOSPEL

For centuries the gospel has not been presented in its fullness to the Jews. During more than a thousand years there was no common ground between the Jew and the professed Christian. The Jew did not believe the New Testament and the Christian did not accept the Old Testament. The writer, born in London, England, and living almost within the shadow of the Oxford University Press, never knew of such a book as the New Testament till he was a young man. The Christian conception of the Old Testament was a strained, false one. To him the teachings of Moses and the prophets were abrogated, nullified, abolished, Jewish. Pork eating, Sunday keeping, Jew hating, were the threefold view of the Christian religion to

the large majority of the Jews twoscore years ago.

The term "Jew" represented bitterness, vindictiveness, race hatred, to many tens of thousands. The middle wall of partition which had been erected nearly fifteen centuries ago was impregnable between Jew and Christian four decades back. The mark of Cain seemed still to stamp the unfortunate seed of Abraham till toward the close of the nineteenth century. But through the inspiration of God the word was sent to us that when the gospel is presented in its fullness to the Jews, many will accept Christ. This statement really is a prophecy.

What is included in the fullness of the gospel? Everything contained in the gospel originally. This necessarily comprehends the law, the Sabbath, the tithe, everything which was given to Israel anciently, and was preached by the Saviour and His apostles at the time when Jesus was on earth. In short, the fullness of the gospel is the original message of the gospel.

THE CHANGE HAS COME

Since the third angel's message has been proclaimed, we find these words of the prophet of the Lord are coming to pass. The Seventh-day Adventists are regarded by the Jewish people in a different light from all other Christian bodies. Not long since one of our brethren interviewed a prominent business man in one of the large California cities. The Jew said to this brother:

"We Jews regard you Seventh-day Adventists as our Christian brothers. All other Christians we consider as our Gentile friends."

One of our ministering brethren, in a letter to the writer, told of some unusual experiences he had with the Jews, and adds:

"I have had some splendid visits with the Jews. . . . I find them generally as much interested in our work as others, if not more so.

"They attended my meetings here . . . at various times in a body. When I spoke on 'The Tabernacle and Its Service,' I called up one of the leading Jews and invited him and his friends to my meeting that night. They came in a body, and many of them told me they were much impressed with the presentation. I spoke again on the subject, 'When Is a Jew a Jew? What Is the Difference Between a Blood-bought Gentile and a Born-again Jew?' Nearly every Jew in town was present that night."

Another minister says:

"Last fall during the Harvest Ingathering campaign I made the acquaintance of a great many Jewish gentlemen, and found that in almost every case they are either decidedly favorable to our work or mildly interested.

"One merchant, the president of one of the synagogues, is very favorable, and is doing what he can to assist us in our drive to raise funds for our proposed new church building. He thinks there is much in common between Jews and Seventh-day Adventists, and wishes to help us as far as possible. This man has known some of our members here, and has been impressed with the consistency of their lives. He is especially interested in the way two of our brethren who are business men conduct their affairs without operating on the Sabbath.

"One Jewish merchant did me the kindness to follow me around to several of the other business houses where I had failed to receive a donation the preceding year. As a consequence my Ingathering that day amounted to more than \$80 as against \$60 the year before, and I feel that this man's help had much to do with it.

"Another Hebrew who had first given me \$1 contribution, called me back to learn more of our work, which seemed to so interest him that he took back the dollar

and wrote me a check for \$5, which he suggested would be more help to me in soliciting, as others would be persuaded to help.

"Many heartily invited me to return for visits with them, and several declared their intention to visit the church and see what kind of service Sabbath-keeping Christians could conduct on the seventh day!"

One layman writes the following:

"We found that those who were willing to accept our literature felt drawn toward us when we told them we kept the Sabbath of Jehovah, did not eat swine's flesh, and were waiting for Messiah to come. Tears were in some eyes when we told them that soon Messiah would redeem His own, those who love Him and keep His commandments."

One devout Jew told a sister that he walked eighty city blocks one Sabbath afternoon to hear a message from one of our ministers. Being a pious orthodox Jew, he would not ride on the Sabbath, yet he was anxious to hear a Sabbath keeper speak. So he walked these many miles to hear the word of God.

Surely the Lord is softening the heart of the Jews. It is truly marvelous in our eyes to watch the rapidity with which their prejudice is giving way, and the attitude of sympathy which is awakened. We are glad to find Jewish believers in many of our churches in various sections of the country. We have a number of young people in training. These are anxiously waiting to find their place in the work of God. If the opportunity were available, a number of Jewish young men would gladly enter our medical college. The gospel is being presented to the Jew in its fullness, and we see omens that a large number of the brethren of the Lord will be saved.

To the Jew, the name "Seventh-day Adventist" stands for a people who are presenting the truth of God in its purity. Often it is remarked by these Israelites: "You Adventists are better Jews than we are. We wish we could obey the Lord as we believe you are doing. We know that what you teach and practice is right, but we do not seem to have the courage and the faith to obey."

God surely will bring to pass in our day what He has promised. It is precious to see the power of the Lord accomplish such great things in His own way.

* * *

"IN EVERY PLACE"

BY JOHN OSS

As I think of the work of our colporteurs since our last institute, I am reminded of a text found in 2 Corinthians 2:14, which reads thus, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."

At our institute we placed special emphasis on making the literature work a greater soul-saving agency, and encouraged the colporteurs to use more tracts for free distribution and to report the names of interested ones so we could send literature to them.

As I have looked over the colporteurs' weekly report blanks, I find that some colporteurs are securing one order out of five exhibitions, while others get one order out of every two exhibitions, the average orders per exhibition being about one out of three. This means that for every man that subscribes for the *Signs* or buys a book there are two men that the colporteur meets with whom he leaves nothing in the way of literature.

During the last month, as I have been in the field, I have been much pleased to see the interest the men are taking in distributing tracts. They are using the pocket-size tracts, and carry them in a folder which we have given them.

The thought that he has something for every one gives the colporteur confidence. I have noticed at times that the colporteur "loses face," as we say, when he fails to secure an order after having put forth a hard effort to get it. But the situation is entirely changed when, after failing to secure an order, the colporteur smiles and takes out a neat little tract and hands it to the man who refused to purchase. It has been almost amusing at times to watch the procedure. The prospect bows and thanks the colporteur, but says he cannot take it. Then comes the colporteur's opportunity to explain our purpose in scattering literature, to tell of our mission and its work, and ask the man to read the tract carefully and come to our chapel in his city, if we have one there. We have the colporteurs fill out a home missionary blank each week, reporting their missionary activities.

I believe that careful and systematic tract distribution will do much to elevate the spiritual standard of the colporteur work. Some literature is left wherever the colporteur goes. Just think what an evangelizing force we would have if every colporteur faithfully scattered tracts as he worked. It is one way to make manifest the knowledge of Jesus "in every place" that the colporteur visits.

Shanghai, China.

* * *

SOUTH AFRICAN UNION CONFERENCE

BY W. H. BRANSON

DURING the recent series of camp meetings in the South African Union we were reminded of the scripture, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

In these meetings, not one discordant note reached the ear of the writer, who had the privilege of attending almost every service and business meeting.

The first of the series was the Cape Conference session held in East London. This was followed by the Orange River Conference at Aliwal North, and after a few intervening weeks spent in native meetings, the Natal-Transvaal Conference held its session in the city of Durban.

These three meetings were not largely attended, but they were all characterized by a wonderful spirit of unity and consecration. The messages delivered by the ministers in attendance were deeply spiritual, and strongly emphasized the nearness of the coming of the Lord, and the importance of making immediate preparation to meet Him. These were truly solemn occasions. Many spiritual victories were gained by our people, and we feel sure that all who had the privilege of attending, returned to their homes greatly encouraged.

No changes were made in the officers of either the Cape or the Natal-Transvaal Conference, all the former officials being re-elected for another term.

In the Orange River Conference, the president, J. J. Birkenstock, felt that for personal reasons he was forced to retire from office, and S. G. Hiten was chosen to fill the vacancy. The constituency of this conference was very sorry to lose the services of Elder Birkenstock, who had so efficiently served the conference the past year, and all wished him Godspeed as he retired from the field, and that he may be able to return to active service in the very near future.

It was encouraging and refreshing to witness the high esteem in which the officers of the respective conferences were held.

All the reports rendered at these three sessions showed progress in all lines of work. We were especially grateful to hear of the excellent results our evangelists had had in their field efforts, and the gains made in the sale and circulation of our literature. Several new companies of be-

lievers have been raised up, and a number of established churches greatly strengthened.

Besides the local conference workers who attended, there were present at these meetings J. F. Wright, A. F. Tarr, and E. D. Hanson, from the union conference, and L. A. Vixie and the writer and his wife from the division office. J. G. Slate, the manager of the Sentinel Publishing Company, attended the Durban meeting. These visiting workers contributed to the spiritual work of the meetings.

The constitutions of the various conferences were changed to provide for biennial sessions, instead of annual ones, hence the officers elected were chosen for a period of two years.

Plans were laid, upon recommendation from the union conference, for the holding of a central union camp meeting every second year, alternating with the conference sessions. The first of these union camp meetings will be held in 1929, at which time it is expected that representatives of the General Conference will be present. It is not too early now to begin making preparations to attend this important gathering.

As we return to the division office, it is with the settled conviction that God is surely leading the forces in South Africa, and that His blessing is resting richly upon the efforts of both workers and laymen. We feel sure that Elder Wright, the union conference president, Elder T. M. French, president of the Natal-Transvaal Conference, Elder L. L. Moffitt, president of the Cape Conference, and Elder Hiten, president of the Orange River Conference, with their associate workers, have the entire confidence of their respective constituencies, and we bespeak for them 100 per cent co-operation in carrying out the plans laid at these conference sessions.

* * *

STANDARDS OF CHRISTIAN LIVING

As our readers will recall, there was adopted at the Autumn Council in Chattanooga, Tenn., a standard of moral conduct, an appeal to young people and to their elders for a high standard of Christian living. This document was published in the Review, and later put into tract form and thousands of copies were circulated.

It is interesting to note the reaction which this appeal has brought from other churches and writers. The following hearty commendation of the standard was published in the Boston Evening Transcript of Oct. 29, 1927. This was prefatory to the publication of a large part of the standard itself. While this prefatory statement by the editor is somewhat lengthy, we believe that all will enjoy reading it.

"Those readers of this column who took the time to peruse the section published a week ago which was devoted to details of the world-wide work of Seventh-day Adventists, probably found therein some facts which were an occasion of surprise. We doubt if any Christian body is doing a broader work in proportion to its size, or making greater progress, than this one. We are positive that no other body can show so great a contribution of money, per member, to the evangelization of the world. Many readers of this column probably would take serious exception to one or two of the fundamental beliefs of this Christian body, but few, if any, can take exception to its moral teachings. At its recent general convention in Chattanooga, Tenn., the denomination adopted a statement and appeal to all its members, old and young, concerning moral standards, which we deem of sufficient value to present at length to our readers.

"The leaders of the church from every State in the Union and every province in Canada, together with the world leaders of the denomination from the headquarters in Washington, and the directors

of the church in Asia, Europe, South America, Mexico, Central America, and the West Indies, adopted this document unanimously. It will affect 150,000 young people connected with the church, half of whom are students in the denominational schools, as well as the parents throughout the ranks of the organization.

"By reading this document one can see that the leaders of the church are very much concerned over the moral standards of their young people, and the dangers that confront them because of the allurements that are in the world to attract them away from the plan of training to become active workers in the church, either at home or abroad. It is the most remarkable document that the church leaders have ever adopted. The Adventist colleges, academies, and elementary schools are operated for the sole purpose of training their young people to become active church workers, and alarm is being felt for their future.

"The statement, calling for a high standard of Christian conduct from their young people, as well as their elders, throughout the world, is as follows, in its essential parts."

We have before us a magazine called *The Light* for July and August, 1928. It is the official organ of the World's Purity Federation. This magazine likewise publishes this moral standard adopted at the Chattanooga Autumn Council, and a prefatory note gives this hearty commendation of the document:

"Quite a remarkable document under above title has recently been issued by the Missionary Volunteer Department, M. E. Kern, general secretary, of the Seventh-day Adventist Church. The document, is remarkable inasmuch as it assumes to set up a standard of conduct for young people, while most of our religious denominations under pressure are repealing or withdrawing all such 'rules' and 'standards' for the guidance of both young and old. But under present-day social conditions, patterns and standards are needed as never before. We shall do well to heed the command of Jehovah through Jeremiah, 'Declare ye among the nations and publish, and set up a standard.' We congratulate the Seventh-day Adventist Church upon the wisdom, wholesomeness, and courage shown in the proclamation, and commend the appeal to the careful and prayerful reading and study of all parents and all young people."

* * *

A "REVIEW" ECHO FROM CUBA

WRITING from Havana, Cuba, under date of May 21, Mrs. Louise Leland, wife of Dr. H. G. Leland, says this regarding her appreciation of our church paper:

"I was brought up in this message, and we have always had the Review, but never have I learned to love it so and depend on its helpful messages as since being in a foreign field, where practically the only language heard is the tongue of a foreign nation; and though we learn the language, there is something about the message as it reaches us in the mother tongue that is very sweet.

"Allow me to mention one or two articles in the recent issues of the Review that have been of much help to me. First the wonderful way God is working in behalf of His people in China, and the inspiring way the message is gripping hearthen hearts the world over. Then those articles by J. C. Stevens, 'Returning to the First Love' how refreshing they are! In my heart there is a deep longing to see the third angel's message, as portrayed in these articles, fully developed in my life. I like the note sounded in 'The People Are Too Many,' by I. A. Crane, in the issue of May 10, 1928. 'Comments on Current Events' help one to watch and be ready for the soon approach of the Bridegroom.

"Our leaders in the religious liberty campaign have certainly been greatly blessed of God, as related in the REVIEW. It is thrilling to see how the four angels are holding the winds of strife. We in the foreign fields have not been able to do much in this line, but our prayers continually beseech God and praise Him for His mercies in holding back the winds of strife a little longer."

* * *

SOUTH BRAZIL UNION CONFERENCE

BY N. P. NEILSEN

Truly this movement is of God, and soon the whole earth will be lightened with the glory of the message of the soon coming of Christ. Doubtless, a few words showing the advancement of the work of God in this part of the great world-wide field will also be of interest to the readers of the REVIEW.

The Lord blessed the work in the South Brazil Union during the last year, and progress is seen in the different departments. We have a loyal staff of workers in this field, and though we often meet with perplexities, the work moves steadily forward. During the year 1927 there were 425 persons baptized in our union conference. This is an increase of 171 over the year 1926, and is the largest number, by more than one hundred, of any year since the beginning of our work in this field. Our total tithe receipts for last year were 299:955\$250 [299 centavos, 955 milreis, 250 reis]. This is the largest tithe of any year, and is an increase of 57:589\$240 over 1926. Our mission funds for 1927 were 142:262\$080, an increase of 6:764\$260 over the preceding year. Our book sales for last year were 472:167\$300, an increase of 113:167\$300 over the year 1926, or a little more than five times as large as they were in 1921.

The total sales of our publishing house at Sao Bernardo for the year 1927 amounted to 1,014:768\$550, an increase of 253:733\$110 over the preceding year. This increase is larger than their total sales for 1921. In other words, their sales last year were more than five times as large as their sales six years ago.

Thus the cause of God moves forward. What a privilege it is to be connected with the great work of God in these last days! Our duty is to give a living message from a living God to a dying world! What a responsibility! We need daily a fresh baptism of the Holy Spirit, that we may be able to lead lost sinners to the haven of refuge.

* * *

STATISTICAL FACTS

NO. 5 — LIABILITIES IN NORTH AMERICA

BY H. E. ROGERS

ALL our people in this country have more or less knowledge regarding the campaign for reduction of institutional liabilities in this country. What caused the creation of these liabilities? The primary reason is the great urge felt by our people to do everything possible to hasten the preparation of workers and facilities for the extension of this cause.

What was accomplished in this country during 1926 in the reduction of these liabilities? A comparison of the net liabilities (that is, liabilities with annuity, trust, and reserve funds eliminated) for the years 1925 and 1926 indicates a decrease during the latter year of \$656,781.73. How was this result brought about? Mainly by the decrease of expenditures, so that the increase of income greater than the increase of expenditures for 1926 was \$657,820.55, leaving this amount to apply in the reduction of net liabilities.

The institutional debt-reduction campaign is now under such headway that at the spring meeting of the General Conference Committee, closing May 3, they pledged earnest continuation of efforts at

debt reduction, and were encouraged in recommending conferences and institutions to lay "definite plans to wipe out the total note-bearing obligations of as many as possible of our Bible Houses and institutions during the year 1928; and that our ultimate aim be the entire freedom from debt of as many as possible of the remaining institutions and conferences by the time of the General Conference session in 1930."

If the result noted above was secured mainly by curtailment of expenditures during 1926, prudence would indicate greater carefulness in this respect under conditions now prevailing.

* * *

FIVE SABBATH KEEPERS THROUGH ONE "SIGNS" SUBSCRIPTION

BY RUTH TYRRELL

THIS encouraging piece of missionary news comes from the church missionary secretary of the Newark (N. J.) church in a letter from which the following paragraph is quoted:

"I had a wonderful and blessed experience in sending the *Signs* to a man in Jay, N. Y. When he received the *Signs* each week, he handed it out to his neighbors. They read it so earnestly that two families wrote to me and told me they were

going to keep God's Sabbath, and not man's. They wrote their experiences, and how God was testing them. They are farmers, and always delivered their butter on Saturday, but hereafter it was all going to be done on Friday. The other members of the united family have accepted positions with less money, so they can keep the Sabbath. They believed the Lord would bless them. Five persons are now Sabbath keepers through one *Signs* subscription. These people write to me every other week, asking all kinds of questions, and are accepting the light as it is presented to them by letters and different books and papers that are being sent to them."

With this experience, the following words from the spirit of prophecy come to mind:

"We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave to John on the isle of Patmos."—*The Colporteur Evangelist*, p. 101.

"Love not sleep, lest thou come to poverty," is a proverb which applies to the work of God as well as to individual economics. Our truth-filled literature should be scattered like the leaves of autumn.

Are we doing it?

CHRISTIAN EDUCATION

SHALL OUR SCHOOLS HOLD STEADY?

SOME RESPONSES FROM THE FIELD ON PRINCIPLES OF TRUE EDUCATION ALREADY PRESENTED

BY RUTH TYRRELL

SOME months ago I wrote a few articles for the REVIEW, which appeared under the caption above, "Shall Our Schools Hold Steady?" Those articles were written for the Bible reason that we need frequently to examine ourselves whether we be in the faith or not in the work of Christian education. It was my intention to write more at that time, but press of other work cut me off in the middle of the task. Perhaps it was providentially so, for it has given opportunity for those who read these articles to study the principles represented and to give some expression to their view of them. In truth, I have never written a series of articles for the REVIEW that brought so many responses as have these. I am absolutely sure that none of these responses have come for any personal reasons pertaining to the writer, but only because the principles presented found a response in the hearts of the readers. I have often said that I know nothing about Christian education except what I have learned from the Bible and the spirit of prophecy, supplemented by the experience God has given me in the work of Christian education as a student, teacher, and promoter of its principles. All the good that any one gets out of these articles must be credited to the love of God in giving us such principles.

It is for these reasons that I feel free in the present article to make some quotations from letters I have received, and make some comments on them that may help to connect the thread of thought with former articles as I resume the series here.

First of all, I should say that the responses have come from readers ranging from college presidents and teachers to field workers and to the lay brother and sister in the so-called humbler walks of life, but on whom this cause depends much to keep alive the true faith in the earth and to support the spreading of the gospel

to the ends of the earth. Every response so far has been favorable, with one exception, to the principles presented. I suppose that those who are unfavorable do not write. At any rate, I feel free to draw from the responses of those who have written, as representing a widespread interest in the true principles of education. It is difficult for me to believe otherwise than that. A very large majority of our workers and church members are loyal to God's plan of education, and would a thousand times rather see this plan working in our schools fully up to the divine pattern given us, than to see us compromise with the spirit of the times and the practices of the world around us in education.

A HARD-WORKING PARENT RESPONDS

One brother, now in his sixties, who had a part in building one of our schools, and who has been a patron of them up to the present hour, expresses himself in this way:

"I have been a Seventh-day Adventist all my life. I was deprived of a school education, giving my opportunity to my sister, and getting what I could from the spare moments of a very busy life, with constant burdens placed upon me in the care of others and assisting them to get what I lost. My lesson books have been the Bible and the spirit of prophecy by Sister White. I have had and studied all the writings given for the public that I could get hold of. Some of these books I have worn out by study. Of some I have my third set.

"The subject of education, the value of useful employment, and sharing in the everyday, common duties have been especially studied for my own benefit in life and as a basis of leading my two boys into a useful life in God's work. Early in life I grasped the idea of the value of useful employment in the training of the young, and have by a life experiment proved its value in the cases of the two noble boys on whom God has allowed me to experiment. God has blessed our effort to follow His instruction. We have failed in some things, but have proved that what we followed was a success.

God's way is best. People tell me we have two good boys. To Him and this instruction be all the praise.

"When a young man, I was one of the charter members of one of our senior colleges. I went into the woods, felled some of the trees, hauled the logs to the mill, and sawed them into lumber that helped to build the school and home buildings. I saw the school plunge into debt, the struggle under a burden of debt, the departure from God's instruction along certain lines; then the effort to free it from debt, and other struggles from time to time. Thank God, the debt is no more. And many noble men are out in the field from that school. I am climbing to old age, but as I look back on the years, I wonder at God's mercy, and praise Him for letting me live to see His wonderful works for His dear people. God bless and preserve our dear young people."

What better testimony for Christian education could come than witness in the ripening years of a faithful brother and father that "God's way is best" in education?

A COLLEGE PRESIDENT RESPONDS

Referring to former articles in this series, a college president writes:

"I want to take this occasion to express my appreciation for your recent articles in the Review. These we read carefully aloud in our home, where my wife shares my convictions on the principles and policies of our wonderful educational system. We also took two sessions of our teachers' prayer meeting to consider these, each teacher emphasizing the various points that were brought out. I am very glad that some one is standing for the good old ways, for I find that there are many who are ready and willing to state that these things should be applied in keeping with present-day conditions and attitudes."

May I repeat my conviction with our brother president that many of our people all through the churches and in the ranks of workers are not only "ready and willing," but earnestly longing to see the principles of God's plan of education brought to apply fully in all our schools? Nothing would revive the spirits of our faithful lay members more and increase their giving and sacrifice for the cause of God, than to see our schools measuring up fully to all that God expects of them. Nothing would inspire any of our workers more in advising and soliciting our young people to attend our own schools than to see all our teachers standing like adamant for the kind of education that God makes it exceedingly plain that He wants carried out in our schools. Nothing would give a stronger impetus to the forward movement of the entire message we have for the world than living up loyally to all that God requires of us in the recruiting centers for our work.

A DEVOTED MOTHER RESPONDS

This letter is typical of the struggle going on in the heart of many a faithful father and mother in regard to the education of their children, and whether or not our schools are holding steady in loyalty to the principles of education given us, or whether they are tempted to let the spirit of the world come in and effect a compromise. This mother has respect for the counsel of our experienced educators, and thinks that she can silence her conscience on some things she cannot approve at heart, if so advised by the teachers. It is a terrible thing for a teacher, for any reason, to betray the trust of a devoted father and mother in placing their children in the care of our schools. Like all others, our teachers are subject to errors of judgment and to yielding to the spirit of the times, but it is far better to err on the side of safety and conservatism than to go one inch in the direction of compromise in a trust so sacred as that of molding the character and ideals of our young people

for service in the cause of God and salvation in His kingdom. While our consciences all need enlightening, it is usually safer to let the voice of conscience be heard than to keep silence. This sister writes:

"As a mother of several children grown and one now in our schools, I am writing you for your opinion in regard to the giving of cantatas in our schools. I believe they are productive of great good, but I am puzzled in regard to the costuming and staging. I was much impressed with your articles in the Review, after visiting the schools a short time back, and felt then that when my daughter became old enough to sing in the choir, these things that had come in would be eliminated, and I would not be troubled about costuming for her.

"My earnest desire is to be in harmony with this body of people, and if it is settled that our general school men are in full sympathy with the practice of costuming and staging, I can at least keep still, just simply allowing my girl to do as they ask, not as I believe and have been taught,—that costuming for plays is of the world and we should have no part in it. I am praying that God's people may steer clear of the world, that His power may attend our efforts for the youth."

ON COSTUMING AND STAGING

Perhaps we ought not to pass by the question raised in this letter without giving our answer to this mother in a letter in response to hers. It reads as follows:

"Answering your recent letter, I appreciate the deep interest you take in having the right kind of instruction and influence in the schools to which you and the rest of us send our children.

"Now in regard to costuming and staging in cantatas and other platform work that may be carried on in our schools with a view to helping train the young people for gospel work, the spirit of prophecy is very definite that we should 'avoid theatrical performances.' You will find this specifically mentioned on page 229, in the book 'Fundamentals of Christian Education.' I would not say that no costuming should be done at all, but that the greatest caution should be taken not to have it deteriorate into a theatrical exhibition, or partake of the spirit of the stage. So much depends upon the way in which it is handled.

"In representing native peoples and conditions in the mission field it is sometimes helpful for some one to wear the native costume to give the people an idea of how the natives of that country dress and appear. In the cantata and other public exercises, the occasion is rare when it is helpful to use costuming or staging. The human heart naturally loves pagantry and the show. The costuming and stage setting are in danger of attracting the attention of the audience to these material things instead of getting the message of the song, or speaker in their hearts. I would say, Keep the costuming at a minimum on all occasions, and use it only at such times and for such purpose as will really help the people to understand better the mission field or other gospel problems. It does not necessarily eliminate the evil of the show to bring it into a Seventh-day Adventist school, if the spirit of the show is in any way connected with it. There should be no purpose merely to amuse or entertain, but the purpose should be to instruct and enlighten and set people to thinking more seriously of the work God wants done in the earth.

"I trust that these few words may be helpful to you. They are just what I would say to our teachers or other leaders. We are all under temptation to get over the line in these things, but living in the solemn times that we do, we cannot be overcareful to keep out the spirit of the world and have all our work thoroughly permeated with the spirit of the pure gospel."

A COLLEGE TEACHER RESPONDS

Writing some time after the former articles ceased to appear, this teacher says:

"Just a few words at this time to inquire why the articles on Christian education you were running in the good old Review have been stopped. Just about the time I was getting intensely interested in them, they ceased to appear. I and several others to whom I have talked around here, are thoroughly in harmony with what you were presenting in those columns. We feel that the time has come when our schools—God's schools—should be conducted according to His pattern. I have strong confidence in God's plan. I know it will work, and that it will also prove itself superior to all other methods, if we will only make the effort to prove it. Let's have more instruction and counsel on the plan God has for His schools. We need it. Some may criticize; but if God be for us, who can be against us?"

Unqualified confidence in God's plan of education is a supreme need just now. Such confidence may have the firm basis of faith—faith to accept God's plan and undertake to carry it out, regardless of how difficult the way may appear. It may also have the basis of experience and demonstration, for the only thing God's plan needs to prove itself is a practical demonstration wrought out in faith and sound judgment.

A VETERAN EDUCATIONAL SUPERINTENDENT RESPONDS

"In regard to those articles in the Review some time ago, I very much wish to keep them. I have heard a number express the same desire. Can we not have them in a bulletin or in tract form? Please do get them printed that way for distribution. I could use hundreds of them here."

Among others who have responded to the principles presented is a veteran college teacher and administrator. In the close of his letter he says:

"No doubt some schools are lowering the standard of the association of young men and women. A warning word from you, together with some testimonies on the subject, would be helpful. I am sure that it will do good. It is bound to help uphold the hands of those who are struggling to maintain right standards. It seems to me that results from laxness in this respect are causing our people more and more to see the necessity of giving attention to this matter."

This subject is too large to deal with in this article already growing in length, but it will be made our study in the next one.

* * *

GLEANINGS FROM THE FIELD

Two baptismal services were held at the Takoma Park (D. C.) church Sabbath afternoon, May 12. Nine were baptized from the Sligo church at Washington Missionary College, and nine, who had come in through the city effort, were to join the new Mount Pleasant church.

Fifty were baptized in the Singapore Mission last year, which was more than double the number baptized in any previous year; forty-five were baptized in the Federated Malay States.

At the close of school at Bethel Academy, Elder J. F. Olmsted baptized ten, and the following Sabbath they united with the Bethel, Wis., church.

Elder R. S. Fries has recently baptized thirty-two, most of whom were fruits of the effort he has been conducting in San Bernardino, Calif.

SEVENTEEN persons were baptized and a church of thirty members organized, Sabbath, May 12, at Azalea, Oreg.

The "Review" Forward Movement

KENTUCKY CONFERENCE

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

DEAR BROTHER GRAHAM:

The Kentucky Conference is a very interesting field. It comprises nearly the whole State of Kentucky, and has a population of over two million. There are nineteen churches, with a combined membership of 920. I greatly enjoyed my brief visit to this field. In the five days which I was privileged to spend here (April 3-7), six churches were visited. The combined attendance was 353, and 106 families subscribed for the REVIEW AND HERALD.

Stearns and Yamacraw: April 3; Attendance, 34; Subscriptions, 13

The members of the church at Yamacraw came over to the meeting at Stearns, and there were thirty-five present this evening. The Lord greatly blessed in the service, and thirteen families subscribed for the REVIEW. Brother Cullen Keith, the elder of the church at Yamacraw, and Brother Jeff Hickman, the elder of the church at Stearns, gave me excellent co-operation in the meeting. Both are good men whom God is blessing, and both are readers of the REVIEW. We stopped all night at the hospitable home of Brother Hickman. He has a well-ordered household. I was impressed with the behavior of the children, five in all. At both Stearns and Yamacraw they have a good church school. These places are mining towns, and the people are quite poor, and yet I noticed that the churches are keeping right up on their mission goals.

Richmond: April 4; Attendance, 8; Subscription, 1

Elder D. H. Hanson, formerly of the Northern New England Conference, is the pastor here. I was glad to see both Brother and Sister Hanson, with whom I had been acquainted many years. They have just come to this city, with the burden of building up the work here. The membership at present is quite small. Only eight were present to-night, but we had a good meeting and one subscribed for the REVIEW AND HERALD.

Covington: April 5; Attendance, 60; Subscriptions, 19

The city of Covington is just across the Ohio River from Cincinnati. There is quite a large church here, of which Elder J. G. Mitchell is the pastor. He gave me good co-operation this night in the service. Elder F. G. Ashbaugn, formerly one of our missionaries in the Philippine Islands, and now president of the Kentucky Conference, met me here this night and warm-heartedly assisted me in this good work. We had a blessed meeting, and nineteen families subscribed for the REVIEW. One young man and his wife, sitting in the front seat, gave me excellent attention, and at the close he said: "A few days ago I felt discouraged and despondent, but I got hold of a copy of the REVIEW and began reading it. It cheered me, brightened and encouraged me, and to-night I am subscribing for this paper." One of the church school teachers here at Covington, who has not been in this faith very long, said to me at the close of the service: "I am subscribing for the REVIEW this night for my father and mother, hoping that it will help bring them into this message."

Louisville: April 7, 11 a. m.; Attendance, 185; Subscriptions, 35

There is a strong work going on in this city. This is the headquarters of the con-

ference, and the members have a very beautiful church building here. The Lord richly blessed in the service this morning. Elder Stemple White, the pastor, has a great burden to see that every family has the REVIEW. Thirty-six families subscribed for it, and Elder White told me that he planned to see that all other families had the paper. At the close of the meeting he called for a meeting of the church board, to lay plans to place the REVIEW in every home. Elders Ashbaugh and Davis were with me this morning.

Louisville (Colored): April 7, 1 p. m.; Attendance, 65; Subscriptions, 37

Elder A. A. Davis, the conference home missionary secretary, was with me and whole-heartedly supported this good work. Elder T. H. Allison, the pastor of the church, fully co-operated, and the Lord blessed this service. Thirty-seven families subscribed for our great church paper. Very few families in the church had the REVIEW previous to this meeting. The Lord is blessing Elder Allison in the work here.

TENNESSEE-RIVER CONFERENCE

The Tennessee River Conference is the largest conference in the Southern Union, having a membership of 1,386, and having in its organization 25 churches. In territory it consists of western Tennessee and a few counties in Kentucky and has a population of over one and one-half million. It was my pleasure to spend sixteen days in this field (April 8-23), visiting fifteen of the churches, with a total attendance at the services of 1,087. Two hundred sixty-seven subscriptions for the good old REVIEW were ordered in this conference.

Paducah, Ky.: April 8; Attendance, 80; Subscriptions, 7

Elder D. U. Hale, former president of the Northern New England Conference, is the pastor of the church at Paducah. We were so pleased to see both Brother and Sister Hale, for we had been acquainted with them for a number of years. God is blessing Elder Hale in the work here in this city. I appreciated his co-operation in the meeting this night. The Lord blessed. Seven families subscribed for the REVIEW. Brother R. F. Wood, the home missionary secretary of the conference, was with me here. This night and the following night we enjoyed the warm hospitality of the home of Brother and Sister Hale.

Paducah (Colored): April 9; Attendance, 18; Subscriptions, 9

We had a good meeting this night with the above church. Only one present, the church school teacher, had the REVIEW. Nine families subscribed for it. They have a good church school here, with twenty-one children in attendance.

Murray and Hazel: April 11; Attendance, 42; Subscriptions, 21

The William Mason Memorial Hospital is located at Murray, a very progressive city of, I believe, about 10,000. Dr. William H. Mason, the president, is a faithful worker in this cause. His wife, Dr. Ora K. Mason, is the daughter of Drs. D. H. and Lauretta Kress, of Washington, D. C. Elder B. W. Spire is the superintendent and chaplain. The Lord is blessing the work here. There are about thirty-five or forty patients at the hospital. I enjoyed speaking at the evening worship hour to the nurses and workers, about thirty in all. I am glad to say that the hospital has voted to place a copy of the REVIEW in the rooms of all the nurses. Twenty subscriptions are now to come weekly to this splendid institution. I was greatly

blessed in my visit here. The workers love this precious faith. After speaking to the nurses, we drove over to the meeting at the little church at Hazel, near by. Twelve were present. Nearly all had the REVIEW. Dr. William Mason, who was present, subscribed for his dear aged mother.

Jackson, Tenn.: April 12; Attendance, 12; Subscription, 1

Here I met Brother and Sister H. G. Miller. Brother Miller is a faithful colporteur of many years' experience. God is blessing him in the work to-day. Sister Miller, I learned, was formerly Miss Mollie Long, of Iowa. She worked for some time in the evangelistic work with Elder Daniels as a Bible worker, and was very successful in the winning of souls. She said to me, "I have been a reader of the REVIEW AND HERALD about forty-five years. I always encouraged the new ones to subscribe. I would tell them, 'You must now have the REVIEW. One is not intelligent regarding our work until he becomes a reader of the REVIEW,' and at the time such ones joined the church, they became readers of our good church paper."

I believe, Brother Graham, that every worker should see that at the time new ones join the church, they have our church paper. Well, we had a good meeting this night, but I learned that Brother and Sister Miller had been working before I arrived, to place the REVIEW in every home. There was only one present who did not have the paper, and that one subscribed.

Memphis: April 14, 11 a. m.; Attendance, 165; Subscriptions, 45

The Lord is greatly blessing Elder W. P. McLennan, the pastor of the Memphis church, in the work in this city. I appreciated his good co-operation in this work. I was greatly blessed in speaking this morning. The Lord helped me. At the close there were forty-five families that subscribed for the REVIEW.

I was pleased to meet here at Memphis, Sister H. B. Horton. She is making her home with her daughter and son-in-law, Elder and Mrs. McLennan.

Memphis (Colored): April 14; Attendance, 50; Subscriptions, 10

Elder H. E. Lysinger, the president of the conference, met me here at the above church. I appreciated his warm welcome and co-operation, not only to-day, but all the time of my being in this field. He has a great burden to see all reading the REVIEW. The Lord blessed in this service this afternoon. Ten families subscribed.

Jackson (Colored): April 15; Attendance, 15; Subscriptions, 7

The colored church at Jackson has a small membership, but is a faithful company of believers. Brother J. H. Wagner, a young man, has just come to labor here. I appreciated his hearty support to-night in this work. The Lord richly blessed in the service. Not one present was a subscriber. Some had previously had the REVIEW, but had let their subscriptions expire. Seven families subscribed this evening.

Leach: April 16; Attendance, 45; Subscriptions, 4

William J. Keele, a former faithful colporteur, is the elder here, and God is blessing him in the work. Many young people were present to-night. Four families subscribed for the REVIEW. It was a good meeting. I met Sisters Rosale and Dorch, who have been reading the REVIEW for about forty years. Their courage is good.

Springville: April 17; Attendance, 100; Subscriptions, 7

This church, I understood, is one of the oldest, if not the oldest of the organized churches in the South. We had a good meeting to-night. A large per cent of those present this night were not members of the church. Elder J. W. Dement, who was with me this night, had been holding

a series of meetings here the last few nights, and good interest had been aroused. Elder Lysinger helped greatly in the service this evening. Seven families subscribed for the REVIEW. This night I met Brother and Sister Parker, who are really isolated Sabbath keepers. They have been readers of the REVIEW for the last thirty-eight years. It has kept them always of good courage and faithful in their tithes and offerings. They said that they could not get along without the ministry of the church paper.

Fountain Head: April 19; Attendance, 65

Forty miles out from the city of Nashville, beautifully situated among the hills, at an elevation of one thousand feet, is the Fountain Head School and Sanitarium. Here I found a self-sacrificing lot of people and a fine group of young folk. The old sanitarium building recently burned, but the brethren are rebuilding. The business men from the near-by cities of Portland and Gallatin are assisting. It is the only hospital within a number of counties, and the Lord has given this work great favor with those who are not of this faith. Brother and Sister Mulford have charge of the work here. This is a real mountain school of the South.

I spoke in the evening, and also the next morning at eight-thirty, to brethren and sisters and young folk. At the close of the morning service we had a real testimony meeting. One young woman arose and said, "Oftentimes in working around, I have picked up the REVIEW and read an article or two. I never thought that a copy would be placed in my room each week, and I am so glad that this is to be done." A young man arose and said, "I have always thought that the REVIEW was a paper for the older folk to read, but I have changed my mind, and I shall now become a reader of the REVIEW." A young woman from New Mexico said, "Oftentimes at home, while I washed the dishes, father would sit and read the REVIEW to me." One mother arose and testified, "When my son graduated from school I made him a graduation present of a year's subscription to the REVIEW. Since that time he has subscribed for it himself, and the reading of it has been of great help and blessing to him." A brother stood up and spoke as follows: "I have found that the reading of the REVIEW is a great cure for the evil of criticism. The more one reads the REVIEW the less he feels like finding fault. Sister Mulford said, 'Never before have I realized so much the responsibility of encouraging the young people to read the REVIEW.' Brother Mulford assured me that the school would provide the rooms of the young people with weekly copies of the REVIEW AND HERALD."

Madison: April 20; Attendance, 175; Subscriptions, 100

I have long desired to visit the Madison School and Sanitarium. This place is just ten miles out from the city of Nashville. Here the brethren have 800 acres of rich land, beautifully situated on the banks of the great Cumberland River. Nicely situated on this land are the sanitarium and school buildings. Here are accommodations for about 75 patients and 250 students. At this present time there are about 250 young people here. I was greatly interested in the many industries and courses of studies taught here,—nursing, premedical course, agricultural, general carpentry, mechanics, plumbing, electrical, printing, baking, sewing, tailoring, etc. The physicians, nurses, and helpers are a self-sacrificing group of workers. Many years ago, Dr. E. A. Sutherland and others, with the Lord's help, started this work, and God has blessed in the growth and development of this work. The institution is completely free from debt, and the school is open the year round for work and study.

This Friday evening I was privileged to speak to the students and others who

assembled for the Friday evening service. About 175 were present. Dr. Sutherland warmly introduced me and the work which I represent. He was very co-operative in this good work. The Lord greatly blessed me in addressing the students at this service. Their hearts were very much impressed with the importance of reading the REVIEW AND HERALD each week. Dr. Sutherland fully realizes the importance of this also. He and the members of the board were very favorable to the matter of placing a copy of the REVIEW weekly in all the rooms of the students, and the following Sunday it was voted to place an order for 100 subscriptions for the REVIEW to come to the school, to supply each room of all the students. This is indeed a forward step in the right direction. Since I left Madison, Dr. Sutherland wrote me a very kind letter of appreciation of my visit, and stated that personally he hoped that each succeeding year the REVIEW might be placed in all of the rooms of the students, and that he planned to start a fund to provide for this purpose. He felt sure that there were those who would be glad to help in a cause like this.

While I was at Madison, Elders Westcott and Thompson, from South America, were both there and spoke to the students Sabbath afternoon and Saturday night. I was pleased to meet Sister Hall, formerly of Japan, and now one of the members of the faculty here. She said, "My father and mother were constant readers of the REVIEW AND HERALD. It had a great influence upon my early life, and I believe that all our young people should have access to it." I was glad to meet Brother and Sister Jensen, from Nevada, Iowa. They have charge of the tailoring department here. We were pleased to meet at Madison, Brother and Sister Horace Standish, former workers at the New England Sanitarium, Melrose, Mass. Brother Standish has charge of the carpentry work.

Nashville: April 21, 11 a. m.; Attendance, 200; Subscriptions, 25

Brother R. F. Woods, the conference home missionary secretary, was with me this day and gave me the fullest co-operation. Elder I. D. Richardson, the pastor of the Nashville church, warmly welcomed me and gave this work his best co-operation. The Lord is blessing Elder Richardson in the work in this city. He assured me that he would faithfully follow up this work. Twenty-five families subscribed for the REVIEW. One brother said, "I have been an Adventist many years, but have never had the REVIEW. I did feel impressed to-day that I should be a reader of this paper." Another brother said, "My heart was touched to-day with the importance of the reading of the REVIEW, and I have subscribed for it." We enjoyed taking dinner this day with Brother W. A. Harvey and his family. He is the superintendent of the Southern Publishing Association.

Nashville (Colored): April 21, 3 p. m.; Attendance, 40; Subscriptions, 16

Elder L. H. Bland, the pastor of the Nashville No. 2 church, is a very earnest man, and faithfully supported this good work this day, assuring me that he would follow it up carefully. The Lord richly blessed in the meeting, and sixteen families signed the little cards for the REVIEW to come to their homes.

The following day, before leaving Nashville, we had the pleasure of visiting the officers and the office workers of the local and union conferences. We appreciated their warm-hearted interest in this great work. I then had the privilege of visiting the Southern Publishing Association, and my heart was deeply impressed with the wonderful way in which God is blessing His work in this place. Here is where all of our Harvest Ingathering papers are printed. At this time the brethren are printing the Harvest Ingathering papers for this coming campaign, and I can as-

sure you that the magazine this year is the best yet.

Lawrenceburg: April 23; Attendance, 30; Subscriptions, 3

This was my last appointment in this field. Here, out in the country, the brethren have a beautiful sanitarium and hospital, which is a branch of the Madison Sanitarium. It is the only hospital in five counties. The Lord is blessing His work here. The workers are of good courage. Thirty were present this night at the service. Nearly all had the REVIEW. It was a good meeting. Three families subscribed for the REVIEW AND HERALD.

Sincerely your brother in Christ,
A. E. SANDERSON.

Appointments and Notices

CAMP MEETINGS FOR 1928

CENTRAL UNION	
Missouri, week-end meetings beginning	Aug. 11, 18, 25
Nebraska, Lincoln	Aug. 16-26
Kansas, Enterprise	Aug. 31-Sept. 8
COLUMBIA UNION	
Ohio, Elyria,	Aug. 16-26
Chesapeake, Catonsville, Md.	Aug. 23-Sept. 2
EASTERN CANADIAN UNION	
Maritime, Memramcook	Aug. 23-Sept. 2
WESTERN CANADIAN UNION	
British Columbia, Vancouver	July 12-22
LAKE UNION	
Illinois, Petersburg	July 19-29
NORTHERN UNION	
Iowa, Nevada	Aug. 25-Sept. 2
NORTH PACIFIC UNION	
Western Oregon, Forest Grove	Aug. 2-12
Western Washington, Auburn	Aug. 9-19
Montana, Billings	Aug. 16-26
PACIFIC UNION	
Southern California	Aug. 2-12
California	Aug. 9-19
SOUTHEASTERN UNION	
Cumberland	Aug. 9-18
Carolina	Aug. 16-26
Georgia	Aug. 23-Sept. 2
Florida	Oct. 18-28
Colored	
Cumberland	Aug. 9-18
Georgia	Aug. 23-Sept. 2
Carolina	Aug. 30-Sept. 9
Florida	Oct. 18-28
SOUTHERN UNION	
Kentucky, Lexington	Aug. 3-11
Alabama, Selma	Aug. 10-18
Louisiana-Mississippi, Baton Rouge ..	Aug. 17-25
Tennessee River, Madison	Aug. 24-Sept. 1
SOUTHWESTERN UNION	
Arkansas, Little Rock	July 19-29
South Texas, San Antonio	July 26-Aug. 5
North Texas, Keene	Aug. 2-12
Texico, Albuquerque, N. Mex.	Aug. 9-19
Oklahoma, Guthrie	Aug. 16-26

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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REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., JULY 19, 1928

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This paper does not pay for articles, and because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of 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.

ELDER AND MRS. W. J. HARRIS and their three children sailed from San Francisco on the S. S. "Taiyo Maru," July 4, returning from furlough for another term of service in China.

* *

MR. AND MRS. WALTER PERGANDE and their two children sailed from New York for Buenos Aires, July 7, Brother Pergande having been appointed field missionary secretary for the Austral Union Conference.

* *

Two missionary couples sailed on the S. S. "Homeric," from New York, July 6, Dr. and Mrs. Read N. Calvert and Dr. and Mrs. George A. Nelson, all of California. The doctors will qualify in Edinburgh for the British degree, and then Dr. and Mrs. Calvert will connect with the Far Eastern Division, for work in the Straits Settlements, and Dr. and Mrs. Nelson will go on to India for work in the United Provinces.

* *

MEDICAL EXAMINATIONS IN JAPAN

As has been announced before, Dr. H. W. Miller and Dr. E. E. Getzlaff have recently been qualifying for medical work in Japan, in order to be able to practice in that country. In a personal letter, Dr. Miller speaks as follows of this interesting experience of several weeks:

"This was a very busy period, in which I went into a general review of all medical subjects, as one has to do in qualifying for these examinations. They are similar to those our men have to take in Europe, for the Japanese examination was much like the English examinations, although from what I can learn it was much more technical. The examination was conducted in such a way that we had to prepare on practically every point of the subjects under which we expected to be examined. I rather enjoyed the change from active practice to a student of medicine again.

"I have taken three examinations in America,—in Pennsylvania, Massachusetts, and Illinois,—all of which are regarded as among the most difficult boards in the States, but these were no comparison to the test we had in Japan. I took those examinations without any previous preparation, but we left no stone unturned to pass the Japanese, and I am glad to tell you that a week ago I received a cable from Japan, telling us that we had successfully passed the examinations regarding registration. Well, we are glad to be qualified for our work over here, and believe there is a great future before our medical work here in the Far East."

Speaking of the work in Shanghai, Dr. Miller adds: "We have about twenty patients in our institution at the present time. With that number of patients we can keep our heads above water financially. A few days ago a woman came from the Philippines for an operation here in our Shanghai Sanitarium. Several other patients have come from the Philippines. As you know, I first went down there and operated; now the patients are coming to us, since it is impossible for me to go there. Well, somehow the Lord does bring help to our work. He does make it prosper. The great need is for us to keep in the line of His blessing, and see what great things He will do through His workers for the honor and glory of His name."

* *

FOREIGN HARVEST INGATHERING PAPERS

OUR publishing house at Brookfield, Ill., is doing excellent work in sending out foreign Harvest Ingathering papers. Under date of July 2, Brother Herbert Griffith, manager of the circulation department, gives this interesting summary:

"You will be interested to know that of the twenty languages in which Harvest Ingathering papers are being printed this year, the papers are ready for mailing in twelve of the languages, and another language will be ready before the close of this week. Monday morning, July 2, we started mailing the papers that were ready, and will get out an average of at least one language a day. Orders have been received from every conference and mission field in North America except three. We have failed to receive orders from one conference and one mission field in the Eastern Canadian Union and one conference in the North Pacific Union.

"Below we are giving the languages in which Harvest Ingathering papers are available this year, and the number being printed in each language. Those marked (*) are now ready for mailing:

Table with 2 columns: Language and Printed. Lists languages like Bohemian, Croatian, Danish-Norwegian, Dutch, Estonian, Finnish, German, Greek, Hungarian, Italian, Polish, Portuguese, Rumanian, Russian, Serbian, Slovakian, Swedish, Ukrainian, Yiddish, Yiddish-English and their respective printed counts.

Total 410,000

"The Italian paper is coming through our bindery, and will be completed by the end of the week.

"The Croatian, Estonian, and Serbian papers are ready to be printed. The papers in the Finnish and Ukrainian languages will be ready soon. The Yiddish and Yiddish-English papers will probably be the last to be ready for mailing to the field."

* *

UNDER date of June 3, a letter from Elder E. Hilliard, who with his wife and daughter and son-in-law recently went to India, speaks as follows of their voyage:

"We had a very pleasant voyage all the way to Bombay. The brethren met us at the ship, and we were soon located at Sister Hildreth's comfortable home. Here we spent the Sabbath, attending Sabbath school in their beautiful place of worship. Elder H. Christensen addressed the little company of believers on the present judgment hour. On Sunday afternoon we took the train at Bombay, arriving at Bangalore on Tuesday morning, May 29. Here we were met by the brethren, and driven to the mission compound."

FOR SELF OR FOR CHRIST?

As I consider the money our people are putting into better homes, house furnishings, automobiles, and otherwise to improve their standards of living, and compare these increases with the amount given for missions, I am led to wonder whether our people are measuring up to their world task. I fear that some of them are deceiving themselves, and leading themselves to believe that they themselves and our people in general are giving more for missions than they really are. Time is swiftly passing, our message has thrown upon us a world task, the whole world has broken open to give God's last message a chance of entrance to every people under heaven. The end of all things is stealing on. What a tragedy it will be if we fail to measure up to God's requirements in a time like this!

The message of Malachi is addressed to the remnant church. The charge is, "Ye have robbed Me in tithes and offerings." To those who make restitution a rich blessing is promised.

The figures of the American Motorists Association reveal that in the United States \$1 a day—\$365 a year—is what the average automobile costs the average motorist. The operation and maintenance of each car averaged \$229, while the depreciation was figured at \$136. The greater mileage made by the average motorist in 1927 increased the cost of operation 5 per cent above the figures of 1926.

While the average motorist spends \$1 a day on the automobile, how much did the average Seventh-day Adventist in America give a day for missions in 1927? The figures compiled in the treasury department reveal that an average of a little over five cents a day was given by our people (exclusive of Harvest Ingathering). In some conferences the average was not over four cents a day per capita. Our mission receipts made no gain in 1927; they were a little less.

Now really should not the question be raised in the heart of every Seventh-day Adventist church member, Are we robbing God in offerings? Are we putting into automobiles, house furnishings, and other improvements of our standards of living, money that belongs to God and is pleadingly called for to carry the message in many lands?

If Sabbath, July 21, can bring to our people a full realization of their duty to foreign missions, we shall see large sums of money gathered for missions.

J. L. SHAW.