

The Advent Review and Sabbath Herald



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No. 44

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

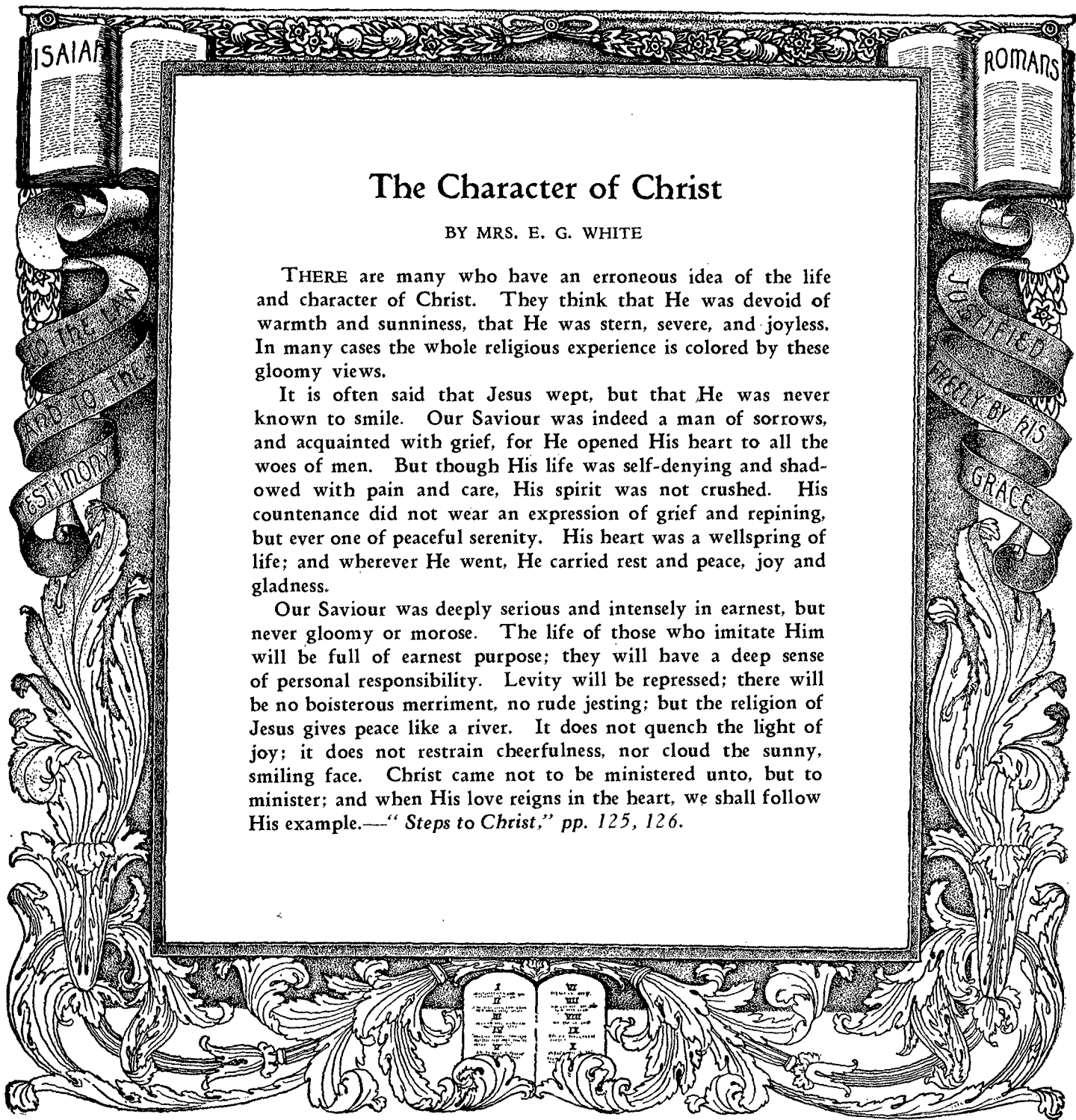
The Character of Christ

BY MRS. E. G. WHITE

THERE are many who have an erroneous idea of the life and character of Christ. They think that He was devoid of warmth and sunniness, that He was stern, severe, and joyless. In many cases the whole religious experience is colored by these gloomy views.

It is often said that Jesus wept, but that He was never known to smile. Our Saviour was indeed a man of sorrows, and acquainted with grief, for He opened His heart to all the woes of men. But though His life was self-denying and shadowed with pain and care, His spirit was not crushed. His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. His heart was a wellspring of life; and wherever He went, He carried rest and peace, joy and gladness.

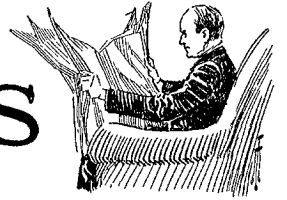
Our Saviour was deeply serious and intensely in earnest, but never gloomy or morose. The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Christ came not to be ministered unto, but to minister; and when His love reigns in the heart, we shall follow His example.—“Steps to Christ,” pp. 125, 126.





Comments on

CURRENT EVENTS



DISASTERS. As every reader of the daily newspapers has been made aware, there occurred last month in Florida, Porto Rico, and near-by places, a disastrous hurricane which left behind a death toll conservatively estimated at 2,500, and a monetary loss of many millions of dollars. Possibly the total loss in lives will never be known.

This disaster is rather unique, in that the first reports, instead of being exaggerated, were found to be altogether too conservative. Because of the prominence that the hurricane in this particular part of the world assumed in the newspapers, many readers perhaps failed to note that more or less disastrous winds were blowing at approximately the same time in other portions of the world. One newspaper thus summarized the disasters:

"A tornado in Porto Rico is followed by one in Nebraska and North Dakota. On the heels of the latter comes the disastrous storm which cut its path of death and ruin through a section of Rockford, Ill. Simultaneously the Eastern States reported violent electrical disturbances, with high winds and torrential rain. And now we hear of a typhoon off the Chinese coast in which 100 lives have been lost. These things have happened within a period of three days. It seems as if the good ship earth had suddenly run into a storm zone as it journeys around the sun. Is there any common cause for this coincidence of atmospheric violence, or is it merely coincidence?"—*Chicago Evening Post.*

In the minds of most religious people the question is likely to form itself, Was this a direct judgment from God? And some quite unconsciously remove the question mark and make the simple declaration that it *was*. To those who raise such a query, we reply that we think it hardly a proper question for fallible man to discuss, if for no other reason than that in answering it affirmatively we are in grave danger of leaving the inference that those thus destroyed were worse than others. But such a conclusion is untenable when it is remembered that Christ, in speaking of those who were destroyed by the falling of the tower in Siloam, declared emphatically that they were *not* sinners above others.

May we not more properly and safely consider these disasters from an altogether different standpoint, namely, as to the lesson they furnish concerning the uncertainty of life. If to-day destruction has overtaken the dwellers in some portion of the world, who yesterday moved secure and thoughtless of impending doom, might we not properly ask ourselves the question, Are we secure from a similar destruction tomorrow? The result of such meditation would bring a searching of heart and a due solemnity into the life,—surely a very different feeling from that self-righteous one that is likely to take possession of us if we view disasters in terms of special judgments, thus rating ourselves as holier than those who have met death. What could be more deplorable than for us poor, sinful creatures to generate a "holier than thou" feeling from a contemplation of some catastrophe, when there should instead ring in our ears the words of Christ, "Except ye repent, ye shall all likewise perish"?

Let us therefore concern ourselves less with the question of whether a disaster is a special judgment—leaving God to answer that momentous question in His own good

time—and let us instead, as calamities increase, sense more fully than ever before that even the inanimate earth is affected by the long reign of sin and lawlessness, and that each of us must be prepared every moment for whatever may befall us.

MORE TRUE THAN HE KNEW. *The Forum*, a journal of literary discussion, is publishing a series of unusual articles on present-day world conditions and prospects, from the pen of an eminent Spaniard who is a member of the League of Nations, and who, from that vantage point, looks out into the future and makes certain significant forecasts. The opening lines in his first article are these:

"Has it ever happened to you? You are reading a book of history. It may be the history of Florence under the Medici, that of Spain under Ferdinand and Isabel, or perhaps that of the French Revolution; and you feel so much entranced by the events, more thrilling than any novel, flowing tumultuously into the channels of your soul, that a wave of envy surges in your heart: 'I wish I had lived in those wonderful times!' If it has happened to you, take heart. I am sure that future readers, when tossed about by the emotions which they are certain to feel when reading the history of our own age, will often sigh with envy: 'I wish I had lived in those wonderful times!' Our age is one of the great ages of history.

"Were Christianity a deeper factor in our spiritual life than it really is, we should feel thankful for the distinction which the Deity has granted our generation. We are being tried. We are living times without peace because times brimful with hope."

Surely this man spoke more truly than he realized. Of course he believes that these times are full of hope and that this is a great age in history, because he is confident that man, through his own efforts and by wiser planning, will build a better world than ever before.

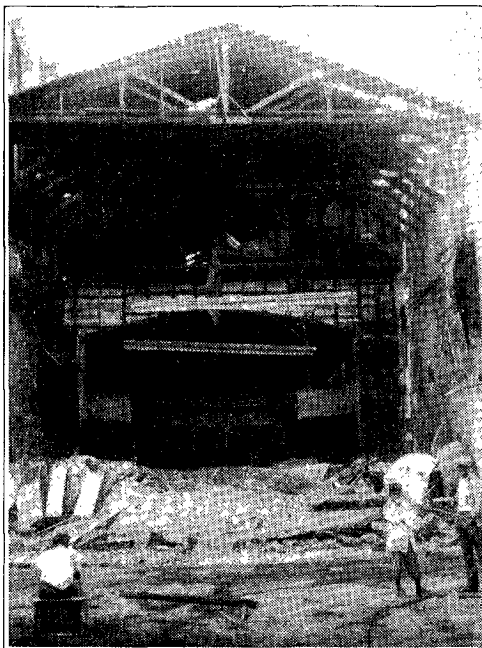
Another writer, viewing the future from the very opposite angle, has declared in poetic form:

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

Undoubtedly all men, no matter what their belief is regarding the future, or what their solution of the world's problem may be, are nevertheless agreed that this present time is different from all the ages that have passed, and that we are indeed on the eve of great changes and a new era. May it not be that God has allowed this widespread feeling of expectancy with regard to the future to spread over our earth to-day, in order to prepare the minds of men for the forecast which we as preachers of prophecy can offer? We are told in the spirit of prophecy that just before the

first advent of Christ there was a very widespread feeling that a deliverer was due to come to usher in a new day, and that that feeling contributed in no small degree to the spread of the gospel message in the first century. And if it is true, as we verily believe, that God is preparing the minds of men for the reception of this prophetic message, should we not be quick to give it? Is it not heartening to contemplate that God is setting the stage for a speedy finishing of His work, even to making men's minds spiritually curious to learn what we have to tell them?

F. D. N.



Wide World Photos

What a popular theater in San Juan, Porto Rico, looked like after the hurricane struck it. This is a typical picture of the destruction wrought on the island.

The Advent Review and Sabbath Herald

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

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Japanese Students and the Tithe

WHEN we were visiting the Japanese academy at Naraha, a few miles out of the great city of Tokio, Prof. A. N. Nelson, the principal, told me of an experience that the students had been passing through which has a real lesson for all of us. It shows how true it is that the blessing of God does follow faithfulness in paying the tithe. He has promised, and He fulfills His promises. We hear it in the testimony of our brethren and sisters in all lands. Said Professor Nelson:

"A year or two ago, students were falling behind in their accounts at the school. The student indebtedness had run to over 1,000 yen. [A yen is half a dollar.] The question was taken up, and in connection with the matter the students themselves agreed that they would be systematic in paying tithe on the gains by their industrial work in school. They would be careful and conscientious in tithing every little factor of income. So they gave their orders to our business office that the tithe was to be credited on all their reports of work.

"Well, sir, the result was wonderful. Really it was. There was a visible improvement in the financial situation of the students themselves. In one year they nearly paid out the total indebtedness on student accounts, and for the present year they are running on with no obligations."

"Well now, how do you account for it?" I asked, as Professor Nelson told me this story:

"They seemed able to turn out more work and to earn more. They were more careful of their time and more industrious. They did not lose so much time. Moreover, strange to say, there was not so much sickness among them. They were able to devote full time to their industries."

There it is, brethren. A group of students out in the country, alongside that great bay that reaches up into the main island from Yokohama northward, and without any thought of demonstrating anything at all except their loyalty to God, this student body bears witness that the blessing of God does come upon those who are faithful in yielding to the Lord His own. Read again what the Lord says in Malachi. It is true, and our brethren and sisters bear witness to it in all the world:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room

enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

W. A. S.

* * *

The Call of the Hour

TIME'S sands are running low in God's great hourglass. According to a conservative view of the subject, the frosts of many winters are even now upon the heads of many who may reasonably cherish the hope of living to see the coming of the Lord in the clouds of heaven: What, then, is the call of the hour to those who so believe? Is it not: "Be ye also ready: for in such an hour as ye think not the Son of man cometh"? Matt. 24:44.

Just what complete readiness for the close of human probation, the coming of the Lord, and the final judgment means, may be indeed beyond unassisted mortal comprehension. It has been truly said that the closer we come to the Lord, the more clearly do we see our defects and realize our moral imperfections; so that perfect readiness must of necessity involve a fuller appropriation of the righteousness which eventuates in perfect harmony with the divine will and character.

Readiness to-day may not be sufficient unto the needs of to-morrow. The will must be constantly cast upon the side of the divine will; and as new revelations of that will are seen, so must there be new and higher attainments day by day, a constantly growing approximation to the divine perfection. The soul, then, that is fully submitted to God to-day is prepared to-day to meet his Lord in peace, however great may be the imperfections not yet revealed to him by the illumination of the Holy Spirit.

In short, to be ready means to be found walking willingly in the light as God causes it to shine upon our pathway. When convicted of any duty, it is dangerous to question or to postpone obedience until a more convenient season.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of

Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:6-8.

In the Time of the Judgment

We are living in the time of the judgment. For more than fourscore years the cases of deceased candidates for eternal life have been passing in review before God. Must we not believe that very soon the cases of the living will be taken up? The conclusion seems unavoidable. How, then, do we know, especially those of us who have long known the truth, that our names may not be called at any moment? No man can know when his case is to be called; therefore to be living in the indulgence of any questionable practices, or in uncertainty as to our acceptance in and through the Saviour, is extremely hazardous. The call of the hour is in the words of Isaiah 52:1, 2:

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

Is it not time for the loud cry of Revelation 18:1?

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

Is not the work now due foretold in Isaiah 60:1-3?

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

God is ready to do a great work for the world; yea, He is doing a great work in many places, but are we seeing all that the Bible and the "Testimonies" would lead us to expect? Surely not. What, then, is the trouble? Is there not sin in the camp? Are we not holding back some part of the price, some part of that complete consecration that we are called upon to make?

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59:1, 2.

"Let the church arise, and repent of her backslidings before God. Let the watch-

men awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death.

"The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers."—*Mrs. E. G. White, in the Review and Herald, March 22, 1887.*

Brethren and sisters, is not the call of the hour a return to our first love? And this means a depth of repentance that we have not yet known, a consecration that yields all to God, and a faith that claims all that He is waiting to bestow upon as many as truly humble their hearts before Him.

C. P. B.

* * *

Add to Temperance Patience

BY D. H. KRESS, M. D.

Just before the reaping of the harvest of the earth, there will be a people of whom it will be truthfully said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The great movements of providence will develop a people who will be a spectacle to the universe, to angels, and to men—a patient people. Not until such a people is developed will the harvest of the earth be ripe for the sickle. Everything is held in restraint until this is accomplished.

How often do we hear the expression in prayer and social meetings, "I am so impatient," or, "Pray for me that God will give me more patience." We feel our need of this crowning virtue. We can see that God could not admit into heaven an impatient person, for such a one would spoil the place. Heaven's dwellers will be patient. They will be patient there because they have first been patient here.

When it can be said of a people living on the earth, "Here is the patience of the saints: here are they," then the harvest of the earth is ripe, and not before. Then the Son of man will come to gather together His elect, and will escort them back to the mansions prepared for them. There will be no family jars there, no heartaches. All will be peace, because all have learned to say while on earth, "Not my will, but Thine be done."

What is it that makes people manifest impatience? It is because their wills are crossed; because they cannot have their way. Could we always have our way in every detail of life,

it would not be difficult to be patient. It is when our wills are crossed that we manifest impatience. We then reveal what is in the heart by nature.

How can this virtue, so desirable, be obtained? It is not obtained by good resolutions. There is a way that leads to it, and it is the only way, but it is a way that the flesh never chooses. We pray for patience, but when the Lord takes us over the only path leading to it, we halt and often step back and are unwilling to enter it.

The path has been clearly pointed out. Here it is, "Tribulation worketh patience." The pathway of tribulation leads to the virtue of patience. Those of whom it is said, "Here is the patience of the saints," of them it is also said, "These are they which came

Some One Will

BY B. M. GRANDY

Who will cross the ocean wide to the heaven then steeped in sin?

Who will search the islands of the sea? Who will don the armor bright, enthrone the Christ within?

Who proclaim the cross of Calvary? Will it be you? will it be me?

Some one must journey far; Some one must loved ones and home leave behind,

Guided by Bethlehem's star.

Who will feed the bread of life to a hungry, starving soul?

Who will tell of Jesus and His care? Who will bear the message that will make the outcast whole?

Who will life and hope to sinners bear? Will it be you? will it be me?

Some one the work must do, Some one must tell the glad tidings of love, Wonderful story so true.

Who will wear a crown of light in that future home above?

Who with joy eternal praises sing? Who will hear the glad "Well done" in tones of tenderest love,

Robed in white, will stand before the King?

Will it be you? will it be me?

Some one the task will complete, Some one will hear the glad welcome of love,

Wonderful welcome, so sweet.

out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

Pray for Tribulation

When praying for patience, let us fully understand what we are praying for. It means that we are praying that we may be led into the path of tribulation, a path where our wills will be crossed again and again. It means that we shall say, "Father, Thou knowest what we most need, the experiences through which we must pass to become patient. Help us in every place and in every experience to submit our wills cheerfully to Thine, and to say, 'Not my will, but Thine, be done.'"

In Israel's history we read the experiences of human nature as revealed under trial; and we see revealed ourselves under similar circumstances, un-

less the will is fully surrendered to the will of God. So long as everything came their way, they were happy; but when the winds were contrary and tests came, they murmured and found fault with Providence. They alternately sang and murmured.

A short time ago at the conclusion of a talk on faith in an overruling providence as related to health, a woman who evidently was under conviction and yet was unwilling to acknowledge that the trouble was wholly with her, came to me and said, "Doctor, I get very angry sometimes." Before saying more, she began to justify herself for getting angry. She said, "I am naturally good-natured," but immediately added, "that is, if I am treated halfway decent." It was rather amusing to observe her manner of confession and self-justification at the same time. She expressed the feelings of most men and women. Yes, it is not difficult to be good-natured when treated halfway decent; but a Christian must be patient when not treated halfway decent. This is what it means to be a Christian. Any one can be patient by having removed all causes for impatience, but a Christian can be patient under provocation.

Physical Factors Overlooked

While the grace of God is all sufficient to make men patient in tribulation, there are often physical causes for impatience that are overlooked. "Add to temperance patience." If intemperance in eating or drinking or working or sleeping is responsible for the impatience, it is essential to make the needed physical reforms. As well may the whisky drinker pray that God will save him from developing a rum blossom so long as he keeps drinking, as for one who is careless in his habits of eating and drinking to pray for patience so long as he continues these practices.

A sour stomach and a sweet disposition do not naturally go together. The gospel is designed to save *from* sin, not *in* sin. It saves from causes in order to save from results. It does not save from results, leaving causes unremoved. When this is more fully recognized, much more will be said in regard to the need of eating and drinking to the glory of God.

There are many who are praying for patience, and they would be greatly aided in their struggle if they would give up the use of tea, coffee, and flesh meats, and learn to combine properly the simple nonirritating foods afforded by the vegetable kingdom.

"To knowledge [add] temperance; and to temperance patience." This is God's program for us to adopt. "If ye do these things, ye shall never fall," on the point of impatience.

* * *

"God will either keep His saints *from* temptations by His preventing mercy, or *in* temptations by His supporting mercy, or find a way for their escape by His delivering mercy."

THE EUROPEAN COUNCIL

AT DARMSTADT, GERMANY, AUGUST 15-22, 1928

Some Leading Features of This Important Meeting

REPORTED BY ARTHUR S. MAXWELL

THE summer council of the European Division was held at Darmstadt, Germany, from August 15-22. It proved to be one of the most important meetings in the history of our denomination.

Not only were all members of the division committee present, but a large number of the General Conference Committee were in attendance, including W. A. Spicer, O. Montgomery, I. H. Evans, Carlyle B. Haynes, A. W. Cormack, B. E. Beddoe, J. L. Shaw, E. E. Andross, and W. H. Branson. In addition, a large number of union and local conference presidents had been invited. Brother Lobsack and two union presidents from Russia were present, the first delegates to come from that "great closed land" for many years.

With so many men of wide experience gathered together, every one expected that some important happenings might take place, and they were not disappointed. In many ways the meeting was the most remarkable that we have ever attended. The reports from the leaders of the great divisions revealed how God is finishing His work in all parts of the earth. From the most unexpected quarters came stories of amazing developments. Everywhere barriers have been broken down, and even within the past few months great strides have been made in the advancement of the message.

Brethren Haynes, Branson, Andross, and Cormack all told of the working of the Spirit of God upon the hearts of natives, leading them into the truth without the aid of any human teacher. We heard stories of truly marvelous conversions, and of remarkable cases of healing in answer to prayer. Listening to these reports day after day, one could not but be convinced that the hour has indeed come when God in setting His hand to gather the remnant of His people.

On all sides were witnessed growth and development, and this was made manifest in a very definite way by the special proposals for the future of the work in the European Division. Since the World War the membership in this division has doubled, being now 90,000. The work has been started in thirty-two additional languages, the total now being 107. The division has eleven publishing houses, nine training schools, and two large sanitariums, while scores of chapels and other institutions have been established.

Reviewing these amazing developments, we were generally agreed that the work in Europe had reached the place where it was too large for the present system of guidance and control, and accordingly it was decided that from January 1, 1929, Europe should be divided into four divisions, as follows: The Northern European Division, comprising the British Union, the Scandinavian Union, the Baltic Union, and the Polish Union; the Central European Division, made up of the three German Unions, Bulgaria, Greece, and Czechoslovakia; the Southern European Division, comprising the Latin Union, the Iberian Union, and the Rumanian Union; and lastly, the Russian Division.

The missions of the old European Division were divided amicably between the four new divisions. The Northern Division received portions of East and West Africa; the Central Division was given the Arabian Union Mission, with some smaller territories; and the Southern European Division

was given Madagascar and Mauritius and certain territories in North Africa.

L. H. Christian, who has so ably guided the destinies of the European Division through the difficult times succeeding the Great War, was asked to act as president of the Northern Division; H. F. Schubert was elected president of the Central Division; and A. V. Olson of the Southern Division.

Thus the Darmstadt council has left its impress upon the pages of our denominational history. From it will date, we believe, a new period of rapid growth in all parts of the European field. But far transcending the importance of these changes in organization, was the spiritual power of the messages delivered by the leaders at the various meetings of the council. No one could have attended those services without receiving a new baptism of the Spirit, or without catching a new and larger vision of the place which this movement occupies in the world to-day. We believe that every one who attended must have gone back to his field of labor with renewed determination to lift up the standard of truth and proclaim the message for this time with renewed confidence and zeal.

Signs of His Coming

At the opening of the council, Elder Spicer spoke on "The Finishing of the Work," taking for his text Joel 2:28. "As in Nehemiah's day," he said, "every family is to build its part of the wall." And while we are building, we are to be watching—watching for the High Priest coming out of the sanctuary. We are not to be discouraged by the greatness of the task; the work can be finished; the Holy Spirit can be poured out; an angel can be sent to every soul to prepare the way.

We have a wonderful organization,—and organization is very necessary,—but there is something even more important than organization, and that is the preaching of the simple truth. To illustrate this thought, Elder Spicer told of a legend concerning a flute which was once kept in the temple at Jerusalem. The story ran that Moses once played it, so it was highly valued. The priests put so great a price upon it that they gilded it to make it appear more beautiful, and then they could not play it any more—it had lost its tone. So there are some people to-day who start preaching the truth in a simple way, and then forget its meaning; they get "big," and they lose their tone.

"Fifteen years ago Mrs. White said, 'Great changes are soon to take place in the world,'" he continued. Then he read from the latest edition of the Encyclopedia Britannica: "The past fifteen years have been a period of universal revolution in human affairs."

So also in our own work there has been an amazing revolution. In Fiji, where, after twenty-five years' work, we could show only 300 souls, we recently gained 500 in six weeks. In 1915 it seemed as if the work could never be finished in South Africa, but now thousands are flocking to our missionaries for instruction and help.

"There is great danger," said he, "that we shall put off the coming of the Lord. Some people will say, 'I will wait until Turkey comes to her end,' or, 'I will wait until Armageddon.' But both of these

events are to take place during the seven last plagues. To wait until we see them, will be to put off salvation until it is too late. Some say, 'I will wait until I see the Sunday laws in operation, then I will begin to work for God,' but Sister White says that the crisis of the Sunday laws will come after the close of probation."

"How many years will it be," asked Elder Spicer, "before the Lord comes? Will it be five years, ten years, fifteen years?—I don't know! But," he added with all solemnity, "let us be careful that we do not in any way suggest that 'My Lord delayeth His coming.' Our message must always be, 'Be ready,' for in such an hour as ye think not the Son of man cometh."

One of the last signs of the soon coming of our Lord will be the presence in the church of that evil servant who says, "My Lord delayeth." He told the story of a man who at camp meeting stood up in the congregation and told the people not to worry about the coming of the Lord. The speaker thanked him for his remarks, and stated that he himself was one of the strongest evidences that the Lord is coming soon.

Elder Spicer concluded by showing maps of China, Jugoslavia, Korea, and other places, all marked with large numbers of mission stations scattered in all parts. It was indeed a revelation to see how, even in China, where we sometimes feel that so little has been accomplished, we have scattered our mission stations over almost the whole of that vast land. The same is true of all the countries mentioned, and it was borne home to every listener that God is indeed working in the earth, and that He is swiftly preparing the way for the return of His Son.

A Visit to Madagascar and Mauritius

On Thursday morning Brother Raft told some of his experiences while visiting Madagascar recently.

This is a most interesting field, and there are almost unlimited possibilities for the development of our work there. The people are very intelligent and religious. There is no state church, but other missionary societies have had great success there, and have divided the island among themselves. The only way for any other society to get in is to persuade a sufficient number of people to call for them. No one is allowed to preach unless he has a church, and here again came evidence that the Lord had been preparing the way for us.

When Brother Raspal arrived, two years ago, he found a group of people without a pastor, and they asked him to take charge. When Brother Raft arrived recently, he talked to 400 people on the Sabbath day. The new Sabbath keepers have built their own chapels without asking for a penny from denominational funds. During his address to these people, Brother Raft showed them a map of the world. When he pointed out their country, they said, "Is that all Madagascar is?" Then he asked them if they had a message for him to take back to their friends in Europe, and one of them rose and said, "Tell them that we are Seventh-day Adventists." Then the man turned to the people and asked, "Who stands with me?" The hands of all those 400 people went up, and the day following eighty-nine were baptized.

Curiously enough, these people were deeply interested in church schools. One group has 100 children and another 180. The state schools have no room for them, and they have been turned out of the other mission schools, now that their parents have accepted the Sabbath. They are in great need of funds to establish their own schools.

Passing from Madagascar to Mauritius, Brother Raft told of the growth of the work there. We have now 800 persons attending Sabbath school every Sabbath on that island, which has a population of only 400,000.

The U. S. S. Republic (Formerly Russia)

ONE of the most interesting revelations of the council was the statement by Brother Lobsack concerning the work of God in old Russia. Seventeen years had passed since he had attended such a council in Europe, and during that time great changes had taken place. "Russia," he said, "no longer exists; it is now the Soviet Republic, or the U. S. S. R." The territory of this state covers one sixth of the world's surface. It embraces 100 nationalities with 140 million people.

At the outbreak of the Great War in 1914, most of our ministers were immediately imprisoned or exiled to Siberia under the old czarist order. The priests of the Orthodox Church accused them of being Communists or enemies of the government, and they suffered severely at their hands. "But," said Brother Lobsack, "the loss of the war was our liberation. There is now religious liberty in all the states of the Soviet."

During the years 1920-27 there was a remarkable growth in our work in that field. The number of workers increased from 70 to 174, the number of churches from 180 to 605; while the membership increased from 6,500 to 13,404, and over 500 were baptized this summer. The tithe increased from 87,000 to 190,043 rubles per annum.

From 1920-24 we had no literature of any kind. Sabbath school pamphlets and other matter had to be typewritten and sent out to the churches in this form. In 1925, however, permission was granted for the printing of two papers. Of course, this had to be done on government presses, and all the matter was censored. Magazines which Brother Lobsack showed, however, certainly contain our message with no uncertain sound. In 1926 they published some larger pamphlets, and a year later they published a Bible, also a hymn book containing 500 hymns. This Bible, by the way, is the first ever published by Seventh-day Adventists, and was printed at Kiev. They were also allowed to import Bibles from Hamburg.

Medical Work

Although we have not been able to start a sanitarium in the usually accepted sense, yet important medical work is now developing on the Volga. After considerable negotiation with the government, permission was granted for an institution to be started there, and it has made an excellent impression on both the government and the people. In 1925 help was given to 17,600 patients, with no less than 800 operations. All this work was done free.

In conclusion, Brother Lobsack gave some further interesting particulars concerning the development of the work in that great land. In 1902 he was asked, "Will Russia ever have liberty for the preaching of the gospel?" He shrugged his shoulders; it seemed impossible that liberty could ever come. Then with the outbreak of the Russo-Japanese War, a certain measure of freedom was given, and our brethren went into the cities and began work. However, there was still serious opposition from the state church, and it was not until after the revolution in 1917 that our brethren were able to feel

perfectly free to engage in their work. It is now possible to have Bible studies in private houses. When twenty believers register with the authorities, they are reckoned as a religious company. If fifty register, they can be known as a church with rights of contract.

When a conference is to be called, the program must be sent to a government official, and the minutes must also be forwarded to the government. All sects baptize in rivers, as there are no baptis-tries in the churches. When a baptism is desired, it is necessary only to give notice to the government officials. When the baptism takes place, hundreds of people appear on the scene, photographs are taken, and they sing and pray in a way they would never have dreamed possible a few years ago. Meetings are never disturbed. It is part of a new criminal law that any one disturbing a religious meeting will be sent to prison for six months.

Church Relations Changed

The revolution has completely changed the relationships between the churches in Russia. In Leningrad and Omsk, for instance, we have been able to make use of Lutheran churches. When the new era came in, all churches were compelled to yield up their property to the state, after which they were permitted to use the buildings on undertaking to pay for their upkeep. Nowadays, a great many churches are without pastors, and the members are glad to make contracts with other denominations in order to assist in defraying the cost of upkeep.

In the old days of persecution it was necessary to conduct meetings entirely in private houses, where at times the air was so bad that the people had to bring in snow to put around the lamp to give oxygen enough to keep it alight. Now, however, there is opportunity, at times, for our ministers to preach in the large churches built by others. Conferences have even been held in buildings belonging to the Greek Orthodox Church—an event beyond the wildest dreams of the pioneers only a few years ago. Brother Lobsack expressed the meaning of the change in a very striking sentence: "A little while ago we had the good message and the bad air; they had the good air and the bad message; now we have both the good message and the good air."

Brother Wilson from Russia gave some additional facts of much interest. "Almost all our workers in that country," he said, "have at one time been in prison; but now, under the new government, all religious bodies are treated alike." The power of the state church has been completely broken; it is now very weak. Many priests can be seen daily begging on the streets of Moscow, some are even selling newspapers. On the other hand, our workers are busier than ever; they do not need to go begging; their meetings are overcrowded with people longing to hear the message.

State Church Breaks Up

After the revolution the state church broke up into several sections, which speedily began to fight each other. They were unable to give either help or edification to the people, who came in hundreds to hear the truth of the word of God. Our workers only need to be able to explain the message to attract a large following of earnest hearers.

Brother Wilson dealt with the rumor which has reached other lands concerning the destruction of churches in Russia. "Churches," he said, "are indeed being torn down, but not in any spirit of persecution." Many of the older churches were built without any thought of the growth of modern traffic, and several churches have been taken down to make room for the new highways.

The old czarist government fostered national hatreds among the various races of the great Russian Empire, but the new

government pursues a more shrewd policy. For the first time for centuries peace has come in such places as the Caucasus. There, we are now able to work without fear. Remarkable success has come to our laborers in that region. In June of this year no less than sixty persons were baptized at Erivan at the foot of Mt. Ararat. Near Erivan there is another village with sixty members, and there is still another village near by with twenty members.

Our work has also begun among the Georgians, and in Azerbaijan workers have discovered a sect among the Mohammedans who believe in both Jesus and Mohammed. They are a good, kind people, and trace their origin back to 1844.

So rapidly is the work developing in these regions that the few ordained ministers that we have there have to travel rapidly from church to church to baptize the waiting candidates; for if they do not arrive before the end of the summer, the people have to wait until the following spring.

Brother Wilson, who has served for two years as president of the Southeastern Union, was recently called to the presidency of the Northeastern Union. He said there are a number of believers at Archangel waiting for baptism. At the present time these are meeting in the Anglican church there.

Brother Ljwoff, also from Russia, emphasized the wonderful opportunities now spreading out before our people over all that vast country. He himself has worked for over six years in the Ukraine, and we now have fifty churches, fifty-one workers, and 5,000 members. Our evangelists have only to appear in a village and announce their meetings, and the whole village will turn out to hear them. "We do not need to advertise," said Brother Ljwoff, "people are hungering for the truth."

Baptisms, which are held in the open, are sometimes attended by no less than 3,000 people, and the government sends soldiers to insure that there will be no disturbance of any kind. "The prospects," he said, "are brighter than they have ever been. The whole country is open to us."

The Advancing Work

TAKING as his text Isaiah 23:5, 6, B. E. Beddoe, associate secretary of the General Conference, gave a most interesting address on the progress of our movement in all the world. "We can never have believers," he said, "any farther north or any farther south than we have them now. Believers are now to be found in Hammerfest in Norway and Punta Arenas, the most southerly post in South America. The message has gone to the very ends of the earth."

Our work compares favorably with that of the largest missionary societies in the world. Three years ago Brother Beddoe had occasion to visit the office of the largest missionary society, in New York City. He wanted to inquire concerning their methods of classifying missionary statistics. He found their office in a skyscraper where two floors were occupied by an army of clerks and stenographers. It seemed to him that this surely must be a large society and we, by comparison, must be a very small people. But before he left he discovered that whereas they had sent out only seventy-five missionaries in a year, we had sent out 174 during the same time. The following year that same society sent out thirty-five missionaries while we sent out 175. The following year they sent out thirty, while we sent out 216.

In 1886 there was a meeting of workers, and a deep depression came upon them as they looked out on all the closed doors of the world. Sister White was there, and before the meeting closed she said that great changes would come, doors would be opened, but we were not to wait, but go forward. She had a vision. Looking over

the world, she said that she saw it in dense darkness, then little jets of light were to be seen gradually spreading around the world. That was forty-two years ago, and only a few persons are alive now who attended that conference, but to-day we see those words being fulfilled. A marvelous development has burst upon us in the last few years.

Elder Beddoe quoted the world statistics for 1927 which have just been prepared. Last year we baptized no less than 26,100 persons—more than all the Sabbath keepers in the world when Sister White had that vision. To-day we are working in 127 countries, using 278 languages. Four months ago we registered 253 languages, so that we have added twenty-five in sixteen weeks.

In those early days Sister White wrote that there should be one hundred workers where now there is one. To-day we have 18,000 workers in all the world, or one for every fourteen believers.

To-day we are no longer staggering under a huge unfinished task. We can see that God has set His hand to finish the work, and it cannot be long now before the task is finished.

In conclusion Elder Beddoe told the story of a trip he had taken through Africa. The sun had set and he was very tired. He had been climbing all day. It seemed as if he would not reach the mission station that night. They were climbing a steep hill. He was so weary that all the natives passed on ahead, except one. This one, who could speak a little English, came up to him and said, "It is not far now." Instantly new courage came into his heart, and he toiled up the height and saw the mission station just beyond. "So," he said, "we have toiled many years in this work, but it is not far now, and our home is near at hand."

Laborers in Prison for the Gospel

ONE of the most interesting meetings of the council was held on Sabbath afternoon, when Brother Bauer told his experiences while in a Rumanian military prison. He was in prison for ten months of 1927, and during that time no fewer than ten new churches were added to the conference. He stated that he would have been willing to stay in longer if that would have advanced the cause more rapidly.

The trouble began on Feb. 3, 1927. Brother Bauer had planned to give a lantern lecture one evening, but owing to an oversight on the part of an assistant he was unable to get the slides he required. Just before eight o'clock, when the meeting was timed to begin, he received a set of slides on the temperance question. There was no time to examine them properly, but he decided to go ahead. One slide showed an Easter festival in Russia, with a drunken priest in the picture. He gave an appropriate explanation, and the meeting closed without trouble.

Three weeks later a police inspector arrived at his office and asked to see the slide in question. Brother Bauer showed it to him, and he went away. Suspecting trouble, Brother Bauer notified all the churches in the district, inviting the church leaders to meet the next Friday evening. When he arrived, he met a police officer, who said he had orders to close and seal the church. This was done, and then they motored to another church and sealed that. Afterward they went to the office and sealed that.

Brother Bauer was taken to a military court, as martial law still exists at Bucharest. He was examined and cross-examined, and the case was postponed until March 19. When it was again called, crowds of people poured in. Our brethren and sisters were there, and also the priests.

It soon became evident that the case was not only against Brother Bauer, but against the whole work of Seventh-day Adventists in Rumania. Brother Bauer

admitted that he had shown the slide, and told how it came about. The priests were called in, and they talked against Seventh-day Adventists for a long time, dragging the proceedings on for no less than six or seven days. The case was reported in the newspapers in an unfavorable light, and when at last the verdict was announced, all the other religious organizations in the city rejoiced. Brother Bauer was given the most severe sentence permissible in such a case. He was fined 50,000 lei and given one year's imprisonment.

Day and night he was watched over by soldiers with fixed bayonets. One of them was a Hungarian, a kind and sympathetic man. Just before the verdict was announced, a priest went to him and said, "Is your gun loaded? This man will try to escape, and you must take your rifle and shoot him." The man replied that he had received no command to load his rifle, and did not intend to do so.

A Wretched Dungeon

After the verdict had been announced, Brother Bauer was taken to a prison outside Bucharest. It is an old fort twenty-five feet below the ground. The walls are four feet thick, with heavy bars of iron in the windows as thick as one's arm. No sunlight enters, and the sanitary conditions are appalling.

One Jew who, appalled by the fearful conditions, had decided to commit suicide, came to Brother Bauer, who prayed with him and read to him from the Bible. In two weeks that man was delivered from the prison. Another young man came and said to him, "Can't you help me, too?" He prayed with him also and gave him hope. He also was released. A murderer came to him altogether without hope or prospect of release. They talked and prayed, and he was converted. They held Sabbath school together. The murderer said, "I am not worthy; but if the Lord should see fit to set me free, I will be baptized." He also was liberated, and has since written to Brother Bauer reminding him of his promise of baptism.

Other prisoners interviewed him. "Why have you come here?" they said, "where is your God? Why does He not let you out?" The ringleader, who had been sentenced to twenty years in that fearful place, came to him and said, "Mr. Bauer, I have watched you day and night since you came here, and you have never lost your patience, you have never cursed any one. How do you do it?" They talked together, and at last this criminal said, "I believe that your Saviour can help me."

Brother Bauer's release was another miracle. By Rumanian law his imprisonment made it impossible for him ever after to act as a minister of the gospel, but during his confinement in prison a new law was passed by the Rumanian parliament exactly fitting his case, so that he retained his standing. Afterward a member of parliament said, "We put this in the new code to liberate that Adventist minister."

And then word reached Brother Bauer that the man who had reported him to the authorities and brought about his imprisonment was in the meeting one evening. "I must go and reconcile myself to him," he said. The man rose and started to go out, but Brother Bauer held out his hand, and the man broke down and said, "Forgive me. I have had no peace day nor night since you were taken to prison." They embraced each other, and tears streamed down their faces as the reconciliation was completed.

Bulgaria

BROTHER THOMAS from Bulgaria told some interesting experiences concerning the work in his country. On one occasion recently two colporteurs were taken to prison. They were anxious to get back to their work, and being at a loss to know what to do while waiting for judgment to be passed on them, they sang hymns. As the farmers went by the courthouse, they

said, "Who is that singing in the prison?" They were told, "Oh, those are the Adventists who have been selling bad literature." The farmers replied, "If they were bad men, they could not sing such songs as those." And the men were released. Since that time a new law has been passed, allowing people to sell literature on the streets.

In one village in Bulgaria the mayor is a Seventh-day Adventist. Notwithstanding "party" controversy, he has the never-failing confidence of the people. He has resigned on several occasions, but has been compelled to go back into office at least four times.

Brother Thomas then told of some of the trouble that happened during the earthquake early this year. He was in the midst of it, and felt the fearful earth tremors. No fewer than 219 villages were destroyed and 265,000 people rendered homeless. More than one hundred persons were killed and 672 wounded. In places the earth opened and closed again, and men were engulfed in the pit. At another place the earth dropped as much as three feet. Brother Thomas made a strong appeal for funds to relieve the distress caused by this awful disaster.

Greece

ONE of the most interesting of all the reports given at the council was that by Brother Hennecke, who told of the growth of the work in Greece. This is the smallest field in all Europe. In that country everything is forbidden, the Greek Catholic Church being supreme everywhere. The whole nation is in very much the same condition as Russia was before the revolution.

Not long ago Brother Hennecke held a series of meetings in Salonica. They were conducted at no little risk, but after twelve meetings he baptized seven persons from the Greek Orthodox faith. The papers were full of it. The priests said they would close down these Protestant meetings. But the meetings continued. Over 120 people were crowded into one room, and on one occasion forty were turned away.

A journalist came down to investigate, with orders to obtain information so that he could write against the Seventh-day Adventists. Brother Hennecke gave him a Harvest Ingathering paper. The next day the newspaper came out with three full columns describing the wonderful world-wide work of the Seventh-day Adventists. The metropolitan of the Greek Church was infuriated, and replied in the newspaper with great vigor. However, letters came in from all parts of Greece.

On one Sabbath a man came to the meeting and said that he had been keeping the Sabbath for thirty years, and rejoiced to meet some fellow Sabbath keepers. It turned out that he had come from Berea. He had heard of the Sabbath from a man who came from Persia, and in Berea he began to study the Scriptures and observe the Sabbath. So Brother Hennecke went to Berea, and began preaching from Acts 17, and they "studied the Scriptures daily whether those things were so." They studied from morning till night. Between thirty and forty people were interested. It was not long before the priests heard of it. The police came, and two of the brethren were taken to prison, but to-day we have a fine Sabbath school in Berea.

At Corinth also there are five persons keeping the Sabbath. They appealed to Brother Hennecke to come to see them, and said that they wanted to be baptized and to unite with the church. From other parts of Greece letters have come in, and there are at least thirty people waiting to hear the truth. So even in this smallest field, which was the center of so much of the religious life of the early church, God has begun to work for the recovery of the remnant of His people.

Missionary addresses were given at the European Council by I. H. Evans, E. E.

Andross, A. W. Cormack, W. H. Branson, and C. B. Haynes, representing respectively the Far Eastern, Inter-American, Southern Asia, African, and South American Divisions. These brethren likewise gave reports from their divisions at the recent Autumn Council in Springfield, Mass. Inasmuch as the reports at the Autumn Council were stenographically reported and will appear later in the Review, the interesting recital which they gave of the work in their fields at the European council is omitted from this report.—EDITOR.]

Consecration Service

ON the last morning of the council Elder I. H. Evans led out in a consecration service which lasted for nearly three hours. Taking as his text 1 Chronicles 28:9, he read David's charge to Solomon, coupling this with the appeal in chapter 29:5, "Who then is willing to consecrate his service this day unto the Lord?"

To consecrate, Elder Evans pointed out, is to fill one's hands so full that they cannot get hold of anything else. He appealed to all to give themselves to God at this wonderful time, to be used for His glory and the finishing of His work in the earth. At the very moment that men empty themselves of all selfishness and sin, God will fill them with the Spirit. He is waiting to do this for His people to-day.

Following this address, words of thankfulness and consecration came from scores of those who were present. They gave assurance of the beginning of yet greater things among the millions of this vast continent and the speedy triumph of God's cause in all the earth.

* * *

The Love of God

BY THERON BLANCHARD

HE stood o'ershadowed by the throne of God,
And in His face a radiance beamed, as though
Some mighty feeling stirred His very soul.
And as He spoke, the Father gazed with love
Upon the brow that bore those dreadful scars,
And on the hands that piercing nails had marred.
"My Father, in the lost world there's a man;
I shed My blood for him, that he might live.
I would that he be with Me where I am.
Wilt Thou blot out all his transgressions,
Father,
And cause his name be written in Thy book?"

In Father's eyes there shone a wondrous light
Of mingled love and pity, and He spoke,
"My Son, his lot is death, but now Thy blood
Doth give him life; Thy love has conquered death."
Then angels softly swept the harp strings, and
They wept for joy about the throne of God.

And on the earth the man climbed all alone
The rocky slopes, but in his eyes there shone
A strange light, and all through his being pulsed
A wondrous sense of peace, the love of God.

* * *

"WHEN a man sees himself as God sees him, he hasn't a word to say about there being so many hypocrites in the church."

Progressive Plans for Europe

BY L. H. CHRISTIAN

IN our work in Europe we have seldom had so many large meetings as this year. The young people's societies had an enthusiastic and well-planned International Youth's Congress in Chemnitz, Germany, July 17-22. More than 2,500 young people were gathered. About thirty-five foreign missionaries, with W. E. Read and others, held a very practical missions convention August 8-15. Ten unions have had their quadrennial sessions this year. Aside from these, there were many local conferences and other meetings. Then, too, for the first time the General Conference officers, with the presidents from all the other world divisions except Australia, visited Europe together. We greatly appreciated the presence and help of Brethren Spicer, Montgomery, Shaw, Beddoe, Evans, Andross, Branson, Cormack, Haynes, and many others. We were, too, especially happy to greet Brethren Lobsack, Ljwoff, and Wilson from Russia. It is seventeen years since any one from that good land was with us in such a council. There is progress and courage and godly fortitude in Russia.

But of all these gatherings this summer, the division council and General Conference officers' meeting at Darmstadt, Germany, August 13-20, is the one all will remember the longest. It was a most pleasant and helpful time. We were glad that our conference presidents and school men could be present. No school in Europe is located more favorably than the Darmstadt Seminary of the Central European Union. The school itself has made good progress. The president of the school, Otto Schuberth, and his fellow workers, did all in their power to make every one comfortable. The studies of Brother Spicer on "The Spirit of Prophecy," as well as the sermons of Brethren Montgomery, Evans, and others, on "The Message and the Ministry," "Our Time and Work," were instructive and strong. It was especially cheering to hear the inspiring mission accounts of the division presidents. As we listened to these from day to day, we knew indeed that we are in the time of the latter rain. Never before in this advent movement have we seen such spiritual blessings and real growth as now. Above all, this meeting in Darmstadt brought us a real revival of the definite advent hope and testimony.

In large advance plans of organization for Europe, too, the Darmstadt council will rank high in the history of the advent cause. The European Division has grown rapidly of late, as the following figures show:

	1921	1928	Increase
Churches	1,222	2,595	1,373
Membership	52,712	89,696	36,984
S. S. Members	47,898	103,829	55,931
Ministers	713	1,287	574
M. V. Societies	386	1,205	819
M. V. Members	7,147	20,852	13,705
Missionaries	30	134	104
Mission Members	1,123	4,071	2,948
Mission Pupils	3,500	13,050	9,550
Book Sales	\$424,305	\$1,129,287	\$704,982
Offerings	144,206	539,231	395,025
Tithe	398,493	1,140,129	741,636

In institutions also there has been much progress. Our work in Europe has passed through a period of steady, aggressive expansion. During the past seven years we have started nine new schools, seven new medical centers, and twelve new publishing houses. These institutions are practically out of debt, and nearly all show a good operating gain this year. The need of chapels in Europe is very great. In 1921 we had fifty-one chapels, but to-day there are over 176, an increase of 125. We now have chapels or mission buildings in nearly all our large cities, such as London, Lisbon, Stockholm, Frankfurt, Munchen, Budapest, Bucharest, Constantinople, Cairo, and many, many more. This has been made possible by generous appropriations from the General Conference, and loyal work

and giving in each land. But we still have hundreds of churches without a place to meet.

The heartening growth of the European Division made it incumbent to study larger and more progressive plans of divisional organization. When a conference or union becomes too large, it is divided. It has always been proved that two smaller conferences or unions do better in the same territory than one that is too large. This also holds true of our world sections of the General Conference. It was voted at Darmstadt to divide the European Division into four: the Russian, the Southern European, the Central European, and the Northern European, with the following territories: Russian, the large Soviet Republic; Southern European, the Latin, Jugoslavian, and Rumanian Unions; Central European, the German, Czechoslovakian, and Hungarian Unions, with the Bulgarian Mission and Greek Mission, including Albania; Northern European, the British, Scandinavian, Baltic, and Polish Unions. The table below shows what these divisions with their missions comprise:

	Area Square Miles	Population	Members- ship
Central	3,393,722	170,711,000	39,932
Northern	5,137,861	162,777,000	22,076
Southern	2,940,273	171,110,200	14,314
Russian	8,186,144	140,000,000	13,247

Aside from these countries assigned to the different divisions in Europe, there has been a dividing up of our mission territory in Africa and Southwestern Asia. In 1929 the General Conference will also turn over to the central division the Holland East Indies.

We are very grateful for the success God has given His cause in the European Division. We want to express our most hearty gratitude to the General Conference and all our brethren for their strong support, and to our fellow laborers in all Europe for their earnest, faithful work. The new divisions begin to function January 1, 1929.

Four divisions instead of one do not mean separation. The many countries which make up the new divisions are as near together as before. We all stand together in one faith and hope. We will love and help one another more than ever. There are many ways in which these divisions can assist one another. No doubt in the future it will be practical for these four sections of the General Conference to meet in mutual interdivision councils, as God's cause in Europe may demand. We believe that this new arrangement will mean larger progress and give new courage and zeal, so that many more souls will be won for the Lord. We plan to close this year in a strong way, and to grip the work each in his own division with sturdy courage right from the first day of the coming year.

* * *

EVERY effort made for Christ will react in blessing upon ourselves. If we use our means for His glory, He will give us more. As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will grow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful.—"Christ's Object Lessons," p. 357, ed. 1923.

* * *

THE youth must soon bear the burdens that older workers are now carrying.—"Counsels to Teachers."



Conducted by Promise Kloss

A Mother's Consecration

DEEP in the warm vale the village is sleeping,

Sleeping the firs on the bleak rock above;
Naught wakes, save grateful hearts, silently creeping

Up to their Lord in the might of their love.

What Thou hast given to me, Lord, here I bring Thee,

Odor, and light, and the magic of gold;
Feet which must follow Thee, lips which must sing Thee,

Limbs which must ache for Thee ere they grow old.

What Thou hast given to me, Lord, here I tender,

Life of mine own life, the fruit of my love;

Take him, yet leave him me, till I shall render

Count of the precious charge, kneeling above.

— Charles Kingsley.

* * *

Commanding Children

BY T. E. BOWEN

OF Abraham God said, as He counseled with the two angels accompanying Him when they were leaving Abraham's tents at Mamre:

"Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation [when as yet he had no children God accepted as belonging to the promised seed]? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:17-19.

A truly wonderful statement is this concerning the father of God's special heritage, made, too, upon the very day God's word had provided the way for the birth of that long-looked-for son, the true heir of that seed to become like the stars of heaven and the sand upon the seashore, for multitude. "He will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." And did Abraham do this? He surely did. The record which follows of Isaac's loyalty and faithfulness to God testifies to the fact that the family training as he grew up a beloved and only son under the care and guidance of these very aged parents (when usually it is supposed children may be spoiled through pampering and indulgence), was such as led him to "do justice and judgment." And Jacob followed on in the same path. Of these three, Jesus Himself said they should be saved, for all the redeemed among the nations of the saved are to "sit down with Abraham, and Isaac, and Jacob, in the kingdom."

There must be, then, something very vital and important connected with that word "command," as used by the Lord relating to Abraham's relationship with his son, that applies to all Christian parents to-day to whom God intrusts a son or daughter for care and guidance. We have often heard this text quoted as if Abraham used authority much as would a military officer in making the children of his household do the thing commanded. We are of the opinion this rendering of the words of the text greatly perverts its true meaning. Fortunately, there are several shades of meaning wrapped up even in the English translation of this word "command." Webster gives, as applied to the person invested with commanding authority, these words as synonyms: "Control," "sway," "power," "authority," "rule," "direction," "domination," "sovereignty;" referring to the thing commanded: "Mandate," "order," "injunction," "charge," "behest."

We believe Abraham's power and authority over his children and household were manifested more through the loving-kindness shown them, and in his integrity to God as shown in his exemplary life, and through wise counsel coming under the words "injunction," "charge," or "behest," rather than by mandatory commands. There may have been occasions when a direct sovereign command had to be issued, but we believe these were times of emergency, rather than the general rule.

Command by Example

He commanded more by "his own example, the silent influence of his daily life," we are told, and that this to his family "was a constant lesson." To read on, we find this:

"The unswerving integrity, the benevolence and unselfish courtesy, which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with Heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and another for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion, as inheritors with him of the grace of life."—*Patricians and Prophets*, p. 142.

This gives the background to this word "command" as used by the Lord in referring to Abraham's fatherhood. To emphasize still further the lesson God gave us fathers in the word "command," let us carefully consider this comment on Abraham's family experience:

"That which gave power to Abraham's teaching was the influence of his own life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. . . . Yet his authority was exercised with such wisdom and tenderness that hearts were won. The testimony of the divine Watcher is, 'They shall keep the way of the Lord, to do justice and judgment.' And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up beside it the [family] altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah."—*Education*, p. 187.

As I have been in homes and listened to the many mandatory commands issued to children, to most of which these children paid little or no attention, I have been led to ask myself the question, Have these parents ever inculcated the first principles of family government, or thought on the lesson God gave Abraham as to what it means to really command their children?

Sparing in Mandates

The wise parent will be very sparing in mandatory commands, but when issued, will in no case allow those commands to be ignored or disobeyed. Let it be clearly understood that every such command allowed to result in a willful disobedience by the child, is a direct lesson from the parent to that child in training it to go down the broad road of sin and disobedience to eternal ruin. For if there be no sequence to its plain disobedience of the parent's expressed command, the child reasons, "What matter is it if I disregard the expressed will of God, made known in His commandments?" It is at this very point that there begins the lawlessness and disrespect for all authority in what are spoken of to-day as the "crime waves" so prevalent throughout the land.

"God has given rules for our guidance. Children should not be left to wander away from the safe path marked out in God's word, into ways leading to danger, which are open on every side [simply because it is urged they want and must have a good time]. Kindly, but firmly, with persevering, prayerful effort, their wrong desires should [by parents] be restrained, their inclinations denied."—*The Ministry of Healing*, p. 391.

In this wise, firm restraint (the true manifestation of love) there should be perfect co-operation of the father and the mother. If either thinks the other needs counsel as to the manner in which the discipline or the restraint is to be administered, the parents

when alone should talk these matters over and come to an understanding. But never should one or the other parent offer this counsel in the presence of the child; for to do so proves ruinous in maintaining future parental authority and discipline.

God has wisely blended the father's influence and the mother's in parental training. And in it all, both parents and children, share in the true heavenly discipline that comes into the conduct of a Christian home. All are learners together in the school of Christ. While it may fall to the lot of the father to exercise the sterner virtues,—energy, integrity, honesty, patience, courage, diligence, and the teaching of practical usefulness,—he must not forget to be kind and tender-hearted, to pray with his child when some deserved punishment must be administered, which should never be administered in anger. And the mother must not overlook in her tender love the need for these virtues to be developed, by indulging the child to his injury. Avoiding un-Christlike harshness on the one hand, and sinful pampering and indulgence on the other, it will be found possible even to-day to bring up, yes, "train" up, children in the nurture and admonition of the Lord, so that they too shall choose the right way, the way of God's commandments.

The God Abraham served and obeyed is our God to-day. He has not changed nor has His power been circumscribed. What was accomplished in the household of Abraham we believe may be accomplished down here in our homes, if the same principles of loving, loyal obedience to God that actuated Abraham's life and teaching is made the ruling element in the home to-day, governing the conduct of all within the home circle, both parents and children.

* * *

A Modern Atlas

BY FRANK STRICKLAND

OLD Dr. Peck responded promptly when Mrs. Saunders telephoned him to come and see what might be wrong with her little girl. He doubted that the child had fever, even though Mrs. Saunders had said so over the telephone; nor was he much alarmed because she had said that the child almost choked to death the night before. He was quite positive that the real trouble was a sore throat, a result of the child's running about in the damp.

Dr. Peck knew that the one in the home who really needed his services was Mrs. Saunders herself. But he was considerate enough to humor her whim and "come at once."

"Just go right in. Dot's in this room. Make yourself comfortable. As usual I'm up to my eyes in work. I'm doing some canning as well as a dozen other things. Let me run and stir my tomatoes, and I'll be right in. I

tell you, Dot had a terrible night last night. My! I believe I smell that stuff scorching. I must run."

After a moment she came into the room where Dot lay, and found the child and the doctor enjoying one of their friendly frolics.

"What do you think the trouble is, doctor?" Mrs. Saunders inquired, busying herself sweeping the hearth.

"I don't know yet," he answered, continuing to play with the child.

"Could it be diphtheria?" she asked, rearranging the books and magazines on a table, and then readjusting the window curtains and raising the shades a trifle.

"Of course it could be," he replied, hardly deigning to glance at the woman.

"The reason I asked was that last night after midnight Dot—"

She ceased speaking as if suddenly paralyzed, and before the doctor could collect his faculties she had rushed from the room, on to the porch, and into the yard. In a moment she re-entered the room out of breath, with her hand to her heart.

"I thought I heard something like an automobile collision out there, and did you hear what sounded like the scream of a child? I was positive somebody was killed. These thoughtless mothers! When will they learn to keep their children off the streets?"

"Dotty," said Dr. Peck, still ignoring Mrs. Saunders, "you see it's an ill wind that blows no good. At least, while you are lying here in bed, no automobile is going to run over you."

Morbid Meditations

"I've just been reading to-day," Mrs. Saunders said, as she busied herself freshening up some sofa cushions, "newspaper statistics of the number of people injured every week in automobile accidents, and it's pitiful. Why, doctor, do you know, many a night I lie awake till nearly day thinking of the disasters all over the world, the storms, the floods, the earthquakes, the fires, the wrecks; and I find myself wondering how many lives were lost the previous day."

"Quite an entertaining line of thought," said the doctor, "and it ought to conduce sound, peaceful slumber. Go stir those tomatoes, and come back here. Better yet, set them off for a time, for I need you."

If the kitchen had been on fire, the woman could not have rushed more frantically in that direction. She was sure her tomatoes were ruined, and whether she was pleased to have guessed correctly, or sorry to have let them burn, she had surmised aright; the tomatoes were ruined.

"Never mind about the tomatoes," said the doctor when she had returned almost in tears. "When you went to school, did you happen to learn about Atlas?"

"I don't remember, why?"

"Well, I think you did, and I am persuaded that you are trying to make a modern Atlas of yourself. Atlas was

a mythical character who was supposed to hold the world on his shoulders. That's pretty nearly what you are trying to do. Dot here will be out in a day or two if she keeps warm and doesn't eat too much. But I hesitate to tell you what will happen in a year or two if you don't give up the idea of trying to carry the whole world around on your shoulders."

"What are you talking about?" the woman asked in amazement.

The Doctor Analyzes the Trouble

"If you will remain still long enough, I'll tell you. When I entered the front door, you were trying to do two things at once,—direct me to Dot's bed and stir your tomatoes. Then you asked me what was the matter with Dot, and couldn't give me your attention because you must needs sweep imaginary dirt from the hearth. When you tried to tell me something, your mind was busy conjuring up an automobile accident in front of the house, and you had a number of children killed and the colliding automobiles totally destroyed. Then you confessed that you can't sleep at night for reading statistics of horrors and accidents and disasters. You can't be nurse and cook and missionary, three in one."

"The spirit of the thing—that is, deep feeling and consideration for the comfort and welfare of others—is fine and lovely. But can't you be a little more sane, a little more systematic, a bit less fidgety and panicky? For years you have been living as if you had more to do in life than there was time in which to do it. I verily believe that if you heard of some American being devoured by the cannibals, you would reason it out that in some way you were to blame for the thing. It's right and proper to take life seriously, for indeed it is a serious proposition; but don't try to beat old Atlas out of his job. Just because he can hold the world on his shoulders, that's no sign you can."

"My fee for this call is your promise to try to follow my advice. Are you able and willing to pay that fee right now?"

"I know you're right," the woman said, and for once she was still. "I'll try, and thank you."—*Home Department Magazine, S. B. C. Series.*

* * *

My Saviour

BY MRS. R. B. SHEFFER

ON Calvary my Saviour died, upon the cruel cross;
'Twas there my Lord was crucified; for me He suffered loss,
His life a ransom freely gave that I might pardon gain;
He rose in triumph from the grave, and soon He'll come again.

Such love I cannot comprehend! Oh, how could such as He
In tenderest pity condescend to stoop to one like me?
Such depths of mercy, love divine, I cannot understand;
I only know that I am His, my times are in His hand.

THE SPIRIT OF PROPHECY

IN THE
REMNANT CHURCH

By the Editor

Camera and Pen Pictures of Mrs. E. G. White

BELIEVING that our readers, many of whom have lately joined our family circle, would appreciate a picture of Mrs. E. G. White, we publish one in this number. This picture was taken when she was in her prime, engaged in active and laborious service in connection with the church of God.

It is in personal touches with individuals that we form our most intimate conceptions of the real spirit that actuates their lives. It is for that reason that we publish with this article a facsimile letter from Mrs. White to her husband, Elder James White. This letter, of course, was not written with the thought that it would ever be published or be read by any outside of the immediate family circle. Even so, it breathes the same spirit of earnest consecration to God and of burden for the souls of others as is represented in all the writings of this servant of God.

Reproduction of Mrs. White's Letter

OAKLAND, CAL., April 7, 1880.

DEAR HUSBAND:

I am very cheerful and happy now the Lord has graciously blessed me and His peace is abiding in my heart. This morning we met in the basement of the church at half-past five. I was led out in prayer, and my faith grasped the promises of God. I learned anew that my heavenly Father answers prayer. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." My soul is continually yearning for my Saviour.

"Let me to Thy bosom fly!

Hangs my helpless soul on Thee;

Leave, oh! leave me not alone,

Still support and comfort me."

This has been the language of my soul ever since I have been upon this coast. All are so very busy I am alone in my room nearly all the time, and my mind has been very perplexed, my anxiety very great. My prayers have come from a burdened heart. But Jesus has lifted my burden, and He is a wellspring of joy in my soul. Christ's words seem to be spoken to me in the night season. I seem to hear His voice, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

I had the assurance that the Lord will bless you and let light shine upon you.

I talked some this morning to our ministers upon faith. Every one who is trying to labor is crippled with physical feebleness. How clear and positive the promises of God, and why not claim them? Why not accept the blessings presented? The conditions must be met on our part first, and then we may without presumption claim the promise. The claims of the gospel upon us, urge upon us consistency of character in accordance with our profession. We are to conduct ourselves as the representatives of Christ, knowing that the church and the world are looking to us

and taking knowledge of us whether we are indeed like Christ, self-denying, cross-bearing, and cultivating, not our own natural tempers, but the spirit which Jesus possessed.

The moral forces of our natural tempers must be resisted, or we shall strengthen the Satan side of our character, and self-respect is lost, self-reliance in God is gone, and the promises are not claimed, for we cannot come with assurance through Christ to the throne of grace. The Holy Spirit is grieved, darkness envelops the soul, and yet in this very state, many ministers are trying to labor. An aching void they constantly have, but do not attribute it to the right cause. Jesus will work with our efforts. If we do what we can on our part, God will do on His part. Ministers may labor with the blessing of God abiding upon them. Jesus has bequeathed peace to His followers. He has saved us by the offering of Himself to God, an

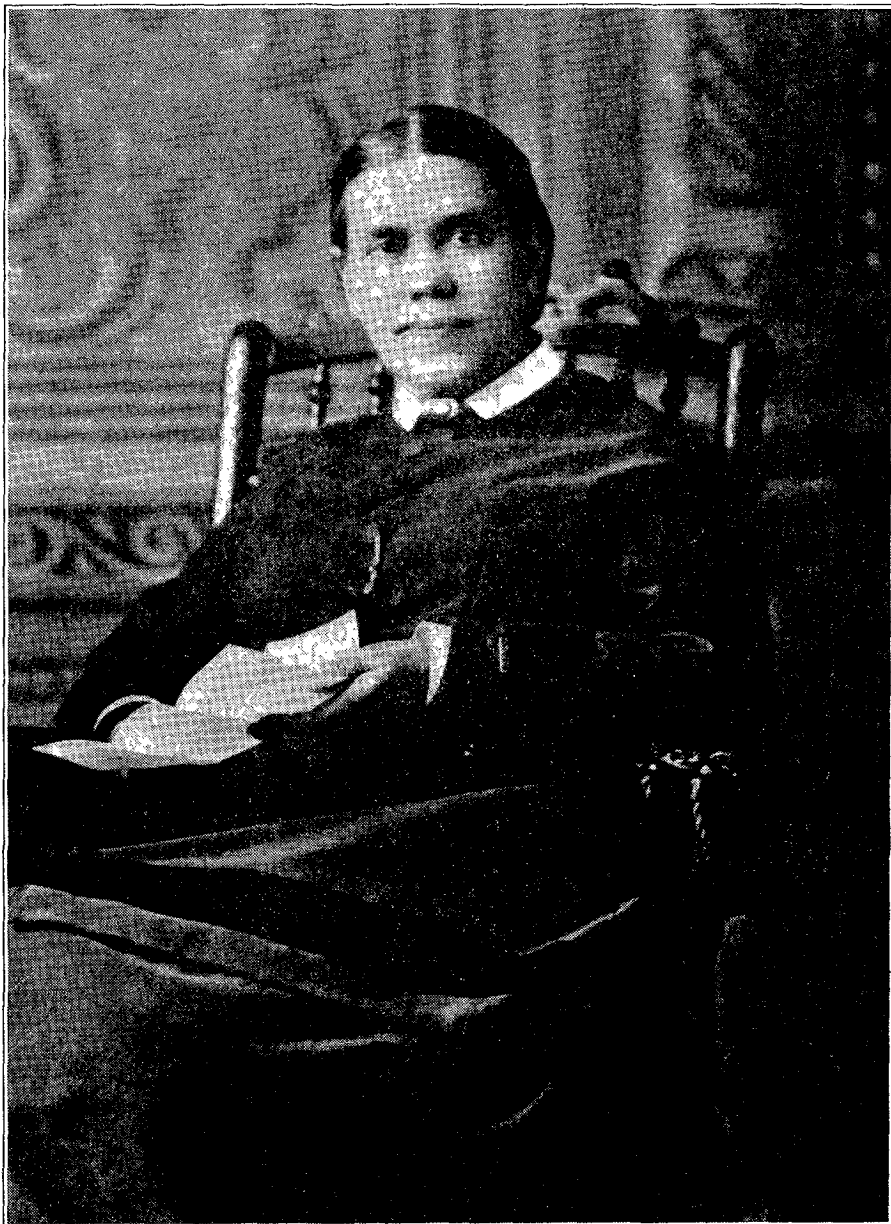
offering spotless, that those He came to save may be through His merits unblamable, pure, and holy, for in order to do men good, we must inspire them with confidence in our piety. We must show the Christ side of our character. If they see we reflect the image of Christ in our words and deportment, then they will be affected, convinced, and saved.

Our meetings move off well. We feel, deeply feel, our great need of Jesus, and, oh, such matchless love as He has expressed for us! My heart is melted with this love.

I must now go to the eight o'clock meeting. Let us pray much and watch thereunto. I can trust everything in the hands of God.

I shall have clear light in regard to my duty, and I will try to follow where Jesus leads the way. In much love,

(Signed) Your ELLEN.



Mrs. Ellen G. White

Born at Gorham, Maine, Nov. 26, 1827; Died at St. Helena, Calif., July 16, 1915.

Facsimile of Mrs. White's Letter

3

Oakland Cal April 7 1880
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This has been the language of my soul ever since I have been upon this coast. All are so very busy I am alone in my room nearly all the time, and my mind has been very perplexed my anxiety very greatly

2

My prayers have come from a burdened heart but Jesus has lifted my burden and as a well spring of joy in my soul. Christ thunders seem to be spoken to me in the night season I seem to hear his voice if he abide in me and my words abide in you he shall ask what he will and it shall be done unto you.

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4

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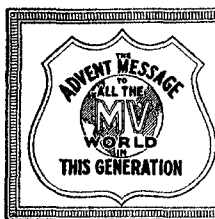
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I shall have clear light in regard to my duty and I will try to follow where Jesus leads the way In much love your Ellen.

The spirit of consecration to God and earnest devotion to His service which characterizes this letter marked the life of Mrs. E. G. White. Her experience was one of sacrifice and toil. Separated oftentimes from her children, denied the comforts of homelife in her extensive travels, handicapped frequently by physical pain, meeting the natural prejudice and opposition which existed in many minds against her work, she labored on, faithfully and untiringly, even to the close of life. She rests from her labors, but her works follow her.

Her published writings are read to-day more faithfully and by a larger circle of readers than during her lifetime. These writings, as we have said, do not exalt the author, but point man to the Lord Jesus Christ as the Saviour from sin, to the word of God as the infallible rule of faith and conduct, and to the Holy Spirit as the interpreter of that word.

May we faithfully follow in the path which she so clearly pointed out, the path that leads to Him who said, "I am the way, the truth, and the life."



YOUNG MEN AND



YOUNG WOMEN



Among Savages in New Guinea

ONE day a minister in Scotland read a letter to a class of boys from a missionary in Fiji. It told of the power of the gospel over the savages. After reading the letter the minister, his eyes wet with tears, said: "I wonder if there is a boy here this afternoon who some day will become a missionary and take the gospel to savages." Among the pupils was a boy named James Chalmers, and in his heart he said, "Some day I will be a missionary and take the gospel to savages."

James Chalmers lived to carry out the resolve made that afternoon. In January, 1866, when he was just twenty-five years of age, he and his young wife sailed for Rarotonga in the New Hebrides. When at last the journey was over, the native who carried Chalmers ashore from the boat asked in broken English, "What fellow name belong you?" "Chalmers," answered the missionary. The native roared to his friends on shore: "His name—Tamate," and that name stuck to James Chalmers throughout the remainder of his life.

The New Hebrides were inhabited by wild savages. War, either defensive or offensive, was their continual employment and delight. They were uneasy when at peace, and so with the slightest excuse would go to war. If one tribe stepped across the boundary line of another, there would be instant bloodshed. Sometimes it would be a theft of breadfruit or coconuts that would start all the trouble. The battles were attended with the most hideous forms of savage cruelty. The first victims were presented to the gods, and the head of each was taken in savage triumph to the chief of the tribe; the bodies were eaten in cannibal feasts.

On some of the islands missionaries had been at work for a few years and had done much good. At Rarotonga, where Chalmers first began his work, there had been great changes for the better, and many of the most horrible customs had been abandoned. The missionary and his wife remained on Rarotonga for more than ten years, and were an influence for good on the island, which the natives fully appreciated. Schools were established in many villages, and a training school for native missionaries was carried on. Many natives of Rarotonga carried the gospel to other islands where heathenism still reigned. James Chalmers and his brave wife decided to leave Rarotonga and take up work where no white missionary had ever yet been. New missionaries were appointed to

Rarotonga, and on May 21, 1877, "Tamate" left for the island of New Guinea.

A Wild, Barbarous Isle

No more dangerous and difficult place could have been selected for missionary work. The natives were so ferocious and notoriously cannibal that the most adventurous explorers had passed it by, not caring to court instant death. It is an island about 1,400 miles long, and thickly studded with villages that were continually at war with one another. The natives were practically naked, but made up for the absence of clothing by a profusion of barbaric ornaments, such as nose sticks, huge earrings, gaudy necklaces, feathers, and paint, while their bodies were heavily tattooed.

They lived for the most part in lake dwellings, and many of the villages were completely surrounded by water. The houses were without furniture of any description, and when Chalmers went there, no tools of iron or metal had ever been used. The most hideous forms of cannibalism flourished on the island, and the sacredness of human life was unknown. In fact, that which the natives were most proud of was the tattooed marks on the body, which signified that the person thus decorated had shed human blood. Thus

The Presence of God

BY A. V. MIDDLETON

THERE is no haste in the presence of God;
There is no waste in the presence of God;
There is no flurry, there is no worry,
But perfect rest in the presence of God.

There are no fears in the presence of God,
No bitter tears in the presence of God,
No backward sorrows, no dread to-morrows,
But golden years in the presence of God.

There is no care in the presence of God,
No subtle snare in the presence of God,
No loving of self, and no greed of pelf,
But all things fair in the presence of God.

There is no want in the presence of God;
No good thing is scant in the presence of God;
If straitened in soul, you have wandered away,
For wealth there is in the presence of God.

There is no pain in the presence of God,
No tension, no strain in the presence of God;
From every disease, His healing touch frees,
And restores us again in the presence of God.

They hear His voice in the presence of God,
Breathe in His breath in the presence of God;
They eat of the tree of life, full and free;
There is no death in the presence of God.

they gloried in their shame. It was indeed a land full of terrors and in complete heathen darkness.

Chalmers and his wife did not go there without knowing these things. From Rarotonga several native missionaries had been sent to New Guinea, and although they had suffered all manner of hardships, they remained faithful to their post, and in some places had gained a foothold. When Chalmers and some men from the boat which took him there made a landing, the savages came and watched them, full of curiosity and suspicion. In their hideous war paint and with strangely tattooed bodies they gathered around with menacing looks. Some of them had human jawbones dangling from their arms and many other bones hanging from different parts of their bodies.

A Tense Moment

For a few moments no one could tell what would happen. The missionary had a number of presents, such as cloth, tomahawks, knives, and beads, which he offered as a sign of friendship. These they accepted, and then decided they would permit him to build a mission house and live among them. For many weeks no one knew what to expect. There seemed no such thing as honor among the natives. They often attacked their enemies during the night, and treachery and deceit were not regarded as vices, but rather as something to be proud of.

One afternoon an angry mob surrounded the mission house. They came armed and shouting furiously. They demanded presents, and told the missionaries and their few helpers (the boat had not yet returned to Sydney) that if they did not get what they wanted, they would murder them all. One big, evil-looking fellow, wearing a human jawbone and carrying a heavy stone club, rushed toward Chalmers as if to strike him. The missionary looked him straight in the face, and asked him what he wanted. The savage demanded tomahawks, knives, and beads. "You may kill us, but never a thing will you get from me by threats," said Chalmers. Some of the helpers suggested that he should give them what they wanted. "No, I would rather die than do that," he said, "we should never have peace from their demands. Let us give them to understand, once and for all, that we are not afraid to die." Turning to the chief, he said, "I will not give presents to armed people."

After a while the commotion stopped, and when the chief saw how brave and determined Chalmers was, he

persuaded the savages to disperse for the time being at least. This they did, but with many menacing looks, and all that night the missionaries kept a watch, for they knew how excited the cannibals were.

Soon after this the boat left the island, and the missionaries were then left among the savages without armed protection. Trouble arose over the death of a young native, and the fears and superstitions of the people were aroused. They came from long distances, and armed with all manner of weapons, surrounded the mission house. They came to the door, and Chalmers sprang forward and faced them. They said that if they did not get presents, they would murder the missionaries and burn down the house. "You may kill us if you wish," said Chalmers to the chief, "but we shall die fighting." . . . For nearly two hours the savages held a discussion. "It is all right," said the chief. Chalmers was grateful for the turn of events, but a very careful lookout had to be kept, and they dared not go far into the bush or even to certain sections of the village.

Proud of White Guests

There is no doubt that at first the only reason the savages allowed the missionaries to remain was the fact that, in addition to receiving such gifts as beads, knives, tomahawks, and cloth, they were proud of having a white man and woman living among them, while all around them were islanders, many of whom had never even seen white people. They were people of note, and even their enemies acknowledged this.

Then Chalmers' good nature, courage, and willingness to help even his worst enemies began to wear down prejudice and suspicion. At first secretly, and then openly, natives attended religious services and asked Chalmers many questions. Hatred gave way to confidence. They began to bring presents, such as vegetables and fish. Some of them, with the best intentions, invited the missionaries to their cannibal feasts. An old man named Kireken brought Mrs. Chalmers a present which he admitted was part of a man's breast, already cooked. The old chief told Chalmers he would be a great man if only he had a few more wives. He offered the missionary his daughter as a beginning.

Chalmers began to visit the neighboring islands, although over and over again he did so at the risk of his life. At one island he visited there was great excitement, for the men had decided either to kill or send away the women. In a village near by a woman whose husband had died, dug up his body and held a cannibal feast for her friends. Then men said, "If we pass over this, then our bodies will be treated in the same way." However, better judgment prevailed, and the slaughter did not take place.

News about Tamate's doings spread

Thou Art My God, My All

BY H. GORDON DORR

I CANNOT live, dear Saviour,
Unless within my heart
Thy smiling face, Thy tender love,
Should find their counterpart.

I cannot see the way, Lord,
When surging billows roll,
Unless the light of Thy own word
Illuminate my soul.

Temptations round me gather;
The sky is dark and drear.
I only ask Thy blessed voice
My lonely way to cheer.

And when my way is finished,
And I shall cease to roam,
Thy invitation, tender, true,
"My weary child, come home."

I'm coming home, Lord Jesus,
I've heard Thy tender call;
Thou art my blessed Saviour,
Thou art my God, my all!

O Jesus, blessed Saviour,
I long to see Thy face;
I long to hear Thy wondrous voice,
I long for Thine embrace!

Seattle, Wash.

among the savage islanders, and while there were those who from sheer untamed passion would have killed him at once, there were other islands where they were anxious to be honored by a visit from the white man who talked about God. Here is Chalmers' own account of a visit to one island:

"I returned to the chief's house, and received a present of six earthen pots of cooked taro and a fine pig. Oh, how the people did scream with delight when I showed them my arms! The possessions which gain me most admiration are my nose and my boots. 'That nose' they cried, 'and those boots!' The men shouted from ridge to ridge, 'Tamate has come to our island,' and the natives swarmed in from all directions. I bought taro to spare, as we had still to return to the coast. I said I could buy no more, but if they liked to trust me, all right, and when the chief came to visit me, I would pay him. They said, 'Certainly, take all, and some day our chief will visit you, when you will give him the iron.' The house was crowded, but a small space was reserved for me, where I enjoyed a good night's rest. By daylight we were off, passing through several villages where we had to halt and be admired."

Extent of Work

In a few years Chalmers had visited dozens of islands, and on many of them had established missions. He visited 105 villages where in most cases no white man had ever been before. In less than four years he was in communication with nearly 200 villages. During these years a truly marvelous change came over New Guinea. Cannibal feasts, which had been a regular thing for ages, ceased, and under the influence of the gospel rival tribes which had not met for years except to fight, now met as friends, and sat side

by side in the same house, worshipping the true God.

During these years Mrs. Chalmers displayed extraordinary courage. When the missionary went on his journeys to visit other islands and distant villages, at her own suggestion she was left at the mission station, thus showing her confidence in the natives. This greatly pleased the people, who said to each other, "Tamate trusts us, or he would not leave his wife behind. We must treat them kindly." They brought her food and urged her to eat plenty, so that when Tamate returned she would be looking strong and well.

After thirteen years' absence, Dr. and Mrs. Chalmers visited Rarotonga, where they received a wonderfully enthusiastic reception. From every house the natives came out to welcome them, many of the old people embracing them and throwing themselves at Tamate's feet, saying that, knowing all the dangers he had braved, they never expected to look into his face again.

In April, 1901, Chalmers decided to visit the island of Goaribari, which had not been reached by any missionary. While there he was cruelly martyred by the savages of that place. He died, as he would have wished to die, in performance of his duty. If ever there was a trail-blazer, he was one. He blazed paths of friendship where no white man had ever been before, and lived to see islands which had been given over to the most hideous savagery and cannibalism, become centers of Christian living. To-day, the natives of New Guinea are noble Christians, and forever enshrined in their memories is the brave, unselfish life of their beloved "Tamate."—From "*Blazing New Trails*," by Archer Wallace; published by Doubleday Doran & Co., Inc., Garden City, N. Y.

* * *

PEOPLE talk about news nowadays. The Bible is the only newsbook in the world. The newspaper tells us what has taken place, but this Book tells us what will take place. And for people to be shutting it up, and saying we can be guided without it, is just as reasonable as to shut out the sun by closing up our windows because we have the electric light. There is as much reason to say that the sun is worn out as to say that we have got beyond the Bible.—D. L. Moody.

* * *

THE heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!—Ellen G. White.

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

What Manner of Persons Ought Medical Students to Be?

BY PERCY T. MAGAN, M. D.

President College of Medical Evangelists

DURING the last few years the attendance at the College of Medical Evangelists has very greatly increased. In an earlier day it was difficult to persuade young men and women to come. Probably no one of our principal schools ever started with so small a student body. In 1915 the low-water mark was reached. Only four pupils appeared to enter upon the work of the freshman year. The outlook was very discouraging. The institution was struggling with an immense debt. A widespread belief pervaded the ranks of both ministry and laity that the operation of a medical school was impossible for a denomination as small and poor as ours. In a way we had passed through one experience of the sort, and this one had ended in disaster. Many predicted that another attempt was foredoomed to a similar end. The cost was staggering, and on top of this our lack of knowledge of the expense involved caused us to underrate the task, which in the end only added to the perplexities of the situation.

Consequently, a great lack of confidence in the enterprise developed very early in the school's history. Some were afraid to send son or daughter, lest disloyalty to Scriptural principles among the faculty might turn the hearts of the children from the faith of their fathers. The hearts of others had trial of cruel mockings, fearing that the medical and legal authorities would shortly rule that we were incapable of meeting the standards of the different States; that we would be closed up; and that those students intrusted to us would of necessity be obliged to go elsewhere, and because of our having become a defunct school, would be forced to start all over again, thus sacrificing much time and treasure. The fact that only a mere handful of States would permit our graduates to practice within their borders, caused many a prospective student to halt on the brink, and then wend his way to some school conducted by those of another or no faith at all.

HIS MIGHTY HAND AND OUTSTRETCHED ARM

The touch of time has changed, mightily changed, all of this. During the summer of 1927 one hundred fourteen freshmen medical students passed inside the Loma Linda portals. This year the number will be as great or greater. The capacity of the institution is taxed to the uttermost. Concerning enlargement, the board of trustees do not feel that it would be in the wisdom of God to lengthen the cords or enlarge the place of the school's habitation at the present time.

From the standpoint of scientific achievement our medical college and its graduates have been greatly blessed. The highest honors in different State examinations and before the National Board of Medical Examiners have been awarded us again and again. Overseas, in the British Empire, our men and women have made fine records, and are most kindly received and favorably thought of. All over the world doors once tightly closed have swung wide open.

Spiritually, thank God, the tide has turned, and many of those who emerge beneath the lintel of our doors go forth

to tread the narrow path—the sacrificial way. They are going into our institutions; they are crossing the rolling seas; the great continent of Africa, the ancient plains of India, the heaving bosom of China, and the Sunrise Empire of the mikado are receiving their ministrations.

THE PROBLEM OF THE HOUR

But the confidence of our people and the dawn of a better day are bringing new perplexities. The large army of students who come seeking admittance to our halls are a very serious problem in themselves. It is this question that I especially desire to study and discuss with our parents and with the youth themselves.

Two grave questions confront us: What kind and class of student shall be accepted into our medical school? If there is not room for all who apply, how shall admittance and rejection be determined?

It is fundamental that the College of Medical Evangelists was established and is maintained by Seventh-day Adventists for the purpose of training and equipping men and women to do medical missionary work. Their spiritual and scientific attainments should enable them to combine in themselves ministerial and medical talents. It exists to give to the world a type of medical workers who are rooted and grounded in the faith of the near coming of our Lord and Saviour Jesus Christ, and who are willing to fight the battles of that faith on any front to which the call may come.

Consequently, our medical school should not admit, save in rare instances, those who have not already given evidence of spiritual desire and fitness for such labor. To some of our parents the requirement of these qualifications constitutes a serious trial. In their deep love and affection for their own, they feel that those intrusted with the conduct of the school should admit their sons and daughters, even though they are not converted. They reason that after they have associated a while with godly students and teachers, the Spirit of God may lead them to Him.

A VITAL DIFFERENCE

It is often urged, and it is true, that our literary colleges and academies accept large numbers of unconverted youth. Why, then, should not the same rule apply in the medical school? For this simple reason: The literary colleges and academies are founded and supported by the church to give a general education to all our youth, training all who will for active Christian service. On the other hand, the medical college exists to give a ministerial training of a medical nature to a special class, to a portion of the younger members of the Lord's family who are already, in the language of Paul, "sanctified" and "called to be saints," who "have redemption through His blood," and "the forgiveness of sins, according to the riches of His grace."

NEED FOR A HIGHER STANDARD

Much of the misunderstanding which exists relative to this matter is due to the altogether too low standard which we set for our medical work and workers. We fall into the habit all too easily of thinking

of our doctors according to the pattern of worldly physicians. We often regard the medical profession merely as a good means for our youth to make a livelihood without being forced to break the Sabbath. As a matter of fact, there is much unnecessary work performed on God's holy day by professedly Sabbath-keeping physicians. Sacred time is much trampled upon by doctors who know better than they do. But I am wandering from my subject, and must return.

Now, it is for us in the medical school to train Lukes—beloved physicians. We are to prepare Lukes—evangelists—to accompany great apostles on their journeys. The men who come forth from the medical school must be those who walk so close to the Great Physician that they, as did that evangelist physician Luke, write again the gospel of the Master's life in their own. They must share in the spirit and the sacrifice of their brethren who preach the word.

MEDICAL APOSTLES: THEN AND NOW

When the Great Physician sent forth the twelve, He gave them this command:

"As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Matt. 10:7-10.

Thus preaching and practicing were blended together. In their own persons they were to bring the kingdom of heaven to men. Without this, their mission would be of little avail. Surely it is the same to-day. If possible, a greater need exists than did in that older hour for the physician to teach and to manifest in his life that the kingdom of God is at hand. Leprosy, death, and devils have all entered in because of sin, and it is the power of the mighty word, whether manifested in ministry or in medicine, that alone can cast them out.

The imparting of the kingdom and the bestowal of health were both to be regarded as gifts from on high: "Freely ye have received, freely give." To use these powers for personal gain and aggrandizement would be to commit simony. The American Revised Version reads: "Get you no gold, nor silver, nor brass in your purses." Can it be that God has ordained otherwise for His medical messengers to-day? Nay, verily. God's principles are the same for the days of the latter rain as they were for the former rain. He has not altered His ways with the advent of the twilight of time.

"THE LOAN WHICH IS LENT TO THE LORD"

There is far too much of a spirit to turn our medical missionary work into service for mammon. Parents who send sons to the medical college should have in their hearts the spirit of Hannah concerning Samuel: "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." And to that sacrificial desire Eli, the priest, bore testimony when he blessed Elkanah and his wife, and said, "The Lord give thee seed of this woman for the loan which is lent to the Lord."

The College of Medical Evangelists was never intended to be a place where the knowledge of medicine would be imparted to men and women to consume it upon

their own lusts. Would to God that every student within our walls might be considered by father and mother as a "loan which is lent to the Lord." Would to God that each student might look upon the training which he receives as a talent bestowed upon him by the good Giver of all, to be placed at usury for the upbuilding of the cause. Surely the words of Paul to his beloved pupil are applicable to our young physicians to-day: "O Timothy, keep that which is committed to thy trust." "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The amassing of wealth for our own benefit belongs not in the lives of those who expect to be translated when the Lord Jesus Christ shall appear. I wonder how many have ever read the word on this which fell from Solomon's pen: "God giveth to a man that is good in His sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit." Eccl. 2:26.

Humbly do we hope and fervently do we pray that our brethren and sisters will cause their supplications "to fall" before their Father's throne for the College of Medical Evangelists, that we who are charged with its conduct may ever guard it well and guide it true; that we may have power from on high to breathe into the hearts and lives of the youth who are commended to our keeping the spirit of this mighty message, the spirit of its toil, its trials, and its triumph. As the years come and go and the end draws on apace, we long for the reward which comes with knowing that the flock that was given, the beautiful flock, have ever followed in the humble footsteps of the Master of men.

* * *

"TELL ME THE NEAREST CHURCH"

BY E. F. HACKMAN

Do you know that according to reports 1,300 souls were "found" during last year's Harvest Ingathering campaign and are now being followed up with literature and Bible readings? Do you know that seventy-one of these have already joined the church? The Harvest Ingathering is not only a campaign to gather in dollars to be used in the salvation of souls in mission lands, but, thank God, it can be made a great soul-winning agency right here at home. Annually we visit thousands of homes. Think of the possibilities for soul winning!

Here is a letter which has just been received from a woman in Los Angeles:

"DEAR FRIENDS:

"I am a stranger here. Have been here only a short time. . . . Two girls came to my house with the paper [Harvest Ingathering], and I asked them about a church near me, but they did not know the city well, and so I am writing to you. I would be glad if you would tell me the nearest church to me, for I would like to go to church. I shall be waiting for a reply, and would be so glad to meet some of the Adventist people."

Do you realize that such inquiring souls are everywhere? These experiences make the Harvest Ingathering worth while. Some members who want to share in all the privileges of Seventh-day Adventists, and who side-step all responsibility and say the campaign is merely a money-raising machine, ought to see this side of it. The whole aim of the campaign, from start to finish, is SOULS. Are you willing to miss the blessing because you shun the going? And you who go, make the Harvest Ingathering a spiritual work. Remember you are God's representatives, His ambassadors to reconcile men to the Father. Make this your aim, and the money is sure to come.

A GOOD TESTIMONY

A LETTER from Elder Stemple White of the Kentucky Conference contains the following regarding the REVIEW:

"I want to express to you my appreciation of the good old REVIEW. Really it is the 'new' REVIEW, for it is getting better all the time. As far back as I can remember, father and mother had it in the home, and I have read it all along the way. I could not possibly keep up with the progress of the swiftly flying aviators of Revelation without it.

"I wish it were in every Adventist home, and I am doing what I can to help accomplish that. Often I call attention in the Sabbath sermon to some interesting article or item gleaned from a late REVIEW, and occasionally read some short, appropriate selection before the prayer on the Sabbath, all of which keeps the REVIEW before the members. Isolated members who regularly read the REVIEW seldom fall away from the truth, while some who have church advantages every week but who do not read the REVIEW, do not have the experience they might have.

"Brother Rogers' statistical items are well worth preserving. The many short missionary reports, with illustrations, are appealing. In fact, all is fine. Elder Sanderson's nation-wide tour in its behalf will be far-reaching. May God continue to bless you all."

* * *

OPENING OF PACIFIC UNION COLLEGE

BY BENJAMIN L. HOUSE

HOWELL MOUNTAIN is astir with new life again at the opening of Pacific Union College for the term of 1928-29. On October 1 W. E. Nelson had 387 students enrolled in his big family and more coming. Of these, 305 are in college grades and eighty-two in academic, or over 72 per cent are college men and women. Of the total enrollment, 218 are men and 169 are women. While the great majority of the students come from the five conferences in California, yet there is quite a cosmopolitan representation, in that students are here from many different parts of the world. The countries of Canada, Australia, Japan, Korea, China, Philippines, South America, Hawaii, Africa, Russia, and Germany are all represented at the college this year, besides about twelve States of the United States.

At the opening exercises held in the college auditorium, on Tuesday night, September 11, Elder Fulton emphasized the importance of unselfish labor for others, based upon the words of Paul in Romans 1:14, "I am debtor." After lifting up Jesus as the greatest example, Elder Fulton told many thrilling experiences in the lives of missionaries, both past and present. Illustrations of consuming zeal in behalf of lost mankind were told from the lives of Chamberlain, Livingstone, Carey, and from personal knowledge of the work in the East Indies; also in connection with the lives of our own beloved Elders C. H. Parker and G. F. Jones.

Elder Fulton said: "Preparation may be divided into three heads,—physical, scholastic, and spiritual, the last of which is the most essential. Although we may have a good preparation mentally, we may not have a burning passion for souls, and in that case we will be powerless. Above all literary qualifications, we need a passion for others, or all our preparation is useless; it must be consecrated to God. It is far better to be eaten up with zeal than to rust with inactivity."

From the very opening day there has been manifest a spirit of earnestness and purposefulness in study and religious life, and everything bids fair for this year to be the best year in the history of Pacific Union College. Both school homes are completely filled, several girls being required to occupy the hospital ward in

South Hall until another place can be found. The dining room is crowded with tables, and all of them are full at meal-time, making the college administrative officers wonder how they can care for the rest when the full 400 arrive.

There are 317 of our students, or 78 per cent, enrolled in the Bible and theological departments. Of these, fifty-six are in the academic Bible classes; and Dr. Mary McReynolds has a very interesting class of fifty in her college spirit of prophecy class.

Joseph M. Peterson, of the English department; W. Homer Teesdale, of the history department; and Herschel Wheeler, of the commercial department, are new professors with us this year, and are doing excellent work in their departments, with a very healthy enrollment. All regret the illness of Miss Katherine B. Hale, who is rapidly recovering from an operation. The elementary school is occupying the new normal building under the leadership of Mrs. H. E. Osborne as normal director, and Miss Marion Wilbur as principal.

The opening reception in the Recreation Hall, with its handshakes, music, and program, is in the past. The faculty shared the cordial hospitality of Professor and Mrs. Nelson's home at the faculty reception. Dean Baldwin of North Hall and Dean Graf of South Hall have taxed their ingenuity to take care of their big families. The music studios ring with music, and the workshops resound with activity, and the farm hands are all busy. The sky is a little bluer, the water a little purer, the breezes a little more balmy, the bird songs a little sweeter, out where the West comes-to-an-end. It is no wonder the college students sing with such vim their college song:

"Our college on the mountain, among thy fir-clad hills,
The light of inspiration, my heart with rapture fills;
We love each precious moment that in thy halls we spend,
Thy principles shall guide us unto our journey's end.

"Pacific Union College, the pride of all our hearts,
The school where book and nature each plays its proper part,
Dear 'College in the Crater,' we love you more and more;
Your halls, your hills, your wood paths, we all of them adore.

"Dear school on Howell Mountain, thy loyal sons we'll be,
We'll none of class distinctions, we'll stand for liberty;
We'll carry forth thy message to all the waiting land,
In spirit of unselfish love, in purpose true and grand!"

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THE CHESAPEAKE CAMP MEETING

BY A. W. SPALDING

ALL Chesapeake is divided into three parts: East Shore, West Shore, and Up-State. It has the largest city in the South, Baltimore, and the most rural of sections in mountain and lowland. It has the most varied of occupations, from farming to shipping, from fishing to banking. Our constituency of about 1,300 extends into many classes and reaches people under varied conditions; but all of them love the Lord, and are united in their efforts to extend the last gospel message by personal effort and the financial support of missions.

The camp meeting was held in the beautiful oak grove which surrounds the conference headquarters at Catonsville, a suburb of Baltimore. The attendance over the week-ends, as at other camp meetings nowadays, was much larger than during the week; 562 were numbered at Sabbath school the first Sabbath, and 626 the sec-

ond. Sabbath offerings amounted to nearly \$400, and evening offerings and pledges to missions amounted to \$520.68. The sales of our literature at the bookstand, both for self-instruction and for missionary effort, were very encouraging in volume.

A good spirit of devotion and consecration was manifested during the meeting, fostered by the devotional services of the morning in both adult and youth tents, by the reports and stereopticon lectures portraying the progress of the gospel in all parts of the earth, by the departmental reports of activities and success, and by the ministration of spiritual food in the sermons of each day and the Sabbaths. On the last Sabbath four new members were baptized.

Besides the local workers who were able to minister during the meeting, the union staff, headed by the president, F. H. Robbins, were present for about half of the time, while General Conference and institutional workers for the most part were there for but a brief time.

The educational and young people's work received strong impetus and encouragement, and the work of the Christian home and parents' training was also studied with appreciative fathers and mothers. The religious liberty work was strongly stressed by C. S. Longacre and A. J. Clark, and the will of the people for strong and united effort in behalf of religious freedom in this time of particular peril was strengthened and directed.

The conference session was held in connection with the camp meeting, and the incumbent officers, headed by J. A. Leland, president, were elected to serve for the next biennial term. A large field and an encouraging outlook face the brethren and sisters of the Chesapeake Conference.

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RELIGIOUS LIBERTY VINDICATED IN NORTH CAROLINA

BY C. S. LONGACRE

IN the *Charlotte Observer* of Oct. 2, 1928, under the double caption, "Seventh-day Worshiper Wins Right to Do Work on Sunday; Statesville Magistrate Declines to Interfere With Religionist's Conception of Sabbath," appeared the following interesting news item:

"The individual who religiously observes Saturday for the Sabbath day and pursues his daily vocation on Sunday, may continue to follow the dictates of his own conscientious convictions without molestation as far as Magistrate George R. Anderson is concerned.

"This issue was put up to the magistrate a week ago when W. T. Wilson, an Iredell County farmer living near Eufoia, was brought into court charged with desecrating the Sabbath by plowing and sowing turnips. Wilson admitted that he did the work on Sunday, but said that he had observed the previous day as a day of rest and spiritual refreshment, and added that according to his interpretation Saturday was the correct Sabbath day.

"In order to give himself more time in which to investigate the legal aspects of the case, Magistrate Anderson asked the defendant to come back to-day. Two hours before the time set for the magistrate's hearing to-day, Wilson was in the office, ready to receive the judgment of the court.

"In promptly dismissing the case Magistrate Anderson remarked in court that the seventh-day observers of the Sabbath usually keep Saturday religiously and strictly, much better than others who desecrate the Sabbath day by all kinds of activities.

"It is very much like straining at a gnat and swallowing a camel," the magistrate said, as he told the defendant to go in peace without any court costs attached in the case."

Miss Marie Mooney sends in the following interesting account of the trial:

"The cause of truth and religious liberty gained a decided victory in the case of the prosecution of Mr. Tally Wilson of the Pine Grove church, near Statesville, N. C. On Sunday, September 23, Mr. Wilson, a Sabbath keeper, though not yet a member of the Seventh-day Adventist Church, prepared the soil for and planted a small patch of turnips. Soon after he had completed his work three officers came to his house, and told him they had been informed he was working that day. He told them he was, and took them to the place and showed them the small amount of work he had done. (This was a very remote corner of the field, perhaps a half mile from the road.) Whereupon he was told to appear at the magistrate's court the following day for trial, at which time he was charged with working on the Sabbath day.

"The magistrate deferred the hearing for one week, until October 1.

"The case attracted State-wide attention, and when Elder W. E. Lanier, who had been asked to render what aid he could, arrived, he found that the love of liberty and justice had so worked that but little needed to be done. Letters came from different parts of the two Carolinas, some from lawyers, volunteering legal information and offering their assistance. A law firm in another city wrote, telling where to find the information as to the disposal of former cases of a similar nature.

"The magistrate said that Seventh-day Adventists had Biblical grounds for the Sabbath they kept. Also that many of those who profess to keep Sunday do not do so, and that work is done every Sunday by those who profess to keep that day.

"We praise God for officials who have such a broad conception of religious liberty."

We are very glad indeed to know that justice still prevails in some of our courts. We have been very fortunate in recent years in winning practically all our Sunday law cases before the courts in the Southern States. We plead for our rights as guaranteed under the State constitution, and are asking the courts to interpret the local statutes in harmony with the guaranty of civil and religious liberty as set forth in the bill of rights in the State constitutions.

We also set forth the fact that it was the intent of the legislature that a person should rest one day in every seven, and not that he should be compelled to rest two days out of every seven, and that since the Sabbatarian has rested on the seventh day of the week, he has met the spirit of the law if not the letter, and should not be compelled to observe two days, contrary to the intent of those who made the law.

These arguments have prevailed with the courts, and some of the judges have reversed themselves in the decisions which they have formerly made, since we have presented this plea. It is a pleasure to know that there are still some who are occupying civil offices who regard essential justice as being paramount to the authority of law, and who do not allow their own religious convictions to interfere with the discharge of their civil duties in meting out equal justice to all citizens.

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HARVEST INGATHERING

[OVER and over again it is being demonstrated that Harvest Ingathering work affords a wonderful opportunity for finding interested people. The following story was told by a student in one of our schools after a field day early in the present Ingathering campaign.—E. F. HACKMAN.]

Last week Wednesday, Sept. 12, our school had a Harvest Ingathering field day. Nearly all the students went out, and I am sure many of us had some good experiences.

I went to a house where Mrs. George Doe lives. I told her about our Harvest Ingathering campaign, and asked her if she would like to give me something. She said she would like to give me an offering, but she was poor and didn't believe she could.

However, Mrs. Doe seemed very much interested in our work, and asked me several questions about our school. Finally she asked me what denomination I represented, and I told her the Seventh-day Adventist. Then she told me she was a seventh-day Presbyterian. She had always belonged to the Presbyterian Church, but she believed Saturday was the Sabbath, and she said she had been keeping it for some time.

Mrs. Doe told me that every two weeks the people in her community held a missionary meeting, but she was not able to go to any of the meetings. A friend of hers always attended the meetings, and afterward would come to see her and tell what they did.

One day when her friend came, Mrs. Doe told her that the Bible tells about Christ being crucified on Friday, and that the women who had prepared the spices and ointments rested on the Sabbath, but she said she did not know where to find the text. Her friend said that if she could find it in the Bible and show it to her, she would be convinced that Saturday was the Sabbath. Mrs. Doe told me that she had been looking in her Bible for two weeks, but could not find it. *Last night* she prayed to God, asking Him to help her find it or to send some one who would know where it was, and she told me she knew the Lord had sent me. Then she asked if I could find those verses which tell of the crucifixion of Christ on the preparation day, the ointment which the women prepared, and of their resting over the Sabbath day, according to the commandment.

I told her I thought it was in Luke 23: 52-56. She gave me her Bible, and I read it to her. She had me mark it, and told me she believed her friend would keep the Sabbath now, since she could prove it to her.

Then she said she was so glad I came, and asked me to write and send her some literature. I told her I would, and she said, "If you ever come to Phelps again, be sure to come and see me."

* * *

GLENDALE SANITARIUM AND HOSPITAL

BY LEONORA L. WARRINER, R. N.

WE feel sure that the many friends of Glendale, scattered as they are in different parts of the world, will be glad to learn of the wonderful way in which God has blessed and prospered this institution. Ever since its beginning it has had to fight against heavy odds. Not the lightest of these has been the establishing of a thoroughly competent and reliable medical staff. Many fine men and women have been with us, but for one reason or another it has seemed impossible to stabilize and specialize the different departments of the medical and surgical work. But at the present time it seems that God has wonderfully worked on our behalf, and has enabled us to secure a remarkably competent and harmonious group of men and women, some of the best and most experienced medical workers that could be found. It is true that other institutions have generously contributed to our present staff, but Glendale has a great work to do in this sunny southland, which is the Mecca of health seekers almost the world over, and needs all the help she can get.

From the White Memorial Hospital came Dr. P. Martin Keller as our medical director. He is eminently fitted by his wide experience and association with so many of our physicians, to head up and hold together our medical staff. His wife, Dr.

Florence Keller, herself a skilled surgeon, though not directly on the staff, brings work here.

From Washington Dr. George K. Abbott joins us as surgeon in chief. Dr. Abbott was among the pioneer workers in Southern California, having been with Glendale in its earliest days. Later he was at Loma Linda, St. Helena, and Washington, serving as medical director at the two last-named institutions. Recently the doctor has taken special work in bone and joint surgery, a line of work which up to the present time we have had to call upon outside men to do for us. With him comes Dr. Cora Richards Abbott, who is to have charge of obstetrics, pediatrics, and anesthesia.

Hinsdale, too, has contributed to our staff in the person of its former surgeon, Dr. John Hopkins. Dr. Hopkins has served for years on the medical staffs of Washington, Melrose, and Madison Sanitariums, and is a man of wide experience and ability in both medical and surgical lines, and will greatly strengthen our medical group here.

In charge of our eye, ear, nose, and throat department is Dr. Leslie Trott, a man exceptionally skilled in his particular line. Dr. Trott has spent many months during the past two or three years in post-graduate work, having taken two special courses at different periods in the great medical centers of Vienna, and also spending some time at Battle Creek and in the New York clinics. Under his skilled leadership the department is rapidly building up to large proportions.

Conspicuous among those who have stood faithfully by us during the past few years of construction and confusion are Dr. W. J. Johnson and Dr. Julia White. The former has been with Glendale for many years, and has worked steadily and faithfully, a genial man beloved of all who know him. Dr. Julia White, formerly on the Battle Creek staff, and one of the doctors most thoroughly grounded in the foundation principles of our sanitariums, is a staunch standard bearer of our early sanitarium methods and treatments. Before coming here Dr. White was for several years on the Loma Linda staff. Owing to their long and favorable association with us here, there is a constant stream of returned patients who request to be on the lists of these two physicians.

Dr. J. S. Davis, one of the former graduates of Loma Linda, is specializing in gastrointestinal diseases, and carrying a general list. Twelve of the co-operative students from the College of Medical Evangelists are working in the various departments at the present time.

The business department, under the leadership of E. G. Fulton, many years business manager of our larger institutions, is doing wonderfully well. Associated with Mr. Fulton are James Howarth, secretary and treasurer, and C. L. Burke, credit manager. W. L. Phillips, steward, is at the head of the purchasing department and the cafeteria.

God has blessed us in a very marked manner this past year. In all departments the work has been steadily extended and improved. The grounds surrounding the sanitarium have been cultivated and beautified until on every side of the institution stretches a scene of restful loveliness, deeply appreciated by our tired, world-worn guests. At no other time in the history of the sanitarium has our daily average of patients been higher than it has recently, the present earnings of the institution far exceeding those of other years. We who have been with the sanitarium through the darker days are constrained to exclaim, "See what God hath wrought!" for not so very long ago a very different picture presented itself.

Elder Fred W. Paap, assisted by Elder R. F. Cottrell, leads out in the spiritual welfare of the family. Mrs. Paap is our Bible worker. A good work is being done, and constantly guests express themselves

in appreciation of the Christian atmosphere that envelops the institution, and is manifest in the lives of the workers.

We who are here earnestly solicit on the behalf of our beloved institution the sincere prayers of God's people, that it may be indeed a Bethel for the physically and spiritually sick; a light set on a hill that will reach and save many who are being rapidly engulfed in the encroaching darkness of this old world's sin and sorrow.

* * *

CAROLINA CAMP MEETING

BY M. C. STRACHAN

The annual camp meeting for the colored believers in the Carolina Conference was held at Salisbury, N. C., August 30 to September 9. Nearly every organized church and company in the conference had a representative present, and some of the churches came with large delegations. Nearly all remained throughout the entire period of ten days.

For ten weeks prior to the date of the camp meeting, John Green and his assistants had carried on a tent effort. This effort had been such a pronounced success, arousing both white and colored people in Salisbury, that the conference committee advised that the annual camp meeting be held in the same town and on the same vacant lot.

The weather was not the most desirable, but the rain never stopped a single meeting listed on the program. Each day was begun with a sunrise prayer meeting; next followed the breakfast hour, then the children's meeting, the departmental meetings, the morning sermon, the noon dinner hour, followed by a business session, then the youth's meeting, the parents' meeting, the evening supper, the song service, and the night preaching.

Aside from all the local workers, there were present from the union conference headquarters, to assist in the instruction, the union president, the union educational secretary, the union home missionary secretary, and Miss Anna Knight. The General Conference representative was Elder W. H. Green. The writer, pastor of one of Greater New York's churches, was present by special arrangement made by W. H. Heckman.

Each church and company present rendered a detailed report of the church during the past twelve months. These were very encouraging. A spirit of earnest devotion and consecration seemed to rest upon every believer on the ground. The night services were well attended by the general public.

The special offerings and pledges to missions were very gratifying. The conference tract society disposed of a large amount of literature.

The meeting closed on the last night with a fine spirit of determination to make the coming year one marked with an increase in membership, and a purpose to enter many of the unworked counties of the Carolina field.

* * *

WEST PENNSYLVANIA CAMP MEETING

BY J. P. NEFF

The town of Mount Jewett stands on one of the highest points in respect to elevation in western Pennsylvania. In the suburbs of this quiet, beautiful little place the tents were pitched and meetings held July 5-15. It was a real camp meeting in canvas houses.

The meetings were well attended by the members, and also by the people of the community, some coming from Kane, twelve miles distant. The people were deeply interested in the preaching of the message. Everything pertaining to the conference business was discharged with the utmost harmony and good spirit. The

departments put on strong programs, and the people responded nobly to the demands made upon them by these various units of the work.

The spiritual element of the meeting was predominant in the Bible studies, the preaching services, and the morning devotions. Over 500 were in attendance on each Sabbath.

The book sales amounted to \$1,525.55, and 2,500 orders were taken for "The Church in Politics." The offerings to missions were \$1,402. Besides this the Sabbath school contributed \$284.78.

A number were present from the General and union conferences, each rendering valuable service in his own special line.

There was no discord, no criticism, but on every hand expressions of hope, courage, and joyous anticipation of the victorious culmination of the truth, and the soon coming of the King to redeem His faithful people, and to establish everlasting righteousness and peace.

The meeting closed with the universal testimony that it was the best camp meeting ever held in the conference.

* * *

THE ALBERTA CAMP MEETING

BY H. T. ELLIOTT

The Alberta camp meeting was held on the campus of the Canadian Junior College. The attendance was large and the weather good. A fine interest in all the meetings was manifested by our brethren and sisters who gathered to the meeting.

The president's report contained many interesting and encouraging features. The title for 1927 was larger by \$4,000 than the year previous. The mission funds for 1927 were slightly less than for the previous year. The outlook in 1928 was much better than for 1927, judging by a comparison of the first months of the two years. The number of baptisms for 1927 was 72, in 1928 it was 79, with 39 more awaiting baptism. The camp meeting offerings and pledges were \$6,368.50. This is almost double what it was in 1927.

The departmental reports revealed the fact that work is being promoted in a comprehensive way throughout the field. D. N. Reiner, who has been serving in the field for a time as home missionary, Missionary Volunteer, and educational secretary, was ordained to the gospel ministry during the service on the last Sabbath of the camp.

The same officers were again elected. The outlook for the Alberta Conference is good.

* * *

VISITS TO SANITARIUMS

BY G. B. STARR

On our Southern and Eastern tour it was our privilege to visit nearly all the Seventh-day Adventist sanitariums.

THE MADISON SANITARIUM

At Madison, Tenn., we were impressed with the advantages of the cottage plan for the various buildings, the economy seen in the construction and equipment of the entire plant, and the simplicity and efficiency of the economical and overhead upkeep. Its quiet location, eight miles from the city of Nashville, appeals to one as ideal for health recovery. We enjoyed our short stay here, and were favorably impressed with the earnestness and seriousness of the more than two hundred persons in training for work, especially for the South, in its cities, its hills and mountains, or anywhere else in the world they may be called. We were again impressed with the spirit of self-sacrifice and economy everywhere in evidence, as we had been on former visits. All our institutions would do well to emphasize these features.

SANITARIUM FOR COLORED PEOPLE AND NURSES' TRAINING SCHOOL

Here, only two miles from Madison, Sister N. H. Drullard has personally built up a veritable little colony of attractive cottages for the sick colored folk. Wards, private rooms, treatment rooms, dining room, kitchen, and office present an attractive picture of neatness and economy.

Visitors here will be impressed with how many comforts may be secured with a small outlay of money on any one room. The colored people are to be congratulated on having so warm a friend, who has personally invested so many thousands of dollars for their comfort, with no hope of material or financial reward in this life, but the hope of relieving suffering and winning souls for the kingdom of Christ.

THE WASHINGTON, D. C., SANITARIUM

At Takoma Park we spent a number of days. The institution seems well equipped and well manned for efficient remedial service. We were especially interested in the field work in which the Columbia Union Conference and the Potomac Conference are uniting with the sanitarium in carrying forward. This work is directed by Nurses Jensen and Bergman, and is reaching our churches and the field generally, in the very line of medical and educational evangelism for which the spirit of prophecy has been long calling. Marked evidences of the blessing and approval of Heaven are already seen. This co-operation of conferences with sanitariums, physicians, and nurses cannot fail to bring spiritual and financial blessings to both lines of work.

THE MELROSE SANITARIUM

Here we spent two pleasant and profitable weeks. From 1910 to 1915 Mrs. Starr and I were connected with this institution. Now all the buildings look like new, with their fresh dressing of cream-ivory paint. At this time we especially enjoyed several seasons of earnest consultation with the heads of departments and members of the board, and several days at the efficiency meeting, which was attended by representatives from all the sanitariums east of the Rocky Mountains. Physicians, business managers, and head nurses were in attendance, and from the Medical Department from Washington, D. C., L. A. Hansen, C. E. Rice, and Miss K. L. Jensen were present. Earnest discussion and consideration were given to many of the vital questions affecting the interests of all departments of the medical work. As we studied the Pattern given us by our great medical Leader, the Spirit of God especially witnessed to the consecration of all present to right principles, and every heart was mightily moved upon. The physician leading in prayer was unable for some time to find expression in words, and as he wept the entire company were moved to tears and joined him. It was good to be there. All of us left this efficiency gathering with hearts made tender and resolution strengthened to do our utmost to assist in helping every institution to get into harmony with God's plainly outlined plans for His medical work.

* * *

RETURNING TO THEIR FIELD

AS RESULT OF ANSWERED PRAYER

A LITTLE more than a year ago Brother and Sister H. E. Baasch left the mission field of Colombia with Sister Baasch's health seriously impaired. Examination by competent physicians in several hospitals indicated her condition to be a really serious one, her particular affliction being a tumorous growth. It seemed to the physicians that she would never be able to return to the mission field, or at least that her return would be indefinitely delayed.

When Brother and Sister Baasch reached Southern California, Sister Baasch's case was taken to the Lord in prayer. Elders E. W. Farnsworth and J. E. Fulton carried

out the instruction given by the apostle James. The Lord did not see fit to remove the affliction by instant action, but He did give Sister Baasch strength and courage for other trying experiences. Regarding the outcome of their experience, Brother Baasch writes as follows:

"In the face of definite pronouncements on the part of physicians, we did not feel free to go back to our mission field, and informed the General Conference office. While our hand wrote this, somehow our heart had not relinquished its hope, and we continued to plead with the Lord for the manifestation of His healing power in a larger degree and for possibility to serve Him in the foreign field.

"Daily we were asking and waiting for indications. We finally decided that we would present ourselves once more before the doctor, and if he would give us any hope, we would see in that an indication that the way would eventually open for us to return to the mission field.

"As my wife entered the doctor's office he said, 'Well, you do look so much better now; you are not the same person that came here a few months ago.' I questioned him as to the probability of our returning to our field of service. In answer to my question he dictated a letter to Elder Beddoe, in which he stated that in view of the excellent recovery Mrs. Baasch was making, he felt obliged to reverse his verdict of a few months ago, and said that she would be ready to return to the field after a few months' further stay in the north.

"Our hopes rose, but I did not feel entirely satisfied until I had certainty concerning the tumor. A day for examination was set. As the doctor stepped out of the examination room he said, 'Mrs. Baasch is perfectly healthy; there is no sign of any tumor.' It was clear to our minds: the Lord had removed the affliction, and we thanked Him for His tender mercies in answer to the prayers of faithful friends here and there.

"We have been waiting many months, and they were weary months; but health is returning, and we gladly dedicate it to Him for service."

* * *

HARVEST INGATHERING EXPERIENCE

BY ANNA G. VETTER

I ACCEPTED this truth eighteen years ago, and have taken an active part in the Harvest Ingathering, having had many an interesting experience, and collected an average of \$40 to \$60 each year. One woman accepted the truth by means of this effort. The same persons look for me and my papers each year, and some business men give me as much as \$10 or \$15. This has been a source of encouragement and blessing to me.

Again the time is here for this great work, and ours is the privilege of doing something for Him who has done so much for us. The world is doomed to destruction, and we know it. The prophecies are fast fulfilling in our day. Is it not high time for us to awake out of sleep, give up the world, and follow Jesus? He will go before us and impress the people to give. Can we sit down and see souls go to destruction unwarned, when we have the words of eternal life and the saving message? We hear the Macedonian cry from earth's every nook and corner, "Come over and help us!" We, as a people, are poor in this world's goods, but let us come up to the help of the Lord in the day of His power. If we know Jesus as our personal friend and Saviour, we will not ask to be excused, but say, "Here am I; send me."

There is a threefold blessing to every one that takes part in this work. The Lord will give grace and strength to all who are willing. Let us pray and work, and expect great things of God. He will bring it to pass. We can doubtless gather many thousands of dollars if we are faith-

ful to the great commission; yet it is not only the money that is important, but more the souls that will be won to Christ, and the great joy by and by. We want to see the work finished, and go home. Tired of this old world of sin, we feel like exclaiming with John, "Come, Lord Jesus, come quickly!"

I rejoice to read the stirring reports in the REVIEW of how the Spirit of the Lord is working among His people, but the Lord will yet do still greater things for us as we run the race that is set before us, looking unto Jesus, the author and finisher of our faith.

* * *

VISIT TO SALT LAKE CITY

BY J. E. FULTON

ON my return from the Autumn Council at Springfield, Mass., I stopped off at Salt Lake City for Sabbath services with the two churches there, and to counsel over the work.

In the morning service I was with B. W. Brown in the church over which he is pastor. In the afternoon I spoke to the colored brethren in the Liberty Park church. The brethren and sisters in both these churches deserve great credit for the way they have labored and sacrificed to build up the work. Elder Brown and his wife have led the white brethren and sisters in a wonderful improvement of their church premises. The building has been thoroughly renovated, and arched windows have been placed, giving the building a very fine appearance. The church has been well painted, making it inviting to strangers as well as the regular worshippers.

Then a new property for a church school has been acquired at what we all feel is a providential cost. The building is of brick, and was formerly a residence. It also has been wonderfully changed, renovated, painted, and added to, till we now have a fine little schoolroom about 22 x 35 ft. A fine vacant lot adjoining the church school is a part of the purchase. Brother Brown deserves great credit for the part he took in securing this property at a low cost, and also for the hard and faithful toil in addition to his regular work in helping make a run-down property look new and clean again.

The Liberty Park brethren are active in missionary work. They are deservedly proud of their new church building, recently dedicated free of debt. Several of the members of this church are filling positions of trust in connection with the railway, and have Sabbath off, and are held in good reputation. It was a great pleasure to speak to the brethren of God's great finishing work, and they certainly gave hearty response to the word preached.

These brethren spoke very appreciatively of the help in building their church accorded to them by J. A. Neilsen. Brother Neilsen has been in Utah about nine years, and no one could have worked more faithfully in a most trying field than this servant of God. Great credit is due him. Perhaps few men could remain so long in such a field, and retain the love and esteem of the brethren such as Brother Neilsen commands to-day. If he is transferred to another field, as he desires to be, it will be regretted by many of the brethren and sisters in Utah, who regard him as a true friend and leader.

* * *

A NEW DAY IN COLOMBIA

A LETTER from Elder H. E. Baasch, superintendent of the Colombia-Venezuela Mission field, reports that the work in that difficult field is opening up in an extraordinary way. He tells of the special success which is attending the colporteurs. Thousands of dollars' worth of books are being placed in the homes. In many places an extraordinary interest has been awakened, as will be seen from the following quotation from Brother Baasch's letter:

"In one place we were urged by the people to hold a meeting in the plaza, which is an unusual thing to do here in Colombia. In fact, I was told that it would be impossible to hold such meetings in this country. However, we yielded to the request of our friends. The meeting was to take place at 7:30 in the evening. The only announcement we put out was a few words written with chalk on black wax cloth and hung up at the drug store corner, where the meeting was to take place.

"At seven o'clock the plaza began to fill with people, and by the time we were ready to begin, there were not less than one hundred in our congregation. Elder G. C. Nickle mounted a little box, and spoke to the crowd for about one hour on the Bible. All listened with the greatest attention, and there prevailed a solemnity that could be felt. The priest himself was among the crowd. We were asked to hold another meeting the following night, but were not able to concede to the request because we had other appointments to fill.

"The next day saw us in a place called Neiva, where we might have repeated the experience of the night before, but we preferred to assemble a few interested ones on the porch of the hotel where we stayed. Over fifty of the best citizens turned out to that meeting and listened to a study on Daniel 2.

"In this place we have a few Sabbath keepers who observe all they have learned from books. You cannot imagine the joy that came to them when they had the privilege of listening to a living preacher. These people cling to the few rays of light they obtain through reading our papers. It is marvelous how even with such limited facilities they grow in grace and are being transformed."

* * *

"ZARATE IS DEAD"

BY F. A. STAHL

"ZARATE is dead!" These are the words with which I was greeted when I returned to the mission from a trip through the field, having been absent several months. Some people accomplish more good when they die than during their lifetime, and so it was with Zarate.

Zarate was a savage Indian chief. When we established our mission station, about six years ago, he ruled over a large tribe of people in the Upper Amazon region. At the beginning he seemed to be pleased that we were establishing this mission, and he ordered his people to open the way for us through the dense forest to the place where our mission was to be located, and he helped us in every way he could. But when he heard us teaching that we must forsake all our bad habits to become disciples of Christ, he began to separate from us. I tried to explain to him that God prohibited only the things that are harmful to us, but he replied: "God made the coca plant, and when we chew the leaves, we do not feel either cold or heat; we have neither hunger nor thirst, and we do not get tired."

"Yes," I replied, "that is true, the coca deadens the senses in such a way that one doesn't feel the necessity of a loving Saviour; but although God made the coca, He did not make it to be used as you and your people use it."

Then I continued explaining to him the manner in which it is employed in the manufacture of cocaine, as I have done many times to the people in our meetings. But he persisted in saying: "You tell us not to use *masata* (a native drink), but God made the yucca plant and the plantain from which we make this drink."

"Certainly," I said, "God made all these things, but you take the yucca and the plantain and let them rot and ferment, and when they are in this condition, you drink the product, and become intoxicated, and commit many bad deeds, even killing one another."

Then I put my arms around him, and tried to persuade him to give himself to God and to accept the Saviour who would help him to overcome all these evils and be a great blessing to his people. For a time it seemed as if he would gain the victory, but when he saw that the mission was gaining an influence among his people, he became jealous, and took an open stand against the mission and all who attended the meetings. He sent many of his men armed to attack our believers and to threaten them with death. Although many continued to come to the meetings, there was evident among them a pitiable nervousness, and they would slip away furtively as if they expected a sudden attack.

One beautiful Sabbath morning, when we had an unusually large attendance in our meeting, just as we had finished singing the opening hymn some one in the congregation exclaimed in a loud voice: "Zarate is coming! Zarate is coming!"

In an instant the whole congregation was very much excited and agitated; but before any of them had time to escape, I commanded them to remain seated, saying, "Chief Zarate has a perfect right to come to our meeting." This quieted the congregation, and then I went out to meet the chief. I saw him approaching with fifty of his warriors, well armed and painted up in a frightful manner. Zarate was at the head of this group of warriors, and he came up with a very arrogant expression. I approached him smiling, and cordially offered my hand, telling him how pleased I was that he had come to visit us. Then I shook hands with his warriors, and said the same to them. Some of them could not help but catch my smile, and they smiled also.

"Come in, Andrew," I said to Zarate, calling him familiarly by his first name. We cleared some of the front seats, and soon these men were all seated. But notwithstanding this, as we entered the door, Zarate said between his teeth to our interpreter, "If you say another word, I will kill you." I heard him and understood, and said to the frightened interpreter that he need not interpret any more. We sang several more hymns than we ordinarily do, and during all this time I prayed to God, that He would bless our meeting. We prayed and sang another hymn, and then without any announcement I stood up and said to the people that Zarate was a great chief. I then turned to him and asked that he translate this to the people. Surprised and delighted, he obeyed. Then I said again with a loud voice that I was not a chief, and I turned and indicated to Zarate that he translate that. I continued referring to how famous and great a chief Zarate was, and that I was only a pastor; that Zarate ruled over the people, while I taught the word of God.

Zarate seemed to like this, and he translated with a strong voice all that I said. Then I entered upon the history of the gospel, telling them what God expects of us, what He has commanded us to do, and I continued fervently for forty minutes, while Zarate translated with the same fervor. I endeavored to use simple, short phrases, and when he hesitated I commanded him, "Tell it to the people. Tell the people what I said," and he did it.

When we concluded, my improvised interpreter was sweating profusely, and sat down quite exhausted. The people were delighted. "Has not our chief himself told us to accept Jesus? Has he not told us that we should come every Sabbath to the meetings?"

The last hymn was sung with all the enthusiasm possible. When Zarate expressed his desire to leave, I invited him good-naturedly to remain and eat with us. So he came in and sat at our table while his men sat outside. We did the best we could to feed this large company of visitors. During the conversation we learned that some members of Zarate's family were ill, so I gave him some med-

icine, and my wife also sent some presents for the family of the chief. When we said, "Good-by," we invited him to visit us more often, that he come every Sabbath. As he started down the path leading to his little ranch in the forest, one could see a sorrowful smile on his face. He had lost his evil influence over his people, and he knew it.

After this incident the Sabbath attendance at our meetings increased wonderfully, but Zarate never came back. He continued drinking and carousing in his village. Two years later he became suddenly ill, and in his agony he called out: "Bring me the pastor. I wish to hear regarding the true God."

He died without having realized his desire, for at that time I was out of the country. After his death the people felt much more free to accept the gospel. One of his assistants, a man who by order of Zarate had killed more than one person, joined the baptismal class, and his son is in our mission school. Although one cannot help feeling sorry that Zarate was lost, yet all those connected with the mission have the conviction that he did not lack opportunities to yield himself to God, and that his death has resulted in much good because it has freed many from his evil influence.

* * *

A LITTLE CHILD SHALL LEAD THEM

At a place on the island of Choiseul in the Solomon Group, there lived a widow and her children. Some distance away we had started a mission. The natives of this village had been warned, "Don't go near the mission. The people there tell lies, and if you join them you will have to pay tax [tithe], and will not be allowed to eat fish and will be told to kill your pigs."

One Sabbath, for some unknown reason, one of the children began to cry, and when asked what was the matter, the child said that she wanted to go to church at the Seventh-day Adventist mission. The child kept on crying till it was promised that she would be permitted to go to worship next Sabbath. The following Sabbath the child began to cry again. "We must go to worship," she said. The people of the village became angry, and forbade the widow and her family to go to worship. Nothing, however, moved the child from her purpose, for the next Sabbath she cried again, and the mother said it was not good for her child to cry; so taking her children she went to the mission for worship, and the child that cried so much remained at the mission to attend school.

A young chief of her tribe heard of this and became very angry. He said to the widow, "I will wait by the path next week, and if you go to worship or school, I will thrash you." His house was by the path, and the following Sabbath, true to his word, he waited near by.

On the morning of the Sabbath the family started off to worship, and when they met the young chief on the path he said, "Where are you going?"

"To school!" was the reply.

"And you are not going to do as I told you? Well, you shall not get anything of mine. I will give it to the other people."

"Oh, that does not matter if you give all your things to the others. They are yours to do what you like with," and off they went to worship.

Now the widow and her family are regular attendants at worship, and the children are all eager students in the school. — G. Peacock, in the *Australasian Record*.

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ADVENTIST HEADQUARTERS IN THE EYES OF OTHERS

BY J. C. THOMPSON

ON October 10 President Coolidge opened the forty-ninth General Convention of the Protestant Episcopal Church, held at the

Colporteurs' Summary for August, 1928

NORTH AMERICAN DIVISION					Southwestern				
Atlantic	Agents	Hours	Value 1928	Value 1927	Agents	Hours	Value 1928	Value 1927	
Greater New York	43	4025	\$ 6063.07	\$ 6208.85	Arkansas	20	2465	\$ 7310.50	\$ 1789.25
New England	28	2830	5983.50	3154.00	N. Texas	3	85	643.25	1185.00
New York	24	2371	4574.15	4341.35	Oklahoma	21	1343	2010.65	2206.40
S. New England	29	3451	4466.88	1714.50	S. Texas	11	1072	2294.84	3407.04
					Texico	14	1126	3388.15	1774.05
	124	12677	21087.60	15418.70		69	6091	15647.39	10361.74
Columbia					N. American Totals	1133	102685	\$ 177036.39	\$ 165166.18
Chesapeake	15	1464	1904.90	1988.90					
E. Pennsylvania	26	3562	6057.79	5848.34					
New Jersey	41	2790	5124.40	3018.80					
Ohio	41	3849	6257.60	6328.85					
Potomac	14	2081	2605.05	2211.95					
W. Pennsylvania	22	2397	2675.58	1860.15					
West Virginia	18	1656	1735.37	749.90					
	177	17799	26360.69	22006.89					
Lake									
Chicago	43	2557	4205.26	5114.23					
E. Michigan	36	2294	3319.50	2253.68					
Illinois	33	2829	3291.14	1227.85					
Indiana	16	1537	1770.90	1477.10					
Wisconsin	53	3948	5696.30	6517.05					
W. Michigan	52	4775	4750.40	1566.20					
	233	17940	23033.50	18156.11					
Central									
Colorado	3	1196	1657.15	4975.43					
Inter-Mountain	16	368	516.03	1246.65					
Kansas	26	2378	2745.00	3302.90					
Missouri	22	1909	1711.40	3218.63					
Nebraska	9	415	461.50	2775.50					
Wyoming	5	568	671.60	1873.00					
	81	6834	7762.68	17392.11					
Northern									
Iowa	11	894	1086.95	1994.85					
Minnesota	24	1828	2148.35	4288.45					
N. Dakota	13	1393	2359.70	2673.85					
S. Dakota	15	1387	2351.70	2031.95					
	63	5502	7946.70	10989.10					
North Pacific									
Alaska	1	63	170.00	.....				
Montana	8	1271	1630.90	2280.65					
S. Idaho	6	745	844.75	2373.15					
S. Oregon	2	260	2069.00	.....				
Upper Columbia	11	796	1193.25	2770.05					
W. Oregon	5	113	179.50	422.40					
W. Washington	9	1345	1602.60	1436.90					
	42	4593	7690.00	9283.15					
Pacific									
Arizona	7	613	1336.35	800.85					
California	15	1221	3018.60	2714.35					
C. California	8	277	1305.50	635.90					
N. California	15	1652	2389.10	2040.57					
Nevada	2	402	270.65	310.50					
S. E. California	7	394	539.55	1077.90					
S. California	22	1918	3185.25	1110.30					
Utah	3	228	425.30	779.25					
	79	6705	12470.25	9469.62					
Eastern Canada									
Maritime	....	.....	.....	1092.65					
Newfoundland	6	111	2801.98	1162.40					
Ontario	18	2117	3606.65	2935.29					
St. Lawrence	5	353	762.45	541.67					
	29	2581	7171.08	5732.01					
Western Canada									
Alberta	44	4473	11605.65	9277.90					
British Columbia	13	1357	3694.75	3122.60					
Manitoba	14	924	1589.75	2122.05					
Saskatchewan	22	2347	6594.95	8001.10					
	93	9101	23485.10	22523.65					
Southeastern									
Carolina	30	3330	6935.70	3072.75					
Cumberland	8	662	790.50	1769.35					
Florida	9	955	598.65	3343.20					
Georgia	18	1012	2767.20	3510.25					
	65	5959	11092.05	11695.55					
Southern									
Alabama	21	2113	3478.75	3363.35					
Kentucky	10	867	1236.75	1117.00					
La.-Mississippi	34	2725	5158.75	3925.25					
Tennessee River	13	1198	3415.10	3731.95					
	78	6903	13289.35	12137.55					

FOREIGN UNION CONFERENCES AND MISSIONS

African Division	Agents	Hours	Value 1928	Value 1927
Australasian Division *	16	1125	\$ 3752.70	\$ 6325.27
European Division	75	4740	33064.88	18895.01
Far Eastern Division				
Central China *	13	1440	2672.46	.....
East China	19	658	1082.65	.....
Japan	24	2203	1725.35	.....
Malaysian	24	5153	6836.89	13665.53
Manchurian	7	555	1382.69	.....
South China	35	629	2099.50	6591.01
Inter-American Division	122	10638	15799.54	20256.54
Antillian	26	1863	4049.96	8174.89
Central American	11	656	1808.37	1739.74
Colombia-Venezuela	12	489	2611.32	6697.60
East Caribbean	27	.....	.....	1806.61
Mexican	27	2662	3365.60	2937.13
South American Division	76	5670	11835.25	21355.97
Austral *	46	5742	11751.89	.....
East Brazil	23	2440	3319.04	6327.23
Inca *	14	1316	2182.12	1902.22
South Brazil	56	4847	7691.75	6562.00
	139	14345	24924.80	14191.45
Southern Asia Division *	89	16501	5358.66	1457.37
Foreign Totals	1676	209109	\$ 170304.57	\$ 164972.39
N. American Totals	1133	102685	177036.39	165166.18
Grand Totals	2809	311794	\$ 347340.96	\$ 330138.57

COMPARATIVE BOOK SUMMARY

	1925	1926	1927	1928
January	\$169780.29	\$128429.45	\$228425.25	\$218796.43
February	90097.97	251755.06	228447.76	220899.65
March	169379.40	240968.79	246251.38	212849.48
April	278243.57	273574.41	215716.64	215326.55
May	177053.16	241402.18	192349.05	257530.53
June	340592.86	329559.12	325807.62	325030.88
July	424329.80	391040.40	327515.58	330518.76
August	341457.38	282732.58	330138.57	347340.96
September	219989.34	241251.56	234729.35	.....
October	218811.64	202774.36	189151.73	.....
November	253839.98	199192.28	207055.82	.....
December	210787.22	224287.15	222395.31	.....
	\$2894362.61	\$3006967.34	\$2947984.06	\$2128293.24

* Two months' report.

National Cathedral in Washington, D. C., with an address. The afternoon of the same day, the Evening Star of Washington published an eight-page "Episcopal Convention" supplement to the regular edition, which normally enjoys a circulation of about 105,000.

On the back page of this church supplement is featured, by means of an eight-column heading and an article, the fact that Washington is the national headquarters of many denominations. In the midst of this article, and introduced by a conspicuous heading, occurs the following reference to Seventh-day Adventists:

"Among the most firmly established national religious organizations at the national capital is the Seventh-day Adventist center at Takoma Park, most of the buildings being just over the District line. In many respects this is the most truly 'national' of all, since it includes not only

the ecclesiastical but the educational, missionary, and administrative headquarters of the denomination, around which are grouped the dwellings of a considerable body of adherents.

"The most notable of the Adventist organizations at Takoma Park is the Washington Missionary College, where regular collegiate courses are given each year to several hundred students, with the special object of training them for the far-flung missionary activities of the church. A great bulk of religious literature is issued annually from the national publishing house, and from the national church pulpit are sounded the keynotes of various national campaigns waged by the sect.

"Yearly the Adventist colony is improving the appearance of its property, until it has built up one of the most beautiful religious villages in the world, set amid imposing scenic effects. A cardinal pur-

pose of the church is to insist upon a strict separation of church and state, and for this purpose, leaders claim, the location near the national legislative center is particularly desirable, since they are able to spot at its start any subversive movement, such as they insist is represented by various drives for Sabbath blue laws and other restrictive legislative campaigns of like nature."

We appreciate this candid statement of the work being done by our people here in Washington. As this special section of the paper is mailed to all parts of the world by the 20,000 church leaders attending the Episcopal Convention, much publicity will be given to the activities of the Seventh-day Adventist denomination. We trust that this publicity will be the means of causing many inquiring hearts to seek to know the Biblical truths that form the belief and teachings of this people.

FROM Mrs. Mary A. Rees, of Emporia, Kans., comes this good word regarding the Review:

"I have been a subscriber almost continuously for about forty years, and I certainly would be lost without its weekly visits. I am now past eighty years of age, and since having a paralytic stroke in 1924 I have been unable to talk, and can read but little; but my children read to me, and I want the REVIEW to come to me the rest of my life. Surely those who fail to read the REVIEW do not realize how rapidly the gospel is being carried to all the world, and so do not sense the nearness of the end."

May the Lord bless this dear sister in her infirmity, and by His own gracious presence comfort her heart.

* * *

An old lady, more than eighty years of age, was one among nine who were baptized July 28 as a result of the colored effort in Oklahoma City, Okla. She had prayed for forty years to find people who followed the Bible.

Six were baptized at Columbus, Ga., July 28.

Appointments and Notices

PUBLICATIONS WANTED

Mrs. T. C. Simpson, 203 Kirby Ave., Tampa, Fla. Tracts and papers for missionary work.

Mrs. Nina Ray Morgan, Taneyville, Mo. Used Bibles for children in the Ozark Mountain rural schools.

William J. Davis, Ozark, Ark. Would like denominational papers regularly for systematic work among the people of the Ozark Mountains.

Mrs. E. M. Peebles, 269 N. Rosewood Ave., Kankakee, Ill., wishes to thank those who have kindly sent literature, and states that she has enough for the present.

Mary Bayersdoerfn, 1509 Oak St., Murphysboro, Ill., wishes to thank those who have kindly sent papers to her for distribution; she has all she can use at present.

D. P. Edwards, Route 5, Greenville, S. C. Review, Signs, Life and Health, Present Truth, Instructor, Watchman, Our Little Friend, and other literature, as well as small books, for missionary distribution.

* * *

REQUESTS FOR PRAYER

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

A brother in North Dakota requests prayer for healing of high blood pressure and catarrh.

A sister in a hospital in California asks prayer that she may be healed of heart trouble and deafness.

A poor, isolated sister in South Carolina asks God's people to pray that she may have strength to live right.

Prayer that she may be healed of arthritis of long standing and for the conversion of her family, is requested by a Nebraska sister.

A sister in Michigan desires earnest prayer for the conversion of her husband, and that she may be guided through present trying difficulties.

A Wisconsin sister asks prayers for her healing, for the conversion of her husband and children, and that she may have victory in tithe paying.

A Minnesota sister requests prayer that the appetite for drink may be taken from her brother, and that he may be a better husband and father to his family.

A sister in Michigan desires prayer that her husband may quit drinking and be converted, and that her three small sons may be reared to work for God.

A mother in North Dakota desires prayer for the healing of her daughter's heart trouble, that she may attend church school; also for the salvation of her husband, brothers, and sisters.

OBITUARIES

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

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

Garrett.—Mrs. Stella Garrett was born April 30, 1885; and died Aug. 18, 1928.

C. C. Webster.

Herman.—Mrs. Eliza Herman died in Cleveland, Ohio, Sept. 7, 1928, at the age of sixty-eight.

W. F. Schwartz.

Pruett.—Oscar Gerald Pruett was born at Buffalo, Wyo.; and died at the same place, Sept. 22, 1928.

C. A. Purdom.

Stiles.—Mrs. Estella M. Stiles was born in Cincinnati, Ohio; and died in Cleveland, Ohio, Sept. 15, 1928.

W. F. Schwartz.

Roup.—Orda Roup was born in Minersville, Ohio, Aug. 3, 1881; and died in Sequim, Wash., Aug. 5, 1928.

W. T. Hilgert.

Ford.—George R. Ford was born in Kansas City, Mo., Sept. 28, 1858; and died in Los Angeles, Calif., Sept. 13, 1928.

R. W. Parmele.

Hammond.—Ira L. Hammond was born in Kittanning, Pa., Aug. 17, 1866; and died in Lakewood, Ohio, Sept. 8, 1928.

W. F. Schwartz.

Lowe.—Mrs. Elizabeth A. Lowe was born in London, Canada, Oct. 14, 1858; and died in Cleveland, Ohio, Sept. 7, 1928.

W. F. Schwartz.

Stebbins.—Orval H. Stebbins was born in Eden, N. Y., Jan. 18, 1845; and died in Cleveland, Ohio, Aug. 10, 1928.

W. F. Schwartz.

Sargeant.—George D. Sargeant was born in Minneapolis, Minn., Sept. 20, 1865; and died at Hopewell, Oreg., Sept. 10, 1928.

I. J. Woodman.

Staton.—Mrs. Ida C. Staton, nee Camden, was born July 24, 1869; and died at Buena Vista, Va., Sept. 16, 1928.

R. D. Hottel.

Batterson.—Mrs. Mary E. Batterson, nee Weeks, was born in Cumberland County, Illinois, Dec. 25, 1848; and died at Humboldt, Iowa, Sept. 24, 1928.

J. C. Nixon.

Schmaltz.—Mrs. Mary A. Schmaltz, nee Hopkins, was born in Lexington, Ill., Aug. 23, 1861; and died in Yuma, Colo., Sept. 17, 1928.

Alger H. Johns.

Winner.—Mrs. Nina Winner, nee Marshall, was born in San Francisco, Calif., Aug. 1, 1878; and died at the same place Sept. 14, 1928.

W. D. Frazee.

Royce.—Mrs. Zilpha Eunice Royce, nee Lawrence, was born at Bucksport, Maine, May 4, 1870; and died at Port Angeles, Wash., July 15, 1928.

W. T. Hilgert.

Shedden.—Mrs. Elizabeth Shedden, nee Henderson, was born in Perth, Scotland, Dec. 28, 1844; and died at Tustin, Calif., Sept. 29, 1928.

A. M. Dart.

Marbach.—Mrs. Mable H. Marbach, nee Stanley, was born in San Francisco, Calif., May 25, 1888; and died in Los Angeles, Calif., Sept. 4, 1928.

R. W. Parmele.

Knox.—Harry E. Knox was born in Amsterdam, N. Y., Jan. 18, 1904; and was fatally injured in an automobile accident, dying Sept. 6, 1928.

L. A. Semmens.

Haeseler.—Mrs. Elizabeth Peiffer Haeseler was born near Ono, Lebanon Co., Pa., April 12, 1874; and died in Philadelphia, Aug. 6, 1928.

W. A. Nelson.

Titus.—Harold J. Titus, his wife, and two sons were instantly killed in a grade-crossing accident Aug. 5, 1928. Brother Titus was born May 25, 1871. He worked in the Review and Herald office in Battle Creek at the time of the fire. He leaves to mourn one son and four daughters. They were all prepared, we believe, to meet so sudden a death.

J. C. Stevens.

Rogers.—Mrs. Nancy Rogers was born in Sheffield, Mass., June 28, 1844; and died in Grand Rapids, Mich., Sept. 17, 1928. Sister Rogers was an adherent of the Seventh-day Adventist faith for sixty years. She was baptized by Elder James White in 1868, and united with the church at Wright, Mich., of which she was a faithful member until her death.

A. C. Gilbert.

Hart.—Mrs. Ellen Elizabeth O'Brien Hart was born in Sherbrooke, Ontario, Canada, in 1857; and died in Charlotte, Mich., Sept. 19, 1928.

R. U. Garrett.

Steward.—Myrta Elizabeth Wells was born in Brookfield, Madison Co., N. Y., Oct. 3, 1832, the eldest of five children. Her father and mother, Mr. and Mrs. William B. Wells, were of the old Seventh Day Baptist stock, so she had always been an observer of the seventh-day Sabbath. She was graduated from Alfred University in 1852, but with broken health, which was never regained. Some years later the university conferred on her the degree of A. M.

She was of a deeply religious nature, even in childhood, and when the first angel's message was preached in her neighborhood, she was greatly solemnized. Her father preached the message for a while, and her mother would gather her children about her and talk and pray with them. But after the disappointment in 1844 her parents gave up the message and returned to their Seventh Day Baptist connection.

The family lived in New York during her early years, and then moved to Wisconsin, finally settling at Milton where were a number of Seventh Day Baptists.

In 1853 she attended some Seventh-day Adventist lectures by J. M. Stephenson and T. M. Steward in Milton, and became a convert to the doctrine. On March 10, 1854, Miss Wells and Elder Steward were united in marriage, and to them were born two children, Mary Alicia, now an employee of the Review and Herald; and John William, who died in 1904.

For several years Mrs. Steward traveled with her husband, who was an itinerant preacher, finally settling in Rockton, Ill. Upon the opening of the Health Institute in Battle Creek, Mich., Mrs. Steward went there as one of its first patients. Here for two years she studied the principles of healthful living, and by strict adherence to them lived to the advanced age of ninety-six years lacking four days. She died September 30 at her home in Takoma Park, Md.

In 1874 the family moved to Battle Creek, where Mary entered the college on its opening day, and after five years of schooling, was employed by the Review and Herald as a proof-reader.

In 1901 Elder and Mrs. Steward went to Graysville, Tenn., seeking a warmer climate. Here Elder Steward died in 1906, immediately after which Mrs. E. G. White sent for Mary to come to California to help her. The mother and daughter were in St. Helena until Mrs. White's death in 1915, when Mary was again called to connect with the Review and Herald. Takoma Park has since been their home.

Mrs. Steward was a frequent contributor to our periodicals, especially the Review, and her mental faculties were remarkably preserved. Articles were published from her pen up to one year ago.

The death of our dear sister marks the passing of another one of the old pioneers in this movement. Her life connects the present generation with the generation that has almost passed away. What wonderful changes she witnessed in the world and in the work of God during her long life! She saw the work of this church grow from comparative obscurity into the great world-wide movement that exists to-day. She had an intimate acquaintance with the pioneers of this movement,—such workers as Elder and Mrs. James White, J. N. Andrews, J. H. Waggoner, U. Smith, Joseph Bates, and others who have long passed to their rest. It is by the ministry of such lives as hers and her husband's and daughter's that this movement has been sustained and this message promulgated through the years. A model of integrity, an example of simplicity, Sister Steward represented this message in its true characteristics, and we who are left have entered into the faithful toils and sacrifices of these pioneers. May God make us true to the solemn heritage that has fallen to us, so that we shall preserve unsullied the banner of truth that has been committed to our hands, and carry forward to its final victory this message which was begun in sacrifice and consecration.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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On the Throne of Sin

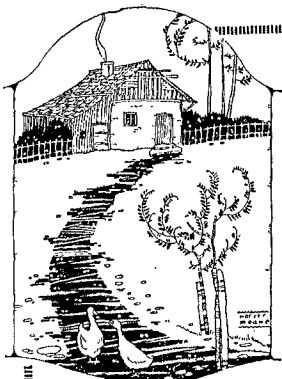
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WASHINGTON, D. C., NOVEMBER 1, 1928

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

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

MANY of our older readers will learn with regret the death of Sister Vina J. Belden, who, with her husband, long years ago went to Norfolk Island as a missionary. Since his death she has been living on that island, and has carried on missionary work as the Lord afforded her opportunity. She was a faithful, earnest worker for the Master.

* *

BLESSINGS IN THE FAR EAST

FROM a personal letter from Elder Meade MacGuire, written under date of August 31, we take the following interesting items; all the more interesting because of the personal, informal way in which they are written:

"We have just finished quite a strenuous year. It is a year the 27th of August since we left Modesto, Calif. I have been in China and the Philippines 350 days and have spoken 383 times, notwithstanding all the time I have spent in travel. During July and August we had three workers' meetings in the South China Union. I think I have never seen the Chinese people so mightily moved by the Holy Spirit as in these meetings, especially the last one. I trust and pray that the result may be permanent, and that soon a new day may come to our work in China.

"The summer has been extremely hot; July was the most intolerable weather I ever experienced. At the close of our last meeting I was quite exhausted, but with two or three days' rest in Hongkong, packing and getting ready for the next trip, I feel myself again. My wife has a bad cold, but otherwise is as well as usual. We are now on a Dutch boat bound for the Celebes. It takes a week to reach Macassar. There we must stay in a hotel three or four days, and then five days on a boat to Menado, where Albert Munson is. One thing is very pleasant over here,—I seldom visit a missionary that I have not known in the States, and to meet these friends is enjoyable.

"We expect to spend the next five months visiting the companies of our people and going from island to island, through Java, Sumatra, etc., finally reaching Singapore for the union session, February 3. Then we expect to return north for union sessions in Japan, Korea, and China, which will last till July.

"The Lord has been very good to us to enable us to keep going all these years, though we have not been very strong. We are rejoicing in the Lord. He is with us constantly, and has raised us up again and again when the outlook was very dark. In His strength only we are going forward, and He never fails us."

JEALOUS OF OUR INFLUENCE

We judge men and women in this world to a large extent by the positions they occupy and by their achievements. When one exhibits great strength of character in the accomplishment of some noble end, when he exhibits great daring in discovery, we come to think of him as possessing character in harmony with these deeds. When he descends from this lofty plane and gives his indorsement to some favorite brand of cigar or cigarette, somehow it wounds our sense of propriety. We are forced to think of him in different terms than we did before. Public position and influence are a public trust; when one asks the confidence of his fellow men, he must be careful that by no act on his part does he betray this confidence.

This principle is all the more true as applied to the work of the Christian minister and to those occupying official positions in the work of God. We do not expect these men to be connected with commercial enterprises, nor do we naturally expect that they will give their official support to the commercialization of any product, however meritorious that product may be.

This suggestion is called forth by letters we have received from the field inquiring if, in our judgment, our ministers should give their support to the sale of various articles of merchandise which are seeking establishment in public confidence. We think it would be exceedingly unfortunate for them to do so. We cannot believe that any of our ministers, in their religious or official positions, should be found indorsing articles of clothing or kinds of food or drink.

We need, as workers in the church of God, to jealously guard our influence. Our one work is the selling of the heavenly merchandise, the white raiment and the eyesalve, the gold tried in the fire, and this we sell without money and without price to every soul who is willing to receive. Let us find our ambition, our pleasure, our great objective in life, in this service for our fellow men.

* *

ECHOES FROM THE AUTUMN COUNCIL

WRITING, on his return from the Autumn Council at Springfield, Mass., Elder S. A. Ruskjer, president of the Western Canadian Union Conference, makes these interesting observations regarding this meeting and our work in general:

"Our work has so grown that the Fall Council has become a very big and important occasion. We were all very, very busy, serving on committees and subcommittees between regular sessions, perhaps too busy to comprehend fully the meaning of the wonderful reports that were brought in from all sections of the world field.

"As one takes time to look back over the Council, there are certain convictions that seem very conclusive. It seems to me that the recent Fall Council gave full proof that we are living in the time of the latter rain. It naturally also gave proof that we are living in the shaking time. Furthermore, the Fall Council gave conclusive evidence that we have reached the hour in which there must be no note of retreat sounded. There can be no retreat in the matter of pushing out into the unentered sections of the earth. There can be no retreat in the matter of standing by the work that has already been established. Consequently, there can be no retreat on the part of the homeland in the matter of supporting financially the work in foreign fields.

"The progress which the message of God is making in the trying fields of earth, spurred on by mighty miracles provided by God Himself, must challenge the workers and church members of the homeland to redouble their efforts in soul winning, and in gathering in means so

necessary in pushing the work into all corners of the world field.

"Not only did the Fall Council give conclusive evidence that there must be no retreat, but it also proved conclusively that there must be a great advance in the work in the home field and foreign fields,—an advance along the line that will prepare a people for the very soon coming of our Redeemer.

"With such a program and with such possibilities before us, it seems to me that every worker and every believer in this message is challenged to make a new and more complete consecration of life, time, and means. Anything short of this would seem like a failure on our part to respond to the clarion call that God sounded to us in the glimpse He gave us of His work in the earth at the recent Fall Council.

"You can count on Western Canada's doing its utmost to help finish the work, so that we in this field may be prepared for the coming of our Saviour."

We believe that the same spirit which prompts these remarks inspires the heart of every one of our workers as they return from this great meeting.

* *

REMEMBER THE DATE

OFFERING FOR THE COLORED WORK, OCTOBER 27

THE work is growing among our colored people. They are loyal and self-sacrificing, and they love the message, and are doing all in their power to advance it among the millions here at home as well as abroad.

For years I have worked in the South-eastern and Southern Unions of this Southland. I have both seen and felt the need of a larger and more aggressive work, but we are unable to do more for lack of means.

There are hundreds of towns and whole counties where there are many thousands of colored people who have never had a chance to hear the third angel's message. We have men and women trained and willing to work, but there is no money to pay them even the small salary which they need. During the last two years several schools have been closed for lack of money. At the time of this writing I know of three churches that are without leadership, where there are children. They are pleading for schools, but are denied because of lack of sufficient funds to operate them, and we do not want to begin and be forced to close, as we have had to do in other places. Both ministers and Bible workers have been laid off for lack of means, yet the people are calling for help. In churches where we have schools our faithful teachers are a great help in many ways. Some act as church leaders as well as school-teachers.

Were it not for the annual appropriations from the General Conference to our union conferences, nearly all our mission schools would be compelled to close, for most of our churches are so small and their earning power so little that when they pay their tithe and other offerings, there is not enough left to support themselves and the school. Many non-Adventists send their children to our schools, and the parents are often brought into the message as a result.

Brethren and sisters, the South still needs your prayers and your financial help. More, much more, must be done here before the Lord can come! I am earnestly praying for and requesting all our people everywhere, both white and colored, to make October 27 Dollar Day. It is only once a year. I am a firm believer in foreign missions, having spent six and one-half of the best years of my life in India; and since I've seen, and felt, and known the needs on both sides of the water, may I not again beg of you to please make October 27 Dollar Day? The time and the work demand it. May the Lord impress you to do it, is my prayer.

ANNA KNIGHT.