

# The Advent Review and Sabbath Herald



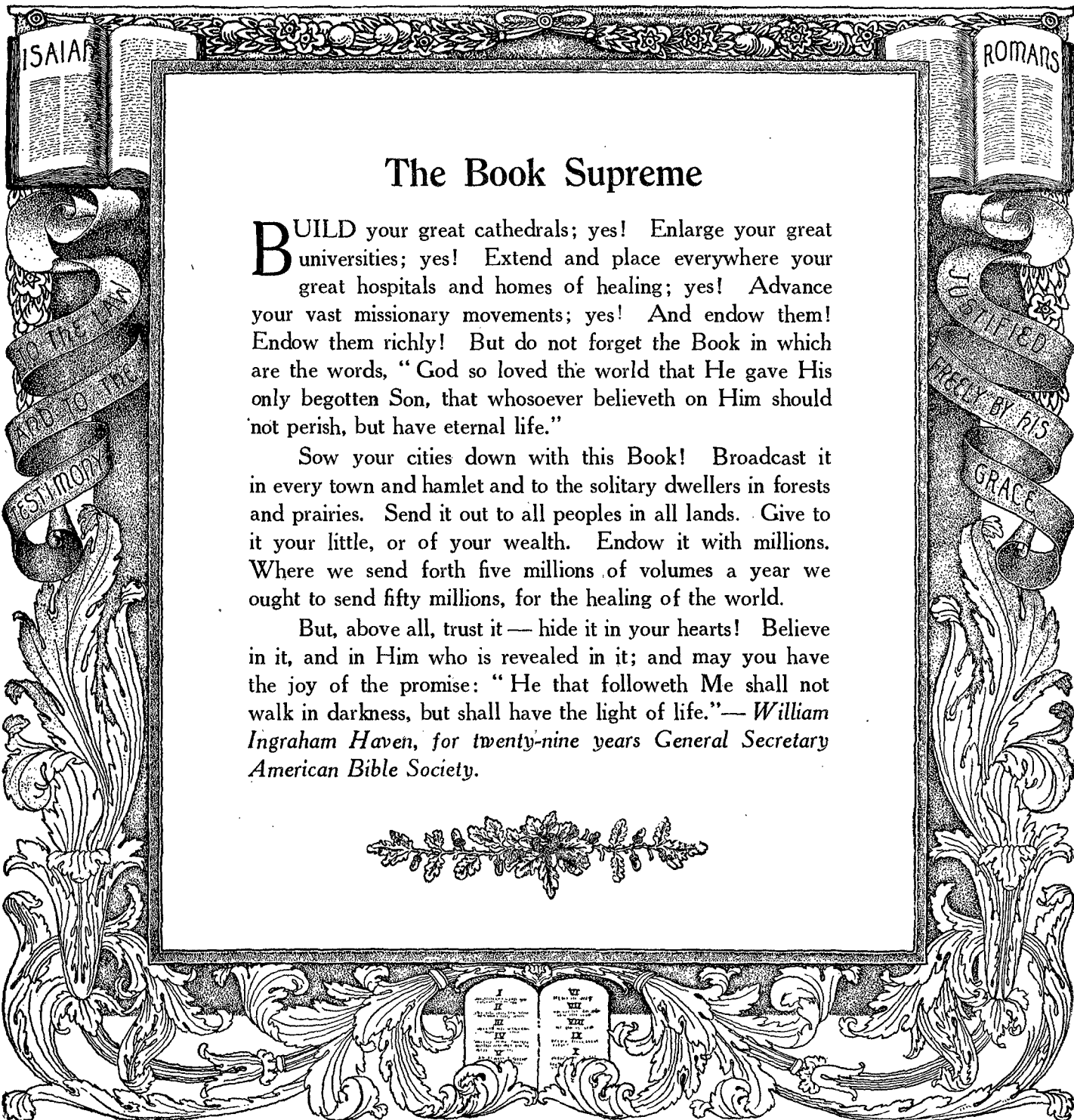
Vol. 105

Takoma Park, Washington, D. C., October 4, 1928

No. 40

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## The Book Supreme

**B**UILD your great cathedrals; yes! Enlarge your great universities; yes! Extend and place everywhere your great hospitals and homes of healing; yes! Advance your vast missionary movements; yes! And endow them! Endow them richly! But do not forget the Book in which are the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Sow your cities down with this Book! Broadcast it in every town and hamlet and to the solitary dwellers in forests and prairies. Send it out to all peoples in all lands. Give to it your little, or of your wealth. Endow it with millions. Where we send forth five millions of volumes a year we ought to send fifty millions, for the healing of the world.

But, above all, trust it — hide it in your hearts! Believe in it, and in Him who is revealed in it; and may you have the joy of the promise: "He that followeth Me shall not walk in darkness, but shall have the light of life." — *William Ingraham Haven, for twenty-nine years General Secretary American Bible Society.*



# The Pact of Paris Fulfills Prophecy

RECENTLY there was signed in Paris one of the most notable treaties in the history of the world, known technically as the "Pact of Paris." It has for its object the outlawing of war. Official representatives of fifteen leading nations gathered in the clock room of the foreign office in Paris to affix their signatures to this document. The treaty is very brief and direct in its declarations, and consists of two main articles, the third article dealing simply with the methods of ratification. These two articles read as follows:

"Article I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"Article II. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

This pact is the climax of a series of peace treaties that have been formulated since the World War. It is the fifth in the last six years. At Genoa, in 1922, some thirty nations adopted a resolution against engaging in war one upon another. At Geneva, in 1924, the assembly of the League of Nations drew up a pact binding the League members to arbitration in the settlement of controversies. At Locarno, in 1925, France, Germany, and Belgium made a compact never to make war upon one another, but to resort to arbitration. At Havana, in 1927, the Pan-American Congress adopted an anti-war resolution. For one reason or another these various peace agreements have proved more or less disappointing.

And now comes this last one, which is different both in scope and in nature from those that have preceded it,—different in scope because it bids fair to make virtually every nation a party to it; different in nature because it endeavors to strike at the very root of war by taking from it legal sanction and branding a future fighting nation as an outlaw.

## The History of the Pact

It was on April 6, 1927, that Briand, for many years an outstanding political figure in France and at that time foreign minister, made the friendly suggestion to the United States, that on the tenth anniversary of America's declaration of war, the two nations conclude a treaty between themselves, renouncing war as a means of the settlement of any future misunderstanding. Nothing apparently came of the suggestion for some months, and then the American Secretary of State, Kellogg, responded by suggesting that instead of their concluding such a treaty between themselves,—a bilateral compact,—they enlarge the scope of the treaty to include all the nations,—that is, make it multilateral.

This suggestion involved much. Lengthy negotiations between the two states followed before complete agreement was reached. Instead of having the treaty declare briefly and sweepingly that the nations renounced war for the solution of their problems, certain European statesmen felt that the qualifying term "aggressive" should be introduced, making the pact read that the nations renounced recourse to aggressive war for the settlement of international problems. Immediately discussion arose as to the impossibility of satisfactorily defining the word "aggressive." Finally the suggestion was withdrawn, and the simple, unqualified articles, as quoted in the preceding paragraphs, were drawn up by Secretary Kellogg of the United States.

## Kellogg and Briand Speak

The convictions of the two statesmen most directly connected with the creation of the pact, Briand and Kellogg, as to the significance of it, can be given in their own words. When Secretary Kellogg arrived in Europe for the signing of the treaty, he said in part:

"This treaty marks the end of war! . . .  
"It is not the work of the men of one nation, but the work of many nations and many men. . . .  
"It had its birth in the hearts of modern people, all of whom ardently desire that some measure be taken which may rid the future of the great calamity of war."

Briand, in a formal speech before the assembled dignitaries at the ceremony of signing, made a formal speech, the only one delivered at that time, in which he set forth the peculiar significance of this pact and the manner in which it differed fundamentally from all former attempts at peace. Said he:

"It may now be appropriate to explain what is finally the essential feature of this pact against war. It is this:

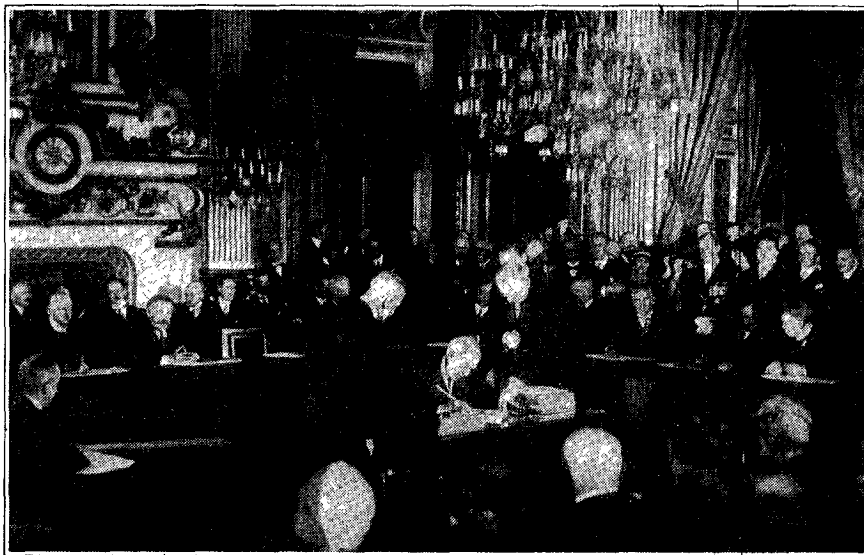
"For the first time in the face of the whole world through a solemn covenant involving the honor of great nations, all of which have behind them a heavy past of political conflict, war is renounced unreservedly as an instrument of national policy; that is to say, in its most specific and dreaded form—selfish and willful war. Considered of yore as of divine right and having remained in international ethics as an attribute of sovereignty, that form of war becomes at last juridically devoid of what constituted its most serious danger—its legitimacy.

"Henceforth, branded with illegality, it is by mutual

accord truly and regularly outlawed so that a culprit would incur the unconditional condemnation and probably the enmity of all its co-signatories. It is a direct blow to the institution of war, even to its very vitals.

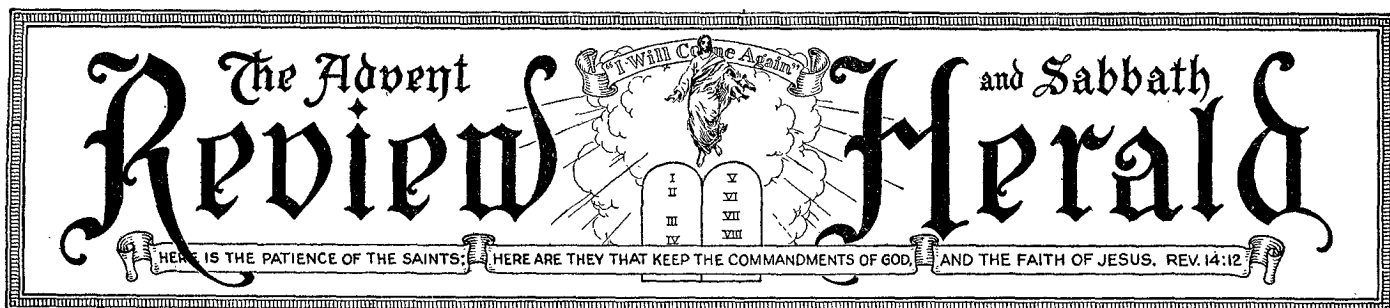
"It is no longer a question of a defensive organization against this scourge, but of attacking the evil at the root itself. Thus shall war as a means of arbitrary and selfish action no longer be deemed lawful. Thus its threat shall no longer hang over the economic, political, and social life of

(Continued on page 5)



Wide World Photos

Secretary of State Frank B. Kellogg, in center, affixing his signature as the representative of the United States, to the Peace Pact in the historic Clock Room of the French Foreign Office in Paris.



Vol. 105, No. 40

Takoma Park, Washington, D. C., October 4, 1928

One Year, \$2.75

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

## The Liquor Traffic and Prohibition

BY MRS. E. G. WHITE

(From "The Ministry of Healing," Published in 1905)

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord. . . . When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations. . . . When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood!"

The drunkard is capable of better things. He has been intrusted with talents with which to honor God and bless the world; but his fellow men have laid a snare for his soul, and built themselves up by his degradation. They have lived in luxury, while the poor victims whom they have robbed, lived in poverty and wretchedness. But God will require for this at the hand of him who has helped to speed the drunkard on to ruin. He who rules in the heavens has not lost sight of the first cause or the last effect of drunkenness. He who has a care for the sparrow and clothes the grass of the field, will not pass by those who have been formed in His own image, purchased with His own blood, and pay no heed to their cries. God marks all this wickedness that perpetuates crime and misery.

The world and the church may have approval for the man who has gained wealth by degrading the human soul. They may smile upon him by whom men are led down step by step in the path of shame and degradation. But God hates it all, and renders a just judgment. The liquor seller may be termed by the world a good business man; but the Lord says, "Woe unto him." He will be charged with the hopelessness, the misery, the suffering, brought into the world by the liquor traffic. He will have to answer for the want and woe of the mothers and children who have suffered for food and clothing and shelter, and who have buried all hope and joy. He will have to answer for the souls he has sent unprepared into eternity. And those who sustain the liquor

seller in his work are sharers in his guilt. To them God says, "Your hands are full of blood."

### License Laws

The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law. The government sanctions its existence, and thus fosters the evil which it professes to restrict. Under the protection of license laws, breweries, distilleries, and wineries are planted all over the land, and the liquor seller plies his work beside our very doors.

Often he is forbidden to sell intoxicants to one who is drunk or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth the very life of the traffic depends. The youth are led on, step by step, until the liquor habit is established, and the thirst is created that at any cost demands satisfaction. Less harmful would it be to grant liquor to the confirmed drunkard, whose ruin, in most cases, is already determined, than to permit the flower of our youth to be lured to destruction through this terrible habit.

By the licensing of the liquor traffic, temptation is kept constantly before those who are trying to reform. Institutions have been established where the victims of intemperance may be helped to overcome their appetite. This is a noble work; but so long as the sale of liquor is sanctioned by law, the intemperate receive little benefit from inebriate asylums. They cannot remain there always. They must again take their place in society. The appetite for intoxicating drink, though subdued, is not wholly destroyed; and when temptation assails them, as it does on every hand, they too often fall an easy prey.

The man who has a vicious beast, and who, knowing its disposition, al-

lows it liberty, is by the laws of the land held accountable for the evil the beast may do. In the laws given to Israel the Lord directed that when a beast known to be vicious caused the death of a human being, the life of the owner should pay the price of his carelessness or malignity. On the same principle the government that licenses the liquor seller, should be held responsible for the results of his traffic. And if it is a crime worthy of death to give liberty to a vicious beast, how much greater is the crime of sanctioning the work of the liquor seller!

Licenses are granted on the plea that they bring a revenue to the public treasury. But what is this revenue when compared with the enormous expense incurred for the criminals, the insane, the paupers, that are the fruit of the liquor traffic! A man under the influence of liquor commits a crime; he is brought into court; and those who legalized the traffic are forced to deal with the result of their own work. They authorized the sale of a draught that would make a sane man mad; and now it is necessary for them to send the man to prison or to the gallows, while often his wife and children are left destitute, to become the charge of the community in which they live.

Considering only the financial aspect of the question, what folly it is to tolerate such a business! But what revenue can compensate for the loss of human reason, for the defacing and deforming of the image of God in man, for the ruin of children, reduced to pauperism and degradation, to perpetuate in their children the evil tendencies of their drunken fathers?

### Prohibition

The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will-power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be

reasoned with or persuaded to deny himself. Drawn into the dens of vice, one who has resolved to quit drink is led to seize the glass again, and with the first taste of the intoxicant every good resolution is overpowered, every vestige of will destroyed. One taste of the maddening draught, and all thought of its results has vanished. The heartbroken wife is forgotten. The debauched father no longer cares that his children are hungry and naked. By legalizing the traffic, the law gives its sanction to this downfall of the soul, and refuses to stop the trade that fills the world with evil.

Must this always continue? Will souls always have to struggle for victory, with the door of temptation wide open before them? Must the curse of intemperance forever rest like a blight upon the civilized world? Must it continue to sweep, every year, like a devouring fire, over thousands of happy homes? When a ship is wrecked in sight of shore, people do not idly look on. They risk their lives in the effort to rescue men and women from a watery grave. How much greater the demand for effort in rescuing them from the drunkard's fate!

It is not the drunkard and his family alone who are imperiled by the work of the liquor seller, nor is the burden of taxation the chief evil which his traffic brings on the community. We are all woven together in the web of humanity. The evil that befalls any part of the great human brotherhood brings peril to all.

Many a man who through love of gain or ease would have nothing to do with restricting the liquor traffic, has found, too late, that the traffic had to do with him. He has seen his own children besotted and ruined. Lawlessness runs riot. Property is in danger. Life is unsafe. Accidents by sea and by land multiply. Diseases that breed in the haunts of filth and wretchedness make their way to lordly and luxurious homes. Vices fostered by the children of debauchery and crime infect the sons and daughters of refined and cultured households.

There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it.

Above all other places having to do with secular interests only, legislative halls and courts of justice should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation's laws, men who hold in their hands the lives, the fair fame, the possessions of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy. But how does the record stand? How many of these men have their minds beclouded, their sense of right and

wrong confused, by strong drink! How many are the oppressive laws enacted, how many the innocent persons condemned to death, through the injustice of drinking lawmakers, witnesses, jurors, lawyers, and even judges! Many there are, "mighty to drink wine," and "men of strength to mingle strong drink," "that call evil good, and good evil;" that "justify the wicked for reward, and take away the righteousness of the righteous from him!" Of such God says:

"Woe unto them." "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel."

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people

to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it?" and "what wilt thou say when He shall punish thee?"

## The Laws of Nature

BY A. W. PETERSON

WHEN the world came forth from the hand of the Creator, "set to run," each class of created objects was governed by its own special law. Were it not for these laws, there could be no science of chemistry, no science of botany, no science of physics; for a law is a uniform way in which a thing acts. Chemists have discovered a uniformity of power by which an atom of one element may unite with one or more atoms of other elements. Thus, to make water, two atoms of hydrogen are combined with one atom of oxygen. The discovery of this and other laws governing the union of chemical elements and their action upon one another, has made possible the science of chemistry.

Even in inert matter it has been found that all known crystals may be classified into crystal systems according to their symmetry, because they crystallize in a regular form. What we call science is the orderly arrangement of the facts which we learn about the orderly way that God works in nature.

We are led to marvel at the infinite wisdom we see manifested in all life about us, when we observe the wonderful laws that God has established for the perpetuation of life. Let us look at that beautiful speckled blue egg of a robin, which lies in its nest in the maple tree. Sealed within that little egg are the characteristic red breast, the characteristic hop, the characteristic appetite for worms, and the characteristic song. When this egg is warmed at proper temperature for a given length of time, an awkward baby robin will peck his way out of the shell to take his place in the cycle of robin life. Only an infinite mind could co-ordinate the laws of

chemistry and the laws of physics and the laws of heredity to make it possible for an awkward baby robin to peck his way out of a speckled blue shell.

In the realm of the mind, men have discovered some laws of thinking which make possible the sciences of logic and psychology and pedagogy. It has been found that children not only inherit physical characteristics, such as color of hair and color of eyes, but they inherit a capability to reason and to will, and a capability to love or to hate, and to feel joy or grief. And not only are these powers of thinking and feeling passed on to them, but they also inherit spiritual capabilities. There is a sense of duty and a soul hunger which reaches out after God. We have all, at one time or another, been crushed with a feeling of disgust and condemnation when we did that which was wrong; and when we have overcome the temptation to deceive, or to steal, or to act cowardly, we have experienced a happy feeling of satisfaction and self-respect. We also inherit the capability to feel repentance and to respond to the gentle urging of God's Holy Spirit.

These spiritual capabilities may be developed until the soul is aflame with an urge which will lead us to sacrifice ourselves in service in oppressive climates, or among hostile peoples, to bring the power of the gospel to men and women, to lift them out of the depths of degradation. Each one of us, with our capabilities of body, mind, and spirit, stands a witness proclaiming a Creator with a mind of infinite wisdom and purpose and power.

\* \* \*

"God can make a way where there is no way."



## The Pact of Paris

(Continued from page 2)

peoples. Thus shall the smaller nations henceforth enjoy real independence in international discussions.

"Freed from the old bondage, the nations that have signed the new contract will gradually forsake the habit of associating the idea of national prestige and national interest with the idea of force."

### See Omen of New Day

These are truly momentous declarations, and reveal that at least the authors of this pact have conceived a plan for world peace and progress far beyond anything ever dreamed of before. Nor are they alone in this conviction, because the comment of numerous journals indicates that all classes and kinds of people see in this treaty the omen of a new day, the promise of a fundamentally different world from that in which mankind has lived for long centuries. For example, the editor of *World's Work*, under the title, "The World Renounces War," writes thus of the significance of the event:

"This means that the great nations of the earth, and the smaller ones associated with them, will subscribe formally to something that for twenty centuries has been an impractical dream—the banishment of war. . . . From humble, almost casual, beginnings it has grown into a piece of international law so vital that its terms may affect the lives not only of Americans and the people of the heavily armed states of Europe, but the coolies of the Chinese valleys, the Bedouins of the desert, and the Negroes of Africa."—September, 1928.

The *Literary Digest* uses the following significant title for its leading article, commenting on the treaty: "The Pact of Paris' Opening a New World Era." And this article quotes one journal as declaring that this pact is "one of the greatest events since the birth of Christ." A writer in the *Washington Star* comments thus:

"In the 10,000 years of history or tradition there has never before been so momentous an agreement for ostracizing war. We of the living generation cannot comprehend its full significance as will our descendants 1,000 years hence. . . .

"There have been many previous attempts to abolish war, but never any which could be compared with the present agreement."

Under the eulogistic title, "The Man Who Ended War," the editor of *Good Housekeeping* gives fulsome praise to Secretary Kellogg for his part in drafting a treaty of such far-reaching consequences. According to this editor, the pact marks not simply the renunciation of war but the end of armaments, for, says he:

"When the treaties have been ratified all around, the next step will be obvious—the scrapping of the implements of war. . . . This is not a dream; Secretary Kellogg has made it to-morrow's possibility, and to be translated into reality it needs only the support, the whole-hearted backing, of the man in the street, the woman in the home, the preacher in the pulpit, the teacher in the schoolroom, the editor in his paper or magazine. For the first time in the history of the world, world-wide and everlasting peace is to be had, if not exactly for the asking, at least by fighting for it before our treaty-ratifying bodies."—September, 1928.

Many more similar quotations could be given, but these surely suffice to show how momentous this treaty is considered by the secular press. In all the years since attempts have been made toward peace agreements, nothing akin to this has ever taken place, nothing has ever provoked such unqualified predictions of future tranquillity and world harmony, than this Pact of Paris.

### Comment by Religious Press

But equally, if not more, significant is the response of the religious press, for such an international move as this must naturally have an effect upon the churches. A few days before the

religious forces of the world. In our own country the churches have an even deeper interest in the event than in other lands, because of the farseeing initiative and superb leadership taken by the American Secretary of State in negotiating this unique treaty."

From Great Britain comes the news that the Archbishops of Canterbury and York appealed to all Church of England clergymen to celebrate likewise the Sunday before the signing as a day of thanksgiving, adding that the occasion "is a great one in the contemporary history of the world." In Ireland the Presbyterian, Methodist, and Anglican leaders made a joint appeal to their people to engage in thanksgiving and prayer for this notable event.

Probably one of the most indefatigable and well known of the religious workers in the cause for world peace has been Charles Clayton Morrison, editor of the *Christian Century*, a widely read journal. Morrison was present in Paris at the signing of the treaty, and from the vantage point of a first-hand witness, wrote his impressions of the event. Because of his being probably the most representative of the religious writers on the peace question, we quote these rather extended portions from his cabled report:

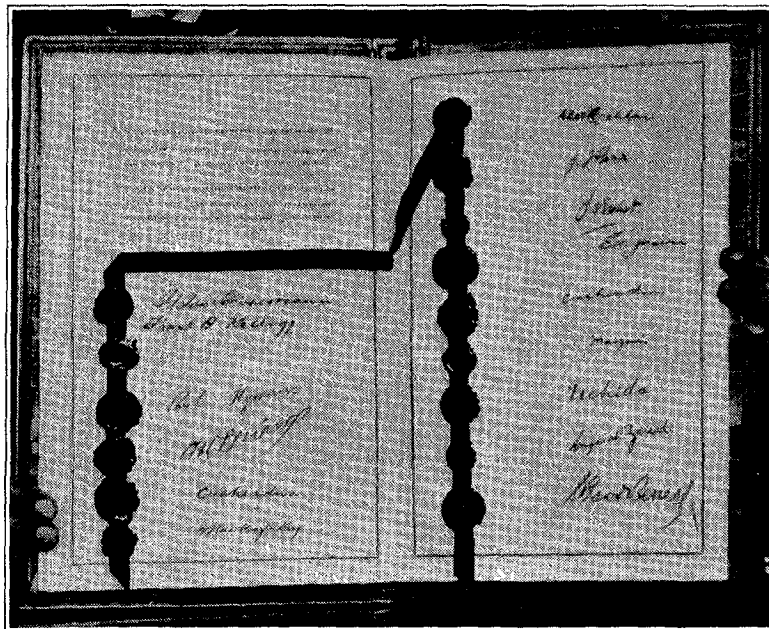
"When it is considered how much of human history is the story of war, and how colossal an institution war has become even in time of peace, and how immeasurably costly and cruel it is when its ferocious machinery is set going, one staggers at the attempt to set forth the significance of the doings of this day. But again, the deed cannot be doubted. I saw it done. I heard the words spoken. I looked for an hour into the grave faces of the men who were empowered to sign. I handled the finished pact. I read anew the unambiguous words of renunciation. I looked at the signatures and seals. And I cannot do otherwise than command my pen to write these words:

"To-day international

war was banished from civilization. . . .

"If this pact does not end war, it would be better for humanity had it never been signed. The moral chaos that would ensue upon a major violation of this treaty would be worse than the devastation of war itself. In this simple pledge are gathered up the hopes of mankind, the faith of man in his brother man, as hope and faith never before found expression in common deed. Never did the spirit of man undertake a risk so great. It must mean a new world, a world of permanent peace on the basis of justice. And if it does not mean that, it will mean nothing less than a new epic of the fall of man."

In concluding, Morrison comments on the fact that the doctrine of the outlawry of war was first proposed by a virtually unknown man, Levinson



"Illus. London News"

The Pact of Paris, showing the signatures of the representatives of the fifteen original signatory nations. Forty-five other nations have been invited to sign.

signing of the treaty in Paris the Federal Council of Churches, representing almost all the leading denominations, sent out a press notice stating that "Sunday, August 26, the day preceding the signing of the Multilateral Treaty for the Renunciation of War, is urged as a special occasion for thanksgiving and prayer throughout the churches." Dr. S. Parkes Cadman, president of the Federal Council, is quoted in this press notice as declaring:

"The signing of the Multilateral Treaty by fifteen nations promises to prove so epoch making in the moral and spiritual life of mankind as to call for the widest and most grateful recognition by all the

by name, about a decade ago, and comes up to the climax of his report thus:

"When I heard M. Briand's words, I seemed to feel that a miracle had taken place. When in history did an idea of such magnitude and importance spread in ten years from the mind of one man of no political station and with no organ of publicity until it captured the imagination and intelligence of the world? I can think of no analogy. When I had witnessed the signing of the pact, I straightway sent a cablegram to Salmon Oliver Levinson, saying: 'With my own eyes I have just seen your great dream come true.'"

#### **Prophecy Fulfilled**

Other quotations without number which might be given from religious journals are of the same tenor as these. Surely we live in great days, days that prophets devoutly looked forward to with the eye of faith, days when with our natural eyes we can see happening the events so long foretold in God's Book. If we have not altogether lost the ability to be stirred by momentous happenings and signs, we shall truly find ourselves mightily aroused by the import of this event in Paris. The signatories who gathered there to sign that pact were making history, but, more important to us, they were fulfilling prophecy. Who among us, even a short time ago, dreamed that we would read in reputable, conservative journals everywhere the statement that there had been consummated the greatest plan for world peace and security since the beginning of the Christian era, or that our eyes would be confronted with such striking titles as that of "The Man Who Ended War," or that we would see the leaders of the Protestant churches in the leading English-speaking countries calling upon their churches to set aside a day of thanksgiving because the peace of the world is assured?

Ever and anon, as we have noted the progress of this latest and greatest peace movement and have read the increasing and roseate comments of both secular and religious journals, our mind has turned to two inspired declarations, one from the Scriptures, and the other from Sister White.

#### **Two Inspired Comments**

"When they shall say, Peace and safety; then sudden destruction cometh upon them." How closely do the Scriptures connect the declarations of peace with the final destruction!

Says the spirit of prophecy:

"When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security,—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, and they shall not escape."—*The Great Controversy*, p. 38.

Was it ever more true than it is to-day that men are saying Peace and

safety? Could it ever more accurately be declared than now that "religious leaders are magnifying the world's progress and enlightenment"? We lay no claim to a knowledge of just how these present peace plans will work out, or as to whether other and even more sweeping ones will be formulated before the final close of earthly history, but we do know specifically what the inspired word has given us and what the events of to-

day reveal; and surely the striking harmony between the two should lead us all to follow the exhortation of Paul:

"Therefore let us not sleep, as do others; but let us watch and be sober."

Not only do we have the striking fulfillment of prophecy in relation to peace plans, but also in relation to preparation for war. This we will deal with in the next number of the REVIEW.

F. D. N.

## **Studies in the Book of Revelation**

By Calvin P. Bollman

### **A New Heaven and a New Earth**

#### **Chapters 21 and 22**

In these chapters we reach the climax not only of the Apocalypse, but of the whole Bible, and of the plan of salvation which the Bible reveals.

The Book of books opens with the story of creation, the account of the bringing into existence of the world and of all things therein. The divine book closes with a brief description of that same world made new, brought back from its ruined condition, purged of every trace of sin, re-created, and adorned with a beautiful capital city; changed so that three fourths of its entire surface is no longer a vast waste of surging waters, but a wide expanse of fruitful fields, and forests of living green; the whole made not only the eternal home of the redeemed race, but, as declared by "a great voice out of heaven," to be "the tabernacle of God," who will be with men, and who "will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3.

#### **Story of Blessing Continues**

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. . . . And He said unto me, Write: for these words are true and faithful." Rev. 21:4, 5.

And inasmuch as when this vision was given to the prophet there was still time left for repentance, He that sat upon the throne added these words of gracious encouragement and faithful warning:

"It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:6-8.

#### **The Lamb's Wife**

And then the prophet, having been shown the reward of the wicked, continues the story of his experience in these words:

"There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9, 10.

Two views are extant of what is signified here by the term "the bride, the Lamb's wife." The view most generally accepted is that put forth by Augustine, one of the Post-Nicene Fathers, who wrote in the first half of the fifth century A. D. According to Augustine, what the angel showed to John as "the bride, the Lamb's wife," was the church of God symbolized by a most beautiful city called "the holy Jerusalem," pictured as coming down from God out of heaven, richly adorned with all manner of precious stones. This is a favorite view with those who would as far as possible eliminate the supernatural from the Christian religion, and the material from the eternal reward of the saints.

The other view, less popular, but having the advantage of being in accordance with the Scriptures, is that the New Jerusalem is a real city, styled "the bride, the Lamb's wife," in the same sense that in Galatians 4:26 we are told that "Jerusalem which is above is free, which is the mother of us all."

In his defense before Agrippa, Paul appealed to the king in the words of this question: "Why should it be thought a thing incredible with you that God should raise the dead?" And so we ask, Why should it be thought a thing incredible that God, who created a real world in the beginning, and gave to our first parents a real home in a real garden, in which were real trees and real fruits, in restoring that which was lost, should again put Adam and Eve and their children in possession of a real new

earth, with a real, material capital city? There can be no reason, except the tendency of the times in which we live to discount and discredit the supernatural in connection with salvation and a future life.

The city described by John in the chapter we are studying is represented as having twelve foundations; and the writer of the epistle to Hebrews represents Abraham and other men of faith as looking "for a city which hath foundations," and of seeking "a country," believing that God "hath prepared for them a city." Heb. 11: 10, 14, 16.

One cannot read carefully and without prejudice the several scriptures, whether of the Old or of the New Testament, without noting how materialistic are the views of the future life set forth by the various writers.

The promise to Abraham was of the land of Canaan. The patriarch was to receive that land for an everlasting possession. Paul tells us in Romans 4:13 that the promise to the father of the faithful embraced the whole world, for says the apostle:

"The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Isaiah's understanding of the promise would seem to have been that of a most literal possession, and of material as well as spiritual blessings, for thus he wrote:

"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:17-19, 21, 22.

The psalmist evidently had the same promise in mind, with the same understanding of it, when he wrote:

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

This is the psalm from which our Saviour quoted when, in giving the beatitudes, He said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

#### *The Holy City and the New Earth*

It would be vain to attempt to enlarge upon the description given by John of the new earth and its capital city. The whole is suggestive of the words of the prophet freely quoted by the apostle in 1 Corinthians 2:9:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him."

The city of God, the new earth and its natural adornment, are beautiful beyond description; the city is rich beyond the dreams of human avarice,

its glories magnificent beyond compare, the joys of the redeemed as exhaustless as eternity.

#### *Soon to Be Revealed*

And, reader, whether we realize it or no,

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling;  
To be living is sublime."

The revelation given to John has brought us down step by step until all who are now living are brought face to face with eternal realities. The message for to-day is:

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

The special message telling of the Lord's soon coming has encircled the globe, and in every land are to be found the advent memorials. Moreover, to human efforts is being added divine power.

### *My Borrowed Years*

BY C. P. BOLLMAN

*On the Occasion of His Seventy-fifth Birthday*

My thread of life God lengthens out  
Beyond the years threescore and ten;  
I'm living now on borrowed time,  
Years lent by grace to but few men.

How shall I use these added years,  
To me by grace divinely given?  
By that same grace I'll use them all,  
Seeking to know the will of Heaven.

Then help me, Lord, Thy will to know,  
And work in me Thy will to do.  
Transform me by Thy matchless grace;  
O wash and cleanse me through and through.

Thy word has power still to cleanse,  
To make as white as snow the soul  
That fully trusts Thy voice divine,  
"My child, believe, and be made whole."

"The Spirit and the bride say,  
Come." The Spirit convicts of the truth; the glories of the celestial city invite! And lest any should be passed by, the commission to extend the invitation is made as broad as the earth itself, for we read:

"Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Verse 17.

And then the blessed assurance is repeated: "He which testifieth these things saith, Surely I come quickly." Verse 20. And the response of the prophet, speaking for the remnant church is: "Amen. Even so, come, Lord Jesus." And let every trusting, waiting soul echo and re-echo this Spirit-indited petition of the waiting people of God.

\* \* \*

"LET the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.

### *Eternal Realities*

BY ASA T. ROBINSON

THE human mind has been so darkened and blinded by "the god of this world" that the only things that seem real to many are the material things that our eyes look upon and our hands handle. We consider houses, barns, cattle, horses, automobiles, as the real things, while all the things that belong to the spiritual realm, the things that are not seen by our natural eyes, as visionary and unreal. We are prone to forget that these things that surround us to-day, a few years hence will all have passed away.

We many times fail to place a proper estimate upon real values. Moses saw through the veil that separates the temporal from eternal realities. He caught a vision of the things beyond the veil, "esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." He placed a true estimate upon real values, and made choice between an earthly throne and kingdom which his eyes could look upon, and the unseen, eternal riches. Moses has had thousands of years to contemplate the difference between spending those years living in the society of heavenly beings, and perhaps having his body, in mummified form, on exhibition in the British Museum.

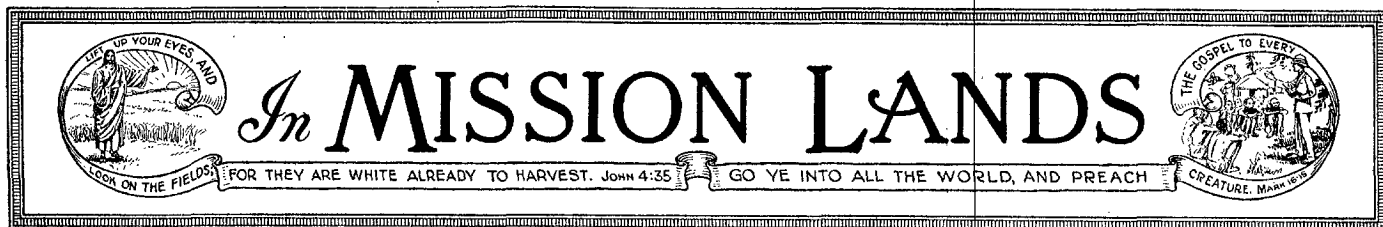
The apostle Paul sums up some of the experiences through which he himself passed, in these words:

"In labors more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:23-28.

Looking back upon these experiences near the close of his ministry, back beyond the veil which separates temporal things from the eternal, he could say:

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18.

How many lives are sacrificed upon the altar of self-indulgence, as people seek the enjoyment in the pleasures of sin, which are but for the passing moment, and miss all the eternal realities of the future immortal blessedness. Dear reader, to whom the world may be holding out her false golden scepter, may you place a true value upon the eternal riches, instead of bartering them away for the fleeting things of this brief life.



## Suppose It Were Your Task?

S. A. WELLMAN

SOME months ago a young girl from a Mohammedan home, who was under instruction by one of our zenana workers of a northern India city and from a fellow purdah woman who had found Christ, was suffering considerable persecution from the members of her family, as she no longer took part in the religious festivals of her former faith. Things became so uncomfortable for her that finally she ran away from home. She came to the mission girls' school in her native city, and as she was under sixteen years of age, and consequently, according to the law, was not allowed to choose her own faith, she was returned home. But she went with the promise by the magistrate that she would be protected from persecution. Each week she could be visited by a lady worker, under police protection, to ascertain how things went with her.

For a few weeks all went well, then the almost universal, inevitable result came. She disappeared from the old home. A little later a piteous appeal came through (how the girl had managed it, no one knows), in which she begged for some one to come and help her get away from her place of confinement, hundreds of miles from her former home. But in some way the relatives discovered it and were prepared. As a worker tells the story, "Unhappily, although the workers took every conceivable risk, they were unable to help the girl. Just how it is with her now we do not know. We can but pray that she may have grace to stand her trials, and that her witness may be of spiritual help to others in the home."

Thus it is and has been for twenty years of faithful labor on the part of one loyal worker for India's womanhood. Not much of visible fruitage; here and there a lamp lighted, apparently to go out, smothered by persecution, hidden in the recesses of some Moslem or Hindu home. As these lonely workers give the touch of Chris-

tian love to lives without the knowledge of His grace, it is ours in the happy homelands to bear them before the altar of His mercy, that He may strengthen and encourage their hearts to labor for the almost invisible fruitage of their years of toil. And our gifts in love will add the material support to their labors of faith.

\* \* \*

## Visiting Our West African Missions — No. 4

BY W. E. READ

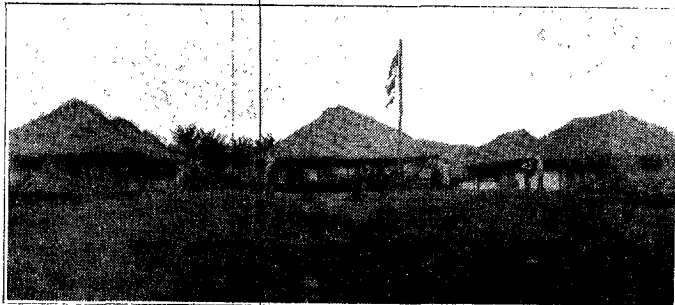
AFTER leaving the Gold Coast colony, we made our way down to Nigeria. Nigeria is a large field, and contains nearly nineteen million people, according to the last census. There are many tribes in this land, and according to government sta-

us. Our training school for native workers will soon be finished, and we hope to see it well under way in the not far distant future. The hope of these colonies does not rest upon our European workers. We must get an African ministry, and in order to get a force of efficient workers, men who can do the work that needs to be done, we must have a school in which to train them. So we look forward with courage to the future, now that we have our training school in prospect.

The work here is under the superintendency of W. McClements. He has worked in the field for many years, and enjoys the confidence of his associates and also of our African workers and believers. Our headquarters are at Ibadan, which is perhaps the largest native city in Africa. There is a great work to be done in this large center.

On the eastern side of Nigeria our work is established at Aba, where J. Clifford is

Mission Station in Liberia



tistics they speak 226 languages and dialects. This language question presents one of the great difficulties in conducting mission work in a field like this.

We have four mission stations in different parts of the country. The work here has made more progress in some ways than in the other fields. The membership has increased more rapidly, and there are certainly good prospects before

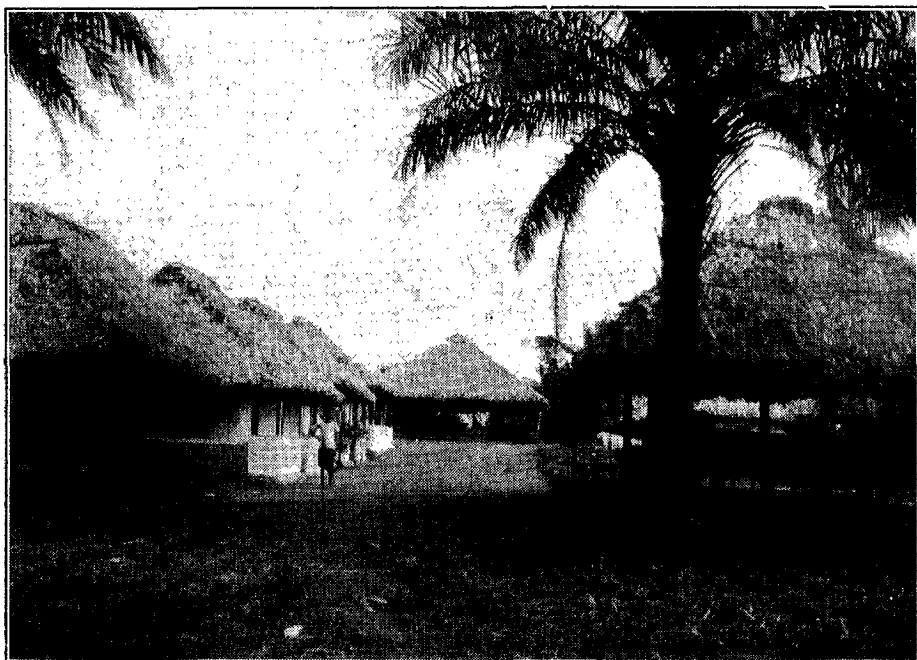
working. Our other missionaries are in different centers. In the main we are working among the two largest tribes of the country, in the East among the Ibo people, and in the West among the Yorubas. Our membership is steadily increasing, and we certainly have much cause for encouragement. We had an excellent workers' meeting on the occasion of our visit, and it was certainly good to greet again our African workers and to worship with them at the throne of grace.

There is a great need in the city of Lagos. This is perhaps one of the most important cities on the west coast of Africa. At the present time we have a small group of believers there, but in a city of this size we should have a strong church. In the main the people here have money—much more, of course, than the people upcountry, in what is known as "the bush." The people on the coast are clerks or are engaged in business, whereas in the interior they are poorer, being engaged in agricultural work, simple trading, or the making of baskets and other native wares. A good large church in Lagos would be a real strength to our work in this colony, and we should certainly lay our plans to put forth strong evangelistic efforts in this important center. One of the great needs of Lagos is a church building, for there are no halls which can be rented.

### Church Building Needed

If evangelistic work is to be conducted there, we must put up our own building before we can begin. This will cost quite a sum of money. We could hardly put up a building for less than \$10,000, when one considers the price we should have to pay for land.

We are glad for the good faithful work the brethren in Nigeria have done. And



Mission Station in Liberia

A similar row of houses (not seen in the picture) is located to the right of the palm.



we must not forget our faithful missionary sisters on this coast. In nearly all our mission stations the wives of our missionaries are busy with some phase of mission work. Some of them teach in schools, and most of them give treatments to the sick who come day after day to the mission station. This work is all gratuitous, and they certainly find joy and blessing in doing this service for the Master.

What pains one as he travels through these colonies is to see city after city without a representative of the message. One can travel hundreds of miles, by road or by train, and find but few representatives of God's message for this time. We surely need to pray that God may send forth more laborers into His harvest field. To-day it is true as in the days of Jesus, we can lift up our eyes and look on the fields, for truly they are white unto the harvest. Calls are coming to us that we find it impossible to answer. It is not a matter of looking for openings to-day. The openings are already there, but somehow we have been caught at a time when we haven't sufficient funds, neither do we have the trained workers to put into these places where the people are appealing to us to teach them the message.

Besides the fields to which reference has already been made, there is a large stretch of French Africa, there is the Ivory Coast, there is French Guinea, there is Senegal and Dahomey, Mauritania, the French Sudan, and large areas of other fields as yet untouched. No messenger of God's truth for to-day has ever entered these fields. Surely we must lay larger plans; surely we must give more, and not delay in giving the warning message to the unentered fields. The King's business requires haste. The Lord is coming soon. We are living near the end of time, and it behooves us, with the commission that the Lord has given us to carry the gospel message to the uttermost parts of the earth, to be up and doing, to cast sloth away, and to press in and bear the witness in every field, and thus gather out a people prepared for the coming of the Lord.

\* \* \*

### Medical Work in Southeast African Union Mission

BY N. C. WILSON

[THE following, taken from a personal letter, would be especially suitable for use in connection with the Extension Fund promotion. But it is good reading for any

I take pleasure in sending on to you a brief report of the progress of the medical work in this union. As we review this important branch of our mission work, our hearts rejoice at the marvelous progress made under Heaven's blessing.

We have two hospitals in this union field, one at Malamulo Mission (southern Nyasaland) with Dr. C. F. Birkenstock in

sion program there would be included a hospital for his station. It is unthinkable to ask him to continue under present conditions. The least we can do is to provide a simple building where he can safely carry on his work. Such a building will exert a powerful influence for the truth in this new section of our field.

Dr. Marcus has also started a leper col-

Our Church Near  
Awtun, Nigeria



charge, and the other at Mwami Mission (central Nyasaland) where Dr. Marcus leads out. Rapid growth has taken place at both these hospitals during the last year which has been made possible, to quite a large extent, by the Extension Funds which have been sent over to us. We all greatly appreciate the help which has come to us in this way, and we pledge ourselves to the sacred trust of appropriating these funds in such a way that the most people may be helped and the most souls saved in the kingdom of God.

Dr. Marcus is 300 miles beyond the end of the railway. He is in a very needy field, one untouched by us until he went there a year ago. But the progress which has been made in this one year is truly marvelous.

It means much to go to a new place and start without anything, build right from the ground up. But this is what the doctor has done. He has put up a house and a school building as well as other necessary buildings. Along with all this he has carried on hospital work in an old shed, and traveled by bicycle over the country within a radius of 100 miles, helping those who have called for his assistance.

Large groups of poor unfortunate natives come to the mission day after day for medical help. It is impossible to describe the conditions under which this

only at Mwami Mission, where there are many lepers. Just a few grass huts and some defiled, offensive natives constitute the colony. It is wonderful the rapid improvement these lepers make, especially under such unhygienic conditions.

At Malamulo Mission Dr. Birkenstock is carrying on an aggressive medical work. Last year he treated about 75,000 patients. Many operations were performed with marked success. He visits village schools all over this field, and the native people regard him with profound respect. He has won a remarkably warm place in the hearts of the people. Dr. Birkenstock is carrying on the most successful leper work in Nyasaland. More than ten lepers have been cured and have returned to their homes and families. Could anything be more like the work of the Master?

But Malamulo Hospital stands in dire need of funds for better buildings. For instance, Dr. Birkenstock is carrying on his general hospital work in an old building with a grass roof with such small windows that the place is dark and dingy. What a blessing it would be if we had funds to build a few suitable wards, and how much easier it would be for Dr. Birkenstock! He is now doing the work of two or three men, and it is not right to ask men to continue until they break in health and are forced to leave the tropics.

This year G. Pearson and his family are opening work in the very northern part of Nyasaland. They will be the only Seventh-day Adventists in 300 miles, 600 miles from a railway, away up among the raw tribes of the north. Brother and Sister Pearson are active medical missionaries, but we have been unable to provide them with funds for a little dispensary. What a blessing it would be to these faithful workers on this new station if we could in some way arrange for a suitable building for the care of the sick people who will come to them!

Then Thekerani Mission, where Brother and Sister J. L. Grisham are working, with its thousands of natives within the radius of a few miles, has nothing in the way of a hospital. Mrs. Grisham treats people by the score, but has not even a roof to call a dispensary. The possibilities for the development of the medical work at Thekerani Mission are almost limitless. We could profitably locate a doctor in this place. It does seem that the very least we can think of doing is to provide these people with a little dispensary for their rapidly growing medical work.

Our brethren realize that it is impossible to supply these needs from regular appropriations. We feel that we must look to the Extension Fund, and to our faithful believers in the States, for the



Native Workers in  
Nigeria Attending  
the Institute at  
Awtun

time, giving, as it does, a very good picture of what is being done and what should be done. Provision has already been made through the Extension Fund for supplying Dr. E. G. Marcus with certain facilities. We may be sure every facility that is provided for these great missionary fields will be well used.—L. A. HANSEN.]

work must be done. Delicate operations have been performed. Surely it takes a strong-hearted man, a man of God, to work and keep happy and courageous through it all. Such men deserve our faithful support and prayers.

I wish you might know the joy and renewed courage which came to Dr. Marcus when he learned that in the 1928 Extension

money with which to build these needed hospitals and dispensaries.

Next year we hope to enter Portuguese Africa with her two and one-half million unwarned people. There is not one Seventh-day Adventist in all this vast territory. We have a call in for a doctor for this field, and we hope he can enter early next year. But I am beginning to think about how we shall ever be able to build him a simple hospital. We can never do it from regular appropriations. We must look to the Medical Extension Fund for this, it seems. Portuguese East Africa, with her unwarned, untold thousands, stands as a mighty challenge to the church of the living God. Let us stand by the doctor when he enters this field.

Our workers are of excellent courage. We have been able to enter new territory this year. We rejoice in the way God is going before us, and as workers we dedicate our lives to the speedy finishing of the work in this part of the world field.

\* \* \*

### Medical Work in India

BY C. L. TORREY

At the present time we have two new doctors in the northeast who have been studying the language for something over a year, and will soon be ready to begin work in their respective fields. The Bengal section of our field is densely populated, and the need for medical work is very great. As a matter of fact, there are very few doctors in East Bengal in comparison with other sections of this division. Money is in hand from the 1926-1927 Extension Fund to build hospitals for both doctors, one of whom is expected to settle at Karmatar and the other either in West Bengal near Brother Keller's mission station or at Gopalganj, where Brother Mookerjee has labored so successfully for many years.

Last year we placed with the General Conference two calls for equipment and medical buildings for the Central Provinces, amounting to about 4,000 rupees, both of which, for lack of funds, were cut out, as well as the Malayalam hospital item, amounting to \$3,840. We were glad, however, for the Karmatar hospital building and equipment appropriation, amounting to \$3,272.70. We have included these items in our 1929 calls, and are hoping that the brethren will see the way clear to allow them, since we understand that two doctors have now been appointed for the Central Provinces and the Punjab. By the time these funds are in hand the doctors will be in the field, and will, we hope, have studied the language sufficiently to launch out in their important work.

In 1926 a call was lodged for medical buildings and equipment for Dr. Clark's new station at Narsapur. In answer to this request the brethren voted \$2,560 for the purpose of erecting a hospital and other necessary buildings, together with equipment. This was insufficient to complete the buildings and buy all the equipment necessary, so the division committee made up the difference, and Dr. Clark has been enabled to complete the construction of three buildings, and is now doing excellent work in his section of the field. He is very optimistic as to the future, and I believe there is a real future ahead in the Telugu field.

We have great faith in what the medical missionaries are able to do in breaking down prejudice wherever they are, and are hopeful that we may soon have in this field double the number of doctors that we have at present. For instance, we now have five doctors in the field.—Dr. Menkel at Simla during the hot season, and at Lahore in winter; Dr. Clark at Narsapur; Dr. Coyne at Nuzvid, in the Telugu field; and Drs. Hebard and Schilling in the Bengal and Santali divisions of the northeast union.

We have calls placed with the General Conference for a number of months now for doctors, one for the Punjab, one for the United Provinces, and one for the Malayalam field, South India. The Burma Union is hoping to call for a doctor this coming year, and the Northwest hopes to have a doctor for the Bombay Presidency, and has set aside transportation and outfitting allowances for the 1928 appropriation. We believe in the medical work, and only regret that we have not more medical men in the field now.

\* \* \*

### More Medical Work in Africa

BY E. C. BOGER

THE workers at our medical dispensary at Kanye in Bechuanaland are doing good work, and the influence of that institution is felt even far out on the Kalahari Desert. The natives are very proud of the work that is being done. I feel that we should extend our influence to many other villages in that district, and the brethren have plans in mind to this end.

There is a matter to which I have been giving serious consideration, and that is the medical missionary work on our local stations. I find that many of them are not very well equipped, and we hope through the Extension Fund this year to better equip Rusangu Mission and the Upper Zambesi Mission. While I was up the Zambesi River last year visiting that station at camp meeting time, the brethren were very much surprised to find nearly 700 people attending the camp meeting. A large number of these had to receive medical attention, and the only place Brother S. M. Konigsmacher had in which to give them attention was on his back veranda. There they would line up, perhaps fifty or sixty at a time, waiting for treatment. This does not correctly represent our work. For about \$250 we can establish and equip a dispensary on each of our stations that would be a credit to our work, and would greatly help in drawing natives to the mission.

I received a letter the other day from Brother and Sister I. B. Burton at Chimpempwe Mission. Sister Burton (formerly Miss Dalton) is doing a wonderful work at Chimpempwe with the meager facilities that she has. In one month she treated over one thousand cases. Some of them were very severe cases. There is no doctor in the immediate neighborhood, and the natives come from far and wide to receive medical attention. We hope to give them better facilities another year. Brother and Sister Burton are planning to get out in the wilds among the villages with their motor cycle and side car, where they can do a larger work. The medical work attracts the native in a strong way, and is acceptable to the government. We must surely keep this good branch of our work in the forefront.

\* \* \*

### Medical Work in the Congo

BY C. W. CURTIS

It had been stated repeatedly by those who best knew the Baluba people that the doctor taking up work among them would have a hard time, as they were very shy, and would keep as far from a European medical man as they could get. This, however, has not proved to be true, for it was only a few weeks until Dr. Sturgis was seeing quite a list of patients on his veranda (we had no available funds with which to build a place for him to use as a dispensary). The work has grown tremendously, and now he is treating on an average more than forty patients a day, and they are coming from a distance of sixty and seventy-five miles.

Some time ago an aged chief came to see the doctor, and upon examination it

was discovered that he needed a major operation. The doctor told him that they had no place to do the work, and it would be at least five months before we could get our hospital up and ready for such cases. The old chief asked if he might build a house and remain there until the hospital was built and ready, for he feared that if he should return to his home so far away, he would not be able to get back.

Dr. Sturgis is having quite a practice among the lepers, but he has no leper colony in which to segregate them. They, too, are coming from a long distance to receive treatment.

I am glad to tell you that we are now starting work on the hospital that the Extension Fund has made it possible to build this year. The brick are ready, the lime and cement are on the ground, and the lumber has been sawed out during the past few months, and now our builder has arrived, and we expect to see the first unit of our hospital up when we go to our camp meeting in July. We are indeed grateful for this help that has come to the Congo, and great care is taken to make every dollar go as far as possible. From all indications we shall be able to put up this first unit of the hospital at a cost below the estimate of the division.

\* \* \*

### A Word From Northeast India

SENDING a report of the work in the Northeast India Union, Elder G. G. Lowry, superintendent of that field, writes under date of August 12:

"We are just now making a tour of the field, visiting the work and workers. The whole country is flooded with water, as it is every year during the summer season, and we have to do all our traveling in boats. We have hired a little country house boat, and taken on board supplies enough to last us a month. We are having a very pleasant time as far as the trip is concerned. But our minds are terribly depressed when we think of the condition of our work in this part of the field. We have so few workers and there is so much to do. Even the few workers that we have been depending upon for various reasons have had to leave the field either temporarily or permanently, so that the field is almost without any one to look after it.

"There is quite a party of us on this trip. Brother Youngberg, the superintendent of the East Bengal Mission; E. M. Meleen, the educational and Sabbath school secretary of the division; Dr. and Mrs. Schilling, our new medical workers; and Mrs. Lowry and I make up the party. We have three small boats in which we are making the trip. One of the objects of the trip about the field is to find, if possible, a suitable location for the Bengal hospital, which is to be opened up by Dr. Schilling. There seems to be plenty of medical work that needs to be done. At every place we stop we find people who need medical attention. The doctor has brought along a supply of medicines, and finds many opportunities to use them.

"I must not close before telling you how much we appreciate the good old REVIEW out here in India. It is like a letter from home every time it comes. It never fails to cheer us on in the work to which we have been appointed."

\* \* \*

WHAT asks our Father of His children save Justice and mercy and humility,

A reasonable service of good deeds,

Pure living, tenderness to human needs, Reverence, and trust, and prayer for light to see

The Master's footprints in our daily ways?

No knotted scourge, nor sacrificial knife,

But the calm beauty of an ordered life Whose every breathing is unworded praise.

—J. G. Whittier.

# THE SPIRIT OF PROPHECY

IN THE  
REMNANT CHURCH

By the Editor

## *The Source of Mrs. White's Inspiration*

### *Either From Above or From Beneath*

As stated in our last article, the writings of Mrs. E. G. White were never designed to be an addition to the canon of Scripture. They are, nevertheless, the messages of God to the remnant church, and should be received as such, the same as were the messages of the prophets of old. As Samuel was a prophet to Israel in his day, as Jeremiah was a prophet to Israel in the days of the captivity, as John the Baptist came as a special messenger of the Lord to prepare the way for Christ's appearing, so we believe that Mrs. White was a prophet to the church of Christ to-day. And the same as the messages of the prophets were received in olden times, so her messages should be received at the present time.

Some are inclined to minimize the importance of these messages, and by specious reasoning and hypercritical distinctions to confuse the mind as to their character and value. They would have it appear that some of the messages coming from the servant of the Lord were inspired and others were not; that the question as to what is inspired and what is not inspired is one which each individual should determine for himself.

### *Human Judgment Versus Divine Revelation*

It is in this way that the Scriptures are regarded by many in the great religious world, and this attitude toward them has led to their rejection in whole or in part by many professed religious teachers. When one begins to measure these writings by his own standard of judgment, by his own likes and dislikes, by his own bias and prejudice, it is easy to see the final conclusion which will be reached,—a rejection of all inspiration. This places the human above the divine, and makes the creature a judge of the Creator. Faith has no part in the transaction. The question of inspiration, and for that matter the whole scheme of salvation, is reduced to the level of human reasoning, and man, by this process, resolves himself into his own savior.

This sort of philosophy is leading thousands to the rejection of the word of God to-day, and this system of reasoning will lead to the utter rejection of the spirit of prophecy. The Bible must be accepted or rejected as a whole. Before its inspired statements, human reasoning must fall

and vain imaginations be cast down.

When Samuel reached that place in his experience that "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord," it is very evident that each individual testimony he bore was not subjected to the divine test as to whether or not he was a prophet of the Lord. He had already given evidence of his divine call, and the fruit of his ministry proved him to be a true prophet of the Lord. His work was accepted and established; and thus it must be with the writings of the spirit of prophecy to-day. After the prophet of the Lord gave evidence of her divine call, when it was seen that her word and work bore the divine credentials and were in harmony with the requirements of divine revelation, then her testimony was to be accepted, the same as was the testimony of Samuel of old. Each individual utterance, each witness she bore, was not to be subjected to human scrutiny and human reasoning, but was to be received as the revelation of God to His church.

### *Prophetic Inspiration*

Divine inspiration is distinct and apart from the kind of inspiration sometimes ascribed to a prominent leader or an eloquent speaker. God has called many men to the performance of great missions. They have headed great reformations or been the apostles in important movements. They were led of God. His Spirit guided them in wisdom and judgment.

Such great leaders were Luther, Zwingle, Wesley, Miller, James White, Moody, and others. We say of these men, in an accommodated use of the word, they were "inspired," but their inspiration was not prophetic inspiration. None of these men claimed prophetic inspiration. They did not claim to have divine revelations. They were not honored with heavenly visions and dreams. They do not belong to the prophetic order. Their inspiration was of an entirely different character, and of an inferior order to that possessed by those especially called of God as His prophets and messengers. Mrs. E. G. White possessed the prophetic gift in a sense not possessed by these leaders. She claimed divine revelations, and the character of her work and the fruit it has borne in harmony with the requirements of Scripture attest the truthfulness of her claim.

### *The Experience of Jeremiah*

The work of Mrs. E. G. White is from beneath or from above. The in-

spiration of her labors and writings for many years, came from Christ the Lord or from Satan. We may see things in relation to the work of Mrs. White which we do not understand. Ancient Israel saw things which they could not understand in the work of the prophets of olden days.

When Jeremiah came to the king and princes of Israel with his warning, predicting the downfall of Jerusalem and calling upon the people to repent, he was met with the same questioning which is now given to the writings of the spirit of prophecy. Of the princes it is said:

"They asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." Jer. 36:17, 18.

And later some of these men, in their determination to avoid the plain instructions of the Lord, charged upon Baruch the responsibility of setting Jeremiah against them, of poisoning his mind, and thus being responsible for the warnings which the prophet gave them.

"It came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshai, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive into Babylon." Jer. 43:1-3.

How strikingly this illustrates objections which we hear against the writings of the spirit of prophecy to-day!

### *Drawing Fine Distinctions*

Some have made a fine distinction between the writings of Mrs. White. They have claimed that articles written by her for our different periodicals should be regarded merely as we regard articles from any other writer, and that they should not be received with the same appeal as her printed books; that many of her communications should be classed merely as letters. We have the utmost confidence in the honesty and sincerity of the one whom God appointed as His special messenger to His church. Assuredly, if she was true to her sacred trust, she would not send out merely personal letters as messages from the Lord. To credit her with doing this would be to charge her with rank dis-

honesty and gross misrepresentation.

This does not say, by any means, that every letter that Mrs. White ever wrote was written under the inspiration of the Spirit of the Lord. It does not imply that what she said in ordinary conversation was necessarily directed of God. She never made any such claim as this. She considered herself a sinner saved by grace, and like the apostle Paul was earnestly pressing forward toward the mark for the prize of the high calling of God in Christ Jesus. We must believe that what she gave either by voice or pen, in printed page or through the medium of correspondence, as the messages of God, were true to this representation. We must accept her testimony in this respect, or else reject altogether her claims to the prophetic office. Regarding her communications, sent out in these various ways, the servant of the Lord, in a letter addressed to the church in Battle Creek, says:

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*"Testimonies,"* Vol. V, p. 67.

On another occasion she appealed to some in the church not to make those criticisms and fine distinctions which would take all the point and power from the Testimonies. She argued that the Testimonies must be inspired of God, and therefore accepted as such; or they must come from Satan, and therefore be rejected in their entirety. We read:

"And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven, and what is the expression of mere human wisdom. If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ's sake, do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, 'and be snared, and be taken.'"—*Id.*, p. 691.

#### The Publication of Personal Testimonies

Personal testimonies and testimonies of a general character were borne by Mrs. White. By no means were all the personal testimonies included in her published books. Some of these communications dealt with particular

matters in the personal life or home of the individual. The correction administered was received, and brought forth fruit unto righteousness. Some of the instruction given in this way was rejected.

The same as the writings of some of the prophets of old were excluded from the sacred canon, so, evidently, the servant of the Lord was given wisdom as to what personal testimonies to include and what to exclude from her printed writings. She gave personal supervision to the matter prepared for her books; and in her long ministry, with a competent corps of secretaries who assisted her, she was able to select from her manuscripts those documents which, in the wisdom given her of the Lord, she felt were of general application and best fitted and designed for general circulation.

### Faith and Its Basis

BY MILTON C. WILCOX

WHAT is faith? asks the soul as it faces the dark,  
As the mad waves are racing, and frail is his bark;  
The storm cloud hangs low, there is nothing in sight  
But the tempest-tossed sea and its billows that fright.

There's the God of the sea, O mariner bold,  
Look to Him, ask His aid; for His great power can hold  
Thy frail bark on its course; He can guide without light,  
For Himself made the sea and its tempests of might.

Take His great word of power, count it real; that is faith;  
Thy fear is but naught; it is fancy's grim wraith.  
Taking God at His word, yielding all to His sway,  
Go forward through darkness, and obey while you pray.

That is faith—to adventure in darkness unknown,  
Unseen is the goal and the way; you're alone;  
But your step in the dark on the vague seeming void,  
Finds His promise a rock and your frail craft convoyed  
By His angels of power through the tempest and strife;  
His word is the pilot, yea, His word is your life.

Launch forth at His word; for His word cannot fail;  
It is based in His honor; O, fear not nor quail.  
Whether foes are within thee or dangers without,  
Hold His word, walk with Him, see thy foes put to rout.

Not thy faith is the power, but the power's in His word;  
That shall fail not for aye; let its truth thy soul gird;  
All earth's kingdoms shall pass, all earth's greatest decay,  
But His word ever faithful abideth for aye.

They too shall abide who are one with His word,  
Who have searched and have found, have listened and heard;  
And the word becomes flesh through the God of all might;  
And thy way, through that faith, is the glad way of light.

For an unauthorized person surreptitiously to select personal testimonies and give them circulation, as has been done in several instances, is to usurp the prerogative of the servant of the Lord, and undertake a work which she, in her broader experience and with the light given her of Heaven, felt was not the proper thing to do. In articles published in the REVIEW AND HERALD from Aug. 22 to Sept. 12, 1893, under the general heading, "The Remnant Church Not Babylon," Mrs. White administers a needed and justifiable rebuke to a certain "Brother S." who had taken this liberty with personal testimonies that had come into his hands. The servant of the Lord says, "God will judge those who take unwarrantable liberties and make use of dishonorable means in order to give character and influence to what they regard as truth."

These considerations, we believe, fully answer the question raised by some as to why some personal testimonies are given publication and others are withheld. This is a question which Mrs. White dealt with herself, and inasmuch as this was her responsibility, it is certainly becoming to all others to defer to her judgment in such matters.

#### Judging Great Causes by Trifling Details

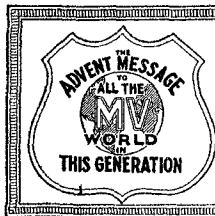
It requires no marked mental acumen to criticize a great movement or great leaders in that movement. Thomas Paine and Robert G. Ingersoll could discourse eloquently on the mistakes of Moses—and he, even though a Heaven-appointed leader, made mistakes because he was human and not divine; but they utterly failed to appreciate the great principles for which he stood and the movement which he led. They found an abundance of pegs upon which to hang their doubts. They judged great causes by trifling details. They saw only the human element in God's work, and failed to recognize God working through the human.

Occasion for doubt may be found in every work where the human element exists, if the seeker hunts for the occasion. The Bible teaches that the remnant church will meet great opposition because of adherence to the commandments of God and the spirit of prophecy. Rev. 12:17. We should be careful to see that we do not share in any measure the spirit of this opposition.

\* \* \*

"THUS saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."





# YOUNG MEN AND



# YOUNG WOMEN



## "The Apostle of Polynesia"

BY KATIE FARNEY

AFTER having witnessed for himself what a transformation had been wrought in the lives of the native people of the South Seas, who had come under the influence of Christian missions, Robert Louis Stevenson once remarked: "Those who debate against missions should come here."

It was to work among these savage inhabitants of the South Seas that John Williams, a young man of Tottenham, England, felt himself called. The missionary societies in his day were operating in a rather feeble manner, and Christian nations were only just awakening to the possibilities of missionary endeavor among the brown peoples of the South Sea Islands, whose lives had become so degraded as a result of their heathen customs and idol worship. This young Englishman had listened with growing interest to the accounts given in the missionary meetings conducted by the Rev. Matthew Wilks, of the efforts being made to bring the gospel of Jesus Christ to the islanders. Stronger and stronger the conviction was forced upon him that God was calling him to service there. On the advice of Mr. Wilks, he made application to the London Missionary Society in July, 1816, and was rejoiced to receive immediate word of his acceptance.

With eight others in September of the same year, John Williams was ordained for missionary service. With interest we note that it was at first contemplated that Robert Moffat should accompany him to the South Seas, Robert Moffat being one of his eight companions. But on further consideration it was decided they were too young to go together, and instead Robert Moffat set sail for Africa.

Among those who had heard the stirring missionary talks of the Rev. Matthew Wilks was a young woman named Mary Chauncer. There was born within her also a great desire to be sent to tell the heathen of Jesus' love, and thus she had prayed. So it came about that these young people, one in their desire to give their lives in service, were united in marriage October 29, 1816.

They were both "ower young." John Williams had just passed his twentieth birthday. But he had a robust constitution, and great strength of character. It is said that he was "cheerful, active, and intensely affectionate." His kindness of manner immediately inspired confidence in him. His having worked as an iron-monger and becoming a master at

his trade, had aided in preparing him for the task awaiting the pioneer missionary.

In the estimation of those who were acquainted with Mrs. Williams she was "the equal of her intrepid husband, and in patient endurance his superior." One has written of her: "It is not flattery, but simple justice, to say that she was in all points worthy of the honored man to whose happiness and success she so largely contributed."

A long journey it proved, from England to Eimeo, a neighboring island of Tahiti. They embarked November 17, 1816, and landed exactly one year from that date, on Eimeo, stopping at Rio de Janeiro and Sydney while en route. The knowledge Mr. Williams acquired of the construction of the ship which bore them to their island field, became of great value to him in after years. In fact, upon their arrival at Eimeo they learned that three years previous to their coming, some white people had endeavored to construct a small vessel, but had become disheartened because of their lack of material and the crude tools with which they were forced to work.

Accordingly Mr. Williams, seeing in this an opportunity to be of practical help to the natives, enlisted their interest, and within eight or ten days the task was completed and the ship launched. Trade was thus established between Eimeo and New South Wales.

### Acquiring the Language

Although it was supposed three years would be required for acquisition of the Tahitian language, Mr. Williams found himself able to preach in that new language at the end of ten months. His ability to grasp a foreign tongue so quickly was probably due to his keenness of mind, and his habit of mingling freely with the natives and entering into their conversation.

It was with much surprise and gladness that the missionaries, after a year of residence at Eimeo, were told of the desire of the king of Raiatea that teachers be sent to that island. Although the population was only 1,300, it was the most important island of the Society Group. A sort of religious center it was, and the kings exercised authority over the chiefs of the near-by islands. It was therefore arranged for Mr. and Mrs. Williams to remove to Raiatea. King Tamatoa, to whom was ascribed the honor of being a god, being in possession of "the hereditary royal robe of network covered with red feathers," had previously learned something of Christianity, and it was not many days until he and his brother were ad-

herents of the new faith. His subjects, many of them, were willing to follow his leadership and accept Christianity as their national religion. But their hearts were unconverted, and their habits and customs were degrading. Jealousy existed among the various families, and they lived apart in uncommunicative isolation.

### Industry Inculcated

It was Mr. Williams' desire to bring them together for mutual improvement, teaching them lessons of industry, for they were idle, their food being easily obtained, as fruits and vegetables grew in abundance. The missionary built for himself a house of wooden framework with seven rooms. The walls were beautified with orange and gray coloring obtained from the coral. Chairs, tables, sofas, and bedsteads were made, and although the furniture must have been somewhat crude, yet the natives were made aware of their need for these comforts, and stimulated to action by the missionary's example, were soon providing more comfortable houses for their families. At the end of a year almost one thousand of the natives had grouped themselves together along the seashore in their newly built houses. Then John Williams, who came to be known as the great missionary shipbuilder, taught them how to make boats for use in visiting near-by islands.

Of even more benefit to the natives were the spiritual lessons which the missionaries taught. Mr. Williams made this his chief task, saying:

"My work is my delight. In it I desire to spend and be spent. I think and hope that I have no other desire in my soul than to be the means of winning sinners for Christ. My anxiety is that my tongue may be ever engaged in proclaiming this salvation, and that my words and actions may be always pointing to the cross."

A missionary society was formed in the island, and the natives, including King Tamatoa and his wife, proved their liberality by giving during the first year £500 for, as they termed it, "causing the word of God to grow." Then the efforts of the natives were directed toward the erection of a large chapel, which under Mr. Williams' supervision was soon completed. In May, 1820, 2,400 persons gathered in the new chapel and decided to adopt a new code of laws, based on the principles set forth in the ten commandments, and it was at this time also that the custom of trial by jury was introduced. Soon afterward nearly five hundred were baptized by the missionary.

### *Sudden Death of Mother*

A great sorrow came to Mr. Williams following this event, for upon his recovery from a painful sickness which he experienced, the news reached him of his mother's somewhat sudden death. His affection for his mother is portrayed by the manner in which he wrote of his loss:

"Not to feel bitterly for one we so much loved, not to give vent to the ardor of our affection for so kind and excellent a mother, would require the hardest and most unfeeling heart."

Adding to his sorrow was the knowledge that his father had not yet become a Christian. The son wrote his father, pleading he would delay no longer, and later was made glad to learn that his faithfulness had become the means of leading his father to the Saviour.

In 1821 it was necessary for both Mr. Williams and his wife, on account of serious illness, to seek medical help in Sydney. Their health greatly improved, and they were able to return six months later on the new ship, "The Endeavour," which had been purchased for their use.

An untiring worker was Mr. Williams, and subsequent to the rapid development of the work at Raiatea, he found himself anxiously looking forward to a more extensive work in the surrounding islands. Two native teachers had already landed at Aitutaki and had begun work, and the missionary felt he should visit them and give instruction and encouragement. There he found a wonderful change had taken place. Only eighteen months had passed since the teachers had come, but the worship of idols had been abandoned; no longer was human flesh devoured; and as in Raiatea, houses had been built and furnished, and a large meeting hall erected. All this brought gladness of heart to the missionary.

Then he heard of the advantages that the island of Rarotonga afforded for the establishment of a mission, and proceeded in search of it. On the way they stopped at Mangaia, and hoping to plant the seeds of the gospel there, landed six teachers, whom the natives had consented to receive. The teachers were so cruelly dealt with, however, that it was thought best not to leave them, but at a later date two single men were sent to this same island, and better success attended their efforts, as God had prepared the hearts of the natives by permitting a pestilence to break out among them soon after the visit of "The Endeavour."

### *Rarotonga Discovered*

Finally, after many days of search, Rarotonga was discovered. One of the faithful workers accompanying the missionary, named Papeiha, offered to stay and work there alone until help could be sent out later. He must have been a brave man, for after only one night's stay on the island the other teachers, being so badly received, felt

it best to return with Mr. Williams. Scarcely a year passed until a chapel was built in Rarotonga, and the small company had increased to a large number.

On his return from this his first extensive missionary tour, which had meant an absence of five weeks, John Williams wrote his father thus:

"My heart is as much alive to missionary work as it was the first day I set my foot on these shores; and in the work of my Lord and Saviour I desire to live and to die. My highest ambition, dear father, is to be faithful to my work, faithful to souls, and faithful to Christ; in a word, to be abundantly and extensively useful."

Acting upon the counsel of his superiors, though with keen regret, Mr. Williams sent "The Endeavour" to Sydney to be sold, although it seemed to him this would deal a severe blow to his usefulness in that island field. Speaking of this to a fellow missionary, he said that with a ship at his command, the Lord willing, he would visit every island in the Pacific, and would leave teachers to instruct the natives in the way to happiness and heaven.

Without the aid of "The Endeavour" Mr. Williams was quite closely confined to Raiatea, visiting only the islands near by. Soon the number of converts at Raiatea had reached 900. The missionary's spare time was occupied in translating the Bible into the language of the natives.

Very little is recorded concerning Mrs. Williams, but we do learn that she found the time, aside from her household duties, to conduct a "large class for lame, deaf, and blind old women." In her gratitude for this kindness, one member of this class said, "We were laid aside as castaways, but now we begin to live again."

### *Wonderful Achievement*

A second opportunity to visit Rarotonga was afforded Mr. Williams when two new missionaries came to begin labor on that island. This was early in the year 1827. Mrs. Williams, with the two children, accompanied him. It was one day soon after their arrival that the natives requested him to take a seat outside the house, and then to his amazement a large company of natives passed by, one by one, leaving their idols there on the ground before him. Surely Papeiha's willingness to stay and labor on there alone until help could be sent had resulted in wonderful achievement.

On the following Sabbath there were 4,000 natives gathered in the chapel. So large was the company that it was considered necessary to erect a larger building, which was accomplished in seven weeks.

A busy year they spent at Rarotonga, and then, since no ship had visited the island upon which they might return to their home, the missionary set to work and constructed a vessel which was named "The Mes-

senger of Peace." The difficulties encountered in the building of this ship were numerous, but it proved to be very well built, carrying the messengers of the gospel many thousands of miles in visiting the many islands of the South Seas. Upon their return to Raiatea, they found some disagreement among the people there, and so Mr. Williams remained there a year, more firmly establishing the mission work.

Then began the preparations for the long-contemplated visit to the Samoan Islands, some 1,800 miles away. It was in May of 1830 that this journey, fraught with so many dangers, was undertaken. The missionary ship weathered many storms on the voyage, and all the passengers suffered with an influenza which caused them much anxiety, and so it was with joy that they finally sighted Savaii, the largest of the Samoan Islands. Very glad they were to receive a cordial reception by the natives, and the missionary and his companions felt amply repaid for the long and dangerous journey. Various scattered islands were visited on the journey to and from the Samoan Islands, and many were the requests they received for teachers to come and teach the natives the way to life.

The second visit to Samoa, made in 1832, proved even more successful. On one occasion Mr. Williams preached to nearly a thousand people who had gathered to hear him. So anxious were the natives to keep the missionary with them that they attempted to bring his ship into the small river and thus hinder his departure. But this ruse was detected in time to save the vessel from harm. As before, many islands were visited en route to the Samoan group, and interest awakened among the natives.

Then it was thought best to return to England for a time, and after some difficulty in making proper boat connections, they finally reached the homeland, eighteen years having passed since leaving its shores for their island mission field.

Four years, from 1834-38, were spent in England, and it is believed these years were "the most productive and important in his life." Wherever he went with his mission story, great enthusiasm was aroused. An extract from his farewell speech is illustrative of the earnestness which characterized this missionary's endeavors:

### *Farewell Speech*

"I feel, still, that the work of Christian missions is the greatest, the noblest, and the sublimest to which the energies of the human mind can be devoted. I think, Christian friends, that no labor we can bestow, no sacrifice that we can make, no journeys that we can undertake, are too great to be undertaken for the glorious purpose of illuminating the dark world with the light of the glorious gospel of the blessed God."

During the furlough period in England, Mr. Williams wrote that most

(Concluded on page 17)

# The HOME CIRCLE

"BE IT EVER SO HUMBLE,

THERE'S NO PLACE LIKE HOME"

## Home

BY MRS. H. E. ROBINSON

THE tenderest, most sacred memories cluster around the word "home." We close our eyes, and in fancy see father, mother, brothers, and sisters, the rooms, and where each piece of furniture stood. How welcome we were there! "Be it ever so humble, there's no place like home."

One of the sweetest, most comforting thoughts to the Christian is that we are nearing home. The One we love best is there. And when the way is hard and discouraging and we are ready to faint beneath the load, the thought that we are almost home cheers and spurs us on.

Our heavenly Father is looking forward, too, to the happy home-coming of His children, and is coming to take us there. He says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

O, how glad we will be to see Him and the others we have loved, never to be parted again! And the most blessed part of it is that we are almost there, and soon will join our voices with the heavenly choir in praising Him forever and ever.

"Not far from home! O blessed thought! The traveler's lonely heart to cheer; Which oft a healing balm has brought, And dried the mourners' tear. Then weep no more, since we shall meet Where weary footsteps never roam— Our trials past, our joys complete, Safe in our Father's home."

\* \* \*

## Nancy at the Wheel

"No, sir, women ain't fitted to handle money," declared Milton Babson, tilting back in his chair behind the big salamander stove in the Greenville general store and post office. "I come to an understandin' with my wife shortly after I was married, makin' it plain that a woman's place in the home be lookin' after the housework an' takin' care o' the children. As for the man o' the house, his end be to make the money an' see that it be handled to advantage."

"How did it work out, Milt?" queried old Leander Perkins, a dry chuckle marking his question.

"I guess it's workin' out all right," replied Milton, his face flushing a bit. "It takes time to get under way."

"Yes, it seems to," remarked Mr. Perkins, who had a very vivid recollection of a loan of \$50 he had made

to Milton several months previous, a loan which as yet had not been repaid. "Um, I ain't rich, but I be in fairly easy circumstances; an' I want to tell yeou, Milt, thet whatever I have o' this world's goods I owe to the management o' my wife."

"Times have changed since your day, Leander," said Milton.

"Yes, I guess they has," assented the old man. "They has changed tremendous. I see signs on't in your case, Milt. I'll jest say this in passin',

## That Little Chap

A CAREFUL man I want to be,  
A little fellow follows me;  
I do not dare to go astray,  
For fear He'll go the selfsame way.

I cannot once escape his eyes;  
Whate'er he sees me do, he tries.  
Like me he says he's going to be,  
The little chap who follows me.

He thinks that I am good and fine,  
Believes in every word of mine;  
The base in me he must not see,  
That little chap who follows me.

I must remember as I go,  
Through summer's sun and winter's snow,  
I'm snoring for the years to be  
The little chap who follows me.

— Christian Endeavor World.

'Board ship the cap'n ain't al'ays at the wheel. The mate gen'ly knows sompin' 'bout navigation, an' takes his turn at the wheel, too. It takes the two on 'em to bring the ship safe into port."

Presently Milton looked at his watch, and it was not long before he made his way out of the store. It was very plain that he had not relished old Leander's sage remarks.

"Milt married a gal as 'ould make him rich if he'd only let her mind the hellum," declared Mr. Perkins when Milton had gone down the steps; speaking to the half dozen or so loungers who nightly gathered about the stove in the store. "Nancy come o' stock as knowed how to make a dollar an' keep holt on't. Milt has got a good farm, but he don't get ahead none; an', in fact, he be fallin' behind. I'm afear'd thet thar be breakers ahead on him."

Three months or so later Milton Babson was again the topic of conversation in the general store. "Heard 'bout Milt?" queried Wallace Kimball, the proprietor of the store, coming out from behind the counter.

"I heard thet thet cough o' hisn don't get no better," replied old

Leander Perkins, with evident concern.

"They took him down to T. B. this mornin'," declared Mr. Kimball.

"Consumption, eh?" ejaculated Mr. Perkins. "Wall, I ain't surprised none. Thet cold he got last winter sure took holt on him."

"What'll Nancy do now?" queried the storekeeper.

"Do? I've an idee thet she'll take the hellum," replied Mr. Perkins. "If she don't, I'll be very much surprised."

"Meanin'?"

"Meanin' thet she'll run thet farm o' hisn 'bout a hundred per cent better'n Milt ever thought o' runnin' it. Nancy comes o' stock as be stock."

## Babson Goes to a Sanatorium

It was early in April that Milton Babson was taken down to the tuberculosis sanatorium in the adjacent township. While his condition was not deemed particularly alarming, Dr. Williams, the local physician, had strongly advocated his removal thither, to spend a few months under the care of specialists. The promise of financial assistance from his father-in-law, Sylvanus Parker, made Milton's mind rest easy relative to his wife and children. In passing he it stated that Milton needed no great urging on the part of his father-in-law when the latter offered to assist.

About the first thing that Nancy did upon taking the helm was to discharge a next-to-worthless hired man who had been in the employ of her husband for two years or more. In his place she hired a man who demanded twice the wages Milton had paid his predecessor, and was worth all and more than he asked. He was a hustler and an experienced farmer.

The fore part of May found Nathan Goodwin, Nancy's hired man, hard at work plowing. Before he called a halt he had turned over fifteen acres of land. He planted the whole fifteen acres in due time; and assisted by two boys whom Nancy hired to help him, he took the best of care of the growing crops. Nancy meanwhile attended to a good share of the chores.

Presently the haying came on, and for a fortnight it was pushed with the greatest vigor. Finally it was completed; and then the mows in the barn were bulging with prime hay, and a large stack outside testified to the industry of all hands.

Meanwhile good reports relative to Milton's condition came to Nancy. Occasionally she went over to see him, but she was too busy to go very often. More than once Milton chided her for

not coming to see him more frequently. "Why, you don't have anything to do scarcely, Nancy," he said upon one occasion. "All that you have to do is just the housework and look after the children."

"That is considerable, Milton," said Nancy with a laugh. Never a word about milking a dozen cows, feeding the pigs, and taking care of the poultry.

Shortly after the haying was completed, Nathan Goodwin, Nancy's hired man, returned from the adjacent city with a load of garden truck which he had carted thither early that morning. He had found a glutted market, and rather than dispose of the produce for a quarter of what he had expected to get for it, he had decided to take it home again. Anger, no doubt, was the main factor behind this move.

"I am glad you brought it back," declared Nancy, when he had returned and had stated the facts. "I needed just such a setback as this to bring me to a decision relative to a plan I have had in mind. We will erect a stand down beside the road, and sell our produce to automobilists and others who pass this way. To hasten the moving of what you brought back, suppose you drive down to the road, and there make a display of twenty boxes or so of string beans, cucumbers, and lettuce. We can probably sell more or less while we are building the stand."

#### *Business Beyond Hopes*

The amount of business which was done there in front of the house that afternoon astonished Nancy. The coming of night found a large share of the vegetables sold, and the returns were actually in excess of what Goodwin had expected to get for the entire load at wholesale down to the city. Meanwhile the stand had been rapidly put together, a stand which would afford protection from both sun and rain. There was nothing particularly handsome about it; but it was fairly neat, as neat as could well be expected, considering the fact that it was built out of old lumber.

For about a month the sale of vegetables claimed Nancy's attention, but the coming of early September found numerous boxes and baskets of handsome apples on sale there at the stand. It was "apple year," and the trees up in the orchard were heavily loaded. The apples added greatly to the attractiveness of the stand. It was no uncommon thing for Nancy to find four to five automobiles lined up beside the road, the occupants swarming about the stand and buying freely.

Although Nancy was exceedingly busy from early morning until dark, she managed to find time to drive over occasionally to the sanatorium of an evening. There she made it plain to her husband that he had no occasion to worry about things at home, telling him that they were not running be-

hind. "I am careful with what comes in," she said, "very careful."

"I don't see how you manage to make both ends meet now that I am away," said Milton.

"It means hard work," admitted Nancy. She said nothing further.

The latter part of October found Milton practically himself once more. The head doctor at the sanatorium told him that he could go home the first day of November, go home a well man.

The twenty-seventh day of October Milton could stand the restraint no longer. Nancy had not been over to see him for a fortnight. She had not even written to him. Poor girl, of late she had had so much to do that she had no time to go anywhere; and when night came, she was so exhausted that she did not feel equal to the task of even writing to her husband. All that Milton sensed was neglect on her part. Early that afternoon Milton, feeling wonderfully well physically, started on foot for home. He said nothing about leaving the sanatorium grounds; but he had it in mind to telephone later in the day, that there might be no concern over his absence.

Milton elected to take a short cut through the woods, a distance of about five miles. Had it not been for the fact that he was disgruntled because of Nancy's seeming neglect, he would have enjoyed that walk immensely. Still, he was homeward bound at last, and that fact cheered him a deal. It was a glorious October afternoon, and the crisp fall air braced him wonderfully.

A mile or so from home he heard the ring of an ax, and presently he came upon old Obed Wilkins, a neighbor, who was hard at work cutting cordwood. "Whar be ye headed for, Milt?" questioned Obed. "Thought yeou was gettin' patched up down to the hospital."

#### *Headed for Home*

"Headed for home," replied Milton. "I'm all right now, and feel like a fighting cock."

"Home?" asked Obed, chuckling. "Home? Sorter off the track, ain't ye?"

"Didn't know it," answered Milton with a laugh.

"O, yeou mean the place whar ye used to live, eh?" queried the old man, a curious light in his eyes as he looked at Milton.

"Yes, and where I expect to live right 'long," replied Milton. "Where my wife and family are now."

"'Bout the last I heard, Milt, your wife an' children was over to your father-in-law's house," said Obed.

"What?" ejaculated Milton.

"Yeou won't know the old place when ye see it, Milt," continued Obed. "Wall, that's the way it be in this world; new skipper takes holt, an' ev'rythin' changes."

Milton stopped to hear no more. He ought to have known his wife better

than to have imagined for an instant that she would take any such drastic step without first consulting him. He ought to have called to mind what he was perfectly aware of, that the farm could not be sold, or even leased, without his knowledge and consent. Yet, strange to say, he swallowed Obed's little joke, bait, hook, and sinker, so to speak. At a rapid stride he pushed on, his ire rising with every step.

Meanwhile Obed watched him out of sight, a broad grin on his face. "I told the truth," he chuckled. "'Bout the last I heard Nancy an' the children was spendin' the evenin' over to Brad's. Thar sure has been a new skipper to the hellum while Milt was 'way."

That afternoon was a busy one for Nancy, the hired man, and two spare hands, who of late had been picking apples. The automobilists were out in force, many of them intent upon purchasing their winter's supply of apples and vegetables. In front of the house were many bushel boxes of carrots, beets, and potatoes. There was a huge pile of handsome squashes and another of pumpkins. There were many bushel boxes of beautiful apples, and likewise numerous half-bushel baskets of apples. A good share of the time there were several automobiles lined up near the stand.

Milton pressed on with determined stride. He had made up his mind to see the "new skipper," and then proceed directly to his father-in-law's home, and there demand an explanation from Nancy. Presently the time came when he neared the old farm; and, nearing it, he noted two men who were picking apples in the orchard. He quickened his step. Shortly he broke through a clump of brush, and then he had an unobstructed view of the house and the road.

Suddenly he halted. He stood there, his mouth agape. He beheld half a dozen automobiles parked on both sides of the road in front of the house. He saw the stand, the vegetables, and the apples. He saw Nancy waiting on trade, assisted by Nathan Goodwin, her hired man. They were both on the jump.

"I—I guess there's a new 'skipper,'" and he choked. He stood there watching for half an hour or more. Finally, when a lull in trade came, he hastened his steps down to the road. It was not until he was within a rod of the stand that Nancy saw him. At the time she was alone, for Goodwin had gone after more apples.

"Milton!" she cried.

"Nancy!"

"Why—why, I wanted to surprise you, Milton," exclaimed Nancy.

"You have, Nancy," declared Milton. Then a hasty look about, and he kissed her.

Alone in their little home that evening after the children had gone to bed, Nancy told Milton the story of



what had come to pass while he was away. Milton's amazement grew.

"Nancy, you have been makin' money," he remarked at length.

"It has come in better than I expected," said Nancy. "My one big hope now is that we can keep pushing ahead." Then she handed him a bank book showing a substantial balance, together with the cash receipts of the week.

#### New Partnership

"I don't want this, Nancy," he declared. "I am goin' to look after the farmin' from now on, but every dollar thet's taken in is goin' to be turned over to you. This partnership, the partnership we entered into when we were married seven years ago, is goin' to be a fifty-fifty partnership from now on. My part will be to earn the money, and your part will be to take care of it. You know more about navigation than I do, probably more than I ever will know. Speakin' of navigation, how did you manage to pacify the dozen or more folks I owe money to? Did you manage to stave 'em off somehow?"

"Yes, I 'staved' them off," replied Nancy, smiling. "They won't trouble us any more. We are square with the world."

"You mean those bills are all paid?" ejaculated Milton.

"Yes, and here are the receipts."

"How in the world did you do it?"

"By being careful of every dollar that came in."

"All paid except what your father loaned us when I was taken to the sanatorium, eh?"

Nancy laughed. "We didn't borrow a penny of father," she said. "I thought that we could get along without any help, and sure enough we did. It meant a deal of pinching and scrimping, but we managed to pull through without the promised loan."

The following Monday old Leander Perkins called to see about purchasing one of Milton's cows. He had talked with Nancy in regard to the matter a few days previous, but she had suggested that he await the return of her husband.

"It's this way, Mr. Perkins," said Milton when the question was put to him: "I'll be glad to sell you the cow, provided my wife has no objection. The fact is, Mr. Perkins, very recently a great light has dawned on me. I have harked back to what you had to say in the store one night last winter 'bout it takin' skipper and mate to bring a ship into port safely. Just now I confess thet I hardly know whether I'm skipper or mate; but I don't know as that matters much, for Nancy and I both love this old farm, and we're both goin' to do our best to make it a payin' proposition."

Nancy agreed to the sale of the cow, and very shortly Mr. Perkins took out his wallet, and counting out the money, attempted to hand it to Milton.

"Mr. Perkins," said Milton, grinning, "I may be a bit hazy in my mind as

to whether I'm skipper or mate; but I'm not hazy 'bout one thing, and thet is this: All the money thet comes in here goes through Nancy's hands; so, to save time, you had best hand it to her and done with it."—*Frederick E. Burnham, in the Christian Endeavor World.*

\* \* \*

### The Value of Sympathy

BY LOU PRUITT ROBERTS

WE read and hear so much about the faults and general misconduct of children, but how many parents do you know who really measure up to standard?

A Sabbath school worker started out one morning to try to get mothers and their children more interested in Sabbath school. It had been raining the day before, and little puddles were standing everywhere. Her knock at the door of a pretty little home was answered by a rather tired, nervous-looking woman. Before the worker had finished explaining her mission, a boy about ten years of age came in. His clothing, face, hands, and feet showed very plainly he had been enjoying the rain and mud.

In a moment the mother completely lost her self-control; her temper flared, and Jimmy received a severe scolding. Tears came to his eyes, and he attempted a meek apology, but the words were hardly begun when his mother stormed, "Hush, go at once to your room. I'll see you later."

In a sullen, rebellious mood, Jimmy started away, but before he was out of hearing, his mother turned to her caller, and in a high-pitched, angry voice gave vent to her feelings.

"He is the most careless child I have. He has no consideration for me whatever. I slave away from morning till night, and he's forever making extra work for me, such as this. I'm sure he will come to some bad end, he's so reckless and hard to manage."

As the Sabbath school worker listened to Jimmy's mother, she, too, was afraid that perhaps some day Jimmy might come to some bad end. She made several appeals to this mother with regard to the Sabbath school, but could not get her thoughts far enough away from her home and its immediate troubles to arouse her interest.

As she walked toward the next home, she pondered over Jimmy, his playmates and general environment. When she knocked at this door, she heard a general rush and scurry of bare feet about the room, mingled with little giggles, but in a moment everything was quiet. Then a rather large but pleasant-looking woman opened the door. The merry twinkle in her eyes and her kindly smile radiated good cheer and sympathy.

In a matter-of-fact way she said,

"Harry and the little boy next door have been enjoying themselves in the mud this morning." Then she seemed to dismiss the whole affair from her mind, and gave her undivided attention to her caller.

We all love an understanding mother, one who can sympathize, and will kiss away the tears, or laugh and enjoy our pleasures with us! "Harry will surely come to some good end with such a mother," thought the visitor.

Strange, isn't it, that some parents fail to realize the importance of sympathy, and often alienate their children's affections by being cross and unreasonable? These people seem to forget they once were children. Yet the end to which childish behavior leads generally depends much more upon the parent than upon the child.—*Issued by the National Kindergarten Association.*

### The Apostle of Polynesia

(Concluded from page 14)

fascinating book, "Missionary Enterprises in the South Seas."

Only a year and a half passed after his return to the mission field until the "Apostle to the Polynesians," in an effort to carry the gospel to the natives of Erromango, died a martyr's death. The people there had cherished in their hearts a hatred for all white people because of the cruelty displayed by a company of white men who had visited there a short time before. And so it was that as Mr. Williams disembarked and came ashore, the natives ran toward him, and pursuing him into the water, killed him.

The natives of other islands who had known and loved Mr. Williams, on hearing of his death, were grief stricken, crying out, "Alas, Williams! alas, our father!" A monument was erected at Apia, in Samoa, with the following inscription:

"Sacred to the memory of the Rev. John Williams, Father of the Samoan and other missions, aged 43 years and 5 months, who was killed by the cruel natives of Erromango, on November 20, 1839, while endeavoring to plant the Gospel of Peace on their shores."

One writer has well said of him:

"With the eagerness that men generally manifest only when seeking for gold, he craved for the eternal well-being of the degraded tribes of Polynesia. His journal bears witness not only to the ardor of this desire, but also to the fact that it was habitual to him. He lived, planned, suffered, and at last died, because he loved the souls of men. Such men are the choicest gifts of mediatorial grace; they are gospels, and should be to us revelations as to what God can make of a man and do with a man who will yield to His divine influences and grace."

\* \* \*

### Not in Vain

BY NELLIE WHEELER FAIRFIELD

HOPE, effort, and experience—  
These words life's story hold;  
Vision, endeavor, and results  
Far-reaching and untold.

# 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 WEST GERMAN UNION

BY O. MONTGOMERY

THE West German Union is the second largest union conference in the European Division. From 800 to 1,200 were in attendance during the week. The meetings were held in a fine hall in the city of Bremen. It was necessary, however, to hold the Sabbath meetings in the city hall at Elberfeld, when over 2,000 were in attendance.

This section of the Rhineland is the most populous part of Germany. Within an hour or an hour and a half by train from our training school at Neandertal are found many cities, large and small, ranging from a hundred thousand to over a million each. Here in these cities, which constitute one of the great industrial districts of Germany, we have many churches which make up the constituency of the Rhenish Conference.

The Rhenish Conference held its annual meeting in connection with this union session. In the vicinity of Bremen, where this meeting was held, the first company of believers in Germany took their stand for the truth and began the observance of the Sabbath.

The quadrennial term began just at the close of the inflation period of the German currency, near the close of 1923, an unparalleled economic depression, with unemployment before unknown in the country. It was a great crisis, especially in west Germany, with its vast industrial interests and centers. Many of our people suffered great hardships. There were 96,500 marks distributed in relief work, a good portion of which came from the relief funds raised in America. This help was deeply appreciated by our brethren in Europe. A resolution of appreciation and gratitude to the General Conference and to the brethren and sisters of North America for this timely aid in an hour of great need and distress, was passed by the union in session, which we are glad to mention to the readers of the Review.

At the beginning of 1924 there were 251 churches with 10,461 members and a laboring staff of ninety-nine employed workers in this union. During the four-year period fifty-three new churches were organized and 5,375 new members received into church fellowship. During the same period a large number were transferred by letter and dropped because of death and apostasy, leaving a net gain of 1,545. This brings the membership of the union on Jan. 1, 1928, to 12,006, the number of workers at that date being 112.

The brethren attribute the heavy loss in membership to two principal factors: One was the industrial crisis, when many accepted the truth during the inflation, but did not stand the test during the trouble that followed. Others left the truth and went back to the world when times improved.

The other was the loss sustained as the result of apostasies, when what its adherents are pleased to call the "Reform Movement" came up. Some have joined this movement and have been dropped from our churches. But notwithstanding this purging, the union shows a good gain in membership and the work is going forward strongly. Truly we are in the shaking time, when God's people are being tested.

The financial report was an encouraging one. Tithe to the amount of 3,000,000

marks was paid, and 1,500,000 marks in offerings. As conditions in the country improve, no doubt the income will be greatly increased.

The union training school at Neandertal has an average attendance of 125 students each year. During the quadrennial period eighty-eight students from this school entered the work, some serving in foreign fields. Thirteen workers have been given to foreign mission service by this union during the past six or seven years.

There are approximately 6,000 Seventh-day Adventist children and youth in this union. Of this number 4,250 are members of our Missionary Volunteer and Junior Societies, and doing good work along the various lines of Missionary Volunteer activities.

Elders W. K. Ising and H. F. Schubert, with Brother Boex, were present from the division, and Elder and Mrs. I. H. Evans, Elder L. R. Conradi, and the writer represented the General Conference.

The business of the session moved off quickly and harmoniously. The major portion of the time each day was given to spiritual interests in the form of preaching and Bible study. No changes were made in the leadership of the union, Elder Winston and his entire staff being re-elected for another term.

Following the close of this union session, a three-day workers' meeting was held at the Neandertal school, which is about one hour by bus or train from Bremen, where the union meeting was held. All the workers who attended the conference, with their wives, were there. Altogether about 150 were present. This gave an opportunity for earnest, intensive study and seeking God together for blessing and power.

To the writer, the privilege of attending these meetings and becoming acquainted with our dear people and the work in this great union, will long be remembered with pleasure and gratitude. The future is big with promise for our work in Germany.

\* \* \*

## NEBRASKA CAMP MEETING

BY W. L. BURGAN

THE Nebraska camp meeting was held in a beautiful grove known as Epworth Lake Park, about three miles from the heart of Lincoln, August 16-26. A more ideal spot for a camp meeting would be hard to find. It was the first gathering of its kind in or near the capital of the State during the past six years.

Shut in, as it were, from the buzz and allurements of a city by large spreading shade trees and surroundings that added peacefulness, quiet, and contentment to the scene, our brethren and sisters in that great agricultural commonwealth had a ten-days' session that will long be remembered.

Although a heavy rain and electric storm occurred just a short time before the opening service was held and kept residents of Lincoln and College View away, the meetings were generally well-attended thereafter, and a spirit of consecration, sincerity, and a longing for the things of God was manifest.

There was no business transacted at this session. S. G. Haughey, the president of the conference, with the aid of his committee, and the representatives from the General and Union Conferences, arranged inspiring daily programs of a devotional

character that were meat in due season, and those who were in attendance for no other purpose than to have their souls supplied with that kind of heavenly food that would help them to meet the trials and conflicts of the coming year with determination to conquer the foe of all mankind, went back to their homes with satisfaction and a willingness to press the battle to the very gates of the eternal city.

During the early part of the meeting, J. T. Boettcher and H. T. Elliott, of the General Conference, carried heavy responsibilities in the way of preaching a clear-cut, impressive message that gave fresh courage to the believers. Their evening discourses on doctrinal subjects were freighted with the conviction that there are signs in the many affairs of mankind unmistakably pointing to the imminent return of Christ. These messages had the true advent ring in them, and not only were the believers in God revived as their minds were refreshed with the strong assurances that the day of our Saviour's coming is fast hastening on, but others also present were given something to think about concerning the necessity of making preparation for their own souls' salvation.

G. W. Wells was present for the latter part of the meeting, upholding the banner of righteousness, and pointing the people anew to the great Sin-bearer and Deliverer from the woes, the trials, the heartaches, and the sorrows of this life.

Our people were highly pleased to hear both J. J. Nethery, the president of the Central Union Conference, and P. Lamont Thompson, president of Union College, who were attending general meetings in that State for the first time in their official capacities.

Elder Nethery rendered valuable assistance in the timely messages that he bore, especially on the last Sabbath afternoon of the meeting, when a call was made for an offering to foreign missions. A total of \$3,600 in cash and pledges was received. On the first Sabbath the offering in the Sabbath school totaled \$289, while on the second Sabbath \$375 was received.

Professor Thompson's talks on home life, home ideals, and the responsibilities devolving upon parents in the training and education of their children in schools where the true ideals of Christianity are taught, were well received. His talks to the young people concerning standards of righteousness and pleasure, also helped the youth in the making of decisions that will mean the strengthening of character as the wily enemy of humanity seeks to engulf them in the sins that are constantly multiplying, as he sees his time growing shorter.

Eighty family tents were pitched, and twenty-six of the cottages on the grounds were utilized. There are fifty-two churches in Nebraska, and about forty of these were represented at the meeting. About \$1,500 worth of literature, mostly in the form of books, was sold.

The Nebraska Conference is enjoying an excellent record in the way of faithful tithe paying. The officials said that during the first seven months of 1928, an average of \$1,000 a month increase over the previous year was received in tithes, and that the total for this one State this year will reach between \$80,000 and \$90,000. There has also been an increase in membership. Four tent efforts had been in progress, be-

fore the camp meeting, and there were new converts from each. In Lincoln an effort was held for the German-speaking people, while English efforts were held in Omaha, Neligh, and Nebraska City. The interest in Omaha was so keen and the attendance so large that C. G. Bellah, who had charge of the meetings, could attend the camp meeting only on the days when services were not scheduled in his tent. Seventeen were baptized in the College View church on the closing day of the meeting, from different sections of the State.

The writer supplied daily reports of the meetings to the newspapers of Lincoln, where a considerable amount of the message pointing to the return of Christ was published. The leading editor of two of the daily papers remarked that he believed the Adventists had done great good for the citizens of the State through the timely messages that were delivered from the platform and reported in the press. Reports also appeared in the newspapers of Omaha, Grand Island, Columbus, Hastings, and other cities of the State. Our brethren there planned to take advantage of the unusually large amount of free and favorable publicity, by entering upon their Harvest Ingathering campaign with renewed zeal, believing that this publicity would assist them materially in gathering funds for the needy mission fields.

\* \* \*

### PIONEER DAYS IN THE NORTHWEST AND WHAT GOD HAS WROUGHT

BY TAYLOR G. BUNCH

THE first Seventh-day Adventist church in the Northwest was organized at Milton, Oreg., in May, 1874, with a charter membership of seventeen. Mrs. Aaron Miller of Milton, and Mr. W. H. Bunch of Coquille, Oreg., father of the writer, are the only two of the charter members still living, and on May 1 they met at the home of Mrs. Miller, after a separation of forty-eight years, and celebrated the fifty-fourth anniversary of the founding of the church. Their hearts were cheered as they talked over pioneer days when the work had its humble beginning, and considered what the message has accomplished in the Northwest during the last fifty-four years.

In 1874 there was no Seventh-day Adventist minister in the vast Northwest territory, and these seventeen pioneers of the message organized themselves as best they could with the assistance of one of their number who had been a minister of another denomination. By him the three young men of the group were baptized. Brother Maxson was elected elder. The members lived far apart over the Walla Walla valley, and were able to meet but once a month to celebrate the ordinances and enjoy a two days' service. Those were indeed happy and profitable occasions.

About eighteen months after this original organization, the General Conference sent Elder I. D. Van Horn from the East to carry forward the work begun in this new field. His tent was pitched in the city of Walla Walla, and a series of lectures given that stirred the whole community. A number accepted the message, among whom was Sergt. A. T. Jones, of the 21st Infantry, Ft. Walla Walla. At the request of Elder Van Horn the Milton church was disbanded, and its members, then numbering about twenty, united in the formation of the Walla Walla church.

Later the tent was moved to Milton, and after a series of lectures there and another in the little town of Weston, the Milton church was reorganized in 1876, with William Russell of Weston as elder. In July, 1877, the Milton church was incorporated, and the original incorporation papers are still preserved by the church as a memorial of the days of small beginnings. The church now has a large and growing membership, whose loyalty is

evidenced by the record made each year in tithes and offerings.

Elder Van Horn next moved to Salem, Oreg., accompanied by A. T. Jones. As the result of their labors the third church in the Northwest was organized in Salem in the spring of 1877.

In 1874 there were but 250 churches and 6,000 members in the denomination. At the present time the North Pacific Union Conference has six local conferences, with 225 churches and 14,000 members. There are more than 100 church schools, ten academies, one college, and two sanitariums. Two hundred and thirty teachers are training more than 3,500 young people for the work and the kingdom. During the last four years 3,800 new members were baptized, and the



W. H. Bunch and Mrs. Aaron Miller

members of the union gave \$1,558,244 in tithes and \$1,016,446 as offerings for foreign missions.

Is it any wonder that the two pioneers thanked God and took courage?

\* \* \*

### THEY ALL GO TOGETHER

BY F. C. BEE

IN the REVIEW of July 5, 1928, Elder A. E. Sanderson, speaking of a visit in a brother's home, said: "I was impressed as I stepped into their home and sat down near the living room table, to see upon the table the Bibles, volumes of the 'Testimonies,' the writings of Sister White, and the good old REVIEW. I tell you these all go together."

It is a pleasure to add a few words to this thought from personal experience as well as to Melvin Bradford's remarks in the same paper regarding the visits of our preachers. No home is complete without all these things that God has ordained as vital helps in the all-important work of saving our children from this evil generation.

Brother Bradford and I were boys together in the same conference. We are growing old. I am sixty-two. It has been fifty-two years that I, as a steady member of the church, have been looking for my Saviour's return. I well remember as a boy of six, listening to father read from "Early Writings" about the "loud cry" and telling me I would live to see it. I was interested.

At twelve years of age the question of reading storybooks came up for decision. Articles in the REVIEW and reading the "Testimonies" caused me to make a right decision. I decided to choose these books and papers as my reading. How eagerly I opened the REVIEW each week, looking for the article from Sister White. I studied these as diligently as a hungry man

eats a meal. I drank into my young soul all the precious instruction. I read and reread all her books, and still find them intensely interesting and helpful.

All our books and papers were secured, although we were poor and had few comforts. These papers and books I would have. God spoke to my soul, and as the years passed, life's burdens pressed heavily upon my young shoulders and my schooling was limited. These precious papers and books held me true amid almost unbearable trials, sorrow, and disappointment.

Fathers and mothers, you cannot afford to deprive your children of these helps in training them in the way they should go. These papers and books were the food and drink of my soul; like rays of sunshine in many a dark hour, when it seemed to me that no one cared, they cheered me on.

I cannot refrain from speaking of one more thing that I hope all our workers will notice. How many times such men as Elders Haskell, Butler, Loughborough, and others would lay a hand on my head, saying, "Well, my boy, how are you getting along in the Christian life?" I looked for articles in the REVIEW from these men, for I knew they loved me. As I grew older, at general meetings they would take me with them in their seasons of prayer. I can never forget their earnest pleadings for victory.

Oh, how many dark hours and hard experiences I have passed through; but the influence of these dear men in prayer held me. Dear workers in God's cause, do not neglect that timid boy or young man. Take him with you, and as he listens to your earnest prayer for yourself and him, it will be a help to him. The young do enjoy the personal touch of a big preacher who is small enough to get down by their side alone with God. Some boys' fathers never pray with them alone, but the boys do appreciate the personal touch very much. A preacher who is a real minister in the home and life of old and young, is one of the home necessities.

I shall never forget a general meeting at Keene, N. H. There were sixteen workers to be provided for. As there were some problems regarding their entertainment, my wife said: "There is nothing I value more in the training of my boys than the visits of workers. They are the greatest blessing that comes into my home." So we had the sixteen at our home.

Elder Nettleton, an aged minister full of praise to God, as he entered remarked, "Praise the Lord, brethren, here is a real, true, old-fashioned Seventh-day Adventist home. Here are the good old REVIEW, and the 'Testimonies,' the Bible, the *Youth's Instructor*, *Our Little Friend*, *Life and Health*, and all our good books. Here is real graham bread, and all the good things. God gave us to eat. I declare, brethren, this is truly refreshing for soul and body!"

Our two boys heard that remark, and it left an impression. After the pleasant hour at dinner, many helpful words were spoken to the boys and to us as parents. That hour with the workers made a deeper impression than all the valuable sermons and services of the week.

Workers, seek to win an entrance into the homes of the church members, and take a special interest in the children and youth. Parents, make simple preparations for the workers, and insist that they come to your home. The preacher is a part of the combination that helps to hold the young and the old.

We need the REVIEW, the Bible, the "Testimonies," the preacher, *Life and Health*, and all the helps God has given us and our children.

Our family is scattered now. My wife is a hundred miles south in Gulfport, Miss., selling books and giving Bible studies; one boy is in Memphis, Tenn., a tent master; the other is at Southern Junior College, helping on the farm; and I am at home alone. Am I alone? Am I lonely? Sometimes, for a few moments.

But the dining room table is always spread with spiritual food—our books and papers. When I come home after a hard day's work, often very tired, I drop on my knees and tell the dear Saviour all about it. Then I wash and sit down to my supper of spiritual food.

I have some of the old men of Bible times as my guests at the table, some of the earnest workers in Africa, China, South America, and various workers as my friends at supper. Sometimes I get a letter from my wife, the boys, or Elder Sanderson, or some other old-time friend, and I go to bed at night a happy man. Jesus is a personal friend of mine, and often during the night we have sweet communion together. He tells me to be faithful, and I am happy. Alone, but not alone. "The best friend to have is Jesus." The life of Christ is in His word, and His personal friendship is a reality.

\* \* \*

### STATISTICAL FACTS

#### NO. 13. DENOMINATIONAL LITERATURE

ONE of the first means used for the development of this message was the printing press. For a number of years denominational literature was given away, but later a price was put upon it, a system of distribution devised, and colporteurs regularly engaged in the sale of literature bearing upon this movement. Periodicals devoted to the proclamation of this message have been published during the years, by decades, as follows:

Year	No. Periodicals
1872 .....	3
1882 .....	10
1892 .....	24
1902 .....	96
1912 .....	123
1922 .....	154
1927 .....	201

The total sales of all denominational literature from the beginning of this movement to the close of 1892, a period of about forty-three years, aggregated \$3,694,271.45. The total sales of all literature during the next thirty years, or to the close of 1922, aggregated \$51,695,881.12. During the past five years, from 1923 to the close of 1927, the total retail value of denominational literature sold was \$22,404,845.66, thus indicating that the retail value of all the literature sold from the beginning of the movement until the close of 1927 was \$74,100,726.78.

The value of denominational literature sold during 1927 aggregated \$4,638,127.18. This literature, issued in 132 languages, is prepared in the form of 201 periodicals, 1,240 bound books, 794 pamphlets, and 2,873 tracts, a total of 5,108 separate publications (containing 411,563 pages), one copy of each (books in cloth binding) being valued at \$1.594.

In 1846 one copy of each publication then issued could be purchased for 93 cents; in 1865 one set would cost \$8.33; in 1875 one copy of each publication cost \$29.57; in 1895, \$243.60; in 1900, \$267.84; in 1910, \$525; in 1920 one set of literature, issued in ninety-nine languages, cost \$877.74; in 1925 one set of literature issued in 128 languages cost, \$1,417.23; at the close of 1927 denominational literature was issued, as stated above, in 132 languages, the value of one copy of each being \$1.594.

\* \* \*

### AN ANCIENT LANDMARK IN S. D. A. HISTORY

BY A. T. ROBINSON

SOME time ago there came into my possession the original receipt given by Mr. Chas. Pelton to Elder James White for printing the first four issues of *Present Truth*. The receipt is dated Middletown, Conn., Sept. 3, 1849.

A few years ago, in company with Elder M. C. Wilcox, I was in Middletown, and we endeavored to find the place where the

printing was done. On making inquiry, we were directed to an old man, the proprietor of the Pelton Drug Store, who, we were told, could give us information concerning affairs in the town seventy-five years ago, provided we found him in a "mood" to do so. We evidently did not find him in the proper mood, for all that we could say, after introducing ourselves, hardly induced him to take his eyes from a newspaper which he was reading. He rather abruptly gave us to understand that we had come to the wrong person for such information as we wished.

I said, "Mr. Pelton, I have in my possession a receipt given in 1849 to a Mr. James White, for printing four issues of a paper, signed by a Mr. Chas. H. Pelton. Can you give us any information about such a man, who was a printer here at that date?"

The old gentleman immediately dropped his paper, arose from his seat, and with enthusiasm in his voice said: "That was my father. He learned the printer's trade of Horace Greeley, and was a printer in Middletown forty years." He then directed us to the room in which the first four issues of the little paper, that grew to be the greatest religious newspaper in the

Early in the morning of the last day of the meeting almost the entire camp repaired to a quiet place by a creek a few miles away, where seven candidates were baptized. A number of others were recommended for baptism to their home churches.

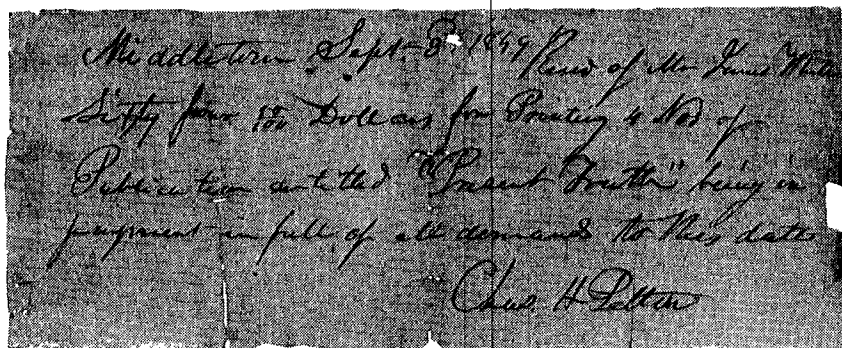
In addition to the union staff of workers present and the representatives of the Southern Junior College, B. G. Wilkinson of Washington Missionary College, and H. H. Votaw and the writer from the General Conference, assisted in the public and personal work for adults and youth. There was earnest seeking after God, and the presence and blessing of the Holy Spirit were clearly discernible. We feel certain that the victories gained and the larger vision of personal service obtained by the believers will mean much to the work in Kentucky.

\* \* \*

### THE NORTH FRANCE CONFERENCE MEETING

BY O. MONTGOMERY

IT was my privilege to attend the session of the North France Conference, which was held in Paris July 24-29. This meet-



world, were printed. I feel closely akin to that paper, of which I have been a reader practically every week for fifty-seven years, and which took the name, ADVENT REVIEW AND SABBATH HERALD, the same year that there was given to me the name of Asa T. Robinson.

\* \* \*

### THE KENTUCKY CAMP MEETING

BY C. L. BOND

THE Kentucky camp meeting was held in the beautiful blue grass section of the State, on the Georgetown Pike, about two miles north of Lexington. The tents were pitched in the shade of large black walnut trees, and with a fine blue grass sod carpeting the ground, it was a delightful place to be.

About 150 believers were camped on the ground. This number was greatly increased over the two Sabbaths by those who drove in for the meetings.

The opening meeting was held Friday evening, August 3, and though the camp was some distance from the city, there was a good attendance of people not of our faith. The evening meetings were devoted to a discussion of doctrinal subjects. These services were not only the means of confirming the believers, but were instrumental in leading a number of visitors from the city to take their stand for the Sabbath truth.

There are only a few Seventh-day Adventists in Lexington, and it is hoped that by following up the interest created by the camp meeting a strong church may be established.

F. G. Ashbaugh and his loyal force of workers did everything they could to make the meetings a success. The Sabbath school offerings for the two Sabbaths were \$140, and in addition to this amount, \$1,033 was contributed in cash and pledges, making a total in offerings of \$1,173 for the aid of the work in foreign fields.

ing was held in the Methodist Memorial Chapel, which is quite centrally located and afforded needed accommodations for the meeting. The kindness of our Methodist brethren in allowing us the use of their chapel was greatly appreciated by our people.

There was a good attendance at the meeting of representatives of the churches of the conference. Encouraging reports of the various lines of activity were rendered, which indicated success and advancement. The same officers were re-elected for another term.

It was a real pleasure to have the privilege of becoming somewhat acquainted with the brethren and sisters of this conference, and to learn something of the conditions and needs in this important field.

I was especially glad to see the property recently purchased in Paris for a church and conference headquarters site. This is a fine large lot, with a good street front, but much wider at the back, which will afford ample room for a good chapel and also a headquarters building. The old building now on the property will have to be removed. This property is on a fine street, well located in a good section of the city. It is only a block from an important station of the subway which belts the city. Here, too, is the transfer point of several surface car lines. These afford the very best transportation facilities from the various parts of the city, which makes the location desirable and one of advantage.

The purchase of this property was made possible through the Church Extension Fund. We hope the time is not far distant when a suitable building can be erected on it. It will give strength and character to our work in this great metropolis, where so little has been accomplished.

Our French Publishing House is in this conference, at Melun, which is one hour by train out from Paris. This is a new plant with modern equipment, another



monument made possible through the Press Extension Fund. Here an earnest corps of workers are getting out our truth-filled literature in the language of the country. Our colporteurs are meeting with good success. The reports indicate a very encouraging increase in sales, and the future for this line of work looks bright.

Besides A. V. Olson of the Latin Union and his staff of union workers, there were present at this meeting A. W. Cormack, president of the Southern Asia Division, M. Raspa, superintendent of the Madagascar Mission, and the writer.

The Lord blessed in the meetings from day to day, as His people were led in devotion and in the study of the Scriptures.

With the present attitude of the French government making it very difficult, if not quite impossible, for any but French citizens to enter the French colonies or dependencies as missionaries, it becomes more and more apparent that our work in France should be greatly strengthened. France should be made a strong training ground, where workers can be developed in larger numbers than are needed in France proper, that they may be sent out to French territory where other nationals cannot enter as missionaries. God bless and prosper the work in this great republic.

\* \* \*

### AN EXPERIENCE IN HEALING

BY MRS. ROSA SPICER

FOR the glory of God I feel led to write my wonderful experience of healing from cancer.

After I had experienced some suffering, the doctor examined me and found that I had cancer. He told me it was necessary that I should have an operation. I asked for time to think and pray over it, and he said, "Very well, but don't wait too long." I then thought I would have the operation, and told the doctor so. He said, "I hardly know how to tell you." I said, "Yes, Doctor, tell me, I am not afraid; I am trusting in Jesus." Then he said, "It is a very serious case, and in your condition you have only a fifty-fifty chance, but it is to ease your pain. I am going to operate, as you will not get better, but worse."

I told him I put myself in his hands. He was in God's hands, and I was in God's hands, so His will be done. He thought we should have another doctor's opinion, but I did not want one. I was perfectly satisfied with his diagnosis, but as he said it would be best, I consented. The operation was set for Thursday, January 26.

On Wednesday evening the other doctor arrived, and after examining me, said there was something wrong, but that he would like more knowledge, so I must have an X-ray that night. The next day both doctors examined the plate and saw the cancer in the colon.

I began preparation on Friday for the operation, and was fully prepared to go to sleep, quite happy and full of peace, knowing all my sins were cleansed in the precious blood of Jesus, and looking forward to the resurrection morn. The promises of God were sweet to my soul.

On Sabbath morning I received a letter from two dear sisters at Walmer, inquiring if I had thought of asking for anointing, and following the word in James 5, and also inclosed a promise which they had asked for me. It was John 11:25. I read it, and an inspiration came to me. I felt I must have very definite word from the Lord; so I prayed, and the thought came into my mind, Elder Edmed is here, I will ask the Lord to pour His Spirit of heavenly wisdom upon him, and when I speak to him, his answer will be God's will for me. So I sent for him.

Elder Edmed came, and when I told him how I had been led, almost before I could finish, he smiled and said, "Why, my dear sister, I was praying all day yesterday that you might be led to ask for this, as

it must come from yourself." So there was my definite answer. Oh, how beautifully the dear Lord plans for us! He left my room to pray and fast till the appointed hour, three o'clock Sabbath afternoon, Jan. 28, 1928, and I continued praying for anointing. The doctor, Elder Edmed, Elder McAvoy, and Sisters Taylor and Sanders were present, and we had a most blessed hour. When all had spoken and prayed, Elder Edmed anointed me, and concluded his prayer thus: "And now we thank Thee, dear Lord, for what Thou hast done," and then turning to me, said, "It is done, dear sister; all you have to do is to rise and dress." I said, "It is; I will," and they left the room.

I immediately got out of bed and stood on my feet (after five and a half weeks in bed, too weak to walk), and praised the Lord. I then dressed and went downstairs to vespers, and have been well ever since.

My heart is so full I cannot find words to express my praise and gratitude as I could wish, but I feel this is part of the latter rain that God is waiting to bestow upon his church.

We received the above experience from Sister Spicer six months ago. Under date of August 8 she writes further regarding her experience, praising God that the blessing He gave her was still maintained. She has been actively engaged in various lines of missionary endeavor for several months.

\* \* \*

### QUICK WORK AT THE PACIFIC PRESS

ALL the interesting items and excitement in our literature work are not in the field, as the following paragraph from J. H. Cochran, manager of the book department of the Pacific Press, shows. We feel sure that the readers of the *Review* appreciate the faithful efforts of our publishing houses, not only in getting out the right kind of literature, but in getting it out at the right time. Regarding this experience at the Press, Brother Cochran writes:

"One of the greatest records our house has made in getting out books has been with the manuscript placed with us by the Home Commission for the book, 'Makers of the Home.' We were unavoidably delayed in getting paper. It did not reach us until last Wednesday noon. Yesterday afternoon, Sunday, in our board meeting, Brother Shull knocked on the door and delivered a copy of the book, which has nearly 300 pages. Of course

our men worked night and day to get the book through. We had made a solemn promise to have the books ready for the camp meetings beginning August 2, so about 800 copies will go out this afternoon by express. In other words, we printed the book and had it all bound and ready for shipment within a period of four days.

"This has been rather a busy year for us. I think we have never had a busier year in our factory since the war, and there seems to be no end to work. The last half of the year doubtless will be just as busy as the first, for we have a long list of manuscripts in hand and on the way." N. Z. Town.

\* \* \*

### BIBLE CIRCULATION

IN 1927 a total of 10,034,797 volumes of Scripture was issued by the American Bible Society. This sets a twofold record, and is the third year in succession when the previous maximum has been surpassed. With 323,283 Bibles, 778,538 Testaments, and 8,932,976 portions, the total of 10,034,797 exceeded the largest previous total—that of last year—by 127,436 volumes. The year is marked also by the largest total of issues in one year, from either the home field or the foreign, and this record of 5,755,251 volumes was made in the home field. The largest previous total was made the year before by the Foreign Agencies, which issued then 5,433,916 volumes. It is gratifying and encouraging to know that the call for the volumes of the Scripture continues to grow and to necessitate an increasing output. The issues in 1927 were in 166 languages and dialects.

The total issues of the society in the 112 years of its service have been 194,063,757 volumes.

The British and Foreign Bible Society reports its total issues for the year ending March 31, 1928, to be 9,936,714 volumes. While this is a decrease of about 200,000 from the total of the previous year, it is still a magnificent record. Since the total issues of the American Bible Society for its last year were 10,034,797 volumes, it has the distinction, for the first time in its history, of having issued more volumes of Scripture than any other organization in the world. This is the first time, perhaps in a hundred years, any society has exceeded the issues of the British and Foreign Bible Society.

\* \* \*

THE baptism of seven and the organization of a church of twenty-three members recently took place in Reconquista, Argentina.

## The "Review" Forward Movement

### KANSAS CONFERENCE

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

DEAR BROTHER GRAHAM:

The Lord greatly blessed in my visits among the churches of the Kansas Conference. We have spent thirteen days in this good field, and have visited twelve of the sixty-six churches. The combined attendance was nearly 500. The membership of this conference is 2,391. Nearly 100 families subscribed for the *REVIEW* AND *HERALD*, for which we feel thankful. Elder C. S. Wiest, the president, and all the laborers in this field heartily welcomed this effort and co-operated in an encouraging way.

Wellington: June 17; Attendance, 18,  
Subscription, 1

Wellington is a beautiful city not far from the Oklahoma State line, from which

State we have just come. The church was raised up and a beautiful church building erected in this city some years ago by Elder H. F. Ketring, just before he went to South America. We had a blessed meeting this night with the little company assembled. One family subscribed for the good old *REVIEW*. The work will be followed up among others not present this night.

Oswego: June 19; Attendance, 18

A terrific electrical storm came up just before the time of service, and therefore the attendance was not so large as it would have been this evening, but there were eighteen present, and the Lord greatly blessed in the presentation of the message for the evening. Practically all present had our good church paper, for which I was thankful. I was greatly pleased to meet here this night Sister Lettie Brock, the sister of Elder Santee. She has been a reader of the *REVIEW* for many years.

Chanute: June 20; Attendance, 8; Subscriptions, 3

We experienced our first cyclone last night. We were awakened by the thunder and lightning and wind, and knew that a cyclone was passing through the city. This morning the streets were filled with trees which had been uprooted and blown over. We had a good meeting at Chanute this evening. Three families subscribed for the REVIEW.

Eureka: June 21; Attendance, 35; Subscriptions, 5

Elder Wiest met me here at Eureka, and assisted in the service this evening. The Lord greatly blessed. Five families are to have the weekly REVIEW as the result of this service. Dr. and Mrs. H. W. Hartzell and family drove over from Madison, and attended the service this night. I was pleased to meet this excellent family. We were hospitably entertained this night at the home of Brother and Sister F. S. Welch, former workers in Mexico. Sister Welch is a sister of Kathryn L. Jensen, of the General Conference Medical Department. Brother Welch has two sons who are workers in this blessed cause. This family have been readers of the REVIEW for many years.

Eldorado: June 22; Attendance, 25;  
Subscriptions, 3

The Lord was with us this evening, and greatly blessed in the service. Three families signed the little cards for our good church paper to come to their homes. I was delighted to meet at the church tonight Brother and Sister Beckner and family. Brother Beckner is uncle to Elder Robert A. Beckner of Meiktila, Burma. Brother and Sister Beckner have been REVIEW readers many years.

Wichita: June 23; Attendance, 250;  
Subscriptions, 30

Elder N. J. Aalborg, who spent seven years in the mission fields, is the present pastor of the Wichita church, and God is greatly blessing his labors. He is strongly supporting the REVIEW forward movement. Just recently he placed the REVIEW in sixteen families. To-day he gave me his hearty support, and thirty-nine additional families subscribed for the paper. Elder Aalborg said to me, "I consider that the best favor one can do another is to get him to subscribe for and read the REVIEW." The attendance was large this morning, and the Lord greatly blessed in the meeting. I was pleased indeed to make the acquaintance this day of Mrs. J. A. Hockett, who is a sister of Mrs. W. H. Anderson of the Equatorial Mission in Angola, Africa.

This afternoon I preached again at the Wichita church. About 200 were present. We had a blessed meeting, after which I went with Elder Aalborg to visit a sister for whom we prayed and whom we anointed for healing. In the evening I spoke again, this time at the Wichita Sanitarium. About seventy were present at this service in the beautiful parlors of the sanitarium building. I was glad to meet Dr. R. J. Brines, the medical director. Dr. Brines has spent some time in the work in China. I have been acquainted with him for many years. God is blessing this institution. The sanitarium has accommodations for about fifty patients. It is beautifully located and well equipped. A consecrated group of workers are engaged in the care of this place. At the present time a strong effort is being put forth to clear off the indebtedness. I was pleased to see here at the sanitarium Elder G. T. Burgess and wife. Elder Burgess is acting as the business manager of the sanitarium.

Hutchinson: June 24; Attendance, 27;  
Subscriptions, 5

I was encouraged this night with the hearty co-operation of the local elder, Brother Biven. We had a blessed meeting. There were twenty-seven in attendance, and five families subscribed for the REVIEW, one family of nine.

Herington: June 25; Attendance, 12;  
Subscriptions, 3

This church has a small membership of about thirteen. There were twelve present this evening. Elder A. S. Bringle, of Enterprise, was with me this night, and assisted in the service. The Lord blessed the meeting. Three families are to have the REVIEW as a result of this effort tonight.

Enterprise: June 26; Attendance, 40;  
Subscriptions, 8

This night we had another blessed meeting. It was held in the chapel of the Enterprise Academy building. About forty were present. Elder Wiest, the conference president, was with me again this night. Elder Bringle, the pastor of the Enterprise church, gave me his warm-hearted support. Eight families subscribed for the REVIEW AND HERALD.

Junction City: June 27; Attendance, 7;  
Subscriptions, 4

About two years ago this church was organized under the labors of Elder R. L. Boothby. The membership at the present time is about forty. This night the attendance was quite small, yet we had a good meeting. Four families subscribed for the REVIEW. Only one member in the church had the REVIEW, and this one was Brother Miller, the local elder. I first made Brother Miller's acquaintance at Hanaford, Mo. This evening he said, "I read the REVIEW about one year before taking my stand for the message, and since that time I have always had it. I cannot get along without it. It helps to keep one faithful. I have been thinking a great deal lately of how wonderful its help is."

Manhattan: June 28; Attendance, 12;  
Subscriptions, 4

The Lord has a faithful company of believers in this city. Many have the REVIEW. Four families subscribed this evening. We had a blessed service.

Kansas City (Colored): June 29; Attendance, 30;  
Subscriptions, 15

This Friday evening I met with the Kansas City colored church. The Lord truly blessed in this meeting. The elder had previously placed the REVIEW in ten families, and this night fifteen additional families subscribed for it. This is my last appointment in the Kansas Conference, and to-morrow we are to start on our itinerary in the Missouri Conference. The Lord is blessing and this is truly a good work.

Your brother in Christ,  
A. E. SANDERSON.

In a personal letter from Keene, N. H., under date of August 1, Elder Sanderson writes:

"Mrs. Sanderson and I have reached New Hampshire for a rest among the beautiful hills of this State after completing another year's itinerary among the churches of this country. Beginning a year ago, we labored in the Atlantic and Columbia Unions, and then working south we visited all the Southern States as far as Texas, then north through Texas and Oklahoma and Kansas, and then eastward through Missouri, and thus on until we reached New Hampshire. This completes a two-year trip in the ten union conferences of the United States. God has been very gracious, and has spared our lives from danger and accident in travel, and has wonderfully blessed in this work which has been an encouragement to thousands of families to subscribe for and read the 'good old REVIEW.' We praise His name for all His manifold blessings which we have experienced.

"The Lord has enabled me in these last two years to visit and labor in every State in this country, visiting the churches in each conference in the United States except the Inter-Mountain Conference. I

have had the privilege of speaking to congregations, large and small, in 631 churches, 33 academies, 13 colleges, and 21 sanitariums, besides various workers' meetings, camp meetings, conventions, etc., with a total or combined attendance of 52,289; and as a result of this effort, over 10,000 subscriptions for the REVIEW AND HERALD have been ordered. Everywhere I see a renewed interest on the part of the people to read this very important church paper."

## Appointments and Notices

### REQUESTS FOR PRAYER

A Tennessee sister asks our people to pray for the conversion of her grandson, that he may be willing to go to school, and also that she may have wisdom in dealing with him.

A California sister earnestly requests prayer for the conversion of her husband, who is bitterly opposed to the truth, also for the conversion of her sixteen-year-old son.

A sister in Indiana requests prayer that she may be healed for the sake of her three little children, and that her husband may be healed and converted.

A brother in North Dakota requests prayer that he may have victory in his Christian life, and that he and his wife may have wisdom in training their children.

A family of children in California request prayer for their father, that he may be converted and delivered from the tobacco habit.

A sister in Missouri desires prayer for the conversion of her husband and brother, and that she may prove faithful.

✻ ✻ ✻

### FLORIDA CONFERENCE

The thirty-fifth annual session of the Florida Conference of Seventh-day Adventists will convene in connection with the camp meeting at Orlando, Fla., Oct. 18-28, 1928. The first meeting will be held at 9:30 a. m., Friday, October 19. The purpose of this session is to elect officers for the ensuing term, and to transact such other business as may properly come before the conference at this time. Each church is entitled to one delegate for organization, and one additional delegate for every ten members.

A. S. Booth, Pres.  
J. I. Cassell, Sec.

✻ ✻ ✻

### FLORIDA CONFERENCE ASSOCIATION

Notice is hereby given that a meeting of the constituency of the Florida Conference Association of Seventh-day Adventists will convene in connection with the annual Florida Conference session, at the camp meeting of the Florida Conference, Orlando, Fla., Oct. 18-28, 1928. The first meeting of the association will be held, Tuesday, October 23, at 10 a. m. This session is called for the purpose of electing officers, and for the transaction of any other business that may properly come before the association at this time. Delegates to the conference are delegates to the association.

A. S. Booth, Pres.  
J. I. Cassell, Sec.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 105 OCTOBER 4, 1928 No. 40

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

### TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

# AN UNUSUALLY IMPORTANT BOOK

will be one of the Fall productions of the Review and Herald Publishing Association, a book that will be welcomed everywhere because it contains valuable information regarding the cause and cure of

## “HIGH BLOOD PRESSURE”

(the title of the book)

**T**HIS subject is interesting to nearly every one to-day, for the strenuous times in which we are living have a tendency to sap the strength and drain the vitality of the workers, and it is only natural that there should develop conditions that demand special attention.

This book is written by Dr. George K. Abbott, who has had a long experience in institutional

work, where he has had the privilege of studying hundreds of cases of this kind, and to watch the effect of treatments and of diet in the lowering of the blood pressure. So he gives in this book possibly the best and most up-to-date information ever published, and its publication brings this information within the reach of all, for the prices are not high. Here are the Chapter Headings:

High Blood Pressure — Its Story  
Normal Blood Pressure  
The Length and Quality of  
Human Life  
Is the Human Machine Defective?  
Strength and Education  
High Blood Pressure and Degeneration

The Food Problem  
Overweight and Health  
Hardening of the Arteries  
Other Causes of Degeneration  
Tobacco  
The Unbalanced Ration  
Frequent Health Examinations  
The Normal Diet

There are 160 pages in this book. It is bound in paper covers, and sells at 50 cents; in cloth binding at \$1.25.

*Order to-day of your Book and Bible House, or of the*

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



WASHINGTON, D. C., OCTOBER 4, 1928

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

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

CIRCULATION MANAGER

L. W. GRAHAM

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

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

### THE MEDICAL DEPARTMENT

We are glad to announce to the army of workers in this department in all the world that Dr. A. W. Truman, secretary of the General Conference Medical Department, has been able to come with his family to Washington, to join us again in the work in this center. For a time, however, he is necessarily released from full duty in the department to take the superintendency of the Washington Sanitarium, a post made vacant by the transfer of Dr. G. K. Abbott to the Pacific Coast, a necessary transfer that we all regret. Dr. Truman will keep in touch with the department, and counsel with his associates in the office, but correspondence regarding routine detail of the business of the department should still be addressed to the associate secretary, Elder L. A. Hansen. W. A. SPICER.

\* \*

### "STORMY WIND FULFILLING HIS WORD"

Porto Rico, other islands of the West Indies, and the coast of Florida have again been visited by a destructive tornado. The first reports of disasters of this character are inclined to be exaggerated, but it appears from present returns that the death rate will mount up to several hundred. In Porto Rico hundreds were injured and many thousand dollars' worth of property destroyed. In Florida between 1,000 and 1,500 died as the result of the storm, with injury to many others and with severe loss of property interests. As a result of the storm, famine conditions prevail in Porto Rico, with great suffering. National appeals for aid have been made.

The hearts of all our readers must go out in sympathy to those who have suffered so greatly as a result of this visitation. In these disasters we see a fulfillment of the prophetic word. Not that any one disaster particularly marks this fulfillment, but the series of rapidly increasing visitations of this character, with their growing intensity, constitute an ominous sign of the days in which we live.

We must believe that these capricious outbreaks of nature indicate that the earth is waxing old as doth a garment. Our Saviour declared that because of the sea and the waves roaring and the disasters which should come upon the nations of earth, men's hearts would fail them for fear and for looking after those things which are coming upon the earth. Luke 21:25, 26. These conditions immediately precede the coming of the Lord. We should be warned by the things that are taking place around us, of the striking events connected with the end of the

world, events which these signs in nature portend.

Happy is the man to-day who has found peace in the Lord Jesus Christ, who can rest under the shelter of His wing. Such a one can say, in the words of the psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Realizing the significance of these phenomena that are taking place in the world around us, the signs in the heavens above, in the physical, social, political, industrial, and religious worlds, we shall be recreant to our trust if we do not pass on to others the knowledge which we possess as to the meaning of these conditions. God has a message to give to the world to-day, a message of the coming King. This is the hour of God's judgment. Soon the characters of all will have to pass in grand review before the judgment bar of God. Christ will come to give every man according to his work.

May we be faithful in this hour, faithful in the application of the gospel of Christ to our own hearts and lives, faithful in passing on to others the joy and peace which we have found in the Lord Jesus Christ.

\* \*

### OPENING OF OUR SCHOOLS

THE opening exercises of Washington Missionary College were held the evening of September 20, under the most favorable auspices. After an address by Prof. H. H. Hamilton, the president, short talks were given by several others, the exercises closing with a reception.

The occasion extended greetings to a large number of old students and to many new ones. It was a fine group of young men and women assembled, and we believe that this year promises to be one of the very best in the history of the school.

One unique feature of the program was the appeal of Professor Hamilton at the close, asking for volunteers to take twenty or more young men into their homes until some vacant dwelling near by can be secured and fitted up as an overflow dormitory. The girls' dormitory also is nearly full. The total enrollment exceeds that of last year by eleven.

We anticipate that every other school in our circle of educational institutions opened in the same auspicious manner. It is inspiring to realize that this month thousands of our boys and girls and of our young men and women are turning their faces toward our various educational institutions. We pray that God may abundantly bless their young lives during the year to come, that He will bless their instructors, that a holy influence may go out from these schools that may affect every part of our field work, and that as a result of the work this year many may go out into the great harvest field to take part in this closing message.

\* \*

### A WORD TO THE DISAPPOINTED ONES

IN the last few weeks thousands of fortunate young people have enrolled for another year's work in our excellent schools and colleges. Some who would like to have done so were hindered by untoward circumstances, and will have to remain at home. To these another school, the largest in the denomination, opens wide its portals. The Fireside Correspondence School offers regular work in all years of the academy and college, and in the seventh and eighth grades. It also gives Bible studies in the lower grades, and offers special guidance to mothers teaching their own children at home. Its courses are conducted by a faculty of highly qualified men and wo-

men, and the work is accepted at face value in all our educational institutions. Young men and women by hundreds are devoting their evenings and leisure moments to Fireside courses, and thus fitting themselves for places of responsibility. We hope that many more will follow their example this fall and winter. By diligent effort the faithful Fireside student can cover the work of a full school year between now and next May, and thus keep up with his class. For catalogue of studies and full particulars, write now to The Fireside Correspondence School, Takoma Park, Washington, D. C.

\* \*

### WITH INCREASING SUCCESS

THE second report of the Harvest Ingathering campaign is given below. It fills our hearts with courage and thankfulness to our heavenly Father for His blessings. The promise to those who will "arise and shine" is that the "wealth of the Gentiles shall come" unto them. God is again vindicating His promise to us, which is evidenced by the fine total of \$158,400.49.

Atlantic Union .....	\$56,126.00
Central Union .....	8,380.05
Columbia Union .....	10,084.47
Lake Union .....	40,815.40
Northern Union .....	10,651.20
N. Pacific Union .....	6,100.00
Pacific Union .....	22,325.00
Southeastern Union .....	1,524.00
Southwestern Union .....	2,394.37

Total ..... \$158,400.49

The following telegram reached our office September 21: "New York Conference takes pleasure in reporting that we have reached the General Conference goal. We are now pressing toward our own thirty thousand mark, which we hope to reach early in October." (Signed) F. Bohner. Congratulations to the workers and members of the New York Conference. It is the first conference to reach its goal in North America. What conference will stand alongside of New York?

GENERAL CONFERENCE  
HOME MISSIONARY DEPARTMENT.

\* \*

### A GOOD EXAMPLE

LITTLE Viola, a seven-year-old member of the Calcutta English Sabbath school, has been sick abed for many months. Many times the doctors have told the mother, who is an earnest member of our church, that there was no hope of her recovery. It has been pathetic to visit her and see her sufferings. Though she is very young, she has shown great faith in the sustaining and healing power of Christ. At times when her mother was about ready to give up hope, the little girl would say, "But, mother, we have been praying that Jesus would heal me. Does He not hear? Will He not heal? I believe He will."

Viola has always shown a great interest in the Sabbath school, and when able, was always there. Since being sick she has tried to do something to help along with the work that the Sabbath school is doing through its offerings. She has started an Investment Fund, and has set a good example to those of us who are older, and are blessed with health and strength.

Her method of raising money is very unique. Friends and relatives who visit her often bring her sweets and other presents. Instead of eating these and enjoying herself, she has been selling them, and the proceeds have gone into the Investment Fund. In this way she raised \$30 in one quarter. What a blessing it would be if all our people would take the interest that this little sick girl has taken in trying to help the message along by pushing the Investment Fund.

G. G. LOWRY.