

# The Advent Review and Sabbath Herald



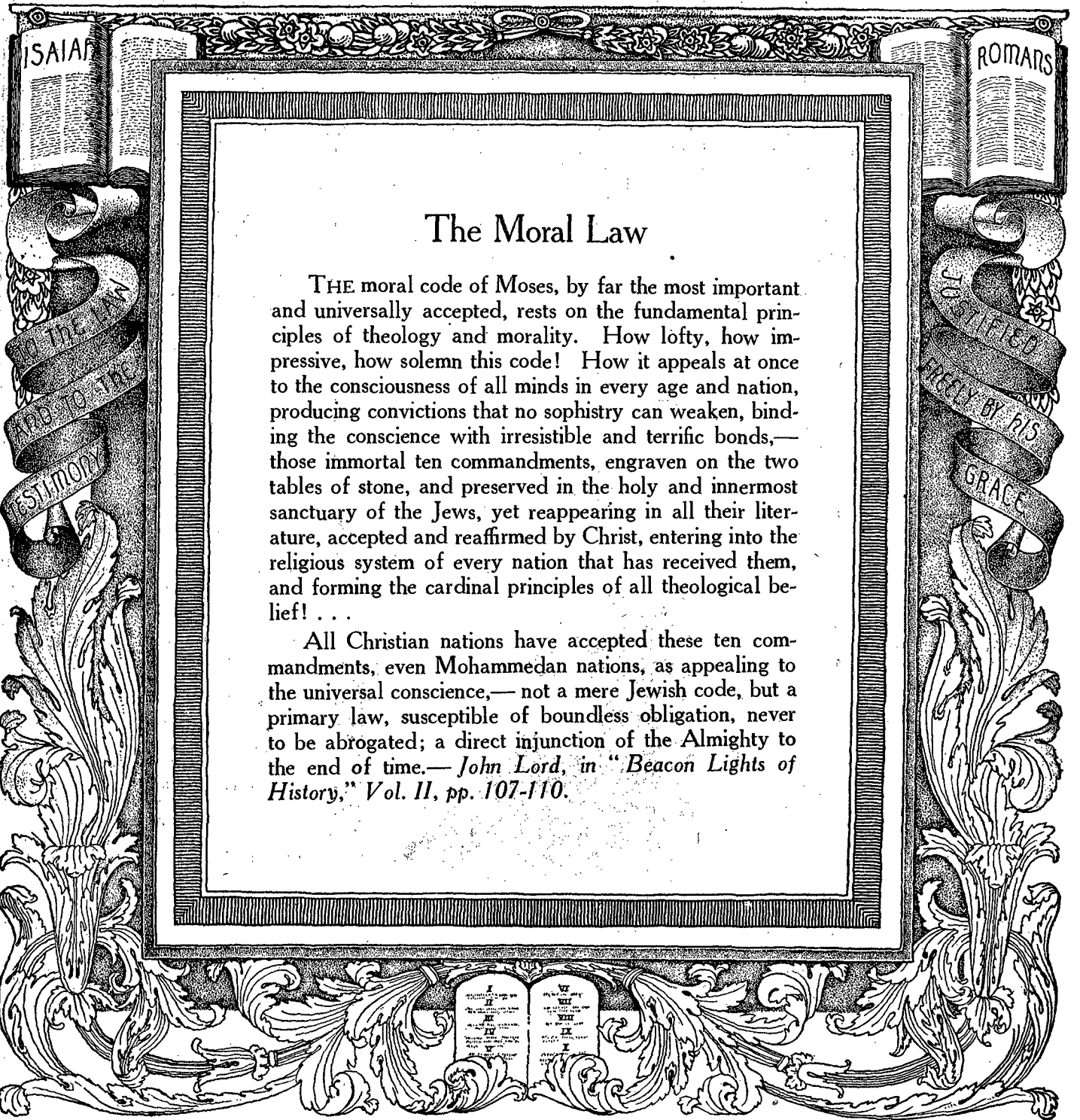
Vol. 105

Takoma Park, Washington, D. C., August 30, 1928

No. 35

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## The Moral Law

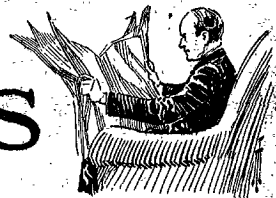
THE moral code of Moses, by far the most important and universally accepted, rests on the fundamental principles of theology and morality. How lofty, how impressive, how solemn this code! How it appeals at once to the consciousness of all minds in every age and nation, producing convictions that no sophistry can weaken, binding the conscience with irresistible and terrific bonds,—those immortal ten commandments, engraven on the two tables of stone, and preserved in the holy and innermost sanctuary of the Jews, yet reappearing in all their literature, accepted and reaffirmed by Christ, entering into the religious system of every nation that has received them, and forming the cardinal principles of all theological belief! . . .

All Christian nations have accepted these ten commandments, even Mohammedan nations, as appealing to the universal conscience,—not a mere Jewish code, but a primary law, susceptible of boundless obligation, never to be abrogated; a direct injunction of the Almighty to the end of time.—*John Lord, in "Beacon Lights of History," Vol. II, pp. 107-110.*



# Comments on

# CURRENT EVENTS



**BLINDNESS.** A very remarkable operation has been performed upon the eyes of a young woman blind from birth, thus enabling her to see. One of the first objects that her eyes rested upon was a rose. Gazing upon it in rapture, she exclaimed, "I never dreamed that such wonderful colors existed." She is thrilled by the sunsets, and is up early in the mornings to see what is to her a glorious sight—the sunrise. The beauties of nature were there all the time, the trouble was with her eyes.

To us who have always been blessed with the gift of sight comes the conviction that we have not been as thankful as we should be for such a gift. When we are tempted to think that we have no special blessings to be grateful for, let us remember the case of this girl, who ceases not to be enraptured by the sight of the flowers about her. In a very real sense it might be said that if our eyes were not so dulled by the sights of the world, we would see in the beauties of nature a living proof of the greatness and perfection of God and a foretaste of what He has prepared for them that love Him.

And, in a spiritual sense, might it not be true that the failure of many to become enthralled by the panorama that opens before them as they turn the pages of the good Book, is that their spiritual eyes are blind to the glorious tints and shades of the rainbow of God's promises that spans from Genesis to Revelation? Surely each of us might appropriately pray, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

**BOOK OF PROVERBS.** Numerous are the organizations these days which have for their object some laudable scheme for alleviating the woes of man or improving the moral standards of the world. One of the latest of these is the North American Committee for the Distribution of the Book of Proverbs, which has for its object the placing of a copy of the Book of Proverbs in the hands of every person in the schools, clubs, and lodges of the great cities of this continent. It is the conviction of those sponsoring this movement that inasmuch as this book of Solomon's contains in briefest form the most excellent precepts for life, that the reading of it would greatly raise the moral tone and change the lives of men.

Excellent as this plan may seem, there is a certain fallacy in it. Simply to discover what are the right standards of life is not sufficient of itself to provoke holy living. The ten commandments, though presenting to us a perfect rule of life, give to the reader no ability to keep them. If the reforming of man were simply a matter of the dissemination of high moral precepts, then there would be no reason for the preaching of the gospel, nor for the existence of any other part of the Bible, save a portion of the twentieth chapter of Exodus. But the Bible and the Christian religion are unique in that they not only set before man a high and holy standard of living, but they reveal to him the way whereby power can be obtained to live a holy life. Only as we turn our steps to Mt. Golgotha can we ever translate into acts of holy living the high principles which we have learned at Mt. Sinai.

For Seventh-day Adventists there is ever the danger of putting a wrong emphasis on the importance of the law

of God. The chart of the decalogue hangs before us in our churches, and the great truth of the need of obedience to the law is proclaimed at all our public meetings, and this is as it should be. But let us never for a moment fall under the delusion that took possession of the ancient Jews, that somehow a mere outward, punctilious observance of the letter of the law in our own strength can avail. Only as we turn to Christ can we receive power to keep it aright, and thus only will the eyes of our understanding become clearer to see the full breadth and depth of those divine commands.

**HACKNEYED EXPRESSIONS.** A ministerial organization in England has conducted a rather unusual contest in offering a prize to the individual who submitted the largest and most characteristic list of hackneyed expressions employed in religious services. Doubtless the real object of the contest was to impress ministers, and perhaps the laity also, with the great number of dry, dead, meaningless terms that are woven into religion.

Such a contest might perhaps be fittingly conducted in almost any religious organization, because there seems to be an inevitable tendency on the part of mankind to fall into the use of long-dead phrases, which perhaps in a former generation had a live and distinctive meaning, but which now convey no clear thought whatever. The use of such expressions in ordinary conversation is bad enough, but when the vital and vibrating truths of our religion are embalmed in the dead phrases of the past, we are in grave danger of losing half the force and the meaning that these truths should have for us.

This vice is most flagrant when found in connection with our prayers, either public or private. How often is it true that a prayer consists chiefly of a series of phrases which, by their very repetition through the years, and by countless people, have somehow lost their real meaning and force. The one praying pours forth no definite, specific supplication, and the hearers truly receive little edification.

To the degree that we employ these lifeless and therefore almost meaningless phrases, we come under the condemnation that falls upon the Gentiles for their "vain repetitions." If this seems like a harsh judgment, we suggest a reading of certain passages in the spirit of prophecy which even more vigorously speak against the kind of prayers uttered by too many in the church.

Prayer should be a very personal conversation with our Father in heaven, in which we present the distinctive needs of our hearts and the particular problems of our lives. Surely if we were carrying on such a conversation with an intimate friend of earth, we would not make it consist of phrases which we had used in the same connection perhaps a thousand times before.

A broken, halting, but straightforward prayer may far more definitely reveal the longings of the heart than a smooth-flowing series of phrases which are almost glibly repeated from memory. Better is it to pray one short, earnest sentence that sets forth the heart's need, than to pour forth a most eloquent petition, if its eloquence consists merely in well-rounded phrases which have become smooth simply from long years of use. F. D. N.



© Henry Miller

This twenty-year-old girl, blind from birth, is now able to see, as the result of an operation.

# The Advent Review and Sabbath Herald

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

Vol. 105, No. 35

Takoma Park, Washington, D. C., August 30, 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.

## The Value of Prohibition

BY E. R. PALMER

[The writer of this article, Mr. E. R. Palmer, has lived in Washington, D. C., for the last twenty-one years. The greater portion of that time he has been general manager of a large publishing establishment. He has enjoyed exceptional opportunities for wide observation, and is able to speak with authority on the topic he discusses. We believe that the conclusions reached by Mr. Palmer must be the convictions of every business man throughout the country who has observed in his own particular environment the effects of prohibition.—EDITOR.]

PROHIBITION in the United States, as provided for by the Eighteenth Amendment and by what is known as the Volstead Act, went into effect Jan. 16, 1920. After a struggle for one hundred years, the people of the United States have thus written upon their statute books such social and economical temperance legislation that many statesmen of the world pronounce it the greatest advance step of social progress in modern times. In the words of Mr. Hoover, "Our country has deliberately undertaken a great social and economical experiment, noble in motive and far-reaching in purpose."

It was understood from the beginning, however, that this great step in radical reform would not be accepted as a final settlement of the question by the mighty liquor interests in this country. Too much capital had been invested in the liquor traffic. The opportunities to trade upon the weaknesses of humanity were too great and profitable to be relinquished without a struggle. In the words of the Scripture prophecy, this is a time when many of the great "merchants" of the world do not hesitate to deal in the "souls of men."

### "Does Prohibition Prohibit?"

At first the "wet" interests were stunned, and reeled back under the tremendous victory of the temperance movement. But they quickly rallied, and the new policy has been met with many a challenge. The propaganda of the hard-fighting minority representing the liquor interests, are more and more persistently putting forward such questions as these: Does prohibition prohibit? Has the country really

been benefited? Are not the personal and property rights of Americans being taken away?

In this brief reference to the great question which is constantly before the American people, I wish to refer chiefly to my personal observations here in the city of Washington and in this northern suburb, Takoma Park, where I live and transact business. From my travels both in this country and abroad, I am led to suppose that this is an average, typical community. Conditions which prevail here are not, I think, radically different from those in other towns and cities.

I have lived with my family in this community for twenty-one years—thirteen years under the wet régime, and eight years under prohibition.

Before prohibition went into effect, the saloons were conducting a thriving business on many of the most prominent streets of Washington. Pennsylvania Avenue—that broad thoroughfare along which the pride of the nation has marched for many years between the Capitol and the White House—was lined with open saloons. These saloons were an offensive feature of the beautiful city of Washington. It was not an unusual experience, when shopping, or sight-seeing, or showing friends the historic places of our capital, to come across the most disgusting and revolting scenes. Men and boys lay in the gutters or reeled along the streets, while sidewalks were made filthy and slippery by the spewings of intoxicated men.

Nor were we free from this revolting experience even in Takoma Park, seven miles distant from Washington. Far into the night men reeled and shouted along the streets. One man, a well-known neighbor, was found dead from intoxication within one block of our home.

Near us lived a large, hard-working family. All the children were boys, ten or twelve of them in number, all sturdy, hard-working young fellows. And yet they were easily trapped by the allurements of the white palaces of drunkenness and folly. At one time it was said, and I think truthfully, that

not one member of that family had been able to keep out of jail. In fact, the finest boys out of the best families of this community were constantly being offered up on the altars of crime.

### The Change Under Prohibition

Then came prohibition. A radical change came over Washington. Saloons were closed. Those open gateways of ruin were locked against our young people. To be sure, crime did not vanish, but it slunk away into the dark corners under cover. Since that day, eight years ago, I have not seen a drunken man on the streets of Washington or Takoma Park, nor have the quiet hours of night been disturbed by the ribald songs and shouts of "our boys" returning home in the small hours of the morning. Men who had been weak and unreliable are now working steadily at trades, supporting their families, and paying for their homes. Both manufacturers and merchants can rely more confidently upon their employees' checking in for work on Monday morning.

And yet the question persists, backed up evidently by the liquor saloon and dance hall interests: Does prohibition prohibit? What about all the lawlessness and bootlegging? Are not these some of the fruits of prohibition?

I wish to submit for the consideration of our readers, that this question is both unreasonable and unfair. The benefits of prohibition are evident to any sensible man having lawful interests, and why should dust be thrown in the air to blind the eyes of the public by the repeated asking of such an unreasonable question?

To be sure prohibition does not prohibit all intemperance. There are law-breakers in that line, as well as in others; but can that fact properly be used as an argument against prohibition?

We have laws against murder, but do such laws prevent homicide? Shall we reason that the laws are futile, and should they be abolished, because men still commit murder?

There are laws against stealing, but do such laws prevent theft; and shall we argue that because of frequent

robberies these laws against stealing should be repealed?

There are laws against adultery, but do these laws prevent infidelity; and should we reason that restraint of such good laws should be withdrawn because "evil men and seducers" "wax worse and worse"?

There are laws to regulate the traffic on our highways, but do these laws prevent reckless driving? Should the fact that our police courts are crowded with lawbreakers lead us to the conclusion that the laws are therefore a failure, and that the millions of automobilists should be turned loose without regulation?

Indeed, no one would reason in this way, nor draw such conclusions, and we hear no proposals and know of no propaganda making such suggestions. Such argument, it would appear, is confined largely to those who are interested in the liquor business, in gambling, in dance halls, and in such other evil traffic, which trade upon the weaknesses of the human heart.

#### Gaining Ground

There is no lack of testimony as to the real benefits of prohibition, even though the results are not all that sober, honest men have hoped and prayed for.

Says J. Horace McFarland, in the *Review of Reviews* for June, 1927:

"Prohibition laws are being enforced a great deal better than most people believe, and I think on the average quite as well as are the laws that punish arson, crimes of violence, and the social crimes. That booze and narcotics can be had by those who seek them, I do not doubt, just as I am quite sure that those who wish to steal, burn, and do other mischievous things in defiance of the law, can and will continue to do them. They are outlawed, and John Barleycorn is outlawed, and that is the one biggest thing that has happened in, to, and through the United States since Columbus landed."

Kathleen Norris, quoted in the *World's Crisis* of May 30, 1928, in referring to "the heroic experiment America made when she put that law into her Constitution," says this of the results:

"Unprecedented prosperity, unprecedented health, unprecedented national confidence, have followed that amendment. Hundreds of thousands of little homes that weren't in the world ten years ago depend upon it. Millions of motor cars and phonographs and kitchen stoves and rugs and ice boxes and music lessons and college years are tightly involved in it."

In *Current History*, April, 1928, James L. Britt, chief counsel of the Bureau of Prohibition, says:

#### "Enforcement Improving

"Nor is there failure of fruitful results. . . . Great sections of the country have already been conquered to prohibition. The South and West are approaching a degree of enforcement scarcely less than that of other laws, and great strides have been made in the rural North and East, although the metropolitan centers yet lag behind. The highest of all proofs is the character of the sections of the national population that have come under the sway of prohibition and accepted it as their order of life. The churches in overwhelming majorities, and likewise their controll-

ing bodies, have accepted it without qualification and demand its continuance; the colleges, universities, and schools, with rare exceptions, are fully in line; the great industrial concerns, the powerful transportation companies, the rich mercantile and banking institutions, have recognized not only its economic value, but its moral worth as well, and have wheeled in line. While there is still drinking in certain gay circles, even in places where there was none before, manifestly for notoriety, there is, nevertheless, a strong and growing tendency throughout the nation to regard it as a weak and demoralizing practice, and to remove it from the lives of the people. No one has been able to make a case for intoxicating liquor. It is practically taboo by respectability everywhere. The childish contention that prohibition is an infringement of personal liberty causes only a smile. The determination to carry on and to carry through seems to be everywhere growing stronger."

#### The Industrial Aspect

In the *Christian Advocate* of April 26, 1928, Prof. Herman Feldman, Ph. D., of Dartmouth College, and author of "Prohibition: Its Economic and Industrial Aspects," says:

"Whatever may be the differences in the points of view, toward the Eighteenth Amendment or the Volstead Act, of industrial heads, the type of prohibition within industry established and enforced by industry itself has shown not the slightest sign of relaxation. The restrictions are growing more and more severe. . . . Today industry's own Volsteadism is supported by the overwhelming sentiment of management and men alike, much as they may differ on it elsewhere. They report favorable results on all questions relating to the conduct of industry."

Again, in the *Christian Advocate* of May 3, 1928, Professor Feldman says further:

"We have not taken up the prohibition issue as a whole, but merely considered one aspect,—the industrial. In this the writer has gone to considerable pains to secure representative opinion and widespread testimony. He cannot help but conclude that from the economic and industrial standpoint a wide and heavy chalk mark may be put up on the favorable side of the prohibition issue. . . . The testimony is widespread that many workers are buying radios, or cars, or homes, who would probably have spent their money in the saloons under the old system. Others are finding more wholesome forms of recreation. They are spending more time with their families. They are bringing their pay envelopes to their wives."

#### "In the Days of the Saloon

"One of the major troubles with prohibition," wrote William Allen White to the settlement committee, "is that people have such short memories. They forget the saloon." One hundred and seventy-one thousand saloons with their treating system are gone. Yet the memory of the 'Saturday night jamboree' and the practical emptying of the pay envelope in the saloon is not entirely lost. Scarcely any, even of the foreign group, wished for its return, and many a mother spoke of her thankfulness that her son need not pass a row of saloons going to and from work. In Cleveland, one example of many: 'Children do not go in a procession to the saloon for beer as they used to, and cannot but grow away from it in the next generation.' . . .

"Jane Addams [referring to the partial failure of prohibition in certain districts] sums up the matter thus:

"The situation is a very difficult one, largely owing to the fact that the laws are not being enforced. However, to give it up now or to modify the Eighteenth Amendment would be to obtain not even a

negative result. In our city the lack of enforcement on the part of the local authorities is part of the general civic corruption. The general public opinion in the city neighborhood against its enforcement is, of course, a large factor. In this aspect its present failure is like the failure of the first attempts in the South after the abolition of slavery. The Southern people did not believe slavery should have been abolished. They did not believe the United States had the right to legislate about it, and so the slaves were barely free when they lost their votes; they fell into peonage, and all sorts of things happened to them; yet in three generations no one would venture to say that the descendants of slaves are not enormously better off than if the legislation had not been passed."

Mary Roberts Coolidge, a pioneer social worker of California, says: 'There is not in California more lawlessness nor disrespect than has been usual in the United States on occasion of any new issue, whenever tradition or habit has been curbed by law. . . . In my judgment it will take a full generation to enforce this law.' Mrs. G. H. Randolph, of the Welfare Association of Emporia, who has lived in Kansas for fifty years, says: 'When Kansas first had prohibition, eminent and respectable citizens did just as they are now doing where it is being initiated. In the end they always failed.' Anna F. Davies, of the College Settlement, Philadelphia, writes: 'Look at the compulsory [school] attendance laws and the opposition we had when they were first enforced. No one thought of repealing them because of the hue and cry. We just went on enforcing them. To-day not all the children are in school, but a far greater per cent are than used to be. That is the way with prohibition. It will take time to get people educated.' —Marion P. S. Kellogg, in *Current History*, October, 1927.

Following his second visit to the United States and Canada since the World War, Viscount Astor writes for *The Forum*, February, 1927, on "Why Prohibition Will Win." In summing up his reasons, he says:

"America is going forward, and means to continue doing so. . . . Nor will the American people start again the general use of intoxicants, for science and experience have proved that these take the edge off efficiency, blunt ideas, and are always on the side of the flesh in its war against the Spirit."

\* \* \*

### Kingly Men Laid Low by Alcohol

ALEXANDER THE GREAT conquered all of the then known world by the time he was thirty years of age. Three years later he passed away, mastered by the flowing bowl.

Byron, the splendid poet, had his manhood degraded, and came to his grave at thirty-seven years of age, by reason of intemperance.

William Pitt, the younger, lost his health and his strength in alcoholic dissipation.

Charles Lamb was another of the bottle's victims.

Edgar Allan Poe passed away in a state of intoxication.

Edmund Kean wrecked his giant memory through its influence.

Addison's powerful brain reeled under the influence of alcohol.—*"World Book of Temperance."*

## We Are Almost Home

John 14: 1-3

BY CHARLES P. WHITFORD

WHEN I was twenty-four years of age, I left father and mother, sisters and brother, in Vermont, and went to Battle Creek, Mich., to connect with the Health Reform Institute. It was there I became acquainted with the Seventh-day Adventist people. After being associated with them for a few months and studying the Bible with them, I accepted the truths of the third angel's message and began the observance of the Sabbath.

I remember a remark my father made on the day he was taking me to the city of Vergennes to take the train for Battle Creek. He said, "I want you to visit Brother and Sister Gardner when you reach Battle Creek." But who were Brother and Sister Gardner? They were Seventh-day Adventists. They had formerly resided near where my father lived, and he was well acquainted with them.

He continued, "You will find them Bible Christians, and they will try to convert you to the seventh-day Sabbath."

I replied, "Well, if the seventh day is the Sabbath, I want to know it."

Six months previous to this I had been baptized by Elder D. T. Taylor, a prominent First-day Adventist preacher. He lived at Rouses Point, N. Y., and I stopped there to make him a short visit. When Brother and Sister Taylor learned where I was going, they wished in their hearts that I was going almost anywhere else rather than to Battle Creek.

Sister Taylor said, "You are going out to Battle Creek to keep the seventh-day Sabbath."

I quickly asked, "How do you know?"

She answered, "O, their arguments are so smooth and plausible that you will fall right in with them."

Then to test me she quoted some strong texts of Scripture which teach unmistakably that the seventh day is surely the Lord's own day.

### Always Loved Truth

I always did love truth on any and every question, and I had no disposition to dispute the plainest declarations of Holy Writ concerning which day is the Sabbath. In view of the strong texts of scripture that Sister Taylor quoted, I asked her why she did not keep the Sabbath. She did not give me any reasons for not doing so. She told the truth when she said their arguments were "smooth and plausible." Their arguments were based upon the plainest declarations of the Bible, and those plain declarations and the consistent, godly lives of the Adventists led me to accept the message of God for to-day. Sometimes the road has been rough and long, but I have tried to brighten it with hope and smooth it with song.

At the time I began the observance of the Sabbath, sixty years ago, I was a comic song singer, and while I worked at the Health Reform Institute, I entertained the guests of the institution with music and song. Many selections, however, were not pleasing to the Lord, and so He sent me a message of reproof through His servant, Mrs. E. G. White, which I gladly accepted. Since that time my musical talent has been consecrated to preaching the truth in song, and God has blessed my work in a very signal manner.

It was my privilege and pleasure, while at the Health Reform Institute, to form acquaintance with quite a large number of persons who were Seventh-day Adventists. I was closely associated with them in all their activities. In their social gatherings I never saw or heard anything unbecoming to a true Christian. There was a marked absence of light and trifling conversation, they dressed plainly, neatly, and modestly. They were respected by all who knew them, because they respected themselves.

### Strong Influence for Right

The influence they exercised in the institution in favor of the truth was very strong. Their exemplary lives from day to day had much to do in helping me to cast my lot in with them religiously. I heard some of the elderly people in their testimony meetings, speaking of the truth and their love for it, say, "I thank God I ever heard the sound of the third angel's message," and tears would course down their cheeks as they were speaking.

We are now sixty years nearer the coming of the Lord than we were at this time of which I am speaking. Are we making advancement in the development of Christian character, which necessarily must be made if we ever hear the gracious words spoken to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"? I feel there are many to-day, both old and young, who are losing the love of the truth out of their hearts and lives. I believe we would all do well to heed the admonition recorded in Isaiah 55: 6, 7: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

I often think of my friends in distant lands, who have left home and loved ones and are sacrificing ease, pleasure, and convenience to carry the good news of a coming Saviour to millions who sit in darkness and the

shadow of death. Be of good courage, brethren and sisters in the Lord, and soon, if faithful, we shall meet and greet in the beautiful city of God, nevermore to take the parting hand and say farewell. In that beautiful country we may listen to the notes of Eden's feathered songsters, and unite our voices with the angelic choir in songs of praise to Him who sought us, and bought us, and granted us the privilege of dwelling with Him in His eternal home. Let us show our gratitude by giving Him our hearts' best affections, and the very best energy and strength of our lives.

### Dark Night Nearly Ended

I am profoundly convinced that the long, dark night of sin and sorrow is nearly passed, and the morn of eternal glory is about to be ushered in. Since virtually every sign given by the Saviour, by which we may know when His coming is near, has been fulfilled, why should I not believe that we are standing to-day upon the very threshold of the eternal world and the second coming of Christ?

Yes, brethren and sisters, I believe that:

Soon we'll enter the city with its streets of gold,  
Sing as overcomers, Jesus' love untold;  
Through eternal ages, where no sigh can come,  
We'll rejoice together in our heavenly home.

By the eye of faith we can:

See the shore lights beaming o'er the harbor bar,  
See the glory streaming through the "Gates Ajar"!  
There we soon will enter, nevermore to roam,  
Christ is coming for us, we are almost home.

I was born in Addison, Vt., March 11, 1843. Father and mother were heartily engaged in the great advent movement of that memorable year. How, then, could it have been otherwise than that I should have been born a little Adventist? I inherited the gift of song, and before I could talk plainly I was singing about the coming of the Lord. In those early days Adventists prayed, preached, and sang about the Lord's soon coming. Here is one of their oft-repeated songs:

"How long, O Lord our Saviour,  
Wilt Thou remain away?  
Our hearts are growing weary  
Of Thy so long delay.  
O when shall come the moment,  
When, brighter far than morn,  
The sunshine of Thy glory  
Shall on Thy people dawn?"

We do not sing so frequently to-day those good old advent hymns that stirred the hearts of Adventist believers in the early history of this message. What is the matter, brethren and sisters? Is the advent movement leaking out of our hearts and lives? I am glad to tell you that my faith in the mighty truths of the third angel's message, which called us out from the world and from a dead, formal church, was never stronger than it is to-day, so I sing:

Jesus is coming, this is my song,  
Coming to earth, it will not be long,  
Soon the dear Saviour we shall see,  
Coming in glorious majesty.

Coming with angels bright and fair,  
Saints will then meet Him in the air.  
Sorrow be ended—sin no more  
Over on Canaan's blissful shore.

Jesus is coming, I do know,  
Signs everywhere all tell me so;

Lift up your heads, my brethren, and  
pray,  
Watch! for the Saviour comes this way.

Riches in heaven I shall own,  
When Jesus comes to take me home;  
More of His saving fullness see,  
More of His love who died for me.

Yes, Jesus is coming, is the song we  
should be singing all day long.

## Does God Care Which Day We Keep?

BY CARLYLE B. HAYNES

In every discussion of the Sabbath question the argument is always raised that it is not so important to observe the exact letter of God's requirements as it is to observe the spirit. With an appearance of great finality the words are quoted, "The letter killeth, but the spirit giveth life." This seems to convey to many minds the idea that when God gives certain commands, He does not mean just what He says. If it is found to involve some difficulty and hardship to fulfill God's requirements, some consciences are quieted by saying that God is too merciful to demand exact obedience, and that it makes no essential difference whether we do exactly as He commands or a little differently, at least so long as we heed the spirit of His command.

There are those who believe, or say they believe, that it is rendering full obedience to God to disregard the letter of His commandments while observing their spirit. Such utterly fail to recognize that it is impossible both to obey and to disobey God at the same time. They fail, too, to observe that it is impossible for any person to keep the spirit of God's commandments while breaking the letter. The letter and the spirit go together, and cannot be separated.

### An Illustration

As an illustration of this, take any of the ten commandments, and think of breaking them in letter and keeping them in spirit. It will be evident at once that this can never be done. No one can break the commandment, "Thou shalt not commit adultery," in the letter, actually committing this sin, and keep that commandment in spirit. No one can actually steal from his neighbor, and yet keep the eighth commandment in spirit. No one can actually lie about his neighbor, and yet keep the ninth commandment in spirit. No one can actually worship images, and keep the second commandment in spirit. No one can actually take the name of the Lord in vain, and not take it in vain in spirit. And no one can actually break the fourth commandment, the Sabbath commandment, in letter, and keep it in spirit.

It is charged that to take the position that God will hold His people accountable for keeping the seventh day when it is extremely inconvenient for many to do so is an exhibition of narrow-mindedness. Surely, it is con-

tended, it makes no real difference to God whether we observe the first, the seventh, or any of the other days of the week, so long as we devote one day a week to His worship and service. Many feel that the question is such a small one that God will not notice whether they keep the exact day He commanded, which is the seventh day, or the one which they find it no cross or effort to keep, the first day.

### A Question of Authority

This question of the Sabbath is not merely a question between two days, of the seventh or the first day. It is a much larger question than that. It is a question of authority, whether we shall obey God or man. Are men to do exactly what God tells them, or shall they do what is easiest to do? God commands the observance of the

## Questions

BY OLIVE NOVOTMY

If I my duty now neglect  
To warn, entreat, and pray,  
How can I, as one of His elect,  
Stand in that awful day?

Since He at my request has given  
Light to my darkened mind,  
Should I expect a home in heaven  
If I as light refuse to shine?

To me the warning came at call;  
If others call to me,  
And I to warn them still refuse,  
What then will my end be?

Since life, not death, is what I seek,  
And others seeking, find  
My light beneath a bushel hid,  
O would I still were blind!  
*Edinburg, Tex.*

seventh day as the Sabbath, but the laws of men demand the observance of the first day. It therefore becomes a question of authority, as to whom we shall obey, and thus much more than a question of days. This question of authority is one of vital importance.

In order to answer fully the question, Is God particular? careful examination must be made of God's dealing with His people in the past.

In the book of First Samuel is recorded a commission given to King Saul to "go and smite Amalek, and utterly destroy all that they have, and spare neither; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." The record declares that Saul went against

Amalek with his armies, as God had commanded, but that "he took Agag the king of the Amalekites alive," and "spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." (See 1 Sam. 15:1-9.)

He carried out God's command in a general way, but failed to do so in one particular which, to him, did not seem to be important.

When Samuel the prophet, through whom God had given him the commission which he had not obeyed perfectly, came to him, Saul said:

"Blessed be thou of the Lord: I have performed the commandment of the Lord." Verse 13.

Samuel did not think so, for God had told him the night before, "It repenteth Me that I have set up Saul to be king: for he is turned back from following Me, and hath not performed My commandments." Samuel said to Saul:

"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Verse 14.

Saul, still under the delusion that he had obeyed God, said:

"They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Verse 15.

### A Familiar Argument

Saul's argument sounds very familiar. We hear it constantly to-day. It is that he had obeyed the spirit of the command he had received, though he had violated it just a little in the letter. But, he urges, we did it for a good purpose. We are going to use these sheep and oxen to sacrifice unto God. That is, in effect, we have disobeyed God in order to serve Him. We have not done exactly what God told us to do, but we departed from His requirements only in order to worship Him the better.

Strange infatuation, indeed, that men can convince themselves that disobedience is just as acceptable to God as obedience! Yet there are many to-day who are following just such a fearful delusion, and the day will surely come when they will look back with terrible despair upon their slackness in heeding the exact letter of God's commandments.

Then Samuel told Saul what the Lord had said to him the night before:

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" 1 Sam. 15:17-19.

Saul was still unable to see that he had disobeyed, or at least was unwilling to admit it, for he said:

"Yea, I have obeyed the voice of the Lord, and have gone the way which the

Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." Verses 20, 21.

Samuel, in reply, gave utterance to a principle which should be well pondered.

"Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." Verses 22, 23.

Thus Saul lost a kingdom because he believed, as many believe to-day, that God is not particular. Samuel showed him that the truest and the only acceptable worship, is obedience. Nothing else will be accepted by God in the place of obedience. God will accept no excuse for disobedience. His commands are given in the exact manner in which He wishes them to be obeyed.

#### A Common Excuse

Saul was at last convinced that he had not obeyed God. He offered a very common excuse. He said:

"I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." Verse 24.

In this excuse which Saul offered, the real point at issue is revealed. It was a question of authority, whether he should obey God or the people. He chose to obey the people, but he could not do this without deliberately disobeying God. He tried, however, to cover up the fact that he was obeying the people and disobeying God, by maintaining the fiction that he had done what the Lord commanded; that he was obeying the spirit even though he disobeyed the letter. This excuse was not accepted then; it is not accepted now. It never will be accepted by the Lord. He expects implicit obedience, and nothing else will take its place.

To-day the same argument is often heard. If I should keep the Sabbath, what would my people say, what would the neighbors say, what would my pastor say, or my husband, wife, children, parents, etc.? Therefore, "I have transgressed the commandment of the Lord, . . . because I feared the people, and obeyed their voice." It is doubtful if such an argument convinces even those who offer it.

(To be concluded)

\* \* \*

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4:26-28.

## Studies in the Book of Revelation

By Calvin P. Bollman

### Mystery, Babylon the Great

#### Chapter 17

THE purpose of the prophecy of this chapter is thus stated in verses 1, 2:

"There came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

To show the judgment of the great apostate with which the chapter deals, must mean, in this connection, to show the aggregate of the misfortunes which befall her, and by which she is destroyed.

The spiritual indictment against the "great whore that sitteth upon many waters," is illicit or unlawful relations with "the kings of the earth."

The marriage relation, the most intimate and sacred which human beings can enter, one with another, is used in the Scriptures as a symbol of the relation existing between Christ and His church. Writing to the Corinthians, the apostle Paul says:

"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 2, 3.

#### The Spiritual Meaning of Marriage Set Forth

And again, as in true marriage, husband and wife become, not simply in theory, but in fact, one flesh, one complete human being, with power of reproduction; so by the wonderful alchemy of divine grace, through acceptance of the gospel in its fullness, we become "members of His [Christ's] body, of His flesh, and of His bones." Eph. 5:30.

Is it, then, any wonder that unfaithfulness to Christ is in the Scriptures termed adultery? or that we find the early church in its days of purity symbolized in Revelation 6:2 by a white horse (white being the emblem of purity), whose rider had a bow, "and a crown was given unto him: and he went forth conquering, and to conquer"?

But we find that even during the lifetime of some of the apostles themselves, there were corrupting influences at work in the church. Said the apostle Paul in his second letter to the Thessalonians (2:7, 8):

"The mystery of iniquity doth already work: only he who now letteth for hinder-

eth] will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

And this backsliding church, in whom and through whom the mystery of iniquity was working as early as A. D. 54, has never ceased to compass within her pale, not the whole, but a part of God's great universal church; for while, as we have seen in past studies, she and her daughters constitute modern Babylon, it is not until just before the end that the call of Revelation 18:4 goes forth:

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

#### Origin of the System

That the term, "Mystery, Babylon the great, the mother of harlots and abominations of the earth," belongs peculiarly, if not exclusively, to the Latin or Western Church, rather than to the Greek or Eastern Church, is established beyond question by the fact that practically the whole of what later became the Roman papal system was brought from Babylon to Rome by way of Pergamos. Says Alexander Hislop:

"In common with all the earth, Rome at a very early prehistoric period, had drunk deep of Babylon's 'golden cup.' But above and beyond all other nations, it had had a connection with the idolatry of Babylon that put it in a position peculiar and alone. . . . Under the influence of men whose minds were molded by those who clung to the ancient idol worship, the Romans were brought back again to much of that idolatry which they had formerly repudiated and cast off. Though Numa,\* therefore, in setting up his religious system, so far deferred to the prevailing feeling of his day and forbade image worship, yet in consequence of the alliance subsisting between Rome and Etruria in sacred things, matters were put in train for the ultimate subversion of that prohibition. The college of pontiffs, of which he laid the foundation, in process of time came to be substantially an Etruscan college, and the sovereign pontiff that presided over that college, and that controlled all the public and private religious rites of the Roman people in all essential respects, became in spirit and in practice an Etruscan pontiff. Still the sovereign pontiff of Rome, even after the Etruscan idolatry was absorbed into the Roman system, was only an offshoot from the grand original Babylonian system."—*The Two Babylons*, pp. 239, 240.

#### Another Witness

Writing upon the same subject, J. Garnier says:

"So also the honors and powers attached to the title, the dominion of the civilized world, previously wielded by the pontiff

\* The second legendary king of Rome, B. C. 715-672.

emperors of pagan Rome, passed to the pontiffs and hierarchy of papal Rome, who for centuries imposed their will upon kings, and held the nations in thrall. Hence we see that there was good reason for entitling the seven-hilled city of papal Rome, 'Babylon Roma' or 'Babylon the Great.' Moreover, although the actual city of Rome is the center and seat of that vast organization which for centuries 'ruled over the kings of the earth,' and over 'peoples and multitudes and nations and tongues,' yet 'the great city' includes all, in every place, who can claim to be its citizens, all who are subject to its laws and ordinances, who bow to its authority, or are morally identified with it. Just as the citizens of pagan Rome included multitudes who had never seen Rome but who claimed to be its citizens, bowed to its laws and authority, and were entitled to its privileges."—*The True Christ and the False Christ,* Vol. II, p. 96.

### **Drunken With the Blood of Saints**

The harlot of Revelation 17:5 is said to be drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Says William Edward Hartpole Lecky (1838-1903):

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—*History of the Rise and Influence of the Spirit of Rationalism in Europe,* Vol. II, p. 32.

### **The Seven Heads and Ten Horns**

The seven heads of the beast which carried the woman, the apostate church, stand evidently for seven different political systems by which Satan, the arch-enemy of God, has opposed the worship of the Creator. These were church and state systems, systems under which there was a merger of civil and religious authority.

The ten kingdoms, symbolized by the ten horns, were nonexistent in John's day, for at that time Western Rome had not been divided, as it was broken up into ten parts between the years 351 and 476 A. D. These kingdoms have not always been exactly the same. Sometimes there have been more than ten, and again temporarily a smaller number, but until the late World War, the expression, "the ten kingdoms," had a definite, well-understood meaning, as applying to the several political divisions of Western Rome; and it would need to occasion no surprise if very soon, in that same territory, there should again exist just ten, the ten referred to in Revelation 17:12, said to receive "power as kings one hour with the beast."

Western Rome embraced all of Europe west of a north-and-south line drawn through the eastern end of the Adriatic Sea, and south of the Rhine and the Danube, besides England and Wales; all of Northern Africa west of that same north-and-south line, and north of the Sahara.

It would not be helpful to attempt at this time a detailed exposition of

the heads and horns of this chapter. But the real lesson of the chapter seems plain, and should be readily learned by any one. It is (1) the certainty of divine judgment; (2) the vindication of God's truth; and (3) that victory will certainly come to Christ, and through Him to His people.

From the very dawn of human history down through the centuries even to our own day, Satan, the arch-enemy of God and of man, has in every possible way sought to control religion, and to use civil governments to harass the Lord's people and to hinder the

### **Sound an Alarm**

BY MRS. R. B. SHEFFER

There's a sound in the land, have you heard it?

The trumpet, the sound of alarm,  
The smouldering anger of nations  
Scarce restrained by Omnipotent arm.  
Everywhere is unrest and upheaval,  
Oppression and discontent;  
Earth's stables structures are crumbling  
As the powers of her kingdoms are rent.

Are you searching to read the meaning  
Of the writing upon the wall,  
In this day when our cases are pending  
In the courts of the Judge of all?  
When nations are weighed in the balance,  
O haste ere it be too late;  
While justice is mingled with mercy,  
Make sure of your Advocate!

There's a message of hope, has it reached you?

It is speeding in every land;  
While proud hearts with terror are quaking,

The remnant who heed it will stand  
Unmoved by the great conflagration,  
In that time of anguish and awe  
When the Ruler the world has rejected  
Avenge His trampled law!

There is peace in the midst of commotion,  
There is joy in the midst of pain,  
For the one who has fled for refuge  
To the covert from storm and rain.  
While still the angels of mercy  
Are holding the winds of strife,  
Ere the tempest breaks in its fury,  
Make haste, escape for thy life!

work for the salvation of man. Egypt, Assyria, Babylon, Medo-Persia, Grecia, and Rome were all pagan nations, and to a greater or less extent the enemies and oppressors of God's people. It is true that in the fourth and fifth centuries A. D., Rome became nominally Christian, but its rulers abated nothing from their claim of authority to rule in spiritual as well as in civil affairs, and so, being ignorant of God's righteousness, received by faith, were found going about to establish their own righteousness by their own works; and this is the very essence of all false systems of religion, including the papacy, that great counterfeit system which, while essentially pagan, masquerades to-day as the only truly Christian system, that in which alone there is salvation for any one.

And this evil system, this base counterfeit of apostolic Christianity,

instead of resting upon the sure promises of God, instead of being carried forward to a glorious success by the power of God, is, in the prophecy of this chapter, pictured to us as an abandoned woman, who "sitteth upon many waters," declared in verse 15 to be "peoples, and multitudes, and nations, and tongues." She is said also to be upheld by "seven mountains" (verse 9), which in verse 10 are declared to be "seven kings," or seven political systems, thus emphasizing the fact that her trust, her confidence, her strength, is not in God, but in man. And this is the all-important point in identifying the woman of the prophecy: the woman's trust is in man, not in God; she is sustained by human governments, not by divine power.

There have been a number of guesses made as to the identity of these seven governments; the present writer does not intend to hazard another guess, further than to remark that the woman should not be confounded with the several heads, or systems, by which she is carried. The woman is now the papal church; the papacy is the hierarchy, which is nothing more nor less than the governing, directing body of the papal church, or the church of the papacy. The two cannot be separated.

### **Rome's Two Phases**

Rome had two phases religiously. At first it was pagan, openly, flagrantly; later it became nominally Christian. Under the nominally Christian phase of Rome, two so-called Christian systems early contended for the supremacy, namely, the papal and the Arian. After a time the papal won the ascendancy, and before it Arianism went down, and for 1260 years the Western world was dominated by the papal phase of Christianity.

Western Rome disintegrated under the inroads of the barbarians of the north. Ten kingdoms arose upon the ruins of the once mighty empire, the papacy remaining the dominating power in them all. But the end will come ere long, when the kings that in the past have supported the papal system, supposing it to be the mighty power of God, will become the agents to destroy utterly that which they formerly upheld.

And that that day is soon to dawn there can be no reasonable question. Further, in that day there will be found only two classes of people in the world: (1) A comparatively small company, in the words of the Saviour Himself, a "little flock" (Luke 12:32); and (2) a great multitude, "all that dwell upon the earth," "whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

\* \* \*

"THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."



# EDITORIAL

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

## *The Secret of Our Book Selling*

SOME months ago, on a railway journey in China, Elder N. F. Brewer, then leading the book work in North China, was passing through the railway coaches selling a Chinese edition of one of the World's Crisis books. Dr. —, an officer of a certain missionary organization of China, came back from the first-class coach and found him. "Who are you?" he asked.

"I am a Seventh-day Adventist missionary."

"Oh, are you? Then I want you to tell me how your people manage to sell so many books."

Well, our brother sat down with him, and told him about our book work, and showed him the book he was selling.

"Have you got this book in English?" said the doctor, when the story was finished.

"Yes, here is the same thing in English," said Brother Brewer, producing a copy.

"I want it," said the doctor, and paid the money.

"That is the way we sell books," said Brother Brewer, as he made the delivery.

The secret of it all is, of course, the message that is in the books. God has committed to us a message for these last days, and it is this message in the books and in the hearts of those who carry them that gives the wonderful circulation to our books that surprises the world.

W. A. S.

\* \* \*

## *"Much More Precious Than Gold"*

I THOUGHT of that word in First Peter, as Elder J. G. Gjording, of Shanghai, gave his report of the East China Union at the recent Far Eastern Council. The apostle Peter was encouraging the believers under trial in his day: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire," etc. 1 Peter 1:7.

Of faith and finance in a time of trial in East China, Elder Gjording told us:

"As might have been expected, these terrible anti-Christian persecutions swept away some of our members who were looking more to the material advantages than to the spiritual blessings to be derived from the church. Some of our workers also were carried away, and these, so we have learned, are now filling some small government positions, and practically all have been somewhat disappointed in their financial expectations. There has come, also, as a result of this persecution,

an increased faith on the part of many of our loyal workers."

And translating this added strength by trial into terms of mission finance and money value to be realized in the future of the work, Elder Gjording triumphantly declared:

"I would estimate, brethren, that the material loss in our union has possibly added \$100,000 worth of faith and courage to the workers, and it will come forth in due time."

No money value can represent these gains amidst financial losses, as mission stations have been desolated and buildings destroyed and damaged by military movements. This faith by trial is "much more precious" than gold.

How utterly impossible it is for opposition to impoverish the kingdom of heaven, however material goods may be swept away in times of persecution.

W. A. S.

\* \* \*

## *Avoiding the Appearance of Evil*

WE were seated on the porch of the Iowa Sanitarium, the wife of one of our older ministers and myself. We were discussing the long term of service which this sister and her husband had given to this movement. Through the years they had been true and faithful. She expressed great appreciation for the leadings of God and for His keeping power, and then she said, "I hope, now that we have reached our old age, that God will keep us from doing any foolish thing to bring discredit on His work and to mar our own experience."

And how greatly we all need to pray that we may be kept in the same way! How easy it is for one, in an unguarded hour, in a moment of forgetfulness or indifference or recklessness, to do that which mars a lifetime record, and which will bring remorse and pain as long as life lasts. And particularly do those who minister in the things of God need to be thus guarded. Some foolish act which would be passed over by the public in the case of a layman in the church, is counted inexcusable on the part of one who occupies the position of a spiritual leader.

The laborer for God needs to keep his heart with all diligence; he needs to walk circumspectly at all times. He has a Christian dignity to maintain on every occasion. That does not mean a dignity which amounts to coldness, but it means a dignity which does not descend to levity or to that which detracts in any way from the

sacred work to which he has been called. The true minister of Christ is a minister everywhere, in the pulpit and in the pew; as a public teacher, standing in the sacred desk and expounding the way of life, and as he associates with men in the market place, at the social gathering, and in all the common walks of life.

The spirit of purity controls the heart and prompts every action. His relations with men and women are above reproach. Kindly and courteous and approachable, he still maintains a spirit of quiet dignity which affords a safeguard of protection against every evil influence. There is need, to-day particularly, that our workers should be especially guarded in their relation to the opposite sex, that their good shall not be evil spoken of, and that the holy cause they represent shall not suffer reproach.

We have fallen upon evil times; the very spirit of impurity is in the air; we see it on every side, in frequent portrayal appealing to the eye and to the ear. Out of this wicked age, out of the sin and impurity of this world, God will take a people in whose mouth will be found no guile, for they will stand without fault before the throne of God, the greatest triumph of God's grace witnessed through all the ages.

In the unfavorable environment of Nazareth, Jesus Christ grew in favor with God and man, He developed that strength of character and those graces of spiritual life which withstood every onslaught of the enemy.

The outward actions cannot be pure and holy unless they spring from a heart that has been cleansed by the grace of Christ. This is one reason why some will go along living apparently righteous lives for years, and then go down before the onslaught of some fierce temptation. Through cultivation of unholy thoughts, of wrong desires, of evil purposes, their characters have become weakened, and like the apparently mighty oak, the strength and fiber of which have deteriorated through decay, they fall before the tempest of temptation.

The Christian believer, if he is to come off victorious in the end, must be so surrendered to God, so filled and transformed by His Holy Spirit, that when he acts out his natural impulses, when he decides without previous thought and meditation, he will only be acting out in his life that which controls his heart through the divine influence of the Holy Spirit. May God give to each of us His keeping power.

F. M. W.

# THE SPIRIT OF PROPHECY

## IN THE

### REMNANT CHURCH

By the Editor

#### *The Historical Teaching of the Church*

WHAT attitude has the church taken toward the writings of the spirit of prophecy through the years? Does the church hold the same position today regarding this question that it has in years gone by? These questions can best be answered by a review of the writings of representative men of the church. We therefore present, from the columns of our church paper in years gone by, statements regarding this subject. We have not attempted to quote the entire statements, but only that portion bearing directly upon the subject we have in hand. We shall give, however, with each quotation, the reference where the full text may be found.

Our first statement is from the REVIEW of Dec. 4, 1855. This is a portion of an "Address of the Conference Assembled at Battle Creek, Mich., Nov. 16, 1855," and is made "in behalf of the Conference," and signed, "Joseph Bates, J. H. Waggoner, M. E. Cornell." After a few introductory remarks, the address continues:

"We refer to the visions which God has promised to the remnant 'in the last days.' We are aware that many will regard it as infatuation to believe in such operations of God's Spirit in these days; and we may by some be classed with the Spiritualists so well known in this age. We have ever considered Spiritualism the work of the enemy, and it is generally conceded that Satan is to show his signs and wonders previous to the second coming of our Lord; yet it is as plainly written that the Lord will pour out His Spirit in the last days; and as we are shielded from a strong delusion by a proper application of the Scriptures concerning the work of these spirits, so we believe that we may receive of the choice blessings of God by acknowledging the force of the promises of His Spirit.

"Some again seem to suppose that we cannot with certainty distinguish between the operations of the Spirit of God and the works of the enemy; and therefore they reject everything of this kind for fear of deception; but we consider this an impeachment of the wisdom and mercy of the divine plan. We esteem it equally dangerous to receive an error and to reject the truth.

"The question does not so much seem to be whether the gifts are subjects of promise and expectation; but whether we are willing to bear the reproach of the position we have taken. We think the Scriptures are definite on this point; and while we would shrink from needlessly exciting the prejudices of the world against us, we dare not shrink from our duty when plainly made known through the word.

"Nor do we, as some contend, exalt these gifts or their manifestations above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly re-

ject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God, and a confession of our wrongs. As having such a tendency we recommend to your candid consideration the contents of the book entitled, 'Experience and Views,' believing them to be agreeable to the word of God and the spirit of the gospel.

"Dear brethren, while we hold these views as emanating from the divine Mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our opponents; but the word and our own experience have taught us that God is not honored nor His cause advanced by such a course. While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test or rule for Christians, which is inconsistent and absurd."

#### *"The Gifts—Their Object"*

Under this title, Elder James White, at that time the recognized leader of the Seventh-day Adventists, wrote in the REVIEW and HERALD, under date of Feb. 28, 1856:

"God set the gifts in the church. Mark 16:15-20; Acts 2:1-4; 1 Cor. 12:27-31; Eph. 4:11-16. There is no evidence that they were given for a limited portion of the Christian age, to be removed from the church, and she be left for a long time without them. And more, the prophecy of Joel quoted by Peter (Joel 2:28-32; Acts 2:1-22), and other portions of Scripture, furnish sufficient grounds for faith that, in connection with the last message of mercy, the gifts will be restored to a living church. . . .

"The prophecy of Joel (chapter 2:28-32) has its fulfillment in the 'last days.' It was written for the benefit of the remnant. The remnant mentioned in verse 32, who find deliverance, are evidently the same as in Revelation 12:17, with whom the dragon is wroth. And why wroth? Because they keep the commandments of God and have the testimony of Jesus Christ. What is the testimony of Jesus Christ? We will let the angel who addressed John answer the question. He says, 'The testimony of Jesus is the spirit of prophecy.' Rev. 19:10. Says Joel, 'Your sons and your daughters shall prophesy.' The remnant of both texts are evidently the same. No one, then, need marvel because the dragon's ire is stirred, on seeing the 'spirit of prophecy' revive in the church. . . .

"As all objections against the revival of the gifts can be fully met, then we inquire, What is their object? Were they designed

to take the place of the word? Never! If the gifts be revived, and the church receive instruction from them, will not this supersede the necessity of searching the Scriptures for truth and duty? No! Never! . . .

"The revival of any or of all the gifts will never supersede the necessity of searching the word to learn the truth. The Scriptures on the subject of the time of the Sabbath have never been searched as they have been by the remnant on other subjects, till of late. In our opinion, the error never would have been pointed out by any of the gifts, unless the word had first been thoroughly searched on the question. It is not God's plan to lead out His people into the broad field of truth by the gifts. But after His people have searched the word, if then individuals err from Bible truth or through strife urge erroneous views upon the honest seekers for truth, then is God's opportunity to correct them by the gifts. This is in harmony with our entire experience on this subject.

"Read Acts 15. When certain men from Judea taught the Gentile churches that they must be circumcised and keep the law of Moses, 'Paul and Barnabas had no small dissension and disputation with them.' The subject was first duly discussed. Then from their conference at Jerusalem the apostles and elders, with the whole church, sent out chosen men with letters to the Gentile churches. We give an item of the letter as follows: 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden.' Acts 15:28.

"Apostolic order on this question was, first, investigation, then the testimony of the Holy Ghost in some way on the question. And we are confident that this has ever been God's order, and ever will be His order through all coming time. The word should ever stand forth in front, as the rule of faith and duty. But the experience of the past shows that good men have erred greatly from Bible truth. It would be folly to deny this. If, then, in our extremity, it be God's opportunity to correct the errors of the honest Bible reader, and rebuke the ambitious partisan, who would wish to be found fighting against God?

"The following we take from an article we wrote on this subject, published in the first volume of the Review, April 21, 1851:

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty, in "all good works." But if a portion of the church err from the truths of the Bible, and become weak and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive, and heal the erring, we should let Him work. Yea, more, we should pray for Him to work, and plead earnestly that He would work by the Spirit's power, and bring the scattered sheep to His fold. Praise the Lord, He will work. Amen."

**Statement by Elder Uriah Smith**

From the REVIEW of Jan. 13, 1863, we quote the following statement from Elder Uriah Smith, under the heading, "Do We Discard the Bible by Indorsing the Visions?" At this time Elder White was editor of the REVIEW, but Elder Smith was connected with the paper as office editor.

"The Protestant principle, of 'The Bible and the Bible alone,' is of itself good and true, and we stand upon it as firmly as any one can; but when reiterated in connection with outspoken denunciations of the visions, it has a specious appearance for evil. So used, it contains a covert insinuation, most effectually calculated to warp the judgment of the unguarded, that to believe the visions is to leave the Bible, and to cling to the Bible is to discard the visions. For the sake of those who may be liable to be misled by such a course, let us give it a moment's candid examination.

"1. When we claim to stand on the Bible and the Bible alone, we bind ourselves to receive, unequivocally and fully, all that the Bible teaches. This being a self-evident proposition, we pass on to inquire what the Bible teaches concerning the outpouring of the Spirit, its operations, the gift of prophecy, visions, etc."

Elder Smith then proceeds to give the Bible argument regarding the perpetuity of spiritual gifts in the church, concluding his presentation as follows:

"From the very commencement of the third angel's message, there have been visions among us. They have been received by the body as genuine manifestations of the Spirit of God. They have comforted the desponding and corrected the erring. They have confirmed the doubting and strengthened the weak. And the truest friends of the cause have cherished and loved them most. It must be a radical revolution, therefore, that would lead us to abandon these for the uncer-

tainties of the future. But as such manifestations were to be in the church, the whole weight of evidence goes in favor of these, unless it can be shown that they are positively and radically defective. How then shall we satisfy ourselves on this point? The Bible gives us an infallible test for all these things. By 'the law and the testimony,' and 'by their own fruits,' we are to judge them. Whatever contradicts in no slightest particular the law and the testimony, and in addition to this tends to elevate, ennoble, and purify, we may be sure comes from above, and not from beneath.

"But these manifestations do in the strictest manner accord with the teachings of the word of God, and lead us to study and prize it; while we might safely challenge the world to show a single instance where their influence has tended to depravity and corruption, or where it has not on the other hand tended to lead all who would receive them, to holiness and purity of heart. On the supposition, now, that these are not the work of the Spirit of God, as they must then be the work of the devil, we inquire, Has the devil thus fallen in love with truth and righteousness? Has he made a league with the word of God, to sustain and uphold it? Has he so far lost sight of the interests of his own kingdom as to lend his efforts to root out all false doctrines from our belief, and all seeds of unrighteousness from our hearts, that we may have truth without error, and live a life without sin?

"In view of all these considerations, what shall we conclude? Those who reject these manifestations, do so not only without evidence, but against all evidence. Those who profess to stand on the Bible and the Bible alone, are bound to receive what the Bible tells them will exist, and commands them to respect. . . .

"We do not, then, discard, but obey the Bible by indorsing the visions; while we should just so far reject and disobey it as we should refuse to receive the provisions it has made for our comfort, edification, and perfection."

(To be continued)

I find them charming and courteous. They seem to have a sort of seventh sense that stimulates them to do the right thing before it is mentioned. A hint is all that is necessary for most procedures. And they keep their rooms so clean! This is all very encouraging. When I see the religious sincerity of the Filipino nurses, the cheerful, Christian efficiency of the Japanese girls, and the honest, almost tireless toil of our Chinese, I think over and over again, surely God "hath made of one blood all nations of men for to dwell on all the face of the earth."

Dr. Miller is busy. His habit of early rising continues here. At six o'clock the skillful hands that God has used to bring health and life to so many people are at work in this pagan country, ministering to the poor and rich alike. The land is infected with the diseases of centuries. Goiter is prevalent, and patients have come from far away to be relieved of this trouble.

Dr. Paul's work in the city and at the sanitarium keeps him laboring all day and many nights. His tireless zeal and competent good judgment have given him a clientele all through this great city.

We have reason to be thankful for the way in which the work is spreading in the Far East. The sick are healed, and the rich and poor have the gospel preached to them. The sanitarium has opened the door into scores of channels that have been impregnable heretofore. Our people can surely thank God for the privilege of having part in an unselfish, successful effort like that which is being carried on in this place.

\* \* \*

**Would You Do It?**

BY J. L. HOLDER

Would you be found at Sabbath school if you knew that upon returning home a severe beating awaited you? That was the prospect held out to a Spanish girl in Costa Rica who had slipped away from home to attend the Sabbath services at the invitation of a young convert friend. Her dress was dirty, her two greasy braids of hair were tied up with shoe strings, and on her feet were worn shoes far too large. But her face was what we watched, and though her untutored mind seemed to grasp little that was said, she seemed to enjoy the service. Upon leaving she expressed her desire to return the next week.

The next Sabbath she was present, wearing a clean dress, and on her clean face was a determined expression, although she had been severely punished, and warned never to attend that Protestant mission again. She had placed the clean dress, wrapped in a parcel, near the door, and watching her opportunity when her mother stepped to the rear of the house, she placed the parcel under her arm and ran for the home of friends who belonged to our church, where she changed her dress and came with them to church. This was a serious offense, and she fully realized that her disobedience would be rewarded with lashes of whip and tongue when she returned home. And indeed she was terribly beaten.

Sabbath came again, and long before the meeting started, in rushed this girl directly from home. She did not dare risk going to her friends' home again, as her mother now knew where that was, and might follow her. The blue marks of the flogging she had received were still visible, and our sympathy and admiration were aroused.

Now the mother planned to accomplish her purpose in another way. She actually preferred to have this younger daughter work under demoralizing conditions than to have her mind tainted with Protestantism. Therefore she secured a job for the girl in one of the many small stores where she was to work from 6:00 A. M. to 9:00 P. M., with a low-minded man as proprietor. The girl endured this grind for three days, but repeated insults drove her



**The Shanghai Sanitarium**

BY MAY C. KUHN  
Dean of Women

CHRIST spent more time in healing the sick than He did in preaching the gospel by word of mouth. When the suffering body was relieved, there was opportunity to speak to the soul.

To-day as I sat in the lobby of our sanitarium in Shanghai and saw the patients coming in, my heart rejoiced, for I knew that not only were they to receive physical benefit, but were to be ministered to spiritually. There is a peaceful, Christian influence about the whole place that must have its effect for good upon all who come here. The staff works untiringly and uncomplainingly, for there is so much to do that there is no time to grumble about the heat, or being homesick, or lonesome, or slighted. Work is a panacea for many ills.

Last week every available space in the sanitarium was filled, and more beds had to be bought. Patients come from various parts of the Far East. Many have come from the Philippines, delightful people of culture and education. American and British people of all denominations are availing themselves gladly of the opportunity to come here for help. The diplomatic corps is also represented. Recently the families of the most prominent leaders of the Nationalists were patients here.

An interesting characteristic of the Oriental patients is that when they come they bring their relatives along with them, as well as a servant or two.

The sanitarium is a well-built, convenient structure, put up by E. C. Wood. It is situated in the country, outside the city of Shanghai, but it is on a municipal road, so that it is very easy of access. One passes through the most beautiful part of the city to get here—through Bubbling Well Road, past Dombey and Son and Jessfield Park, through the French Concession with its old-world homes and its spic-and-span Indo-Chinese policemen, across the Rubicon River, and out away from the noise of the metropolis. Acres of fields and trees surround the sanitarium.

Millet could have painted some exquisite pictures of rural life near us. A man hoes side by side with his sweet-faced peasant wife. A little girl with a sleek black braid of hair, and earrings, dressed in neat white or pink trousers and a flowered jacket, hoes her row with the rest. A water buffalo, here and there, drags an ancient plow behind him as he swings back and forth across the land, or pushes his horns out menacingly if a foreigner approaches. In the distance a replica of "The Gleaners" may be seen, vivified.

The nurses, as well as the staff, are working to their utmost capacity. There are Filipino, Japanese, and Chinese nurses.



A Group at the Workers' Meeting in Sierra Leone

broken-hearted to the home of her Christian friends, of whom she begged help and advice. The missionaries were sought, and a plan was evolved. The mother of Claudia was interviewed, and the suggestion made that her daughter seek a position in a good home as a servant. She agreed that this would be better, and as the missionary had already agreed to employ and care for the girl, she was soon safe with the "Americanos."

Returning home on a visit with new dresses, good shoes, and a genuinely improved appearance, the mother was more than pleased. Also she was much surprised when told how well Claudia had fared at the hand of the despised missionaries. Her prejudice was soon overcome, and a few months later the illiterate mother signed Claudia's passport with her thumb, so her daughter might go to Panama to enter the training school.

#### Other Examples of Sacrifice

Would you, parents, mortgage your home that your son or daughter might have the privilege of a Christian education? That is the example set by a Nicaraguan not yet a baptized member, who has imbibed the spirit of sacrifice and service. Despite financial straits during the revolution, and terrible persecution, when even life hung in the balance, he maintained his two daughters in our training school. Who will say his sacrifice was not a good investment?

Would you sell your treasures,—often a stumbling-block,—and give the proceeds to reach a goal in Sabbath school? This example was also set by a new convert in the mission field. She had several articles of jewelry that were laid aside when she came to realize the greater importance of considering the heart more than the body. Some ornamented dresses were found inappropriate after she had obtained the adorning of the soul. Though the value received from these dresses might have been spent in other legitimate ways, as her relatives were poor, yet to advance the cause she now loved, and to help the infant Sabbath school reach its high goal, she donated all. Might not hers be a worthy example for some of our sisters?

\* \* \*

### Visiting Our West African Mission — No. 1

BY W. E. READ

THE West African Coast is anything but a health resort. In fact, for many years it was known as "the white man's grave." This is due to the fact that so many Europeans, both missionaries, government officials, and traders, have succumbed to the diseases and peculiar conditions that obtained in that part of the great continent. During recent years, however, the situation has changed somewhat. The

British and French governments, to whom the colonies of the West Coast belong, have done a good deal in the matter of health and hygiene in cleaning up infested areas, in building suitable bungalows, and in improving conditions generally, so that now it is possible for one to enjoy a fair measure of health and strength, provided, of course, he does not stay too long at one time.

This is the part of Africa, too, where the slave trade was carried on many years ago. In fact, one part of West Africa still bears the name of "Slave Coast." By the irony of fate, the first ship that carried these unfortunates from this part of Africa to the New World bore the name "The Jesus." It is a good thing that those days are now in the past, although slave trading still exists in some parts of Africa, but it is gradually being stamped out.

Our work, directed by the European Division, is established in four of the colonies of the West Coast of Africa, and it was the privilege of W. K. Ising and the writer to visit these fields during the early part of this year. Our first call was at Sierra Leone. This is a small colony containing about a million and a half people, where our work began many years ago. This colony possesses the finest harbor on this part of the West Coast. Freetown is a fine city, and one can purchase almost anything that is needed in the shops and markets in this place.

We have one mission station in this colony, and this is located at Waterloo, about twenty-one miles from the coast. Here we have our mission bungalow, our girls' school and a boys' school, and our industrial work. The Lord has blessed the work here, and in addition to our four European workers, we have a force of twenty-two African workers and teachers. They are a fine group of men, and are scattered in different locations over various parts of

this field. Owing to the new government regulations concerning educational work, we are giving more and more time to direct evangelism in our missionary appeal. Missions generally started the educational work in nearly every part of Africa, but now the governments are taking the matter more fully in hand. Their regulations are such that it makes it difficult at times for missions to meet the various requirements, but after all it may be a blessing in disguise. So many missions have lost their way, and instead of carrying out the gospel commission, are concentrating on educational, industrial, medical, or civilizing work.

We must ever guard against this in our work, and really these new regulations are leading us to place more and more of our African workers into direct evangelistic work. These efforts are bearing excellent results, and men and women in the various tribes are yielding to the gospel message, and wonderful changes are seen in their lives. Our believers in the interior are facing many problems. They are subjected to much persecution on the part of their heathen neighbors, and particularly the medicine men. Sierra Leone seems to abound in secret societies of various kinds. It was only recently that the famous Leopard Society and Crocodile Society were suppressed. These wrought terrible havoc among the people. The plan of the Leopard Society was that its members should dress in leopard skins, and then when killing an enemy, mutilate him in such a way as to leave the impression that the man had been killed by a leopard. There are other societies, not so dangerous, but which have a very immoral effect upon the young people.

#### Renounce Secret Societies

Our believers, when they become Christians, renounce all connection with these societies. They will not join in the dances and feasts which are arranged by the witch doctors, and this very often means much persecution. Some of them are driven from the villages, their farms destroyed, their huts pillaged, and in many cases they are completely ostracized. It means much to become a Christian and to stand loyal to the principles of the gospel message under such circumstances.

This mission field is under the superintendence of J. H. Gronert, and associated with him are E. Berglund, T. Transberg, and Miss S. Henriksen. While we have four workers in this field, it really means that there will hardly be three who can work together in the field at the same time. This is because our workers in this part of Africa cannot remain too long at one time, due to climatic conditions. After spending a year and a half under the tropical sun in this particular part of the great continent, our workers must leave for the homeland, and spend some months in recuperating their health and strength. We feel very glad indeed for what the



Our Mission Compound at Waterloo, Sierra Leone

Lord has enabled these workers to do. They have surely been blessed in their labors. Brother Gronert has the confidence of his associates, and also of the African workers and believers. There is a bright future before this field.

At the workers' meeting we talked with our native evangelists and teachers about setting a goal in soul winning for this year. They gave very careful study to the question, and decided to set their goal at 100. Under present circumstances this will mean uphill work, but we must pray that God may richly bless them and pour out upon them His Holy Spirit, and enable them to reach the goal they have set before them.

The last meeting we had together was a real season of blessing. All our workers, both European and native, joined in the ordinance service. The Lord made our hearts tender as we united in this season of devotion. Somehow it brought to us greater joys than we had ever known before, and we certainly thank God for the blessings received. Let us remember our faithful missionaries in this part of Africa. Pray for them, that God may continue to give them health and strength, and more than all, that He may enable them to win many precious souls for His kingdom.

\* \* \*

## Signs of Abundance of Rain

BY H. B. LUNDQUIST

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10: 1.

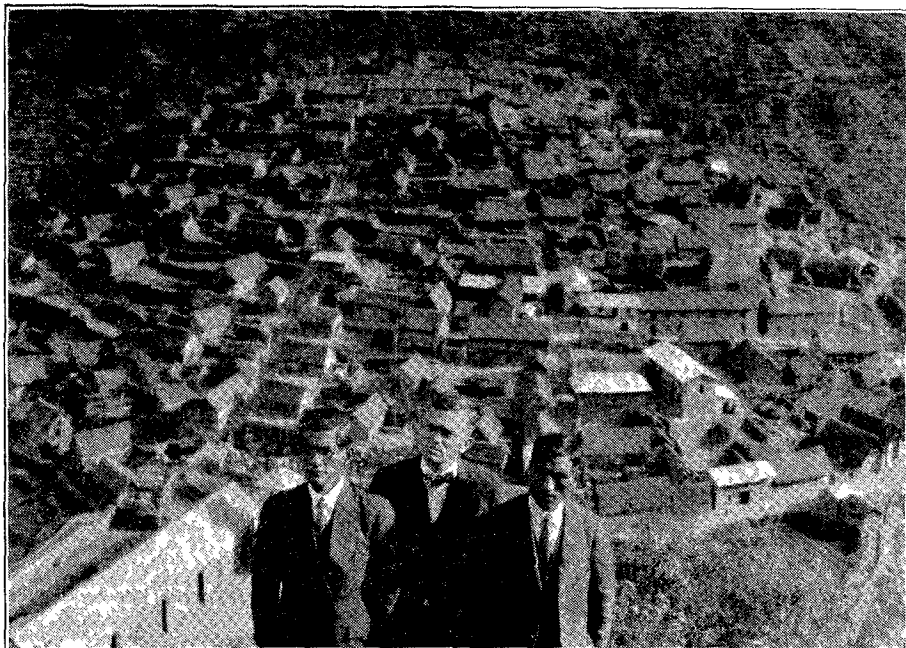
A new day of opportunity is dawning in Catholic South America. A new spirit of toleration and inquiry is supplanting the old attitude, characterized by priestly domination, with its inevitable accompaniment of superstition and persecution. In the southern nations of the continent, as well as in Brazil, the people enjoy complete liberty of public speech.

Several years ago two of our colporteurs entering new territory were severely persecuted. Writing of his experience on this occasion, one of the young men, Genaro Moran, says:

"The afternoon that we returned to the province, there occurred a terrible hail-storm which did great damage to the crops. In view of this, upon our arrival, the people became alarmed, and placed the blame for the disaster upon the 'evangelistas.' They determined to prevent our return. But ignorant of their designs, and in agreement with our previously made plan, we returned for our appointment. Upon our arrival we were attacked in the road by three drunken men, who notified us that we must leave within two hours, and that if we refused to do so, the citizens would kill us. Thinking it was only a vain threat of drunken men, we proceeded on our way to the home of one of the believers.

"When we opened our service at eight o'clock in the evening, we heard a violent ringing of the church bell. We had proceeded only a little way with our service when we heard a mob approaching. Our hope that they were coming to hear the message was soon shattered, as the crowd began to batter down the door, and poured in, crying, 'Here are the Protestants! They are in our hands. No one is strong enough to defy the community. Kill them!' But thanks be to God, by His power we were freed from the hand of the enemy.

"Some of the drunken, infuriated mob took hold of me by the collar, tie, and arms, others struck me with their fists and with sticks, almost killing me. Upon realizing the grave danger I was in, I prayed to the Lord, and at the same time commanded them to let me go! They instantly released their hold, and I fled four miles in the night to a place of safety."



H. B. Lundquist, With the Elder of the Laraos Church to His Left, and Genaro Moran to His Right, and the Town of Laraos, Yauyos, Peru, in the Background

The sequel to this is that in this same village we have a thriving Sabbath school of thirty members.

This case is typical of many others. When the people see that they have been misinformed about us, they are willing to receive the message. This same young man has recently been sent out as a colporteur evangelist to another province. In spite of opposition our brother has been able to secure the use of town halls and public school buildings, which have been utilized effectually in giving the message to the hungry multitudes. Recently the superintendent of the Peruvian Mission, in company with this young man and another worker, made a visit to this interesting province, and received an unusual welcome everywhere. The people wept when they left. What a contrast to the spirit manifested a few years ago!

Recently the writer, in company with Brother Moran, visited the groups which cluster around our church in Laraos, province of Yauyos. This church was started thirteen or fourteen years ago during a tempest of persecution, in which one of the new believers was left to die in the public plaza, to which place he had been dragged by an infuriated mob, after having been stoned by them and his leg broken. He is now a faithful worker in the Lake Titicaca Mission.

In each of the towns where our groups are located, the town hall was opened to us, and the populace, headed by the principal men and officials, attended the meetings. Special meetings for the school children were held, much to their delight. In Laraos, the very man who had led the mob which resulted in the severe injury to our brother thirteen years ago, now the assistant principal of the town school, attended our meetings, with twenty or thirty friends, each night except one in a series of meetings held there. He further manifested his interest by ordering all the new Adventist literature in Spanish which he did not already have.

In southern Peru there is an unprecedented demand for more schools. In the far north, in the new Amazon mission where Brother Stahl is laboring, hundreds nightly show their interest in the message by attending the series of meetings being held in Iquitos, while the Sabbath school has enrolled more than 300 members.

God has many precious souls in this republic. They must be searched for. Pray that in the great day of opportunity just before us, we may wisely take advantage of every means to win souls for the kingdom of God, and that Peru may have her full quota of rejoicing, redeemed souls before the great white throne.

## Kacheru Accepts the Message

BY M. M. MATTISON

[This report was sent to the Mission Board office a short time before Brother Mattison with his family left India on his well-earned furlough. This report, therefore, is made doubly impressive in that the writer, though dead, still speaks to us.—T. E. BOWEN.]

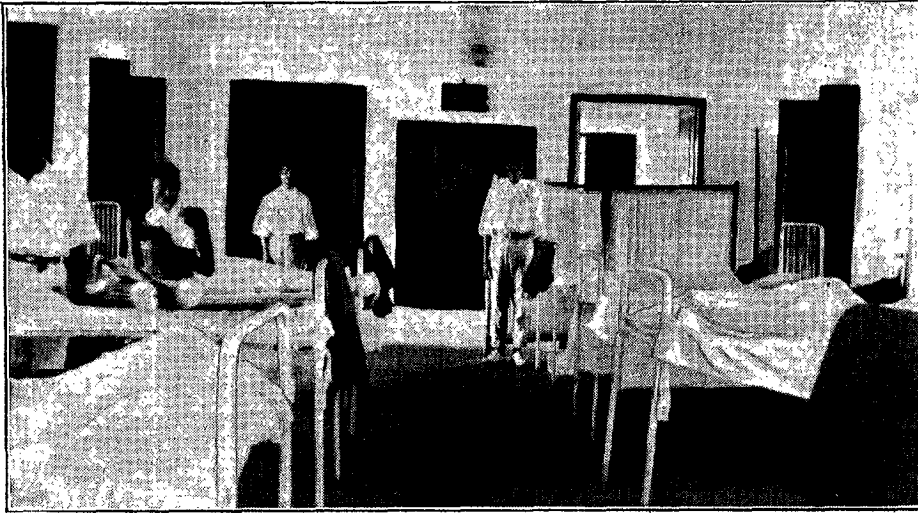
You may not like his name, but I am sure you would like Kacheru himself. Three years ago I met him in Siyana, a place about thirty miles from our station. When the gospel story was first presented to him and his family, Kacheru opposed it. He considered the religion of his Hindu forefathers good enough, and felt no need of a Saviour. When his father and brother accepted the truth, he began to think the Hindu religion might not be sufficient for his salvation. For a year and a half after his father and brother were baptized, he studied the truths of Christianity, and Brother Devi Pershad, our worker stationed in his village, did all he could to help him to decide for Christ.

Three months ago he decided to give his heart to the Lord, and came all the way to the Hapur Mission to be baptized. I was away at the time, and he had to wait nearly two months before I could visit him. From the day he made up his mind, nothing was able to turn him from the truth. It was a very happy occasion to him and to the rest of us when he was baptized one Sabbath and took part with us in quarterly service.

Kacheru reads Hindi and is very keen in Bible study. He says he has but one desire, and that is to give his life to teaching his people and telling them that Jesus saves from sin. The gospel has worked a marvelous change in the life and family of this man, whose people for many generations have bowed down to idols. I believe the salvation of one such man is worth the lifetime effort of a missionary.

The last time I was in his village he had called about twenty men from another village, who requested me to come to their place and hold some meetings. I am glad his influence is spreading, and am anxious to go to these interested ones. Our Indian believers are good home missionaries, and tell their relatives and friends far and near of their new faith and experience. This brings trouble at times, and they are persecuted by those who were formerly their friends. I am glad to say that very few of them have given up the truth because of this opposition.

Kacheru has two small sisters, one nine years old and the other seven. Both of them have learned to read, and last week



Male Ward in the Mission Hospital, Narsapur, India

they went to our girls' school in Lucknow. It was very hard for them and for the parents to think of being separated for nine months, and of being three hundred miles from one another. The Hindu relatives thought this was very foolish of Kacheru's family. They threatened to do them violence if they sent the girls away. The Hindus threatened to stop them from getting water from the public well, which causes great trouble to our people if such threats are carried out. Sometimes they are, but I am glad to say in this case the people are still allowing this family to draw water.

I have great hopes for these two girls. It seems a very sad thing to think about, that in this village or town of 5,000 people, less than forty girls can read. We are trying not to allow such a state of things to exist among our Christian people. Girls and boys alike are being taught to read and write and to learn their Bible lessons.

\* \* \*

### Our Mission Hospital, Narsapur, South India

BY A. E. CLARK, M. D.

We are thankful for the help given us from the Extension Fund, with which we were able to make a start last year toward getting some buildings erected in which to carry on our medical work at Narsapur. With the approximately \$2,240 received from the above fund, together with some money which the division committee voted us, we have been enabled to construct three buildings, exclusive of equipment. When we look back and see how much better equipped we are now, compared with our situation one year ago, we praise God for His goodness to us.

Narsapur is the center of a large area of thickly populated villages, from most of which we receive patients. The average distance from which our patients come is fifteen to twenty miles, and the greatest distance about 300 miles.

The three buildings which we have erected are an outpatient department, consisting of three rooms, each sixteen feet square, all connecting with each other. One room is the pharmacy, from which all medicines are dispensed; the middle room is the doctor's office and examination room, and the remaining room a treatment and minor operating room. The two other buildings provide space for men and women patients, twelve patients being accommodated in each building. The verandas around the buildings can be used for extra beds whenever we are cramped for space in the wards.

The financial outlook for the hospital is very good. Our receipts for the first four months of the present year were more than the entire receipts for 1927; this was due to the fact that we have had a place

in which to care for our patients, surgical as well as medical.

The larger proportion of our beds are occupied by surgical cases, of which hernias, hydroceles, ovarian cysts, uterine tumors, and such cases provide the larger number of patients. On the medical side we treat a great number of cases of asthma, tuberculosis, bronchitis, and allied respiratory diseases, also leprosy, syphilis, beriberi, malaria, and hookworm and other intestinal worms. Eye affections are common, trachoma, cataracts, dacryocystitis, and corneal ulcers being perhaps the most prevalent. Skin diseases are common, as would be expected among people who rarely feel the touch of soap upon their bodies. Diphtheria we seldom see. Tetanus we see from time to time; a bad case came to us a short time ago, which we thought would certainly die, as the man was having such severe spasms with extreme pain, but by the blessing of God and generous doses of antitoxin he recovered. Venereal diseases are very common. Syphilis claims a good share of attention, but it is so very variable in its manifestations that we are at times misled in our diagnosis.

We have a good loyal group of workers, numbering twelve, besides the evangelist; these, with one or two exceptions, are native workers trained since we began medical work here. It is proposed to start a nurses' training school in connection with the hospitals at Narsapur and Nuzvid. These workers will doubtless take over the charge of outstations upon completion of their course of training.

Our needs — what are they? We could enumerate many, but perhaps our greatest need in the temporal line is another building for surgical purposes. At present we are obliged to use the doctor's office as an operating room, which is far from being ideal, as we are daily using the room for examining all manner of "dirty" cases. Had we an operating block, we could do

away with the risk of infection which we now run. Such a building could be erected for about \$3,500; in America it could not be built for less than \$8,000.

We also need facilities for lighting the buildings; a small Delco generating plant would nicely meet this demand. It would also provide current for X-ray use, for which we frequently find need, as the nearest city for X-ray is about 400 miles distant, and poor patients do not have money to make the railway journey.

We have found many honest-hearted people during the past year, people who believe in the true God, and would accept Him but for fear of their relatives. We strive to sow the seeds of truth in all hearts, and we trust that in the great gathering day some souls from the Telugu field will find their way into the kingdom as a result of the medical work done here.

\* \* \*

### The Indians of Guatemala

BY ELLIS P. HOWARD

RECENTLY J. E. Boehne and I made a trip through the interior of Guatemala, by auto as far as Quezaltenango. The country is broken by hills and deep ravines, but is very beautiful. On these hills and in the valleys we saw many thousands of the aboriginal Indians peacefully tilling their soil. They own their own land, and are quite independent.

We discovered fruit, such as blackberries, wild cherries, and peaches, growing in abundance. There were also some apples and pears. These fruits have been left to grow without any special selection or pruning, for the Indians seem to know nothing about the cultivation of fruits. We discovered also that most of them are impoverishing their land by a constant cultivation of corn and wheat, without regard to proper rotation of crops to build up their soil.

It has been our desire to help these Indians in some way, so we have bought a small piece of land among them; and it is our plan to demonstrate the proper cultivation of fruits and the rotation of crops, together with other things. We discovered a few apples in Chichicastenango having as nice flavor as any from California, though the trees were not pruned. Guatemala is spending thousands of dollars each year for the importation of apples, when they can be raised equally well on her own soil. We have talked with many persons in the interior, and they would greatly appreciate help along this line. The Indians do not take very well to book learning, but something practical appeals to them.

On the little place that we have bought near Solola we plan to establish an Indian school for practical education. And not only do we expect to help them in industrial lines, such as practical farming, but also to teach them the blessed truths of the third angel's message. These Indians are a bright, happy people, and worthy of all our best effort in their behalf.



Outpatient and Male Ward Buildings of the Mission Hospital, Narsapur, South India



Conducted by Promise Kloss

## "Do Not Sin Against the Child"

Genesis 42:22

BY C. S. WIEST

How is it possible to sin against a child?

First, by spoiling him. In nature we receive many lessons which can be applied to the human family, and the relation of parent to child. All nature, having in it the power to give of its product for the sustenance of life, produces best under restriction and cultivation. The coldest, purest, and best-tasting water is that which first seeps down through the rock into the deep earth, going through a restricted filtering channel before it again appears at the fountain. But, oh, how the thirsty traveler enjoys the clear, pure water from the cool, sparkling spring!

The gardener, busy with saw and pruning knife before the sap sends new life into the branches of the tree or vine, is bringing restriction to bear on the growth of the tree or vine. Could the vine speak, it might plead to keep the long branches, and say, "Let me reach out and advance still farther, making still more beautiful foliage. Why fasten me to a frame, or prune me short until I am robbed of all my glory, to my shame?" But the gardener answers, "Wait until your branches that are left reveal their bloom, wait until autumn is come when these blossoms develop into fruit, then you will more fully understand that by these restrictions you have been able to bear perfect fruit. You will then be appreciated by your owner, and will be allowed to live another year."

So the parent is to the child as the gardener is to the vine or tree. The child left to grow into manhood or womanhood without guidance and loving parental care, will be of little worth to the generation and community of which he is a part. So parents, out of very kindness to the child, must sometimes say "No" and place restrictions around him. These restrictions cannot always be understood by the child (indeed, more often not), but the first and greatest lesson a child can learn is obedience because father or mother says so. The reasons will be understood later in life.

### Harshness

Second, you may sin against the child by harshness. When but a little lad, my family lived near a canal, and

my father was called the "lock tender;" for he opened the lock gates to let the boats go from a higher to a lower level. These boats were pulled by horses or mules from the bank. On one occasion, just as a boat was passing into the lower level, the man on the boat had his boy driving the team. For some reason the boy made a mistake or did not do his work properly. The father, standing on the front deck of the boat, made some most dreadful threats, using the harshest words and scolding his boy unmercifully. It shocked my very heart, and I pitied the boy. After a bit the man walked to the back end of the boat, where he saw his dog lying peacefully on the deck. The man stopped and petted him, smiled at him, and said all kinds of nice things to him. In my childish mind I said, "I am glad I am not that man's boy. I would rather be his dog." Well, perhaps his boy wished the same thing; for I thought he had reason to wish it.

By harshness I do not mean firmness. We can be firm, and yet not be harsh. One time we had a pup in our home. We taught her a few little tricks, one was to shake hands with her right paw on request. Sometimes she did not feel like responding, and would wait until a certain firmness was manifest in the voice.

In order for a child to live in freedom, he must not be subjected to fear. As the child grows in stature, he should also grow in mind and spiritual grace. He must feel free to talk over any secret or question with his parents. The child should never be allowed to become afraid to ask questions and counsel. Sad is the day when the parent has lost the confidence of his child. But this confidence cannot be maintained by the harsh statements of an uncontrolled temper. A child, however small, does understand just treatment and honest punishment for misconduct. When the child reaches the adolescent period, criticism should always be constructive. If the child at an earlier age has learned to be obedient because father or mother spoke, he is more ready to accept reason from father or mother at this later period.

"There are few well-balanced minds, because parents are wickedly negligent of

their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking."—*"Testimonies," Vol. V, p. 319.*

Third, you may sin against the child by example. Example is the most effective method of leadership. "No man liveth unto himself." Every child has its hero. There is no reason why the father and mother cannot be the heroes of their child. Before the child is able to speak and walk, it is influenced by signs and examples.

Edgar A. Guest expressed the principle forcibly in the following poem:

"I'd rather see a sermon than to hear one any day;  
I'd rather one would walk with me than merely tell the way.  
The eye's a better pupil and more willing than the ear;  
Fine counsel is confusing, but example's always clear,  
And the best of all the preachers are the men who live their creeds,  
For to see good put in action is what everybody needs.

"I soon can learn to do it if you'll let me see it done;

I can watch your hands in action, but your tongue too fast may run;  
And the lectures you deliver may be ever wise and true,  
But I'd rather get my lessons by observing what you do.

I may misunderstand you and the high advice you give,  
But there's no misunderstanding how you act and how you live.

"When I see a deed of kindness, I am eager to be kind;

When a weaker brother stumbles, and a strong man stands behind  
Just to see if he can help him, then the wish grows strong in me  
To become as big and thoughtful as I know that friend to be.

And all travelers can witness that the best of guides to-day  
Is not the one who tells them, but the one who shows the way."

The child can understand such language, for it is the language of the heart expressed in living reality. There is great comfort in the following words:

"Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If

they reverence and worship God, their children, trained in the same way, will not forget to serve Him also."—*Testimonies*, Vol. V, pp. 319, 320.

How often is seen the reflection of the parent in the child. Parents must study themselves; for they are the child's example.

Fourth, we may sin against the child in its companionship. Do the parents have any responsibility in choosing associates and companions for their children? I appreciate that by this suggestion we enter into a very delicate field, for here we come in touch with all manner of spirits, and society in general, yea, we meet the very spirit of iniquity. Nevertheless, in order that the Christian and heavenly influence of the home be not quenched by the unwholesome influence outside the home, the parent must exercise watchful care and close supervision over the child while at play, in the school, and in all its associations. No child is capable of deciding important questions for its good until matured judgment is developed. Far too many boys and girls are away from home night after night, with slight parental knowledge of their whereabouts and associations. Many times do we see in larger and smaller cities girls and boys at the age of twelve to eighteen roving about on the streets until late hours of the night. Where are the parents? Many of them are at home, fast asleep, and unconcerned over their children's environment.

#### Wrong Environment

Joseph was not the only child sold into Egypt for a few pieces of silver. Thousands of parents, and some Seventh-day Adventists, are guilty of the thoughtless practice of setting the child to any kind of work and placing him amid any kind of companionship in order to have the benefit of the few pence he may earn. Better starve without it than live with it.

Certain parents had a boy who, when he reached the age of twelve, desired opportunity to earn some money. This is but natural, and boys at this age should have something to do which brings them a little money that they can call their own earned money. So this boy thought of a news route. He became very enthusiastic over the possible chance of earning his own money. He talked it over with his parents. But immediately the question of association loomed high in the minds of the parents. They knew he would come in close touch with boys of whom his parents knew little. Then there are always a few street girls in every town. The boy would be too young to resist the many possible temptations and opportunities in a work of that kind. So the father suggested that they arrange a place where they could keep a cow. He would enter into partnership with his boy on the basis that the father buy the cow and feed to keep her, and the boy would milk and take care of her

for half the milk. The agreement was made, and the parents had no further rest until the cow was purchased and the plan carried out. The boy was kept under home influence, made some money, and felt happy. The responsibility gave the boy something to do, for he learned that there was quite a bit of work in taking care of a cow.

The parent who plans to live with his children in the kingdom of heaven, must take time to live with them here. There is no reason why a parent should not be a close companion to his child until the time of marriage, when the child must leave father and mother to establish a home of his own. You say it takes time. Yes, the children do take much of our time, and it must be so, and will be so where love for the child is strong.

#### Attention to Spiritual Needs

Fifth, we may sin against the child by neglecting his salvation. This is the foundation of all our effort,—that he may be saved eternally. To this end were our children given into our care. What is your hope for the future of your child? Do you plan that he shall be a senator, a governor of some State, a mayor of some city, a lawyer, a doctor, or a man of fame? Is it your highest ambition to have your child a prominent citizen of the community? What do you hope to see in your son and daughter? This is all good, but the greatest and best of all is to see them growing up into the full stature of true Christians as the body grows into manhood and womanhood.

There were certain Greeks who came to Philip and the disciples, saying, "Sir, we would see Jesus." This should be the highest privilege of parents,—to see Jesus in the child given them to train and nurse for the

kingdom of heaven. Are you making provision for your son and daughter to be saved? Have you talked to them about their soul? Do you feel free to talk about heavenly things, or must the child make this choice without your earnest help? Does your boy or girl have confidence in your religion? Are you sure your child knows that you are a Christian? When Noah built the ark, he planned a place in that ark for every member of his household. And to his joy every one of them was saved from destruction during the flood. (See Heb. 11:7.)

The parent must take an interest in the child's occupation, and see that he is where he can serve the Lord and plan for the preparation for his Lord. A few months ago I was in a town where the father was arranging to turn his business over to his son. He said when this was done he would again serve the Lord and pay tithes.

I said, "What about your son? Is he not desiring to be saved?"

"Oh," the father answered, "he is not interested in salvation."

Again I said, "Are you doing all you can to help your boy? Are you not making it hard for him to arrange his business to serve God, believing he must keep shop open on Sabbath lest he fail? Why not step out in faith, and plan for the future of your boy, and arrange your business before you turn it over to your son so it will be easy for him to follow your footsteps and serve the Lord?"

How will such a father meet his son in the judgment? Parents should plan work or business for their children where they can safely be protected in being a light to the world. Had this been regarded in time past, we would be a stronger people and the message farther advanced and we would be nearer the end of time.

## The Worst Punishment

I know my daddy is the best  
A boy could ever own;  
He plays like he's another boy  
Whenever he's at home.  
We get right down upon the floor—  
Ma says we are too rough—  
But I keep on until I beat,  
And make him cry, "Enough!"

But just the same, he makes me mind;  
He says God wants him to,  
Because He left me in his care  
To teach me how to do.  
He never scolds me—much—at all,  
But once I disobeyed;  
I didn't want to see him then,  
Because I was afraid.

He punished me the most that time,  
For what I did that day.  
Perhaps you will not understand,  
'Twas in a funny way.  
I guess he never thought for once  
That he was hurtin' me,  
Because he never whipped at all,—  
'Twas just like this, you see:

When he asked "grace," at dinner time,  
He said to me, "Look here,  
There's something wrong with Jimmie boy;  
Tell daddy 'bout it, dear."

I told him what the matter was,  
Though I was 'bout to cry;  
I thought for sure he'd whip me, but  
Of course I wouldn't lie.

He never said a single word.  
My heart just beat and beat!  
Ma passed him lots of victuals, but  
He said he couldn't eat—  
He always eats so heartily,  
And ma likes for him to;  
I saw without her tellin' me  
That she was sufferin', too.

You'd thought the way they acted that  
'Twas they who'd done the wrong,  
And it was me who punished them!  
I couldn't stand it long;  
I went around where daddy sat,  
'And asked him to forgive.  
I never will forget that day  
As long as I shall live.

I'll never, never do again  
The thing I did that day;  
For I have learned for certain that  
I must not disobey.  
It hurt me worse than whipping, and  
The cure was so complete,  
I'll never grieve the ones I love  
Till daddy cannot eat.

—By Lillie Simpson, in *Moody Monthly*.





## The Life of David Livingstone

### 1. Preparation for Missionary Labors

BY CHESTER LEROY ROGERS

DAVID LIVINGSTONE! What scenes of far-off and unknown Africa that name flashes at once before the eye of imagination! To many of us the names of Livingstone and Interior Africa are almost synonymous, standing for tortuous trails through thick jungles, big trees, beautiful lakes, immense rivers with magnificent waterfalls, and, rather vaguely, black people with spears and poisoned arrows, living in grass huts and pursued by ferocious lions and tigers.

But all this is imaginary. Let us consider the life and work of this famous missionary, explorer, and discoverer; for remember that until Livingstone penetrated Africa very little was known of that great continent beyond its bare outline, and the Nile valley of Egypt at the north. The interior was practically a blank in the geographies.

David Livingstone was born in Blantyre, Scotland, a village of about two thousand inhabitants, on March 19, 1813. His father was a small tea merchant. The family was very poor, and when only ten years old David was put to work in a near-by cotton mill as a "piecer;" that is, his task was to watch for broken threads and tie them together again. With his first week's pay he purchased a copy of Ruddiman's Rudiments of Latin, which he not only studied at night, but would place it on his spinning frame each day and catch a few words as he passed.

From his earliest childhood, David was of a calm, self-reliant nature. One holiday he started out in search of some white heather, and wandered so far that he was late in getting home. Now his father's rule was that the door should be locked at dusk, and all the children were expected to be inside. When David reached home this night, he found the door locked, but instead of knocking or making any disturbance, he went to a neighbor's for some bread, which he scrupulously paid for with a penny, and then returned home and curled up on the doorstep for the night, where his mother found him fast asleep.

#### Boyhood Pranks

Many stories are told of his boyhood escapades. For instance, once when David and his brother were fishing, he captured a large salmon which he was not prepared to transport, so he tucked

it in the leg of his brother Charles' trousers. On their way home the villagers expressed considerable sympathy for the poor boy's swollen leg.

Regarding his studies at this period Livingstone later said: "The dictionary part of my labors was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Vergil and

Livingstone's conversion took place when he was about nineteen years old. He says: "I saw the duty and inestimable privilege *immediately* to accept salvation by Christ. Humbly believing that through sovereign mercy and grace I have been enabled so to do, and having felt in some measure its effects on my still depraved and deceitful heart, it is my desire to show my attachment to the cause of Him who died for me by devoting my life to His service."

He did not at once plan for foreign missionary work, but after reading an appeal from Mr. Gutzlaff to the churches of England and America in behalf of China, he decided to become a medical missionary to the millions of needy people in that great country, and bent every effort toward this object.

#### In the University of Glasgow

It was the winter of 1836-37 that David went to the University at Glasgow to study theology and medicine. His Scotch thriftiness stood him in good stead while pursuing his studies, for while the expenses of training as a missionary were comparatively light, it was his purpose to follow more fully the example of the Saviour, and minister not only to the soul, but to the body as well. The medical fees were quite heavy, and he would have been unable to enter the second session without the financial assistance of his older brother. This was later repaid. Livingstone was always very careful to repay anything borrowed, in as good condition as when received, if not better. It is related that he once borrowed from his pastor a Greek Lexicon bound in cloth. When returned it was bound in leather. During the years at Glasgow he worked in the cotton mill at home as a spinner during the summer to earn money for his school expenses each winter. His diet consisted quite largely of oatmeal, and we are told that if we had a note of his housekeeping while attending the university, we could better understand how he survived the reduced fare often encountered in Africa.

While there, also, he formed a close friendship with the assistant professor of chemistry, James Young. Professor Young had a bench and turning lathe in his room, and Livingstone with other students gathered there to learn more of mechanical work. Living-

### Our Present Need

BY LOUISE C. KLEUSER

A vision clear, a heart not chilled,  
A purpose true we need;  
The days are evil, men are cold,  
For all is bent on speed;  
No time to see a brother's lot,  
Or time for him to sense  
Our interest warm, our sympathy,  
In problems or suspense.

We live alone, our lives distinct,  
Toil on our spheres to fill;  
So prone to see ourselves and ours—  
Our plans, our goals—until  
The world and all our purposes  
Eclipsed by self become,  
One rush for food and dress and gain,  
Until the race is run!

A vision new, a heart rewarmed,  
Our neighbor's joy to share;  
A courage true to step aside,  
For him to spend or dare;  
To let him feel that life is more  
Than greed for self and mine—  
This adds a zest to his success,  
And makes our lives divine!

Horace better at sixteen than I do now."

David's thirst for reading and desire for knowledge was stimulated by his father's example, who eagerly read all the books that he could secure, especially on travel or missionary work, and was much interested in the progress and enterprise of the nineteenth century. He had one rule which I am sure Seventh-day Adventists will heartily approve, and that was that no novels were allowed in the house. He had some distrust of scientific books, fearing they were unfriendly to Christianity. David did not share this feeling, and as he grew to manhood, rather concentrated his study on science and travel.

stone took particular interest in the turning lathe. All this was of great service when he arrived in Africa and had to become a Jack-of-all-trades, as all missionaries should be able to do.

#### Applies to Mission Society

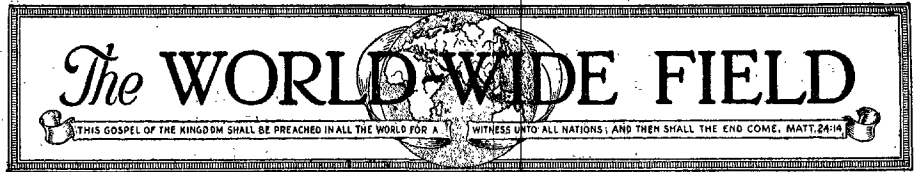
During his second year at the Glasgow University, he made application to the London Missionary Society for appointment as a missionary. This was tentatively accepted, and in September, 1838, he was invited to London to meet the directors. It was their intention to send him to the West Indies. Livingstone remonstrated, saying he had spent two years in medical study, and if he went to the West Indies where there were regular practicing physicians, his medical skill would be of little use. So he begged permission to complete the medical course, and continued his studies in London. Then it was that Africa was provisionally selected as his future field of labor. Livingstone himself had not yet given up hope of going to China, but the Opium War was in progress at this time, and no appointments could be made there.

Then he heard Dr. Moffatt tell of having seen "in the morning sun, the smoke of a thousand villages where no missionary had ever been," and this appeal helped him to make the decision for Africa. He said, "What is the use of my waiting for the end of this abominable Opium War? I will go at once to Africa."

One point about Livingstone will be a source of encouragement to many,—he was never an eloquent preacher. In fact, he was almost turned down by the London Missionary Society on this account. We read that, "judging from Livingstone's hesitating manner in conducting family worship, and while praying on the week days in the chapel, and also from his failure so complete in preaching, an unfavorable report was given in. . . . Happily, when it was read, and a decision was about to be given against him, some one pleaded hard that his probation should be extended, and so he had several months' additional trial granted."

About this time he was taken seriously ill, and friends feared he could not survive; but a visit to his native home had a wonderful effect, and he soon recovered his usual health. He finished his medical course at Glasgow, having passed a rather more severe examination than was usually given, owing to his obstinacy in maintaining his own views regarding the efficiency of the stethoscope.

Livingstone was now ready for the great adventure. He had time for only one night's stay at home, and suggested that they spend the night talking instead of sleeping. However, his mother overruled this. Rising at five o'clock, David read the 121st and 135th psalms, and prayed. After breakfast he and his father walked to the dock together, and there said good-by, never to meet again on earth.



### THE BUENOS AIRES ENGLISH EFFORT

BY CARLYLE B. HAYNES

DURING the months of April and May and a part of June we tried in Buenos Aires what has been something of an experiment in South America,—an English effort in a Spanish city.

Buenos Aires is the largest city in South America, having 2,000,000 inhabitants. There are, as near as we can learn, around 80,000 or 90,000 English-speaking residents in this city. From 10,000 to 15,000 of these are from North America, and about 75,000 are from the British Isles.

Nothing has heretofore been done in an effort to reach these English-speaking residents. As it was found possible for the division president to arrange his work so as to remain in Buenos Aires a sufficient length of time to hold a series of meetings, the division set apart a sum of money as an appropriation to the Buenos Aires Conference for the holding of this special effort.

It was at the same time considered to be profitable for purposes of training and instruction to call in a number of the younger laborers in the various fields of the Austral Union Conference, to connect them with this English effort, holding in addition to the night meetings for the public a workers' institute for ministerial training.

Preceding the opening meeting a full-page advertisement was placed in one English newspaper, the Buenos Aires *Herald*, and a half-page advertisement in another English newspaper, the Buenos Aires *Standard*. Each of these newspapers has a daily circulation of 15,000 copies, and together they reach practically the entire English-speaking community of this great city.

It was felt by the brethren from the beginning that this English effort would be largely experimental. Other denominations have not attempted anything of the kind.

The English-speaking residents of Buenos Aires are in this country largely for commercial purposes, and have their energies and thoughts concentrated on the supreme aim of making money. It was believed that it would require something more than an ordinary effort to attract their attention to religious things. No one of us anticipated a very large attendance. We did hope, however, to obtain some publicity for the message as well as to attract a few people to the meetings who might be inclined toward religious things.

#### PERSONAL LETTERS SENT

In advertising the meetings we also managed to obtain a directory of the English-speaking residents, and we sent out 4,000 personal letters under first-class postage to the list of selected names.

We leased a hall which is well and favorably known, one of the finest halls in the city of Buenos Aires. Prince George's Hall has been used for years as a social center for all important gatherings of the English-speaking community. It is in the center of the city, and has been the scene of a large number of very important events. Theodore Roosevelt spoke in it on his trip to Buenos Aires. When the Prince of Wales was here, he was given a banquet in this hall. Viviani of France also spoke in this hall when he was here. It is therefore thoroughly established as a gathering place for the English community.

The meetings began in Prince George's Hall Sunday night, April 8. Four nights a week meetings were held, Sunday night, Tuesday night, Thursday night, and Friday night. The meetings continued till June 10. During this time thirty-five sermons were delivered.

The first meeting attracted between 300 and 400 people. This was looked upon as an unusual thing for a religious meeting of this kind among the English people. This was the largest attendance, however, that we had during the entire series of meetings. The attendance was smaller, but those who continued to come soon became very deeply interested, and there were some who attended every meeting.

#### A SUBSTANTIAL CLASS OF ATTENDANTS

It is too early at this writing to say what the final results of this effort will be. Thirty-five or forty deeply interested ones are still in attendance at Sunday night meetings, which are being held in a smaller hall in the suburb of Belgrano, where the divisional headquarters are located and which is largely an English-speaking suburb. Some of these are quite fully decided on many points. Others will need to be followed up for some time.

The class of people who attended the meetings was a very substantial one. Some of those who are very deeply interested occupy important positions in the commercial life of Buenos Aires. A Church of England rector came to the meetings to the very end, and still manifests a deep interest in the Bible teachings which he has heard. The assistant manager of one of the large banks, who missed only one meeting of the entire series, told me that he fully accepts everything that he has heard, but will need considerable time to adjust his business interests to the teachings of the message.

On my departure to Europe and North America, the interest is being left in the hands of Elder W. E. Hancock, the president of the Buenos Aires Conference. Sunday night meetings will be continued for a time.

#### LARGE NEWSPAPER PUBLICITY

One of the most encouraging features connected with these meetings has been the amount of publicity they obtained in the daily newspapers. The Buenos Aires *Herald* printed an average of two columns and a half of each sermon, and continued this till the very last. These articles created a widespread interest. The paper goes into the homes of English-speaking people, not only in Buenos Aires, but also in Montevideo, Uruguay; and in other cities of the Argentine Republic, such as La Plata, the capital of the province of Buenos Aires; Rosario, a city of 400,000 population, 200 miles up the River Plate; and Parana, of the province of Entre Rios; and even as far north as the city of Asuncion, in Paraguay.

From all these places word came to us of English people who were reading the sermons with much interest. When the testing truths of the message began to be presented and be given publicity, they provoked a large amount of correspondence, which for a time the editor of the *Herald* attempted to publish in full, but which became so large in volume that it was impossible to find room for it all in the paper.

A Catholic priest attacked the conclusion that the Church of Rome fulfilled some of the prophecies of Daniel and the Revelation. A calm reply was made to his heated denunciation. To this he in turn

replied in a more temperate tone, and was finally frank enough to admit that the teachings of the Catholic Church were not based upon the Bible, that Protestant and Catholic teachings had different foundations,—the Catholic that of tradition and the Bible, while the Protestants claimed to base their teachings solely on the Scriptures.

#### CONTROVERSY PROVOKED

This discussion attracted a great deal of attention and won us many friends. A Spiritualist leader then jumped into the fray, and was followed by many others, some taking exception to the Bible teachings regarding the state of the dead and others the Sabbath question. The controversy ran for weeks, and opened the way for much additional truth to be placed in the papers besides the sermons which were being published regularly.

When the meetings were over and we came to reckon up the amount of space which had been given to us, we were indeed astonished. The sermons alone by actual measurement filled 1,806 inches, totaling 90 columns, and containing 87,500 words, an amount of matter equal to a book the size of "The Return of Jesus." The correspondence printed about the meetings covered 1,519 inches, totaling 76 columns, and containing 73,500 words.

Thus it can be seen that the newspaper gave 166 columns of space to these meetings, or about 161,000 words were printed regarding the meetings. The editor told me at the close of the effort that the amount of correspondence which he was receiving was far more than he could print. No other occasion in the existence of the English-speaking community had drawn out such an unusual amount of correspondence.

We feel sure that God is watering the seed thus sown. We hear of people whom we have never met, and who were not able to attend the meetings, but who read everything that was printed in the papers, and as a consequence have become very deeply interested in various phases of the message.

The workers' institute held in connection with this effort was very profitable. Seventeen workers in all attended this institute, coming from the Buenos Aires Conference, the North Argentine Conference, the Uruguay Mission, and the Alto Parana Mission. Daily meetings were held, at which instruction was given on practically every phase of evangelistic endeavor. A round-table discussion was held, during which many questions were asked and answered. We feel that the workers' meeting held in connection with this effort will be of as much value and help to the field as the effort itself.

It is our hope that another large evangelistic effort of the same kind can be held next year in the cities of Rio de Janeiro and Sao Paulo in Brazil. In these cities, however, the preaching will be in the Portuguese language instead of the English.

It was a source of real satisfaction to the writer to be again engaged in evangelistic work, and once more presenting the great truths of the threefold message to people who have never heard them. There is no work in connection with this entire movement which brings such satisfaction to one's own soul as this work of the gospel ministry.

\* \* \*

#### THE ILLINOIS CAMP MEETING

BY C. M. SORENSON

The camp meeting and conference of the Illinois Conference was held on the beautiful grounds of the Old Salem Chautauqua at Petersburg.

The spiritual life of the Illinois Conference is advancing. The material outlook has not been the best over the greater part of the State for the past two years. Floods have injured crops, and the min-

ing districts have suffered from strikes and other labor disturbances.

Notwithstanding outward hindrances, the work of God has corresponded to the spiritual tone of the workers and people. Seven new churches were received into the conference. The past year was marked by an increase of \$6,000 over last year in tithes. The colporteur work is making marked advancement. Several new ones entered upon the work at the camp meeting.

The conference had made a substantial gain in the Harvest Ingathering. The work is opening under bright prospects for this year. J. L. Wilson, the home missionary secretary, is meeting with excellent co-operation from the churches. It seems evident that there will be a substantial effort in the Ingathering this year.

The financial outlook is much improved now. Crops are very good this year. The mining interests are about ready to settle their difficulties, and this improvement in conditions will make itself felt in the resources of our people for the coming year.

The educational work is making commendable progress. The church school work, directed by Miss Beulah Walleker, is growing in interest. Christian education has a warm place in the hearts of the believers in Illinois.

The Fox River Academy has had one of its most successful years. The student body is responding nobly to the leadership of E. P. Weaver. The financial report of the academy showed a gain in operation notwithstanding the loss of the barn by fire during the year.

S. N. Rittenhouse was re-elected president of the conference, and has the confidence of the believers. The other officers and committee members were also re-elected.

The laborers in attendance from outside the union conference were G. W. Wells, J. W. Mace, S. A. Wellman, and Charles Thompson. M. E. Olsen represented the Fireside Correspondence school.

\* \* \*

#### NEW JERSEY CAMP MEETING

BY F. H. ROBBINS

THE New Jersey conference and camp meeting was held in Trenton, N. J., June 28 to July 8, 1928. From the very beginning of the meeting to its close a spirit of seeking God and of consecration prevailed. The attendance throughout the meeting was good. In addition to the union workers and college representatives, C. S. Longacre, N. Z. Town, L. E. Froom, C. L. Bond, and J. F. Huenergardt were present from the General Conference, and Professor Lessner from Broadview College. The Review and Herald periodical department was represented by Brother Lawry, and the Watchman Press by Brother Ashlock. C. E. Palmer was also present from the Review and Herald branch. There was a gain in the literature sales this year, the total sales amounting to about \$2,500, of which a little more than \$1,600 was cash.

The business meetings of the conference session were characterized by a spirit of unity and kindness. All present feeling free to participate in the deliberations. Very little change was made in the working force for the next biennial term. H. J. Detwiler was re-elected president, and C. H. Kelly secretary-treasurer.

The State of New Jersey, which constitutes the territory of this conference, has a population of 3,749,000. At present this field has forty-three churches, with a membership of 1,713, representing five nationalities. During the last biennial period 152 members were added by baptism, and twenty-two on profession of faith. Two new churches were also organized and accepted into the conference. The conference now has twenty full-time workers.

In 1926 the New Jersey Conference paid a tithe of \$85,814.47, and in 1927, \$83,484.-

67. The mission offerings for 1926 were \$50,867.18, and for 1927, \$44,838.94. While the figures show a small loss in funds for the last biennial period, we are hopeful from present indications that a gain will be made during the next biennial term.

The future for New Jersey looks bright. The camp meeting brought a spiritual blessing which meant much to the field, and many expressed themselves as full of courage and hope for the future of their conference. President H. J. Detwiler has the confidence and co-operation of the entire constituency, and with a loyal people who believe in the soon coming of Christ, success is certain to attend the work.

\* \* \*

#### COLORED WORK IN PHILADELPHIA

BY J. E. COX

We accepted an invitation to take up work in Philadelphia after spending about ten years in the State of Ohio. We found a large fertile field here, a membership of 151 holding the work together after several months' absence of their former pastor. We took hold of the work the 14th of September, 1927. First we held an effort in the church, which resulted in bringing out large crowds, many being turned away because our building could not hold them. The people showed great interest in all the meetings.

Since September 14 we have added fifty-three to our membership. The tithes have increased nearly \$1,000 the first six months of this year, as compared with the same period of 1927. The Sabbath school offerings have almost doubled.

We started our tent effort on the 15th of July, and God has been blessing from the start. The first Sunday night we had about 500 present, and through the first week the crowds would fluctuate from 300 to 450. The audiences have increased each night until on last Sunday night we had about 1,100 present. All this week the numbers have ranged from 600 to 800. Many have raised their hands for prayer, several have come forward for special prayer, and some are attending our church on Sabbath. The whole church is working as one person for the success of the meetings. The choir has thirty-six voices, and all are in attendance each evening, and rendering great service throughout the meetings. We specially request the readers of this article to pray with us that God may bring many souls into this precious truth.

\* \* \*

#### NEVADA CAMP MEETING

BY J. R. FERREN

THE 1928 Nevada camp meeting, we believe, has marked a very definite step forward in the work of Seventh-day Adventists in the Nevada Conference. It was held from July 5 to 15 in a beautiful little park on the Nevada State Agricultural Farm near the city of Reno. Probably few camp meetings held anywhere draw people as long distances as this one. In the conference there are thirteen churches with 269 members, very widely scattered, so that the families in attendance had traveled distances varying from sixty-seven miles, the nearest church at Fallon, to 250 and 300 miles. Hungry for spiritual help they came, about forty families altogether, and for ten days in the comfortable, beautifully located camp, they enjoyed the program which was just as complete and strong in every way as at the largest meeting held in the Pacific Union.

Every department of the work was well represented. Prof. W. E. Nelson, president of the Pacific Union College, Prof. H. G. Lucas, union educational secretary, and Prof. D. A. Ochs, principal of the Lodi Normal Academy, gave able help with reference to education. Dr. H. W. Vollmer, medical superintendent of the St. Helena

Sanitarium, with three graduate nurses,—Misses Elsa Hamilton and Lula Gillispie and Rudolph Shafer,—protected the health of the campers, and gave much practical health instruction; Prof. A. W. Spalding united with the local Missionary Volunteer and Junior leaders in their work, besides conducting a series of studies for parents on questions of vital interest to the home. Elders David Voth, Pacific Union Conference home missionary secretary, and Emanuel Remsen, field missionary secretary, led instruction meetings for church officers and in missionary and colporteur rallies.

It was very evident that our lay members in Nevada are earnestly working for those about them. In one community several people have accepted the truth as the result of systematic distribution of the *Signs of the Times and Present Truth*. A Sabbath school is conducted and the outlook for a church is bright.

Elders J. E. Fulton, Philip Knox, and W. M. Adams each contributed to the strong, continuous spiritual program. Elder Knox, of Los Angeles, with his wonderful astronomical views, carried through a series of evening lectures on the wonders of the heavens and God's creative work, surety of the Bible, etc. The first lecture was held in a large auditorium in Reno, where about 700 people were present. While there, Elder Knox spoke by invitation in the Methodist churches in Reno and in Sparks. The outside attendance each evening at the camp was encouraging. The two daily newspapers were very friendly, and gave liberal space to reports of the meetings. The manager of the Reno Chamber of Commerce addressed one meeting at the camp, welcoming the visitors, and telling them much of interest about that section of the State. The governor of the State, the managing board of the Nevada State Farm, and the Farm Bureau, had all generously assisted in furnishing the grounds, tents, and equipment.

Elder J. H. McEachern, re-elected president at this meeting, has the confidence of his workers and people. His report showed a good gain in membership, in tithes, and in mission offerings. On the second Sabbath a foreign missions offering amounting to \$1,000 brought Nevada's standing for 1928 up to the General Conference standard. Mrs. Lulu P. Wilcox was re-elected secretary and treasurer of the conference, J. L. Sauder, secretary of the home missionary and field missionary departments, and H. Maxwell Peak, secretary for each of three departments—Sabbath school, Missionary Volunteer, and educational.

\* \* \*

## ALLIANCE, NEBRASKA

BY J. T. BOETTCHER

A LOCAL camp meeting was held in Alliance for the benefit of those who live in the northwestern part of Nebraska. This is a town of approximately 5,000 inhabitants. From what we could observe, it is quite thrifty, too. We have no organization in the place. The Methodist-Episcopal people were kind enough to open their beautiful church edifice for us, which we appreciated very much.

The attendance at the meeting was very good. On Sabbath it was reported that 275 members were present at the Sabbath school. Throughout the entire meeting we could see a very good spirit manifested. The Lord came very near to His people as they were feasting on the bread of life. The usual program from early morning until late at night was carried out. During the day our meetings were conducted in one of the adjoining rooms of the church which is used as a gymnasium. In one corner of this room the Nebraska Book and Bible House had a display of our truth-laden literature. Brother Marshall, the secretary-treasurer, told me they had disposed of \$273.60 worth of books. We

saw the people go away with our precious literature, intending to do missionary work with it when they reached home.

We presented the call for missions on Sabbath afternoon, and surely we could see how the Lord was impressing the people to be liberal. Approximately \$1,500 was given, of which \$595.48 was cash and the rest pledges. The Sabbath school offering amounted to \$130.40, making a total of \$1,630.40. Besides this, some acres of wheat, beans, corn, etc., were pledged. We have the dearest people on earth to

sacrifice, for they desire to see the truth of God advanced in all the earth.

The congregation was much blessed in welcoming their new union conference president, Elder J. J. Nethery. He received the co-operation of the workers and church members.

I was happy myself for having had the privilege of attending this meeting. We believe that much good has been accomplished by the meeting, and hope that in the near future a church may be raised up in this city.

# CHRISTIAN EDUCATION

## SHALL OUR SCHOOLS COME UP HIGHER?

WHAT FURTHER ARE SOME OF THE "COMMON, WORLDLY PRACTICES" FROM WHICH OUR INSTITUTIONS AND OUR HOMES SHOULD BE CLEANSED?

Part Two

BY W. E. HOWELL

BEFORE going farther in this study I want to remind parents and patrons once more that many young people come into our schools directly from the schools of the world, where they are accustomed to the "common, worldly practices" which prevail there. Our schools are having a real problem in overcoming the spirit that tends to come in with this class of students, along with those who come from our own schools which do not maintain as high social standards as they ought. For these reasons our school managers need the positive, earnest support of every believer in the churches and every worker in the field to keep the character of our work above reproach as Heaven looks down upon it, and to avoid occasion for foolish reports and frivolous paragraphs that creep into some of our school papers. One school management has taken the stand that absolutely no joke or other foolish witticism shall go into their paper, and that the occasion for it will be kept at a minimum in the daily life of the school.

Of other worldly practices we must speak more briefly.

### EATING AND DRINKING

In the world about us, eating and drinking to excess of hurtful foods and drinks, and at irregular hours, is declared in the Scriptures to be one of the signs of the times that characterized the declension of spirituality before the flood, and to be carried to still greater excess before the end of all things. It is a common practice in the world to make eating and drinking a prominent feature of almost every kind of social and business gathering. Our own people, and those responsible for gatherings in our schools, need to use the greatest care not to go to excess in this line. Refreshments are not a necessary part of a social pastime that occurs outside of regular meal hours. Christians should avoid the use of the vulgar term "eats," for the company it keeps and the stratum of society in which it is used are not of the edifying sort.

### HOLIDAYS

Holidays are said in the spirit of prophecy to be Satan's harvest time. Laying aside the sober things of life for a restful outing in the open, tends to put one off guard, and especially in the case of young people, to lead one into folly that would not occur in the responsible work of life. In the book "Counsels to Teachers" a very helpful chapter is found under the title, "Holidays Unto God." On page 343 in this chapter it is said:

"The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and

drunkenness. They show plainly under what banner they are standing."

Concerning these holidays it is said further:

"The world is full of excitement. Men act as though they had gone mad over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and on inquiring what was the occasion of the excitement, was told that some expert player of cricket had won the game. I felt disgusted."—*Id.*, pp. 343, 344.

In contrast to this picture, days for Christian recreation are characterized in the article in two ways. One is "holidays unto God," spoken of as occasions when we can "revive in our minds the memory of His dealing with us," to "consider His past blessings," and to "remember the impressive warnings that have come home to our souls, so that we shall not forget God." The other characterization for such an occasion is "holy convocations," and their purpose is said to be "to thank God for His rich blessings," to "find time in which to praise Christ for His rest, peace, and joy," and to "speak of the prospective rest in the paradise of God, and tell of the honor and glory in store for the servants of Jehovah."

### A BAD MIXTURE

In the light of these characterizations, it would seem a pity to mingle features of worldly holidays with those which so fittingly belong to "holidays unto God," appointed and observed by the people of God. The holiday is not a day for letting down the standards to which the Christian holds himself on other days, but rather an occasion for the rest and pleasure that result from coming apart awhile from the taxing responsibilities of daily life.

### CRAZES

In the days when I was a student in Battle Creek College there came a message through the spirit of prophecy disapproving the "bicycle craze" then prevalent and shared in to some extent by our own people. I fear that I shall have to acknowledge that I was caught in this bicycle craze, as also in the game craze that was rebuked at another time. Although I was earning my way through school, I invested some of my hard-earned money in a bicycle that I did not need, and did it, I suppose, from the sheer pleasure and excitement of it. Of the spirit of that time certainly the Lord said, "The exhibitions in the bicycle craze are an offense to God." This particular kind of craze has passed in this country, but now we have the radio craze, the motor craze, and the movie craze, that absorb thousands of dollars and many hours and days of time to little purpose when employed for mere pleasure and excitement.

A noted English writer wrote an article for a standard magazine some time ago, entitled, "The Craze for Sports," which is a type of craze that has spread over the land in every direction and caught many Seventh-day Adventists in its net.

## PRIZES AND HONORS

Prizes, awards, and honors are another type of worldly practice common to schools and other organizations for the competitive contest, for winning a stake or goal of some kind through physical or mental effort.

The annual horse racing Derby in Kentucky drew a crowd of eighty thousand people, and two and one-half million dollars exchanged hands, the spectators standing in the rain most of the time. A little later at the annual Derby in England there were "nearly a million spectators," and £3,000,000 pounds changed hands in bets and sweepstakes. The press was so great that the king and queen had to leave their automobile and make their way on foot to the box, while the Prince of Wales had two men to clear the way for him. Of the million spectators it is said that "virtually every one had a bet, small or large," and all this to see nineteen horses race for two and one-half minutes, with the winner gaining the prize of \$25,000. This is an example of prize seeking and awarding on a grand scale; but the principle of it, so far as concerns the spirit of competition and excitement and the putting forth of injurious exertion to secure a paltry prize and a vainglorious honor, applies equally to the contest on a small scale.

On the worldly practice of prize giving and honor seeking, especially in school work, the spirit of prophecy says:

"More harm than good results from the practice of offering prizes and rewards. By it the ambitious pupil is stimulated to greater effort. Those whose mental powers are already too active for their physical strength, are urged on to grasp subjects too difficult for the young mind."—*Counsels to Teachers*, p. 270.

## A SUMMING UP

In a message sent to the students at Battle Creek College and printed in the REVIEW AND HERALD of Jan. 9, 1894, the year of my own graduation from that school, there is a remarkable summing up of the attitude our educational institutions were to assume, in the purpose of God, toward "common, worldly practices" current in the world about us. It reads:

"In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools."—Quoted in *Fundamentals of Christian Education*, p. 286.

The maintaining of the high purpose of God for our schools will cost something. It will not only cost the sustained effort and co-operation of all concerned, but it may cost us also reproaches from the world, as is stated clearly in this same message:

"By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world. . . .

"The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, strait-laced extremists. 'We are made a spectacle unto the world, and to angels, and to men.'"—*Id.*, p. 289.

Then, after raising the question, "Shall our schools become converted to the world, and follow its customs and fashions?" the following assurance is given:

"Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines

in which Christ worked, and the time they have given to amusements will be given up to doing earnest missionary work."—*Id.*, p. 290.

If ever there was a call to all our schools and to all our people to come up higher, that call is sounded in a clear note in these messages. May I appeal once more to all our leaders, our workers, and our people, to rally to the support of our school managers in their earnest endeavor to meet the mind of God?

## The "Review" Forward Movement

## ARKANSAS CONFERENCE

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

DEAR BROTHER GRAHAM:

It has been my pleasure to spend six days in the Arkansas Conference. We have visited but five of the churches during this time. The combined attendance has been 214. Thirty families subscribed for the REVIEW AND HERALD. This conference is very large in territory, and has a population of 1,700,000. The membership of the conference is but 742, divided into seven churches. Our first appointment was at Hope.

Hope, May 28: Attendance, 32 Subscriptions, 7

This church is located away out in the country. Here the brethren are conducting a ten-grade school, and the Lord is indeed blessing. We were much pleased to meet Brother and Sister Gorich of Denver, Colo. They have been laboring in the interests of the school for a number of years. We were hospitably entertained at their home. The meeting this night was blessed in a special way by the presence of the Holy Spirit. Seven families subscribed for the REVIEW. The elder of the church said, "I have felt that I could not afford the REVIEW AND HERALD, but to-night I feel that I cannot afford to be without it, and therefore I am subscribing and intend never to be without it again." One brother asked, "Why is the price higher than it was twenty years ago? I feel that the price is too high." I explained that everything was much higher to-day,—wages and material, etc., and that the subscription price was just about the cost price of the printing of the paper.

Hot Springs, May 29: Attendance, 34;  
Subscriptions, 2

Prof. K. R. Haughey, the educational and home missionary secretary of the conference, met me at Hot Springs. I was glad to see him, and appreciated his co-operation. In the service this night he related the following experience, which forcibly illustrates the influence of the reading of the REVIEW in the lives of young people:

"My mother accepted this message in the year 1858. She always had the REVIEW, and would read it to the children.

When a young man, I wandered away from home and out into the world. While working for the world away out in Montana, one day in my work, while calling at a home, I saw through the door a stack of REVIEWS. I had not seen our church paper for a long time. I asked the lady quickly, 'May I take those papers to read?' This woman, who proved to be a Seventh-day Adventist and the only one in that part of the country, gave them to me gladly, and I took them to my room at the hotel. This was Friday and the next day was Sabbath. During this time I read those papers, and this Sabbath day I took a new stand for the Lord and this precious truth. God spoke to my heart through the pages of the REVIEW. I soon

returned home, and ere long was engaged in the Lord's work, and have been a worker now for about thirty years. My dear mother upon her deathbed was unconscious in her last hours, but just before she passed away her consciousness returned, and opening her eyes she said to me, 'Please read to me out of the REVIEW,' and this I did for about one hour. She then closed her eyes and fell asleep in Jesus."

This was a good meeting this night. Elder Hopkins, who has been a laborer many years, wholeheartedly co-operated in the service. Thirty-four were present, and two subscribed for the REVIEW. The Sabbath before, the missionary secretary had taken this matter up before the church and several had subscribed. One sister said, "About thirty years ago I was at a place where I met a Miss Alice Conway and Felix Conway. They helped me to see the light of this message, and I took my stand. I was encouraged to subscribe for and read the REVIEW at that time, and have never since been without it."

Little Rock, May 30: Attendance, 30;  
Subscriptions, 5

Elder R. P. Montgomery, the president of the conference, was with me this night, and I appreciated his warm welcome and co-operation. The Lord blessed in the service. Five families subscribed for the REVIEW. I was pleased to meet Dr. Green. He testified, "I have been reading the REVIEW for over fifty years, and it has been a great help and encouragement to me in my experience." At the close of the service a sister said, "My sister and I married brothers. My sister and her husband were Seventh-day Adventists, but they became isolated on a farm for many years, and both grew cold and indifferent to the message. A few years ago I began to send them the REVIEW AND HERALD. For the last three years I have subscribed and sent it to them, and they have been reading it, and a wonderful change has been wrought in their experience. They have been revived and encouraged, and to-day they are right up on every point of the message. The reading of the REVIEW does accomplish wonders."

Brother Graham, this experience emphasizes the importance of every one's having access to the REVIEW. There would be a far less number of discouraged Seventh-day Adventists if every family had the REVIEW to read.

Fort Smith, May 31: Attendance, 8;  
Subscriptions, 4

The attendance this night was quite small, but we had a good meeting, and four subscribed for the REVIEW. Elder J. A. Corwin, the pastor, assured me that he would follow up this work faithfully.

Gentry, June 2: Attendance, 110; Subscriptions, 12

Here at Gentry the brethren are conducting an intermediate school, and the Lord is blessing greatly. Young men and women are being trained for the Master's service. We had a blessed meeting this

day. Professor Haughey was again with me, and assisted in the service, at which 110 were present. Many already had the REVIEW. Twelve families subscribed for it this day. I was pleased to meet Elder Griffin, one of the older workers in the message; also the sister of Elder D. E. Scoles. She told me she had been reading the REVIEW for forty-four years. Here I met Brother and Sister Petersen, who have been long in this message. I believe that they are the parents of Elder Petersen of China. While at Gentry we enjoyed the hospitality of Sister D. M. Twiggs. Brother Twiggs was away conducting an evangelistic effort in a near-by town.

This will close my report for this field. The Lord has blessed. In my next letter I will write you of my experiences in Oklahoma. A. E. SANDERSON.

## 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.

**Thraikill.**—Mable Mae Thraikill was born in Jedd, Mich., Jan. 12, 1874; and died at Boulder, Colo., July 23, 1928. R. E. Crawford.

**Kellogg.**—Robbins Kellogg was born in Janesville, Wis., Nov. 3, 1847; and died at Readstown, Wis., July 6, 1928. E. P. Kellogg.

**Volka.**—Mrs. Frank Volka was born in Germany, Feb. 14, 1846; and died in West Richfield, Ohio, July 24, 1928. G. L. West.

**Butler.**—Willard Edgar Butler was born in Liberty County, Georgia, Aug. 30, 1872; and died at Savannah, Ga., Aug. 1, 1928. R. G. Strickland.

**Hargis.**—Mrs. Alice Roberta Hargis, nee Ellis, was born in Richmond, Va., Jan. 18, 1890; and died in Evington, Va., July 30, 1928. R. L. Kimble.

**Wirt.**—Mrs. Arminta Wirt, nee Hoshaw, was born in Marion County, Iowa, June 15, 1859; and died in Los Angeles, Calif., July 27, 1928. R. W. Parmele.

**Flynt.**—Mrs. Mattie A. Flynt, nee Holladay, was born in Georgia, Dec. 29, 1851; and died in Brunswick, Ga., Aug. 1, 1928. R. G. Strickland.

**Hurdon.**—Mrs. Susannah Hurdon, nee Warren, was born in Frankford, Ontario, Canada, Jan. 27, 1844; and died in Washington, D. C., July 20, 1928. In 1872 she was united in marriage to William T. Hurdon, who died three and one-half years later. In 1896 she heard Elder Luther Warren in a series of meetings at Sioux Falls, S. Dak., and accepted the truths held by Seventh-day Adventists. For a number of years she made her home with her son, Elder W. J. Hurdon, for the last eight years a missionary in Jamaica. About two weeks after reaching Washington, D. C., with her son and his family on furlough, she passed away at the Washington Sanitarium. She was laid to rest in Cedar Hill Cemetery, Washington, D. C. J. A. Stevens.

**Learned.**—Marlon D. Learned was born in Dublin, N. H., Nov. 10, 1843; and died at the Government Hospital, Sawtelle, Calif., June 15, 1928. Having served his country during the Civil War, he settled in Vineland, N. J., where he married Harriet M. Cochran, a daughter of Robert and Mary Cochran, members of the first Seventh-day Adventist church in Washington, N. H. For a number of years he was a strong pillar in the Vineland church. Later, having moved to Southern California, he connected with the Glendale Sanitarium, being its first employee. He maintained an unpretentious home, and his means as well as his strength were devoted to the work of God as long as he lived. His second wife, Sister Emma L. Cochran-Learned, died in 1920. He leaves two daughters, Mary E. Learned, of Glendale, Calif.; and Mrs. Ada M. Leavett, of Mountain View, Calif.; and one granddaughter, Doris Leavett, of Mountain View, Calif.

**Nethery.**—Ellen Eliza Hedgecock, daughter of Mr. and Mrs. A. G. Hedgecock, was born in York County, Nebraska, Jan. 31, 1878; and died in Lincoln, Nebr., July 11, 1928. When about ten years of age she moved with her parents to western Nebraska, where she lived until at the age of seventeen she entered Union College. She was baptized and united with the church at the first Seventh-day Adventist camp meeting held in Chadron, Nebr. After completing her studies in Union College in 1898, she entered the work as a church school teacher at Topeka, Kans., and in this line of endeavor she continued until her marriage to Elder J. J. Nethery, Oct. 1, 1901.

About a year after their marriage, Brother and Sister Nethery were called to England. Later they were sent to Egypt, remaining there two years. They returned to the British Isles, working there until 1912, when they returned to America. From that time on Elder Nethery was called to various executive responsibilities, serving as president of the Southern Idaho, Upper Columbia, Southeastern California, and Southern Union Conferences, and finally to his present responsibility as president of the Central Union Conference. During all these years Sister Nethery stood by her husband as a faithful helpmeet and adviser, as well as being an example of helpfulness and earnestness to our sisters in the



Mrs. J. J. Nethery

churches. Her two sons, Ronald and Raymond, bear tribute to their mother's devotion and helpfulness.

Sister Nethery met her tragic death as the result of a gasoline explosion in the basement of her home. After lingering a few hours, she quietly fell asleep in Jesus.

Sister Nethery was widely known in the denomination. Her labors in many conferences of America, as well as abroad, made for her a wide circle of friends, particularly so because of her Christian devotion and her helpfulness. Like the devoted woman mentioned in the Bible, she did "what she could."

Funeral services were held at College View, Nebr., conducted by Elders S. G. Haughey, M. L. Rice, and H. C. Hartwell. The body was then brought to Riverside, Calif., where services were held July 18. These services were conducted by Elders A. M. Dart, P. E. Brodersen, Glenn A. Calkins, and the writer.

A true mother in Israel has fallen. She leaves her husband, two sons, an aged father, two brothers, one sister, and other relatives and numerous friends who fondly cherish her memory. J. E. Fulton.

## Appointments and Notices

### CAMP MEETINGS FOR 1928

<b>CENTRAL UNION</b>	
Kansas, Enterprise .....	Aug. 24-Sept. 1
<b>COLUMBIA UNION</b>	
Chesapeake, Catonsville, Md. ....	Aug. 23-Sept. 2
<b>EASTERN CANADIAN UNION</b>	
Maritime, Memramcook .....	Aug. 23-Sept. 2
<b>NORTHERN UNION</b>	
Iowa, Nevada .....	Aug. 23-Sept. 2
<b>SOUTHEASTERN UNION</b>	
Georgia, Atlanta .....	Aug. 23-Sept. 2
Florida, Orlando .....	Oct. 18-28

### Colored

Georgia, Atlanta .....	Aug. 23-Sept. 2
Carolina, Salisbury, N. C. ....	Aug. 30-Sept. 9
Florida, Orlando .....	Oct. 18-28

### SOUTHERN UNION

Tennessee River, Madison .....	Aug. 24-Sept. 1
--------------------------------	-----------------



### 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.

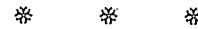
These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

D. C. Babcock, 4 Gravenstraat, Curacao, Dutch West Indies. Literature for missionary work in the following languages: Dutch, German, French, Portuguese, Italian, and Chinese.

Please discontinue sending literature to Mrs. N. J. Himmelfrick, Applegate, Calif.; and to Mrs. M. V. Berry, 7344 Weld St., Oakland, Calif., as ill health prevents its distribution.

Mrs. M. V. Thicke, "Teresina," Manor House Road, New Thundersley, Essex, England. A continuous supply of the Youth's Instructor and Our Little Friend for free distribution.

J. W. Toole, Route 2, Universal Roads, Macon, Ga. Signs of the Times, Watchman, Youth's Instructor, and Our Little Friend, for free missionary work. Would especially like copies of the Youth's Instructor of July 17, 1928.



### REQUESTS FOR PRAYER

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

A Michigan sister, whose sight has been very poor all her life, desires prayer for healing.

A brother who is in prison asks the prayers of the brethren that he may be strong in faith and overcome the habits of the old life.

A sister urgently requests prayer for the healing of her husband who was hurt in an accident and cannot live long unless he receives divine help.

A friend in South Carolina requests prayer that the way may be opened for her and her little boy to be in a home where they can keep the Sabbath; she asks the same for her mother, and that both she and her mother may be physically healed.

## 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 30, 1928 No. 35

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.

# THE PROHIBITION ISSUE

of *Present Truth* ~ Ready September 1

This number of *Present Truth* answers the great question of the hour,  
"SHALL AMERICA GO BACK TO THE OLD LIQUOR TRAFFIC DAYS?"  
by affirming that it is not desirable to go back to the horrors of that time,

Because the liquor traffic is a curse, God Himself having pronounced a woe upon it.

Because no drunkard can enter heaven, and the saloon makes drunkards.

Because good government is possible only where the majority possess self-control, or are self-governed; but the whole tendency of the liquor traffic, as its entire history shows, is to cause men to lose self-control.

Because the liquor traffic is one of the greatest incentives to vice, immorality, and deeds of violence.

Because the liquor traffic can thrive only upon wasted money, wrecked manhood, and ruined homes.

Because the liquor traffic tends to pauperize those who assist it most, and gives no adequate return for the money paid into it.

Because the sighs and sorrows of broken-hearted wives and neglected children, caused through drink, appeal to us for help.

Because alcohol is a poison, and the traffic in alcohol weakens men physically, mentally, and morally, and unfits them for life companionship and parenthood; it is also one of the greatest causes of insanity.

Because statistics reveal that intoxicating liquors have "drained more blood, hung more crêpe, sold more homes, plunged more people into bankruptcy, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, destroyed more lives, dethroned more intellects, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven to more suicides, and dug more graves than any other poison scourge which has swept its death-dealing wave across the country."

Because we love our families, our neighbors, our country, and our God; and we do not wish to see our homes, our children's homes, and our neighbors' homes, our homeland, nor the world, ruined through the withering, blighting influence of liquor.

## Bulk Prices

The Prohibition issue, and all other issues of *Present Truth*, are regularly sold at the following bulk prices:

25 copies.....	\$ .25
50 copies.....	.45
100 copies.....	.85
1,000 copies.....	7.50

Order of your Book and Bible House, or of

**PRESENT TRUTH**

TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., AUGUST 30, 1928

**EDITOR** FRANCIS MCLELLAN WILCOX  
**ASSOCIATE EDITORS**  
 W. A. SPICER F. D. NICHOL C. F. BOLLMAN  
**SPECIAL CONTRIBUTORS**  
 A. G. DANIELLS O. MONTGOMERY J. L. SHAW  
 C. K. MEYERS B. E. BEDDOE E. KOYZ  
 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.

THE S. S. "Empress of Asia," sailing from Vancouver August 16, had on board three missionary families returning to the Far East from furlough.—Mr. and Mrs. Cameron A. Carter and little daughter; Elder and Mrs. S. H. Lindt and two children, returning to China; and Elder and Mrs. J. W. Rowland and family, to Singapore.

**DEATH OF ELDER R. D. QUINN**

THE readers of the REVIEW will deeply regret to learn of the death of Elder R. D. Quinn, which occurred at Eugene, Oreg., August 14, due to heart failure. Elder Quinn spent many years of active service in connection with this movement. Thousands will recall his earnest exhortations at our general meetings, and many are rejoicing in the gospel message as a result of his life work. He died while engaged in active service for others, and went to his rest with a living Christian hope. He will come forth, we feel confident, in the morning of the resurrection. To his devoted wife, who was with him at the time, and to other mourning relatives, we express our sincere sympathy.

**GOOD NEWS**

THE Sabbath school summary for the first quarter of 1928 has recently been compiled, and will be published in full in the *Sabbath School Worker*. It is a marvel of completeness, as reports have been received which represent the Sabbath school activities of more than 330,000 members.

Encouraging increases are noted in four major items, and are shown by the following comparisons:

**SABBATH SCHOOLS AND MEMBERSHIPS**

	Schools	Members
First Quarter, 1928	8,642	330,983
First Quarter, 1927	8,344	315,755
Increase	298	15,228

**THE WORLD FIELD**

	Mission Offerings	Thirteenth Sabbath
First Quarter, 1928	\$464,290.93	\$127,754.31
First Quarter, 1927	424,644.00	106,388.87
Increase	\$ 39,646.93	\$ 21,365.44

**NORTH AMERICA**

As so large a number of the readers are in this country, we give the following, which shows what part of the world-field increase should be credited to North America:

	Mission Offerings	Thirteenth Sabbath
First Quarter, 1928	\$356,761.45	\$107,958.58
First Quarter, 1927	325,018.55	88,587.59
Increase	\$ 31,744.90	\$ 19,370.99

The thirteenth Sabbath of the first quarter of 1928 was an occasion marking

the time of a very unusual gift. The total offering from all schools on that day was \$127,754.31. This is more than \$9,000 larger than any Sabbath school offering ever before given. The overflow, \$27,754.31, went to the extension of our work in the heart of Africa. How it heartens us all to get such a response to an S O S call for extra means! It is unmistakable evidence that the people brought together by the third angel's message are determined to send the same message to every nation, kindred, tribe, and people.

But we must remember, dear friends, that the extension of the work in any place means support of that work in the future. It is the offerings given on the twelve Sabbaths of the quarter that maintain the work already started. So by every right means let us encourage the reaching of both the Sabbath school financial goals in every church—an average of 30 cents a week per church member given through the Sabbath school and Dollar Day on the thirteenth Sabbath.

Thirteen conferences reached this goal during the first quarter of 1928. The Atlantic Union retained its place as the only union reaching the goal.

**OUR NEW BOOK**

With great joy we acknowledge the success of the new book, "The Soul-Winning Sabbath School." Within three weeks of the date of its publication 2,500 copies had been sold. Our people love the Sabbath school. They want to know better ways of doing their part in it. One reader said, "The book has a fine title, and the contents measure up to its name." We regard the completion of this book as marking a notable era in Sabbath school history.

Never has there been greater interest in the Sabbath school lessons. Daily study is the habit of thousands. The Old Book is also a New Book, and it is always new and fresh. A poem by Annie Johnson Flint presents this truth in a beautiful setting:

"Do you want something old, something settled and sure,  
 That has stood through the ages and still shall endure;  
 Reliable records of all that is past,  
 Indelibly graven, forever to last?  
 Then come to God's word and the message it brings,  
 The Book of Beginnings, first cause and first things,  
 Creator, creation, a story sublime,  
 The darkness of chaos, the dawning of time;  
 The world that once was, and the world that now is;  
 Man made by God's hand, in His image, all His."  
 "Do you want something modern and startling and new,  
 As fresh as the morning, as clear as the dew;  
 To-day's current topics brought quite down to date,  
 Forecast of to-morrow that's never too late?  
 Then come to God's word, for its prophecies hold  
 The symbols of all that the years shall unfold,  
 A wonderful outline of history's course  
 From a truly authentic and trustworthy source.  
 Naught else is so ancient, naught else is so new,  
 And nothing so wise is, and nothing so true.  
 While the vivid events of the past it can tell,  
 And the future's great drama is pictured as well.  
 Satisfying and full is the message it brings:  
 The Book of Completions, the end of all things."  
 L. FLORA PLUMMER.

**WAITING FOR HELP**

OUR first missionaries in the Cameroon country, West Africa, R. L. Jones and his wife, in a letter written the Mission Board the last of May, send back this cheering word:

"Our first Sabbath in the Cameroons was the day of the Thirteenth Sabbath Offering was taken for Central Africa. We spent this first day of rest sweltering in the port town of Douala, waiting for the little biweekly train to take us up onto the plateau. Elder W. H. Anderson had preceded us three months, and when we arrived we found a temporary house and church built of palm leaves.

"The mission, located at Nango-Eboko, is just at the northern edge of the great tropical forest which extends south into the Congo basin. To the north the prairies run up past Lake Chad and into the Sahara Desert. This is the place chosen by Elders Anderson and French on their exploring trip through this region over a year ago.

"We are opening school immediately. Almost from the first week we have attempted to answer the ever-repeated question, "When does the school start?" One old chief came to us and offered to give us ground and personally watch over the school if we would come to his village and begin work. We have met delegations of students from distances of one hundred miles, inquiring about the school. We are accepting mostly those who have finished the local village schools, and already the enrollment is over twenty-five.

"Elder Anderson has left us to return to the union headquarters, 1,500 miles away. Probably we shall not see another one of our brethren until the last of this year or the first of next. We are eagerly awaiting news of the thirteenth Sabbath, and are earnestly praying it may bring us help, for this great field is ripe and ready to be harvested."

**THE FRENCH LITERATURE**

THE Canadian Watchman Press at Oshawa, Ontario, Canada, has recently issued a small book in French, the name of which is "Where Are the Dead?" This is a great question among the Roman Catholics. Recently a woman of that faith in the South saw the book advertised in the French *Signs of the Times*, and sent for fifteen copies to send to her Roman Catholic friends. This book would make a splendid follow-up of the Harvest Ingathering work.

Many who received the French Harvest Ingathering paper would welcome a visit from the one to whom they gave their offering, if that one would return to them with some other literature. One lady who was recently baptized, after receiving her first copy of the French Harvest Ingathering paper, was much interested, and wished very much that some one would return to talk to her and bring her some reading matter, but waited three years for another visit.

The Canadian Watchman Press publishes the French *Signs of the Times*, a monthly magazine; eight numbers of French *Present Truth*; and several small books, tracts, and leaflets, and imports a number of large books from France. All these can be secured by ordering through the regular channel, the Book and Bible House, located in your territory. Be sure to visit your French neighbors with the French Harvest Ingathering papers, and then follow them with other French literature.  
 L. F. PASSEBOIS.

**A HEATHEN WOMAN'S QUESTION**

LAST Sabbath afternoon we were out visiting among the people near our training school at Chiao Tou Djen, where we are conducting a six weeks' summer school for evangelists, teachers, and other workers. After giving a short gospel talk on the love and goodness of God, we handed out tracts and invited the people to attend the Sabbath services at the school. Just as we were on the point of leaving, a woman who had shown considerable interest, with much pathos inquired, "Do you talk to your God in the meetings, and does He ever talk to you?"

The great disappointing feature of idolatry is the lack of response from the many gods of wood, stone, and mud that cannot hear the petitions of their worshippers and have no way of talking to them, neither can they comfort and help those in need.  
 O. B. KUHN.