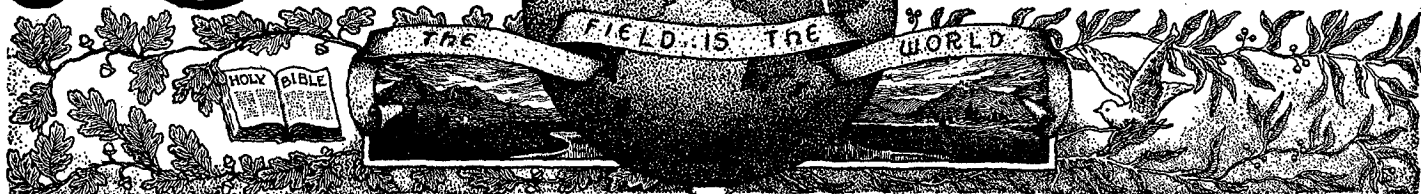


# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Do Missions Pay?

By J. E. FULTON

"Said Theodore Roosevelt: 'I wish it were in my power to convey my experience to these people who speak about the inefficacy of foreign missions. If they really could know but a tenth part of the work that is being done and the work that has been done, they would realize that no more practical work, no work more productive of the fruit of civilization, could exist than that work being carried on by men and women who give their lives to preach the gospel of Christ to mankind.'

"Hon. Henry Morgenthau, a Hebrew, recently U.S. Ambassador to Turkey, says: 'The missionaries have the right idea. They go straight to the foundations, and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built.'

"Said Robert Louis Stevenson: 'I had conceived a great prejudice against missionaries in the South Seas, and I had no sooner come there than that prejudice was at first reduced and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot.'

"Wrote President Charles W. Eliot, of Harvard, who in 1912 visited China and studied mission work as carried on amid the peculiar difficulties of a port city: 'It is the missionaries who have kept before the Chinese the good works of Christianity. Without them the Chinese would have been left to infer the moral value of Christianity from the outrageous conduct of the Christian governments toward China during the past hundred and fifty years, from the brutalities of Christian soldiers and sailors in time of war, from the alcoholism of the white races as it is seen in Chinese ports, and from the commercialized vices which the white races practice in China. Against all of these influences adverse to Christianity on the Chinese mind the missionaries have had to contend; and it is a miracle that they have won so large a measure of success.'

"Said Mark Twain (Samuel L. Clemens): 'The benefit conferred upon this people (the Hawaiian Islanders) by the missionaries is so prominent, so palpable, and so unquestioned, that the frankest compliment I can pay them, and the best, is simply to point to the condition of the Sandwich Islands in Captain Cook's time, and their condition to-day.'

"Newspapers for July 10, 1925, reported a radio message sent by the McMillan Arctic Expedition from Hopedale, a center of Moravian missionary effort, which said among other things: 'Had it not been for the Moravians, whose service with utterly inadequate funds is little short of marvelous, there would not be an Eskimo alive on the Labrador Coast to-day. The work speaks for itself.'

"Said Marquis Ito, prime minister of Japan: 'Japan's progress and development is largely due to the influence of missionaries.'

"Said Lord John Lawrence, Viceroy of India, 'The missionaries have done more to benefit India than all other agencies combined.'—"The Desire of All Nations," pp. 179-182.

Some will remember Ratu Meli's statement about missions, which was about as follows:

"A so-called wise Englishman who didn't believe in God visited Fiji, and seeing the natives going to church with Bibles in their hands, said, 'The Bible is no good, your religion about Christ is false.' To this a simple native preacher replied, 'It is a good thing for you that we left our heathenism and cannibalism and took to our Bibles and Christianity, else you would probably be clubbed, cooked in a native oven, and eaten. Fiji has been transformed by the Bible, and the club law and cannibalism are gone.'

The gifts of many thousands of believers in our churches in all lands attest the fact that they believe in missions. May the spirit of giving to this grand cause be more deeply awakened in many hearts, for the time is late and the work is great.

# Are Our Schools Worth the Price?

## PART II

EVERY institution seems to possess what may be described—for lack of a more exact word—as an atmosphere. There is a certain atmosphere that pervades a church, a court, a club; and there is as assuredly an atmosphere that pervades a school. In the days of the little red schoolhouse this atmosphere was quite harmless, if not indeed beneficial in many ways. But the change to our modern massive and oftentimes almost luxurious school buildings has in itself gone far to create a new atmosphere.

The social life bulks large to-day in the school until the strict business of acquiring knowledge is often submerged by a round of social functions, such as banquets, dances, rallies, and the like. Giving added impetus to this social aspect, or at least to this noneducational feature, has been the great increase in athletics and sports in the schools. An athletic contest is always preceded by some rally and generally followed by some social function. The result of all this has been the creation of an atmosphere inimical both to study and to spiritual life. How incongruous to think of our children's breathing for a few minutes in the morning the atmosphere of prayer, and then for long hours in the day breathing in the atmosphere of a social life so foreign to the simple, rugged standards that characterize this movement.

### *A Miracle Rarely Witnessed*

It is nothing short of a miracle when a young person thus exposed during his school years, to insidious skepticism and to the social atmosphere here described, is saved to the truth, and we fear that not often is such a miracle witnessed. In fact, such young people are not saved even to the most liberal brand of religion, to say nothing of the rigid standards to which we hold.

There appeared last month in the official organ of the Congregationalists a most unusual article, in which a minister of that persuasion penetratingly analyzes the losses that have been sustained by the spread of modernistic—we would call them skeptical—ideas in the world. Part of his analysis deals with the effect upon youth in the school. Read this scathing indictment, and remember that it is not written by an Adventist preacher striving to prove a point for our own school system, but by a modernist in a so-called liberal denomination, who is simply confessing to the weaknesses of the philosophy which he fain would consider ideal.

He tells of how a friend of his, another liberal minister, sent his son to college, and how he hoped that when the boy completed his education he would be a great service to the church over which the father presided. To continue the narrative:

"The boy went to college, and after four years returned home. In that time he had lost, apparently, his faith; he had quit the church, and abandoned all activity in Christian work. When questioned about the matter by his anxious father, he explained that his teachers had ridiculed religion in the classroom, and demonstrated that it was only a large and persistent superstition, an encumbering hold-over from primitive times, no longer believed in by enlightened minds.

"Now consider what happens in a case like this. The church is bereft of a high quality of service just when and where it would greatly count. At a time when this youth is equipped to give a trained intellect and a disciplined will to the service of religion, especially among those of his own age, he drops from the ranks. At a time when he should be in the van of the march, he falls out and sits in the seat of the scorners. Multiply this example by the hundreds and thousands that come from our colleges and universities every June, and you will get some notion of what the liberal movement is costing the church in this particular."

If this is the attitude of a popularly educated youth toward even the most liberalistic kind of religion, we can easily imagine what the attitude would be toward our movement, which is fundamentalist of the fundamentalists.

Is it too much to say that in the light of all these facts the large majority of our young people who take their schooling in outside institutions are ultimately lost to this cause? We think not. It is common knowledge that our denomination would be making much faster growth if it could simply hold within its ranks the children growing up in Adventist families. According to the most conservative statistics, our growth in North America, for example, would be more than twice as great. Wherever and whenever comparative figures have been compiled by our educational brethren, the result has been a clear substantiation of the conclusion to which we would logically come from this study; namely, that the great majority of apostasies among our young people come from the ranks of those educated in outside schools.

What, then, shall we do? There is only one answer, Gather the children into our own schools, where no taint of skepticism or infidelity is found, where no worldly social atmosphere prevails, where every subject is presented in harmony with the Bible view, and where the atmosphere of prayer pervades the classroom.

### *God's Guiding Hand*

If we did not already have a private school system, the situation that now exists in the educational world would demand the creation of one immediately. Surely it is not too much to say that in the existence of our schools as an integral part of this movement we may see one of the clearest evidences of the guiding and directing hand of God. He who sees the end from the beginning foresaw the deplorable state into which education would fall in the very last days, and prepared His remnant people for this time by giving to them church schools.

Dr. S. Parkes Cadman, widely known as the head of the Federal Council of Churches, is reported recently to have urged the placing on the church records of the names of all children of Christian people. Doubtless his intent

was simply to conserve the spiritual resources of the Protestant churches by having a record of all the members of Christian families. While we, of course, could not follow such a suggestion, we can nevertheless follow a plan for keeping a record of our children in such a way as will pre-

(Concluded on page 8)

### *A Proof of God's Guiding*

*If we did not already have a private school system, the situation that now exists in the educational world would demand the creation of one immediately. Surely it is not too much to say that in the existence of our schools as an integral part of this movement we may see one of the clearest evidences of the guiding and directing hand of God. He who sees the end from the beginning foresaw the deplorable state into which education would fall in the very last days, and prepared His remnant people for this time by giving to them church schools.*

*What presumption to invoke Heaven's care over our children, if we fail to cast about them the protection that God has so graciously given us in our church schools!*

## The Church and Politics

BY THE EDITOR

It is the privilege of every individual to exercise the right of franchise. No one has authority to deny him this privilege. The Seventh-day Adventist Church does not seek to dictate to its members as to how they shall vote or whether or not they should vote at all. It is left for each one to act on his own judgment in the fear of God. We have been told by the servant of the Lord that we should not link up with political parties, that we should not agitate political questions in our schools or institutions. On the other hand, we have been instructed by the same authority that when certain moral issues, such as prohibition, are involved, the "advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of total abstinence." This instruction is not mandatory, it is still left for each one to determine for himself what he shall do.

While an individual member of the church has a right, if he so likes, to cast his vote, the church as such should hold itself entirely aloof from politics. It is one thing for the individual members of the church to vote, and another thing for these same individuals in their church capacities to endeavor to influence political measures. This is well stated by the editor of the *Minneapolis Journal* in its issue of Aug. 3, 1928. He says:

"From Conneaut Lake Park, Pennsylvania, comes this dispatch:

"A resolution indorsing — for the Presidency was adopted at the National Convention of Young People of the — Church in annual session here."

"The *Journal* is supporting, zealously and militantly, the candidacy of —. Nevertheless, the *Journal* deprecates the action reported in the above dispatch.

"For no sectarian religious organization has any business dipping into politics. No sectarian religious organization has any business going on record for this candidate or that candidate. It was the idea of the founding fathers to keep religion out of politics, and it was a good idea.

"To clergymen or congregations that think they should get into the present Presidential campaign as clergymen or congregations, we respectfully commend

the advice recently given to his colleagues of the cloth by the Rev. Dr. John D. Mell, president of the Georgia Baptist State Convention:

"Your pulpit is not a political stump from which to make political speeches. Do not be persuaded that the great moral questions involved in this campaign, and they are indeed very great, give you license to do this thing."

"A great many clergymen, a great many leading laymen, in both the North and the South, see prohibition as a moral issue, as well as a social and economic issue. The temptation, then, to take the church into politics, is a mighty one. Nevertheless, the church has no business in politics. The pulpit, as Dr. Mell truly says, is not a stump.

"As individual citizens, as influential citizens, members of the clergy, and members of their congregations, have a free right to support for the Presidency, or for any other public office, whomsoever they choose to support.

"But such right goes no farther—not

### At Warfare

BY EDWARD J. URQUHART

THE hour has struck, the fight is on—

The conflict of the years  
Knows culmination in this hour  
Of hate and blood and tears.

From burning equatorial suns  
To ice fields of the poles,  
Wherever dwell the sons of men,  
The tide of battle rolls.

It is the last conflict of earth,  
The age-long war with sin.  
And gory is the battle's field  
And awful is its din.

It sweeps across the world to-day,  
A blighting, ghastly flood,  
And only they can stem its tide  
Whose armor is of God.

Then take the Spirit's sword in hand,  
And wage a winning strife,  
For he who loses claims but death,  
The victor, endless life.

if there is to be conformity with the ideas of the founding fathers. Just as the religious affiliations of any candidate cannot possibly be a valid issue, neither can a sectarian religious organization, as such, take part in a political campaign, without violating one of the fundamentals of American government."

We believe this editorial presents the question in its true light. We have received many inquiries from the field as to the attitude our brethren should

take regarding the present political controversy which is being waged in the United States. We have no counsel to give either through the columns of the *Review* or by personal correspondence. Each one in the fear of God must do as he believes will be pleasing to His Master. But whether he votes or does not vote, let each reader keep himself free from the spirit of partisan politics. Let us keep all discussion of political questions out of the church, the school, and every denominational institution.

God has given us a message which is paramount in importance to every question with which political parties have to do. He has made us ministers of His grace to a dying world. We have a gospel message for all men, for the king on his throne, for the serf in the field, for black and white, for men of every distinction and classification.

The souls of men are equally precious in the sight of God, whether those men are Republicans, Democrats, Socialists, or anarchists, and our relations to our fellow men must be such that we shall not hedge up the entrance of the gospel of Christ. We must permit no personal antagonism or prejudice to embitter us against any of our fellow men. In kind forbearance, in Christlike tenderness and love, we must labor for those in need, whatever their place or station.

Christ died for the saloon keeper as well as for the prohibitionist. He came to seek and to save the lost, and all men need this saving grace, for "there is none righteous, no, not one." "All have sinned, and come short of the glory of God." Perhaps by accident of environment, or by inheritance, or by education, some are in the thralls of sin deeper than others. These need the exercise of greater grace and of greater love.

As the conflict rages around us in the political world, as the convulsions of nature cause the earth to tremble and the ocean to overleap its bounds, let us be still and know that God is over all. "In quietness and in confidence shall be your strength."

## Answers to Favorite Wet Arguments

BY ERNEST H. CHERRINGTON  
(Concluded from last week)

(Reprinted by special permission of the *Current History Magazine*, a monthly periodical published by the New York Times Company.)

### Argument No. 10

*The Eighteenth Amendment or the enforcement laws contain "a lie."*

Among the oft-repeated charges of the liquor element is that one which insists that there is "a lie" either in the Eighteenth Amendment or in the laws to enforce it. Since the purpose of the amendment was to prevent the beverage use of alcohol, it is alleged that the amendment, if honest, should have forbidden the purchasing, receiving, or drinking of intoxicants. Part of the problems connected with this charge have been discussed under Fallacy No. 1. The law does not directly forbid the drinking of intoxicating beverages, because there would be certain practical difficulties in the way of obtaining and presenting the legal proof of violation of such a law. Would a stomach pump be considered as the proper instrument to ascertain whether a suspected individual had broken the law? Should we call upon science to invent a method of breath analysis, whereby it might be judicially determined whether beverages consumed had passed the one-half per cent intoxicating point? The drys took the same course. By forbidding the manufacture, sale, and transportation of intoxicants, they legislated against every method whereby lawful liquor might be provided for beverage use. The exclusion of sacramental wine from the prohibition was inevitable, since no one claims that the wine used in the sacrament is used as a beverage.

Another form taken by this fallacy is the charge that the standard of intoxicating beverages established by the national prohibition act is a lie, since many can drink liquors containing more than one half of 1 per cent alcohol without becoming intoxicated. That standard was established because it was a practical one. It has been in existence for many years. It was first established at the request of the brewers themselves, who desired that the standard might be so low that the tax-paying brewery trade would not suffer from competition with the nontax-paying soft drink manufacturers. If this standard was proper to protect the brewer, what impropriety can there be in its present use to protect the people? As the law stands to-day, there is no hazy borderland between the nonintoxicating and the intoxicating beverage. The division is so clear-cut that manufacturers, dealers, purchasers, or enforcement officers need not be in doubt as to whether any not be in doubt as to whether any suspected beverage comes within the law.

The Supreme Court has held that it is perfectly constitutional for legisla-

tion to prohibit beverages that are not alcoholic in any marked degree, but whose character is such that their prohibition might be necessary to secure adequate enforcement of the Eighteenth Amendment.

### Argument No. 11

*Enforcement laws are unconstitutional.*

Repeatedly it is asserted that various laws for the enforcement of the Eighteenth Amendment are unconstitutional. The one absolute tribunal which determines the constitutionality of any measure in the United States is the Supreme Court of the United States. That court found constitutional the very measures which have been or are being assailed to-day by the brewers and wine men or their friends as unconstitutional.

### Argument No. 12

*There is a revolution against prohibition.*

The publicity representatives of the liquor group or their unpaid advocates frequently compare the liquor-law violator of to-day to members of the Boston Tea Party, to framers of the Declaration of Independence, or to others of that great army of martyrs and heroes who have raised the standard of revolt against tyranny and oppression. Revolution! Men have fought and died, but not for beer. To sneak into a speak-easy is not to join the hallowed band of patriots. To trade with a criminal in order to buy illegal intoxicants is not heroic revolution. The patrons of the bootleggers are sneaks, not martyrs. If they desire to rank themselves with the great exponents of liberty, let them boldly, not sneakily, defy the law. Let them do it in such a way that their arrest may follow. Let them not quibble or delay the infliction of the penalty imposed upon them, but let them enter prison cells and pay the penalty for law violation. Then and only then can they claim recognition as martyrs. Until some trace of the heroic is displayed by these fanatics who would dissolve the nation's honor, prosperity, and virtue in a glass of liquor, the American people at large will regard them simply as noisy cowards and sneaking dipso-maniacs.

### Argument No. 13

*Arrests for drunkenness have increased since prohibition.*

The most casual observer of conditions on our streets, about our public places, on trolley cars or trains, at conventions or other large gatherings of people, can see that where in former years scores of drunkards were a common nuisance, to-day one drunken man need only appear to become at once the center of a curious crowd. The police, recognizing the change in

the social attitude toward the drunkard, have greatly increased their severity. In spite of this increased severity, arrests for intoxication have greatly decreased throughout the country. Judge William M. Gemmell, of the superior court of Cook County, Illinois, probably the greatest authority on crime in America, estimates that our annual arrests for drunkenness to-day are about 300,000 fewer than in the average license year.

### Argument No. 14

*Public drunkenness is less abroad than here.*

Stay-at-home Americans might be impressed by the statement that while Europeans drink far more than Americans, public drunkenness is less abroad than here. The facts are that intoxication is a serious problem in every European country. Convictions for drunkenness per 10,000 population—not arrests, which were much more numerous, but merely convictions—in Greater London were as follows for the years given: 1922, 51; 1923, 50; 1924, 50; 1925, 49; 1926, 48. In Paris the arrests for drunkenness per 10,000 population were: 1922, 50.1; 1923, 54; 1924, 47.1. In Edinburgh the ratio per 10,000 was as follows: 1922, 92; 1923, 153; 1924, 86; 1925, 72. In New York City arrests for intoxication per 10,000 were: 1922, 14.81; 1923, 18.11; 1924, 18.34; 1925, 14.83; 1926, 14.25. In other words the convictions in London were about three times the number of arrests in New York City, while in many of the cities abroad such arrests ran from five to ten times the American ratio.

### Argument No. 15

*We are drinking as much as ever.*

Before prohibition we were consuming 1,880,000,000 gallons of beer, 167,000,000 gallons of whisky, 50,000,000 gallons of wine, without counting various other intoxicating liquors. The transportation of these beverages from the maker to the ultimate consumer was one of the most important traffic problems before prohibition. It is sheer nonsense to suggest that any considerable fraction of this enormous quantity of liquor could be made, transported, and sold clandestinely. It simply cannot be done. Furthermore, the pre-prohibition consumption of liquor amounted to 167,000,000 gallons of pure alcohol. Not even the most imaginative of the wet group claim that 16,000,000 gallons of pure alcohol are contained in all the illicit beverages consumed in any dry year. That means at least a reduction of nine tenths in the alcoholic consumption of the nation.

### Argument No. 16

*Other taxes might be reduced if intoxicants were licensed and taxed.*

Economists agree that public revenue cannot be safely based on taxation of vice. All taxes are paid out of income ultimately. Under prohibition the national income has greatly

increased. Secretary Hoover has estimated that our productive efficiency has increased from 15 per cent to 20 per cent because of prohibition. This national policy has added between \$6,000,000,000 and \$10,000,000,000 per year to the income of the nation. If we once more legalized the sale of intoxicants, before we can collect one dollar tax upon licenses, we must deduct from our national income the billions of dollars added by prohibition. It would be as unwise for this nation to restore the liquor traffic for the sake of a few dollars of revenue as it would be for us to . . . permit the sale of cocaine, opium, and heroin in return for a petty fee paid the government, to give to gambling a legitimate status as a source of public revenue, or to return to the days when towns and States raised their needed funds by the lottery. These expedients, all shortsighted, are no more uneconomic than the theory of licensing intoxicants for revenue. No nation can make a wholesale profit from the retail vices of its people.

#### Argument No. 17

*Prohibition is supported only by fanatics, bootleggers, politicians, or a favored class of dry-voting, wet-drinking people.*

There may be dry fanatics, but it is some years since I have met any. To-day fanaticism seems a characteristic of the wet group rather than the dry. It is hard to imagine Ford, Babson, Fisher, Gary, or the late President Elliot as frenzied zealots or narrow-minded fanatics. The list of hundreds of leading dry manufacturers in the survey made by the *Manufacturers' Record* of Baltimore does not read like a catalogue of bigots.

To rank the bootlegger as a supporter of prohibition is as mad an idea as to rank the thief and the murderer as supporters of the ten commandments; more mad, in fact, since the prohibition laws have been responsible for filling hundreds of prison cells with these same bootleggers.

Not merely politicians but genuine statesmen are upholders of the prohibition law. The popular support of this policy expresses itself at each election by the defeat of more wets and the election of more dry candidates. In many States the people will not elect to public office any man who is suspected of lukewarmness toward the prohibition cause. Naturally, therefore, the farseeing politician, responsive to the public will, supports the cause of prohibition.

The favored class does not exist under prohibition. The Eighteenth Amendment wiped out all distinctions. Before prohibition, industry was demanding total abstinence of the workmen, while granting drinking privileges to the rich. There are some who would like to see that condition restored with its favored class. For instance, the Pennsylvania Railroad, under Rule G, forbids its employees to

use intoxicants, with discharge as the penalty for violation of this rule. The name of the president of that company is on the list of a society that opposes the Eighteenth Amendment. If that society should achieve its purpose and repeal the amendment or its enforcing laws, then the favored class, including the Pennsylvania Railroad president, could legally obtain liquors, while many workmen of the nation, including the Pennsylvania Railroad employees, would be barred from beverage intoxicants by the Rhadamanthine law of the companies for which they work.

#### Argument No. 18

*There should be some scientific determination of overindulgence in intoxicants.*

The repeated suggestion that a commission be established to determine just what constitutes intoxication or to arrive at the least common multiple of drinking, is merely a red herring drawn across the track of public sentiment. Scientific investigators have agreed that any indulgence in narcotic poisons is dangerous. All use of alcoholic beverages is misuse and abuse in a society so closely interrelated as ours.

#### Argument No. 19

*Prohibition has failed because it is violated.*

If this be true, then murder proves the failure of the laws against murder, then the ten commandments are a failure, then each arrest for violation of the traffic laws proves the folly of such regulation. Prof. Thomas N. Carver of Harvard has well said:

"If a prohibition law were not difficult to enforce, there would be no strong reason for having such a law—that is to say, if it were not difficult to enforce, it would argue there was no strong desire to drink liquor. The fact that there is such a widespread craving for liquor made it certain that there would be widespread and persistent efforts to violate the law. But this widespread craving, when considered in connection with another fact, namely, that the general indulgence of this craving tends to unfit men for functioning in an interlocking civilization, furnishes a strong reason for a prohibition law and a heavy expenditure for its enforcement."

#### Argument No. 20

*Modification of the law would promote sobriety.*

There is no greater fallacy than that contained in the repeated suggestions of the wet group that, if the law were modified to permit the sale of beverages with higher alcoholic content than that allowed by the present national prohibition act, sobriety would be promoted. Most of the proposals for modification of the law have suggested that the sale of beer be legalized once more. Beer was the principal alcoholic beverage consumed before prohibition. Its slow, deadening, stupefying effects upon the mind and nervous centers were largely due to the fact that it contained a dangerous narcotic drug whose active prin-

ciple was practically the same as that in hashish. The alcoholic appetites created by the drinking of even the lightest beers, soon craved stronger stimulant. Even though this were not the case, the licensed sale of beer would be productive of far more harm than any other form of modification that has been suggested.

#### Argument No. 21

*Prohibition is responsible for corruption.*

The long, slimy trail of corruption by the brewers has been so well established by courts and by Congressional investigations that no additional reference to this is necessary now. Furthermore, no friends of prohibition, no supporters of prohibition, no observers of prohibition, have any part in whatever corruptions may still remain as our unwelcome legacy from the license era. The same type that corrupted the police, corrupted magistrates, subsidized the press, boycotted business men, and sought even to reach judges on the highest benches in the nation, are guilty of repeated attempts to purchase the connivance of Federal prohibition agents to-day. The leopard of the liquor trade has not changed its spots.

\* \* \*

### Completing an Arrested Reformation

BY CARLYLE B. HAYNES

THE most appalling crisis of its entire history now confronts the Christian church. The faith of the people in the Bible as the inspired and authoritative word of God, is being destroyed, not by attacks from outside the church, but by those who occupy positions of foremost trust in its pulpits.

The poisonous influence of Modernism, Spiritualism, evolution, and the unwillingness of the ministry of the various churches to accept the plain teachings of the Bible in the place of their sectarian theology, is leading the people away from the great fundamental teachings of the Scriptures, and causing them to place their trust in purely man-made theology.

The drift in the Christian world is away from the simple truths of God's word. This is due to the fact that there have arisen in the church in recent years many false theories of purely human devising. The tendency of these theories is to lead men to place their confidence and trust for salvation in men, in human effort, in man-made systems, instead of in God, and in the great plan which He has ordained for the salvation of mankind. These, false principles and fanciful theories are taking the place in the minds of the people of the pure gospel of Christ.

These false teachings are sweeping away the faith of the people in the Bible as the word of God. And this attack upon the fundamental truth of



Christianity is not, as in the past, from outside the church. The time was when the church was compelled to defend itself from outside antagonists. Infidels, atheists, and agnostics have always found their delight in pointing out what they considered the errors of the Bible, and in laughing at what they termed the credulity of the people of God in believing the Scriptures. But they were avowed enemies of the cross of Christ, and it was never a very difficult matter to meet and defeat their attacks.

#### *A New Apostasy*

But the situation has changed. Now these enemies of the truth are inside the church, intrenched in positions of great power and influence in the pulpits, the theological seminaries, the great Christian publishing houses. From these points of vantage they are leading a new attack, a most formidable attack, against the word of God and its inspired teachings.

This is in reality a new apostasy. Sapping its very foundations, poisoning all the springs of its life, these forces are wrecking the church, while at the same time professing to be its friends. Like its divine Master, the Bible, the word of God, is being "wounded in the house of its friends."

And hence the call to-day is for a new sounding forth of the ancient truths, a return to the primitive faith of the Bible. The great need of the hour is not only for a Christian faith, but also for a Christian experience founded on the Bible and the Bible alone.

During the Dark Ages the truth of the gospel was eclipsed by the darkness and error of false doctrines which were brought into the church from heathenism. Superstition and ignorance reigned supreme in the hearts of men, and crowded out a knowledge of most of the glorious truths of the Bible.

Martin Luther was the most prominent among those who were called of God to lead the world out of the darkness of a false system of religion into a purer faith. He was devoted, ardent, zealous. He knew no fear but the fear of God, and acknowledged no foundation for religious faith but the Holy Scriptures. He was pre-eminently the man for his time. Through this man and his faithful associates God accomplished a great work for the reformation of the church and the enlightenment of the world.

#### *A Progressive Revelation*

But God did not reveal all His truth to Luther. He designed that the Reformation should be a progressive work, and that men should hold their minds open in their search of the Scriptures, and be ready always to accept such new light as in His providence He should send them. And yet when Luther died, those who had been associated with him did not go on to learn the whole truth of God. His followers gathered together what he

had believed, and out of it made a creed. They settled themselves down upon that creed as if they had advanced as far as possible in the knowledge of truth.

God had other truths to reveal to the world, and by the act of making a creed and forming a denomination based upon Luther's belief, they had made it impossible for God to send more truth to the world through them. When a body of people declare that they believe only certain principles, and can accept nothing more than is contained in their creed, they shut themselves away from new light by refusing to go beyond what their creed already contains.

So God called other men to advance the work of the Reformation. He called Knox and Calvin, and through them He did a great work for the advancement of the principles of the gospel, and that work should have continued to grow. The adherents of truth should have studied the Bible constantly, thus coming to the knowledge of more and more truth, and preaching it to the world. Instead of doing this the same mistake was made as before. Another denomination was formed. A creed was constructed out of the teachings of Knox and Calvin, and its adherents settled down on that creed as if it were the sum of all truth.

God caused still other men to advance the cause of His truth. He purposed to reveal to the world the truth in all its fullness and sought for men through whom this could be done. Reformers arose in England. But while they renounced some of the errors of Rome, they retained many of her forms. Thus while the authority and creed of the Roman Church was rejected, yet not a few of her customs and ceremonies became incorporated into the worship of the Church of England.

#### *"A Misery Much to Be Lamented"*

God gave the Pilgrim Fathers more light and truth, and also the Puritans. They earnestly desired to return to the simplicity and purity of the apostolic church, but they were persecuted and driven out of England, and came to America. That some among them plainly discerned the right attitude which all men should assume toward the truth, is evident from the statements contained in the farewell address of one of their pastors, John Robinson, delivered on the shore of Holland when the Pilgrims were about to depart for America. John Robinson said:

"Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall ever live to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no further than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word.

"For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans cannot be drawn to go any further than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known and to be made known unto you. Remember your promise and your covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word. But, withal, take heed, I beseech you, what you receive as truth. Examine it, consider it, compare it with other Scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

This certainly was most excellent counsel, and should have been carefully heeded and obeyed. But no sooner had the Puritans established themselves in the New World, than they violated all the principles of Christianity and Protestantism by establishing a theocracy, and going into the business of persecuting dissenters. They would not advance themselves; neither would they permit any one else to do so.

#### *Advancement of Truth Retarded*

The Wesleys were called of God and did a mighty work for the gospel. Now light was still coming to the world in this gradual way, but there was so much truth that God desired to reveal to men that when creeds were made of that which they already knew, and men thus rejected everything not contained in these creeds, the revelation of the fullness of God's truth was delayed longer than it should have been. Wesley's followers made the same mistake as those who had preceded them, selecting a few of the many truths which God had for the world, and building upon these few a great denominational structure, thus making it necessary for God to go outside of that organization to find other leaders who would receive advanced light and truth and take it to the world.

One of the most solemn and yet most glorious truths revealed in the Bible is that of the second coming of Christ to this earth, to complete the great work of redemption. This truth is the very keynote of the Sacred Scriptures, for it is the consummation of all the hopes of the Christian church.

The time was drawing near when this great truth should be preached to the world. It was the purpose of God to reveal this doctrine to, and have it preached by, those whom He had called to be leaders in the work

of reformation. But by their course they had shut themselves away from this new truth. Therefore, when the time came to have the message of His coming preached in all the world, He found it necessary again to go outside of the established churches, and raise up another movement which would take to the ends of the earth the proclamation of Christ's second coming.

#### *Restoration of All Truth*

Connected with the message of His coming, God designed that all the truths which had been falsified and hidden during the Dark Ages, should again be made clear to the human family, so that at His coming the fullness of the truth might be revealed to the world. Many of the Protestant bodies, in severing themselves from Rome, had brought along with them some of the errors of Rome.

Among these errors was the keeping of the first day of the week in place of the true Sabbath of God, which is the seventh day. The observance of the Sabbath had been changed by the Church of Rome, and many Protestants, not having investigated its origin, had accepted it with other things which they had not studied. In the last message which God designed to send to the human family immediately preceding His return to this earth, the confusion concerning this question was to be cleared up, and the true Sabbath of God restored to its rightful place in the gospel and in the hearts of God's people.

Hence, in addition to containing the truth of the second coming of Christ, God's final message will also contain the truth on the Sabbath question. When this is preached to the people of the earth, they are under the same obligation to accept it and bring their lives into harmony with it as they have ever been with regard to any other truth brought to the world by the Protestant Reformation.

Among other things which have been brought out of the Church of Rome into some of the Protestant churches are the teachings concerning eternal torment, infant baptism, sprinkling for baptism, and other errors which have no foundation in the teachings of the Bible. In this last message which is to go to all the earth, all errors are discarded, and we should receive from God the truth in its fullness.

Hence it can be seen that the message of the second coming of Christ and the keeping of the commandments of God, is not only the final message of the gospel, but it is also the completion of the Reformation of the sixteenth century, which has heretofore been retarded and arrested by the formation of denominational creeds.

It is of vital importance to all Christians that they guard against being bound by any written creed, however perfect it may appear. There is still more light to break forth from the

Bible, and when God reveals it to us, we should be in an attitude of mind that will make it possible to accept it. Christians should have no other creed but the blessed Bible itself. Faith should be built on that, and if it is discovered that we are believing anything which cannot be substantiated by the teachings of the Bible, that belief should at once be discarded. The Bible and the Bible alone should be the religion of Christians.

In this time when men of great learning and high position in the churches are endeavoring to prove that the Bible is not true, let the man of faith fortify himself with the protection which there is in the truth of the Bible. Study the Bible earnestly, search it thoroughly, and let its

blessed principles become incorporated into the life.

"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:13-18.

## Studies in the Book of Revelation

By Calvin P. Bollman

### *Righteous Judgments*

#### *Chapter 19*

THE nineteenth of Revelation is closely connected with the eighteenth. Indeed, it simply tells what immediately follows God's judgments upon the harlot of the previous chapter.

But while thus closely connected in the development of the story, it is evident that some time elapses between the events of chapter eighteen and those of chapter nineteen.

Chapter eighteen tells of the utter destruction of the great apostate system that had so long posed as the church of the living God, the bride of Christ. The plagues come upon her in "one day," prophetic time (one year, literal time). The people of God are still upon the earth, and thus pass through the plagues, but are not hurt of them, just as later they are untouched by the "second death." (See Rev. 2:11.)

#### *God's People and the Plagues*

That the people of God living upon the earth when probation closes pass through the plagues, may be naturally inferred from Revelation 7:16:

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

Commenting upon this text, Mrs. E. G. White says this in part:

"They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst."—*The Great Controversy*, p. 649.

#### *Testimony of Ninety-first Psalm*

The ninety-first psalm tells the story of the preservation of God's people during the plagues. The encouragement given is especially for that time:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence."

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

#### *Forever and Ever*

In Revelation 19:3 we read: "Her smoke rose up forever and ever."

This is by many thought to mean eternal torment, and might be so understood were it not for the fact that other texts forbid an idea so utterly foreign to the character of God, who is expressly declared to be love.

Many texts tell us that death—utter destruction, not torment—is to be the lot of the finally impenitent. One of these is that very familiar declaration of Romans 6:23: "The wages of sin is death."

Another text almost equally familiar is Ezekiel 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

Note the words, "and dieth in them; for his iniquity that he hath done shall he die."

What right have we to say that in this text, while death in sin means cessation of existence, death for sin means eternal life in misery?—None whatever. Indeed, we are told in several texts, just as explicitly as it is possible for human language to tell it, that death for sin is total destruction, utter and eternal cessation of exist-

ence. One of these texts is Obadiah 16: "As ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

#### *Able to Destroy*

This thought of certain and absolute destruction is strongly emphasized by our Saviour in words recorded in Matthew 10:28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The original word here rendered "hell" is Gehenna, meaning the place of final punishment, typified by the Valley of Hinnom, near Jerusalem, where the offensive things from the city, including bodies of beasts that had died, and sometimes even bodies of criminals, were burned.

Our Saviour makes reference again to this same place of utter destruction in Mark 9:44, 46, and 48, in these words: "Where their worm dieth not, and the fire is not quenched."

There were in this valley two destroying agencies, namely, fire and worms (maggots). Whatever in the way of flesh that escaped the fire was devoured by the worms, being thus reduced to its original elements and utterly destroyed.

There are many texts that lend emphasis to this same truth that eternal death means not eternal dying, but absolute destruction, but we shall quote only one more, Malachi 4:1:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

God is going to have a clean universe, and he could not have it if there were in it an ever-burning hell in which men and women, and even little children, were forever writhing in agony, and were with every fiery breath cursing God and praying that they might die.

#### *An Intensive Form*

The expression "forever and ever" is merely an intensive form of "forever," a term which is several times used in a connection which forbids the thought of eternal duration.

For example, in Exodus 21:2, 5, 6, we read:

"If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." "If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him forever."

Here forever cannot possibly mean longer than the lifetime of those immediately concerned. We find in Jonah 2:6, in a partial account of the prophet's experience while in the

stomach of the great fish by which he was swallowed, these words: "I went down to the bottoms of the mountains; the earth with her bars was about me forever."

Even if we understood that Jonah was three full days and three full nights in the stomach of the great fish, his "forever" could not have been more than seventy-two hours.

Again in Isaiah 34:8-10, under the name Idumea, descriptive of the whole earth during the one thousand years between the two resurrections of Revelation 20, we read:

"It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever."

But by reading on into and including the thirty-fifth chapter we learn

### *As Thy Days*

Do thy weary footsteps falter,  
Does the path seem steep and hard,  
Dost thou long to drop the crosses,  
And fly home to thy reward?

Lift thy heart in holy courage,  
Let thy faith the promise see,  
For His good word never faileth;  
"As thy days thy strength shall be."

Weak and faint, does life seem ebbing,  
Does all hope of vict'ry flee?  
Fear not, O beloved toiler,  
"As thy days thy strength shall be."

Does the mountain path grow rougher?  
Still the Lord hath need of thee;  
He hath trod the steeps of Calvary:  
"As thy days thy strength shall be."

Does the tempest beat more fiercely?  
Still shall stand His blest decree,  
All the waves shall not o'erwhelm thee;  
"As thy days thy strength shall be."

Hush thy heart in sweet abiding,  
Let all doubt and sorrow flee;  
Sink to rest upon His bosom,  
All His strength shall be for thee.

— *Carrie Judd Montgomery, in  
the Pentecostal Evangel.*

that the condition described in verses 8 to 10 is only temporary. Indeed, it does not cover any considerable portion of the thousand years, for the earth while desolate and without human inhabitant is the habitation of wild beasts and birds. And yet in this scripture we have not only the word "forever," but the intensive expression, "forever and ever."

This is not said to weaken in any degree the statements of Scripture relative to the eternity of the reward of the righteous, or of the enduring character of the punishment of the wicked; the righteous are rewarded with eternal life, which in its very nature must measure with the life of God Himself; the punishment of the wicked is eternal death, a death from which there can be no return, no recovery.

Nowhere in the Sacred Scriptures is death used as meaning eternal life

in misery. It is always set over against life. For example, in Proverbs 8:36 the wise man represents wisdom as declaring: "He that sinneth against me wrongeth his own soul: all they that hate me love death."

Just what this means is made plain by verse 11 of chapter 9, wisdom still speaking: "By me thy days shall be multiplied, and the years of thy life shall be increased."

The turning of things upside down by trying to make it appear that the death that is the wages of sin is in reality eternal life in torment, is an invention of Satan, for the purpose of traducing the character of God. Surely the Being who has no pleasure in the death of the wicked, could find no satisfaction in torturing His enemies to all eternity in a lake of fire. And the Bible, rightly understood, does not so teach. Utter destruction, not eternal torment, is the wages of sin.

\* \* \*

### *Are Our Schools Worth the Price?*

(Concluded from page 2)

pare them for church fellowship. We can place them on the roll of our church schools, our academies, and our colleges.

A short time ago the General Conference Educational Department formulated the plan of having a committee created in each church which would have for its object the making of a canvass of all the church membership in an endeavor to see that every child is placed in our schools. It is a sort of ingathering campaign,—ingathering of children,—and it has as its goal, Every child and young person in our own schools. Anything short of this would be too low. If your church has not yet organized such a committee, why not do so immediately? This is one of the most constructive steps that any church can take toward saving our children.

And as to the financing of the school, let no one feel that simply because he may have no children, he therefore has no responsibility. While it is true that parents should take the first and chief burden, no church member is exempt, for the school is a church school. Sensing the solemn fact that the salvation of our youth is so closely related to the success of our schools, let us realize that it is just as important to support our teachers as our missionaries, and that the faithful raising of the tuition each month is just as vital as the raising of the sixty cents a week. What will it avail in the last great day to point to heathen who have been won by our foreign mission offerings, if we must hang our heads in shame over the eternal loss of our own children because of our failure to give them the benefit of the church school? Let us not do less for the heathen abroad, but let us do more for our children at home.

F. D. N.

(To be continued)



# THE SPIRIT OF PROPHECY

IN THE

## REMNANT CHURCH

By the Editor

### *The Historical Teaching of the Church*

(Continued)

COMING now to a later period in the history of the church, we quote further from the writings of leaders in this movement. In the REVIEW AND HERALD of July 29, 1915, Elder I. H. Evans, at that time president of the North American Division Conference, and now one of the vice-presidents of the General Conference, gave this expression as to his faith regarding the work of Mrs. E. G. White:

"Sister White was in the first advent movement of 1844, and tasted all the bitter disappointment of those who looked for the second coming of Christ at that time. She, with others, suffered all the reproach cast upon that movement by the scoffers of that day. While many became confused, and in their disappointment gave up their belief in the 1844 movement, she with a few faithful associates searched the Scriptures till light came to them, showing the error in their prophetic interpretation.

"When the new light came to her and her husband, Elder James White, they gladly received it, and at once began preaching it to their disappointed brethren. Little by little God lifted the curtain of darkness; and as they saw rays of light, they followed on to know the Lord, and more and more they were led to acknowledge the hand of God in leading them all the way. As time passed, the message grew both in its doctrines and in its scope and world-wide proportions. Neither Sister White nor any of the believers in that early day comprehended the greatness of the work set before them. Still the message has grown till it has attained its present proportions, and now encircles the earth.

"During those early years of development, much depended upon the unity and faith of the believers. On many occasions when the little companies were uncertain of their course, or were divided in their councils, Sister White presented what God had shown her in dream or vision, and plainly marked the way this people should go. The church has ever tried and intended to follow this instruction; because of it strong men have changed their viewpoint; policies have been modified to harmonize with it, that unity might prevail. Here and there from time to time some have broken from the denomination, under the leadership of those who refused to accept the instruction given; but all this breaking away has come to naught, and most of those who departed from the light given have made sad shipwreck of their faith.

"Sister White has never claimed to be the leader of the Adventist Church. Again and again she has defined her work as merely a voice,—a messenger bearing a message from God to His people to bring them to Christ. She has never assumed the role of dictator to the church. She has publicly and in her writings proclaimed Christ as the head of His church on earth, and always urged the people of every communion to make Him their counselor and guide.

"The influence of Sister White on our

denomination has been marked and strong. She continually so called the church to a deeper consecration, so urged the ministry to a more holy life and active service, and so exalted Christ as the mediator between God and man, that she was a great spiritual factor in holding the church to a spirit of sacrifice and missionary endeavor. Her voice ever called for advance moves.

"Her writings have been before the public for many years. She was the author of more than thirty volumes, some of which have had a large sale. She has been a constant contributor to our periodicals, and nearly every Seventh-day Adventist has felt something of her influence through her writings.

"Her Christian life was marked by deep personal piety; she had great faith in prayer, and was zealous in her spiritual devotions. Her charities were liberal beyond her means; she was ever impoverishing herself by her gifts to the cause she loved and by her care for the poor and needy."

#### *The Character of Mrs. White's Work*

Mrs. E. G. White died July 16, 1915. Funeral services were conducted at the Tabernacle in Battle Creek, Mich., July 24, 1915. A report of these services was published in the REVIEW of August 5 of that year. From the paper of this date we take the following quotation from a statement made by Elder A. G. Daniells, then president of the General Conference, at the funeral service, regarding the work of Mrs. White:

"Taking the Bible as the supreme guide of her life, she became fully convinced by its teaching that the second coming of Christ was near at hand. On this point she never wavered; and believing it with her whole soul, she felt that the supreme purpose of every Christian at this time should be to live a blameless life in and with Christ, and to devote every resource at command to the salvation of the lost.

"This view led her to unceasing prayer for the indwelling presence of the Holy Spirit. Her yearning for this divine Presence was answered beyond all that she had conceived. She prayed, as does every sincere Christian, for the gifts of the Spirit as set forth by the apostle Paul in his first letter to the Corinthian church—the gift of wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, etc.

#### *"Called to Her Life Work"*

"Her life of full surrender, obedience, and unceasing prayer for divine help was rewarded by the bestowal of the gift of prophecy, one of the choicest of all the gifts of the Spirit.

"In December, 1844, the Holy Spirit gave her a revelation of the second coming of Christ. In this vision of the future there was given a view of the glorious reward that awaits the redeemed and the terrible fate that will come to all who refuse to serve their Lord and Master. This view of the destiny of the human family made a profound impression on her. Here she received her appointment as a messenger of God. She felt that God was commanding her to give this message of light and salvation to others.

"This was a great trial to her. She was but seventeen years old, small, frail, and retiring; but after a long, severe struggle, she surrendered to the call of her Lord, and then she was given strength for her life work.

"Following this surrender and victory there came to her a series of remarkable spiritual experiences, unmistakably genuine, and regarded by her associate workers of that day as a manifestation of the gift of prophecy promised by Christ to the remnant church. Those who have been associated with her through all the years that have passed since that time, never have had occasion to alter their conviction that the revelations which have come to her through the years have come from God. . . .

#### *"The Character of Her Teachings"*

"The views held and widely promulgated by Mrs. White regarding vital, fundamental questions,—the sovereignty of God, the divinity of Christ, the efficacy of the gospel, the inspiration of the Scriptures, the majesty of the law, the character of sin and deliverance from its power, the brotherhood of man and the relationships and responsibilities in that brotherhood,—her teaching regarding these great questions, and her life of devotion to her Lord and of service to her fellow men, were made impressive through the revelations given her by the divine Spirit. They are the fruits of that Spirit,—the fruits by which her life work is to be judged. They must determine the source and the character of the spirit that has dominated her whole life. 'By their fruits ye shall know them.' 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"This question is not involved in any uncertainty whatever. Her teaching is clear, and the influence of her life has been positive.

"No Christian teacher in this generation, no religious reformer in any preceding age, has placed a higher value on the Bible. In all her writings it is represented as the Book of all books, the supreme and all-sufficient guide for the whole human family. Not a trace of higher criticism, new thought, or skeptical, destructive philosophy can be found in any of her writings. Those who still believe that the Bible is the inspired, infallible word of the living God will value most highly the positive, uncompromising support given this view in the writings of Mrs. White.

"In her teaching, Christ is recognized and exalted as the only Saviour of sinners. Emphasis is placed upon the bold and unqualified announcement of the disciples that 'there is none other name under heaven given among men, whereby we must be saved.' The power to redeem from the power and effects of sin is in Him alone, and to Him all men are directed.

"Her writings hold firmly to the doctrine that the gospel, as revealed in the Sacred Scriptures, presents the only means of salvation. None of the philosophies of India nor the codes of morals and ethics of Burma and China are given any place whatever with the gospel of the Son of God. This alone is the hope of a lost world.

"The Holy Spirit, the third person of the Godhead and Christ's representative on earth, is set forth and exalted as the

heavenly teacher and guide sent to this world by our Lord to make *real* in the hearts and lives of men all that He had made *possible* by His death on the cross. The gifts of this divine Spirit, as enumerated in the New Testament, are acknowledged, prayed for, and received as fully as the Spirit imparts them.

"The church instituted by our Lord and built up by His disciples in the first century is set forth as the divine model. Its prerogatives and authority are fully acknowledged, and all its ordinances and memorials are observed. Strong emphasis is placed on the value of gospel order and organization revealed in the Scriptures for the efficiency of the church in all its world-wide operations.

"Through the light and counsel given her, Mrs. White held and advocated broad, progressive views regarding vital questions that affect the betterment and uplift of the human family from the moral, intellectual, physical, and social standpoint, as well as the spiritual. Her writings are full of instruction, clear and positive, in behalf of a broad, practical Christian education for every young man and young woman. In response to her earnest counsels the denomination with which she was associated now maintains a system of education for all its children and young people.

"Her writings present the most comprehensive views regarding temperance reform, the laws of life and health, and the use of rational, effective remedies for the treatment of sickness and disease. The adoption of these principles has placed the people with whom she worked in the front ranks with others who are advocating sane temperance reforms, and working for the physical improvement of mankind.

"Nor is the social status of the human family lost sight of. Slavery, the caste system, unjust racial prejudices, the oppression of the poor, the neglect of the unfortunate, are set forth as un-Christian and a serious menace to the well-being of the human race, and as evils which the church of Christ is appointed by her Lord to overthrow.

"As we survey the whole field of gospel truth,—of man's relation to his Lord and to his fellow men,—it must be seen that Mrs. White's life work has given these great fundamentals positive, constructive support. She has touched humanity at every vital point of need, and lifted it to a higher level."

#### "The Impress of the Spirit of God"

The last church leader from whom we shall quote is Elder W. A. Spicer, who for the last six years has occupied the position of president of the General Conference. In a recent sermon in the Takoma Park, D. C., church, which was reported in part in the *REVIEW AND HERALD* of July 19, 1928, Elder Spicer made the following statement as to his estimate of the work and writings of Mrs. E. G. White:

"What a wonderful life work is represented by these writings! We do not put them in place of the Bible. The writings of the spirit of prophecy in no wise set aside the Bible, the word of God. They are distinct books. The Holy Scripture is the test of all, and all the gifts of the Spirit are to be tested. The spirit of prophecy exalts Holy Scripture as the supreme word of God, and is set in the church to minister the word of God to us, to lead us into the word—that word which is the one complete rule of faith and doctrine.

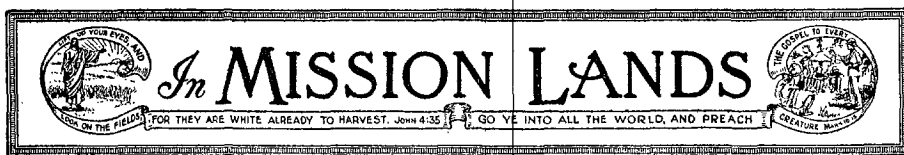
"In the first little book ever given to the advent movement by that gift, I read, 'I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged.

God has in that word promised to give visions in the last days, not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.'

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

the genuineness of these writings is discovered in the reading of them."

Next week we shall consider the teachings of Mrs. E. G. White regarding the character of her own work and the position to which, in the providence of God, she was called in connection with His church.



### Evangelistic Institute in Burma

BY R. A. BECKNER

"Why haven't we been taught these things before? We have been sleeping, and are now beginning to wake up."

The speaker was one of our oldest workers in Burma, and the time was the last meeting of the evangelistic workers' institute held in Kalaw, Burma, April 13 to May 6.

During the previous two years the teachers had been called to Kalaw at the time when most of the foreign workers were there for a change from the hot climate of the lower levels to the hills, and a summer school had been conducted for them, with the educational secretary for the division in charge. This year it was planned to call the preachers and evangelists up for three weeks, and conduct an institute. As no help was promised from the division, the responsibility rested largely on F. A. Wyman, E. B. Hare, and the writer.

Although the time was short, by following an outlined program which called for five classes daily of one hour each, a large amount of study was given to the different subjects and problems considered. Following a ten-minute praise and prayer service, the first hour was given to studies on the ministry, in which the writer led out. Elder Wyman took the leading part in the second hour, when special consideration was given to some of the doctrines which seem to be difficult for our vernacular workers to understand fully and present to others.

The third hour was taken by the writer in presenting some of the leading features of our denominational history, with special reference to the early development and beginnings of the work. These studies seemed to give our Burmese, Karen, and Chin workers a vision of a world-wide movement being led by God in response to prophecy, as they had never seen it before.

The fourth and fifth hours were devoted to studies on methods, sermon plans, questions and difficult texts, practice preaching, taking and filing of notes, personal finance, etc., with Elders Hare and Wyman leading. Brother A. J. Denoyer also gave some valuable instruction on the use of literature in connection with evangelistic work.

The Burmese language being understood by all the workers present, most of the studies were given in that language; and on finding that all understood either English or Karen, Elder Hare conducted his studies in English and Karen. Thus each instructor was able to do without an interpreter, and make himself understood by all.

The classes were conducted as much as possible in the round-table manner. All the workers kept notebooks, which will provide much material for further study.

One worker expressed himself as being like a child lost in the jungle, "but now it is as though my heart was lit by a new light." Perhaps Elder Hare summed up the feelings of both foreign and vernacu-

lar workers when he said, "In looking back over the few weeks spent in our ministerial work at Kalaw, it is as difficult to tell whether the teachers or the learners have been helped most, as it is to state which line of study has been the most helpful. We do, however, go back to our fields of labor with a greater confidence that this is God's own work and message, resolved to put more Christ and more love into our work for others."

We all thanked God for the opportunity of becoming better fitted to have a part in carrying the gospel to Burma, and rededicated our lives to the finishing of the work.

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### The Indians of South America

BY CARLYLE B. HAYNES

ONE of the great darkened areas of the earth, heretofore seemingly impenetrable, is beginning to blaze with the light of God's closing message. We are standing in amazement in South America as we watch the miracle-working power of God carrying forward the light of His truth.

The Amazon region of South America is perhaps spiritually the darkest area on the earth's surface. Much of it unexplored, separated a far distance from civilization, in many parts inhabited by primitive, naked savages, some of them cannibals, dominated by Catholicism at those points where civilization has penetrated, covered by thousands of square miles of dense forests, drained by the greatest river system on the globe, it has presented what heretofore has seemed to be an impregnable stronghold of darkness, superstition, degradation, and heathenism.

But now the light of God is beginning to break into this darkened region, dispelling the profound darkness, overcoming barbarism, savagery, and superstition, and bringing hope for the first time to thousands of lost souls.

From both ends of the longest river system in the world the light is breaking forth in powerful rays, indicating that God's time has fully come for a mighty advance movement into this great territory, to occupy it for the truth of God.

Indeed, the openings of Providence in this region are so wonderful, so great, and so rapid, as to throw us into much perplexity to know how to enter them. We are put to it to keep pace with God. The resources in our hands are so limited as to make it seem beyond our power to supply what is needed to enter what none of us can doubt are providential openings.

Twenty-five hundred miles from the mouth of the Amazon, lying in the midst of that vast network of rivers which constitute the sources of the most gigantic river system in the world, is Iquitos, Peru, a city of about 14,000 people. Iquitos is the center of whatever commercial activity there is for all the Upper Amazon region.

The influence of Iquitos stretches out all through that region. Ocean-going boats travel up the Amazon as far as this city. But even though it is connected with the ocean by the Amazon, it is never-

theless at the end of civilization so far as accessibility is concerned. From Buenos Aires, Argentina, the headquarters of the South American Division, we can go to New York and back, a journey of six weeks, in a shorter time than we can get in to Iquitos.

Iquitos is the heart of the Indian districts of northern Peru, Brazil, and Ecuador. Hundreds of different tribes occupy the territory in every direction. Some of these tribes are altogether savage, some are cannibals. There are some who have never seen a white man. Others have come into contact with civilization, a few professing the Catholic religion.

#### Living Like Wild Animals

In this region there are hundreds of thousands who live like wild creatures in the jungle, shut off from civilization either by enormous distances on the east, or by the almost unconquerable Andes on the west. Great mountain masses separate them from more civilized neighbors, who are, geographically, not far away.

Here these primitive people live in their darkness, feebly tilling the soil, fishing in the rivers, hunting in the jungles, and doing it all by methods which have not changed for centuries. Jungle enemies prey upon them, disease, pestilential fevers, insect bites, exposure, take their toll of life day by day. Their minds are full of the degrading and frightful superstitions of pagan peoples, growing out of their fear of the presence of spirits in all the operations of nature. Indeed, none of us can realize or appreciate the enormous burden of fear which lies like a great pall of darkness on the minds of these untaught children of the forest.

Are they worth the effort which will be required to reach them?

If you belong to the church of Christ, and your outlook on life is influenced by His last commission to His people, "Go ye into all the world, and preach the gospel to every creature," and you have the missionary vision which is governed by but two tests, needs and possibilities, then there can be no question that to these oppressed and lowly Indians we are also sent as heralds of the saving gospel of Christ. For the needs are evident, and the possibilities are beginning to loom large before our astonished eyes.

We have had demonstrated again and again in our Indian work in Peru and Bolivia what the gospel can do in the lives of lowly Indians. There is not one of these millions of Indians but who is capable of understanding the nobler ideals of Christian living. The pupils in our schools around Lake Titicaca become good students. The tillers of the soil who have

received training have made their acres bloom like a garden. These "other sheep" of the Great Shepherd can be won to conscious, intelligent fellowship in the great family of which God is the Father and Christ the Elder Brother.

#### The Spirit Reaches Their Hearts

These human hearts can be reached by the gospel. The Spirit of God works upon their souls even in pagan darkness, convincing them, even as He does their more favored neighbors, of sin, of righteousness, and of judgment. The story of Christ and His love for sinners, touches their souls and breaks their hearts as truly as it does those of more enlightened peoples.

And now the flame of evangelism is beginning to burn in these forests, and in the communities along the rivers, and those near the larger centers. "Go preach," is the great message of our Lord to this people, and nothing can take its place. And as we obey, we see the Spirit's power working with the preaching of the word.

During the closing months of 1925 F. A. Stahl made a short visit to Iquitos, and determined, if his brethren saw light in his doing so, to return at a later time, and make Iquitos the headquarters for a new mission.

This plan being accepted, arrangements were made to occupy this territory. Before Elder and Mrs. Stahl returned from their trip to the General Conference, and the succeeding trip to Europe, a real interest had sprung up in Iquitos, as a result of the faithful labors of a native colporteur, Brother B. Chaves. A few believers were developed by this brother, and Sabbath meetings were started.

In the year 1927, Brother and Sister William Schaeffler were appointed to labor in this new mission, and arrived in Iquitos several months before Elder Stahl was able to get there. Joining forces with Brother Chaves, Brother Schaeffler arranged for a suitable hall, and aggressive work was started.

The interest was immediate. In spite of determined opposition, many attended the meetings, learned the truth, and began the observance of the Sabbath.

Later in the year Brother Henry Westphal and his wife arrived in Iquitos from the United States, appointed by the Mission Board to this mission. Brother Westphal is the son of our South American pioneer, Elder J. W. Westphal, and having the Spanish language, began evangelistic services at once.

The response was overwhelming. The hall soon became entirely too small to accommodate the people who came. Three

hundred, four hundred, five hundred, six hundred people tried to crowd in where only two hundred could be accommodated.

The opposition increased. The newspapers began to print articles against Adventists. Public interest was aroused.

In spite of the opposition the interest increased. One newspaper, which at first would not allow Brother Westphal to reply to vicious attacks appearing in its columns against Adventists, now opened its columns to him, and before long it would not permit any article against Adventists, but took everything Brother Westphal supplied it, and asked for more. He kept it well supplied with articles.

#### Brother Stahl Arrives

Then Brother and Sister Stahl arrived. Brother Stahl is known by reputation throughout all that region, and on his arrival he was not given time even to unpack and get settled. An hour after he came he was surrounded by throngs who pleaded for medical help.

Scarcely located, Brother Stahl was soon called away to Lima to a union mission committee meeting, leaving the young men alone to carry on the interest.

When Brother Westphal's articles began to appear in the paper, enemies denounced the paper, calling it "immoral," "not fit to be in the home," "scandalous," etc. They put these denunciations on bulletin boards and sent boys into the streets to tell the people not to take the paper, and they themselves went into stores and houses, asking business men to boycott the paper. All this, of course, only spread the message the more, and greatly enlarged the interest.

Public sentiment began to change, and the interest became so great that Brother Westphal felt justified in renting the Alhambra Theater for four meetings. This seats 2,500. At the first meeting 5,000 people attempted to get inside, 3,000 succeeding in doing so. The subprefect tried to get in, but the crowd was so great and so unwilling to make room for him, that he could not even get to the door. The other meetings were equally well attended.

The priests did everything they could to stop the interest, but without avail. Adventist children attending the public schools were required to do penance for attending Sabbath school by remaining on their knees all day Monday at school, as examples to warn other children against Adventists. But they continued to attend Sabbath school just the same.

Public opinion continued to change. Sympathy for our work was created by the very means employed to oppose it. Even the boys in the street are discussing religion, and taking sides.

On the arrival of Elders Stahl and Peugh in May of this year, 1928, a baptism was held, sixty being baptized then. There are as many more in another baptismal class. So the Upper Amazon is on fire with the message, and the prospects there seem very wonderful.

The light of truth is not only beginning to shine on the upper reaches of the great river system, but is penetrating inward from the region of its mouth as well.

#### A Thousand-Mile Journey

The latter part of 1927 J. L. Brown, superintendent of the Lower Amazonas Mission, the headquarters of which are in the city of Belem, state of Para, Brazil, went by steamer up the Amazon River to Manaus, about one thousand miles. It took him ten days to make the trip. On the steamer he became acquainted with a young man from the Maues district of the Amazon. This is about eight hundred miles up the Amazon from its mouth. The conversation turning on religious things, the young man told Elder Brown that his employer was studying the Bible, and had become deeply interested in the Sabbath question.

Arriving in Maues, Elder Brown called on this gentleman, whose name is Senhor



Workers Attending Institute in Kalaw, Burma, April 13 to May 6, 1928  
White Workers, left to right, are: F. A. Wyman, R. A. Beckner, and E. B. Hare.

Michiles, and they had a good visit. On leaving him, Elder Brown gave him a set of tracts and papers. Several months later Elder Brown learned through correspondence that Senhor Michiles had accepted the truth of the threefold message, and was diligently endeavoring to interest others in it. He was spending considerable time in working for others with the literature which Elder Brown had left him, and more that had been later sent to him.

In April of this year, E. H. Wilcox, superintendent of the East Brazil Union Mission, made a visit to the Amazon region in company with Elder Brown. They decided among other places to visit Maues. On their arrival at the town on the banks of the river, they hired two oarsmen and a little boat and started to go to the home of Senhor Michiles. They traveled nearly all night up the river at the rate of three miles an hour. Finally exhaustion overtook them, and they all lay down in the boat to rest.

Daylight found them drifting slowly past flooded pastures and forests about a mile from their destination. The botos (monster glassy-eyed fish) were examining the boat, and manifesting their disapproval by emitting coughs and snorts.

Senhor Michiles and his family received the brethren cordially. A series of meetings was planned to cover the cardinal truths for this time.

These meetings were all well attended, some people traveling from three to four hours on the rivers to attend them. At the close of the meetings the first Sabbath school in the state of Amazonas was organized, with a membership of twenty-four. Seventeen of this number asked for baptism, and are now in a baptismal class.

Senhor Michiles' interest extended beyond his immediate neighbors. He said: "Now we must visit the rivers Preta, Mucaja, and Mirity." He had, so he said, given out literature all along these rivers, and people were keeping the Sabbath and expecting the missionaries to visit them.

So the little boat was loaded with sacks of clothing, hammocks, canned and dried food, farina, the two oarsmen, Senhor Michiles, and Elders Wilcox and Brown. They rowed upstream for days, stopping at clearings where Brother Michiles said there were interested people. They gave Bible studies, sang songs, and gave out literature at every house they visited. They found Sabbath keepers all along these rivers where the literature had preceded them. People gathered in from miles around to attend the evening meetings and Sabbath services. Many manifested a deep interest in keeping God's commandments, and it was most evident that God had gone before and prepared the way.

#### An Experience With a Dog

There was one man who had been impressed by his study of the Bible that he ought to keep the Sabbath of the fourth commandment. At about that very time Brother Michiles had been impressed to take this man some of the tracts on the Sabbath question. As Brother Michiles' oarsman leaped ashore at this man's place to deliver the tracts, the man's favorite dog sprang at him. The oarsman threw a heavy piece of wood at the dog to frighten him away. Instead of merely frightening him, the dog yelped and fell dead. The oarsman left the tracts by the dead dog and he and Brother Michiles made haste to get away, for the dog's owner was rushing toward them, furiously angry and cursing his visitors.

However, the man took the tracts home and read them. As he compared their teachings with the Bible, the light of God shone in his heart, and a desire came to him to see Brother Michiles. He went to his home and begged his forgiveness for the harsh words which he had spoken to him about the death of his dog. They studied the truth together, and the man soon decided to serve God, pay an honest

tithe, and change his manner of life. He is now telling his neighbors about the truth, and a number of families in his vicinity are keeping the Sabbath. We hope to organize another Sabbath school there soon.

In this region, too, a Catholic woman was reading when suddenly a bright light shone on the sacred pages. She looked around to be sure the sun's rays were not deceiving her. She felt satisfied that the Lord was endeavoring to reveal His will to her by impressing her with the importance of Bible study. The heavenly light reached her heart, and she believed. As she eagerly continued to search the Scriptures, they opened to her wonderfully, and she found many hidden treasures. To-day this woman and her husband and family have accepted God's message for this time, and have offered their home for Sabbath school services, as well as to help build a school and church in the village of Maues.

The serious nature of current events deeply impressed another man there to seek the Lord. He bought a Bible, and before long saw the importance of obedience to the fourth commandment and other truths. He and his mother are following the new-found light they have received.

Far beyond the last village on the Mucaja River the brethren met another Sabbath keeper. They asked him, "How did you learn about the Sabbath of the Lord?" And this is the story he told them:

"One *Sabbado* [the calendar name for Saturday in the Portuguese] my wife and I were out working in the forest clearing when I was attacked by a poisonous snake and bitten. Soon I fell down, feeling the poison rush through me. I knew I must die. My wife was greatly frightened, and falling on her knees beside me, she pleaded with God to spare my life. She promised the Lord that if He would save me, we would never again work on the *Sabbado*. As by a miracle I was healed, and we went home rejoicing. After a time I became forgetful of our promise, and started to work on the *Sabbado*. Again a large snake attacked me. This happened several times. Other misfortunes came to me during the few years that I tried to keep my vows but did not live up to them. Some months ago Senhor Michiles explained to me that the seventh day of the week is the Sabbath of the fourth commandment, and therefore the Lord's day. Now my wife and I understand why the Lord led us to keep the *Sabbado*, and we want to be faithful to Him until He comes."

Thus the message of the coming Saviour is penetrating the darkest forests and preparing men and women there to meet God.

After several additional days of paddling

up the Mirity River, the brethren were told that it would be impossible for them to penetrate farther, because the overgrowth was too low for the boat to pass under. "It would be better to walk through the forest," they were told.

#### A Walk Through the Jungle

Near the river, on a hill, Romualdo, an Indian tuchua, or chief, has his straw-thatched house. After cordial greetings and some conversation, this Indian chief offered to lead the brethren through the forest to the Indian settlement of Cinco Kilos.

Soon the mighty forest enveloped the little party of footmen. A loud clap of thunder and a long rumble over the trees announced the approach of a storm. The darkness in the still forest became intense. On and on they trekked, Indian fashion, through the trees and the dense underbrush. Under and over the fallen trees of the forest they followed their guide.

At last, about waist-deep in water, the brethren were informed by the Indians that to continue across the flooded woods would be impossible. After a while Romualdo decided to swim to the other side of the swollen river to tell the Indians there of the white man's predicament. They came to the rescue, and rowed the brethren across to the village in a small Indian dugout. The brethren were soon sitting about a fire, surrounded by semi-nude Indians, and drying their clothes.

Several meetings were held here among this tribe of Indians. On the Sabbath day three meetings were held. A great interest in the things of God was manifested by the chief and the principal men of the tribe. Their hearts were touched as they listened to the story of the cross. Away into the silent hours of the night the brethren could hear husbands and wives in the various huts talking over the message they had brought. They distinguished very often the words *Sabbado* and *Jesu Christo*, which words were new to their Indian language.

The chief, his captain, and the other heads of the families publicly stated that they would from now on keep God's commandments. It was plain that the Spirit was working upon their hearts. Even the neglected Indians of the interior were being influenced by the Spirit of God. They pleaded for help—a teacher, a school, or a worker for the Maues district.

One Indian said: "If you come to Maues, I will go there to learn the Bible truths so I can teach my brothers in the forest. If you come to visit us again, I want to go with you into the interior to the many villages where my brothers are."

Another Indian said to the oarsman of the party: "I do not understand everything the white man said, but I will learn



Preaching in the Market Place of Agona, Gold Coast, Africa



and get ready for baptism. I will work no more on the Sabbath day, because the white man says that God sanctified it. I will go into the interior with the white man, when he returns, and I want to learn more in order to obey more fully."

Thus Amazonas stretches out its hands to God and to this people who bear God's message.

There are between 8,000,000 and 10,000,000 Indians in the countries of South America. It is a world by itself, a world sitting in darkness, in which, at widely separated places, gleams of light are beginning to appear.

### *The Way Prepared*

Into this Indian world the way is now prepared for this great message to enter. Never before have such opportunities confronted us. Between 7,000 and 8,000 Indians in the vicinity of Lake Titicaca have heard the message for this time and openly accepted it, and have been baptized. One hundred twenty schools are already in operation among them. Implying, heart-moving appeals have been made for as many more to be started. Up to now we have been unable to respond favorably to these appeals.

The story of what God has done and is doing about Lake Titicaca has penetrated far and wide among distant tribes. It has struck the attention of the white man living in these countries, who stands in amazement at the change he sees wrought in human lives which he had considered past redemption. It has been brought with profound interest to other mission societies, which have never known its equal, and profess themselves puzzled to account for it. It is, beyond all question, one of the outstanding miracles of modern missions.

And now, my colleagues in this "ministry of reconciliation," my coworkers in the gospel of the grace of God, I have told you the story, told it feebly and inadequately, and have touched only a little part of it. I cannot put on paper the throb of sadness which strikes the heart, the catch in the throat which brings tears to the eyes, as I see open doors to vast possibilities which we are prevented from entering. I cannot convey to you the immensity of the opportunity which lies before this people. I cannot make you feel the upsurge of pity which moves us as we see whole tribes reaching out their eager hands for the bread of life, and we cannot give it to them.

I have read over what I have here written. It is plain I have failed to tell the story as it should be told. What feeble, futile things words are!

But I really do not exaggerate when I say to you that this great Indian work is now facing the crisis of its history. It is expanding so rapidly, so amazingly, and is creating such perplexing needs in its expansion, it is making such enormous demands in its development, demands altogether beyond our present ability to supply, that we stand confounded, confronted with what seems a hopeless task. Truly, only the wisdom, grace, and power of God, who Himself is opening these doors, can enable us to direct properly and provide adequately for this remarkable work.

### *Remember the Thirteenth Sabbath*

On Sabbath, September 29, the Thirteenth Sabbath Offering will be for this Indian work in South America. As you prepare to share in that offering, I would have you visualize the pleading Indian world of this continent. I would have you hear the prayers of Indian believers as they gather in their groups for worship: "O Father, send us a teacher, let us have a school, that we may know Thee better." I would have you be thinking with us of hundreds of tribes, millions of Indians, waiting in the darkness for the light to shine upon them! Waiting with eager, pathetic, outstretched hands for the bread

Missionaries and Native Workers on the Gold Coast, West Africa



of life! Waiting with pitiful, tense expectancy for the footfall of the messenger of God! Waiting with quickened hope as they hear of the light coming nearer and nearer, though they cannot yet see it! Waiting with growing despair as their appeals are denied again and again! Waiting with hopeless, tear-blinded eyes as their loved ones pass on to the grave! Waiting in hope, dying in despair! but always waiting, waiting, waiting, there in the jungles, while they call to us to come, and to hasten our coming.

I can write no more. As you sit in your seat at Sabbath school this thirteenth Sabbath, and the envelope reaches you, God in His mercy grant that that pitiful, eager call for help from South America may reach your ears and heart. God grant that what you do then in heeding that call, may shorten their awful time of waiting.

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### *Visiting Our West African Missions — No. 3*

BY W. E. READ

It was not long before we were on board one of the coast steamers again. This time we were bound for the city of Sekondi in the Gold Coast colony. Embarking at a West African port is not an easy task at the best of times. Usually one has to be carried to the surf boat by two natives, and often the waves which continually roll in from the sea splash over the boat and make one quite wet. Even when the surf boat gets started toward the large ship, which usually anchors one or two miles from the coast, one is not free from thrills, to say nothing of dangers. The sand bar has to be crossed, but the men who handle these boats are certainly experts. It is a very rare thing for a boat to capsize. They watch the foaming sea, and take the opportunity to ride over the sand bar on the crest of the waves.

The journey from Grand Bassa to Sekondi did not take very long. Soon we pulled into the harbor of this British colony, and made our way up to our mission station at Agona. This is about 170 miles from the coast. We have centers, however, in other parts where our African workers are located. The work has been going ahead with success in this field. Besides our African workers we have a number of self-supporting workers. In fact, in our churches it is a common thing to find two or three men who give two or three days each week to preaching the message. They take a few church members, go out to the adjoining villages, and sing and preach, and the Lord is blessing them in their labors. Really it is a good thing to see this work being done. I am firmly convinced that we should see more of this kind of service, for if the work depends upon our paid evangelists and teachers, it will surely never be finished.

There are some remarkable results from the preaching of the gospel. One man who has just been converted to God was a stool carrier of King Prempeh. He is

really a fine man, but in accepting Christ he has had to relinquish his office in the royal court. To carry the stool of the king means, of course, that he must engage in the fetish worship with all its sacrifices, dances, and other forms of heathenism. He has taken a bold stand for the truth, and is bearing an excellent testimony as to what God has done for him.

Another man who has given his heart to God was the keeper of the royal mausoleum. He really had under his care the tombs of the old Ashanti chiefs and kings. This might not seem very much to us; but an office of this kind means much to the African. He was not merely a caretaker, but he had to take part with the medicine man in the regular incantations which were conducted every year to propitiate the spirits of the departed chiefs. At such times there is much drinking. It is nothing for the people to drink to the value of £200 or £300 sterling. They sit up all night beating their drums and chanting at intervals, while a larger number of the people join in the heathen dances. These usually terminate in drunkenness and debauchery. But this man renounced all this, and it was a joy to talk with him, to hear his simple testimony of deliverance from sin, and of his confidence and joy in his Saviour. He is now visiting some of the villages, going out with our evangelists, and is bearing his testimony to his heathen friends and neighbors.

### *A Miracle of Grace*

One woman, who is now the wife of one of our African workers, came to us from the fetish circle. She was a dancer to the fetish. At that time she would get drunk, and she lived an immoral life. Her body was covered with clays of various kinds, and she was nothing short of an abandoned, degraded creature. But somehow she heard the voice of God speaking to her soul. It awakened a desire for better things, and as she heeded the call the Lord certainly came to her aid. Out from the darkness of heathenism she cried, and the Lord heard her appeal. She came to the mission station, began to learn about Jesus, and to-day she is a monument of His saving grace. She bears her simple witness to the blessings of salvation, and is certainly a striking example of what God can do for those who put their trust in Him.

Our workers on the Gold Coast have had a rather unique experience in the Ingathering work. Our native believers, too, in other parts of Africa are taking part in this campaign. They are doing all they can to help themselves, realizing that their brethren in the homeland have a heavy task to finance the work in the regions beyond.

One day one of our African workers came to Elder J. H. Hyde, who has charge of our work in this field, and told him that he thought they could get quite a good deal of money from the various villages by the Ingathering plan. He outlined his idea. Brother Hyde was not so sure that it would work, but he said, "All right, we will try it."



So they went to the different villages, and really the plan proved a remarkable success. What they did was this: They would go to a village, and interview the chief, talking with him about the blessings that God had given to his people. One can always do this with the African, for he truly believes that there is a good God above, but inasmuch as He is too good to hurt them, generally speaking, he does not bother very much about Him. He is more concerned about the evil spirits, those who, he feels, are trying to do him harm all the time.

So they talked with the chief about the wonderful blessings that God had given, of the splendid crops they had just harvested. The chief agreed that this was so. Then our native worker asked the chief how much he did and how much his people did toward getting these bountiful results this year.

"Oh," the chief said, "we put the seed in the ground. We had to keep the ground cleaned, and then we went out and of course we harvested the grain."

"But," said the native worker, "did you make the corn grow?"

"No," said the chief, "I did not."

"Well," said the worker, "who did make it grow?"

"It must have been God," said the chief.

"Yes," said the native worker, "God sent the rain and gave the sunshine, and really, the Lord did practically all the work, didn't He? All you did was to put the seed into the ground, but you could not make it grow. After it had grown, then you went and gathered it in, but God did the work."

The chief agreed. Then the worker suggested that it would be a good thing, inasmuch as God had done such wonderful things for them and that they were dependent upon Him for the food they had to eat, if the chief made a substantial offering to this great God who had done so much for them. In most cases the chief agreed to do this.

### Hut for Offerings Erected

Then it was arranged that they have a special meeting in the village. This was usually held in the market place. A couple of days before, envelopes were distributed to the different huts. Then when the day appointed for the meeting came, a small booth was erected in one corner of the market place. This was usually made of simple poles covered with large banana or palm leaves. Inside the booth one or two chairs or stools were placed. The missionary would tell the people of the love of God, of the blessings He had conferred upon them, and how they in return should recognize His bountiful gifts by bringing in an offering for His work.

Then the workers retired to the booth, and a way was cleared through the crowd for the chief, who, accompanied by his headmen and some one carrying his huge umbrella, made his way down the path to the booth. After he had presented his offering, he turned round and addressed his people, acknowledged his dependence upon God, and expressed his gratitude for the privilege of bringing a gift at this time. Then he exhorted his elders and the people to do as he had done.

One by one the elders came in and brought their gifts. Then the people crowded in to hand in their envelopes. The brethren had some wonderful experiences. In the first village they got £15, in the next £22. In some villages they received smaller sums, but in one place the collection was over £40. In the campaign as conducted last year, extending over six or seven weeks, the brethren gathered in more than £300.

This experience has brought great courage to the hearts of all our believers, not only because of the good results as seen in the gathering of funds, but in the interests that have been awakened in all these places. Our brethren will follow up

these interests, and they hope to get a number of souls as a result.

As we kneel in prayer day by day and remember the needs of the home fields, let us not forget those who have left home and loved ones and gone out to heathen lands to toil for heathen peoples. Pray that God may sustain them as they come up against the great wall of heathen darkness, and that God may send forth the light of His precious truth into the darkened hearts that surround our missionaries all the time.

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### Book Work, Brazil

BY J. M. ZEROTH

THE canvassing work is ever going forward in Rio Grande do Sul, and we can see the Spirit of God at work in a very marked way, moving upon the hearts of the people, preparing the way for the onward progress of the message. Divine power is working, and this is marked by a new spirit of consecration and a new interest in personal work by our God-fearing colporteurs. I was intensely interested in noting the progress and in the experiences of our colporteurs as I summed up our work for the first half of this year. We are forcefully reminded of the words of Zechariah 4:6: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Here are a few experiences briefly given to show what our colporteurs are doing in sales and personal work in the field. One colporteur writes:

"In one home I took an order for 'Our Day,' seven helps, two hymn books, one

are the first thing this morning with a book." While he was thinking and wondering about the incident, the girl said, "That dream was sent to you from God." He at once agreed and signed for the combination.

This same girl was taken seriously ill with the grip before the date of this delivery came due. When she was getting better, she told the doctor how anxious she was to get up in time to make her delivery. The doctor said, "But you cannot get up by that date, you will not be well." The girl replied, "Doctor, God will help me in such a way as to make it possible for me to get up in time to make my delivery." The fact was that she got up and made her delivery on the very date set, and made a 100-per-cent delivery, too.

Another colporteur was canvassing for "Practical Guide," and made a visit to a certain minister with whom he had been acquainted for years, and got his order. The minister, knowing about the good missionary spirit of the colporteur, gave the colporteur his horse and saddle, and sent him out to visit his members and hold prayer meetings with them. One day while visiting the preacher, the colporteur brought up the Sabbath question. The preacher finally decided that the colporteur was right in his views, but said that this particular church would not allow him to keep the Sabbath, neither to preach it. Later on this minister made the rounds, visiting his members, and asked them if this colporteur was teaching them the observance of the Sabbath, and gave them literature against the Sabbath. This only aroused their interest, and when the colporteur came the next time on his usual visits, the people were anxious to know what this particular colporteur believed on the Sabbath question. The colporteur then showed them from the Bible and their own prayer books the truth concerning the Sabbath. Three families at once decided the colporteur was right on the Sabbath truth.

Another interesting report is from Brother Arthur Nagel, who, as shown in the accompanying picture, took 122 orders for "Practical Guide" in one week in the month of May. Brother Nagel says: "It seemed that the people were waiting for a book of this kind that would explain to them the principles of health. The total value was 5:850\$000 (\$835)."

The outlook is encouraging. Our goal for the year is 120:000\$000 (approximately, \$17,000), and at the close of the first six months ending in June, our faithful colporteurs had already delivered 77:462\$000 (\$11,000) worth of our literature. Thank God for men and women who under trying conditions have the faith and courage to go forward and make possible such a splendid record of sales.

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### A God That Hears

BY ERNEST HURD

A GROUP of God's men passed down the trail toward a village where had been a chapel in the days before the invading armies looted the countryside. The day was hot, and the trail lay buried in inches of dust that rose in a cloud as the creaking wheelbarrows of the gong transporters lurched through.

Under some trees near a pond, or what had been a pond before the long drouth had curdled its waters to a thick green mass, several transport coolies sat resting, their wheelbarrows tilted up on the forward rests in the trail near by.

As the missionaries drew near, the coolies eyed them intently. "It is because of these foreign devils, and their school up there on the hill, that we get no rain as before. Can't you remember before they came, we had plenty of rain in this part of the valley every year? Now this is the second year in five that we have not been



Arthur Nagel With His 122 Books, for Which He Took Orders in One Week

Bible, and a subscription for *O Atalaia*,—twelve orders in all. This has helped me to get orders from this man's friends and neighbors and especially his relatives."

Another says:

"I offered *O Atalaia* in combination to a certain lawyer. He asked me where it was published. I said, 'Casa Publicadora, Brasileira, Sao Paulo.' 'Well,' said he, 'the Adventists are a very serious people, just put me down for a subscription,' and he paid in advance."

One of our girl colporteurs early one morning entered a business house and canvassed the man with *O Atalaia* in combination with "Perolas Esparsas." The man listened with intense interest, and when she had finished her canvass, he said, "I had a dream last night in which I saw a person coming up to me and turning the pages of a book, and here you

able to plant our rice. If we get no rain within a week, we cannot plant this year; and then what shall we eat? Answer me that." The others assented in various nods, grunts, or other tokens.

The missionaries came opposite, and one of them called cheerily, "How are you?"

"Oh, it is Mr. Lee. How are you, Mr. Lee? Where are you going? To the village yonder to preach, I suppose. Well, we should like to hear some doctrine, too. Come over under the tree and give us some."

The party stopped and chatted with the men, and then in a few minutes made as if to go on.

"But, Mr. Lee, we want to hear some doctrine. We really want to hear some now."

"Well, all right, if you really want to hear." Stepping forward, he began:

"Here in my hands I have two pieces of money. How can I tell if they are true or false?"

"By looking at it," from one.

"By ringing it," from another.

"See if the exchange shop man will exchange it."

"Right. Now you know there is good money and bad money, many kinds, in fact. And you know, too, there are many kinds of gods, some true and some false."

"We can't see your God, Mr. Lee. How do we know He is good or bad? Have you seen Him? We can see our gods."

"Yes, you can see them, but they cannot see you. They were made by your carpenters and placed in your temples and shrines, but they can't see you nor hear you. Have you ever heard of Chang Kai Shek?"

"Yes," in chorus.

"How many of you have seen him? Raise your hands."

No one moved.

"Do you believe there is such a man?"

"Sure, we know there is."

"How do you know it?"

"I know a man who has seen him. He told me about him. We've seen his armies going up to Peking."

"Well, it's true, I've never seen my God, but I know about Him just as you know about Chang Kai Shek. I've seen His works, and read about Him from those who have seen Him, so I know He lives and hears me when I pray to Him."

"Does He really hear you?"

"Yes, He does."

"And does He give you things you ask for?"

"Yes."

There was some low talking among the coolies, and then,

"Mr. Lee, please ask your God to send rain."

"You really want us to pray for rain?"

"Yes, Mr. Lee, all our people have been praying to our gods for rain for many weeks."

This time there were low voices among the missionaries, as they considered the propriety of praying thus to God for rain in the presence of these uncouth men who bowed down to idols.

"We will pray to our God for rain if you will all promise to bow your heads, shut

your eyes tight, and keep quiet all through the prayer."

"We will do it, Mr. Lee."

Then on the sultry, dust-laden air the voice of prayer rose up to the Father of all nations, in supplication for those poor men whose families must go without food if the rain was not sent to supply the rice paddies with moisture.

The prayer ended. Some doubting, curious women, who had gathered in the back-ground, giggled aloud at the spectacle of the foreigners bowing themselves thus in prayer among coolies.

In a few moments the men moved on, the coolies to their gong moving, the missionaries to see if the chapel in the village beyond might still be used. In the evening they returned by that place. One of the coolies, returning with his empty wheelbarrow, pointed with his hand to some clouds in the sky.

"See, Mr. Lee, you prayed for rain. It is coming."

That night the rain came. First as a mist, slowly, then in larger drops, all through the night, and the next day and night it came, filling the thirsty land with moisture and replenishing the empty ponds.

Thus our God hears the prayers of His servants in heathen lands, and glorifies His name above all gods.

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## Waxeth Old Like a Garment

S. A. WELLMAN

THE earth is growing old. Because in some locality we are free for a time from calamities, we are apt to feel that perhaps these have become a thing of the past. Then unexpectedly God permits them again to come, and reminds us of our time and of our need of His constant care and protection. Writing from Peru, Elder J. T. Thompson, the superintendent, says concerning recent earthquake experiences:

"The north section [of Peru] has been badly shaken, and back in the interior it is yet hard to tell how great the damage has been. The paper this morning reports that one city has not a single house that has not been shaken down. One of our church school teachers wrote us that in the place where she is the shake was so severe that they could scarcely stand on their feet. The panic of the people was terrible. For a long time there have been no temblors worth speaking of in this country, and people have fondly believed that they were a thing of the past. Now there is a different feeling."

The human heart soon forgets, and like the grass that quickly covers the newly filled grave, allows new thoughts and plans to obscure the lessons that should be learned from God's voice as heard in calamity, trial, and suffering. Often, too, man seeks to apply cause and effect where they least belong. Especially will this be the case in these last days. But God would have us turn to Him, and accept each occurrence as a call to more loyal service in His name.

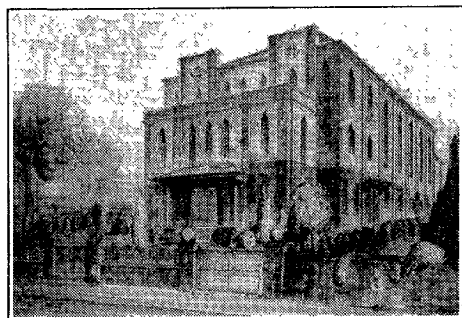
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## Sao Paulo, Brazil

In a letter to the editors, Ennis V. Moore, president of the Sao Paulo Conference, writes:

"Seventeen were baptized on June 11 by Elder Jose Amador dos Reis, pastor of the Sao Paulo church. He has twenty more in his baptismal class whom he hopes to baptize before the end of this year."

"The inclosed picture is a perspective of our new church building here in the city. It will seat 550 people, and has a ground floor for our office rooms. Our people have been very faithful during the years in contributing to a church building fund, but the General Conference gave a very substantial gift from the Church Ex-



Perspective of the New Church Building in Sao Paulo, Brazil

tension Fund that made the new building possible. Our Brazilian brethren are most grateful for this gift.

"Elder H. B. Westcott, president of the Sao Paulo Conference for seven years, and Elder A. E. Hagen, pastor of the Sao Paulo church for five years, did very much to make this beautiful church possible. The church will not be finished until about the end of this year, and we hope it will be possible for both of these men to be present at its dedication."

"The work surely is progressing in our conference. Every mail brings calls for visits from distant places. The hardest task I have is to turn a deaf ear to the earnest pleas for some worker to come and baptize those who are waiting, or to come and teach eager, uninstructed believers in the message of Jesus' return and Sabbath reform. We have a territory that is larger than all of Germany, and but two evangelists in all the interior, and only one of these is an ordained minister. We have a membership of 1,300 scattered throughout this territory in fifty different places among a population of 5,500,000. The task is beyond our human possibilities. But with God all things are possible. I long for our dear, self-sacrificing, liberal brethren in the homeland to understand fully the great needs of the mission lands."

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## Attempting Great Things in Guatemala

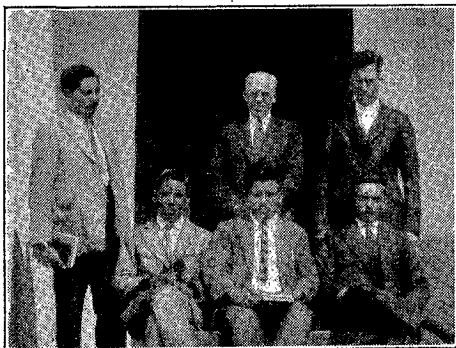
J. R. McWILLIAMS, who has recently been appointed superintendent of the Guatemala Mission, sends the following good word from their colporteur institute:

"I know you will rejoice with us when you hear of our good institute. It was one of the best institutes ever held in this field. We are grateful to Brother J. A. P. Green for his good instruction. Think of a goal set for forty-two souls by just the colporteurs, to be won before the end of the year. Then, too, the colporteurs set a goal of \$1,207.50 for Big Week sales, including that of Brother Green and myself (\$250). And you must remember this is Guatemala alone, as this field and Salvador have been separated. You may think this a large amount, but the Lord has blessed us in this field, and I look for much more to be done than had been done heretofore."

"The largest weekly record made by one colporteur so far this year was \$373 in thirty-six hours, with about a 90 per cent delivery. In the accompanying picture he is the one seated on the left end of the bench with the smile on his face, Ernesto Lopez Lima by name. He was won to the truth by buying and reading 'Heralds of the Morning' in Spanish. For five years now he has been canvassing."

"On the other end of the bench you will see Alex Aguilar Samayoa, who just a few months ago was a sign painter with a paint shop here in the capital; but we put on a *Centinel* campaign here, and he subscribed and at the same time received an invitation to attend our church services, and to-day is a baptized, consecrated colporteur, having sold his business and yoked up with Jesus."

"During the institute thirteen were



Group Attending Guatemala Institute, July 12-17, 1928

buried with their Lord in baptism, and we hope to see many more before the end of the year. Surely the Lord is going before us in Guatemala, and we want you to continue to pray for us, as we know you have done in the past, for we have four or five new *colporteurs* to start out, and fine young people too, but no field man to help them except what I can do between times."

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## Korea and Manchuria

BY FREDERICK GRIGGS

I HAVE had the privilege of attending the annual meetings of the local missions of the Chosen (Korea) and Manchurian Unions. They were good meetings from the first to the last. This is the third series of meetings that I have attended in these fields, and these last were the best of all. An illustration of the good spirit is found in an incident in the South Chosen meeting. It was desired to raise 150 yen for school work. Elder E. J. Urquhart, the acting superintendent of the union, told the believers present that we would take fifteen minutes to raise that 150 yen, and at the end of this time solicitation would stop, no matter what the amount might be. At the end of fourteen minutes 165 yen had been raised. He then suggested stopping, but they did not wish to do so, and in two minutes more they raised the amount to 210 yen. This offering followed a very heartfelt meeting of consecration and confession. These believers are very poor, and the offering was one of real sacrifice.

I was asked to spend two weeks in the Korean Training School at Soonan. I think I have never seen the spirit of the Lord more directly manifested than it was during this meeting. Every student gave himself to Christ. More than forty wished to be baptized, but after careful work with the candidates, it was thought best to baptize only twenty-eight. The baptism took place the last Sabbath of my stay there. A new baptismal class was formed of thirty-eight members. This grew to fifty-nine, and included quite a number of people outside the school.

I recently had a letter from Principal H. M. Lee, in which he told me that they had just had a second baptism, in which forty-seven were baptized. Elder Urquhart tells me that in the South Chosen Mission more people were baptized the first five months of this year than were baptized all last year.

These incidents are illustrative of the good spirit that is prevailing, not only in that union, but in the Manchurian Union as well. Though Elder B. Petersen, the superintendent of the union, has been on furlough, and though the acting superintendent, Prof. R. M. Cossentine, has been kept from getting into the field to any extent by his regular school work and by having to supervise the erection of school buildings, yet the work of the union has gone steadily forward. There has been a greater net increase in church membership this past year than in previous years. This same spirit is prevailing all over the division. Our net gain in church membership for the first three months of this year is larger than for the first three months of any previous year of our work over here.

## Mongolian Herdsmen

While in the North, I visited the Sungari-Mongolian Mission. I went to Hiliar in the Mongolian province of Barga. This is near the Siberian border. We had a meeting of the workers, seven of whom are Russian brethren who have learned the Mongolian language, and are going out onto the plains to work for the roving herdsmen. Three of these men were out last year. They are a devoted company of workers. They will divide into three companies, two companies of two each

and one of three. Every man owns a horse and wagon, a genuine Russian outfit. Each company has a camel owned by the mission, to draw the camp stuff about from place to place as they follow the roving herdsmen. The wives and children of these workers will live in Hiliar. The company of three go out about 250 miles from Hiliar, while the companies of two each will go out 100 miles. These men come in once in three months for four or five days to visit their families and obtain food. It is a dangerous, trying life that these missionaries have, and they need the earnest prayers of God's people.

I was also for a time in Japan. There is a spirit of progress in that union. The sanitarium building at Tokio is being erected rapidly. The students from the training school at Naraha, which is about forty miles out of Tokio, spent a month in working on this building. They needed the money for the work, and the building needed their help. We had some good meetings at the school. Several were baptized after I left. The training schools for young men at Naraha and for young women at Tokio, are doing a good work in preparing young men and women to carry this message to the people of the Japanese Empire.

We have only words of cheer and courage from the work in the Far Eastern Division.

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## The Gospel Enters Mwashatirwa's Kraal

BY E. M. HOWARD

THREE years ago the children of Mwashatirwa's kraal wanted a school. But Mwashatirwa, being the medicine man and witch doctor, was opposed to it. However, we were able to get the necessary permission, and a teacher was sent there.

Mwashatirwa came to visit me at my camp on my first visit to his kraal. He was dressed in the usual articles which make up the attire of a medicine man. He had the snake skin band round his head, as well as the puff adder skin around his loins, with all the other skins, horns, cartridge cases, etc., in which he had his "Mushonga." After some talk, he sent the other natives away, and then he asked me for medicine to cause cold water to boil in an instant. It seems that his eyes were growing dim, and he could not see to carry on by the usual methods, so he wanted something easy to do to keep up his prestige among his people. Well, that gave us an opportunity to talk to him of the power of Jesus to save from sin. We were then able to help many of his sick folk, to extract a few dozen aching teeth, and to give other aid. So we left him in good spirits, and his people happy with their teacher.

What a change is seen at Mwashatirwa's kraal now after three years have gone by! The place is cleaned up, a fine church school building is in use, in which a four-foot slab of granite, six inches thick and set upon four posts, is used as the reading desk. There are more than seventy pupils enrolled, with forty-five in the class preparing for baptism, and the teacher has a splendid influence all through that country.

Mwashatirwa is not a Christian, as it is very hard for these old men to leave their customs and traditions, but he likes to attend the meetings. On my last visit, when the bell rang for service, old Mwashatirwa came along from his hut, shouting, "Come on, boys! come on, boys." We hope that when Jesus returns for His people, old Mwashatirwa, with many of his people, will be among those who shall hear the words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Butterworth, Cape Province, Africa.

## A Trip Through the Antillian Union

BY A. R. OGDEN

I HAVE now had the privilege of visiting all the missions of the Antillian Union except the Bahamas, and plan on going there during September. I arrived in Haiti June 30, following the Balboa convention and division committee meeting. During the month of July I had the pleasure of spending two weeks in Haiti, a week in Santo Domingo, and then going to Porto Rico, where I am at present. In company with Elder L. J. Borrowdale, the superintendent of the Porto Rican Mission, I have visited all but two of the sixteen churches and companies.

In the three missions visited I had the pleasure of preaching thirty-three sermons, besides assisting in conventions, and holding workers' and committee meetings in the various fields. While the work has been rather strenuous, it has been pleasant withal, and we trust somewhat profitable to the fields, as we have endeavored to inspire courage and confidence in the hearts of the many hundreds of believers we have met.

One feature of the work that has been especially interesting has been the large number of people in attendance at the meetings. In nearly every place the churches and places of meeting have been more than filled, oftentimes as many standing outside as there were inside. There is one advantage in these tropical countries, the windows and doors are always wide open, so it enables those without to hear as well as those seated inside the room. Otherwise, the work would be far more crippled than it is, for the lack of church and meeting accommodations.

In this connection I may say that I have been especially impressed that the most crying need in all these fields is for more and larger church buildings. I verily believe that if we had the means to erect suitable places of meeting in all the fields of the Antillian Union, within a very short time our present membership could be doubled; for wherever we have held meetings in all the islands, we find an earnest spirit of inquiry and a deep interest on the part of the people to hear the truth and listen to the message for these last days. Surely the time has come for the "quick work" and the outpouring of the Spirit for the finishing of the work in these parts of the Lord's great vineyard.

We have in the Antillian Union now more than 5,000 baptized members, with hundreds, yes, thousands interested and studying the message, so the time is fully ripe for a larger ingathering of souls. The work is progressing in each of the fields. We have greatly appreciated the help of Elder E. F. Hackman, of the General Conference Home Missionary Department in the conventions conducted in Cuba, Jamaica, Haiti, Santo Domingo, and Porto Rico, as well as the general help and assistance rendered by him in these various fields.

After spending a few days more in Porto Rico, I will return through Santo Domingo, Haiti, and Jamaica to Cuba, spending the months of August and September in giving further help and counsel in these fields, holding a workers' meeting in Jamaica with Elder H. J. Edmed, who has just arrived from England, to carry the responsibilities as president of the Jamaica Conference.

The latter part of September, I expect to reach the Bahamas; and will then have made a complete swing through the various fields of the union. Pray for the work in this large, important, and interesting field, that there may be advance all along the line.

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"PRACTICAL Christianity will loom large in the judgment day."



Conducted by Promise Kloss

## Too Busy to Answer Questions

BY FRANCES E. DAVID

"MOTHER, why do you beat the cake so hard?" asked little Mary as she watched her mother making a cake.

"I'm too busy for questions this morning," her mother replied. "Run outdoors and play."

The "too busy" mother failed to notice the wistful look in Mary's eyes as she closed the door.

In the next yard, Helen and her mother were busy together.

"Come and see our garden," called Helen.

Glad of the invitation, Mary quickly joined them. Helen proudly showed her the small patch of ground that was her "very own" garden, all ready for the seeds. Helen's mother placed a small stick at each end of the garden and tied a string to them.

"Why do you put a string there, mother?" asked Helen.

"It helps us to keep the row straight," she answered as she showed them how to make a tiny trench for the seeds.

The girls took turns helping her to drop in the seeds and cover them with earth. To every question—and there were many—she gave a careful and satisfactory reply.

When the seeds were planted, Mary expressed a wish that she might have a garden, too, but she added with a sigh, "Mother's too busy."

In later years, Mary's mother was disappointed to find that Mary showed little interest in housework. Even her association with Helen, who still lived next door, did not awaken in her the desire to be of service in her own home. Her mother secretly envied her neighbor because of Helen's ability and love of home duties, and openly lamented the lack of these qualities in her own daughter.

The "why" of Mary's early years had been too often unanswered and ignored. The beating of a cake, the planting of a seed—such trivial things to her mother—had been sources of wonderment to the childish mind. Her imagination, unassisted, could not determine the causes for doing certain things in a particular, approved manner. Her mother had failed to realize that her questions were not mere idle curiosity, but evidence of an active and inquiring mind.

Her "whys" gradually became fewer until she ceased to question regarding those things she did not under-

stand. When problems had to be solved, she struggled alone. To some extent she thus gained independence of thought, but by no means enough to compensate for the lack of a mother's guidance.

On the other hand, Helen's mother was repaid a thousandfold for the time and thought given to her small daughter's numerous inquiries. No question had been too trivial nor time too precious for an intelligent answer. Just as a tiny plant grows with sunlight and warm rains, so Helen's capabilities had unfolded and developed with a mother's thoughtful care and attention.—*Issued by the National Kindergarten Association.*

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## The Work of Parents

BY MRS. E. G. WHITE

To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "Train up a child in the way he should go, and when he is old, he will not depart from it."

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would seek God more earnestly for His help in training their families. The fault in one will be communicated to others.

Parents should act their part with earnestness. They should practice self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven.

Children should be instructed by

both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practiced in the family circle. Holy angels will be round about a family where love and joy and peace abound.

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. If unable to have hired help, the mother must do the work of the household, and her strength is taxed every day almost beyond endurance. Although she may have good ability and could do good service to her children, she is unable to do so, because she is broken down and enfeebled by care and taxation. She loves her children, for they are a part of herself; but she cannot do justice to them. She loves God, but she is in continual doubt of her acceptance; for she is aware that she is often fretful and impatient, has no spirit of prayer, and can bear no cheering testimony in the social meeting. She becomes discouraged, and lets things drift, feeling that she cannot row against the current of circumstances. She is overwhelmed by her surroundings.

This is a grievous wrong, not only to the mother, but to her children and to society. God would have parents act as rational beings, and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society.

The husband and father should consider all these things lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training. The wife should not be made little more than a slave in his family; for she thus loses her dignity, her self-esteem, and drops lower and lower in the scale of



womanhood, as she endeavors to do what she is wholly unable to do. The children of such parents are robbed of the education and training which they require to make them strong physically, mentally, and morally. When the mother is overburdened and overworked, it is not possible for her to give her children the mold of character they should have. She cannot teach them how to meet and withstand temptation in the strength of Christ, how to be strong and brave for the right, how to despise a wrong action. Parents should always bear in mind the future good of their children. They should not be compelled to devote every hour to taxing labor in order to provide the necessities of life. They should not have more children than they can clothe and feed and educate as God would have them.

If they have the glory of God in view, parents will work for their children with conscientious fidelity. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves.

Parents should not permit their affection for their children to be manifested to the injury of their children's characters. They should study the Bible, and try to make God's word the guide of their life. Some mothers wear out their lives in serving their children, in waiting upon them, in doing for them things which the children should learn to do for themselves. Children learn to take a mother's services as a matter of course, when this method is followed, and fail to feel that obligations are mutual, fail to perceive that the care and love of their parents should be rewarded by thoughtful love and obedience on their part. Children should be taught to relieve their parents of care and burden as much as possible. When parents allow their children to bear a selfish stamp of character, allow them to idle away precious time in pleasing their own fancy, while they are working hard to clothe and feed and educate them, they do a great injustice to their children; they do them a positive injury, that will follow them all through life.

Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery. Train them to habits of economy. Some parents bend all their energies to the accumulation of money, and precious opportunities are lost for giving daily instruction, for filling the minds of their children with precious material for use in after life. Children should be impressed with the high sense of their moral responsibility. The time that parents devote to fashionable display, should be devoted to

teaching their children self-reliance. They should not train their children to seek pre-eminence in dress or speech or action. The inward adorning of a meek and quiet spirit is of great price in the sight of God. This adorning will not tarnish or wear out, but will be as enduring as the throne of God.

Some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with His claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God, through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds. Religious instruction should be lovingly imparted to the little ones from their earliest years; but this work is sadly neglected, and we see the result in impenitent, self-willed, disobedient, unthankful, and unholy children.

### *My Welcome Guest*

BY BURTON CASTLE

INVITINGLY, I thought, I opened wide the door.

But wondered why there came no welcome Guest.

Entreatingly, I waited for His welcome step,

But, ah, there came for me no calming quest.

Then, as I looked around upon the room to see

If any lack of service might remain,  
I found that stains of selfishness were still in view,

And works of grace I needed yet to gain.

Then, crimson was my face, as tremblingly I saw

That I had failed the door to open wide,  
And hastily, with earnest, anxious plea for aid,

I asked for help to brush the stains aside.

Again I looked around, my faith increased by trust,

And at my side I saw Him standing there.

Just how He entered, whence He came, I do not know,

But He had come and taken all my care.

Christian parents, will you not for Christ's sake examine your desires, your aims for your children, and see if they will bear the test of God's law? The most essential education is that which will teach them the love and the fear of God. Your efforts to train your children should be earnest and persevering. You should seek to develop each portion of their nature, physical, mental, and moral, that they may have well-balanced characters. If you leave your children to follow their own inclination and desires, you cannot expect that they will have stability of principle, and be able to resist evil. The physical, the mental, and the moral nature must be culti-

vated and developed by patient training, coupled with the grace of God; in this way virtuous principles will be established.

Parents should learn to live within their means. They should cultivate self-denial in their children, teaching them by precept and example. They should make their wants few and simple, that there may be time for mental improvement and spiritual culture. Educate your children to meet the highest standard of character, the law of God.

Love is the key to a child's heart; but the love that leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus, will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow.

Our children are God's property, and we are to see to it that they are not deformed by our defects and our one-sided ideas. As guides and teachers, we must be channels of light to others. Our superintendents, our teachers in the Sabbath school, should be frequently in prayer. A word spoken in due season may be as good seed in youthful minds, and may result in leading little feet in the right path. But a wrong word may lead their feet in the path of ruin. We are entering important times, and those who have a knowledge of the truth are laid under most weighty responsibility to impart it to others. Truth is mighty, and will prevail. Those who love and support the word of God will more and more decidedly range themselves on the Lord's side, and brethren will stand heart to heart in defense of the truth. Those who support error will more and more decidedly gather themselves against the holy and pure principles plainly revealed in the word of God. God has given to every one his work, and capability with which to do it. Our talents are not to be laid away to rust from inaction. No one is to live to himself. O, how many there are to-day who profess godliness, who advocate the truth, but who do not make a practical application of it to their own lives! The principles of the gospel should have a controlling power over us, that we may have the mind that was in Christ, and be pure as He was pure. We know that unless our righteousness shall exceed that of the Pharisees, we shall utterly fail of eternal life. It is not enough to tithe mint and anise and cummin; we must also remember the weightier matters of the law,—mercy and the love of God. Jesus must abide in the soul, if we would work the works that are acceptable to Heaven.—*Review and Herald, June 24, 1890.*



# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## THE SWEDISH CONFERENCE

BY O. MONTGOMERY

IMMEDIATELY following the union conference meeting held at Nyhyttan, Sweden, the Swedish Conference held its annual meeting in the city of Orebro, June 12-17. A very desirable hall in the center of the city had been secured for the meetings, which were well attended by representatives of the various churches throughout Sweden. Besides the union staff there were present at this meeting W. E. Read of the European Division, N. Zerme of Syria, and the writer. It was a good meeting. The Lord was present. His people were blessed day by day. The president, C. V. Anderson, rendered a very encouraging report. Two new churches were taken into the conference, which brings the membership to 1,808. Progress, strength, and courage mark the work in Sweden.

The city of Orebro is a place of unusual interest, as it is related to the history of the Protestant faith in Sweden and the early beginnings of our own work. The castle of Orebro, standing in the very heart of the city, is considered one of the most remarkable historical monuments in Sweden. It was built as a fortification in the eleventh century. Most of the kings of Sweden in the Middle Ages lived here.

Two boys, Olaus and Laurentius Petri, sons of a blacksmith, were born in this city in 1493 and 1499. Later they became students of Luther and Melancthon in Germany. Returning to Orebro, they became the apostles of the Reformation in Sweden, as the result of which Catholicism was overthrown and driven out of the country. It was during the reign of King Gustavus Vasa that the Lutheran faith was introduced into Sweden by these brothers, and was accepted by the Swedish Congress at Vasteras in 1527. We are told that for four hundred years no Catholic was allowed in Sweden, and that to-day there are less than one thousand in the country.

The Petri brothers were sentenced to death in the old castle in 1539, but were later released under a very heavy fine. They translated the Bible into the Swedish language, which was first published in 1526. One of these brothers became secretary to the king, and was made the first Lutheran archbishop in Sweden.

It was here in Orebro that the children preached, "The hour of His judgment is come," under the power of the Holy Spirit in the days of the first angel's message. It was not many miles from here that our first church in Sweden was organized. It was in the Orebro castle that one of our brethren was imprisoned for several months for his faith, in the early days of the work.

Sister White attended a general meeting of the believers of Sweden held in the city of Orebro in 1885, at which time she wrote the message of counsel to our people which is published in the book, "Historical Sketches of Seventh-day Adventist Foreign Missions."

To-day we have in Orebro a good strong church organization, with a fine chapel building centrally located. One of our brethren is operating treatment rooms, which are exerting a very good influence in the city. We were glad for the privilege of attending this meeting in this very interesting and historic city.

There are three institutions in the Swedish Conference, the training school at Nyhyttan, where a fine class of young people are being trained for service; the publishing house in Stockholm, where our truth-filled literature is prepared for the Swedish field; and the new sanitarium, opened two years ago at Hultafors.

The sanitarium property was built some years ago as a resort hotel. It was later used as a health institution, but without success. Our people bought it at a very low figure. The building is well adapted to our needs, and with some remodeling and equipping with treatment rooms, is now a fine sanitarium. It stands beside a beautiful little lake in the wild woodland on the mountain side a few miles out from the city of Gothenburg. It is being operated successfully, and is a strength and blessing to the work in Sweden. Besides this sanitarium, Sweden has fifteen treatment rooms.

Elder Anderson, the conference president, and the other officers, were unanimously re-elected for another term. The work is growing in Sweden, and the Lord is leading and blessing.

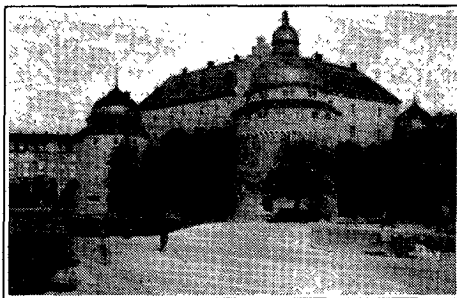
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## THE SASKATCHEWAN CAMP MEETING

BY S. A. RUSKJER

THE biennial session and annual camp meeting of the Saskatchewan Conference convened at Saskatoon, Saskatchewan, June 28 to July 8.

All the departments of the work received careful study, and plans were laid for a still more aggressive program for the future. Preaching services, Bible studies, and devotional meetings were held daily in the English, Ukrainian, Rumanian, German, and Russian languages. Special meetings were conducted in the various departments for the children and young people. The reports submitted by the president and the secretaries of the various departments gave evidence of a



The Castle of Orebro, Sweden

healthy growth and development in the work of the Saskatchewan Conference.

We greatly appreciated the efficient assistance of Elders Elliott, Reiswig, and Burley, sent by the General Conference, and also of the representatives of the Canadian Watchman Press and the union conference departmental secretaries.

W. A. Clemenson, who is giving a good strong lead to the work in the Saskatchewan Conference, was unanimously re-elected president for the ensuing term. Except for a few changes in the personnel of the executive committee, all the de-

partmental secretaries and officers were unanimously re-elected.

The leaders of God's work in the Saskatchewan Conference enjoy the confidence of all the members, and we look to the future with good courage, believing that the conference will continue to grow and develop into a really strong organization. When you talk with God, kindly remember His work and workers in this great field.

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## THE BALTIC UNION SCHOOL

BY GUY DAIL

A VERY suitable prelude to the closing exercises of our school was the reception of two more students through baptism, May 4, the third service of this kind held this school year.

The evening of May 17 the seniors rendered an interesting program on their class night. The speakers mentioned especially their gratitude to God, to their parents, to their institutional and conference brethren of the field, and to their teachers for the privileges they had enjoyed the past four or five years in their own Christian school, which they had been enabled to attend through their own hard labors, aided by the generosity of the local and union conferences and institutions, and the liberality of the European Division.

K. Sutta, J. H. Schilling, and L. F. Oswald addressed the class Friday evening, Sabbath morning, and Sunday evening, May 18, 19, 20, stressing the self-denial required to keep us ever willing to answer the call of the Master with the words, "Here am I; send me;" and the devotion needed if we are "to keep on the narrow pilgrim path into the golden eternity before us," as the class had characterized its high ideal by the shibboleths chosen expressive of motto and purpose.

The baccalaureate sermon made it clear that our eternity may begin right now, for when we have Christ, we have eternal life in Him (1 John 5:11-13), and the commencement address reminded the nineteen graduates that they were leaving the friendly halls of their Alma Mater and the classrooms of their teachers, to enter the great school of life, which in turn is to be merely the vestibule of the university of heaven, where Christ in person will be our great Master Teacher.

The graduates are young people upon whom we believe the Lord has placed a real burden to carry His message, either as well-trained laymen or as workers in the various departments of our organized movement. We feel sure that if we take into account the serious disadvantages under which they have been compelled to secure their education and training, we will see that they have made a record which would compare favorably with achievements of our young people in other parts of the world who have been placed in a similar environment. We should not forget that the Baltic States have suffered and continue to suffer very heavily from the war; that the liberties the people now enjoy have been theirs only since the conclusion of the world peace; and that Estonia, Latvia, and Lithuania, the three republics composing the Baltic Union School territory, are largely cut off from their former market—Russia. As long

as they were a part of the czar's great empire, they had remarkable opportunities for commercial expansion, but since their organization into self-governing states these have been lost.

One great problem among the Baltic young people is how to secure the means with which to attend our school. The industrial opportunities of the school itself are sufficient to give work to about fifty students,—on the farm, in the garden and the orchard, in the soap factory, in the carpenter shop, in the laundry, in the dairy with its thirty cows, in the dress-making department, and in the garage, while about thirty partly or fully supported themselves by the colporteur work, selling during the school year 7,555 lats' worth of literature (a lat is about 20 cents). This sum may seem small to some of our other schools, but it speaks well for our students that on the Sundays and Wednesdays of the school year, a part of which days they were free to sell our publications, this much work could be done, in view of the general business depression.

In closing, we wish to request our people in all parts of the world not to forget the worthy young people of the Baltic Union and their struggling school, with its more than one hundred students, but to remember them before the throne of God.

### DES MOINES, IOWA

BY F. W. JOHNSTON

ON Sabbath morning, July 14, I had the privilege of immersing fifteen in our own church in this city. These, together with the 108 who were baptized at the two recent baptisms, make 123 as a direct result of the series of lectures conducted in the Hoyt Sherman Auditorium by the writer and his Bible workers. Our membership before the lectures was 139, now it is 262, or nearly double. Besides this there are about twenty-five children of the new believers who have joined the Sabbath school.

Thus far we have given 135 lectures, making very nearly one soul for each lecture. A number of others are interested, and we hope very shortly to baptize a few more. We sincerely petition the prayers of all God's people for these souls, and especially for the ones who have had to sacrifice their positions for the sake of the truth.

### STATISTICAL FACTS

#### NO. 12. DENOMINATIONAL LABORERS

BY H. E. ROGERS

AT the time the General Conference was organized in 1863, the denomination was employing twenty-two ordained ministers and eight licensed ministers, a total of thirty evangelistic laborers. The number of evangelistic workers was gradually increased as the message was carried to various countries and the work developed. The figures indicating the number of evangelistic workers by decades are as follows:

Year	Total Evangelistic Laborers
1872 .....	86
1882 .....	301
1892 .....	400
1902 .....	2,278
1912 .....	5,101
1922 .....	7,600
1927 .....	9,873

In addition to the evangelistic laborers, at the close of 1927 there were employed 8,434 workers connected with the 291 institutions operated by the denomination, thus making a total of 18,307 laborers, or one active laborer for every 14.97 members. Of this number, there were in North America 7,690, and outside this country, 10,617. The number of evangelistic laborers sent into foreign mission service during 1927 was 184; during the last four years, 717; and during the preceding four

years, 769,—an average of 15.48 laborers sent into foreign mission service each month during the last eight years. The total number of laborers of all classes has increased at an average rate of over two new active laborers in either evangelistic or institutional lines for every day during the last four years.

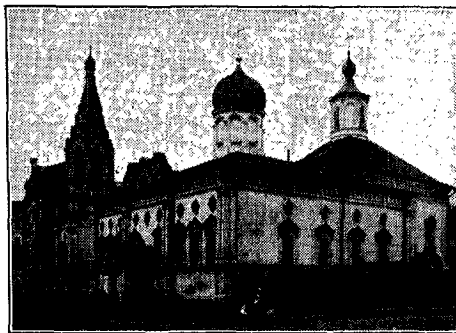
Something of the character of the work conducted by these laborers may be obtained when it is stated that this message is now being carried forward in 279 languages (publications being issued in 132). In 1921 the denomination was conducting work in 179 languages; thus there has been an increase of 100 languages in six years, or a new language added every twenty-two days to the list in which gospel effort is carried on by the denomination.

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### OUR WORK IN RUSSIA

BY E. KOTZ

THE accompanying picture represents the Russian orthodox Peter and Paul church, in Moscow, which from May 12 to 19 of this year was occupied by the sixth congress of all Adventist unions in Soviet



The Russian Orthodox Church in Moscow, in Which a Great Union Meeting of Our People Was Held

Russia. The announcement of the meetings in big letters was posted over the church door. What a contrast to the olden days! In 1905 we saw the priests sitting in our own meeting halls, forbidding the people to enter! Now our congress is held in one of the most beautiful churches in Moscow. That certainly is encouraging. Let us not forget to pray for the work in Russia.

### THE TEXICO CONFERENCE

BY M. N. CAMPBELL

THE Texico Conference, embracing the State of New Mexico, excepting one county, and part of Texas, met in biennial session in Albuquerque, N. Mex., August 9-19.

The meetings were held in the wooden tabernacle in which Elder Walker and Professor Steward have been holding evangelistic services. Those attending the conference were cared for in private houses. A tent was pitched for young people's meetings, which was also used for Spanish services.

This conference includes a wide range of sparsely settled territory, and those who attend the annual gatherings have to travel long distances. There was an unexpectedly large attendance at this session, and the believers were present at the very first meeting.

The official reports indicated an encouraging growth in membership, tithe income, and mission offerings. A fine spirit of unity prevails among workers and church members.

Elder Wilson enjoys the confidence of his brethren, and he was re-elected to serve another term as president of the conference. The official staff of the conference was practically unchanged.

The Texico Conference realizes its responsibility for evangelizing all the people within its limits, irrespective of their na-

tionality. They are carrying on a good strong work among the large population of Mexicans in their territory, and have a good start among the Indians. There was quite a representation of Mexican believers at this meeting, and services in Spanish were held each day.

The Lake Grove Indian Mission is in this field. An evening was given to Brother Follett, who presented a stereopticon lecture on the work among the Indians. This lecture, presenting the dire need of medical missionary work among these poor pagans, stirred all our hearts, and we were awakened to the fact that there is as needy a mission field among the pagan Indians of America as exists in any heathen land. These people bow down to idols of wood and stone, and are bound by dreadful superstitions. They have been dispossessed of their heritage by the aggressive white race, and the least we can do is to help them to secure a title to an inheritance in the new earth.

Elder M. B. Van Kirk and the union secretaries rendered good help in the meetings. The General Conference was represented by Elders E. Kotz, H. D. Casebeer, Prof. M. E. Olsen, and the writer.

The session was of a very spiritual and inspirational character, and the workers go to their fields with renewed courage, and the church members to their homes with an enlarged outlook on the work before them.

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### WORK IN THE EASTERN STATES

BY G. B. STARR

SINCE the kind report some weeks ago, by the editor of the REVIEW, of our stay in Washington and Takoma Park, D. C., the sanitarium, and Baltimore, from April 29 to May 15, we have visited the churches in Philadelphia, Harrisburg, Lancaster, and Stroudsburg, Pa.; Middletown, New York City, and Brooklyn, N. Y.; Jersey City, N. J.; and Melrose, Boston, and South Lancaster, Mass. Here we attended the Massachusetts camp meeting, and later the Rochester, N. H., and Union Springs, N. Y., meetings. These three camp meetings were all most profitable occasions. We greatly enjoyed meeting so many of the people of God, and sharing with them the marked blessings of God in all the services. We were pleased to greet again many whom we had known in the past and with whom we had labored.

From the Union Springs camp meeting we were driven to the hospitable home of Mary Breed Scharnweber at Castile, N. Y., where we enjoyed three days of quiet rest. Their home is within four miles of the magnificent falls on the Genesee River. We greatly prized the privilege of viewing these masterpieces of beautiful scenery.

From here we visited the churches at Rochester, Buffalo, and Niagara Falls. Here we saw the wonderful falls electrically lighted with rainbow colors at night, and rainbows produced by God's own sun in the daytime.

We also had the privilege of visiting Jamestown and Chautauqua, where we spent two happy summers, many years ago, in the study of New Testament Greek. From Jamestown Sister Minnie Starr Fisk, a relative in the flesh and a sister by grace, drove us to Salamanca, N. Y. Here F. H. Hicks took us to visit the house he formerly owned where Sister Ellen G. White had that remarkable vision. The maiden lady who now owns and resides in the house accompanied us to the upstairs bedroom, where we read aloud the following description of Sister White's experience:

#### SISTER WHITE'S VISION AT SALAMANCA

"At the home of Brother Hicks, where she was entertained, she was visited by an old lady who was violently opposed in her Christian life by her husband. This interview lasted an hour. After this, weak,

Colporteurs' Summary for July, 1928

NORTH AMERICAN DIVISION					Southwestern				
	Agents	Hours	Value 1928	Value 1927		Agents	Hours	Value 1928	Value 1927
<b>Atlantic</b>					Arkansas	22	2108	\$ 7582.50	\$ 2567.25
Greater New York	43	3116	\$ 4264.97	\$ 5496.30	N. Texas	8	1039	2434.25	5675.00
New England	31	2524	4980.00	4798.40	Oklahoma	20	2801	5005.57	3440.60
New York	33	1591	2965.00	5645.13	S. Texas	10	993	2838.05	4846.40
S. New England	33	2401	3292.28	2444.61	Texico	16	2189	4403.35	2734.25
	140	9632	15502.25	18384.44		76	9130	22263.72	19263.50
<b>Columbia</b>					N. American Totals				
Chesapeake	16	1365	1952.05	2623.45		1248	119435	\$ 203483.23	\$ 195440.50
E. Pennsylvania	21	2919	4089.86	4988.09	<b>FOREIGN UNION CONFERENCES AND MISSIONS</b>				
New Jersey	41	1293	3922.50	2642.90	<b>African Division</b>				
Ohio	52	5332	7131.25	7451.25		13	1087	\$ 3122.69	\$ 4012.64
Potomac	15	2026	2906.50	3507.77	<b>Australasian Division</b>				
W. Pennsylvania	19	1680	2461.80	1553.24		81	6120	16343.60	16472.02
West Virginia	17	1881	2596.05	4121.20	<b>European Division</b>				
	181	16496	25060.01	26887.90	Arabic	7	388	165.42	.....
<b>Lake</b>					Baltic	51	8146	1779.27	1216.74
Chicago	57	3400	5446.83	7867.20	British	100	15987	14231.38	10797.12
E. Michigan	34	4013	5509.25	2793.56	Bulgarian	9	908	206.88	139.88
Illinois	30	2444	3491.70	615.40	Gen. European	176	24888	10887.36	11623.77
Indiana	22	2449	2639.55	2504.60	Czechoslovakian	56	6945	2055.37	1794.75
Wisconsin	59	6909	9511.19	8207.57	East German	178	22565	8307.86	9490.60
W. Michigan	54	5747	6113.50	3417.75	Egyptian	.....	.....	.....	42.05
	256	24962	32712.32	25406.08	Grecian	2	269	42.28	28.89
<b>Central</b>					Hungarian	50	6517	1730.77	1861.56
Colorado	19	1747	2614.45	.....	Iberian	19	784	501.27	1536.02
Inter-Mountain	9	860	985.85	.....	Iceland	.....	.....	.....	421.05
Kansas	30	2772	2808.00	.....	Jugoslavian	56	4420	1111.14	605.84
Missouri	23	1442	1671.65	.....	Latin	74	8047	5090.09	4494.26
Nebraska	15	1198	1190.75	.....	Mauritius *	1	193	30.14	64.78
Wyoming	.....	.....	.....	.....	Polish	36	3179	593.67	486.92
	96	8019	9270.70	.....	Rumanian	38	5724	1663.14	1009.04
<b>Northern</b>					Scandinavian	142	17514	15228.90	15592.31
Iowa	18	1872	3138.30	2793.25	Syrian	.....	.....	.....	23.44
Minnesota	27	2845	3800.70	4093.25	Turkish	.....	.....	.....	23.33
North Dakota	17	1598	3606.75	4059.85	West German	172	23804	10633.94	11616.64
South Dakota	17	1866	4443.90	3067.30		1167	150278	74258.88	72868.99
	79	8181	14989.65	14013.65	<b>Far Eastern Division</b>				
<b>North Pacific</b>					East China	19	755	740.45	.....
Alaska	.....	.....	.....	581.00	Japan	20	1484	1054.70	1395.14
Montana	10	1118	1940.40	2859.50	Manchurian	3	223	811.23	812.66
S. Idaho	10	1182	1133.95	4352.15		42	2462	2606.38	2207.80
S. Oregon	.....	.....	.....	.....	<b>Inter-American Division</b>				
Upper Columbia	14	1044	1156.80	3785.95	Antillian	41	3406	6780.84	5642.03
W. Oregon	15	1054	856.15	1180.15	Central American	10	604	2112.86	3090.70
W. Washington	12	1476	1455.60	3037.20	Colombia-Venezuela	21	1019	3327.38	616.85
	61	5874	6542.90	15795.95	East Caribbean *	9	1631½	1438.64	553.93
<b>Pacific</b>					Mexican	27	3046½	3994.72	8632.82
Arizona	9	495	1185.80	713.25		108	9707	17654.44	18536.33
California	14	1085	2308.05	6503.40	<b>South American Division</b>				
C. California	1	132	531.25	1036.75	Austral	51	3627	7947.34	7674.65
N. California	14	1488	2013.86	1472.65	East Brazil	32	3696	4016.69	513.07
Nevada	3	187	121.00	703.05	Inca	11	1088	1085.51	.....
S. E. California	7	227	534.45	896.60	South Brazil	.....	.....	.....	8201.14
S. California	20	1799	2907.30	2179.71		94	8411	13049.54	16388.86
Utah	5	219	589.25	1108.50	<b>Southern Asia Division</b>				
	73	5632	10190.96	14613.91	Foreign Totals	1505	178065	\$ 127035.53	\$ 132075.08
<b>Eastern Canada</b>					N. American Totals	1248	119435	\$ 203483.23	\$ 195440.50
Maritime	9	876	2187.49	1961.95		2753	297500	\$ 330518.76	\$ 327515.58
Newfoundland	6	689	2256.58	2152.30	<b>COMPARATIVE BOOK SUMMARY</b>				
Ontario	20	1948	4733.10	4311.85		1925	1926	1927	1928
St. Lawrence	5	449	964.15	1439.67	January	\$169780.29	\$128429.45	\$228425.25	\$218796.43
	40	3962	10141.32	9865.77	February	90097.97	251755.06	228447.76	220899.65
<b>Western Canada</b>					March	169379.40	240968.79	246251.38	212849.48
Alberta	34	2473	5825.40	5505.95	April	278243.57	273574.41	215716.64	215326.55
British Columbia	11	817	2410.95	3202.25	May	177053.16	241402.18	192349.05	257530.53
Manitoba	17	1299	2111.85	1784.00	June	340592.86	329559.12	325807.62	325030.88
Saskatchewan	24	2596	6416.35	7089.65	July	424329.80	391040.40	327515.58	330518.76
	86	7545	17764.55	17581.85	August	341457.38	282732.58	330138.57	.....
<b>Southeastern</b>					September	219989.34	241251.56	234729.35	.....
Carolina	36	4674	12644.40	4987.75	October	218811.64	202774.36	189151.73	.....
Cumberland	12	3331	4054.00	3774.30	November	253839.98	199192.28	207055.82	.....
Florida	12	1361	1158.40	5428.85	December	210787.22	224287.15	222395.31	.....
Georgia	16	1746	3969.40	5281.85		\$2894362.61	\$3006967.34	\$2947984.06	\$1780952.28
	76	11112	21826.20	19472.75	* Two months' report.				
<b>Southern</b>									
Alabama	22	2064	5416.50	7629.75					
Kentucky	14	1412	1941.10	1408.45					
La.-Mississippi	31	2955	5614.40	2559.00					
Tennessee River	17	1859	4246.65	2557.50					
	84	8890	17218.65	14154.70					

weary, and perplexed, she thought to retire to her room and pray. Climbing the stairs, she knelt by the bed, and before the first word of petition had been offered, she felt that the room was filled with the fragrance of roses. Looking up to see whence the fragrance came, she saw the room flooded with a soft, silvery light. Instantly her pain and weariness disappeared. The perplexity and discouragement of mind vanished, and hope and comfort and peace filled her heart.

"Then losing all consciousness regarding her surroundings, she was shown in vision many things relating to the progress of the cause in different parts of the

world, and the conditions which were helping or hindering the work.

"Among the many views presented to her, were several showing the conditions existing in Battle Creek. In a very full and striking manner these were laid out before her."—"Divine Predictions Fulfilled," p. 239.

This was of special interest to us, as Mrs. Starr and I had the privilege of being present on the occasions of the fulfillment of several items presented in this vision. The first was at Battle Creek in March, 1891, where Sister White reported having seen the Review and Herald management and the meeting where the dis-

cussion was held regarding the American Sentinel.

REMEMBERED FACES LONG AFTER

A few months later, while on our way to Australia, Sister White wrote several pages descriptive of the condition of my own brother, which was true to life in every particular. Still later on the Pacific Ocean out from Honolulu she described fully the condition of the church there, and minutely gave the relation of each individual member. When I inquired where she had obtained all of this information, she replied, "In the vision at Salamanca, N. Y., a year ago last No-

vember." Mrs. Starr and I had spent seven weeks in Honolulu preceding the arrival of Sister White's party on the "Arapahoe." Her vessel arrived at 10 A. M., and left at 1 A. M. the same night. To the best of our knowledge Sister White had met only four members of the Honolulu Seventh-day Adventist church. However, the entire membership of about thirty were present at a large assembly in the Y. M. C. A. hall where Sister White spoke with her usual freedom. Our people were scattered over the hall among the three hundred or more present. But she knew them all, and could tell us all about them, thus fulfilling the vision at Salamanca and her statement in Volume V of the "Testimonies," page 671: "I have been shown faces that I had never seen, and years afterward I knew them when I saw them."

At this writing we are at Rutland, Vt., and booked for appointments in Vermont, New Hampshire, and Maine.

To-day en route from Glens Falls, N. Y., to Rutland, Vt., we visited the home, the church, and the grave of William Miller near Fair Haven, N. Y. Over the pulpit on the wall we read, "AT THE TIME APPOINTED THE END SHALL BE." And on one of the windows, "IN MEMORIAL OF THE ADVENT MOVEMENT OF 1843 AND 1844." We could not refrain from offering thanksgiving to God for starting this great advent movement in this humble but beautiful country place, and sustaining it against all opposition until it has encircled the earth and gained its present strength and numbers; and we earnestly prayed that God would enable us to prove as true and faithful to our present light and trust as were these early pioneers to theirs.

\* \* \*

### WESTERN CANADIAN UNION CONFERENCE

BY S. A. RUSKJER

WITHIN the past two or three months baptisms have been conducted in many places throughout the territory of the Western Canadian Union Conference. In the Saskatchewan Conference five were baptized recently at Flindlater; five at Kisbey; nine at Battleford; three at Theodore; four at Moose Jaw, and nineteen at the Saskatoon camp meeting. Over on Vancouver Island ten were recently baptized at Port Alberni: fifty-six were recently baptized as a result of the Everson effort at Victoria. In Alberta Elder White has baptized fifty-two as a result of his effort in Edmonton; one was baptized in Calgary; eight at the Canadian Junior College, and sixteen at the Alberta camp meeting. In Manitoba six were recently baptized in the English church at Winnipeg; four in the Pembina church; ten in the Winnipeg Ukrainian church; one in the Winnipeg German church; two in the Ft. William church; six were recently baptized and joined the conference church. This makes 217 precious converts that have followed their Master in the sacred rite of Bible baptism in this territory. We are also glad to report that a large number are waiting baptism, the Alberta Conference alone reporting thirty-two ready, who will be baptized as soon as opportunity affords.

While we are interested in a strong financial program, an active home missionary department, a prosperous medical missionary work, a successful Christian education, yet all of these and other activities are for the one purpose of soul winning, consequently we are more interested in seeing men and women take hold of this truth and join us in the journey to the kingdom, than we are in anything else. We believe that before 1928 shall close, a larger harvest of souls will have been baptized in this union than has ever been baptized in any one year before. We thank God for the workings

of His Spirit, which leads men to an acceptance of the truth for this time. Pray for the work in Western Canada.

\* \* \*

### WORD FROM A PIONEER COLPORTEUR

THE following good word from Brother Walter Harper, one of our pioneer colporteurs, we take from a personal letter sent to this office under date of May 8:

"It is just forty-seven years ago to-day since, on May 8, 1881, in Fresno County, California, by the blessed grace of the Master, I began my work of circulating the pages of truth.

"Many and varied have been the blessed experiences the good Lord has given me. I would not have missed them for anything. I have been sustained by our kind, loving heavenly Father all these years, to place our volumes of light and glory far and near. It is just wonderful! I am fairly dazed when I look back over it all, and I can only say in a subdued voice, 'What hath God wrought!' 'This is the Lord's doing; it is marvelous in our eyes.'

"Afar off and near by I have seen souls accept the message, but in the great gathering day I expect to see a great army, far exceeding all I have witnessed before, safe in the heavenly fold, and thus add a great galaxy of stars to my Saviour's glorious crown.

"O, that will be glory for them; that great day will be glory for me. How near it is, too! O, let us be ready. 2 Peter 3: 11, 14, 17.

"Dear workers, let us arouse, enlighten, save all we can, for soon it will be too late. The message will be closed. The end is much nearer than we think it is.

"I have not one word of discouragement to utter. No, no! Just the opposite. I have only words of faith, hope, courage. When we have such a mighty Saviour, His blessed promises, like a wall of fire, like the armor plate of heaven, encompass us about on every hand. They are ours through faith in and through His name, so that 'we shall come off more than conquerors through Him that loved us,' and washed us from our sins in His own precious blood, and is now at the right hand of God, making intercession for us."

\* \* \*

### THE URGE OF CHRISTIAN EDUCATION

BY W. E. HOWELL

NOT long ago I received a letter from the educational superintendent of the Northern New England Conference, Brother G. Dalrymple. He is working hard to rally the boys and girls into our schools, especially the church schools. While I am writing this note he has two educational rallies appointed in his conference, at which will be present some of the union and local men, in an earnest endeavor to create a spiritual awakening among the churches to the supreme importance of placing our boys and girls in our own schools.

In describing the earnest efforts some parents are making to have their children in our schools, he says:

"In practically all our churches where there is a church school, the attendance is gratifying; the most energetic efforts are made to keep the children in the school. In many cases the children walk long distances, or are carried to school by auto, or by public school teams which are kind enough to help. In one case a pupil rides on electric cars twelve miles to school in the morning, and returns twelve miles at the close of the session."

Such energetic work reveals the urge of Christian education upon the hearts of parents who are spiritually awake to what it means to their children. While it is true that many Seventh-day Adventists live in isolated places, and it is difficult to

bring the children together to one center for the school, yet we are all aware that farmers and other business men will drive through the snow every day in winter for business purposes. Why should they not do it for the sake of their children? Winter is the time when farmers are not very much pressed with work. If they would make the transportation of their children to the church school one of their daily duties through the bad weather, these children could probably take care of themselves in good weather, or mother or big sister could take them to the school and bring them home again. This is the way the urge of Christian education will press us to do if we sincerely work as for life to save our children before the overflowing scourge shall come upon them.

Let the same kind of urge be upon every teacher. When parents make sacrifices of time and money, and show their faith by their works in placing their children under our care, it is surely a high responsibility of the teachers to do their very best for the children.

\* \* \*

Six were recently baptized on Norfolk Island, in the Australasian Union Conference, and many others are showing interest in the truth.

THE Mt. Whitney (Nev.) church received ten by baptism on May 12.

## 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.

McNett.—Emery T. McNett was born in Iowa, Jan. 28, 1871; and died in Graysville, Tenn., July 29, 1928. V. B. Watts.

Gauterau.—Mrs. Mayse Gauterau, nee Howard, was born in Oakland, Calif., in 1877; and died in National City, Calif., July 18, 1928. She was married to Elder F. DeWitt Gauterau in 1903. After seven years of gospel work in the British Isles, they returned to California, and then labored twelve years in the East Pennsylvania, Chesapeake, and New Jersey Conferences, when, on account of her failing health, they again visited their former home on the Pacific Coast. Her husband, two daughters, her parents, and a brother are left to mourn.

W. M. Healey.

## The Advent Review and Sabbath Herald

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which was once delivered unto the saints."

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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.

## EFFORTS FOR PEACE AND PREPARATIONS FOR WAR

For many years earnest and heroic efforts have been made to stabilize the world's peace. Various treaties between the nations have been effected. One of the most remarkable of these was the peace treaty signed in Paris, August 27, by the representatives of fifteen nations. This treaty, promoted largely through the efforts of Mr. Kellogg of the United States and Mr. Briand of France, solemnly declares against recourse to war for the solution of international controversies, and denounces war as an instrument of national policy. A number of other nations have signified their approval of the treaty, and will formally indorse it later.

We commend the lofty idealism of the men who are responsible for treaties of this character. We are in full sympathy with every effort to avert the horrors of warfare, and these efforts should receive the hearty and sympathetic support of every Christian believer throughout the world. We feel that these treaties accomplish much, and that God is using them as one agent to hold in check the winds of war until the gospel message has accomplished its work.

We sincerely wish that these efforts might prove all that their promoters desire, but that this recent treaty will be ineffectual in preventing war, the same as previous treaties, we are convinced. Just as long as human nature remains unchanged, and national jealousies and commercial rivalries persist, just so long will these national and racial animosities find expression in open warfare. Indeed, in the very paper in which we read of the signing of the treaty, we note these ominous headlines:

"Europe Remains Armed"  
"Western Forces Greater Than in 1913"  
"3,000,000 Men Are in Service"  
"Distrust and Fear Still Grip Continent"

And the Associated Press dispatch from Paris says:

"Consummation of the Kellogg-Briand war renunciation treaty finds Western Europe, with the exception of Germany, more heavily armed than in 1913.

"Upwards of 3,000,000 men are in actual military service, and, as it happens at this season, many hundreds of thousands have been called to the colors for training. Swift practice mobilizations are in progress, and trial war maneuvers are under way throughout Europe.

"In artillery, in stores of munitions, in chemicals and in works for making gases, in aircraft, in tanks, in all the complicated apparatus of destruction, the nations have

a striking power immensely superior to that of 1913."

How strikingly we see fulfilled to-day the prophecy relating to peace, as recorded in the second chapter of Isaiah, and also the prophecy relating to war, recorded in the third chapter of Joel! The first is a prophecy of what many people will be saying about peace in the last days. This is impressively represented in the recent peace treaty. The other is a prophecy of conditions which actually exist in the preparations for war which are going forward.

As never before we need to regard the significance of the signs of the times that are taking place on every side. The conditions in the world around us indicate the speedy fulfillment of the prophecies relating to the second coming of Christ. They indicate that the end of all things is at hand.

Pressure upon our columns makes it impossible for us to give further stress to the significance of these things at the present time, but after one or two issues we shall have featured in the Review, from the pen of Brother Nichol, the striking significance of some of these movements among the nations at the present time. This further consideration of the peace movement and the preparations for war will be read with deep interest.

F. M. W.

## PROHIBITION "SIGNS"

According to word just received from the Pacific Press, the special Prohibition number of the *Signs of the Times* has gone to press, and advance copies will be in the field by August 30. It is estimated that the first run of probably a half million copies will take three presses ten days. "Never has anything announced on the subject of prohibition brought such an enthusiastic and appreciative response," says the manager of the periodical department. "Just from the mimeograph list of writers and outline of subjects the head office of the Anti-Saloon League at Westerville, Ohio, placed an initial order for 500 copies. The issue is being widely announced to officials of prohibition and temperance organizations, as well as to the pastors of churches of the leading denominations.

"This number of the *Signs* is written, not by prohibition workers and advocates as such, but rather by world recognized men and women in various positions, who speak with authority concerning the benefits of prohibition, physically, economically, and morally. In this are attractively united the latest testimonies of Ford, Babson, Fisher, Borah, Wiley, Emerson, Edmonds, Abbot, Cannon, Evangeline Booth, Hobson, Farnum, Ella Boole, McAdoo, Poling, Mabel W. Willebrandt, and others. The paper is nonsectarian and nonpolitical, designed only as an effective educator in this time of crisis for prohibition. One Western conference has already secured subscriptions for 115,000 copies toward a goal of 250,000, and the reports from all section of the country forecast a very wide circulation of this number by our own people. And it is believed that it will appeal very strongly to other organizations, and that at the low rate of \$17.50 a thousand they will handle large quantities."

Word has just reached us that an Aztec Indian who speaks but little Spanish and whose wife speaks none at all, but who walked many weary miles carrying their baby, to attend our recent meeting here in Mexico City, has raised up forty Sabbath keepers and organized a strong Sabbath school. Nearly all his converts are Indians who do not speak any but their native Indian tongue. And so the work goes on.

D. A. PARSONS.

## REOPENING OF THE YENCHENG HOSPITAL

SEVERAL weeks ago Dr. L. H. Butka returned to the Yencheng Hospital, Yencheng, Honan, taking his wife and children with him. He had been absent for more than a year. During this time the hospital had been occupied by first one army and then another, and the troops quartered there had been fired upon by the armies contending with them in this area.

When Dr. and Mrs. Butka arrived at the hospital, they found only one of the homes vacated, while the hospital itself was filled with soldiers. Though it had been promised that when they returned the soldiers would vacate the property, the soldiers reasoned thus: "Why should we vacate this property when you have no patients to fill up the rooms?"

In the face of this unpromising reception, Dr. Butka went to work, making the best of the situation. He opened his own house, taking in patients and caring for them as best he could. Then they filled up the servants' quarters with patients, and in this way developed their work. But the people began to come in such large numbers that it was evident the excuse the soldiers had given for refusing to withdraw would no longer hold as a reason for their remaining in the hospital building. The result was that the troops finally released the property, and Dr. Butka, together with his nurses and helpers, undertook to reopen the hospital. Almost immediately the institution filled with patients, and Dr. Butka became so busy taking care of them that his time was fully occupied. It was from Mrs. Butka that we received the following word concerning their work:

"Since our last letter the work still continues to increase day by day. As soon as patients leave, others come. Yesterday the doctor had four operations, two with general anesthetics and two under local, and there were thirty patients at the dispensary clinic. We received six new patients yesterday, and took in \$35 in fees at the dispensary clinic. We have had two patients sent in from another mission, and one of the missionaries of still another society came in to arrange for an operation upon himself.

"When we first returned to our compound, we found that there were ten small dispensary hospitals that had sprung up around our place, the best of which, I was told yesterday, had not had a patient for two months. We do not know what the rest are doing, but possibly this accounts for some of our influx. We realize that we could not hold this place were it not for these patients whom the Lord has given us. We are really not prepared for them yet, but they have come, and we are trying to make room for them.

"Another officer was here yesterday, but when he saw the number of patients we were trying to accommodate, and when the gateman showed him how we were trying to make repairs, he decided to wait a while before entering. A local general in charge of the troops here sent us a letter to-day to the effect that he had ordered all his sick to come into our hospital for treatment, and requesting that we kindly give them care, stating that he would see to the paying of all their bills. So it looks as if we shall have still more patients coming in for attention."

Dr. Butka sent a telegram to us shortly after they opened up work in Yencheng, requesting that Miss Edith Johnson, who had been helping us here at the Shanghai Sanitarium, be returned to them, as they were greatly needing her services. They were expecting Miss Johnson the day following Mrs. Butka's letter.

We are thankful for the way in which the medical work here in the Far East is helping us to hold our stations and giving us access to the people.

H. W. MILLER, M. D.

Shanghai, China.