

The Advent Review and Sabbath Herald



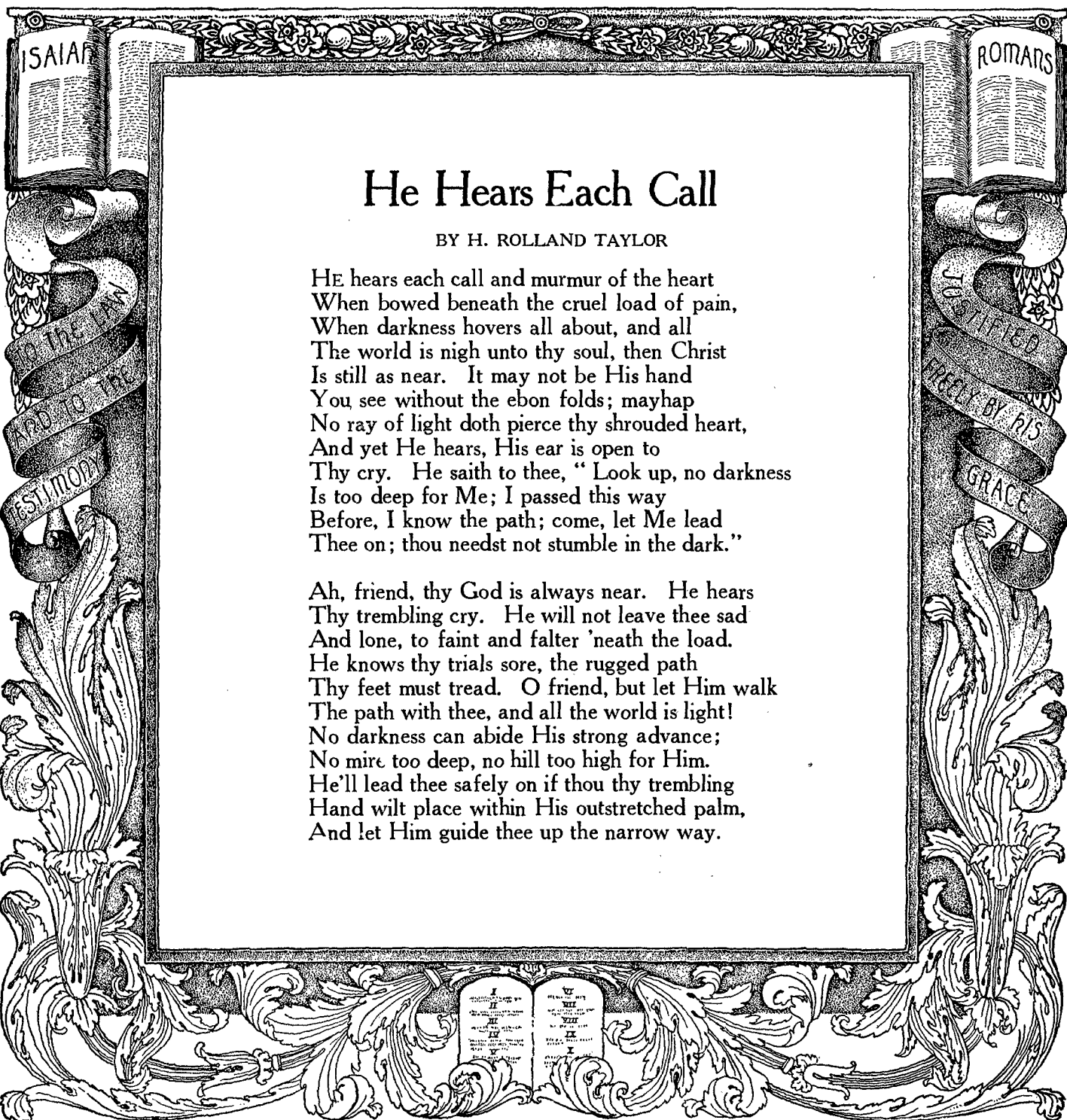
Vol. 105

Takoma Park, Washington, D. C., August 2, 1928

No. 31

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



He Hears Each Call

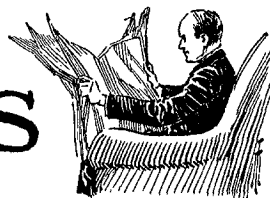
BY H. ROLLAND TAYLOR

HE hears each call and murmur of the heart
When bowed beneath the cruel load of pain,
When darkness hovers all about, and all
The world is nigh unto thy soul, then Christ
Is still as near. It may not be His hand
You see without the ebon folds; mayhap
No ray of light doth pierce thy shrouded heart,
And yet He hears, His ear is open to
Thy cry. He saith to thee, "Look up, no darkness
Is too deep for Me; I passed this way
Before, I know the path; come, let Me lead
Thee on; thou needst not stumble in the dark."

Ah, friend, thy God is always near. He hears
Thy trembling cry. He will not leave thee sad
And lone, to faint and falter 'neath the load.
He knows thy trials sore, the rugged path
Thy feet must tread. O friend, but let Him walk
The path with thee, and all the world is light!
No darkness can abide His strong advance;
No mire too deep, no hill too high for Him.
He'll lead thee safely on if thou thy trembling
Hand wilt place within His outstretched palm,
And let Him guide thee up the narrow way.



Comments on CURRENT EVENTS



JOHN BUNYAN. Three hundred years ago John Bunyan, known throughout the world as the author of "Pilgrim's Progress" and other works, was born. This summer at Bedford, England, where Bunyan was born, extended and elaborate commemoration services are being held. Probably no literary or religious figure of the last three hundred years stands out more sharply than Bunyan. His "Pilgrim's Progress" has been translated into one hundred twenty-five languages, and next to the Bible, is declared to be the most widely read book in the world. The vigor of his style and the vividness of his characters are declared by authorities to outdistance Shakespeare.

Born in poverty in Bedford in November, 1628, Bunyan grew up a godless youth, but one day, while engaged with other youths in sports, he heard, as it were, a voice solemnly inquiring of his heart, "Wilt thou give up thy sins and go to heaven, or hold on to them and go to hell?" This made a deep impression upon him, revealing the possession of a sensitive spiritual nature, despite his rough exterior. Shortly thereafter he gave his heart to God, and joined a little nonconformist church, that is, a church which consisted of Christian believers who differed in doctrine and policy from the Established Church of England. He soon became a preacher in this church.

Because of his active relation to this nonconformist group, he was cast into prison. The indictment against him was, "For devilishly and perniciously abstaining from coming to church to hear divine service, and for being a common upholder of unlawful meetings and conventicles to the great disturbance and destruction of good subjects of this kingdom, contrary to the laws of our sovereign lord, the king." Bunyan's only reply to this indictment was, "I go to the church of God, and by grace am a member with the people over whom Christ is the head."

His first imprisonment lasted twelve years, during which he suffered great privation. His family were in most dire want. His wife was in frail health, and his four children, the eldest of whom was blind, were too young to help support the family, though it is true that for a time Bunyan made shoe laces and passed them through the bars of the prison to his blind daughter, who peddled them on the streets to earn bread. Later his wife died, making full his cup of sorrow. After this long period of imprisonment, he again went to preaching, and during the following years suffered several short terms in prison. It was during one of these later imprisonments, which lasted for six months, that he wrote "Pilgrim's Progress." It may be interesting to note that the warrant which placed him in jail for this six months' period sold recently at auction for \$1,525. The pompous court officials who signed that document have long been forgotten, but the fame of the poor tinker of Bedford grows with the years.

The memory of his life should serve once more to impress our hearts with the price that has been paid in former years by the children of God for preaching the faith once delivered unto the saints. How comfortable, by comparison, is our lot to-day!

LESSONS FROM BUNYAN. From the remarkable success which has attended "Pilgrim's Progress," several lessons of great practical value may be learned by all

of us. First, the power of simple language. Therein lies one of the greatest reasons for the success of his work. Even a child can understand the book. Obscurity is no proof of profundity. Simplicity of speech best reveals complete grasp of one's subject. This truth might properly be taken to heart by many who endeavor to place their thoughts in written form.

Second, the power of the story form of presentation of truth. Bunyan clothed spiritual truths in human garb, and gave warmth and life to cold, abstract doctrine, by translating it into flesh and blood. Of course, in doing this, Bunyan simply followed in the steps of Christ, whose parable form of address gave to His discourses such an appeal. Those who stand before the public, as well as those who write, may well ponder this point.

Third, there stands out the lesson of the place the Bible holds in developing literary ability. Being a poor young man, Bunyan had no literary background for his work. His literary knowledge had to be gained slowly from reading during the time of his long imprisonments. But what were the books that served as his models for clarity and vividness of style? The Bible and Fox's "Book of Martyrs." There is no one, not even cynical skeptics, who would think of placing Fox's work on anywhere near the same literary plane as the Bible. Therefore we reasonably conclude that it was the careful reading of Holy Writ that prepared Bunyan to write a work second in popularity only to the Bible. There is a liberal literary education in Bible study.

Fourth, that it is possible for one to live a holy life even in vile surroundings, for, though Bunyan's feet were sunk in the mire and filth of the jail, his mind soared to the tops of the Delectable Mountains. So unquenchable was Bunyan's spirit of optimism and cheerfulness that among his numerous works—for he wrote many other books besides "Pilgrim's Progress"—is to be found a collection of what might properly be known as humorous poems, at least they were suffi-

ciently so to bring down upon his head the censure of the more gloomy Puritans of the day. In defense of this humorous strain in his writings, he declared in a couplet:

"Some things are of that nature,
as to make
One's fancy chuckle while his heart
doth ache."

Through all of "Pilgrim's Progress" runs the note of hope and courage and Christian enthusiasm, ending in the great climax of final victory. Remember as you read it that its author wrote these words while confined within the four walls of a filthy jail, into whose confines drifted only a few rays of sunshine through a little barred window.

And let the memory of it serve to check that most natural tendency to excuse depression and gloom and perhaps evil thinking on the ground that the environment and conditions are so forbidding.

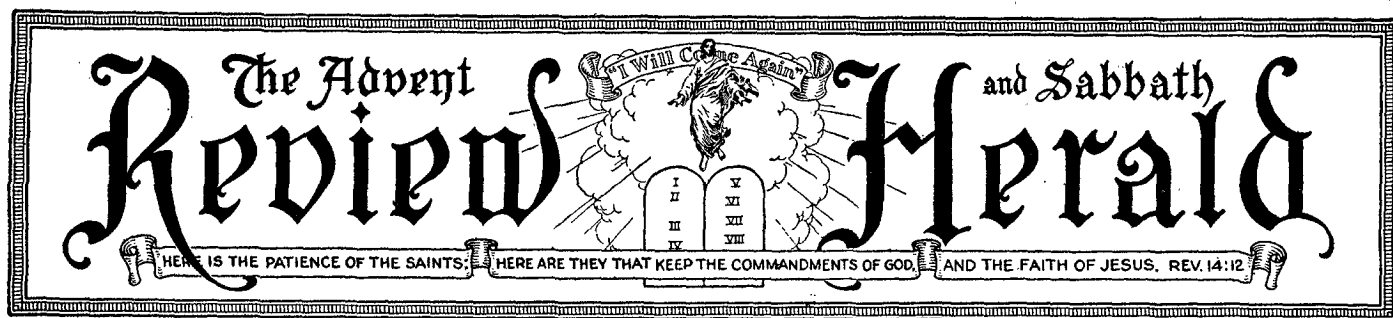
Finally, we discover from his experience the great lesson of how affliction may bring forth great fruit. If he had not been imprisoned for long years, he might probably not have given to the Bible that careful study that he did, nor have finally taken in hand his pen, which created "Pilgrim's Progress." For he explained that he wrote this work to while away the time of his drab confinement. May it not be that the hours of our deepest and darkest afflictions may be the ones in which our most valuable work for God is done?

F. D. N.



International

In This House John Bunyan Lived Three Centuries Ago.



Vol. 105, No. 31

Takoma Park, Washington, D. C., August 2, 1928

One Year, \$2.75

Printed and published every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

Temperance and Prohibition

The Coming Presidential Election

BY THE EDITOR

DURING the next few months the United States will be passing through the agitation and excitement of another Presidential election. Intensive campaigns will be carried forward by both of the great contending parties in the field. It will be a war of principles. Leading statesmen will be found on both sides of the controversy. Good men as well as bad men will arraign themselves under both banners. Human emotion will be stirred to the depth; evil passions will be intensified. As a result of the agitation we shall see marked division of sentiment in every part of the country, in neighborhoods, in churches, even in families. In many instances life-long friendships will be severed; bitterness and alienation will result.

This is a time for every believer to heed the admonitions of the Holy One of Israel: "Be still, and know that I am God;" "in quietness and confidence shall be your strength." And particularly, we believe, should every Seventh-day Adventist heed this instruction. Without seeking to minimize in any way the importance of some of the principles which will be in controversy in the coming election, there has been committed to Seventh-day Adventists a message so transcendent in importance, compared with anything in this world, that we cannot afford for a single day to forget our high calling in Christ Jesus, and the solemn commission that has been committed to us.

And we must remember, too, in the midst of the controversy around us, that our message is to all men, and therefore we must preserve the bonds of peace with all men, in order that that message shall have free course through us. We are to preach the gospel to rich and poor, to black and white, to Republicans, Democrats, Socialists, and men and women of every sort of organization and association. We can do this freely and effectively only as we cherish the spirit of love and of peace and of good-will toward all the men and women with whom we associate.

During the present summer and coming autumn days we need to be very careful that our hearts shall not become so charged with the spirit of partisan politics that we shall lose sight of our great objective, that we shall lose our peace of mind, and become one with the noisy, excited multitude around us.

This does not say, of course, that it is wrong for the Christian to exercise the right of franchise. It is the privilege of every Seventh-day Adventist quietly to cast his vote for or against principles that may be involved in the controversy. It is the privilege of every one to vote for such men as he believes stand for right principles and policies in government. The Seventh-day Adventist Church has never attempted to dictate in matters of this kind. The question as to whether one should vote or whether he should not vote is not one for church settlement. It is a question that each must determine for himself, in the fear of God.

Trusting

BY ALBERT E. MILLNER

THE life, O God, that here we live,
Is full of tears and sorrow;
The many heartaches, frets, and fears
Are ceaseless as the morrow.

And yet, dear Lord, we have a hope
That floods our hearts with gladness;
The life eternal, blessed life,
Removes the sting of sadness.

So, God, for all Thy tender care,
Thy love so full and free,
We yield our hearts and minds anew
To trust and follow Thee.

There have arisen in years gone by, political issues that involved such questions as temperance and prohibition, and we received very definite instruction from the servant of the Lord that we should make our influence unmistakably felt for the cause of temperance, on the side of the downtrodden and the oppressed. We are glad to say that our people responded to this appeal. By the litera-

ture which went out from our offices of publication and was circulated by our faithful members throughout the field, we let our neighbors understand the principles of temperance for which we stood. Seventh-day Adventists were recognized as a temperance people and as earnest, consistent advocates of the prohibition of intoxicating liquors. And the denomination throughout the world stands staunchly for these principles to-day.

In these later years, when prohibition is undergoing the crucial test, and men from every quarter are seeking to malign and cast discredit on the temperance cause, it is proper that we should take occasion to reiterate the stand which we have always taken on this question. It is appropriate and even necessary that we should circulate anew temperance literature, that we should let our friends and neighbors know that we have not changed our attitude with reference to Bible temperance and prohibition.

Instruction from the servant of the Lord also gave very definite warning against our brethren and sisters' being carried away with the spirit of partisan politics, against our ministers and our teachers in the field bringing these topics into the pulpit and into the classroom. This instruction, as well as that relating to prohibition, we believe, should be repeated in the columns of our church paper, and we propose, during the next few weeks, to review some of these definite statements that have been made by the servant of the Lord.

In the meantime, and at all times, let us not become excited. Let us keep the political spirit out of our churches and homes. Let us pray much, think quietly, study God's word daily, and maintain His love and peace in our hearts and in our relations to all men. This was the spirit of the Master. It will be the spirit of His true and sincere followers.

* * *

"If Christ is the root of your life,
you are the fruit of His life."

The Race Set Before Us

In Two Parts — Part One

BY GEORGE K. ABBOTT, M. D.

"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:1, 2.

This is the final admonition given by Paul to the Hebrews, concluding that wonderful chapter on faith, the eleventh of Hebrews. The admonition is to endurance in life's purposes. Now endurance in Christian life springs from "seeing Him who is invisible." Only he who has a vision of things not seen with earthly eyes, will ever enduringly "run with patience the race that is set before us."

Paul's appeal is therefore based upon "seeing we also are compassed about with so great a cloud of witnesses." These are the witnesses of faith from Abel and Enoch down to the martyrs of Paul's own day. There are, however, other witnesses, indeed a great cloud of witnesses. If we could but see and continue to see this innumerable company who are, with the intensest interest, watching us here in this little life, our endurance in the Christian race would be assured.

It is said of the material creation, that He formed the worlds "to be inhabited." Our own little solar system with its planets—Mars, the earth, Jupiter, Saturn, and the others—is only a very little corner of the boundless universe. Think of the great suns with their satellite suns and their habitable worlds. Surely these do not revolve endlessly through space alone, uninhabited and desolate of intelligent beings, for the only Book that purports to give us a message from Him who knows, says He formed them to be inhabited. But our little world is the lesson book of this great universe. We are a spectacle unto angels and unto men. We are compassed about with a great cloud of witnesses. Why are the eyes of ten thousand worlds fastened upon us? It is here on this little earth of ours, to which the great tragedy of heaven has been transferred, that there has been working out now for nearly six thousand years the greatest drama of all eternity. You and I are actors in that great scene. We are as it were coming in on the home stretch, at the end, in the greatest crisis of the ages.

The youth have been called by God to take a special place in this great scenario. Are you starring in it, or are you only one of the rabble throng that make up the background? What is it all about? It is the great controversy between self-renouncing love

and self-seeking. The outcome of this controversy answers the great questions of life: What is life? Is it getting or giving? Does government or social fabric come by love or by force? What is the meaning of a life that has no end? These are the questions to be settled by that great controversy in this drama upon which the eyes of the universe are now centered. To have some little part in this battle for right, is the greatest privilege and the highest honor that can be bestowed upon men and women.

God is calling for volunteers. Will you answer the call? There is no draft in God's service. It must be willing service or none at all, for God does not use force in recruiting His army. As Paul said, "Woe is unto me, if I preach not the gospel!"

In this service loyalty is foremost. God calls for men and women who cannot be swerved from their allegiance to right. "The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand

cifer tried to cloak self-seeking so that it might appear good and thus lure to destruction, he gave it three forms, and made all three of these forms to appear in that first temptation at the tree of knowledge of good and evil:

First, it appeared good for food.

Second, it was pleasant to the eyes.

Third, it was to be desired to make one wise.

Self-seeking comes cloaked in these forms. One form appeals to one person and another to another, according as his bent may be. To work merely to live, to earn a livelihood, to gather for self alone, is to see the apple of selfishness as "good for food." So many work for pay alone, for the bread that perishes. They get what they work for, but no more. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," was Christ's answer to this temptation. This is the sin of the plodding, material man. He sees life, but only the physical, material existence. He fails to vision the spiritual life. "We have more to do to-day than to make a living; we have to make a life. Let us not spoil the one in seeking to gain the other."—J. H. Jowett.

To seek pleasure for pleasure's sake, is to see the apple of selfishness as "pleasant to the eyes." Would you draw aside this cloak of Satan from self-seeking, take the admonition Su-

I Love to Sing His Praises

BY MRS. CLARENCE QUACKENBUSH

I LOVE to sing the praises of Jesus Christ our Lord,
And stand upon His promises, as given in His word;
For He's coming, yes, He's coming to take His children home,
Where we'll ever be with Jesus, with no more desire to roam.

I love to sing of Jesus and of His wondrous love,
Of the mansions He's preparing in His Father's home above,
Where we will dwell in heaven the whole millennium through;
Then we'll all come down with Jesus to the old earth made new.

There will be no death nor sickness in the earth made new,
Where the saints will be with Jesus the countless ages through,
And His countenance will light the way, there'll be no need of sun,
There will be no want nor sorrow, when the new life is begun.

O Jesus, blessed Saviour, may we all be gathered home
When Thou comest, in clouds of heaven, without the loss of one;
And may we all be purified through Jesus' precious name,
That we may sing the wondrous song of Moses and the Lamb.

for the right though the heavens fall."
—"Education," p. 57.

The origin of all evil, all sin and death, is in self-seeking, in selfishness. Lucifer coveted that which belonged to Christ. He sought power, place, authority, for himself. It ended in every gross evil. So does every grain of selfishness in human hearts, if unregenerated, end in the grossest of sin. There is no little sin. The breaking of the smallest item of the tenth commandment leads inevitably to the breaking of the sixth, the seventh, the eighth, and the ninth. But selfishness is insidious, and begins in that which seems good. When Lu-

sanna Wesley gave to her son John:

"Would you judge the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things—whatever increases the authority of the body over the mind—that thing is sin to you, however innocent it may seem in itself."

Only that which leads Godward is right. Self-centric is excentric, for only the unselfishness of God is enduring life. Still more revealing in its source in self-seeking is the defining of sin as *the I, the me, and the mine* of life. Says Mabel Thurston, in her understandingly simple way:

"So sin, as God sees it, includes a great many things that are not on any statute book. Laziness is a sin, because we are putting our own ease before the honor of God by robbing Him of the trained body and mind and spirit that He meant us to have. Sensitiveness is a sin, because when we are sensitive—hurt over things that people do or say to us—we are thinking of our feelings instead of God's feelings. Indifference and coldness are sins, because a Christian's first duty is to be loving. Pride is a sin, because we are thinking of ourselves and the impression that we are making upon other people, again making ourselves the center of our lives instead of God."

And may I add that wanting the highest-paid task or the easiest work, regardless of the interests of God's work or of others in the great training school of life, is a sin? To endeavor to lop off the branches, the outgrowth of sin, while the heart is self-seeking, is to fail utterly of finding the way of Jesus—the way of life. "Except a corn of wheat fall into the ground and die, it abideth alone." "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." Pleasure for pleasure's sake is the temptation of the vain, the giddy, the shallow.

To thirst for knowledge regardless of what it is and where it leads and whom it serves, is to see the apple of self-seeking as "desired to make one wise." This is the temptation of the intellectual. It is a golden-appearing fruit indeed. It is beautiful on the surface where the knowledge of good appears, but hidden at the core is the knowledge of evil. In the words of Milton, thus reasoned the serpent to Eve in her dream:

"And, O fair plant, said he, with fruit surcharged,
Deigns none to ease thy load, and taste thy sweet,
Nor God, nor man? Is knowledge so despised?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offered good; why else set here?"

Do not suppose that all knowledge is desirable. Knowledge apart from God is self-destructive. This is the curse of the world to-day. And God will let it bring forth its own fruit until it ends in the annihilation of man from the face of the earth. So clear is this to even human wisdom that its sure coming has been many times predicted by great statesmen and students of world affairs. It is not so clear to many who think they seek the best in education, in philosophy and kindred subjects, or even in health education. These subjects pursued in the great schools of our land—the modern trees of knowledge—lead all too often (yes, almost always) to spiritual palsy and death, and even to intellectual barrenness. Like Ahim-aaz of old, they have swift feet, but are without a message. Who attempts to sharpen the sword of the Spirit on one of these grindstones, will find both edges dulled. It will fail to divide between soul and spirit. It will not

discern either the joints or the marrow of any matter. He who drinks at such stagnant pools is "ever learning, but never able to come to the knowledge of the truth." It is not a discernment of the intents of the heart. It satisfies not the heart of the seeker, nor pierces to the heart of sin.

How many there are who see only the shell of things, but never taste the kernel; who see the outward form without the pulsating heart of life; who mistake knowledge for wisdom, and who grope for sight apart from light! One with a grasp of the deeper meanings has left us this gem regarding Him who is the life, the light:

"In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him,—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water."—"Education," page 83.

The knowledge of evil is cloaked by

Protestantism and the Sabbath

BY CARLYLE B. HAYNES

THE father of Methodism, John Wesley, had much to say regarding the law of God, and the duty of Christians to observe it. He strongly defended it against those who taught its abolition. We direct particular attention to the statements that follow, all taken from his writings:

"The moral law contained in the ten commandments, and enforced by the prophets, He [Christ] did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral law stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."—From "Sermons on Several Occasions," being Sermon XXV, "On the Sermon on the Mount" (two-volume edition), Vol. I, pp. 221, 222.

Bishop Simpson Speaks

Bishop Matthew Simpson, of the Methodist Episcopal Church, delivered the Yale Lectures on Preaching in the year 1878, which later were published by Eaton and Mains under the title, "Lectures on Preaching." These were first published in the New York *Independent*. In his fourth lecture, as reported in the *Independent* of Jan. 2, 1879, Bishop Simpson said:

"The law of God . . . should be distinctly set forth. Our congregations should be gathered as around the base of Mt. Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. . . . There are many preachers who love to dwell on the gospel alone. . . . They neglect these matters of the law, and assign them to a place in the past age, claiming that men now can be best moved by love alone. They may thus rear a

the knowledge which seems good. There is no such tree as the knowledge of evil alone. If there were, Lucifer himself could not use it. It would deceive no one. Evil never shows itself in full daylight. It always wears a cloak, the cloak of seeming right, and charges its own self-seeking to others. Thus did Lucifer do in his first deflection from right. He charged God with selfishness. Thus it ever is with sin. John Milton, in speaking of this cloak of deception, says:

"So spake the false dissembler unperceived;

For neither man nor angel can discern Hypocrisy, the only evil that walks Invisible, except to God alone, By His permissive will, through heaven and earth."

And as if to warn us to be on the alert with heavenly vision, he continues,

"And oft, though wisdom wake, suspicion sleeps

At wisdom's gate, and to simplicity Resigns her charge, while goodness thinks no ill

Where no ill seems."

beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundation's being dug deep by repentance toward God. The gospel has no significance, except as it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without the law leads to antinomianism; the two combined—charity out of a pure heart and of a good conscience and of faith unfeigned."

Law Can Never Become Obsolete

In the Methodist Episcopal Catechism, Numbers 1 and 2, is this catechetical instruction:

"Question.—What does God require of man?

"Answer.—Obedience to His revealed will.

"Ques.—What is the rule of our obedience?

"Ans.—The moral law.

"Ques.—Where is the moral law given?

"Ans.—In the ten commandments.

"Ques.—Are all Christians under obligation to keep the law?

"Ans.—Yes."—Pages 38 and 43 of No. 2; and page 18 of No. 1.

Eternal Rule of a Devout and Holy Life

The great Reformer, John Calvin, commenting on Matthew 5:17 and Luke 16:17, in his "Commentary of the Gospels," says:

"We must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable as the justice of God, which it embraced, is constant and uniform."—Volume I, p. 277.

In his "Institutes," Calvin wrote:

"The law sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience."—Book 2, chap. 7, sec. 15.

Jesus Did Not Abolish the Ten Commandments

Dr. Albert Barnes, the noted Presbyterian commentator, in his comments on Matthew 5:18, says:

"The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed,—such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow men. Of this kind are the ten commandments; and these our Saviour neither abolished nor superseded."

Commenting on Matthew 5:19, the same writer says:

"We learn hence: 1. That all the law of God is binding on Christians. Compare James 2:10. 2. That all the commands of God should be preached, in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom. And 4. That true piety has respect to all the commandments of God. Compare Ps. 119:6."

And Dwight L. Moody, the great revivalist, in his "Weighed and Wanted," makes these statements:

"Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the ten commandments. Infidels may mock the Lawgiver and reject Him who has delivered us from the curse of the law, but they can't help admitting that the commandments are right. Renan said that they are for all nations, and will remain the commandments of God during all the centuries."—Page 11.

"The people must be made to understand that the ten commandments are still binding, and that there is a penalty attached to their violation."—Page 16.

"The commandments of God given to Moses in the mount at Horeb are as binding to-day as ever they have been since the time when they were proclaimed in the hearing of the people. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations.

"Jesus never condemned the law and the prophets, but He did condemn those

who did not obey them. Because He gave new commandments, it does not follow that He abolished the old. Christ's explanation of them made them all the more searching."—Page 15.

Of Universal Application

The position of the Lutheran Church may be stated in the words of its great founder, Martin Luther. In his "Shorter Catechism" he says:

"*Ques.*—How many kinds of law are given in the Old Testament?

"*Ans.*—Three. (1) The ceremonial, or church law, which God gave to the Jews for the regulation of their worship, sacrifices, festivals, and other ceremonies; (2) the civil law, or that which regulated their political affairs; (3) the moral law, or that which related to their duties to God and man, which is summarily comprehended in the ten commandments.

"*Ques.*—Are we under obligation to keep the ceremonial, or church law, of the Jews?

"*Ans.*—No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by His death, and the distinction between Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary.

"*Ques.*—Are we under obligation to keep the moral law?

"*Ans.*—Yes; because that is founded on the nature of God, and cannot be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to His law."—Page 16, edition of 1834.

Alexander Campbell may be taken as the spokesman of the denomination which he founded, known as the Christian Church. In his debate with Purcell, he said:

"God's ten words, . . . which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."—"Debate With Purcell," p. 214.

(To be concluded)

The Underlying Principle of Tithing

BY S. A. RUSKJER

ONE of the shortest yet most meaningful statements in the Bible is, "God is love." Many of the acts of God are beyond comprehension, except as they are viewed in the light of the statement that He is love. The fact that He is love explains why God has done and is doing so many things for us. It is because of the fact that He is love, that He has provided the plan of salvation for us. All the good things which we are receiving come from God. He gives them to us because He is love.

In John 3:16 we read, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Notice that it was the love of God for a lost world that led Him to give all that He could give. He gave all that He had to give. He gave up all in order to make it possible for sinful men to be saved.

It is impossible for professed children of God really to serve God until they have learned actually to love God. It is impossible for a man to deal selfishly with God after he has

learned to love God. It is equally impossible for a man to deal unselfishly with God as long as he does not love God. A man may compel himself to bring offerings or to pay tithe, and yet receive no blessing in return, because he brings his offerings and tithe as a matter of duty. The only way to get real joy out of bringing offerings and giving tithe, is by loving God so much that we would rather give than withhold.

Whenever you meet a man that figures close with God in tithes and offerings, you may know that his heart is not filled with the love of God. Self is the great hindering influence which tends to come between us and our Saviour; and as surely as we serve self, so surely will we be unfaithful in tithes and offerings.

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3.

This scripture proves that commandment keeping is the natural result of really loving God. It is im-

possible to love God without keeping His commandments. It is impossible to keep the commandments without loving God. A man might compel himself to subscribe to certain standards, and as a result of sheer will power, attempt to harmonize with such standards, but not until he really has the love of God in his heart, can it be said of him that he delights to do the will of the Father.

If we love the world, there is no question that we will serve the world, giving to the world that which we consider belongs to it; but just as truly, if we love God, we will serve God, giving to Him that which belongs to Him. That is what God has in mind when He says, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Luke 20:25.

Too many times God's professed children neglect to employ system in their giving. Too many times they figure that the grocery bills must all be paid, all the necessities of life must be purchased, and then if there is anything left, they will give something to the Lord.

In other words, it is altogether too natural to make provision for the material things of this life, and then if there is anything left, make an offering to God. However, God's plan, which is based on the principle of loving Him so much that the greatest delight of our life is to serve Him, provides that we give to Him of our first fruits. We read in Proverbs 3:9, "Honor the Lord with thy substance, and with the first fruits of all thine increase." God expects us to love Him so much that we will not neglect His claims upon our income even in dealing with the minutest details. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

God's plan makes provision for a well-organized support for His cause. He has told us definitely how He intends His followers to bring tithes and offerings to Him, and how He intends the tithes and offerings to be spent. In Numbers 18:21 we read:

"Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." This text makes it very plain that all of the tithe brought in by God's children is dedicated to the services of the tabernacle of the congregation.

A man is not at liberty to take what he calls tithe and spend it for benevolent purposes as he may choose. The tithe is sacred, and is to be spent in carrying forward the sacred work of the ministry. In the New Testament, according to 1 Corinthians 9:11-14, the same principle holds good, for we read:

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we

rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Why should a man think it a hard thing to return to God that which belongs to Him? Is it not because we are so prone to forget that all we have belongs to God, and that in the true sense we are not owners, but simply stewards? In Psalms 24:1 we read, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Turning to Haggai 2:8, we read, "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Again, in Psalms 50:10-12 we are assured, "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof."

Recognizing, then, that everything in this wide world belongs to God, it is also well to be reminded of the fact that it is because of God's blessings that we are enabled to secure temporary possession of the so-called wealth of this world. In Deuteronomy 8:18 we read, "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day."

Dear reader, does it seem like cross-bearing for you to return faithfully to God His tithes and offerings; or do you find great joy in being faithful in this important matter? Whether we find real joy in bringing to God tithes and offerings, depends entirely upon whether we have actually learned to love God or not. May He help us to cultivate that love so that our chief delight is found in honoring Him with the first fruits of all that He gives us, and real joy in walking in the way of His commandments. Let us obey Him, not as a matter of law or ordinance, but as a natural response of a heart in which the love of God has been born. Let us ever remember that "God is love."

* * *

When Are We Nearest Heaven?

BY E. HILLIARD

THERE are many who seem to think if they could walk on the shores of Galilee where Christ walked, or see and handle the coat He wore, or stand on the very spot where the cross was erected, they would be next to heaven. But Christ left no healing virtue for the sin-sick soul in the Galilean sand, no redeeming feature in the coat He wore, woven throughout without seam, and no salvation on Golgotha's rock.

While it might be soul-inspiring to

enter Gethsemane's garden, and if possible bow in prayer where Christ prayed and wept for sinners, yet one would be no nearer heaven or the heart of the Infinite One than he who prays in faith in any other part of the world.

It is sin that destroys peace of soul and measures our distance from God. Listen to the words of the prophet, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59:2.

Every spot on earth is under the curse of sin, even Mt. Calvary. It is only by faith in the promise of Him who pleads His precious blood in behalf of the penitent sinner that we receive remission of sins, and are

He Understands

BY MRS. R. B. SHEFFER

Our heavenly Father understands,
Each thought and motive to Him is known;
To those who reverence His divine commands
His tender mercy is ever shown.
He gave from the depths of His infinite pity
The priceless gift of His own dear Son,
To suffer and die outside the city
For our transgressions, the Sinless One.

He understands the contrite spirit
And true repentance He never spurns;
Though naught we've done such love to merit,
Still O'er us the heavenly Father yearns;
The very hairs of our heads He numbers,
Our names are graven upon His hands;
His loving sympathy never slumbers,
Our human weakness He understands.

No hour so dark but His love infolds us,
No burden too heavy for Him to bear;
In every trial His arm upholds us,
If we trust ourselves to His tender care.
The tears that it seems unnoticed fall,
The tasks that burden our feeble hands,
Are not unseen by the Father of all,
Who in loving sympathy understands.

'Tis blessed to know that He understands,
That He sympathizes in all our woes;
When failure attends the work of our hands

The prompting purpose the Father knows.
He knoweth our frame, that we are but dust,
Though naught that we've done such love demands,
Like as a Father more than just,
He pities because He understands.

brought into close communion with Heaven.

The cross upon which Christ was crucified has been made merchandise of. Unscrupulous, covetous men have taken advantage of curious, superstitious people. Small pieces of the cross, said to be from the very one upon which the Saviour died, have been sold for exorbitant prices. The seamless coat has been placed on exhibition at various places at the same time, and an admission fee charged for viewing it. Of course this commercial traffic was a huge money-making counterfeit. To-day a similar condition of things is carried on within the precincts of the Holy Land.

Those who earnestly desire to find and walk in the footsteps of Christ can do so without visiting the land of Palestine. His footprints lead to the homes of the fatherless and widows and to those who are suffering on beds of pain.

The closeted place of prayer is much nearer heaven than the literal garden of Gethsemane. Here in close communion with Christ, the contrite, penitent petitioner can pour a confession of his vilest sins into the ear of his Intercessor with no fear of betrayal. Behind the closet door we find pardon and peace, a real heaven on earth. Here we receive justification by faith, and are counted as if we had never sinned. It is in secret prayer that we receive power to resist evil when sorely tempted.

The climax of satanic hatred, exemplified through hardened sinners, met Infinite Love in deadly conflict on the day of the crucifixion. Satan was defeated, and the death knell of his kingdom and the fate that awaits him is still sounding down the ages. Although he is a conquered foe, yet he spares no energy in deceiving those for whom Christ died. Sin is so deceitful that the sinner naturally clings tenaciously to his evil ways, blindly accepting Satan's substitutes for pardon and reconciliation to God.

O that all mankind might realize the sinfulness of sin, and turn in full penitence to the sin-pardoning Redeemer, who has made a complete sacrifice for our redemption! Why reject the proffered pardon, and perish forever? Our Lord imploringly asks men everywhere to repent and turn from all their transgressions, so iniquity shall not be their ruin. (See Eze. 18:30.) All heaven must stand amazed at man's rejection of the price paid for his eternal salvation.

Bangalore, India.

* * *

True Prayer

THERE is much seeking for God that does not amount to searching for Him with all the heart. There is much praying, and too little prayer. There are many petitions, but too little expectation. There is too reckless a rushing into the presence of God, and too little patient waiting to hear what He will speak. True prayer has to do directly with the infinitely high and holy God; and true prayer ever finds Him, and in finding Him gets all that divine wisdom and love can bestow upon the seeker, consistently with God's glory and the creature's highest good.—*The Christian Intelligencer.*

* * *

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

Studies in the Book of Revelation

By Calvin P. Bollman

The Second Angel's Message

Chapter 14, Verse 8

THE most tragic story of all human history is thus briefly told in John 1:11: "He came unto His own, and His own received Him not."

Scarcely less sad is the fact of the indifference with which by far the larger part of the Christian world heard in the first half of the nineteenth century the message, "Fear God, and give glory to Him; for the hour of His judgment is come."

For a time, some three hundred ministers of nearly all denominations preached the message in America, while in England, Scotland, and Ireland about seven hundred ministers, largely of the Established Church, were at one time at least favorable to the doctrine, but when opposition and persecution arose, "immediately many were offended," or stumbled.

And no sooner had the time passed when it was believed by some that the Lord would come, than with comparatively few exceptions the Christian world turned with scorn from all connection with the Adventists, and the very idea that the second advent was near became a subject of jest and ridicule.

So again Jesus, in the advent message, came "unto His own, and His own received Him not."

The result of this second rejection of Christ was an immediate and pronounced loss of spiritual power in the churches. And this condition, instead of growing permanently better, has grown steadily worse, until to-day we find practically all the great denominations honeycombed with unbelief, amounting in very many cases to positive infidelity.

Higher criticism has emasculated the Sacred Scriptures until little is left of the old book that is allowed to be received as of divine authority. More than a quarter of a century ago the editor of one of the leading church papers of one of the great denominations of this country, said in substance, that to enforce the rules would be to cut their church membership by 50 per cent. It would be even worse to-day, for that denomination, in its earlier history one of the most spiritual, is now one of the most worldly.

And it is the same with other great denominations. Worldliness has eaten out of all of them the true spirit of self-denial and Christian service. As Christ was once rejected and crucified by His own, so to-day He is crucified afresh and put to open shame by thousands who profess His name, but who

do not "walk even as He walked." 1 John 2:6.

In this connection, Babylon—a word meaning "confusion"—embraces all Christian profession that is false and unlike Christ, whether in doctrine or in daily living.

"The message of Revelation 14, announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith."—"The Great Controversy," p. 383.

It may seem a hard thing to say about any body of Christians, that it has become a part of spiritual Babylon, but ever since the Reformation that term has been freely applied to the Church of Rome by Protestants generally. In Revelation 17:5, "Mystery, Babylon the great," is described as the "mother of harlots."

If Rome is the mother, where shall we find the daughters? Shall we reply, "They must necessarily be those churches which have more or less directly come out of the Roman Catholic communion"? But where, then, shall we find a church that is not one of the daughters, for all have come out of Rome more or less directly?

Should we not seek to establish the relationship of mother and daughters upon character and work—spiritual likeness—rather than upon natural descent? The words of our Saviour, recorded in John 8:44, seem to suggest this, "Ye are of your father the devil, and the lusts of your father ye will do."

Applying the safe rule, "By their fruits ye shall know them," perhaps we shall be led to more careful self-examination, to see if we individually have renounced fully and completely all the soul-destroying errors and evil practices of "Babylon the great, the mother of harlots and abominations of the earth."

As we look about us and see to what an extent the various churches of the day have departed from the simplicity of the gospel, how the fundamental truths of the Bible are neglected and even denied, how personal responsibility to a personal Creator, the fall of man, the virgin birth, the vicarious death and literal resurrection of our

Lord, and the promise of His second literal, personal coming are challenged, yea, even scouted by leaders in religious thought, we cannot but see the likeness between our own time and the time of our Lord's personal earthly ministry, and discern the close likeness between such churches and the Church of Rome.

This is not so much as even to imply that the many churches existing to-day are wholly bad, that they accomplish no good, and that there are in them no true Christians; there are undoubtedly many sincere Christians to be found in all denominations. That this is so is shown beyond question by the call yet to go forth, recorded in Revelation 18:4. To-day many of God's true people are in Babylon, but do not know it. When, under the inspiration of the Spirit of God, the call goes forth, "Come out of her, My people," thousands will respond to the call of God to a higher, better life. But they must have evidence of something better; the question to be considered by both reader and writer of these words is this: Does my Christian experience bear witness that there is a better way?

Be Consistent Before You Dare Be Insistent

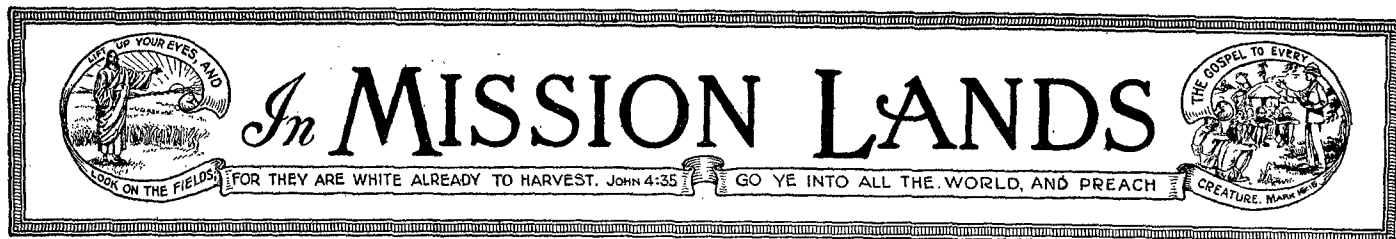
BY PHILIP GIDDINGS

OUR creed is the problem of which our deed is the solution. Paul, showing the inconsistencies of the Jews, wrote:

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." Rom. 2:17-24.

We who preach a man should not steal, do we steal God's tithe? We who teach, "Remember the Sabbath day, to keep it holy," do we remember the whole of it? Do we desecrate a part of it with "common fire," in doing our own ways, finding our own pleasure, speaking our own words? Do we guard its edges, the beginning and the end of it, which are as sacred as the rest of the day, of which these edges are but a part? We who abhor idols, do we commit sacrilege with a part of the holy hours?

Those who teach that the Lord is coming soon, and act as if He is not, will they not bear in mind this truism, One cannot stay outside and say, "Come in"?



Our Missionaries

"FORGET them not, O Christ, who stand
Thy vanguard in the distant land!
Be Thou in every faithful breast,
Be peace and happiness and rest!
Exalt them over every fear.
In peril, come Thyself more near!
Thine are the loved for whom we crave
That Thou wouldst keep them strong
and brave.

Thine is the work they strive to do,
Their foes so many, they so few.
Yet Thou art with them, and Thy name
Forever lives, is aye the same."

* * *

The Yencheng Dispensary-Hospital

BY L. H. BUTKA, M. D.

AFTER being absent from our field in Honan, Central China, for fourteen months on account of war conditions, we are very glad for an opportunity to return, and thank the Lord for His opening providences. We feel that with His help this means permanent opening again of hospital and mission work here.

Our property has been occupied by soldiers for about a year, part of the time by the Southern soldiers and part by the Northerners. There was one big battle fought in range of our mission, and our school and hospital and foreign houses were badly damaged. The chief damage, however, has been done by the soldiers living in the houses. They have torn off all the fixtures, door knobs, mopboards, doors, etc. The doors they used for beds, and the woodwork, chairs, small doors, and the like all went for kindling and firewood. The walls of the houses were used for propaganda, and the Chinese characters, though known as the picture language, look anything but artistic arrayed among the dirt and filth that serve as their background. After several scrubbing with plenty of removers, they are dimmed to some extent.

Two months ago seven of us workers made a trip up here. At that time we were not permitted even to look into the inside of our houses, but the mission director with two others decided to camp here until such time as they could get opportunity to enter. This time they spent in Chinese homes, living on Chinese food. The union director, union field man, Dr. Griggs, and I went on to the headquarters of the so-called Christian general, Feng Yu-hsiang, at Sinsianghsien, to see him about getting the soldiers out of our property. We also planned to look up a suitable site for opening a hospital in Cheng Chow, which is the largest city in Honan. We met the general, and he promised to do all he could to help us with our hospital work, and also to get the soldiers out of our Yencheng property.

Reopening Mission

As soon as I returned to Shanghai I began making plans to return to Honan, buying supplies, etc., to open up the hospital. After two weeks I received a telegram, saying our place was vacated and to come. We could get no permission from the consul for our families to return to the interior as yet, so thought to leave my family in Shanghai. But my wife said she would return also, the Lord being willing. And truly He opened

the way, and we have cause to believe that it was His will. When we arrived, we found that the soldiers had again occupied our compound. The brethren, however, had held two of our houses, and we were glad for a place to live.

We soon began to see patients, using our front porch as a dispensary. News of our return began to go out about the countryside. It seems unaccountable how news travels in this remote part, not by radio or telephone nor by the press, as in the homeland, but it goes nevertheless.

Our first surgery was the removal of a tubercular bone of the hand, a disease of some two years' standing. The woman had come from a distance, and the operation had to be done right away, for she could not afford the expense of returning to her home and coming back again later. We did not have a proper place to operate, but after some improvising, we started in. Our own things must do—two washbasins, a vegetable kettle for an instrument sterilizer, a small pressure cooker for autoclave, some kitchen towels, old sheets, gauze and cotton, were ample for sterile table covers, and to prepare the sterile field. A kitchen apron served as surgeon's gown, and a vacant room with two office tables and an old trunk, was the operating room. A mask was made of some wire that came around some of the medical supplies, and we were ready for work.

The operating table (a kitchen work bench) was used as a bed for the patient until she recovered from the anesthetic, and went to the home of a friend, where she could be near enough to return for dressings. She is very grateful for the help received.

Constant Stream of Patients

We were seeing from twenty-five to fifty patients a day, and we had no way of keeping the flies away. (Our screens have been as badly used as the rest of the house.) So we found an empty room where one of the servants used to live, had it whitewashed and screened, and operated there for another two weeks. The first week we saw three hundred patients and did several cases of minor surgery.

Then the soldiers all left, and we moved into the next most livable quarters, our former home. With a good corps of workers it took three days to make it livable, though up to this time each succeeding army had used it for officers' quarters. Another week, and we began to occupy the old dispensary building room by room, as the workmen got them cleaned and renovated. These quarters we are using for the men patients. At this writing we have seven men and two women, and to-day we dismissed one woman and a baby, cured.

So the Lord is blessing us as we take up His work anew. What we lack is everything for comfort and 95 per cent of everything that is necessary for the carrying on of medical work, but the Lord helps with results. We entered two patients from eighty li away, and one very pathetic case of cancer, too far gone to help, we had to turn away. This woman had traveled sixty li by wheelbarrow, and it is, oh, so hot!

The Lord is blessing the work in Central China, and I am sure we can look for greater results in the future. As the people see the effects of war and militarism, they have begun to long for something

better, and many seem anxious to hear the gospel. On our way from Hankow to Honan, as the train stopped at different stations, we gave away tracts. In some places the people were so eager to get this literature they made it hard for us to get away from them.

It is wonderful to see how patient these poor people are in all their troubles. They are always cheerful and never complain. Our own church members who have stood faithfully through these trying times, make one ashamed ever to complain of one's lot. May the Lord keep us all true and faithful.

* * *

Institutional Co-operation in Japan

BY H. W. MILLER, M. D.

WHILE in Japan during the month of May, with Dr. E. E. Getzlaff, taking examinations for registration to practice in Japanese territory, I witnessed another instance of the advantages of mutual institutional co-operation. Our Japan Union Training School and the Tokio Sanitarium entered into an arrangement and agreement for the construction of the new medical institution that is to be built for the Japanese people.

Great credit is due the faculty and students of the Japan Union school for the way in which they have built up a fine school plant on a tract of land purchased largely through money subscribed by our members in the Japanese field. While they have been under the apparent handicap of having so little funds to proceed with their building, this has doubtless been a blessing in disguise, though, of course, it has been tremendously laborious for those who have had the task of developing this enterprise. They have been able to advance only a little at a time in their construction work, and have utilized their student labor entirely. They have used the utmost economy in their building.

Economy in Construction

The school plant impresses every one with the stringent economy of funds, and with the wise planning of each part of the institution, so that every cubic foot is made to give the maximum of service. They have found that one room can be used for a variety of purposes by continuous occupancy, instead of having several rooms, each of which would be occupied for only a few hours of the day. This school plant is provided with an adequate water supply and sanitary arrangements for the need of the premises and gardening. Even in Japan, with the gardenlike appearance of that country, and the painstaking care of the farmers in their agricultural pursuits, our little school plant and farm stands in the community as a model of sanitation and a distinctive improved type of agriculture and gardening.

I was particularly impressed with the equipment that they had been using for their construction work. Although the machinery they had purchased was mostly second-hand, yet some of it had been built by Mr. Powers, who has charge of the industrial department. The principal of the school and all the Japanese teachers engage heartily and confidently in manual labor.

School Undertakes to Build Sanitarium

Near the close of the present school term, the Japan school had gone as far as possible with its limited budget in the construction of a new industrial building for carrying on its woodworking enterprise. The framework of the building was up, and every available board that could be found had been placed on the sides and top, but the building was only about half inclosed, with no money to do any more. Therefore the school arranged to undertake the construction of the sanitarium, and shut down school for a month.

The two boards were called together to consider this matter, and it was agreed that the sanitarium should let the contract for the entire supervision and construction of the sanitarium to the school, with the understanding that the regular rates would be paid for student labor and for materials, and an additional 10 per cent on the cost of the building to cover the overhead. In less than a week from the time this agreement was entered into, the school had its small woodworking plant moved to the Tokio compound, where our sanitarium is to be built. Some of the students of the school began erecting the machinery out in the open yard; others were occupied in digging trenches for the water pipe and sewer main; while others were set to work drafting detailed plans for the several parts of the construction work. Altogether there were about twenty students and from six to eight members of the faculty at work building this institution.

I have never seen work proceed more rapidly, as everything seemed to be carefully planned ahead to prevent any delays for want of material or lack of a method, and in one week's time they had laid the first floor joists, and had the first story up and sheathed. When I left they were raising the second story.

Large Saving to Sanitarium

By this arrangement our sanitarium expects to save between 4,000 and 5,000 yen in the cost of construction. The students will be able to do this work to square up their accounts for tuition, etc., for the school year with the college, some of them being able to put aside a little money in the bank toward another year of schooling. The Japan school expects to receive from 2,000 to 2,500 yen profit, a sufficient sum to finish the sheathing and the roofing of its industrial building, which had to be left until the sanitarium could be constructed, in order to secure these additional funds. All this means progress and co-operation. Thus in a very short time we hope to have another small hospital unit added to our present group in the Far East. Our brethren in Japan are greatly pleased over the prospect of the advantages that will come to our work and workers through a medical unit for which they have long waited.

The cities of Tokio and Yokohama, which were so largely destroyed by the earthquake and fire in 1923, are showing wonderful signs of recovery. Evidently it will be only a few years until these cities will again be densely populated. Already they are assuming proportions equal to some of the large American and European cities, and are fully as modern.

A substantial addition was being made to our publishing house at the same time, which will be completed within a few months.

V. T. Armstrong, the superintendent of the Japan Union, will be leaving in a few weeks for his furlough. He has been most active in the promotion of our institutional interests in Japan; and as he sails for this brief furlough of rest and change, he leaves in full operation in his field a sanitarium, a junior college, and a well-equipped publishing house.

Dr. Getzlaff received word from the board of examiners of the Imperial University of Japan of his having successfully

passed the Board of Registration, so that he is qualified now to take over and actively administer the medical branch of our work in that field.

Prof. A. N. Nelson, the principal of our Japan Union Training School, has given us in the Far East a good example of the practicability of industrial education, and through his efficient methods has brought our educational work prominently to the notice of the educators of Japan. The school is recognized by the government, and has been visited frequently by the commissioner of education and those who have been interested in investigating our methods in educational endeavor.

* * *

Canceled Mission

A LETTER from Mrs. Doris R. Huse of Mount Frere, E. Griqualand, South Africa, who with her husband, Dr. A. Huse, recently began medical work there, tells something of their work:

"We have a large farm here, beautifully situated. It is surrounded on all sides by high hills, covered with the greenest grass, and the sheltered slopes are thickly wooded. We have a nice strip of forest on the mission farm. Wood has been cut from it for nearly all the buildings to be built later, and there is scarcely an impression made on the forest. It is worth many hundreds of pounds sterling. There are 2,300 acres in the entire farm, but only about 500 acres are suitable for cultivation. The rest is only good for cattle and sheep grazing. Some day, when funds will permit, we hope to have all the land in use. This year we have purchased enough wire to fence about half of the farm. This is necessary before we can raise any crops, because the native cattle overrun the whole place.

"Elder J. N. de Beer, who is in charge of the mission, has just held a tent effort, and some have accepted the truth, though not as many as we wished. The natives in this part have been under the influence of civilization for many years. The Wesleyans and Baptists and the Salvation Army have all been working here, and are well established. Many of the natives are very intelligent; we enjoy working for them.

"The medical work is growing slowly. We have been making a charge of five shillings for examination and medicine, but at a recent council it was thought best to reduce it to two shillings sixpence. This, it was thought, would bring more patients, and thus give us a wider influence. The first three months of our work, the income from the medical work doubled each month. This month it has fallen somewhat, due probably to a shortage of money. Work is scarce, and crops have not been reaped yet. We are having a fine new hospital built, and one unit to be

used as wards. These buildings will be ready for use in about a month. We are very thankful for them, as we have not been able to give the patients proper attention in the one small native hut we have been using.

"We are both well and enjoying our work. We are anxious to see it grow. There are so many possibilities here. The climate is delightful. We are in a latitude of about 30° and nearly 6,000 feet above sea level. The days are sunny and bright, the nights cold and frosty. Winter is coming on now, and we hope to see snow before long.

"We have so many things to be thankful for, and our daily prayer is that the Lord will mold and mellow us for use. We believe it was His call that brought us here, and we do not want to fail of doing the work that is to be done. Remember this field in your prayers."

* * *

The New Hebrides Mission Field

The Annual Meeting

BY A. G. STEWART

DURING the last few years the romantic islands of the New Hebrides have found a prominent place upon our foreign mission map, displaying the large island mission field under the jurisdiction of the Australasian Union Conference.

The earnest and hazardous pioneering labors of Elder and Mrs. C. H. Parker, and the sacrifice of the life of our valiant young Brother Wiles, have consecrated this field to the church in the homelands so definitely that any record of progress must be hailed with delight.

The words of the psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," very aptly apply to the history of our work in this difficult mission field. Government officials, traders, and casual observers were very apprehensive concerning the prospects of our mission work at the time it was first undertaken. They concluded that the sparse results of other missionary societies in this field who did not frown upon the use of pigs, grog, and tobacco, as we did, augured badly for a body who strictly tabooed these things which were so freely used by the natives. One government official said to us, on the occasion of our arrival in the group, that should we make any impression upon these people in twenty years' time, we would do well.

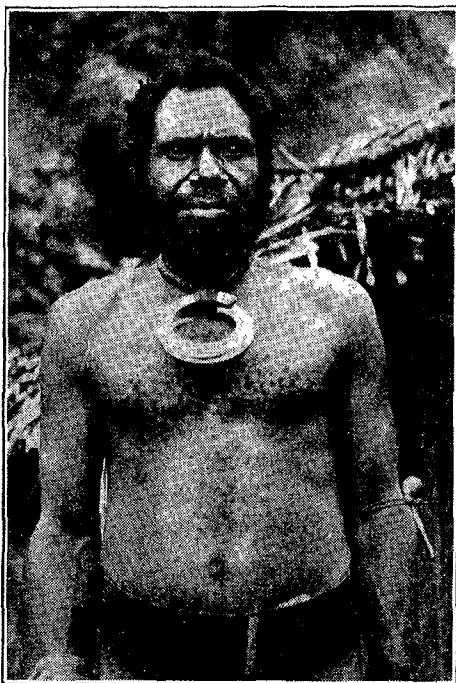
It is now just twelve years since we landed on those heathen shores, among a crowd of seminude, semicivilized natives, who had a vast connection with many



A Company of Believers on West Malekula
White workers, from left to right: J. R. James, superintendent; A. H. Piper, A. G. Stewart, and L. H. Wood, visiting.

heathen tribes, some of whom were still cannibals. To-day, in that field, we have a constituency of over 500 adherents, living on three of the largest islands in the group, representing at least ten different dialects.

I would that all our REVIEW AND HERALD readers might have accompanied Elder A. H. Piper, secretary of the Australasian Union Conference; Prof. L. H. Wood, late



A Heathen Ambrym Man, New Hebrides

principal of the Australasian Missionary College; and the writer, during the past few weeks as we visited our various mission stations in that group, and then attended a seven days' general meeting on the island of Atchin, the head station of the field.

At each station we met with scores of native men and women who are recent converts from heathenism of the most cruel and degraded type. Men who had been responsible for the death of from one to a dozen other men or women, were there, whose faces now beam with the light of the gospel. With a profound reverence for all that is sacred, they enter heartily into all the religious services conducted, and display a most cordial and friendly spirit toward those who only a short time ago were their avowed enemies. They follow with keen interest the progress of what they have aptly termed, "The Sabbath Mission." Appeals to a new consecration on their part are freely and tearfully responded to by the great majority. And best of all, the "blessed hope" of the soon coming of our Lord and Saviour Jesus Christ fills their hearts, inspires their zeal, and sanctifies their lives.

The grand old advent hymns peculiar to this denomination around the world, which have been translated into their dialects, have entirely taken the place of their weird and heathenish chants. Will the delegates mentioned above ever forget the many occasions on which they heard them sing so lustily that inspiring hymn, "When the Roll Is Called Up Yonder," which has now been translated into four of their dialects, each translation rendering it so fittingly, "When the *bubu* of the Lord is sounding, I'll be there"? The *bubu* is the conch shell, and is the universal call throughout the islands.

One of the most remarkable conversions in this field is that of a man on the Atchin Mission, named Malbriam, who is the father of Naomi, the little girl now in our home, and who was rescued from being buried alive. This man, who was so degraded and callous as a heathen that he would allow this disposition of his little

child, is now connected with the mission, and earnestly labors for his heathen friends.

During the last few months he has succeeded in influencing another strong heathen man to leave his village and definitely connect with the mission. This has brought forth a strong protest from this man's relatives, his older brother saying, "I would rather lose my right eye than have you leave me." During the council just conducted, this man took a definite stand for this truth, and has made a real break with heathenism. He is planning to bring his family to the mission, and his parting request to the writer was to allow Naomi to return and teach his children.

Surely, God has visited "the Gentiles, to take out of them a people for His name."

S. S. "Sierra,"

June 6, 1928.

✱ ✱ ✱

Opening Doors

BY E. J. URQUHART

SURELY God is going before His people, and doors are opening for the truth to enter in. Another door has opened here in Korea. The Federation of Churches here issue a weekly newspaper, that the some two hundred thousand Christians here may have a clean paper. Recently the Korean editor of this paper asked me to write for publication an article dealing with our denominational history and our belief.

I put it down that the man did not realize what he was asking for, and felt that after he should receive the article he would find it unusable. However, he not only used it, but asked me to add to it somewhat. Being quite a long article, it came out in three installments in the paper, and with suitable illustrations.

Thus many thousands of nominal Christians here will know something of the history of the rise and progress of this denomination. They will know why we keep the Sabbath, why we honor God's law, why we believe in the soon coming of Jesus, and many other things that are dear to us as a people.

Truly this has been a great opportunity, and gives us more publicity than we could obtain through the publication of thousands of tracts. It is too early now to know what the results will be, but we believe that through this means many souls will find the truth. Surely God is going before His people, and we should praise Him for His wonderful leadership.

✱ ✱ ✱

A Blind Man Witnesses for Christ

BY O. B. KUHN

WU SIEN SENG is the proprietor of an inn and restaurant at Taiping Fu, Anhwei Province, China. More than ten years ago he accepted the message of the soon-coming Saviour. Since then he has faithfully witnessed to his faith. A few years ago a progressive eye disease completely destroyed his sight. Though blind, he continues to rejoice in hope, and is active in extending the knowledge of gospel truths.

Last year, during the anti-Christian outbreak, Brother Wu had thrilling experiences with the agitators. One day while engaged in private meditation and devotion, he was praying aloud, when several looting soldiers burst into his room. He continued to pray, and the soldiers, awed and silenced, turned and went out. One of their number, greatly moved by the prayer, remained behind and engaged in conversation with Brother Wu.

After this, the man came many times during the following days to talk with him. Just before the soldiers left, the

now converted inquirer signed a written contract or covenant with Brother Wu. The convert specified outstanding sins of his life that, by the help of God, he would no longer commit. On Brother Wu's part, he was to pray daily for his newly made convert to the Lord.

Another day, blind Brother Wu was groping his way along the street, when he heard the excited voices of angry soldiers directly behind him, crying out, "There goes a Christian! Kill him! kill him!" Turning about, Brother Wu said, "I am a blind man. Who is it that without cause shouts, 'Kill him'?" Thinking that it might be his last opportunity of witnessing for his Lord, he told his would-be slayers of God's great love for mankind, and of His willingness to forgive and eternally save poor repentant sinners.

The men, greatly affected by this earnest gospel talk, quietly and peaceably went their way. Several other times Brother Wu had like experiences on the street, and always met them in the same manner and spirit, and with the same good results.

✱ ✱ ✱

The Scriptures in Nigeria

REV. JOHN HALL, of the Sudan Interior Mission, writes of the arrival at Kaltungo, Nigeria, of the Gospel of Matthew printed in Tangale: "This is the fifth book of Scripture to be put into print in the speech of the tribe, which had to be caught from their lips, reduced to writing, and made the vehicle of the message."

"How does a reader of the average type known here, act when a new book like this comes his way? For one thing, he would sell nearly all he has to have the where-withal to buy it. He does buy it, not exactly at cost-covering price, yet with something more than a whole day's wage. His hands are out for it more quickly than you can take it out of its package. Then all smiles, he fondles it as a miser his gold."



"Miriam," a Convert From Heathenism, West Malekula, New Hebrides

Presently, too, to protect and preserve the precious little volume, he begs from you a piece of stiff paper and, perhaps, a bit of thread, with which he makes a permanent cover. Then, eagerly and faithfully, he seeks every possible opportunity to sit before you in a pew or at desk, and learn the golden teachings of this book of God." — *The Missionary Review of the World.*



Conducted by Promise Kloss

The Sabbath a Delight

BY MRS. E. C. C.

THOUGH the Do-Well and the Meant-Well families were distantly related and lived only a few miles apart, yet there was a world of difference in the children as they grew up. The Do-Well family lived in a city where our work was new, and they had to go a long way to church, while the Meant-Well family resided in a pleasant suburb.

The Meant-Well Family

"Mamma, isn't Sabbath over yet? When will Sabbath be over?" Ruthie asked impatiently.

"No, dears, Sabbath isn't over yet, just two hours more, and then you can play," answered mother. "Now run along and look through your memory verse book again. Can't you see mother is trying to read?"

Though Ruthie was only four and Tommy but two years her senior, already they had the idea that Sabbath to be "kept" must be a very tedious and wearisome day for little folks.

They had been model children in Sabbath school, repeating from memory appropriate answers to the same questions that were in *Our Little Friend*. But still they really understood very little of what they were saying parrot fashion, for some way neither father nor mother seemed to know how to explain big truths in children's language. And the teacher didn't "have time, don't you know, to fuss with a sand box or even go to teachers' meeting, and anyway," she excused herself, "you don't have to study so much just to teach children."

Ruthie and Tommy Meant-Well were even good during the first forty-five minutes of the sermon, though there wasn't a crumb of the bread of life broken that day for them. The Master's "Feed My lambs" had never been taken seriously by Elder Little Study, and to make matters worse, on and on he preached in a harsh, rasping voice.

Father had now gone to sleep, in between Tommy's questions as to when church would be out, and mother was busy trying to make "cradles" and "dollies" out of her handkerchief to amuse Ruthie. Auntie, who was sitting with them, came to the rescue with a paper and pencil, and drew some pictures for them. So the last long half hour of the hour-and-a-quarter sermon was lost on father,

mother, children, and auntie. An hour of sitting in church, following Sabbath school's quietude, puts any child's good behavior on a terrific strain; and besides, the church was poorly ventilated on this hot, muggy day, and every one was sticking to the seats.

"Don't run, or you will get your clothes dirty, Tommy;" "Ruthie, be careful and don't scuff your shoes," were only a few cautions they received on the way home, or they would have run home like escaping animals.

Father was a well-meaning man, and "discharged his duty to the children" by reading to them out of *Our Little Friend* when they reached home, while mother prepared dinner. At the table pent-up energy found several inelegant outlets, and eventually Sabbath dinner wound up in punishment for both children, which was dealt out in a fit of exasperation; for the parents were feeling just a bit "pent-up" too, and this was father's outlet.

With a complacency born of feeling one's responsibility has been properly

"Well — yes, I guess so, pretty soon, if you will be careful and not get your good clothes dirty," answered mother half-heartedly, not realizing what hope just her partial promise had given to those little restless spirits. But to her amazement off they flew to waken daddy, who reluctantly acquiesced.

So finally the Meant-Well family were off for a walk, the children running on ahead. True, they were surrounded with many natural beauties, and the woods were teeming with life in myriads of interesting forms; yet it might as well have been the Sahara Desert, for those eyes and ears were not trained to see nature's beauty or hear its secrets.

The Let-'Em-Go Family

Down at the crossroads, near the Meant-Well's suburban home, they chanced to meet some neighbors, the Let-'Em-Go family, on a similar excursion. Though the three Let-'Em-Go children were all older than Ruthie, the two groups immediately coalesced and raced on. What one didn't think

The Sabbath Morning

WITH silent awe I hail the sacred morn
That slowly wakes while all the fields are still!
A soothing calm on every breeze is borne,
A graver murmur gurgles from the rill;
And echo answers softer from the hill,
And sweeter sings the linnets from the thorn;
The skylark warbles in a tone less shrill.
Hail, light serene! hail, sacred Sabbath morn!
The rooks float silent by in airy drove;
The sun a placid yellow luster throws;
The gales that lately sighed along the grove
Have hushed their downy wings in dead repose;
The hovering rack of clouds forgets to move,—
So smiled the day when the first morn arose!

— John Leyden.

done, he lay down to read, but soon dropped off to sleep, rousing only for a "Don't make so much noise, Tommy," when the children's self-planned entertainment had grown too vociferous for his nap.

It was at this juncture, when all their resources had been utilized, that the children asked the question as to when Sabbath would be over so they could have a good time.

"Can't we even go for a walk, mother?" they asked.

of, the others did, and the Meant-Well children were getting a thorough training in rowdiness. They climbed everything climbable, bravely(?) killing all insects that crossed their pathway, whether friends or foes, while well-aimed stones sent squirrels and birds scurrying with hairbreadth escapes to their credit.

Greetings exchanged, the fathers, who were a block or two behind, soon fell to chatting about the crops, the next election, and the high cost of liv-

ing; while the mothers bemoaned the poor taste of the organist, the faults of other members in the church, and the frivolity of the youth. They complimented themselves secretly that they both knew enough about child "raising" without going to mothers' meeting.

"What can you learn from a paper," said Mrs. Let-'Em-Go scornfully, "about raising children?"

So interested were they in their conversation that the Sabbath hours slipped from them some time before the Meant-Wells reached home, and eager to get at their chores, they hastily dispensed with worship.

"Oh, goody! Now Sabbath is over,

Christ that he seemed to teach as He taught, using illustrations from the secrets of nature, and connecting spiritual truth with the experiences and scenes of everyday life. His voice was as music, while love was expressed in look and tone, and a sympathetic spirit shone out in every word. Even the children could grasp the simpler truths of Elder Earnestman's brief sermon, and the older ones gained much in that half hour to ponder upon, so that the thought of God ran like a thread of gold through all their homely cares during the week, and to them the glory of God seemed to rest again upon the face of nature. Though it was warm, the church was

thrill, though, was when they would see the ants spread the news by touching each other's antennæ.

Ears and eyes were alert as they tried not to miss anything pretty on the way, and often a flower leaning through a fence was carefully examined with the magnifying glass. The insects in the flowers were father's delight, and the children would take turns in watching one, while father would add some new interesting secret about it that the children had never heard before.

Communion With Nature

Upon reaching the park they went straight to several nests they visited each week since finding them, and found wood thrush fledglings almost ready to fly. Even though the nest wasn't very high, father held a mirror over the nest in such a way that the children could see the baby thrushes' reflection in the mirror, rather than holding the children up to peer in, as it worried the babies and mother bird less. Too, the children could really see them better, and no trace of human beings was left on twigs or nest. They discovered that the baby robins had flown, but they saw another pair of robins building.

Soon all repaired to a grassy nook where father and mother took turns reading to the children. Later the children explored near by while mother and father talked and read and studied.

All too soon for the Do-Wells, the sun's long, slanting rays were peering through the trees, contrasting with the deepening shade beneath. This was a signal for them to retire a bit farther back to a favorite nook for worship.

A hymn of praise was softly wafted heavenward through the trees, and joined the vesper songs of the birds.

Nature verses were repeated from memory, and all prayed short prayers to the Creator of the universe, to create anew in them a clean heart, for, as Bobby said thoughtfully, "When you see what God does outside, it's easier to believe what He can do inside."

As the golden glow on the clouds faded to rose, and the rose to mauve, they talked of the new earth, and how wonderful it would be when sin's pall was removed entirely from the fair face of nature, and they could see with undimmed vision the wonders of all creation and join in that mighty harmony when animate and inanimate nature unite in ascribing praise to their Creator.

Soon the Do-Well fledglings had been tucked in bed and given good-night kisses.

"Bobby," said a little voice from the smaller bed, "won't it be Sabbath again for seven more days?"

"No, Betty, but we can start getting ready for it to-morrow," answered Bobby philosophically, feeling his superiority in mother's absence. "Oh, don't you wish it would be Sabbath every day?"

Nature

THE bubbling brook doth leap when I come by,
Because my feet find measure with its call;
The birds know when the friend they love is nigh,
For I am known to them, both great and small.
The flower that on the lonely hillside grows
Expects me there when spring its bloom has given;
And many a tree and bush my wanderings knows,
And e'en the clouds and silent stars of heaven;
For he who with his Maker walks aright,
Shall be their Lord as Adam was before;
His ear shall catch each sound with new delight,
Each object wear the dress that then it wore;
And he, as when erect in soul he stood,
Hear from his Father's lips that all is good.

— Jones Very.

and we can set off our fire crackers," said Tommy.

The Do-Well Family

Sabbath had been anticipated all week in the Do-Well family, and its sacred hours were hailed with joy. Not only had their best clothes been put in order for church, but suitable and comfortable clothing was also put in readiness for the Sabbath afternoon walk.

The nature guides, magnifying glass, and field glasses were put with the new *Little Friend*, *Review*, and a well-worn Bible. Bobby and Betty Do-Well had months before joined father and mother in earning and saving pennies with which to buy the glasses and guides, and now that they had one by one materialized, there was no danger but that they would receive the best of care at their hands.

It would have been hard for Betty and Bobby to tell which part of the Sabbath they enjoyed the most.

Sabbath school was perhaps the first big experience of the sacred day, for each morning and evening all week they had studied their lesson with daddy and mother, and when helping mother make the beds, and do up the work, they had played they were Peter and the angel, quoting exactly their words, as found in the scripture of their Sabbath school lesson.

If for some reason they had to go home instead of sitting with daddy and mother through the church service, it was with tears in their eyes, for Elder Earnestman lived so near to

well ventilated, and they were so interested they forgot the heat.

Home again after church, father and the children helped mother prepare dinner, so that on that holy rest day, above all other days, they could study the messages God had written in nature. Sometimes, indeed, they took their lunch out of doors with them, for the simplest meal was to them a feast if only eaten out amid the sights and sounds of nature.

Though mother could not attend mothers' meetings, both father and mother had been faithfully studying the Parents' Lessons each month for the last two years, and from them had become interested in nature, so that now, according to Bobby's rather extravagant statement,

"Daddy knows everything about the trees, 'n the insects, 'n the rocks, too."

"And mother knows all about the birds, and the flowers, and the sky," added Betty.

At least, it seemed so to them, for their parents always had such interesting secrets to tell them about God's handiwork.

It would be surprising to most people to see how much of nature they found to study, even in a city, en route to the park. Their favorite way was past an ant hill on a vacant lot. There was always something interesting going on there. Bobby never tired of watching the brave soldier ants defend their home. This time, to Betty's delight, the nurse workers were sunning the newly hatched babies. Their greatest



The Bible in Education

In Two Parts — Part Two

BY M. E. KERN

FOR the sake of illustration, I will speak of the Bible as an educational book in some branches of learning.

Literature

Literature is of value as a discussion of life problems in the best way, appealing to that essential faculty, the imagination, as well as the reason. Where are life problems solved as in the Bible? It is a library of literature, comprising many forms, and discussing the great problem of life, present and future.

A large part of the Old Testament is poetry, and the most competent critics are agreed that "no poetry in the world excels or even equals it in the grandeur and elevation of its spirit, and the boldness, beauty, and sublimity of its imagery."

Carlyle says:

"I call that book, apart from all theories about it, one of the grandest things ever written with pen. A noble book; all men's book. It is our first, oldest statement of the never-ending problem,—man's destiny, and God's way with him here on earth. And all in such fine flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things; material things no less than spiritual."

Macaulay alludes to the Bible as "that stupendous work, the English Bible,—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

Richard G. Moulton says:

"Even in literary form the world has produced nothing greater than Isaiah; and the very difficulty of determining its literary form is so much evidence how cramped and imperfect literary criticism has been made by the confinement of its outlook to the single type of literature which has come to monopolize the name 'classical.' But when we proceed to the matter and thought of Isaiah,—the literary matter, quite apart from the theology founded on it,—how can we explain the neglect of such a masterpiece in our plans of liberal education?"

"It is the boast of England and America that its higher education is religious in its spirit. Why is it, then, that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing, only with literatures in which the prevailing matter and thought is on a low moral plane? Such a paradox is part of the paganism which came in with the Renaissance, and which our higher education is still too conservative to shake off."—*Modern Reader's*

Bible," p. 1398. (Quoted in "The Bible in Education," pp. 212, 213.)

The poetry of the Psalms and Proverbs, the strains of Isaiah, and the sublime visions of heaven and the New Jerusalem given to John, are unequaled in the literature of the world. Here we are among the fountains and mountain streams whence the stream of the highest literature has flowed. The greatest men of letters have received their inspiration here. John Ruskin confesses that the power and beauty of all he has written were derived from his early and continuous reading of the Bible, his mother requiring him when a boy to read aloud a chapter every day, till his mind became thoroughly imbued and saturated with its spirit and imagery.

If we can fill the minds of our children and youth with these grand thoughts and words of God, they will be saved from the corrupting influence of much of the literature that

Divine Leading

BY CONSTANCE THICKE MAXWELL

DEAR Father, lead me every day
Along Thine own appointed way.
If trials come, oh, may they be
But stepping-stones that lead to Thee!

Oh, may my life for Thee be spent,
That in this sinful body pent,
Thy Holy Spirit so may live
That I His life to others give.

Unworthy, sinful, though I be,
May I a servant be for Thee,
And then, when'er the call shall sound,
Let willing hands with me be found.

Teach me to work in this dark world,
That Jesus may in me behold
A child who tells of saving love
To those who know no help above.

floods the world to-day, and which many of them are reading. Their taste for the murky and filthy waters of the valley will be taken away, if we can bring them to appreciate these living streams.

But we are slow to learn. We are timid to break away from the beaten path in which we were led. In Biblical literature there is a wonderful field for some servant of God to develop.

History

We have had clearer light on the correlation of history with Bible than perhaps any other subject, and yet

here we have much to learn. The Bible as a history supplies what no other can, "spanning a period," as has been said, "which but for this luminous arch, would be an empty void." It fills with real personalities and authentic facts, a period which in other literatures is but vague tradition and mythology. Here only can the true story of the origin of our race, and of the origin of evil, be found. Satan purposes to blind men's eyes to the beginning and end of this great controversy, and to deaden their sensibility to the present.

But the highest excellence of the Bible as history is that it presents the divine and not the human side, and furnishes a key for the interpretation of all history. Here, and here only, do we find the true philosophy of history. It is divine philosophy, teaching by example.

It is a serious mistake, I believe, that less attention is being given to ancient Oriental history in our schools to-day than in former years. Aside from the great importance to us of the early life of mankind, we have in the study of the ancient East the unique privilege of having both secular and sacred sources, and so the opportunity to study, in a concrete way, the divine philosophy of history.

A graduate of one of our colleges, who in his literary work since graduation found a book which showed the Bible connections with ancient history, expressed to me his great regret, and even resentment, that no such connections were made in his college history classes. Such a criticism of a Seventh-day Adventist school ought not to be possible.

History and prophecy from the standpoint of the great conflict between good and evil is a sacred study. It is far above the political and social conceptions of history teachers in general. They study and teach for time, and we for time and eternity. It is a privilege that has been given us to cast aside the lower conceptions of history and build upon this elevated platform. It is worthy of the expenditure of the highest capabilities committed to us.

Philosophy

With philosophy, as commonly understood, Christian education has little to do; for the history of human philosophy shows that it has been the

effort of the human mind to solve the problem of life entirely apart from divine revelation. And this is impossible. The man was not far wrong who said that a philosopher is "a blind man in a dark room looking for a black cat that is not there." Dr. J. C. Massee has said that any philosophy of life not motivated by an essential conviction of the reality of the supernatural in human experience, has but one possible goal,—disappointment; even as it has but one possible route,—travel around an endless circle of speculation and theorizing. ("Pioneers in Righteousness," pp. 138, 139.)

We need to-day, as much as in the palmy days of Greek philosophy when it was written, the admonition of Paul.

"Take care there is not some one who will capture you by his 'philosophy'—a hollow sham! Such teaching follows mere human traditions, and has to do with puerile questions of the world, and not with Christ."—"The Bible in Education," p. 24. (See Col. 2:8, Twentieth Century New Testament.)

In the Bible only do we find the true philosophy of life. All educators believe that morality should be taught. But there is no true morality except in the Bible, where it has its root in religious faith and a belief in God, and where its motive power is love. Altruistic sentiments are derived from the Bible, though this may be denied by those who hold them.

Mathematics and Science

Thus the Bible is seen to contain much on the subjects of literature, history, and philosophy, as well as containing the foundation and key to their study. This instruction is lacking in mathematics, and meager in physical and natural science, but here it is not needed, because of God's other grand book of revelation, nature.

There are many references in the Bible to nature, and we are admonished to study this open book which proclaims His glory and His everlasting power.

And when we open the book of nature with the heart in tune with its Author, and guided by His Book of revelation, we stand, as it were, in the audience chamber of the Most High, listening to the instruction of the Infinite One, who set the worlds on high, and painted the petals of the flowers with a delicacy beyond all human imitation or conception. We watch the movements of that matchless Power which shuts within the bud the future flower.

And such study brings us into closer sympathy with God, and stimulates a greater interest in that fuller and more complete revelation, the Bible.

But such are not the methods of the schools of to-day; and as teachers we stand in the greatest danger of being influenced by the godless methods and conclusions of modern scientific investigation. A mature senior student in one of our colleges wrote:

"I should feel guilty to teach a subject and let it slant so strongly in the direction which our psychology class does. Of

course, some are only being 'exposed' to it, but it seems to me I would want to balance some things up with the Bible and the spirit of prophecy, otherwise it is almost fatalism. I feel that some of the younger ones in the class, at their age and lack of Christian experience, have no business there, unless more emphasis is placed upon the power of God in the life. A child of mine shall not study it unless I know his instructor."

Such criticisms call for prayerful consideration on the part of our educational workers. There is a crying need of teachers who are big enough to break away from the beaten paths and ruts of so-called scientific authorities, and study nature and lead others to study nature under the guidance of the Holy Spirit. The Bible and nature are the two great textbooks of Christian education.

Bible Study

Last and most important is the study of the Bible, as such, in our schools. Some of you will be called upon to teach the Bible in the schools, as well as from the pulpit and in the private circle. Remember that to know a line of texts, and be able to put them together, to teach outlines of thought which some one else has developed, is not strong teaching. We

Waiting

BY THEO. G. WEIS

WAITING, waiting—waiting for what?

The reddening light
The passing of night,
That heralds the joy of day;
The dawn of new life,
The crown for the strife,
And rest from the night's long fray.

Trusting, trusting—trusting in what?

Love's power unseen,
Christ's life, pure and clean,
To banish depressive fears;
God's promise to guide,
His Mercy to hide
The faults of the wasted years.

Waiting, waiting—waiting for what?

The trumpet's loud call
Through death's shadow hall,
The passing of sorrow and pain;
The voice of His grace,
The Saviour's own face,
And freedom's eternal reign.

cannot efficiently teach the doctrines of the Bible by rote.

We have a special message which is present truth, but it includes and is built upon every experience of God's people through preceding ages, and upon every revelation which has been given. "Whatsoever things were written aforetime were written for our learning." Then study it all, and study deeply, and focus the light of God's complete revelation upon the mighty questions of the present; for new controversies are springing up and old ones are arising.

We need to develop in our schools stalwart defenders of the Bible against the infidelity within and without the professed church. Our young people must be thoroughly established in the unadulterated truth from the living fountain of truth, that they may be able to meet the subtle philosophies

of so-called Protestant Christian lands, as well as Mohammedan and heathen lands. We are training our young people for the broadest and most far-reaching service in this world, and they should have a broad and deep knowledge of the Great Book.

We should have young men studying this Book in the languages in which it was written, to take part in the translation of the Bible into other tongues. There should be among us men who are authorities on the original languages; for every position of our faith will be questioned, and every means will be taken to discredit the truth.

Perhaps the greatest menace to our Bible teaching to-day is the teaching of the Bible as a mere system of truths, the form without the life.

If the word of God is to be "the chief study in our schools" ("Counsels to Teachers," p. 13), there is need not only to make the Bible the foundation of all the teaching, but for a most thorough and extended study of these Sacred Writings in Bible classes. Let the very strength of our courses and the virility of our teaching tell the world of our faith in the Bible as the most important book. Let teachers and students sink the shaft deep into the mine of eternal truth, that they may obtain the celestial gold—that wisdom which will make them wise unto salvation.

The Bible is a book of the highest and truest culture as well as of religion; or, as it might be expressed, it is the book of the true religion, which embraces all true culture. It is adapted to every faculty and want of the human mind, as well as the heart and conscience, and is suited to every age and class of humanity. It is a book for all time. As has been said, "It is not behind the age, but before it, and before all ages, because anticipating and comprehending the wants of all." And it is verily true that "as a means of intellectual training, the Bible is more effective than any other book, or all other books combined."—"Education," p. 124. As to the effect on character, we are told that "if God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."—"Christian Education," p. 58. Wonderful results to follow a right study of the word of God!

Let us then appreciate, more than we have, the Book of God as an educational book. As well exclude the glorious sunlight from our schoolrooms, and try to light them with tallow candles, as to exclude from education the Bible. Let us receive in its fullness that light from heaven which alone interprets, completes, and systematizes all our earthly knowledge into one organic whole, alone revealing of all books the true nature of God and man, and their relation to each other.

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

"GOOD SUCCESS"

BY J. A. STEVENS

Secretary General Conference Home
Missionary Department

THE psalmist declares, "Good success [margin] have all they that do His commandments." Ps. 111:10. The "good success" is assured only to those who do God's commandments, and who are not merely hearers.

Certainly one of the most definite of all the commands to God's children is the one that says, "Go ye therefore, and teach all nations," and it is thus applied to believers by the spirit of prophecy: "The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time."—*The Desire of Ages*, p. 822.

In increasing numbers our church members around the world are accepting the responsibilities included in obedience to the Lord's commission, and "good success" is attending their labors for souls. A summary of the missionary work in the North American Division alone reveals some very encouraging items of progress. One of the most heartening tokens of a soon-finished work is the growing army of laymen at soul-winning work. The total at the end of March was 7,292 more than for the same date in 1927, a fine army of 39,931 soldiers battling for souls.

Month by month the reports of the various lines of missionary work show an increase for nearly every item. Our churches are using a great volume of truth-filled literature, 1,979,278 periodicals and magazines being reported for the first three months of this year. Tracts were used to the grand total of 975,040, nearly a third of a million each month. What a wonderful promise of harvest is wrapped up in this seed sowing! And how easy it is to measure up to the slogan, "A Tract A Day"! Surely no one would want to do less than this.

Our missionary workers gave 61,519 Bible readings during the first quarter, and wrote 78,234 missionary letters. They spent 366,940 hours in Christian help work, gave 33,713 treatments, and provided 111,200 articles of clothing for needy people. More than \$23,000 was given for various items of missionary endeavor in the local community where our members are witnessing to the truth.

What has been the result of all this faithful missionary toil? We can tell of a good measure of success in souls won. The lay members won 569 people to Christ and His message during this first quarter, which is 108 more than were won during the same period last year. These people have actually been received into church fellowship, and in many instances themselves have won others to the truth.

How do our lay members win these souls? There are so many ways of turning men and women to God and His truth that it is difficult to tell just how these hundreds of people are being led to the truth. It may be by papers, magazines, small books, or tracts, or by Bible readings, treatments, Christian helpfulness, or being encouraged to attend Sabbath school or other services. A sister writes:

"Relative to believers' being added to our church I will say that a brother and his wife and their twelve-year-old son were baptized and taken into the church. Their little girl, aged eleven, wants to be

baptized in the near future. The mother-in-law has also accepted the truth, and all are rejoicing in the third angel's message. The children began coming to our little home Sabbath school. Later the family began taking Bible studies, and we had studies nearly every evening during the winter. Our heavenly Father watered the seed as it was sown. To Him that doeth all things well belongs all the praise and glory."

The Lord commands, "Go." "Good success" is assured to all who obey.

* * *

MEETINGS IN POLAND

BY STEEN RASMUSSEN

DURING the months of May and June I had the privilege of spending several weeks in Poland, attending a number of Missionary Volunteer conventions and rallies, and also the East Polish annual conference.

The work for and among our youth in that interesting republic is making very encouraging progress. There are now 500 Missionary Volunteers scattered throughout the country. New societies are continually being organized. In one conference, for instance, the Missionary Volunteer Societies increased in 1927 from six to thirteen. The various features of our Missionary Volunteer work, such as the Morning Watch, the Bible Year, the Reading Course, and the Standard of Attainment plans, have all taken a strong foothold among our youth in Poland.

Our young people are very active missionary workers; they rank among the very best in our division. During the year 1927 they paid thirty-five missionary visits and gave forty-six Bible readings per member. They are also seeing very encouraging results of their efforts in the number of souls won from year to year,

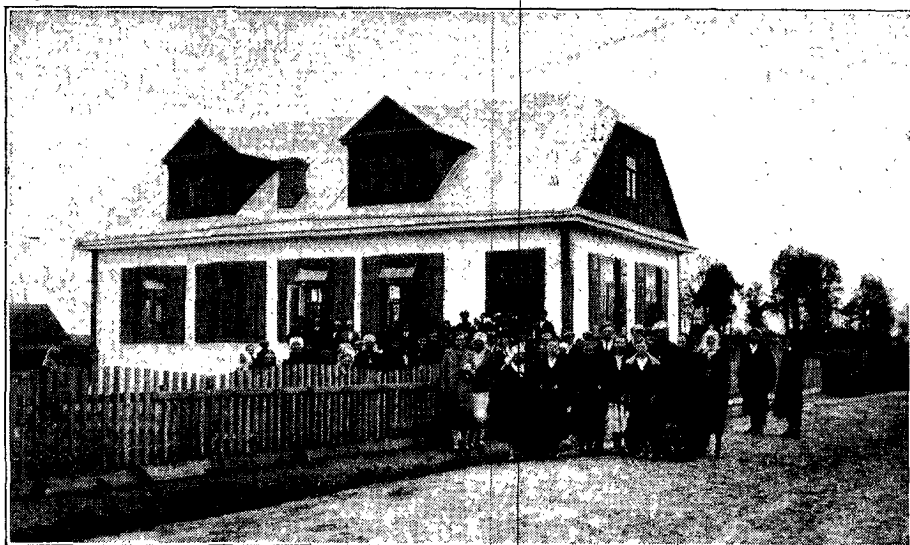
We were informed that the tide of war swept back and forth across this territory thirty-nine times, not sparing a single dwelling, all habitations being leveled to the ground. Houses have been rebuilt, and the country is again beginning to take on a somewhat normal look, even though shell holes, trenches, and barbed wire are in evidence everywhere.

It is not to be wondered at that the people in general, and our believers with them, are exceedingly poor. They lost everything during the war. For years many of them had to live in dugouts or mud huts, but they cheerfully held out and are struggling on. The assistance which has been given them through the Relief Fund, made possible by the generosity of our believers in North America, has been appreciated more than words can express.

The East Polish Conference was organized in October, 1927, being until then a part of what was formerly known as the Warsaw Mission. It comprises one third of the territory of Poland, and has a population of nearly 10,000,000. Five languages are represented in this one local conference: Polish, Russian, Ruthenian, Czechish, and German. Our meeting was carried on in the Polish, Ruthenian, and German languages. A supply of new Russian hymn books, with notes, had just been received, and it was a pleasure to witness the joy the good advent hymns brought into the hearts of our dear people. And they are splendid singers.

In his report the conference president stated that the field now has 695 members, and that the prospects are for an increase of 180 to 200 new members during the present year. Thirty-four applied for baptism during the conference, of whom the greater majority were young people.

The meetings were held in our own commodious chapel just erected. It is the



Mission House and Chapel, Pozarki, East Poland

in spite of the fact that they are suffering much ridicule, persecution, and even imprisonment.

The East Polish annual meeting was held in the little village of Pozarki, 250 miles east of Warsaw. The country all around Pozarki was for years the center of a part of the old Eastern battlefield.

finest and most substantial building in the village, and a beautiful house of worship. It was put up for the sum of \$1,000, and seats about 250 people. It is a great credit to the work of God, and stands like "a city set on a hill." We can fully support the statement made by Elder B. E. Beddoe, who said, when we told him this

fact, "This is the best spread of a thousand dollars I ever saw."

The meeting was attended by approximately 325 of our people, also including a large number of friends. Several of the believers had walked from fifty to seventy miles to attend the conference. In spite of extremely cold weather, and the fact that sleeping quarters were in barns and lofts, with but little straw, no one uttered a complaining word.

It was a great privilege to our believers to have Elder B. E. Beddoe of the Gen-

the third angel's message has been proclaimed in Michigan, and even yet there are places where it is but little known. East Michigan takes in that part which is commonly known as the Thumb, having twenty densely populated counties, with about two and a quarter million people. The city of Detroit, having almost two thirds of the people, is our greatest problem. We now have three English churches, one German, one Serbian, one Rumanian, and one colored church, and two colored companies meeting regularly

persons who had been in the message forty years or more were in the choir seats on the rostrum, and as many more who had been in the message thirty years were in reserved seats in front of the platform. Elder E. I. Beebe, who served so long and faithfully in this field, was chairman. W. A. Clute, one of our local elders who has been in the message since 1876, read an appropriate Scripture lesson, and Father Boylan offered prayer. Those on the rostrum then sang:

"O, happy day! that fixed my choice
On Thee, my Saviour and my God;
Well may this glowing heart rejoice
And tell its raptures all abroad.

"Happy day, happy day,
When Jesus washed my sins away.
He taught me how to watch and pray,
And live rejoicing every day.
Happy day, happy day,
When Jesus washed my sins away."

A letter was read, addressed to those long in the message, from Elder F. M. Wilcox, editor of the REVIEW AND HERALD, and the address was delivered by Elder W. H. Holden. A number of testimonies were given by some of those who had been in the message longest, and then all joined in singing,

"Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
When'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!"

Eleven were baptized on the last Sabbath of the camp, but others were encouraged to have the rite administered at their home church. Three young men were ordained to the gospel ministry on the last Sabbath of the camp meeting. Elder S. A. Wellman offered the ordination prayer, Elder W. R. French gave the charge, and the writer received them into the ministry.

No changes were made in the officers of the conference.

There was \$229,407.02 tithe received during the biennial period and \$152,061.94 for missions. During this time 525 new members were received.

Our association has assets of several thousand dollars, and our academy is also out of debt, for which we are thankful.

* * *

IMPRESSIONS OF ATLANTIC UNION CAMP MEETINGS

BY L. W. GRAHAM

It has been twelve years since I was connected directly with the work of the Atlantic Union Conference. This is the first year since that time that I have had the privilege of attending all the camp meetings in that union. It was a pleasure to associate again with many whom I had known years before, to renew old acquaintanceships, and to form new ones.

The Atlantic Union Conference has many millions of people within its borders. The laborers appreciate the tremendous task before them, and are energetic in their attempt to reach not only the English, but the foreign population. The lay members, as revealed by the reports of the departmental secretaries, are taking seriously their responsibility to co-operate with the leaders in the work of warning these millions of the soon coming of the Saviour.

The Big Week returns this year were much larger than in any previous year. In this campaign the union has always led in per capita giving, and with one exception in the amount given. The leaders fully expect, when the returns are all in, that they will reach the \$2-a-member goal.

The Harvest Ingathering is being pushed strongly. Last year the average was \$11.10 per capita. A quick campaign with all working is planned for this year.



Missionary Volunteers
in Lods, Poland

eral Conference attend the meeting. His plain, heart-searching messages brought great cheer and faith to every one.

We are finding, as did Paul, that wherever there are open doors there are also many adversaries. But where opposition is great, victory is still greater. Our believers in Poland are very faithful home missionary workers. One sister who attended the conference had won for the message last year ten other sisters. Then the eleven set about praying and working in order to win men, as they needed a church elder. The Lord heard their prayers, and honored their faithful efforts in such a marked way that in a few months there were several men who joined the church, of whom one is now serving as church elder.

We believe that the time has come for the message to go with a loud cry throughout Poland, and that a large number will join the remnant people of God, and in turn will help bring the gospel of the kingdom to the many millions there who are still without a knowledge of the soon-coming Saviour.

* * *

EAST MICHIGAN CONFERENCE AND CAMP MEETING

BY J. F. PIPER

NINETY tents and eighty rooms were occupied during the sixth biennial session of the East Michigan conference and camp meeting, held on the Adelphian Academy campus at Holly, Mich., June 14-24.

The way was prepared for our good camp meeting by the Lord uniting the hearts of the conference workers in one accord and earnest prayer that the meeting might prove all that it should be as the people should assemble on the grounds. While we were pitching the camp the workers met each day for a period of study and prayer, seeking God that His Holy Spirit might fill the hearts of His people, and that we might come behind in no gift which would enable us to prepare for heaven. From the very first meeting to the last service it seemed that each one was the best.

Elders G. W. Wells, J. W. Mace, S. A. Wellman, also Miss Kathryn L. Jensen and Prof. M. E. Olsen, of Washington, D. C., and Elder J. F. Huenergardt of the Bureau of Home Missions, rendered valuable assistance.

For almost three quarters of a century

for services in Detroit. We are planning to hold one English, one German, and one or two colored tent efforts in that city this summer.

At our recent conference five new church organizations were admitted, with a total membership of 200. Two new church buildings have been completed during the last biennial period and two have been purchased. The four buildings have a seating capacity of 900 people. The value of these buildings is \$97,500, with an unpaid balance of approximately \$35,000, which is largely provided for.

Each department of the conference shows a steady growth. The academy mill, which began to function in March of this year, showed a gain of several hundred dollars after machinery had been purchased, and during the same time provided almost \$1,000 worth of work for the students.

We now have a good force of colporteurs in the field distributing literature.

There will be six tent companies out this summer, and we expect a good harvest of souls as a result of the faithful services of our workers.

Our tithe is just fair for 1928, but we are hoping and working to the end of increasing this before the end of the year. East Michigan was enabled to reach the 60 cents a week per member for missions for 1927, but the almost \$23,000 received on the Harvest Ingathering was a material factor in helping to do that. The Sabbath schools too are coming up in their offerings, which is helping to supply the needs in mission lands. Our Sabbath school offerings for the two Sabbaths of our camp meeting amounted to \$4,000. An offering of \$700 was made to provide facilities for the academy mill.

Book sales amounting to \$3,430 were made at the book tent during the camp meeting. In this sale there were about twenty sets of the "Testimonies" sold, and about 1,600 subscriptions were taken for the Liberty magazine. These, with the 1,500 that are being supplied to the judges, lawyers, editors, libraries, and municipal authorities in East Michigan, will mean more than three thousand copies coming into our conference. There were 270 subscriptions for our good church paper, the REVIEW AND HERALD, taken in our conference during the recent campaign. Eighty of these were taken at camp meeting.

One of the most interesting features of our meeting was Pioneer Day on Wednesday, June 20, when almost seventy-five

They expect to have this work completed before October 1, and to raise a larger amount than last year.

The colporteur work is going well. Already several students have earned their scholarships with either books or magazines. The educators are studying ways and means to bring every young person of school age under the instruction of one of our educational institutions.

The medical leaders are working with great energy and success to advance the interests of the New England Sanitarium, and to plan so that all our own people needing medical services, can secure the benefits to be imparted by the institution.

As I associated with the workers and believers in the different conferences for a period of three weeks, saw their energy, and learned of the results of their efforts, while laboring under the great handicap of large cities and a multitude of foreign tongues, I was impressed that God is accepting of their devotion and consecration to this message to the end that a mighty work may be done in this field, the cradle of the third angel's message.

* * *

STATISTICAL FACTS

NO. 7.—GROWTH IN FUNDS FOR EVANGELISTIC WORK
BY H. E. ROGERS

The spirit of sacrifice, and the necessity of giving for the advancement of this movement, were early pressed upon the hearts of the believers, and this important phase of our work has been continued to the present time. The result has been a steady flow of means for the advancement of the cause, resulting in the following during the decades since 1863:

Decade Ending in	Total Contributions for All Purposes During Decade	Offerings to Foreign Missions During Decade	Denominational Investment
1872	\$ 185,378.60	\$ 8,552.57	\$ 38,712.53
1882	561,837.46	46,219.63	885,382.97
1892	2,334,382.95	411,373.33	2,858,725.82
1902	5,613,720.32	1,076,788.69	4,799,419.51
1912	17,023,363.23	3,138,831.42	12,084,438.13
1922	62,590,778.53	17,583,760.91	36,903,593.95
1927*	54,030,622.74	17,398,180.10	48,025,317.33
Total 65 years	\$142,340,083.83	\$39,663,708.65	

The above figures indicate nearly as much given for this cause during the past five years as during the preceding ten years, especially for foreign missions. It should be stated that the figures under foreign missions are a part of those given in the preceding column.

* For five years.

* * *

MANITOBA AND WESTERN ONTARIO CONFERENCE

BY H. T. ELLIOTT

The camp meeting of the Manitoba and Western Ontario Conference was held at Winnipeg, on the former exhibition grounds of the city. While stormy weather greatly hindered the work of preparing the camp, yet during the time of the camp meeting the weather was almost ideal. A larger number of believers were encamped on the grounds than in previous years, and a good spirit prevailed throughout the meetings.

The evening services were conducted in three languages,—English, German, and Ukrainian,—and were attended not only by members but by many friends from the city and the community near the camp grounds. The hearts of the believers were united in a reconsecration to the message, and some were led to make decisions for the first time. The camp meeting proved a real blessing to the members present, and made a favorable impression on the community in which it was held.

A few items from the president's report will be of interest to the field in general: "This territory was organized as a mission field in 1895, with ninety members.

In 1903 it became a conference, with a membership of 284. For fourteen years, the figures stood practically stationary—some years with gains and some years with losses, giving us 290 members in 1917, or a net gain of only six members. Since 1920, which closed with a membership of 344, there has been a constant growth, giving us a net gain of 151 members since that date. The present membership is 495, or an increase of 44 per cent. This seems phenomenal, considering our limited resources and the conditions under which we have labored. It is due to the special blessing of God, and the liberal support that has been given us by the General Conference, the Bureau of Home Missions, and the union conference. We have reason to believe that 1928 will be a banner year with reference to growth in membership."

"Our conference had the unique experience of ending 1927 with no liabilities whatever. Also we are glad to report that in all financial items we show an increase over the former two-year period."

The gains in the leading funds of the last biennial period over the preceding biennial period were as follows:

Tithe gain	\$3,028.64
Total mission funds gain	3,326.81
Sabbath school offerings gain	1,116.36
Harvest Ingathering gain	654.60
Total funds gain	6,466.24
Retail sales gain	4,280.16

You will notice that the mission funds show a larger gain than the tithe.

A unique feature of the camp meeting was the graduation program of the Winnipeg Junior Academy and church school. This made a very favorable impression and was warmly received. The desire of members of several other churches to have a church school was eagerly expressed afterward.

All these things and many others are a source of encouragement to the believers. The unfinished task in this conference calls for new zeal and devotion. One hundred unentered cities and towns are waiting for the message. Nationals in over seventy languages are calling for the truth. More church buildings are needed. These opportunities require a uniting of efforts of church members with ministers in strong evangelistic effort.

May the Lord bless this field with courage like unto that of Joshua and Caleb.

CHRISTIAN EDUCATION

SHALL OUR SCHOOLS HOLD STEADY?

SHALL THE ASSOCIATION OF YOUNG MEN AND WOMEN IN OUR SCHOOLS BE ON THE FREE AND EASY BASIS SO COMMON IN THE SOCIETY OF THE WORLD TO-DAY, OR SHALL IT ACCORD WITH CHRISTIAN STANDARDS AND IDEALS THAT ARE TOO RARE NOWADAYS?

BY W. E. HOWELL

In the study of this delicate but all-important subject, a few fundamental principles should be noticed first.

It is well known to all Christians, and to many other nonevolutionists, that God created the ideal social arrangement in the beginning. God Himself took delight in creating beings in His own image; that is, with godlike traits and tastes and impulses, that He might associate them with Himself in the life of the universe. He created the man first; then seeing that it was not good for man to be alone, He created the woman also, and gave her to be a helpmeet for him; that is, a companion with him in his thought and life and development. When the first child was born to them, the mother said, "I have gotten a man from the Lord." In this she recognized an additional gift of God for love and companionship, and to enlarge the social circle of the home.

As the children grew up to maturity, they were to have companions of their own in the most sacred relationship that can exist between human beings; but it is noticeable that in the early examples of Bible life in the home, the father and the mother, with longer experience and with farseeing judgment, selected the life companion for the son or daughter—a practice that is still continued among millions of the world's people to-day, even though in a more sordid form. In those days, before the effects of sin had reached so far, we hear of no divorces, and of no trouble in sacred home relationships, except in cases where there was a departure from God's plan.

To-day, in contrast, we have hasty and ill-mated marriages, entered into on the impulse of the moment or from some ulterior motive, until the proverb is come to pass, "Marry in haste and repent at leisure." We have a multitude of instances where the marriage relationship is entered into by boys and girls who have not yet reached mature growth and are only children themselves, and this, too, either without the advice of parents or

definitely against their will. The number of divorces has reached the point where they are officially stated to be one out of every five marriages. The trial, or companionate, marriage has been devised by men of thinking ability and standing worthy of a better cause, as a human invention to remedy the social evil which is capable of and actually producing loose relationships in the home life that may be dissolved at will, and often are dissolved on mere impulse. Children born in and out of wedlock are regarded in many cases as a necessary evil, and allowed to grow up as they will.

THE SCHOOL TO THE RESCUE

With these two contrasts in the social situation before us, of what God intended and wants, and what the world has and insists on having, what wonder that the charge is laid upon our schools to assist the homes in every way possible to safeguard our growing sons and daughters from these forms of social evil that are very widespread and have in them potentially all the tendencies of sin to which the unregenerated heart is subject. There is danger that even well-meaning young people will be deceived into evil by entering too hastily or unadvisedly a relationship that purports to be for a lifetime. There never was a time when the Seventh-day Adventist school, as a veritable city of refuge for our youth to flee into and be safe from the avenger that is upon the track of all of them to waylay and trap them, was so much needed as at this very hour.

Put with these thoughts another consideration: The normal school period for a Seventh-day Adventist child ranges over sixteen years of his young life. This period ends around twenty-two to twenty-five years of age, according to how constantly he continues his school work and what progress he makes. Anything that pertains to flirtation or courtship is unthinkable in the elementary school, although social vices more or less directly related to these have earnestly to be guarded against. The academy or secondary school represents the adolescent age of the boy and girl, when physical and mental changes are going on that make it supremely important to keep them under safeguards from being deceived and led into evil. Courtship and marriage are still unthinkable, according to Christian and physiological standards, as the ages and

experience of secondary pupils range nowadays. There may be exceptional cases of over-age students who, other things being equal, might be prepared to contemplate marriage after finishing the secondary school, but under the conditions of coeducational school life, that period is certainly not the place to give serious attention to mating for life. It is therefore incumbent on the school management to use its best offices to keep out perversion of social relationships represented in flirtation and untimely courtship.

When it comes to college life, our sons and daughters are growing more mature and self-responsible. They begin to realize that life is real and life is earnest. They begin to sense more fully that in the present age success in life requires a thorough education and preparation for life's responsibilities. For these reasons they are stimulated to apply themselves earnestly to the business of acquiring a first-class education through that period of school life which affords them probably their last opportunity to qualify in the formal school. Attending college becomes a serious business, and should occupy one's time and energy to the fullest extent in applying himself to his daily task. The college student spends his money, or his parents' money, to make a business of making of himself a man that the world will want and the cause of God will need, and incidentally that some one looking for a life mate will want if he proves himself worthy of entering upon such a relationship in due time after his college days are over.

SOCIAL CULTURE

Reverting again to the home for a moment, it hardly needs to be said that in the plan of the Creator, life in the home is on the coeducational basis. Boys and girls are brought up together, and if the ideals and atmosphere of the home are what they should be, they will be taught due respect for father and mother and kindly, unselfish consideration one for the other. The boy will be more or less of a protector to his sister, and the girl will exert a refining and helpful influence upon the brother. Each will learn to deny self for the other's sake, and they will share the joys and responsibilities of life as they come to them. No more beautiful social picture can be drawn than that of the well-ordered home.

While the boys and girls are yet living in their own home, they are attending the elementary school in the community. The same kind of relationships they have been trained to enjoy in the home as brothers and sisters, should be continued and cultivated in association with other boys and girls from other homes whom they meet in school life. The teacher must exercise the same diligent watchfulness and protection over the association of boys and girls as do father and mother in the home. It becomes necessary, however, to draw the lines of association more closely than is necessary in the private home. This is because the family is much larger, because the boys and girls are not so intimately acquainted as in their own homes, and because in a miscellaneous group of pupils there are always those who have not been brought up in harmony with the standards of purity, honesty, and freedom from various kinds of evil, that prevail in the best homes represented in the school. No one who has brought up his children well wants them exposed to temptations by evil associates, and we owe it to fathers and mothers duly to protect their children in this respect. It is for these two reasons, in part, that we maintain our own schools. Not only should the association of boys and girls be supervised from a protective standpoint, but it is the teacher's duty to cultivate in them all those niceties of behavior and regard one for another that are becoming to the Christian.

As our children pass from the elemen-

tary into the academy, or secondary school, the social question becomes one of even greater importance. As the boys and girls are passing through the mental and physical changes incident to passing from childhood to manhood and womanhood, a certain attraction to the other sex springs up spontaneously, and there is a tendency to be more self-assertive and independent of restraint than in their younger years. While from every standpoint a school of this kind should continue to be coeducational, it calls for that vigilance, discretion, and firm supervision on the part of the teacher which constitute his task the nicest ever given to men and women, just as the spirit of prophecy asserts. Every possible protective influence must be thrown about the boys and girls in their many contacts in the ordinary routine of school life. There is still more need of cultivating the social amenities of a Christian kind in the personal attitudes of one student with another, especially between the sexes. There is no more beautiful period in human life than that of the blooming of youth from the bud of childhood into the adult age of fruitfulness. Yet for this very reason this period requires unwearying watchfulness and painstaking cultivation of principles of character and association that will not fail, if faithfully adhered to, to bring the boys and girls through the secondary period without moral taint, and with a kind of gentility worthy of unceasing effort to develop as a second nature to them.

Coming to the college, where coeducation, started in the home, should be continued through school days, the social problem is both more and less complicated. It is less complicated, because we now are dealing with young men and women. It is more complicated, because the same young men and women have brought with them independently and often wrongly conceived ideas of their personal rights and privileges. Our student bodies in the colleges have a considerable percentage, ranging from one fourth to one half, of students who have come in from the high school, and a considerable percentage of these have never been in one of our own schools. They bring with them social ideals current in the world, and feel disappointed, if not abused, if forbidden to exercise them in a Christian school. Here is needed much firmness, tempered with good sense, in dealing with this question of association of the sexes. Much instruction in general and in particular needs to be given to educate young ideas to right ideals, and practice in the daily life of the school should definitely support the ideals set before young men and women. Teachers should never fail to keep constantly before them the serious purpose, that brings them to school, and labor unceasingly to equip our sons and daughters with social ideals and conceptions that will make life both enjoyable and highly useful when its responsibilities rest upon their shoulders. Parents should use the utmost care in the matter of co-operating with the teachers in this very meaningful work.

SOCIAL AIMS

At this juncture it is well to introduce a few statements from the spirit of prophecy with direct reference to positive ways in which our young people should be educated socially:

"That so-called culture which does not make a youth deferential toward his parents, appreciative of their excellences, forbearing toward their defects, and helpful to their necessities; which does not make him considerate and tender, generous and helpful toward the young, the old, and the unfortunate, and courteous toward all, is a failure."—*Education*, p. 241.

"Christian sociability is altogether too little cultivated by God's people. This branch of education should not be neglected or lost sight of in our schools. Students should be taught that they are not independent atoms, but that each one

is a thread which is to unite with other threads in composing a fabric. In no department can this instruction be more effectually given than in the school home."—*Testimonies*, Vol. VI, p. 172.

"Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour."—*Ibid*.

PROTECTIVE MEASURES

To enable our readers to see the obligations laid upon the teachers in our schools, a few statements are quoted bearing upon protective safeguards for young men and women during school life:

Strictness.—"We must not lessen our . . . strictness in forbidding the unprofitable and unwise association of young and immature students."—*Counsels to Teachers*, p. 101.

Free and Easy Association.—"Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women."—*Ibid*.

Self-restraint.—"While at school, students should not allow their minds to become confused by thoughts of courtship."—*Id.*, p. 100.

Courtship Perverted.—"Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord."—*Fundamentals of Christian Education*, p. 105.

Maturity of the Student.—"In all our dealings with students, age and character must be taken into account. We cannot treat the young and the old just alike. There are circumstances under which men and women of sound experience and good standing may be granted some privileges not given to the younger students. The age, the conditions, and the turn of mind must be taken into consideration. We must be wisely considerate in all our work. But we must not lessen our firmness and vigilance in dealing with students of all ages, nor our strictness in forbidding the unprofitable and unwise association of young and immature students."—*Counsels to Teachers*, p. 101.

A Barrier for Protection.—"The college was to build a barrier against the immorality of the present age, which makes the world as corrupt as in the days of Noah. The young are bewitched with the mania for courtship and marriage."—*Testimonies*, Vol. V, p. 60.

Undue Familiarity.—"We must stand aloof from everything that savors of undue familiarity. God condemns it. . . . There is sin in thoughtlessness about such matters."—*Id.*, p. 593.

SCHOOL REGULATIONS

In harmony with the foregoing instruction and standards, a General Conference council of school home educators drew up the following regulations for guidance in dealing with the association of young men and women in our schools:

"Recognizing the mutual benefits to be derived from the friendly association of students of the opposite sex, and affirming our belief and confidence in the principles of Christian courtesy and sociability brought out in the Bible and the spirit of prophecy; we recommend,

"1. That the administration provide wholesome opportunities for large group association on an average of once each six weeks.

"2. That mature young men of sound experience and good standing may be granted permission to call upon young women of like standing, provided the conduct and scholarship of both are satisfactory.

"3. That attendance at approved events off the campus, such as concerts, lectures, gatherings at homes, may be permitted not oftener than once in four weeks; and that upon such occasions the student be properly chaperoned.

"4. That free and easy association, fir-

tation, strolling in couples, standing around the campus and public places in couples, or any other loose association be not permitted."

If all our schools will hold steady on the principles and standards outlined here, and if our homes and churches will give their strong moral support to the school management, we shall see no compromise in our schools with the lax social standards current in the world to-day. Instead of this, we shall see noble young men and women coming out of our schools bearing the marks of Christian refinement, true culture, and ready without fear to meet the world's needs without yielding to the world's weaknesses and folly.

* * *

BEARING FRUIT

BY J. BERGER JOHNSON

"THE world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*"Testimonies,"* Vol. IX, p. 61.

"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."—*Id.*, p. 62.

The Lord, looking down to the times in which we live, knew how efficacious would be our message-filled literature, once placed in the hands of the people. He saw the fruit it would bear for His kingdom. He indicated that the circulation of our literature would constitute one of the most efficient means of getting before the public His truth for this time. We have the privilege of living and working in the days when these prophecies are being more signally fulfilled than ever before.

To-day, F. W. Spies, manager of the Brazil Publishing House, handed me a letter from L. B. Halliwell, superintendent of the Bahia Mission, Brazil. I quote one paragraph of that letter:

"Just a line this morning as I send you a list of subscriptions for *O Atalaia*. We have taken as our goal for this year the raising of 1,500 subscriptions for *O Atalaia*, and in the first four months we have secured 544. We are trying hard to reach our goal. The last few months have seen a wonderful awakening throughout our field as a result of the book work. Nearly every day I get letters relative to *O Atalaia*. Just last week we received a letter from a man living sixteen leagues [60 miles] from the end of the railroad. He asks for our address and an envelope in which to send us his tithe. He states that he is keeping the Sabbath, and plans to come to the city of Bahia soon to be baptized. He received the truth through *O Atalaia*. Last night a man arrived from Bom Fim [Good End], who is keeping the Sabbath as a result of reading *O Atalaia*."

Farther on in Brother Halliwell's letter he speaks of his plan to hold a series of public meetings in the city where the subscriptions inclosed with his letter were taken.

And so it is all over. The magazines, filled with God's message for these last days, are the forerunners of the evangelists. They prepare the minds and hearts of the people for the preaching of the word, and in many cases they not only arouse the interest of the people to read and study the truth, but they actually "bind them off." The fields giving the heartiest support to the circulation of our periodical are the ones whose work is progressing the fastest. Interests are springing up all over these fields, and the men responsible for the direction of the work are really perplexed about the many calls that have to remain unanswered for so long because of a scarcity of workers.

Would that all our people realized the great potentialities wrapped up in the faithful circulation of our message-filled literature.

The "Review" Forward Movement

Our "Review"

By Arline Barry Pruette

In the famous year of eighteen forty-nine,
When others, facing dangers manifold,
Risked all to gather California's gold,
A few there were who sought truth's golden mine,
And digging out their treasure bit by bit,
Gave of it that the world might benefit.

A godly woman saw, as in a dream,
A paper, small at first, but with a bright,
Warm message growing, glowing, till its light
Went clear around the world in golden stream.
News of the church, a firm, encouraging hand
To those at home and 'lone in foreign land.

They knelt beside that precious first edition,
Produced with untold patience, pain, and care,
And blessing it with tears, they offered prayer
That Present Truth perform its godly mission,
Preaching, teaching, lifting on the way
Those who were keeping God's true Sabbath day.

Only a thousand copies to be sent
When millions of poor souls were stumbling on,
Not knowing of the coming of God's Son,
Nor thinking recent signs significant,—
The signs foretold in Matthew twenty-four,
Proclaiming Jesus "even at the door."

Oh, how their faith was tested in those days,
With Satan hindering the work on every hand,
Striving to keep God's message from the land
By illness, poverty,—in divers ways.
But Godward pointing miracles were theirs,
Reward for stanch belief and constant prayers.

And on and on into the foreign lands
The light streamed from this periodical,
And oftentimes reclaimed the prodigal;
A "minister" to isolated bands.
Enlarged in eighteen fifty and renamed
Advent Review and Sabbath Herald, now famed.

Sermons, aids to parents, and a wealth
Of weekly letters straight from mission fields,
The labors of colporteurs and their yields,
Helps for the young, and lessons about health,
Are only hints of what it brings to you.
Can you afford to not take our Review?

* * *

IN THE SOUTH

SOUTH TEXAS CONFERENCE

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

DEAR BROTHER GRAHAM:

This is a very large conference in territory and it has a population of 1,600,136, to whom the message is to be given. There are twenty churches in this field, having a combined membership of 1,155. We had the opportunity of spending eight days (May 13-20) in this conference and of taking 101 subscriptions for the *Review*. I appreciate the help and co-operation received from Elder W. R. Elliott, the president, and other laborers. On our way from Shreveport Sunday, May 13, we stopped at Beaumont, and had a profitable visit with Brethren Hanhardt and Walgren, who are conducting an effort in this city.

Houston (Colored), May 14: Attendance, 65;
Subscriptions, 21

In Houston, this great metropolis of the Southwest, there are two churches. I spoke at the No. 2 church this evening. There was a congregation of over sixty. The Lord blessed greatly in the meeting, and twenty-one families subscribed for the *Review* and *Herald*.

San Antonio (Colored), May 17: Attendance, 25;
Subscriptions, 16

There is a large church of colored believers in this city, and a splendid church building. The attendance was not large this night, but we all felt the blessing of the Lord, and sixteen families subscribed for the *Review*. T. H. Coopwood, the pastor, assured me that he would follow up this work in an endeavor to place the *Review* in every family in the church.

Houston, May 19, 11 a. m.: Attendance, 125;
Subscriptions, 39

It was planned that I return to Houston to spend the Sabbath, and so on Friday we drove to this city again. God greatly blessed in the service this morning. The congregation was very appreciative and responsive, and thirty-nine families signed the little cards for the *Review* to come to their homes. At the service to-day I met the granddaughter of Elder Hiram Edson, one of the pioneers in the great advent movement. From the first the *Review* and *Herald* has been in her home. I was pleased to meet to-day Brother Ephraim Moore, who has been a member of this faith fifty-three years, having accepted the message in Oswego, Kans.

After this morning service we met again with the Houston colored church, and nine more families subscribed for our great church paper. This was a good meeting.

San Antonio, May 20: Attendance, 45;
Subscriptions, 16

Forty-five of the believers were present to-night at the service. Elder E. L. Stewart is the pastor. He has been a laborer for many years in this precious cause. Sister Stewart has been teaching in the church school here this year. The Lord is blessing the work of both of these faithful servants of His. We had a most blessed meeting to-night, and sixteen families subscribed for the *Review*, and for this we all rejoiced. Elder Stewart will faithfully follow up the work. I was glad to meet Dr. Leach, who has been a member of the church for thirty-two years, and a faithful reader of the *Review*. He gave a good testimony in regard to its influence.

NORTH TEXAS CONFERENCE

The North Texas Conference has a membership of 1,323 organized into twenty-nine churches. We spent seven days (May 21-27) in visiting six of the churches and the college at Keene. The total attendance at the meetings was 554, and 115 families subscribed for the *Review* and *Herald*. Our first stop was at Keene, the home of the Southwestern Junior College.

Keene, May 21: Attendance, 72; Subscriptions, 12

Elder R. L. Benton, president of the conference, met me here, gave me a very warm welcome, and whole-heartedly co-operated in the meeting this night. About seventy-two were present, and twelve families subscribed for the *Review*. This church has a membership of over three hundred, and a large number already had the paper. God has many faithful Seventh-day Adventists in this place, a good many of whom have been in this precious faith many years. I was interested in visiting with Brother and Sister J. D. Dortch, who have been keeping the Sabbath for fifty years. We shared the kind hospitality of their home this night, and while sitting around the fireside Brother Dortch told me the following:

"Some years ago, while living near Springfield, Tenn., one Sunday I was out in my field picking strawberries when the officers came and arrested me for working on Sunday. I was tried in court, convicted, and placed in jail, where I served forty days. My wife and four children were left alone on the farm. [Sister Dortch said, "Many a night the children cried for their father."] This year I lost my whole crop on the farm. I thank the Lord for helping me to stand faithful as a witness for Him." It is needless to say that Brother and Sister Dortch have been readers of the good old *Review* all these fifty years.

Waco, May 23: Attendance, 50; Subscriptions, 8

Elder J. S. Yates, who spent twelve years in the mission fields, mostly in Japan, is the pastor of the church at Waco, and the Lord is greatly blessing him in the work. I appreciated his co-operation this night. Eight families subscribed, and Brother Yates told me that he planned to see that every family had the REVIEW AND HERALD to read. The next day we went to Keene, and that night attended the commencement exercises of the college. The Lord has greatly blessed this splendid school this past year, and there is a large graduating class. The Southwestern Junior College is one of the best schools I have had the privilege of visiting.

Dallas, May 26, 11 a. m.: Attendance, 200; Subscriptions, 52

This is the headquarters of the conference. There is a very beautiful and commodious church building here, in an excellent location. This morning the Lord greatly helped and blessed in the service, and fifty-two families at once subscribed for the good old REVIEW. Elder C. W. Rubendall, the pastor of the church and home missionary secretary of the conference, was with me and greatly helped in the meeting. I have appreciated his most hearty co-operation. He has a great burden for all to have the REVIEW. He has just received a number of very interesting letters from some of its readers. Here are quotations from two of these letters:

Mrs. W. E. Henderson, of Terrell, Tex., writes: "It is not my intention ever to let the REVIEW stop coming to me. For forty-five years it has been a welcome visitor, yes, more, a constant friend, a guide; and as time passes and I grow older, it seems dearer to me."

Mr. Joel M. Coward, of Lufkin, Tex., writes: "I have found the REVIEW a very dear friend in times of trouble. Many times in the past fifteen years or more I have been sorely tried and tempted at times to give up, but the REVIEW would bring me a message of hope and good cheer, enabling me to look beyond the discouraging circumstance, and bring peace to my troubled soul."

Dalworth, May 26, 1 p. m.: Attendance, 32; Subscriptions, 7

This church is about halfway between the Dallas and Fort Worth churches. This afternoon on our way to Fort Worth from Dallas we stopped here, and indeed we had a blessed meeting. Seven families subscribed for our great church paper.

Fort Worth, May 26, 3 p. m.: Attendance, 100; Subscriptions, 25

The service this afternoon was held at the Tabernacle where Elder J. W. McComas is holding a series of meetings. I was glad to see Elder McComas, and to learn how God is blessing this effort in a large ingathering of souls. I appreciated his co-operation in the service. The Lord richly blessed the meeting with the presence of His Holy Spirit, and twenty-five families signed the little cards for the REVIEW to come to their homes. Elder Rubendall was with me also, and assisted in the meeting. I was greatly interested in the experience which Sister Rubendall related to me this afternoon:

"I know a sister, a member of our church, the mother of several children, whose husband is a drunkard. The family is very poor. This sister wanted the REVIEW, and actually went without her meals on the Sabbath to save the money so she could pay for the REVIEW to come to her home. The reading of this paper has had a great influence over the children. One son soon went to our training school in Madison, Tenn. Another boy began reading the REVIEW, and he too soon started for this same school, to receive a training for the work."

Well, Brother Graham, how true the "Testimonies" are: "The REVIEW is a valuable paper; it contains matters of great interest to the church, and should

be placed in every family of believers."—Vol. IV, p. 598.

Jefferson, May 27: Attendance, 100; Subscriptions, 11

Out in the country, near this place, the brethren have established an intermediate school, employing four teachers. The Lord is blessing the work here. About 100 of the members were present this evening. Many have the REVIEW. Eleven families subscribed this night. Elder G. W. Spies, who is laboring in this district, was with me, and I appreciated his co-operation. Elder B. A. Wolcott, the pastor, wholeheartedly supported this good work. He assured me that he would faithfully follow up this effort. We stopped all night at the hospitable home of Brother and Sister Webb.

This closes my report for this conference, and to-morrow, the Lord willing, we go over into the Arkansas Conference.

Sincerely your brother,
A. E. SANDERSON.

✱ ✱ ✱

USING THE "REVIEW" FOR MISSIONARY WORK

BY L. W. GRAHAM

At the New York camp meeting we were pleased to form the acquaintance of David Pettis, of Maple View, N. Y. For sixty-eight years Brother Pettis has been a reader of the REVIEW AND HERALD. He appreciates the paper so much that he secures copies from a number of subscribers after they have read them, and sends them to persons who are becoming interested in our faith, or to some who are unable to subscribe. Brother Pettis says that the work he is doing is greatly appreciated by those who are thus receiving the REVIEW.

Brother Pettis asks those who let him have their REVIEWS to co-operate by sliding the REVIEW out of the wrapper, leaving the same intact. When he remails, he slips a copy of the REVIEW in an old REVIEW wrapper, deletes the old address, writes the new name and address, stamps, and sends the paper on to some one who will be interested in reading it.

The Lord is blessing Brother Pettis in his work, and it gives him great joy and encouragement to pass the REVIEWS on to others.

✱ ✱ ✱

"GATHER UP THE FRAGMENTS"

BY D. C. BABCOCK

IN the REVIEW of March 8 a brother asks about the use of the REVIEW for missionary purposes. A personal experience may not be out of place at this time:

Some years ago, while I was holding a tent effort, I was called to a general meeting in the mission field, and had occasion to step into our office. While there I noticed, laid away carefully, several files of our papers, and especially I noticed the good old REVIEW, and asked the brother at the desk the object of keeping those papers so long on file. Soon the question was settled, and I had those papers packed ready to carry to our meeting then in progress. To say that the people were glad to get them expresses only faintly their eagerness shown after the close of each meeting.

In a short time I received a letter from the brother at the office, inquiring if I could use a large number of back numbers of the Sabbath School Quarterlies? I was glad to get them, and the people I gave them to often said what wonderful Bible studies those little pamphlets were. It was a good experience, and taught us again that wonderful lesson, "Gather up the fragments."

One brother wrote me recently, asking if I could use back numbers of the Harvest Ingathering papers? Yes, we shall be glad of them. They can be used in preparing the minds of the people to help

us when the time comes to go out with fresh, up-to-date Ingathering papers. We can use any language. Others are anxious to know whether we get the literature sent us, and can we use any more? Let me assure you that all papers are placed out among the people, and on board of ships constantly coming to and going from this port. All the literature we have received has been in excellent condition, ready to place among the people. We are thankful for your kindness in helping us so liberally, and shall appreciate all you can spare. Our address is Hoogstraat 42, Willemstad, Curacao, Dutch West Indies.

✱ ✱ ✱

GLEANINGS FROM THE FIELD

At the close of a ten days' meeting in Fayetteville, Ark., six were baptized.

AFTER revival services in the church at Startup, Wash., fourteen were baptized.

RECENTLY in Oklahoma eight persons were baptized at Tulsa, seven at Devol, and eleven at Sapulpa.

TWENTY persons have entered the Grand River Avenue church, Detroit, Mich., in two recent baptisms.

NINE persons were baptized in the tabernacle in Battle Creek, Mich., recently, to join the Urbandale church.

At the close of a series of meetings in Panama City, Canal Zone, fifteen persons took their stand for the truth.

FIVE adults, who received the truth through literature mailed to them, were baptized at Lake Placid, N. Y., May 26.

BROTHER E. J. LORNTZ writes of the meetings conducted in Belize, Honduras: "We are in the second week of our effort, and are thankful that twelve persons have already taken their stand for the truth. We have had as many as six policemen attend the meetings, and two of these have declared their intention to keep the Sabbath."

Appointments and Notices

PUBLICATIONS WANTED

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

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

Mrs. Emma Lynch, Petersburg, Tex. Present Truth and Signs of the Times for missionary work.

Tomas Morris, Golan, Henllan, Cards., S. Wales, would like to secure a small book by Mrs. S. M. I. Henry, entitled, "Saved in Families."

Mrs. Luella Pack, 831 High St., Eldorado, Ill., wishes to thank the many friends who have sent literature, which she has used in missionary work. She says, "I have had more joy in the two years I have been in this message than I ever knew before in my life."

✱ ✱ ✱

REQUEST FOR PRAYER

A mother in California requests prayer that her son, who is critically ill, may be spared until he is converted.

CHESAPEAKE CONFERENCE

The eighth biennial session of the Chesapeake Conference of the Seventh-day Adventists will be held on the conference grounds, Catonsville, Md., Aug. 23, to Sept. 2, 1928. The first meeting is called for 10 a. m., Friday (Eastern Standard Time), Aug. 24, 1928. The purpose of this session is to elect officers for the ensuing term, and to transact such other business as may properly come before the conference at this time.

J. A. Leland, Pres.
N. C. VanHorn, Sec.



CHESAPEAKE CONFERENCE ASSOCIATION

The eighth biennial session of the Chesapeake Conference Association of the Seventh-day Adventists, a legal corporation, will convene in connection with the Chesapeake Conference session on the conference grounds, Catonsville, Md., Aug. 23 to Sept. 2, 1928. The first meeting is called for 10 a. m., Friday (Eastern Standard Time), Aug. 24, 1928. This session is called for the purpose of electing officers, and for the transaction of any other business that may properly come before the delegates. The delegates to the Chesapeake Conference of Seventh-day Adventists are members of the said association.

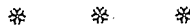
J. A. Leland, Pres.
N. C. VanHorn, Sec.



THE WESTERN WASHINGTON CONFERENCE SESSION

The twenty-sixth session of the Western Washington Conference of Seventh-day Adventists will be held on the Western Washington Academy grounds, Auburn, Wash., Aug. 9-19, 1928. The first meeting of the conference will be held Thursday evening at 7 o'clock. The purpose of this meeting is to elect officers for the ensuing period, and to transact such business as may properly come before the conference at this time.

E. L. Neff, Pres.
Lloyd E. Biggs, Sec.



THE WESTERN WASHINGTON CORPORATION

Notice is hereby given that the Western Washington Corporation of Seventh-day Adventists will hold its regular annual session in connection with the annual camp meeting of the Western Washington Conference on the academy grounds at Auburn, Wash. The first meeting will be held at 10 a. m., Monday, Aug. 13, 1928. This session is called for the purpose of electing officers, changing the by-laws, and transacting any other business that may properly come before the corporation at this time. Delegates to the conference are delegates to the corporation.

E. L. Neff, Pres.
Lloyd E. Biggs, Sec.



CAMP MEETINGS FOR 1928

CENTRAL UNION

Missouri, week-end meetings
beginning Aug. 11, 18, 25
Nebraska, Lincoln Aug. 16-26
Kansas, Enterprise Aug. 24-Sept. 1

COLUMBIA UNION

Ohio, Elyria Aug. 16-26
Chesapeake, Catonsville, Md. Aug. 23-Sept. 2

EASTERN CANADIAN UNION

Maritime, Memramcook Aug. 23-Sept. 2

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, Knoxville Aug. 9-18
Carolina, Charlotte, N. C. Aug. 16-26
Georgia, Atlanta Aug. 23-Sept. 2
Florida, Orlando Oct. 18-28

Colored

Cumberland, Knoxville Aug. 9-18
Georgia, Atlanta Aug. 23-Sept. 2
Carolina, Salisbury, N. C. Aug. 30-Sept. 9
Florida, Orlando 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

Colored

Kentucky, Frankfort Aug. 17-25

SOUTHWESTERN UNION

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

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

LOVING WATCHCARE

By Jennette Grover

Smiling pansy faces,
Sparkling with the dew,
Seem to say, "I'm thinking
Loving thoughts of you—
You who lie here resting
In your dreamless sleep,
While bright guardian angels
Loving watchcare keep."

Rosebuds lightly nodding,
Bursting into bloom,
Shed their matchless fragrance
O'er the silent tomb.
Lilies of the valley,
Modest, pure, and white,
Keep their silent vigil
Through the long, dark night.

Song birds lightly flitting
'Mong the shady trees,
Raise their tuneful voices,
Trilling melodies,
Praising their Creator
In each joyful strain,
Filling well their mission
Till He comes again.

Till He comes in glory
With the angel host,
Calling His redeemed ones
(Our beloved and lost)
To the waiting mansions
In that glorious land,
Where life-giving waters
Flow o'er golden sand.

Fay.—Mrs. Julia A. Fay died in Auburn, Mass., Jan. 11, 1928.
E. E. Maynard.

Finch.—Mrs. Emily Josephine Finch died at Rest Haven, British Columbia, June 21, 1928, at the age of forty-five.
R. S. Greaves.

Prentice.—Marvin O. Prentice was born at Charlotte, Mich., July 12, 1850; and died at Alden, Mich., June 21, 1928.
J. J. Irwin.

Criddel.—Miss Julia Criddel was born in Virginia about eighty-three years ago; and died in Richmond, Va., June 24, 1928.
R. L. Kimble.

Preston.—Mrs. Cordelia Preston was born at Mansfield, Ohio, March 4, 1838; and died in Grand Rapids, Mich., June 28, 1928.
H. K. Halladay.

Schott.—Mrs. Katharina Schott, nee Hess, was born in Bavaria, Germany, Aug. 1, 1843; and died in Dayton, Ohio, May 31, 1928.
J. W. Shultz.

Bishop.—Mrs. Sarah Velma Bishop, nee Stiles, was born near St. Johns, Mich., Aug. 8, 1860; and died at Thompsonville, Mich., July 4, 1928.
J. J. Irwin.

Randerston.—David Randerston, son of Mrs. Ivey Randerston, was born Sept. 25, 1919; and died on Ruatan Island, Bay Islands, June 23, 1928.
Malon Wood.

Day.—Russell Morrison Day, young son of Mr. and Mrs. Ray Day, was drowned near his home in Fairgrove, Mich., at the age of one year and ten months.
J. F. Piper.

Kelsey.—Lucy Ann Kelsey was born Oct. 2, 1837; and died at Plainwell, Mich., July 7, 1928. She was a faithful member of the church for sixty-eight years.
J. C. Stevens.

Spriggs.—Mrs. Mary Spriggs, mother of Elder J. T. Spriggs, was born at Devonshire, England, May 20, 1839; and died at Little River, Kans., June 17, 1928.
Bert Rhoads.

Williss.—James Williss was born in Illinois, Aug. 15, 1849; and died at Keene, Tex., July 3, 1928. He is survived by his wife and six children, one of whom is Elder N. V. Williss, of Oklahoma City.
W. A. McCutchen.

Mattison.—James F. Mattison was born near Jewett, Tex., Feb. 25, 1863; and died at Boulder, Colo., June 24, 1928. In 1884 he was married to Miss Eugenia Findley, and four children were born to this union. His wife died in 1893, and he later married her sister, Miss Blanche Findley. Three sons were born to this union. This second wife died in 1907, and Brother Mattison devoted his life to the care and education of his seven children, and was privileged to see most of them enter the work. His eldest son, who had spent sixteen years as a missionary in India, died last month while on furlough in the States. Among the other surviving children are: C. C. Mattison, secretary-treasurer of the Central California Conference; O. O. Mattison, a missionary in India; Mrs. L. H. Butka, wife of Dr. Butka of China; R. R. Mattison, missionary in Cuba.
W. M. Andress.

Kellar.—Winifred Grace Kellar, second daughter of Elder C. C. Kellar, superintendent of the Southwest Bengal Mission, was born in Calcutta in 1917; and died of typhoid fever at Gravesend, England, June 24, 1928. The family were on their way to the United States on furlough.
H. W. McCrow.

Peterson.—Lars Peterson was born in Sweden in 1836; and died near Hawarden, Iowa, April 28, 1928. He was one of the first in South Dakota to accept the third angel's message, and for many years was elder of the first Seventh-day Adventist church in that State.
E. R. Potter.

Henry.—Mrs. Nettie L. Henry, daughter of M. J. Cornell, was born in Battle Creek, Mich., April 17, 1869; and died in Marion, Ind., Dec. 25, 1927. One daughter and two sons survive.

Phillips.—Robert Lyle Morgan Phillips, son of Mr. and Mrs. Leonard C. Phillips of Richmond, Ind., was born March 6, 1915; and died June 19, 1928.
F. A. Detamore.

Dougherty.—Mrs. Bessie May Dougherty, nee Sumner, was born in Williamsburg, Maine, Oct. 3, 1890; and died in Takoma Park, D. C., June 15, 1928.

Butler.—Mrs. Ethel May Butler, nee Downs, was born in Allen County, Kansas, Dec. 24, 1888; and died in Garden City, Kans., June 12, 1928.
F. S. Chollar.

Chatfield.—Mrs. Mary Jane Chatfield, nee Reynolds, was born in Alabama, Nov. 4, 1881; and died in Crowell, Texas, June 24, 1928.
R. L. Benton.

Mitchell.—Mrs. Ella Mitchell, nee Hillier, was born in Zanesville, Ohio, May 17, 1844; and died in Dayton, Ohio, June 6, 1928.
J. W. Shultz.

Kistler.—Mary Catherine Kistler was born in Trumbull County, Ohio, July 24, 1912; and died at Warren, Ohio, June 20, 1928.
G. L. West.

Bagley.—Henri C. Bagley was born in Granville, Vt., June 19, 1851; and died at St. Cloud, Fla., June 22, 1928.
R. H. Brock.

Peters.—Abraham Peters was born in Russia, March 5, 1865; and died at Glendale, Calif., June 3, 1928.

Carlson.—Casper Carlson was born in Sweden, Oct. 24, 1842; and died in Chicago, Ill., June 4, 1928.
V. A. Lidner.

Badgely.—Elroy Badgely was born in Michigan, Feb. 7, 1865; and died at Spokane, Wash., May 15, 1928.
H. E. Willoughby.

Bryant.—Mrs. Etta Bryant died at Spokane, Wash., May 7, 1928, at the age of seventy-one.
H. E. Willoughby.

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."

VOL. 105 AUGUST 2, 1928 NO. 31

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year\$2.75 Three Years\$7.75
Two Years 5.25 Six months 1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Like Him

By GEORGE B. STARR

THOSE of our readers who know Elder Starr and have heard him tell of the early experiences in this message, will be vitally interested in his little book, entitled "Like Him." And to all others we would say that it will be a privilege to hear Elder Starr and his wife when they come to your conference, for they have a real message, and this little booklet of sixty-one pages will be not only a remembrance of his message regarding the early history of our work, but a strong appeal to live a life of surrender and sacrifice, so it will be like that of Jesus of Nazareth.

Here are the chapter headings:

Imitations
Reproductions
Called to Be Like Him
Creation and Evolution
A Birth Like His
Heart Purity — How Obtained
Living Temples

Righteousness — How Produced and How Obtained
Jesus as Universal King Shall Reign in Righteousness
Rivers of Water — An Abundant Supply
Changed
Like Him Forever
The Altogether Lovely One

A neat little booklet; a nice little gift. Price, 25 cents, postpaid;
30 cents in Canada

Order of your Book and Bible House, or of the
REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

from a Pastor Who Knows

AFTER READING

"Every-Member Evangelism"

PASTOR CHARLES F. ULRICH, of the Columbus (Ohio)
church, writes in a personal letter as follows :

"I have never read a better book than 'Every-Member Evangelism.' I hope that all pastors and church elders will read this book, for I believe it will put new life into their bones; at any rate that is the way it affected me, and as I read portions to the church, it affected them the same way, as evidenced by the remarks after the service. I cannot stress too much the value of this book. I believe it would pay the conference to give every minister a copy if he does not already have one; I believe it would pay in results, both to the congregation and in the hearts of the ministers.

"I expect this book will give me material for about three more sermons. One can read from this work, if he reads intelligently, without wearing upon the audience, for it is intensely interesting, and is written forcefully. Each sentence has a message. If you have not read it, do it soon. It will do your own soul good, and is right along the line you are especially interested in — every lay member at work."

If it will help one pastor, it will help another; and if it will help a pastor, it will certainly help a church elder, and any one else who is really interested in home missionary work.

225 pages. Price, postpaid, \$1.50.

Order to-day of your Book and Bible House, or of the
REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

Prices higher in Canada



WASHINGTON, D. C., AUGUST 2, 1928

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER F. D. NICHOL C. P. BOLLMAN

SPECIAL CONTRIBUTORS

A. G. DANIELLS O. MONTGOMERY J. L. SHAW
C. K. MEYERS B. E. BEDDOE E. KOTZ
I. H. EVANS L. H. CHRISTIAN C. H. WATSON
J. L. MCELHANY W. H. BRANSON E. E. ANDROSS
C. B. HAYNES A. W. CORMACK

CIRCULATION MANAGER L. W. GRAHAM

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

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

We notice in the report of E. Remsen, leader of the Pacific Union colporteurs, that eighteen persons in one conference on the Coast are definitely known to have come fully into the truth in the last two years as the result of colporteur work in that conference. Such fruitage directly traced in two years is an index, of course, to a very much larger fruitage that can never be definitely reckoned up. It does seem as if people are coming into the truth more rapidly than ever before as the result of the books sold by our faithful colporteurs.

SPEAKING of the sad loss to India in the death of M. M. Mattison, A. W. Cormack, president of the division, writes to the General Conference office, stressing the sore need of that great Southern Asia field. He says: "The time must be right upon us for the work to close. India seems to be changing her attitude toward Christianity, and it is high time that we had more workers scattered throughout the division, studying languages, so as to be able to fit without delay into emergency situations. May the Lord help the brethren to do something that will enable us to add in substantial measure to the few workers that we have."

CONGRATULATIONS TO THE ST. HELENA SANITARIUM

THE St. Helena (Calif.) Star, F. B. MacKinder, editor, under date of June 22, expresses these editorial congratulations to the St. Helena Sanitarium on the recent celebration of its fiftieth anniversary:

"It was a pleasure for the Star to be able to welcome to this community fifty years ago the St. Helena Sanitarium. This paper now experiences a greater joy in being able to extend its heartiest congratulations to the sanitarium upon its having completed fifty years of service and upon the successful celebration of its golden jubilee.

"The St. Helena Sanitarium had its early struggles, but the good Christian men who founded it, built upon a foundation of stone, the superstructure was dedicated to the service of God and mankind, and every storm has been weathered. Many years ago the sunshine of prosperity shed its brightest rays upon the sanitarium, and the institution has grown and developed into the full strength of complete usefulness.

"St. Helena people are not unmindful of the importance of the sanitarium to this community. Its usefulness is manifest everywhere. It employs many people, and visitors from all parts of the country

pass to and fro through our town when visiting there in search of health.

"The relations of the business men in St. Helena and the people on the hillside are most cordial, and this happy state of affairs is encouraged by Myron C. Lysinger, the able and friendly manager of the sanitarium on one side, and the Chamber of Commerce on the other. . . .

"The past few days have been red-letter days in the history of the St. Helena Sanitarium, and augur well for the future—a future, the Star hopes, that will be a continuous growth in usefulness and in the rich blessings that are due those who strive to do good, and such are those who are guiding the destinies of California's University of Health."

* *

WE regret to learn of the death of Sister Wellman, wife of Elder D. E. Wellman, which occurred at Sanitarium, Calif., July 2. Brother and Sister Wellman were for long years missionaries in the West Indies, and since their return from that field have been engaged in active work for the Master. She was an earnest Christian worker and a true mother in Israel. We extend to Elder Wellman and other sorrowing relatives our sincere sympathy.

* *

ANOTHER new language has been entered. E. L. Maxwell writes from Buenos Aires: "Up in Asuncion, Paraguay, a marvelous work is developing. Some two or three years ago, a sister accepted the truth there, and she is doing a unique missionary work. She is a widow, almost without money, her property having been wheedled away from her through some crooked deals; but she has found something of much more value, and is dedicating her life to the preaching of the truth in a new language, the Guarany. So far as I know, hers is the first work we have been able to do in this Indian language. I heard her preach the other day, and I can truly say that she is an orator. She is a humble woman, but is doing everything that she can, and we feel like encouraging her. Already fifteen have been baptized, some fifty more are in a baptismal class, and nearly a hundred are beginning to keep the Sabbath. We expect great results from her work."

* *

MISSIONARY SAILINGS

ELDER AND MRS. W. L. HYATT and family sailed from New York on the S. S. "Majestic," July 12, returning from furlough to resume their work in South Africa.

Mr. and Mrs. W. G. Lawson and two children, of Mountain View, Calif., sailed from New York July 14, for Buenos Aires, Brother Lawson having received appointment to connect with the Buenos Aires Publishing House.

Mr. and Mrs. A. R. Boynton, of the Washington Sanitarium, having received and accepted a call to connect with the Shanghai Sanitarium in China, sailed from San Francisco July 18, on the S. S. "Tenyo Maru." Mr. and Mrs. B. F. Gregory and two children sailed on the same boat, returning to China from furlough.

* *

THE POWER OF THE WORD

IN a recent visit with the superintendent of the Espirito Santo Mission, the writer had the privilege of visiting a group of Sabbath keepers about seventy-five miles from the railroad. One of our members by chance came across this group in the interior some four months before. By muleback we went to the place mentioned. We supposed there were one or two persons keeping the Sabbath. At one meeting with them we asked how many were keeping the Sabbath, and twenty-two adults arose to their feet.

About four years ago one of the group

visited in the city of Rio de Janeiro, and while there came in contact with our city Bible worker. She took a few studies, heard a few sermons, and returned to her home. Soon afterward she moved into the interior. During the last four years she has seen but one Adventist worker. The seed planted in her heart kept growing in her soul. Each Sabbath she had the people living in her neighborhood come together to study the Bible. They had no Sabbath School Quarterly to help them, so read a portion of Scripture each Sabbath.

We organized a Sabbath school of thirty-three members. They also paid some mission offerings. The seed of truth that falls in honest hearts will bring forth fruit a hundredfold and more.

L. G. JORGENSEN.

* *

A CHRISTIAN BURIAL OR NONE

DJANG DEH GWANG, a carpenter by trade, was a member of our Changsha church in Hunan Province. His wife was converted to the truth, and joined the church also. A few years later she was stricken with the dread cholera. Fearing that she would die if they remained in the city, and hoping that she might regain health in the country, Mrs. Djang requested that she be taken to her parents' home.

The father and mother of Mrs. Djang were heathen. Idols were on the walls, images had places on the shelves, and heathen customs of religious worship were engaged in daily. This was a very depressing and discouraging environment for the patient, who rapidly failed in health and in a few weeks died.

The parents called in the priests from the near-by temple, and insisted that heathen rites be performed over the dead. Brother Djang explained that both he and his departed wife were Christians, and that his wife had desired a Christian burial. He earnestly protested against letting the priests have anything to do with the burial, and declared that only a Christian ceremony should be performed. The parents became angry, and said that it was their daughter and their home, and that the dead would be buried according to their wishes, rather than in harmony with the husband's faith.

Failing to persuade these people, and knowing that he was powerless to carry things his way, Brother Djang replied that he could have no part in a heathen funeral, and rather than see his wife, who was a Christian, buried with idolatrous rites, he would go away without seeing her laid to rest. The parents were unmoved by anything he could say or do, so Brother Djang left before the burial.

O. B. KUHN.

* *

It is wonderful how the Sabbath keepers have been springing up in old Mexico, away beyond the ability of the evangelistic force to instruct and organize them. A line from H. A. B. Robinson, leader of the colporteur work in Mexico, reports that they have twenty-two colporteurs out with the books and papers, and hope to have twelve more very soon. The deliveries of books are running considerably ahead of last year. So in all the world the sowers of the seed and the reapers of the harvest are at work.

* *

We can never chronicle all the striking events taking place continually in the progress of the message. In a letter to the General Conference office, E. L. Maxwell, president of the southernmost union in South America, writes: "Over in Chile the other day a Brother Arriagada went out Harvest Ingathering, and at the end of his work, finding that he had two and a half hours left, he went to work canvassing, and in that time earned a complete scholarship. We consider that a record."