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THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH

ROMANS

"Wanderers From Eden"

(See "Education," p. 119)

By FRANCIS M. BURG

How dreary and waste is this wilderness wide,
Where the curse, with its withering blight,
Has wrapped the whole earth, once so wondrously fair,
In a shroud that is darker than night!

God's children are wand'ers in this wild desert waste,
Oft thirsty and hungering for bread;
They trod their lone way, harassed and oppressed,
And fearful of dangers ahead.

But close by their path in the lone desert way
The roses and violets bloom;
And pansies look up, with their faces a-smile,
To scatter their sadness and gloom.

The daisies, like starlets from heaven's own blue,
So modestly bow at their feet;
And flowers and flow'rets, a numberless host,
The weary, worn travelers greet.

"O whence have you wandered? And why are you here?"
Is asked of the beautiful flowers.

"We came to the desert from Eden our home,
To brighten and gladden your hours.

"We'll stay with you here and cheer you along,
Till your pilgrimage journey is o'er;
And we'll smile at your feet and gladden your years
Over on the evergreen shore."



Advancement of the Message

BY B. E. BEDDOE

"OVER there in my country there are a lot of Sabbath keepers." It was a native boy speaking to one of our African missionaries at the close of the school year. The home of this boy was a thousand miles across the country, and the only way to get to it was to walk. "I am going back to my tribe. What word can I take to my people?"

"Many years ago a native man came six weeks' journey from Nyasaland to where we lived, and taught my people this message. Out there in that far-away country there is a group of believers, and I have written them that I have joined your church, and they are writing me to tell the missionaries that they are over there in the darkness, and that they want help. 'We have waited all these years for a missionary,' they say; 'ask them how long they are going to leave us in darkness.'"

W. H. Branson, who told us the above story at the Autumn Council, was endeavoring to make us understand something of the great need of more workers in Africa. Continuing, Brother Branson said:

"I do not know how many are there waiting for us, but we know there is a group, perhaps a thousand miles from anywhere we have been, who are waiting and pleading for our missionaries to come. Nor is this the only appeal of this kind, but it is typical of hundreds I might tell you about, if I had the time."

The preachers of this message are advancing in the African continent, and their efforts are meeting with results that are almost unbelievable. In two years' time there has been a gain of over 9,000 believers. Never in the history of this movement have men listened to such wonderful stories as were told by division presidents who were in attendance at the Council.

On another occasion E. E. Andross was telling the story of progress. Speaking particularly of the work in Mexico, where through long years faithful missionaries have toiled with very little results, he told us the following, which makes us understand that a new day has come to our laborers toiling in that difficult field:

"At a recent workers' meeting I attended in Mexico City, Brother F. B. Zaynos told us of his late experiences:

"After one month's work in my field I had a company of thirty-three believers. Another company of twenty-one was organized a few miles away. Enemies sent spies to our meetings. They searched the house for evidence against me as a revolutionist, that they might shoot me. False witnesses testified against me, and I was thrown into prison for two days, then released. The chief of police became my friend. I went to another town and preached

two sermons, when the wife of the municipal president accepted the faith. Then another company of forty-one was raised up."

"Just think of it! A company of thirty-three in one place; at another place where he preached two sermons, the wife of the municipal president accepted the truth; and then he went on to a third place and raised up a company of forty-one believers—all accomplished in a few weeks' time. This is the way the work is going in that part of Mexico."

Truth Advertises Itself

But as the work continues to triumph and steadily marches forward, the need constantly increases, since the truth advertises itself and sets hundreds of other hearts hungering for the message. There came to the council in Mexico City, referred to above, a fine young Totonaca Indian, who, with his wife, had walked a long distance. Of them Brother Andross said:

"They had no shoes on their feet. The wife had her baby on her back. She had carried the child all that distance. They came to plead with us to send some one to their tribe to teach them the message. We were unable to send any one to them, and so they had to turn their faces homeward without any response to their request."

However, a few weeks later, word came that fifty-seven Indians had fully accepted the truth in that same tribe as the result of the labor of this Indian and his wife. The brethren report that new companies are springing up everywhere, and the calls are coming to them almost without number, asking for a teacher of this truth.

Turning our eyes a little farther south, we find ourselves gazing upon the triumphs of this message in South America. Telling of the progress there, C. B. Haynes said: "We have 20,000 believers in the South American Division at the present time." And picturing the need of more help, Brother Haynes told us this incident:

"Brother L. D. Minner, who is our superintendent in the Bolivia Mission, met a young man in his office who had come more than one hundred twenty miles to ask for a teacher. They were not able to send a teacher, and that man continued to come back to our office every month or two to see if perhaps conditions had changed so a teacher could be sent to his tribe. At the end of twenty months, coming again his one hundred twenty miles, he came back and said, 'Now we have come to take you back with us.'

"Brother Minner told him it would be impossible for him to go with him at that time, and he said, 'We cannot go back without you any more. The people do not understand why you do not come, and we need a teacher

very badly. I have come many times to the mission, leaving a promise every time with my tribe that I would bring a teacher back, but I have always had to return and tell them there was not a teacher, and now we have come to stay until you go back with us. If you come, you will know why we must have a teacher.'

"Well, Brother Minner told him finally that he would go within a week or two. The young man said, 'All right, we will wait for you the week or two right here.' They are the best waiters I have ever seen. Brother Minner said, after he had visited them, it was just as he was told—when he came he would see why they needed a teacher.

"He found that people trying hard to live as they thought Seventh-day Adventists should live. They were so glad to receive a little instruction from Brother Minner. One of the Indian boys had been carrying on school for some time. They always had Sabbath school instead of regular school on the Sabbath day. The man who was teaching was utterly unprepared to teach. He had not had any training. Brother Minner spent several days with them, and promised them he would try hard to give them a teacher. We were not able to send them a teacher at once, but they were made happy by the thought that now they would get one."

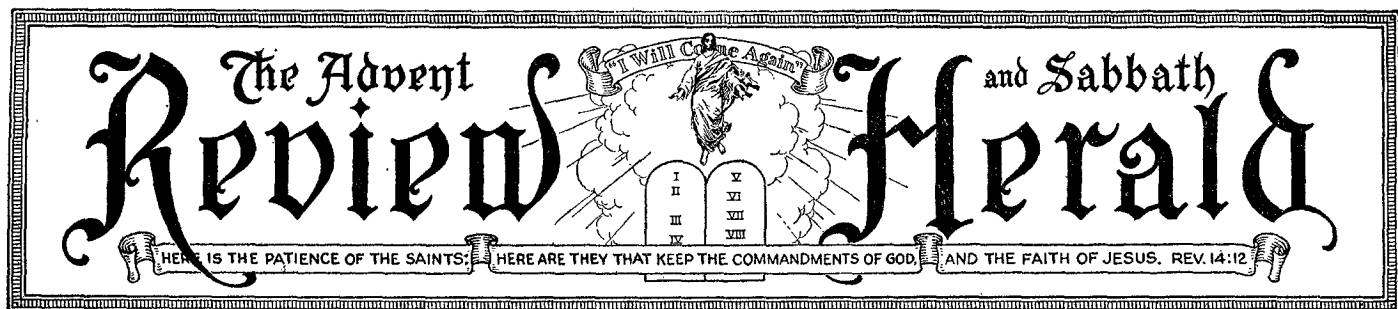
Brother Haynes told us that this was only one instance, but was a sample of hundreds of appeals just like it.

A Different Picture

We cannot refer to the situation in all the divisions, but we wish to refer to a division where the work presents a different picture. Brother A. W. Cormack, of Southern Asia, told us: "In the last eight years thirty-eight churches have been added, as against thirty-three for the preceding twenty-four years. The membership of these new churches is 1,589. Add these new members to the 1,097 we had before, and we have our present membership, 2,686."

While this is encouraging progress when comparing the present with the past, yet we have not seen in Southern Asia new groups of hundreds and thousands bowing before the influence of this message. Out in India our workers are struggling on faithfully, though working in the face of discouraging prospects. There they do not have phenomenal successes to cheer them on. The great cry of need coming from India is not so much the spoken word coming voluntarily from the thousands, as it is the mute appeal coming from the millions who have not yet known the hungering for this message that is so evident in other lands. In the light of the quotation in the following paragraph, this lack

(Concluded on page 6)



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A View of Activities of the General Conference Office

BY WILLIAM A. SPICER

THE General Conference office, in Washington, is the central point in our world-wide work. When a good portion of our staff is at the headquarters together—which is not often, owing to continual calls into the field—every room of our office building is a scene of activity; and all the time throughout the year, six days a week, any visitor entering the building will hear through the halls the clicking of typewriters, for the General Conference in all its departments is literally in touch with the very ends of the earth.

Speaking of this rattle of typewriters, let me add that we thank God for an office family of earnest, devoted stenographers, accountants, and office assistants. They come to this office from our churches in all parts of the land, strengthening the hands of the General workers, and making it possible to cover quickly the whole world with the information and material going out from the General headquarters.

Not least of this helpful staff is our veteran caretaker and mail carrier, Brother G. B. Walker, whose faithful work is a blessing to all, and whose earnestness and devotion as a member of one of our colored churches in Washington is an example to us as well.

The duplicating and mailing department, in the lower floor, is one of the busiest corners of the office. A veteran General Conference ex-treasurer and secretary, W. H. Edwards, and his associate, J. P. Finch, do a work in printing and manifolding which is essential to the world work, while Miss Helen Miller handles a large post office department through which comes and goes the daily stream of correspondence and promotion material.

The work opens at eight o'clock in the morning with a devotional season. We feel that this chapel room at the General Conference office is in a way the home hearthstone for the workers in all the lands. Morning

by morning we pray for the believers and workers. Every day brings some new note from the fields, drawing upon our hearts' interest.

Aside from the General executive work, ten departments, each with two or three secretaries, are continually engaged in promoting our denominational activities. Some of these departments are overseeing work which sums up about as much as the whole General Conference was dealing with forty or more years ago. It is wonderful how this work of ours has grown through the decades. And the General Conference is the connecting agency by which all the fields in all departments of the work move forward, hand in hand, to accomplish the task.

The entire General Conference office equipment is to serve the whole field. It is impossible to give an idea of the details that are continually presented for action and counsel as the work expands. Twenty-five years ago we could call committee meetings occasionally as business demanded. Now for years it has been necessary to have regular mornings for committee work, Mondays and Thursdays, with only now and then an intermission. Never do we seem to clear away the work to be done. It is always piling up. Letters and telegrams and cables bring in requests for counsel or for action day by day.

One of the most interesting phases of the work is the appointment of missionaries, with arrangements for their departure week by week or month by month.

Except for the leading hand of God, such a work in the hands of so small a people would be impossible. No human ingenuity or arrangement could keep it going. But the living God has raised up the remnant church of many nations and tongues, believers whose hearts are in this work, and year by year somehow the frontiers are pushed forward, more workers pressed out, more resources are developed in the

home bases and in the mission fields, and the work keeps ever growing. This must be the program until the work is done.

To follow with the advancing work and to help here and there is the task assigned to the General Conference office staff. The Lord has developed an organization for us that is indeed effective. But it requires activity to work the plan and to supply the help that the field calls for. As a sample picture of the office activity, let me try to tell how it looks just now, beginning with the officers:

This winter, in most of the oversea divisions, the biennial union sessions are beginning, and will run through the winter and into summer. Remember that more than half our membership is now outside of the old North American base. The union and local conference meetings in these various divisions call for visiting help in ministry and counsel just the same as our camp meetings and conferences in North America call for General helpers to join the union and local staff in annual and biennial meetings.

As I write, somewhere between here and India, O. Montgomery, general vice-president, is traveling to join the workers of South Asia in meetings covering India, Ceylon, and Burma. Secretary C. K. Meyers will soon be sailing for the Far East, to join in a round of conferences continuing into next summer, even then denying the Far Eastern brethren some of their calls for help at later meetings. Six or seven months is about as long as one of the office staff ought to be away from the base, though some have known what it is to be out eight or nine or ten months.

In a few weeks Secretary E. Kotz will be on the way to the African Division meetings, returning next summer by way, we hope, of his old field in East Africa, where before the war he was engaged in local mission work. Only recently I noted, in a book by a European professor, comments on the

Chasu New Testament and Chasu grammar which our Brother Kotz translated for the service of all mission interests among the Chasu-speaking people.

Doubtless before this article is published I shall be on the way to South America to join the workers in that division in a round of conferences beginning in Brazil, December 9, and ending in Peru early next summer.

This leaves of the officers, Vice-President J. L. McElhany, Treasurer J. L. Shaw, and Secretary B. E. Beddoe in North America. Elder McElhany will be almost continuously in the field, very rarely in Washington, during the winter and spring. Those who remain by the office cares are, of course, in and out continually as calls come in from the near-by field.

Of our field secretaries, G. W. Wells, F. C. Gilbert, and W. W. Prescott will be in North America this season, while G. W. Schubert, after a few months in the West, will be spending next summer in the European meetings. We hope he may be able to join the workers in the Soviet Republics (old Russia) while on this round of European conferences.

Of the Publishing Department, Secretary N. Z. Town is now on the way to Southern Asia for colporteurs' conventions and other work, planning to spend some time in Europe on the return journey. Secretary W. W. Eastman will spend the winter and spring in South America. He had been listed for the Far East, but at the Autumn Council it seemed that the call of greater need just now was to the South American Division. H. H. Hall, the other secretary, remains more or less at the office, but has a winter's round of colporteurs' convention work and publishing house constituency meetings.

The Home Missionary Department is represented in the fields abroad by E. F. Hackman, called to Europe at the time of the Autumn Council. Secretaries J. A. Stevens and L. E. Christman are covering the office and various union appointments in North America, helping here and there in closing off the Harvest Ingathering work and planning the promotion of the soon-approaching institutional relief and Big Week efforts, which have brought such splendid fruitage year by year, as General, union, and local leadership has led us into action.

In the Sabbath School Department, which leads us in our great denominational university of Bible study, and which raises just over half of our mission funds, Sisters L. F. Plummer and Rosamond D. Ginther will generally be at the office; but S. A. Wellman is representing the department now in the West Indies, while John C. Thompson is responding to calls in the Southeastern, Eastern Canadian, Northern, and Southwestern Unions, with plans to respond to the call of the Mexican Union for convention work where that remarkable awaken-

ing is bringing hundreds of new believers, Indian and Mexican, into groups ripe for special Sabbath school work. The Sabbath school is the first formation that naturally grows up as the message calls new peoples into the light.

As I write, the Educational Department is represented in Europe by C. W. Irwin. W. E. Howell, general secretary, and C. A. Russell, secretary for the academy and church school work, will be covering the whole North American field in survey work and school councils. Whether this department will be able to respond to an urgent call for one helper to visit school interests in Inter-America during the winter or spring will be later decided. Mrs. Flora H. Williams, in the office generally, edits the *Home and School* magazine, and works with the secretaries on elementary education and with the Home Commission.

The Young People's Missionary Volunteer Department will respond to world calls. M. E. Kern, general secretary, visits the African Division for the first representation of this department in that great field. In early spring H. T. Elliott begins a series of young people's conferences and conventions in the South American Division, beginning in Peru in the northwest and continuing southward and eastward into Brazil. This leaves the other secretary, C. L. Bond, to administer the interests at the office and answer calls from the nearer fields.

The Medical Department, with the secretary, Dr. A. W. Truman, held just now by duties at the Washington Sanitarium, can answer but two calls from the oversea fields. Miss Kathryn L. Jensen, superintendent of the Nurses' Division, will spend some time in Europe. A large work in the training of nurses is going forward in Europe, and the brethren of the various divisions arranged for this help at the Autumn Council. L. A. Hansen will make one round of the sanitarium and treatment-room centers in North America during the winter; while C. E. Rice, the other associate secretary, will continue his survey of the sanitarium operations, but will make his base in the West, where a new sanitarium enterprise, providentially placed as a gift in the hands of the Central Union, makes a call for his more or less continuous counsel during the coming half year or more. Not of the headquarters staff, but yet one of the secretaries of the Medical Department, is Dr. P. T. Magan, president of the College of Medical Evangelists at Loma Linda, who is to visit our work and medical centers in Europe and India. Not only do the divisions call for this from the division point of view, but it is essential to the interests of the training of hundreds of medical missionary workers at the college that the school leaders now and then get first-hand information as to needs and possibilities and requirements in the great fields.

In the Religious Liberty Department, Secretaries Longacre, Votaw, and Taft will be held closely to watchful work in Washington the coming winter, with responses to calls for service in various States in this country.

The Ministerial Association is well represented abroad, Secretary A. G. Daniells being now in the Australasian Division, while Meade MacGuire has been laboring for a year or more in the Far Eastern Division. L. E. Froom, with Sister J. W. Mace, the office secretary, will keep the promotion and editorial work going from the General office, though Elder Froom must be out a good part of the time this winter, responding to calls from the field.

Secretary M. N. Campbell, of the Bureau of Home Missions, is all the time busy from one end of North America to the other. The leaders of the different language groups are J. T. Boettcher of the German, H. O. Olson of the Swedish, N. R. Nelson of the Danish-Norwegian, J. F. Huenergardt of the miscellaneous languages in the East, and J. J. Relswig of the miscellaneous languages in the West; L. F. Passebois of the French work, laboring generally between New England and Eastern Canada, and H. D. Casebeer of the Spanish work, with headquarters in the Southwest.

Secretary W. H. Green, of the North American Negro Department, is all about the field, with the growing work among the colored believers, who are an ever-increasing body in most of the conferences, North and South. Brother Green's headquarters are in Detroit, so that he is not often at his desk in the General Conference office. [Since this was written, to our sorrow, news comes of the death of our brother, in the midst of his activities.]

Of features of work not organized as full departments, we have the Press Bureau, where W. L. Borgan is continually active, either in the office or in the field, promoting our great newspaper publicity work, by which the attention of millions is continually drawn to our message.

The Home Commission, working to strengthen the hands of parents in the training of children, is led by A. W. Spalding, whose services must be divided between the office and the field.

Three rooms on our upper floor are taken by the Fireside Correspondence School under Principal M. E. Olsen. This is our largest school, enrolling now over 1,800 students, and paying its own way as it grows. Professor Olsen soon leaves for Europe to counsel regarding European branches of this correspondence school work. When Treasurer J. L. Shaw and I were in China, early this year, we got a view of the strong work which the Far Eastern branch of the Fireside Correspondence School is doing under the direction of W. A. Scharffenberg.

Our statistical secretary, H. E. Rogers, in the nature of the case, does his work at the office. Our auditors, J. J. Ireland and W. E. Abernathy, must

be continuously dividing their time between the office and the field in general auditing work, with now and then a call abroad. Just now Brother Abernathy is called to one portion of the Inter-American Division for auditing work. The assistant treasurers, H. H. Cobban and Claude Conard, are necessarily much at the headquarters office, though Brother Conard's work in school and institutional survey calls him to join the educational secretaries or medical department workers in visiting institutional centers.

Too long already, this survey of the General Conference headquarters activities must be brought to a close. Let no one think for a moment that the call to other lands means pleasant trips abroad for the workers. Nobody is sight-seeing. Joining these divisions in their conferences is the same as meeting with our workers in the North American conferences and meetings. It means work and steady work. But, brethren and sisters, this work of God is spreading in a marvelous way. The same problems that brethren from old have studied year by year in this land where the message arose and has grown to greatest strength, are upon the hearts of the believers and workers in all the oversea divisions. Our brethren in General administrative work, just the same as our brethren in union and local conference administrative work, know well what the apostle Paul meant when he listed his labors and toils and added, "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Church officers, conference and union officers, and General brethren are not set the easy task of having

their own way about everything and telling others what to do; they are sharers of burdens and strugglers toward the kingdom with all the brethren and sisters. There are no supermen in this work. But there is a supernatural power in it which will help devoted men and women in the churches and workers in the field to win souls to God, and will help those in official responsibility so to administer the essential affairs of the church and conference and General cause that every interest may be developed in the most efficient way.

Pray for the workers, brethren and sisters. Stand by your church officers in their difficult task, and by your conference and union conference committees in their labors for the ordering of the work in the home base; and pray for us in the General work. Nobody does it just right. None of us are 100-per-cent efficient. But we do have a band of consecrated toilers in all the world who are ready, year in and year out, to put all that is in them into service under Christ. We in the General work know very well that we are not doing the great things that are done. The great work is done by all these thousands of believers and workers spread through the whole field. The place of the General Conference office in the task is to form the connecting link between the older home fields and the great mission fields, and to give the general lead in all departments of activity, and to seek to guide the work so that it may answer the Scriptural demand that the remnant church of the prophecy shall work away in unity of the faith—one flock, one body, in all the world until the work is done.

"The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

Proof Must Be Given

The question having been raised and the suspicion created as to the justice of God, it was necessary to clear up this point in the minds of all of God's intelligent creatures. Since the evil designer could always torment the loyal children of God with the base charge that their God was false, and since to destroy Satan would not prove the charge to be false, it became necessary for the great Jehovah to go on trial before the universe, and require the evil one to bring in all the evidence that he had or could secure to establish his claims against God, and allow God to furnish the evidence to prove that the charge was untrue. This, and nothing short of this, could clear the matter up for the entire universe for all time. The trial involved both God and man, since both had been indicted.

First indictment: Satan versus God. Charge: God is a liar and a designing tyrant, and does not love His children, but desires to keep them from enjoying their highest good. Gen. 3: 1-6.

Second indictment: Satan versus man. Man does not serve God from love and devotion, but from mercenary motives. The very best man whom God thought was righteous was here charged with being a sordid rascal. Job 1:6-11. This charge against man made it necessary for man to go on trial in order to silence the accuser with the evidence disproving the charge.

The term "love" has been so corrupted that it has well-nigh lost its real meaning. Love is now used to express the desire for selfish gratification. True love is the unselfish interest in the welfare of another. Professions of love may be meaningless, but true love is measured by the degree of suffering which it will endure for its object. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Divine Love Rises to Summit

Human love has never yet risen higher than that a man would die for a friend, but God's love rises to the height, and challenges doubt when Christ died for His enemies. John 15: 13. Be astonished, O heavens, and stand in awe and amazement, O earth, as the Son of God writhes in agony on the cruel cross. For what?—To prove God's love for His children, and disprove Satan's base and ignoble charge. Divinity submitted to the grossest indignity and shame to rescue His enemies from death. Let every mouth be stopped and every charge refuted. "God is love."

The cross stands silhouetted upon the horizon at the setting sun of human destiny, and extends the sav-

The Meaning of the Cross

BY H. E. GIDDINGS

THE true and living God is a being of universal pre-eminence and authority. In the Bible we have a written description of His character, and in the life of Christ is seen a living demonstration. In God's dealings with men and angels this supreme character is well illustrated. From these three sources men may become acquainted with the true God who created all things.

To be able to worship Jehovah acceptably, one must be acquainted. "He that cometh to God must believe that He is [exists], and that He is a rewarder of them that diligently seek Him." Heb. 11:6. To form an erroneous conception of God and worship a different character, is to make and worship another God as truly as if one made a god of wood or stone. The idol worship by the heathen is only the concrete form of their mental notion of God.

It has been the studied plan of Satan to malign the character of God, to establish in the minds of men false ideas of the character and purposes of Jehovah. To accomplish this evil

design, the arch-enemy of all good poisoned the minds and hearts of mankind with the suspicion that God was not sincere and honest in dealing with His children. From this calumny grew all the grotesque, hideous, cruel conceptions of pagan religions, many of which have been carried into the creeds of the various Christian bodies of to-day.

This alienated the people from God, and caused them to hold Him as an enemy to be dreaded, and appeased by pains and penances. In all of these religions God is not known as a friend and kind Father, but as a dangerous, tyrannical ruler, from whose vengeance few if any escape.

The mission of the true child of God is to let the character of Jehovah be seen in all its splendor, and to make it clear that the great God, who is so high and holy, loves men who are meek and lowly. The tender sympathy and kindness of a wise and loving Father are coupled with the lofty principles of justice in this majestic character. To Moses was given a view of the character of God:

ing line of rescue to lost humanity, kindles hope in the bosom of despair, and breaks day for a more splendid vision of the supreme love of Jehovah for His children. "God so [deeply, so sincerely] loved the world [of lost sinners], that He gave His only begotten Son [to die on the cross], that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The same God who said; "Let us make man," now said, "Let us die for man." God and man had both been charged with sinister motives and designs, and it was necessary for both to go on trial before the universe to settle the issue.

When God saw the suffering that must needs be borne by man, He decided to share the pain with him.

As Job was put on trial to disprove the personal charge against him, and came off victorious, so every individual must furnish the evidence before he is entitled to share with those who have been loyal to God in this stupendous ordeal.

The Evidence Furnished

In the life of Christ, the God-man furnishes the living evidence for both parties on trial, and reveals just how each would live in loving devotion and loyal admiration for the law of the King of kings. On the cross both make the supreme sacrifice, and prove that man is loyal to God and that God is loyal to man.

In the cross, love rises to the height of its sublimity, and leaves no question unanswered. Divine love in this act places itself in the zenith of admiration of men and angels, of principalities and powers, in all places of His vast dominion, "world without end."

The welfare of man and the refutation of falsehood necessitated this great jury trial, in which God and man were both indicted, and they have both suffered in mutual testimony to the supreme love of God and the reciprocal love of man, both of which have been amply proved. This conclusive evidence is sufficient to silence all further accusation on the part of the enemy and all fear or doubt on the part of the friends of Jehovah.

In the life of Christ we have God manifest in the flesh, living with man, subject to all his infirmities and suffering all his disadvantages in this mortal life, and dying for him to reveal the character of His Father, that man's courage and hope might be renewed and reach forward to the fulfillment of the great and precious promises which God has made.

The cross, standing at the summit of time, illuminates all eternity with the blessed beams of divine love and the healing balm of hope and assurance. It is no wonder that the apostle, filled with this thought, exclaimed, "I determined not to know anything

among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

* * *

Watchfulness

BY EDWARD ERTEL

"AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52:1.

These words apply to the children of God or the true church. There never was a time in the history of the world when it was more important for the Christian to be awake and watchful than at the present time, when we are so near the close of probation and the second coming of Christ.

By examining ourselves we can see many faults and sins in our characters. When will these faults and sins be overcome? What assurance have we of salvation if there is but one fault or sin found in our characters at the close of probation? In Revelation 22:11 we find this solemn declaration:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Is it not high time to awake and put on the beautiful garment of Christ's righteousness, and to make our calling and election sure? 1 Peter 1:10.

In Mark 14:38 Christ admonishes us to watch and pray lest we enter into temptation. And in first Thessalonians 5:6 we find this admonition: "Therefore let us not sleep, as do others; but let us watch and be sober."

In Matthew 24:42, 43, we find these words:

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

We should remember that Satan and the evil angels are watching at all times for an opportunity to cause the Christian to sin; therefore it is necessary for us to watch and pray,—pray as well as watch, for we cannot depend upon our will power, or wisdom, or determination, or strength, or anything that we may possess, aside from Christ.

Following are a few texts that should convince us of this fact:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23.

"I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform

that which is good I find not." Rom. 7:18.

"We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

Since we cannot do good of ourselves or save ourselves from sin, we should be of good courage, for Christ is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. (See Jude 24.)

"This is the victory that overcometh the world, even our faith." 1 John 5:4.

Advancement of the Message

(Concluded from page 2)

of call from India's millions constitutes one of the loudest appeals to which we must give attention:

An Encouraging Promise

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law." —"Prophets and Kings," pp. 188, 189.

When our statistical secretary gives us the last-minute information as to the progress this message is making, it causes us to rejoice as we anticipate the finishing of the work. More than 18,000 workers in institution and field are laboring to spread this message in all lands. In 279 languages they are telling the story. It is only in a very few out-of-the-way countries that we do not find the heralds of this truth. However, there is one thing which, despite all that causes us to rejoice, staggers us as we face the future. It is this: At the Autumn Council we found ourselves unable to vote added appropriation to the mission lands for 1929. Only on the basis of increased giving before the end of 1928 could we think of even a small advance. Every year before this we have authorized our sentinels in far parts to extend the lines, advancing into new territory.

As we think of this situation, knowing that this number of the Review will be in the hands of our believers in North America just before the time of the Week of Sacrifice offering, we hope that our believers will follow the lead of our conference workers who are contributing a week's salary as a sacrifice offering to meet the world need. Whether your gift be more or less than a week's salary, we invite every believer whose heart looks forward to the final day of triumph, to join in a sacrifice offering whose aggregate will order the word of advance in every mission field.



The Hour of Decision

BY MALCOLM ERWOOD

[THE following letter from a young woman who is struggling with the power of sin, and the reply, are given here with the hope that the advice given this sister may be helpful to some one else. Will those who read this please pray for this sister, and for others who may be having the same struggle with the prince of darkness? — EDITOR.]

"In your letter you made the statement that unless I should take a decided stand, I would find myself drifting into things that I would never have dreamed of doing. How did you know I was drifting? I hardly realized it myself.

"As best I can, I will tell you what my trouble seems to be. I'm not happy; I'm miserable, and yet I keep going on in the same way. Why do I do it?

"A year ago there were three couples of us (Seventh-day Adventists) that began running around together. It was not long before we were going to circuses, carnivals, taking in the side shows, etc. Then one Saturday night we went to an open-air dance. We went to watch them. Soon we were doing more than watching. None other of our people knew it. All summer I had very hard trials.

"This winter I drifted along. Life didn't seem real. So I began reading novels again. Then I got to going out with a young man. I can't see that that was so bad, but it was really deceiving,—contrary to the rules of the school. All the time I felt like a hypocrite.

"I went to camp meeting, but attended very few meetings, just fooled around; was off somewhere running around while others were in the meetings. I got very little, if anything, out of the camp meeting. It is my own fault, I know.

"Life doesn't seem real. It seems almost impossible for me to make any kind of decision any more, and the worst thing about it is that it doesn't seem to concern me very much.

"Once during the young people's meeting I was convinced that I was on the wrong road, and that unless I made a decided change and did it very soon, I was lost.

"I believe the Holy Spirit is leaving me, but I seem to be asleep to the situation, and do not concern myself with it. At the beginning of camp meeting I wanted to speak in meeting one day, but the meeting was cut short before I got up. Each day the desire grew

less until at last I really didn't want to testify, and I left the meeting.

"As 'The Desire of Ages' says, 'It is night in the soul.'

"There is so much sin in my life it seems impossible for me to live above it. I confide in no one, don't seem to care much about talking with folks. I know that every room of my heart must be opened, cleansed, and occupied by the Holy Spirit, or I am lost.

"I seem to be living in a sort of unreal world, and simply sailing along through life. Once Jesus seemed much more real than He does now. My prayers seem to get no higher than my head, and I seem to be uttering mere words into the air.

"When I look at some and see them really making an effort, I think, 'Why can't I?' Then I get disgusted at others who I think should be leaders, but who make just as many mistakes as some other poor souls who do not fill the responsible positions they do.

"I am sure when you read this that you, too, will decide that I am hopeless now."

The Answer

Your sad, unsaved, unhappy condition appeals to my heart, and I wish I might do something to help. Let me tell you frankly what I think is the matter. You need to arouse yourself to make a decision. "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." You have drifted into the ways of transgression. You love the activity, and the things that go with it. You are fulfilling the "desires of the flesh and of the mind." The "pleasures of this life" have a bewitching, stupefying power over you. The devil is slowly but surely dragging you into the dark, miry waters of sin. You see it, regret it in a way, yet you love the "kick" you get out of it, and you are not quite willing to cut loose from sin forever. You would like to be saved in heaven, but you aren't quite willing to be saved from sin now.

The Holy Spirit is pleading with you, but He won't always. He has not left you, but He will by and by, if you refuse to heed. "To-day if ye will hear His voice, harden not your heart." Listen and heed, before it is forever too late. Whether you *feel* like it or not, cut the chains that bind you, and assert your freedom in God. His heart is bleeding for you. He longs to restore unto you the joy of His salvation; but He can't unless you put your will on His side. He will forgive all the past. He will restore your happiness, He will give you a holy enthusiasm for righteousness. He will

fire you with zeal to be a blessing to others. He will do all this, *if* you will let Him.

The only discouraging thing about your case is your unwillingness to surrender. But I believe you will. Will you? Do it now! Do not do it from fear. Do it for the love of Christ, who died for your sins. Do it for God our Father, who loves you. *But do it!!*

* * *

The Power of Love

BY IVOR C. BROOKER

WHETHER we are aware of the fact or not, love is one of the great controlling influences of our lives. Alexander Cruden says it is "a natural passion, inclining us to delight in an object," and he has well stated.

In the following texts we have a few of the objects as God has listed them:

| | |
|------------------------|-------------|
| Love of the brethren. | Heb. 13:1 |
| Love one to another. | John 13:35 |
| Love of Christ. | Eph. 3:19 |
| Love of His appearing. | 2 Tim. 4:8 |
| Love of money. | 1 Tim. 6:10 |
| Love of self. | 2 Tim. 3:2 |
| Love of pleasure. | 2 Tim. 3:4 |
| Love of the world. | 2 Tim. 4:10 |

To us the one important question is, Where is our love centered?

To one class, love has been the step-ladder to a life of service and sacrifice, demonstrating a love that is God given, a true love that is uplifting, inspiring, and indestructible.

In the other class we see another love demonstrated. This love is centered on self, pleasure, and the world. In this love there is nothing uplifting or inspiring. It is against Christ and the word of God, and knows no sacrifice or service. This is not a God-given love, but comes from Satan, who would in this way seek to spoil our lives.

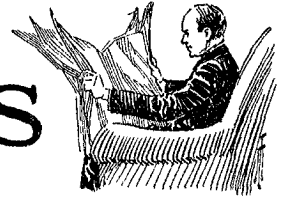
Let us consider well our love, and God grant that we may be found in that class who "love the brethren" and who "love His appearing." If this is uppermost in our hearts, we shall be looking far above and beyond those things that would draw us away from our true heavenly love, the love of our Lord Jesus Christ.

* * *

PRAYER is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won; for where communion between God and His people is broken, the true source of life and power is cut off.—*Andrew Murray.*



Comments on CURRENT EVENTS



PLEA FOR PIETY. In the most unexpected places we find exhortations to primitive piety. Take these words that appeared recently in the *Wall Street Journal*, which, as its name suggests, is a financial organ, devoted ostensibly to the one purpose of discussing material, monetary matters:

"What America needs more than railway extension and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have, a piety that counted it good business to stop for family prayer before breakfast, right in the middle of harvest; that quit field work half an hour earlier Thursday night, so as to get the chores done and go to prayer meeting; that prayed fervently for the salvation of the rich man who looked with scorn on such unbusinesslike behavior."

Surely this is a voice crying in the wilderness. When conditions are such that even a commercial journal realizes the great need of a renewal of piety, we, as members of the church, ought doubly to sense it.

There are many panaceas to-day offered for the ills of the world, many solutions presented by well-meaning, enthusiastic reformers. But beyond all controversy, the greatest need in our increasingly busy modern world is to take time to be holy. The devil made a most vital thrust at spiritual living when he persuaded men to think that they must rush along through all their activities at break-neck speed. The result unconsciously is that we want to hurry through a religious exercise, and if the service is perhaps thirty or even fifteen minutes longer than usual,

we find ourselves becoming restive and uneasy. Such restiveness, such desire to have the service completed as speedily as possible, is one of the surest proofs that the spirit of true piety is waning in the heart.

The apostle says, "Examine yourselves, whether ye be in the faith." And this might properly be one of the tests in a self-examination. The Christian who really loves to commune with God, who truly senses that God dwells, by His Spirit, in the house set apart for His service, who can declare, as did the psalmist, "I was glad when they said unto me, Let us go into the

house of the Lord," will not be making repeated glances at his watch whenever the morning service exceeds the minimum time limit.

DIVIDING PROFITS. As the year draws to its close, there are many among our brethren in business who are seriously and conscientiously planning to divide their profits so that the Lord's work will be strongly aided. To all such, there comes with especial meaning a statement by the late Sir William Hartley, a Britisher known for his business success and his piety, on the question of Christian stewardship. We believe these words from Sir William are worthy of being re-read at the close of each year by every man who desires to settle aright the matter of gifts to God:

"It has long been my conviction that a business man needs some definite means of escape into the larger life of the higher world, and that nothing compares in that regard with the decision to devote to humanitarian work a definite and growing share of the total income.

"I sit on my money; I don't let it sit on me. To distribute my money is

portion has been the greatest joy of my life.

"If a man has to have a fight with the devil over every shilling or pound he gives away, he will often be worsted; he will imagine he is giving far more than he really is. With my system the struggle comes only once, and you know exactly where you are.

"The real, deep, lasting, and genuine happiness of my own Christian life began when I was led to see how dishonoring to God it was to give money for His cause in a spasmodic manner, and how much more satisfactory it must be to give Him just in the proportion He gave to me."

The only comment we would make is that the one who orders his life by such principles is not far from the kingdom of heaven.

HICKMAN AGAIN. Perhaps all our readers have heard more of this notorious criminal than they desired. Surely only the most extraordinary reason could justify any further comment on him. And such a reason is found in the final statement he made before his execution: "If you want to know why I killed Marion Parker, read the first chapter of Romans." That chapter is a portrayal of the terrible depths into which men sink when they forget God. In the same strain was his declaration: "During high school I took an interest in evolution and atheism, and denied Christian faith. Therefore I became susceptible to worse errors, and finally took up crime and murder."

We quote no further. Why need we? That short confession bears eloquent witness to the truths we have been striving to impress as to the vital importance of a Christian education for all our children. That first chapter of Romans tells us that men did not keep God in their memory. The purpose of our schools is to keep God ever in the mind of our children, to help them to see God in every subject studied, to aid them in obeying the divine admonition, "Remember now thy Creator in the days of thy youth." Fathers, mothers, if you are tempted to think that the price of Christian education is too high, ask yourself one question: Is any price too great to pay to have my children keep God in their memory?

F. D. N.



Herbert Photos, N. Y.

The Huge Graf Zeppelin Soaring High Above the Delaware River on Its Way to Its Destination at Lakehurst, N. J.

a harder and more anxious task than making it.

"The greatest event in my life occurred on Jan. 1, 1877. On that day my wife and I made a written vow that we would devote a definite and well-considered share of our income to religious and humanitarian work, and that this should be a first charge, and that we would not give to the Lord something when we had finished with everything else.

"Since that date we have often increased the proportion, so that the original percentage is now left far behind. The distribution of the Lord's

EDITORIAL

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

"Leaving the Word of God and Serving Tables"

In the carrying forward of His work in the earth, God has seen fit to call men to His sacred ministry. Their special work was to be the preaching of the word and other labor growing out of this ministry in the salvation of men and women. It evidently was not His purpose that these ministers of the gospel should be burdened with the temporal concerns of the church, at least not to the extent that they would be hampered or embarrassed in the performance of the work assigned them. Through the years the temptation to do this has always been a present menace. The ministers of the apostolic church had to meet this temptation. This record in the sixth chapter of the Acts of the Apostles shows the special provision which they made to meet this situation:

"In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

As a result of this council, seven deacons were set apart by the church to look after its temporal affairs. In our complex modern life, the temptation confronting the apostles to leave their chosen work and spend their time and energy in looking after the temporal affairs of the church, has been increased sevenfold. This is voiced in the following statement written by James Brett Kenna and published in *Harper's Magazine* for June and condensed for the *Reader's Digest* for July. Mr. Kenna says:

A Minister's Protest

"I entered the ministry because I believed that the church, despite its defects, was the best medium for spreading the message of Jesus. I have passionately wanted to think of it as a spiritual force, helping men to live adequately and happily. As a leader in it I should be spending enough time alone to enrich my own religious life. I ought to have time for intimate personal contact with people who are going through crises when they need sympathetic understanding. I ought never to enter my pulpit without saying something which is the result of sufficient study to make it helpful.

"Yet I see myself inevitably becoming little more than the well-paid executive of a business organization with a property investment of half a million dollars. My

average day is something like this: I am usually at the church office by eight-thirty, where my secretary lays on my table a batch of opened mail that will take me an hour and a half to read and answer. It deals with a variety of subjects, from a request for an outline of a sermon I preached two weeks ago to a letter from a woman begging me to ask from the pulpit for eyewitness to an accident in which her husband was killed.

"A card on my office door says that the pastor is at study from ten to twelve and does not wish to be disturbed. But in this morning's period I had several visitors on 'urgent' matters, and conducted a funeral. To-morrow's schedule substitutes a ministerial meeting for the funeral. The first hour and a half after lunch is the period when I welcome callers on every sort of business. I suspect that most of whatever service I render to my people is done in this open hour when those who have reached the end of their string sometimes drop in to tell me about it. From two-thirty on I make calls (Imagine Jesus efficiently packing five calls in two and a half hours!), and reach home in time to dress for a dinner business meeting.

"That is one day. Other days vary somewhat with the activities of a modern preacher's life. Last year, for instance, I held 76 funerals and officiated at more than 100 weddings, made 33 addresses in church besides my usual three a week, and spoke 54 times outside the church. I attended, also, 36 trustee meetings during the year, when we attacked the financial problem of the church.

"That brings me to the heart of my protest: one third of my time and energy is occupied with the financial program. Bad management?—Perhaps. Yet money, \$100,000 annually, has to come into my church, and individuals are not free with money for something which cannot be touched and handled. It is for me a tormenting thought that one third of my energy goes to the job of coaxing money out of men's pockets. . . .

"Is such a program likely to spread the message of One who said, 'Lay up your treasure in heaven,' and, 'The kingdom of heaven is within you'? Who among us has time to amass inner treasure? We are charged with the responsibility of a big organization, and the most we can do toward increasing the spiritual treasure of our parishes is to make our public addresses tend in that direction. . . .

"I am not a religious anarchist. A nation which organizes in minute detail everything from the production of toothpicks to the educational system cannot be expected not to organize Christianity.

"Yet, if we cannot do without organization altogether, neither can we go on indefinitely elaborating organization on the pattern of an industrial concern. . . . Many troubled souls like myself are wondering where to turn!"

Strikes Responsive Chord

The experiences of Mr. Kenna will strike a responsive chord in the hearts of many ministers of the Seventh-day Adventist Church. The work we are endeavoring to carry forward is so complex, with so many departments to promote and so many enterprises to

advance, that there is great danger that we as ministers of the gospel shall be diverted from the first and most important work, namely, the preaching of the gospel and the salvation of souls. The various departments and enterprises with which we have to do are important. It would seem that each constitutes an integral part of the great whole. We have a message that is world-wide in its ramifications. We have sent many missionaries out into the regions beyond. These men and women must be sustained. Funds must be raised for their support. Financial objectives must be reached. Conference and church goals must be attained. If there is any failure or lagging along the line, the reaction is felt to earth's remotest bounds—there is a slowing up of missionary endeavor.

We do not know that conditions can be changed, but while oftentimes we are embarrassed by this situation, let us keep bright and fresh in our hearts continually this special objective of all our striving: our work as gospel ministers, our work as a church, is the salvation of men and women. The grand objective of the second advent movement is to give the everlasting gospel to the nations of men, and if we can only keep this constantly in mind and make this the inspiration of our lives, the animus of our efforts, it will go a long way toward spiritualizing our work even in material ways.

Let us resolve, as ministers of the word, that we will make the study of the Bible and the preaching of the gospel our first and grand objective, and let us permit nothing to come in which will rob us of the performance of this duty of entering into this glorious privilege; let us resolve, under God, that in dealing with material things, in the raising of money, in the erection of churches, in all our Christian service of whatever kind or character, we will keep ever before us the special work to which we have been called, and that we will make every subsidiary work contribute to that holy ministry.

The appeal which the raising of funds will make depends very largely upon the manner in which it is presented. Giving to Christ and His cause may be a spiritual act, whether we give our heart, our lives, or our money. Indeed, the giving of our heart to Him in complete consecration involves the giving of our lives, our property, every energy of our soul and body. Anything short of this is not holy consecration to His service.

We believe if this principle were emphasized more, if our brethren and sisters could be led to see that the support of our missionary operations is a part of their consecrated service to God, it would rob our appeals for money of the cold, material, formal features. We believe that this manner of appeal for funds carries with it a great influence. We have seen appeals made at our camp meetings and general gatherings which brought the tender, melting Spirit of God into the hearts of the people, and their giving was truly an act of worship. On the other hand, we have seen appeals made in the spirit of levity, and of rivalry, and of auctioneering, which has grieved the Holy Spirit, and has brought great sorrow of heart to many in the congregation.

Let us, as ministers, recognize, and let us lead our congregations to recognize, the sacredness of stewardship. Not alone in our tithes, but in all that we possess we are the stewards of God's bounty to pass on to others. The material resources intrusted to our keeping are not for personal gain and personal aggrandizement, but to be used for the benefit of others, the same as Christ poured out the riches of heaven and gave even His own life for the salvation of lost mankind.

This spirit of teaching will lift the matter of church finance up from the plane of cold, worldly commercialism, and place it upon that spiritual plane where it will be an aid to the spirituality of the church, an aid to our preaching, and an aid to our every spiritual endeavor. F. M. W.

* * *

The Testimony of the Scriptures

THE word "testimony" occurs more than fifty times in the Sacred Scriptures. Sometimes, as in Acts 14:3, it means convincing evidence: "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." Instead of "gave testimony," the American Revised Version has, "bare witness."

Again, the original word, so often rendered "testimony," evidently means sometimes the sum total of divine revelation, as in Psalms 19:7: "The testimony of the Lord is sure, making wise the simple."

But the word "testimony" frequently means the divine law especially, as Cruden says, "the two tables of stone, whereon the law, or ten commandments were written."

For texts in which "testimony" refers to the decalogue given upon tables of stone, see Exodus 16:34; 25:16; 27:21; 30:6; 31:18; and a number of other verses easily found by the use of a concordance or by following marginal references.

In Ruth 4:7 and Isaiah 8:16, 20, a different Hebrew word is used, a word

found nowhere else in the Sacred Writings; but while in Ruth 4:7 it clearly means evidence, there can be no reasonable question that in Isaiah 8:16 and 20 "testimony" is merely a variant for the law of God, the ten commandments.

A striking characteristic of the Hebrew literature is repetition, or parallelism, for the sake of clarity and emphasis. Thus in Isaiah 8:16 we read: "Bind up the testimony, seal the law among My disciples."

A broken limb is bound up; the testimony, the law given at Sinai, has been broken; bind it up: the seal of that law has been torn away; restore it to its rightful place.

The law of God is called "the testimony" because it is the testimony God bears, not only to His own character, but to the character He would have His children bear. He requires us to be just what He is, and the precepts of the decalogue, God's ten words, are His testimony to what is righteousness. Says the psalmist: "Righteous art Thou, O Lord, and upright are Thy judgments. Thy testimonies that Thou hast commanded are righteous and very faithful." Ps. 119:137, 138.

The Testimony of Jesus

In the Old Testament the divine law is the testimony of the Godhead—Father, Son, and Holy Spirit—to righteousness. "All Thy commandments are righteousness." Ps. 119:172. And conversely, all righteousness is comprehended in the divine law.

In the New Testament we find added to the testimony of the more ancient Scriptures the distinct witness of Jesus, first, to the unalterable, righteous character of the law, in that He died to atone for our violation of that law; and second, through Him there are given to His children—His people—the gifts of the Spirit, and especially that choicest of all gifts, the spirit of prophecy, that gift which is as eyes to the church.

This gift enables God's people to see clearly, not only the things easily apparent, but the hidden things. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

It seems from the teaching of the Scriptures that the gift of prophecy carries all the other gifts with it. Writing to Christian believers, the apostle Paul said:

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:4-7.

Comparing scripture with scripture, we learn from Revelation 19:10 just what "the testimony of Christ," which was confirmed in and to the church, is, for there we are plainly told that "the testimony of Jesus is the spirit of prophecy."

It is, however, in Joel 2:28-32, and not in Isaiah 8:16, as some have imagined, that we find the Old Testament background of the manifestation of the spirit of prophecy in the church, down even to the end of the world. The apostle Peter recognized this when, upon the day of Pentecost, he declared:

"This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:16-20.

We have seen something of the fulfillment of these words, but only the beginning; would that we might as a people so fully surrender ourselves to God as to enable Him to work in us mightily, both to will and to do His will, and to see His mighty power manifested through us for the finishing of His work in all the earth.

C. P. B.

Eventide

BY CARRIE HENDRICKSON MULKEY

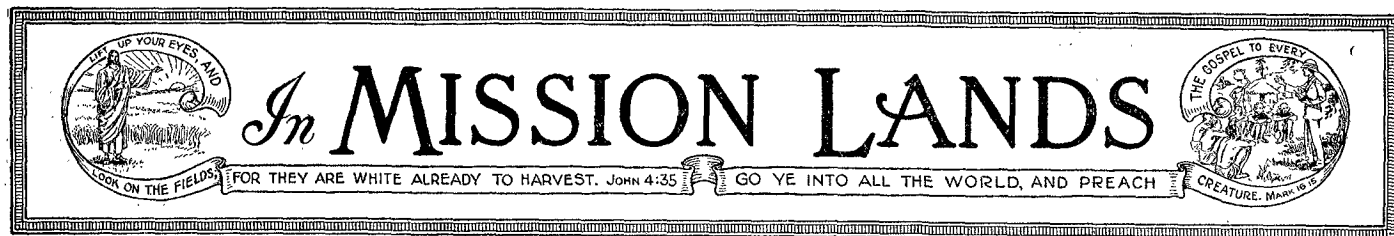
The day is nearly done, the cool, sweet day!
In western sky low hangs the setting sun.
Morn' with its fragrance and radiant noon
are past
And left behind, and eventide draws on,
That hush hour when nature seems to hush
in prayer,
With God and angels there.

Soon come the evening shades
Filling all the forest glades,
Nature sinking into rest
With her children on her breast.
Cattle lowing, tinkling bells,
Winding through the forest dells.
Shepherds leading home the sheep
In the twilight cool and deep.
Lullabies in leafy nest,
Hushing little ones to rest,
Where twiglets drop and blossoms fall,
And a kind God watches over all.

Ah, nature, nature, in the holy hush
Of eventide, ere stealth on the night,
Ere darkness spreads its pall o'er all the
land,
And shades and shadows fall, obscuring
sight,
I love to wander forth among the hills,
To list the lullaby of murmuring rills;

The soothing hum of drowsy honey bees;
Sense the cool fragrance of the evening
breeze;
To feel the dewy mosses 'neath my feet,
The green grass spires and the violets
sweet.

From toil and care my spirit free
In adoration, God, to Thee,
With head uplifted and with forehead
bare
To join with nature in her evening prayer.
When shades and shadows steal across the
hills,
Holy hour, when nature seems to hush
in prayer,
What peace in solitude to kneel alone
With God and angels there.



The Day of Miracles Not Past

BY FREDERICK GRIGGS

WITHOUT doubt as great miracles will be experienced by the people of God in the outpouring of the latter rain as were experienced under the early rain. Our workers in the Far Eastern Division are continually meeting with miraculous evidences of God's care and blessing.

The large loss to our work in China, both in point of educational endeavor and finances, at the China Theological Seminary, has been a matter of great regret to all the friends of that school. During this summer, however, a school has been held for evangelists and teachers, eighty-eight having been in attendance. The instructors report that they have never seen a better, more earnest spirit in any of our school work here in China than has been manifested in this summer school. They are looking forward to the opening of the school year September 12 with courage, and a firm belief that this will be one of the best years that have ever been experienced in our school work in this field.

And God is working miracles in behalf of this school. The season has been exceptionally dry, but all the crops on the school farm have been in a flourishing condition. Beans are one of the great crops of that region. On fields just outside our grounds the beans at the present time are not over twelve or eighteen inches high, whereas across the fence on our land they are waist high. Of course part of this is due to proper cultivation of the soil, such as deep plowing, but it cannot all be attributed to that.

Again, the seventeen-year locusts which are ravaging that portion of the country came up to within a short distance of our school farm, then flew over about three miles to the other side and continued their work, leaving our fields untouched. Very recently a company of bandits, said to be composed of discharged soldiers, came down from the mountains to Chiao Tou Djen, the village near which our school is located, took two children whom they are holding for \$2,000 ransom, and committed other crimes, but did not come near our grounds.

Prof. D. E. Rebok and others were one Sabbath afternoon on their way to hold an evangelistic meeting in one of the villages, when they were accosted by a company of about twenty wheelbarrow men, who asked them to talk to them. In his talk Brother Rebok drew comparisons between the one true God and the many false gods. The men asked if the true God of whom he was speaking could produce rain. The crops in the country were drying up, as there had been no rain for a long time. The men said that they had been up in the hills to the temples, asking their gods to bring rain, but their prayers had not been answered. As a result of their challenge, J. G. Gjording, who was with Professor Rebok, offered an earnest prayer for rain. Soon afterward the sky began to darken, and a rain began which lasted for nearly a week. It so happened that at a later time, Professor Rebok met with some of these same men, who again asked that prayer be offered in behalf of their needs. He then had an opportunity to tell them that the only way they could expect God to answer their prayers, was for them to

obey Him, the true and living God, the Creator of the heavens and the earth.

In the blessings of God upon our lands, and in the answers to prayer, the people round about the seminary have had evidences of the true God, who hears prayer and blesses His people in a temporal way. They are thus the more able to comprehend that this God of love does forgive sins and redeem from the evils of this present world those who in faith call upon Him.

We believe that we are on the eve of a great outpouring of the Spirit of God in these heathen lands within the Far Eastern Division.

* * *

Mission Work in Mauritius

BY J. C. RAFT

THE island of Mauritius, which for more than a century has been a British possession, is 600 miles east of Madagascar in the Indian Ocean. It is a small but very fertile island, and quite densely populated, having more than 400,000 inhabitants. Wherever one turns there are beautiful mountains and fertile valleys.

General conditions, as well as the mode of living on the island, are very similar to those found in Europe, and one cannot but be impressed with the fact that the inhabitants of this little world strive to emulate the great nation to which they belong. The standard of education is quite advanced throughout the entire island.

The beginnings of our work in Mauritius date back to the year 1914. From the very outset the people took a genuine interest in the preaching of the message, and many were soon ready to accept of our teachings. If we compare our present church membership with the population on the island, it would be very difficult to find any area of similar size where we, as a denomination, have as large a representation and as many friends as we have

on this island. Our present membership totals 200, but there are about 600 more who reckon themselves as Seventh-day Adventists. Many more are deeply interested in the threefold message, and we hope that they will soon join the remnant people of God.

During the seven days that it was my privilege to stay in Mauritius, we held an annual meeting lasting three days, the meeting being held in our own chapel in Rose Hill. Our believers from all parts of the island had come together, and took an unusual interest in all the meeting and the proceedings, and it was certainly a great joy to me personally to meet with them.

I was greatly impressed with the fact that we have a very active church membership in Mauritius. It seemed as if everybody was at work for the salvation of souls. We also have a fine group of young people on the island, and these Missionary Volunteers stand ready to assist in the advancement of the work wherever their services are needed.

R. T. E. Colthurst, superintendent of the mission, works early and late, and his little corps of faithful coloborers stand by him in promulgating all the various lines of missionary endeavor. It was my privilege, together with Brother Colthurst, to visit a number of the groups throughout the island and hold meetings in the various places.

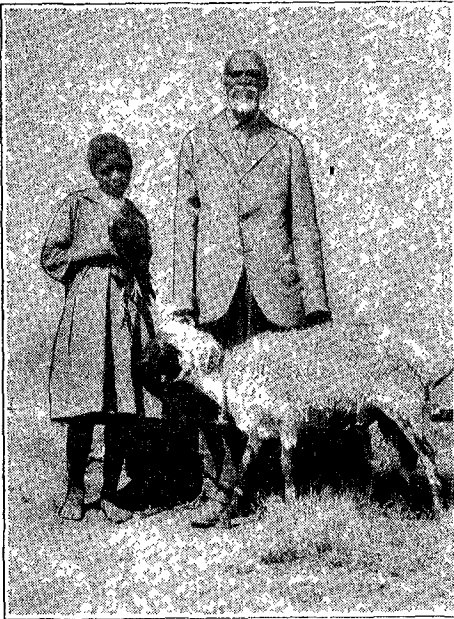
After my short visit to the island, it is my conviction that the Lord still has a large work to be done in Mauritius, and I am persuaded that we have a group of believers out there whose highest desire is to serve and obey the Lord and help to win souls for Christ.

The Lord has greatly blessed the work and workers in Mauritius, both those who have pioneered the way as well as those who are carrying on the work now, and I believe that the Lord is ready to do still greater things. The great need everywhere in all parts of the world is the



Group of Workers on the Island of Mauritius, Indian Ocean, Including Church Elders, Conference Workers, and Conference Committee

strengthening of the spiritual life. Through the indwelling of the Holy Spirit in God's children and their burden for others, we believe that those whose hearts are touched with the message will soon be won entirely for the Lord. The inhabitants of Mauritius are glad to read our literature. They are pleased to attend our meetings, and wherever we look there are great possibilities and open doors, and it should not take a long time to gather a rich harvest of souls on this beautiful island



Bringing Their Camp Meeting Offering to the Bechuanaland Meeting, Taungo Village

in the Indian Ocean. It is our earnest desire that the Lord will make this possible. Let us pray for God's people and for the work in Mauritius.

Berne, Switzerland.

* * *

The Native Spirit of Sacrifice

BY J. F. WRIGHT

"THERE is no use to try! You will meet with failure and disappointment if you ask for pledges or cash from these people! They are too poor to give!"

Thus we were advised at the native camp meeting in British Bechuanaland this year. And we know the brethren were sincere in making such statements, because drouth has preyed upon the native people in that section for the past four years. Therefore the workers, because of the poverty of the people, have refrained from taking a camp meeting offering.

However, it was felt that we should delay no longer, but this year give the people opportunity to make an offering. So on Sunday morning the matter of sacrifice and gifts was set before the congregation. They were told that our movement was created and carried forward in the spirit of sacrifice. They were also informed as to the manner in which our people around the world give each year at the time of camp meetings. And even though Bechuanaland had suffered so dreadfully from drouth the past four years, yet we believed they would wish to join in the spirit of the movement, and make an offering at this time.

Well, the result was most gratifying. There were present about 200 people, and they gave \$100. This was made up by gifts in cash, oxen, sheep, chickens, grain, etc. And to our surprise, some made a first payment on their pledge before forty-eight hours had passed. One old brother and a little girl brought their pledge in full the next morning, as you will note in the accompanying picture. It did our hearts good to witness this real sacrifice on the

part of these poor people, as well as to note the cheerful manner in which they gave. Many manifested the spirit of the poor widow who cast in "her two mites."

In this connection we might also mention that the gifts made during our native camp meetings throughout the South African Union this season have been the largest received in years.

At the Johannesburg meeting \$725 was contributed, \$625 of this being given by the natives. So moved were these people by the spirit of the meeting that they went home and told their churches what had been done. J. R. Campbell now writes that they have raised the total amount to \$825. This represents true sacrifice. At the Bethel Mission \$375 was raised, and at the Emmanuel Mission meeting \$410 was contributed. This makes a total of \$1,710 this year from our native meetings.

We are also pleased to state that these native believers are loyal to the message, and they are as eager to give toward its support as any other people. In many cases our European believers would do well to follow the example they set, for in practically every instance they give until it hurts. Thus our native people are to-day playing an important part in helping raise the regular mission funds.

* * *

Open Doors in Colombia

BY GEORGE C. NICKLE

THE latter rain is falling! I feel sure it has been falling in Colombia for at least two years. The wheat is now ready for the harvest, and we are perplexed. Those of you who have been in some of the great Western wheat belts know the results of leaving a field of ripened grain unharvested. It will stand as long as its natural strength sustains it, and then it falls and is lost.

We have witnessed that same result in this field in a few places. I am glad to say that in most places where great interests have been awakened, the interest continues to grow, even without help, but this is not always true. I have in mind one place in particular where, more than a year ago, we witnessed a marked mani-

In Timana, a small town at the headwaters of the Magdalena River, where I baptized three persons last year, we found two of the three faithfully holding on; the other had died a few months before. The brother who died was the father of the other brother, and it is apparent that he died from grief caused by his son's being placed in jail. Yes, our brother spent four months in prison for his faith. He has not given up, but upon our arrival presented us with some fifty of his friends who are anxious to learn the way of salvation. These men all signified a desire to keep God's commandments, and are anxious for a leader to guide them on their way. We are hoping and praying that we may be able to send them help before they fall, as did those at the place mentioned above.

At Campoalegre we met one of our Colombian colporteurs, and he told us that there was a good interest in that place. We decided to hold a tent meeting to see if the people were really wanting the Bible, or if they were expecting some political movement. The only notice we gave was a blackboard announcement of a meeting to be held treating on the Bible. This notice was put up about three hours before the time of the meeting, but it brought out an audience of no less than a thousand orderly and interested listeners. They begged us for more meetings, but we had appointments on ahead and could not stay longer. What shall we do with this company of people each wanting the Bible? I am asking our field secretary, F. A. Brower, to discontinue his allotted work, and spend a few months with this and other companies in the same district.

Many Close Parallels

I could relate many very close parallels to the incident just cited, such as Inza, where Elder Baasch spoke in the plaza to hundreds of the Cucho Indians and where the mayor of the town is studying the message with great interest; Neiva, the capital of Huila, where we have the offer of the only theater in town for meetings, and the electric light company voluntarily offers to supply lights free of charge; Girardot, where two years ago the city treasurer offered to furnish a hall and

Among the Cucho Indians, High in the Andes Mountains of Colombia, South America



festation of the working of the Spirit of God, and where many souls were crying for help and light to guide them from darkness into the light of the gospel. This place was only one among many, and for nearly a year we were not able to meet with them again, and then for only a few days. These dear people tried to stand true, but the forces against them were so strong that they went down, and to-day we would have a very difficult time arousing an interest in that place.

H. E. Baasch, our union superintendent, recently made a trip with me through the department of Huila. We covered much the same territory that I visited a year ago, and called on many of the same people. We were pleased to find throughout all this district an increase of interest above that of a year ago.

guarantee an audience any time I could come and conduct meetings; San Lorenzo, from which place calls have come for more than two years, and where we held meetings in the theater for one week, with the result that hundreds are asking for some one to teach them our message, and the director of a Protestant school there is already keeping the Sabbath and conducting Sabbath school instead of Sunday school; Honda, an important business center, with city officers favorable to the message and officially asking for a pastor; to say nothing about Bogota, the capital of the nation and a city with a population of 200,000, where we have a live church already going and growing rapidly, though without a pastor. What could it not do with evangelistic leadership? In Cali, where our headquarters is located, we have

not had time to conduct a single series of meetings.

Our greatest difficulty is not to secure an audience, but to avoid embarrassment in not being able to care for the tremendous interests which are demanding attention. At present we are enjoying religious liberty in Colombia, which is provided by the constitution; but there is a bill before the congress at Bogota, asking for an amendment to the constitution to the effect that all meetings should be prohibited save those strictly Roman Catholic and recognized by the archbishop. How are we to answer those crying to us



Brother and Sister C. B. Miller Beside the Train Which Has Just Crossed the Tongking Border and Is Ready to Enter the First of the Hundred-odd Tunnels on the Way Across Yunnan

from the darkness, if we sit idly by until the door closes and again shuts them away from the light?

Do you know that there is not one trained evangelist in all of Colombia who can devote his time to evangelism, and is not surrounded with so many other obligations that his time for teaching and preaching is conspicuous by its absence? Well, what are you going to do about it? Come over and help us!

How can you help in Colombia? Some can increase their offerings to missions, and others can come.

We enjoy another advantage which few mission fields to-day enjoy,—that of being practically the only Protestant mission doing work here. We have a field ready for the harvest, with little opposition. It seems to me that the Lord has especially opened this country to us, and though some have reported giants in the land, yet all we need to do is to cross over and possess it.

* * *

Yunnan

A New Province Opened in China

BY M. C. WARREN

THE Midsummer Offering of 1926 has made possible the opening of the great province of Yunnan, which has an area greater than that of Norway and a population of nearly ten million.

In 1917 canvassers sent out from Chungking worked the main trade routes of Yunnan from Kweichow on the east to Burma on the west, and from Indo-China on the south to Szechwan on the north. Several in Yunnanfu, the capital, manifested a deep interest in the message. This led the writer and Dr. J. N. Andrews to visit that city the following year, when several took their stand for the truth. Since then the larger cities of the province have been canvassed several times, but not till the special offering for new work has it been possible to establish permanent work there.

The call to pioneer in this new province came to Claude B. Miller and Dallas R. White. They, with their wives, willingly accepted the call, and started for their new field soon after the Shanghai spring council. They went forth in faith that the Lord would enable them to secure a suitable place for their homes and for the opening of the work. It was the writer's pleasure to be with these brave workers on this forward advance, and see the Lord reward their faith and trust.

Choosing to go by the coast, passage was secured on an Empress boat to Hongkong, where a small steamer was found sailing for Haiphong, the Tongking port of Indo-China. (We were led to appreciate more the Lord's care for us when we read of this steamer's being attacked by pirates on a later trip and taken to the pirates' lair at Bias Bay.) Some time was taken in passing the baggage through the French customs, and then three days by rail north to Yunnanfu. As we mounted the high Yunnan plateau and could look across the mountains to the left, we talked of the day to come when companies of loyal Adventists would stretch across this vast area till their members could greet those of Burma and Siam.

The Lord provided a very good location for the workers, near the most important part of the city. As soon as it was known that we had arrived, many called, some to learn more of the truth and others to hear it for the first time. Now is the day of opportunity in Yunnan. During recent years many, especially of the tribes people, have been turning toward the gospel. The antifeign uprisings of the past two years have caused nearly all the missionaries to leave the province, many of them never to return. They leave large sections where hundreds were eager to learn, without any one to teach them even the first principles of the gospel. Pray for our workers there, that they may have faith to lay hold on the promises of God, and be used by Him to establish in Yunnan a church that will stand true to the third angel's message till the end.

Chungking, West China.

* * *

On the Mongolian Frontier

BY BERNHARD PETERSEN

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The angel that flew in the midst of heaven had the everlasting gospel to preach to every nation, kindred, tongue, and people. This means that the Mongolians, too, must hear the gospel's glad tidings of salvation and the news of the soon-coming Saviour. In company with Elder M. Popow, who is in charge of the Mongolian work, I visited our workers in the northern part of Manchuria. Two years ago they settled there on the borders of Mongolia, hoping some day to be able to enter that vast country.

The Mongolians are steeped in the grossest heathenism and superstition, which constitutes in itself a crying need for some one to bring to them the gospel of salvation. Seven Russian workers have responded to the call, and are living with the Mongolians on the plains. Unfortunately, the Mongolian government, influenced by other nations, has during later years taken an anti-Christian attitude, and the work begun by other missionary societies has had to be abandoned. A Swedish missionary society that had its missionaries stationed in Urga, the capital of Mongolia, had to let them move into Manchuria, where they continued for some time. Our workers are hoping and praying that some day deliverance may come and liberty be given to preach the gospel beyond the border.

Having spent the first year studying the language of these Mongolians, these Russian workers were divided into two groups. One has been stationed north of the railway that cuts through from Manchouli on the Siberian border to Vladivostok, and the other group erected their huts about 200 miles south of the railway. These workers are real missionaries, and few missionaries are sacrificing as they are. Here on the plains they must be content to live in tents or huts made of felt, just as the Mongolians do. They can have

their home in one place just for a short time, then they must move to another place, as the Mongolians here are a nomadic people, and roam over the vast plains and hills, with their large herds of cattle, sheep, and horses, just as Abraham did in days of old; and our workers must follow them. When winter comes, they settle down in certain sections for a few months, and then there is a better chance to instruct them. But let those who have warm, comfortable houses to live in during the winter, imagine what it must be for these missionaries to live in a tent with the thermometer down to 40° and 45° below zero. Surely these brave men and women who are thus willing to sacrifice for the promulgation of the cause of Christ, need the prayers of God's people, that their efforts be not in vain.

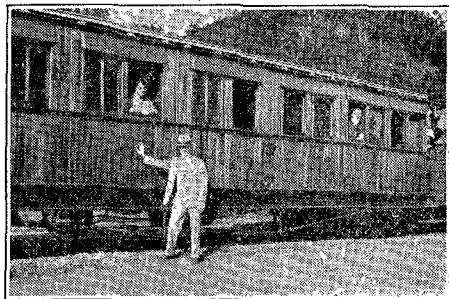
And now war has broken out between the Chinese and the Mongolians in this section. As we arrived in the city of Hailar, the Chinese soldiers were streaming into the same place in great numbers. Many of the soldiers that had previously arrived had gone to the front, and had taken with them all the carts and horses they could lay their hands on. There were few to be seen anywhere, and the few that were left were soon commandeered by the soldiers. We were thus obliged to carry our own baggage. Our workers for the Mongolians had lost one of their tents and a camel, and had had to flee from the war zone. The following day after we arrived the soldiers laid hold of the horse and cart belonging to one of our workers, and we came just in time to save this valuable property for our brother.

But in spite of the many obstacles that surround these workers, they are of good courage. As we were leaving for the south, our brethren started for the north, away from the war zone to the plains, where the Mongolians were grazing their herds. Let us remember these workers before the throne of grace.

* * *

A RECENT letter from Frederick Griggs speaks as follows of the work in the Far Eastern Division:

"We are nearing the close of the annual meeting of the Kiangsi Mission. This is



Brother and Sister D. R. White on the Road to Yunnan

the first annual meeting this mission has been able to hold for three years, on account of war and banditry. War is not raging, yet banditry still prevails. Some twenty of our people coming down the Kan River from a place 200 miles up, were troubled by bandits, but got through. Now their problem is to get home. But God does wonderfully protect His people.

"The Lord has blessed this mission in many ways during these troublous times. We have lost scarcely any members, even though there has been much persecution of Christians. The tithes this year is over five times what it was last year. Our literature, Harvest Ingathering, Big Week, and other goals are also being overreached, and larger ones set for next year. I am certain that we are going to see a great increase in the progress of our work, not only in this mission, but throughout all China."



Conducted by Promise Kloss

Indian Summer

THE goldenrod has lost its glory,
The south wind sings a dreamy story,
While dead leaves lie beneath our feet
And all the air is spicy sweet
With autumn's nectar, running clear
From nature's wine press of the year.
The resting land has done its duty,
And lies a symphony of beauty
In green and brown and quiet gray.
This golden Indian summer day
Shall linger long for you and me,
A fragrant page of memory.

—M. A. Aldrich.

* * *

Christianity and Good Manners

BY M. E. KERN

WHILE God's people have always been drawn largely from the poorer classes, there is no reason why Christians should not be possessed of the truest culture. There are many people who belong to so-called high society who are strangers to real culture, and there are thousands of Christians whose early training has not acquainted them with all the manners of so-called polite society who are nevertheless truly refined. The fundamental basis of good breeding, the golden rule, lies at the very foundation of the life of the Christian, and the basic rules of social contact are easily learned.

Charles Fremont Sitterly, in his book, "Jerusalem to Rome," in commenting on the story of Peter's visit to the home of the Roman centurion, Cornelius, makes some very pertinent remarks as to the gentility and fine manners of the early Christians. He says:

"There is a certain poise and quiet ease in circumstances where the normal functions of host and guest are exchanged that is only natural among the well bred, and there is an atmosphere of largeness and graciousness about the social situations involved, no matter how unexpected or extreme, that throws the actors in this more dramatic story into a more favorable light. Search the records from end to end, and it is not possible to find an instance where the manners of the early believers do not compare favorably with those of even the highest circles in which they move. The case of Peter in this chapter is by no means exceptional; here, as everywhere, the bearing of Christ's ambassadors leaves nothing to be desired in the way of true courtesy or culture. The boldness so often remarked by those they come in contact with, is not rudeness, but a sort of self-command and high courage that does the disciples great credit. Adequacy of preparation and a certain air of leisurely deliberation in making new moves also speak for well-ordered social traditions. The entire scene so artistically drawn of the apostle's visit to Cæsarea does no less credit to Peter than to his most courteous host, the Roman centurion, Cornelius."

In this time, as formerly, "God calls for earnest, humble workers, who will carry the gospel to the higher class." As Peter possessed, first of all, the endowment of the Holy Spirit, which made him a guide to lost souls, and also that genuine culture which is recognized everywhere, so those who carry the advent message must be a people of genuine consecration and culture.

* * *

Manners in the Making

BY EDITH LOCHRIDGE REID

"WHY do I have to say 'Please' when I ask for anything, mother?"

Stanley looked earnestly for the reply, and as he was blessed with an understanding mother who respected her little son's intelligence, the answer to his question was not only interesting but constructive.

His mother explained "manners" in a way that appealed to his imagination, and which likewise inspired him to want to be mannerly. She could have made the mistake of telling him to observe this little courtesy because she said that was the proper thing or because it is the way that polite persons do; but Stanley's mother knew a better course. So she said:

"I'm so glad you asked me that, dear, for it would be hard to go on saying something every day of your life if you couldn't think of a good reason for doing it. And when you get puzzled this way, you must always ask me, so that we can straighten the puzzle out."

By this time Stanley's eyes were beaming. His mother knew how to create interest in little everyday affairs.

"When you say 'Please' in asking for an apple, that means that if I give you the apple, you will be happy. Then you see that makes mother happy because she has done a little act for some one she loves very much. If you didn't say 'Please,' I might think that you didn't care much whether I gave you what you asked for, and then I couldn't be sure whether you were much happier or not."

Stanley's face lighted up, and he seemed to catch a new vision of what folks call politeness. He queried further:

"When I thanked Mr. Barnes this morning for letting me take his hammer to fix my wagon, do you think he liked me better?"

Mother smiled indulgently. "It made him happy to think that he had

helped you, for you must remember, son, that these words of politeness and deeds of thoughtfulness are happiness makers. They help folks who hear them and see them to feel love and friendship."

"What about folding my napkin at table?" inquired Stanley, now swept away with his interest. "Grandma told me I was being polite when I did that."

Again mother laughed a pleasant little ripple of loving merriment. She threw him the challenge: "Now you think hard and tell me the reason, for we must not do things all the time unless we understand why it is better to do them."

Stanley paused for half a second. Then he exclaimed, "It would make the table look bad if I threw my napkin down! And then you would have to work harder folding it up for me after meals."

"Then if the table would look better, manners help to make the world more tidy and beautiful," continued his mother, "and when you try to save me work, you add more love to the home where we live."

So from that one hour of discussion, Stanley caught a lasting spirit of good manners and kindly courtesy. Never again did he question these amenities of daily life, because their value had been submitted to his intelligence instead of their form being demanded of him as a matter of obedience.

After that he performed such acts of politeness with understanding. The motive came from within, which was as it always should be. By using imagination he found reasons for every pleasant little favor or sacrifice, and to have omitted such courtesies would to him have been an affront to love and friendship.—Issued by the National Kindergarten Association.

* * *

Gwen's Scissors

It was Gwen's eighth birthday, and when the postman left a big parcel addressed to Miss Gwen Torrens, she knew it must be from Aunt Laura, for Aunt Laura's present was the only one that came by mail. She could scarcely open the parcel her fingers shook so much. You see this was because she was excited about what was in it.

"Mamma, mamma, come here and see my darling workbox! Wasn't it dear of Aunt Laura to send me the very thing I have been wishing for?"

"It certainly was," answered Mrs. Torrens, with a smile; she knew that Gwen was going to get this present, for Aunt Laura had written to her to ask what Gwen wanted for her birthday.

Gwen kept on uttering exclamations of delight as she examined the beautiful work basket. The silver thimble fitted her exactly, and she longed to have some sewing that she might use the pretty and useful things in her work basket. First, though, it would be better to write and thank Aunt Laura. It was difficult to tell which article she admired the most, the ivory needle case filled with needles, the pretty emery for polishing the needles which looked like a real strawberry, or the lovely scissors. They had silver handles, just like the pair Celia Jones owned, and her father was the richest man in town.

Gwen thought this was the nicest birthday present she had ever received. She found that everything worked perfectly except the scissors. The little screw that held them together was loose and she lost it. This made the scissors useless until she either found the screw or got a new one.

"Do you think if I took them down to the store where you get yours sharpened, Mr. Thomas could fix them for me?"

"I think he could if you had the screw. He might not have one the same size, so you would better hunt and see if you can find it," answered her mother.

After a long search Gwen found the screw and hurried down to see if she could get her scissors fixed. Mr. Thomas knew Gwen very well, and he told her that he could fix the scissors in a short time, so she waited to take them home with her. While the scissors were being fixed, Mr. Thomas entertained Gwen by telling her all about his pets. He had three squirrels that came to his door every morning for breakfast. Then he had a lame pigeon that he had rescued from a cat, and a dog with a broken leg. It had been run over by an automobile, but he had set the broken leg and it was almost as well as ever.

"I guess your pets love you because you have been so kind to them."

"Perhaps they do, at any rate they do not seem to want to leave me."

"If you get many more you will have a zoo."

"I think I would have to get a great many before you could call my collection by that name," said the old man as he handed the scissors to Gwen.

"How much do I owe you for fixing them?"

"Nothing at all, dearie, I am only too glad to help you out with a little job like this. You may be proud of them, for they are a fine pair of scissors. You should always remember that they are no use unless they are joined together. They are something

like God's will and ours. When both work together, they can accomplish great things; but if you separate them, they will not work right at all. I think we might call the screw that holds them together 'faith.'"

"Thank you so much, Mr. Thomas, I will try to remember what you told me about scissors, for I know how bad I felt when they would not work because I had lost the screw."—*E. D. Hooley, in Sunday School Times.*

* * *

Youth Renewed in Age

CHRISTIAN confidence and hope in God give freshness, strength, and joy even in the period of old age. "They that wait on Jehovah," or in modern English, they that wait for Him, who evince their trust in His goodness and power by patiently awaiting the fulfillment of His promises—even they, though no longer young, "shall renew their strength; they shall mount up on wings like eagles, they shall run and not be weary, they shall walk and not faint."

The same thought is in the thanksgiving of the 103d psalm, verse 5: "Bless Jehovah, O my soul, who satis-

Daddy's Umbrella

DADDY'S umbrella is black and wide;
There's room for two little girls inside.
Rain may patter and storm winds blow,
They cannot reach us here below.
Little brown brooks in the gutters splash,
And on the sidewalks the raindrops splash.
Over our heads the clouds are gray,
And misty winds through the tree tops play.

But what do we care for wind or rain?
To-morrow the sun may shine again.
And daddy's umbrella is strong and wide.
There's lots of room for us both inside.

—*Eleanore Hammond,*
in the Youth's Companion.

fieeth thy soul with good things, so that thy youth is renewed like the eagle's."

From both we may conclusively gather that divine grace has influences to bestow which can counteract and often annul the debilitating tendencies of old age. We are not authorized, it is true, to teach that any degree of religious affection can turn back the shadow on the dial plate, restore its auburn beauty to the gray head, or neutralize physical causes of distress; though even here, such is the power of spirit over matter, that history shows marvels of an almost youthful gladness in blessed Christian old age. But we may and can assert that he whose habits have been formed in a perpetual waiting upon God, receives a hallowed unction of grace, which, so to speak, makes him young again, or, more properly, keeps him from waxing old within.

The man who waits upon God, the man of faith and hope, the man of melting benevolence, looks through the loopholes of retreat upon a world whose vast and often terrific revolutions interest him chiefly as included in a cycle of providential arrange-

ments calculated to develop and exhibit the glory of grace. His heart beats responsive to these. The news of Christ's kingdom is as dear to him as when he was vehemently active in the field. He looks down the ages by the lamp of prophecy. This connects him with the cause of Christ on earth, and redeems him from that miserable, dungeonlike seclusion of soul which wastes away the aged worldling.

When, according to Talmudic fable, the eagle soars toward the sun, he renews the plumage of his former days. As the serene disciple withdraws himself from any personal agency in the entangling plans of life, he studies more profoundly what his Master is weaving into the web of history. No longer young, he has a heart which gushes in sympathy with the young, and he cheers them on. He places the weapons in their hands. He takes from the wall his sword, shield, and helmet, and rejoices that God still has younger soldiers in the field. He lives his life over again in their achievements, and pictures to himself more signal victories after he shall have gone. Like the wounded hero Wolfe, he could even die more happy if the shout of victory should arouse his failing perception. Far from being shut up in morose, neglectful selfishness, he glories that God's cause still lives and must prevail.—*James W. Alexander, in "Nearing Home."*

* * *

What My Parents Left Me

My parents left me little of this world's goods, but their inspirational heritage, that is mine to enjoy, I would not exchange for all the material wealth they could possibly have left me. I feel that in a way the prayers of my good mother and the kindly benediction of my father are being fulfilled.

Our lives are made up and are a part of all that we see, read, and hear spoken. Each individual exerts an influence over his fellow man. It is necessary, therefore, if we would have it far-reaching, that we live that kind of life that will be worthy of emulation. Children are quite apt to follow the example set for them by their parents, and much depends on the home environment and early scholastic training. If a child is taught early the importance of truthfulness, obedience, integrity, and if he is instructed as to habits of thrift, economy, and industry, by the time he has attained his majority, he has a good foundation on which to build.

You would inquire into the sanity of a farmer who expected to gather a crop from land that had not been properly tilled or in which no seed had been planted. You wouldn't expect to gather figs from thorns, nor grapes from thistles; you might as reasonably expect it as to hope for a child to develop into a useful man or woman without careful training.—*J. C. Penney, in the Christian Herald.*

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

"THE GIFTS OF HEALING"

BY PERCY T. MAGAN, M. D.

President, College of Medical Evangelists

THIS article is written in the hope and with the prayer that it may be of assistance and blessing to many who are young and to some who are older, as they ponder in their hearts whether or not to enter upon the study of medicine.

At present the medical tide is running high and setting strong among Seventh-day Adventists. In our humble judgment any one contemplating preparation for the calling of a physician needs to seek God earnestly for light. He should take counsel of consecrated doctors who have trod the path before him. He will do well to inquire of the One who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." O that men and women having a desire to devote their allotted years to the healing of the ills of their fellow creatures, would realize the necessity of pleading with the Eternal as did Solomon of old: "Give therefore Thy servant a hearing heart." 1 Kings 3:9, margin.

WHY SOME STUDY MEDICINE

The innermost motives of the soul should be scrutinized. Some study medicine for the loaves and fishes. Again there are those who believe that if they become physicians and surgeons, they will be more independent of their brethren than if they walked in the lowly pathways of ministers of the word. The "right arm" of the third angel's message needs not such in its ranks. They will prove a blemish rather than a blessing. God's "eyes behold, His eyelids try," such children of men.

DIVERS KINDS OF HEALING

There has been much talk among us concerning healing by prayer. This power is frequently referred to as a *gift* from above. Truly it is. But it is one which God has ordained can be exercised only under certain conditions. These have been very plainly set forth in the Bible and in the spirit of prophecy.

The twelfth chapter of Paul's first letter to the Corinthians delves deep into the realm of "spiritual gifts." "I would not have you ignorant concerning" them, he tells us. He enjoins upon us that they are diverse in nature, and different in administration and operation. In referring to healing, he describes it three times as the "gifts of healing." From the use of the plural may we not draw the conclusion that God has different "gifts" of healing? Sometimes men are healed one way and sometimes another.

In the case of the man born blind the Great Physician made use of remedial agencies. "He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam." To the man sick of the palsy He spake only the *mighty word*, "Arise, and take up thy bed, and go thy way into thine house." To the woman with the issue of blood, "Daughter, be of good comfort; thy faith hath made thee whole." Other times it was just a *touch*. "When the men of that place had knowledge of Him, they sent out into all that country

round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole." And in the great commission the blessed system of divine therapeutics was given in the words, "They shall lay hands on the sick, and they shall recover."

INTRICACY VERSUS SIMPLICITY

In the spirit of prophecy our physicians are warned that there is danger in becoming enamored of the "intricacies" of medical knowledge. Oftentimes I ponder over this counsel, and pray that a holy zeal for the simple remedies which have been so earnestly set before our people may take their lawful and God-given place in the hearts of the medical students and graduate physicians. And it comes to me time and again that those who *now* do honor to the inspired teaching concerning simple methods for the cure of disease, will be the ones who, in a day which must be nigh at hand, will share in the mighty outpouring of the Holy Spirit. Like the Master of men, they will be endued with power to heal the sick and sad of earth by His most divinely simple methods—a word, a touch, the laying on of hands.

At times it is borne in upon my soul how little our medical students and doctors realize the deeper significance of the apostle's admonition, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." If we exalt "intricacies" above the simple system entrusted to us, I fear that the time may come when our spiritual life will be but a dim shadow, while we ourselves are lost in the mazes and labyrinths of science, without hope, and without anchor for our souls. Equally, if the development and the exaltation of the simpler methods which we have been so faithfully enjoined to love and honor, become the inspiration of our lives, the end thereof will be that under the influence of the latter rain, like the disciples after Pentecost, the simpler methods will be replaced by the *most simple of all*—prayer, a word, a touch, and the complete and perfect endowment with that wondrous provision of the apostolic charter, "They shall lay hands on the sick, and they shall recover."

NEED OF A SOUND MIND

The student of medicine must possess a considerable degree of mental capacity and alertness. Those who are mentally dull will find the medical curriculum too hard a taskmaster. In many cases the preliminary training has been defective. These lack the proper discipline to reason from cause to effect. They have never been properly grounded in fundamental processes of thought. Consequently, when it becomes necessary for them to follow a train of symptoms and draw deductions from the same,—on which deductions the very life of the patient may depend,—they are at sea, and the helpless patient is left to endure unnecessary suffering. On this point the spirit of prophecy bears witness: "Those who find that they are unfitted for medical work should choose some other employment. Those who are well

adapted to care for the sick, but whose education and medical qualifications are limited, would do well to take up the humbler parts of the work, ministering faithfully as nurses."—"The Ministry of Healing," p. 116.

Here is another quotation bearing upon this point. It was published at the very dawn of our medical work:

"Physicians should not be deficient in any respect. A wide field of usefulness is open before them, and if they do not become skillful in their profession, they have only themselves to blame. They must become diligent students; and by close application and faithful attention to details, they should become caretakers."—"Testimony to the Physicians and Helpers of the Sanitarium."

WHO SHOULD BE ACCEPTED?

Not long ago I was talking with a young man in one of our colleges, and asked him, "Do you believe and practice the principles of health reform?" His answer was, "Oh, no, I eat meat and drink tea and coffee, but then I think I could stand with you on that." He seemed very much astonished when I told him that we could not consider his application. But the College of Medical Evangelists is set in the church for the preparation of medical missionary health reform teachers and practitioners. To admit those who are careless in their walk in life, who are not possessed of a deep desire to carry our health message to the world, would be to set at naught the very purpose of the school. On this we have very decided instruction:

"Many of the young men who present themselves as being desirous of being educated as physicians, have not those traits of character which will enable them to withstand the temptations so common to the work of a physician. Only those should be accepted who give promise of becoming qualified for the great work of imparting the principles of true health reform."—Mrs. E. G. White, Series B, No. 16, p. 20.

The same spirit which actuates ministers of the word must actuate the ministers of missionary medicine. Only those of spiritual soul, of sacrificial character, and possessed with deepest purity of morals, and of a willing heart to work side by side with their brethren in other lines of work, should seek entry to the College of Medical Evangelists. Without these qualifications, no matter how great the talents of a young man may be, he must take a course in the fundamental things of the school of the Master Medical Missionary before applying for the technical training to fit him for that great work.

* * *

"I'D RATHER BE ON THIS EARTH THAN IN HEAVEN"

BY J. H. N. TINDALL

If I were to visit heaven to-night, I should find the interest of all heaven centered upon this world. The conversation there would be on the soul winning that is going on in the earth. If I should go to other worlds, the interest of those worlds would be centered in the salvation of men in this world. If I should talk to Jesus, the Son of God, I should find His great heart pleading for the salvation of the lost in this world. If I should talk to God the Father, I am sure I should find

THE DENOMINATION AT SCHOOL

BY F. D. NICHOL

His interest with that of His Son. If I should talk to the angels, I should find them anxiously waiting the call to come swiftly to our world to visit sinners and to aid the workers here. Yes, it seems to me that I'd rather be on this earth than in heaven.

Of course, if I want to look at it in a selfish way, if I want to look at it from the standpoint of ease and comfort, and to avoid the conflict of this world, then I would choose heaven right now; but if I look at the question from the standpoint of eternity, I will appreciate my glorious opportunity, and I'd rather be down in this world of sin, pleading with human souls, than to be in heaven.

Now I believe every man and woman that belongs to this last remnant people is called to be a soul winner. O, what a privilege! One soul is worth more than the material universe. Worlds sink into insignificance in comparison with the value of the human soul.

"He that winneth souls is wise," and "they that turn many to righteousness" "shall shine as the brightness of the firmament," and "as the stars forever and ever."

Oh, glorious destiny to the soul winner! Glorious privilege the workers have in a world of sin while winning lost men and women to life eternal!

Yes, I'd rather be on this earth than in heaven.

* * *

OMAHA MEMORIAL CHURCH

BY C. G. BELLAH

For the first time in its history, the Omaha Memorial church went beyond the General Conference goal in Harvest Ingathering. The membership is 215, and the amount raised was \$2,300. More people have taken part in the work than in any previous year.

Omaha has been going through a very severe financial crisis. After much prayer and devotion of self to God, the members went out to engage in this work in real earnest. Constantly we were reminded that God was leading and blessing.

The church membership has a permanent organization of twenty missionary bands, each with an efficient leader. Some of the bands more than doubled the goal they had set. The Harvest Ingathering for the last five years is as follows:

| | |
|------------|-----------|
| 1924 | \$ 699.59 |
| 1925 | 1,068.07 |
| 1926 | 1,272.80 |
| 1927 | 1,640.13 |
| 1928 | 2,300.00 |

The slogan, "Souls Before Goals," was made a reality, and it proved a great blessing. A large baptismal class was organized soon after the campaign was opened. The pastor, with the other workers, meet with these every Monday evening. A large number will be baptized soon.

* * *

UNDER date of September 2 Elder O. A. Skau, secretary of the South India Union Mission, writes from Bangalore, India:

"We are enjoying our work, and we do see evidences of God's working. The school is running nicely, and this is the best school year we have ever had here in the college. But this is just as it should be. We are nearing the end, and must expect to see greater speed in our work than we have seen before. There is much yet to be done, and still much of the territory in India has been gone over. I called the boys' attention to this the other day, when I told them that the boys from here alone had visited and sold books in over 1,200 houses in one season. When we multiply this by five, and then add to the total three times more, we shall get just about the number of homes visited by the South India Training School boys during one season."

The last century has been remarkable in many ways. Sweeping, if not revolutionary, changes have taken place in every realm of activity and every walk of life. Not the least of these changes, and perhaps one of the most important, is the new conception of education that has taken hold of the world. Where in former centuries, and until somewhere in the nineteenth, only a select minority were educated or were considered even capable of being trained intellectually, we now find stressed the great importance of the masses receiving a liberal education. So important has education become in the minds of the large majority of people and so vital is it to success in life, that ignorance is considered a hopeless handicap and a mark of slothfulness or calamity.

Schools have sprung up everywhere, so that no child need lack an education. As the idea of universal education gained momentum, the desire for training on the part of those, who for one reason or another were not able to attend school, confronted educators. The result, inevitably, was the birth and rapid growth of the correspondence school idea. Beginning about a half century ago, the plan of acquiring knowledge in particular subjects through a correspondence course has grown until to-day it is estimated that in the United States alone there are about two million people taking correspondence work from private schools, in addition to those who are carrying such work through college and university extension departments. This is a total four times as great as the number of students in all the resident colleges and universities in the country. And the growth in America is but an illustration of the spread of the idea in English-speaking countries. Furthermore, this rapid growth clearly revealed the great need; and the fact that after a half century there are far more persons thus acquiring knowledge than in former times, proves better than argument could the ability of correspondence schools to fill the need. It might easily be maintained that probably no other single factor has done more to spread technical and specialized knowledge among the masses.

RESULTS OF INVESTIGATION

Various books have been written on the question of the practical value of such schools, and the upshot of the investigation is that there are many subjects which may very successfully be taught by mail; and that it is a mistaken idea that education can be obtained only by physical attendance at a school. Of course, there is no gainsaying the advantages of such physical attendance, but on the other hand, mere attendance at school will not work a charm for the indolent. Many go through college, but the college never goes through them. The really important thing needed for success in scholastic lines is diligent application to the course of study prescribed, and so far as many courses of study are concerned, this can be done quite successfully by correspondence.

In fact, there are some real advantages in correspondence school work over resident school work. A recent government bulletin issued by the Bureau of Education, declares:

"Some of the outstanding advantages of study by correspondence are:

- "1. The student may advance as rapidly as his time, ability, and industry will warrant. No time is wasted waiting for others.
- "2. As all lessons are written, one is sure to get good practice in written expression.
- "3. A much wider range of subjects is offered than through class work outside of the institution, as the latter entails the necessity of finding a group of people who

desire to study the same subject at the same time.

"A correspondence course in almost any subject desired may be had through some institution in the country. State lines are not necessarily barriers in correspondence work.

"One not familiar with . . . correspondence courses would do well to examine them so as to see how clearly the assignments are made out and how carefully the difficulties are explained. The criticisms by the instructor, after reading the papers submitted by students, are usually very definite and helpful. Many institutions continue their services in the field during the summer months; so school is never 'out' for the correspondence student. If one can but master himself well enough to succeed by correspondence methods, he has attained those qualities of independent effort which make a student into a scholar."

VERY REAL ADVANTAGES

These are very real advantages. It is a great gain for the bright student to be able to hasten along in his studies without being held back by the dullards. And on the other hand, the one slow to grasp knowledge is not hurried past a problem by the more active minds. It is also a wholesome stimulus, even to the most conscientious and energetic sort of student, to realize that he must recite on every question in the lesson, and in written form. And on the matter of the personal touch between pupil and teacher, which is such an important feature in resident school life, the actual working out of the correspondence school idea has proved that a very close personal contact and fellowship can grow up between pupil and instructor.

Now what importance do these facts have for Seventh-day Adventists?—A very great deal. We believe we are to be instructors of the world,—of every nation, kindred, tongue, and people. We are to make contacts with men, and present to them evidences for our doctrines. In the carrying out of such a task, how helpful is an education; indeed, how imperative, seeing that the masses of the people to whom we go are acquiring a better general education. It is no credit to Seventh-day Adventists to present the message poorly, when by taking advantage of the opportunities for education, we might present the truth much more favorably, persuasively, and convincingly. We cannot sit with folded arms and expect God to do for us what we can do for ourselves. We cannot expect the Lord to give to us miraculously that effectiveness in our labor for Him which it is well within our facilities and reach to acquire.

A DISTINCTIVE FEATURE

One of the distinctive things about our denomination is that it recognizes the importance of education in the success of the movement. The emphasis placed on education is not simply due to a desire to have all members attend our own schools, but because we want all who are growing up in the movement to receive an education and training, in order best to qualify as workers.

Therefore, for the many whom various conditions prevent from attendance at a regular school, the correspondence school idea presents a definite opportunity to rise to the standard of training that should be the goal of every Seventh-day Adventist. This is the obvious fact that confronts us. And to every member really desirous to become more effective in the work of the Lord, it should prove a most inspiring fact indeed.

Nor are we left to pick and choose courses of study from unknown schools, not knowing for sure whether their courses

best fit us for our work. Our denomination has such a school of its own, just as definitely a part of this movement and just as vital to the ultimate success of it, as are our resident schools. The Fireside Correspondence School—as this denominational correspondence school is known—was not born of the fancies of some visionary mind and then a need created to justify it, but rather it was created to fill a definite need. And that need exists in every class and group of Seventh-day Adventists. It is forcefully illustrated by a line from a letter of a young woman who described the Fireside as holding “out a life line to those who otherwise might have to remain in ignorance,”—a life line that can be carried wherever the postman goes.

SCHOOL HAS WIDE RANGE

The range of those who may be helped by this school is almost as wide as the membership of the denomination. There are the young people who are forced to stay out of academy or college for a time. To them the Fireside offers the opportunity to continue their school work along very definite lines, and to bring back with them needed units of credit when they return to their school. And there are the young people who wish to make the summer count in acquiring additional subjects. The school is always in session. Then there are ministers and Bible workers, who perhaps have a good general education, but who wish to become more proficient in some particular subject, such as Advanced Bible Doctrines, history, or Greek. To these the Fireside offers a very real service. Closely related to this group of workers are our missionaries in the far corners of the earth who can find in this school an opportunity for advanced work and for keeping in active touch with certain intellectual lines that they might be deprived of otherwise.

Finally, there is the great host of adult lay members, many of whom have definite responsibilities in churches. What if all our church officers, for example, should avail themselves of the opportunity of becoming more fully trained for their particular work? Take, for example, the courses on How to Give Bible Readings, and Practical Nursing. How much more valuable the services of our members would be if all availed themselves of these two courses alone, to say nothing of the more general courses in English, history, and allied subjects, which they might profitably study.

And quite apart from the practical value of the Fireside in enabling our denominational membership better to accomplish its world task, is the fact that this school opens to the mass of our lay members the opportunity for mental and cultural training that proves to all who receive it a source of real satisfaction,—the satisfaction that comes from a larger outlook in life. We are aware, of course, that this sounds a little fanciful and idealistic to many. But it is a fact, nevertheless, that one of the greatest sources of happiness in life is found in the acquiring of knowledge and in the larger understanding of life's problems that such knowledge brings.

HORSE-AND-BUGGY EDUCATION

There is no more reason why a person should be contented to go along the highway of life with the horse-and-buggy educational equipment of his forebears than that he should travel the literal highway in that antiquated style. True, the ancient mode took you there and brought you back again safely, but how much more satisfaction is found in riding in the better conveyances that our modern age affords. So also with our educational vehicle. The correspondence school opens the way of escape from the horse-and-buggy class.

Furthermore, a definite program of study provides the best means for contact between youth and age. Fathers and mothers can hardly hope to keep in close touch with the mind and thought of

their growing children, if they fail to keep contact with the studies which absorb so much of the children's thoughts.

Again, if it be true of the small group of mental workers, that they do not do enough physical work to keep a proper balance and to maintain a healthy body, is not the reverse true, that the large majority of physical workers—men in the trades, women in the home—fail to use the latent powers of the brain sufficiently to maintain a normal, well-rounded life?

Why should not multitudes of our people avail themselves of the opportunities presented by the Fireside, that they may be more efficient workers and better representatives of the truth and the standards our denomination represents, and that they may lead a richer life, culturally and mentally?

The advantages the school has to offer are within the range of every one, for the mailman goes everywhere. Perhaps some one will plead that ancient excuse of lack of money, but the expense is too small in this case to enter as a real factor. Almost all of us these days find money enough for the things we really want. So far as many are concerned, the suggestion might be pertinent, to spend a little less on the kind of conveyance to take you along the literal highways, and use the money to get a better intellectual vehicle.

Nor can lack of time be pleaded as a reason for not enrolling. There is scarcely any one who uses all his time profitably. The hours we waste would be sufficient to give most of us a college education.

The best proof that the Fireside is able to give satisfactory results is that a steadily increasing number of our people are enrolling. The total this year has now reached twenty-five hundred,—a healthy number indeed, when we remember that this is greater than the combined enrollment in all our senior colleges in America. Every walk of life and every age, from budding youth to venerable sire, is represented in that large and growing total.

To those who wish to add to their education, to those who wish to render still better service for God, to those who wish for that satisfaction in life that comes from a larger mental outlook, we heartily recommend that most unique branch of our denominational work,—the Fireside Correspondence School.

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THE FLORIDA HURRICANE

BY A. S. BOOTH

THE West Indian Hurricane that visited the State of Florida in the month of September entered the State on the east coast between Fort Pierce and Fort Lauderdale, traveling in a north-northwest direction, passing across Lake Okeechobee into the center of the State; then changing its direction to north-northeast, and passing out of the State through Jacksonville and on through the States of Georgia, North and South Carolina, Virginia, and as far as Atlantic City.

The storm varied in intensity, damaging some places more than others with wind, storm, and flood. Palm Beach and West Palm Beach, cities on the east coast of Florida, representing a population together of about thirty thousand, suffered the brunt of the wind, which at times reached a velocity of 150 miles an hour. The barometer registered the lowest point ever known in the history of the State.

These two cities suffered greatly in property damage by the wind. Perhaps one third of the buildings were so wrecked that they will not be rebuilt. There was scarcely a structure that did not suffer some damage. Some of the largest church buildings in the cities were complete wrecks. I saw one entirely torn down and the wreckage filled the street. The larger steel frame buildings stood the best.

Palm Beach, the winter resort of the wealthy, stood the storm the best, as the

buildings were of a much better type and more strongly built.

Our two church buildings suffered the least of all the churches; they were frame buildings and well braced. We have them repaired already. Lake Worth, seven miles south of West Palm Beach, suffered as badly as West Palm Beach. The building that our people rented to hold Sabbath service in, was demolished. Our Lake Worth congregation is at present meeting with the West Palm Beach church. None of our people in Palm Beach, West Palm Beach, or Lake Worth lost their lives in the storm, but some who owned their own homes suffered complete loss of their buildings.

The wind was not quite so severe at Okeechobee City, which is situated on the north end of the lake, but was sufficiently strong to destroy many buildings. Lake Okeechobee is about forty miles wide and sixty miles long. The wind blew the lake over its bank on the southern border, reaching a depth of from a few feet to nine and ten feet.

BODIES BURIED IN HEAPS

It was in this district that there was so great a loss of life. It is now estimated that as many as 2,500 were drowned. However, they will never be able to determine the actual number, as many have not been heard from since the storm.

At first all bodies recovered were sent to West Palm Beach, and there a steam shovel was used to dig trenches in which they were buried. Finally, the bodies when recovered were so decomposed that none could be recognized, and they were burned where found.

The south end of the Lake Okeechobee district is a very level country, with practically no trees. The houses of the laboring class in that particular district were small, mostly one-story buildings, and the height of the overflow coming during the night accounts for so great loss of life. The water was too deep to wade, and when buildings collapsed or were carried away by the flood, there was nothing left but to swim or drown.

It was the wind rather than the flood that did the damage at Okeechobee City on the north bank of the lake. We have an organized church there with a membership of thirty or forty. While some lost their lives at this town, our people escaped. We have no church building at Okeechobee City. Some of our people suffered considerable damage to their homes.

South of the lake we had a company of thirty or more colored believers. They had a comfortable church building all paid for. The district where our members were suffered the brunt of the flood. In a letter from one of our members, who was then at Clewiston, he stated that six families of the congregation were represented there, of those who had escaped. These lost everything, with the exception of the clothing they were wearing when the flood came. At least seventeen of the congregation were drowned. Some members of the congregation were not yet accounted for, and are doubtless numbered with the dead. Our church building was washed away, and no trace of it has yet been found.

REMARKABLE RESCUES

Some of our colored members who escaped had remarkable experiences. The brother who wrote us from Clewiston stated that he was in the water five hours. He presented his case to the Lord, and prayed for deliverance. A piece of driftwood passed his way, and enabled him to escape. Another colored brother was in the water all night, and was three miles from home in the morning.

There were a few isolated white members in the lower Okeechobee district. We do not know that any of them were drowned. One family of five experienced a wonderful deliverance. The eldest boy had gone to Fort Lauderdale for a couple of days, and so was safe there. Our brother writes as follows:

"I surely hope that this letter will be a help to some one who feels that God has forgotten him, for surely He has not. We were in a house sitting on boards laid across the ceiling joists, with the water rising higher and higher until it was twelve feet or more deep; all the time we had been praying and were prepared for death any minute, and I had kissed my wife and two children good-by. I saw no chance for life, but felt that the Lord was near.

"Then in the darkness the whole house went down. We managed to get on the roof and lay down there, but almost instantly the roof went to pieces as if it had melted from under us. We thought then that we were all gone, and we were separated in the water. I held to my little boy of six, and as I felt a big tree going by, I was able to grab it and hold to it till it lodged against an old dredge boat half a mile away, and there we were safe."

Brother Cherry's other boy, aged twelve, caught hold of a passing timber, and floated about three miles, when it carried him to shore. Sister Cherry was brought in contact with a telegraph pole, and tearing her clothing, she lashed herself to it. By morning she had floated over a mile and a half. Brother Cherry goes on:

"We each thought the others were drowned; it was so dark we could not see two feet. But next morning we were all safe, and through the rescue work were soon all together, and as happy a family as ever lived, with the full knowledge that God, and He alone, had brought about our miraculous deliverance from that awful death.

"I never could tell all the things that happened that dreadful night. Everybody felt our rescue was a real miracle, but we knew how we were saved — by prayer, and prayer alone. I am sure that God can take care of His people anywhere, in any place or danger, and at any time. May God help me to do in all things as I should, and bring my children up to love His cause, and that they may choose His work as their work."

That storms are becoming more severe is seen in the fact that the Royal Poinciana Hotel, the largest frame building of its kind in the world, was so damaged that it will not open this season. The building has stood for thirty years at Palm Beach, and very little damage had been done to it before by the storms.

DAMAGE TO CROPS

The storm damage to the citrus crop through the central portion of the State will vary from 10 to 50 per cent. But we must remember that Florida is a large State. The distance by rail from Jacksonville to Key West is more than 500 miles, and from the east to the west across the State at the north end by rail measures nearly 400.

On account of the storm, citrus prices will be advanced, but I suppose that the State had a larger crop than ever before in its history, so as much will be realized in the aggregate as if we had not had the storm. Some individual fruit growers will suffer, though.

The money interests of Palm Beach have arranged that people with no means can borrow at reasonable interest to repair their homes.

The fact that Okeechobee Lake District has the best soil in the world, will encourage lake control by a system of dikes and canals. The United States Government has already become interested, and will investigate conditions with the intention of planning relief.

Florida has one of the finest climates in the world, with wonderful possibilities. I doubt if any State in the Union would have met the series of drawbacks that have happened recently in this State, with the same degree of optimism and courage. From the viewpoint of the world, Florida is fast coming back, and she will make a speedy recovery.

As a people we believe that calamities will increase all over the world. But as long as time lasts, Florida will be as fine a State to live in as we have in any part of North America.

* * *

TWENTY-FIVE CENTS AND A BIBLE READING

BY E. F. HACKMAN

SUCCESS in the Harvest Ingathering is not reckoned by the dollars-and-cents method, as some would have us think. I have even met some of our good brethren who have become discouraged in their solicitation for Harvest Ingathering because the offerings they received were small. But listen, dear friends, Harvest Ingathering success cannot be measured in terms of small and large offerings, but rather on the impression you make on the heart of the individual whom you visit. When you go out to do Harvest Ingathering work, what motive actuates you most? Do you think all the time of how many dollars you will get from this person, or that person, or are you thinking how you can rightly represent the King of kings? Are you watching for little signs of interest, and for those openings which will enable you to call again and give Bible readings?

Perhaps this experience will illustrate the point: Two of our sisters who were working in a residential section of a certain small city received only 25 cents between them after a whole day's work. At the prayer meeting that night their faces glowed with interest and happiness, which caused the leader to believe they had had a fine day. At the close of the study, opportunity was given for testimony. Soon one of the sisters arose with a smile on her face, and told how they had worked hard all day and received only 25 cents. Then she said, "We are not discouraged, but we plan to go out again to-morrow. To-day we met a lady who is deaf and dumb, who wrote with pencil and paper, requesting that we come back and study the Bible with her. So before we left her home we had made an appointment for Bible studies."

No wonder they were happy. Twenty-five cents and a Bible reading! Not a bad day's work. Somehow you forget all about the small offerings when you make appointments with people anxious to study the Bible.

Although we appreciate the large offerings, we are not unmindful that the bulk of our offerings, which make up the million and more dollars which we receive every year, consists of small offerings. It takes the dimes to make dollars, and they will swell into dollars if we stick to it. Next time you are prone to complain about the small offerings, think of "twenty-five cents and a Bible reading."

* * *

EDUCATIONAL PROGRESS IN THE SOUTHWESTERN UNION

BY M. E. OLSEN

In the middle nineties, more than thirty years ago, it was my privilege, while serving in the capacity of General Conference stenographer, to visit what was then known as Keene Academy. The late Prof. C. B. Hughes was in charge of the institution, and there was a small company of earnest, bright-faced young people who sat down with us at dinner in the dining room of the one building that served the school family, if I remember correctly, for administrative, classroom, and dormitory purposes. It was, however, a beginning, and on right lines, of our educational work in the Southwest, and how the institution has grown since then!

When I went through the buildings and grounds of Southwestern Junior College at the time of the camp meeting in Keene a few weeks ago, I was impressed with the

changes that have taken place, and all in the way of growth and improvement. Besides commodious dormitories for boys and girls, and a large new administration building with well-arranged classrooms and laboratories, there are now industrial plants that are second to none in the denomination. The broom factory is a busy place, and the output is impressive in quantity, and also in quality. Best of all, these boys are getting a training that will go with them through life. Over in the woodwork department the boys are turning out millwork which is sent all over the State. Here, too, a large number of promising young people earn a large part of their way through school. The farm and dairy likewise are a success in furnishing aid to promising students, and in supplying the large school family with an important part of its dairy and farm products.

I was especially pleased to learn that even the younger boys, by remaining at the school during the summer, can very nearly meet their school expenses. Last year a boy of fifteen came to the college about the first of June, and worked in the broom factory during the summer. When school began in the fall, he matriculated for the usual classes in the ninth grade, and in the spring passed with the other students, having come within \$125 of earning his expenses for board, room, and tuition. If more boys of fifteen had this experience, more fathers would be able to send their children to our denominational schools. Truly, the industrial plants connected with our colleges and academies are doing a great work for our young people, and they deserve our generous support.

My experiences at the other four meetings were interesting. I could not but notice the unusually large number of promising young people. On some mornings the young people and youth gathered for the six o'clock morning meeting actually outnumbered the rest of the people gathered in the large tent, and these were not few in number. The meeting in the Arkansas Conference was held in a park in fairly close proximity to the usual amusement facilities; but none of the young people patronized them, not even the juniors. On the other hand, they attended the meetings with great regularity, and the juniors, under the leadership of Mrs. Ross, wife of the conference treasurer, rendered some hymns very beautifully, which the congregation greatly enjoyed.

It was a pleasure to meet a number of faithful Fireside students, and have them introduce some of their friends who desired to enroll for correspondence courses. Sometimes at the morning meetings students would tell how their studies had been a source of spiritual help to them, and had added much to their lives. Among those who enrolled were a goodly number of church officers and Sabbath school teachers and leaders in the active missionary work. It is always a source of satisfaction to see those with gifts for leadership solicitous to develop their talents, that they may do more efficient work for the Master.

The immensity of Texas impressed itself upon my mind. To go from the southern part of the State to the northwest boundary line was a journey of some length. Texas is supposed to be warm in summer; yet the heat was not oppressive, and the meetings went forward with regularity and excellent attendance. The accommodations were all that could be desired.

At the Oklahoma camp meeting everything was on a large scale, and the people gathered on the spacious grounds formed a very considerable assemblage. Yet every need had been anticipated and provided for, and the meetings were marked by deep spirituality. There was manifest also an earnest desire to study the truth, in order to present it more adequately to others.

The reports of labor in all these Southwestern meetings were encouraging.

Evangelistic efforts in these fields bring good returns, and everywhere there is need of more laborers. When one sees the beauty and fertility of our Southern States, one wonders why more of our brethren of means and character do not move South. On the whole, the Southern States have had less done for them in the way of evangelism than most of the more northern States, and the openings for gospel work are many and urgent.

* * *

BIG WEEK AT THE MALAYSIAN SIGNS PRESS

We have become quite accustomed to hearing and reading of literature being shipped out from our principal publishing houses in large lots, by tons, carloads, etc., but it gives us a bit of surprise when we read paragraphs like the following from Brother H. I. Smith, telling of what they did in one day in the Malaysian Mission publishing house in shipping out Big Week supplies to their field. Brother Smith says:

"Brother Beecham was in Singapore from about the 11th to the 22d of this month. He arrived just in time to help the publishing house make their Big Week shipments. Friday, the 15th of June, we shipped nineteen large cases containing 16,000 Malay books, 8,000 sets, for sale during the Big Week of 1928, in the Dutch territory. Of these nineteen cases, seven went to West Java, three to East Java, three to Manado, two to Amboina, two to Medan, one to Padan, and one to Benkoelen. In addition there were two cases ready to be sent to Palembang on the first available boat to that place. Gross weight, 7,237 lbs.; net weight, 6,200 lbs."

* * *

INDIANA CONFERENCE

BY F. A. WRIGHT

This is a brief report of the progress of the Lord's work in our State during the first eight months of 1928. Our laboring force consists of four ordained and three licensed ministers and one Bible worker in the field, besides the regular number of secretaries and departmental superintendents. The evangelistic force is very limited, but the Lord has graciously blessed them during their strenuous efforts this year. Because of our limited finances our work has necessarily been modest, and not in any case have the workers been extravagant in their expenditures, nor have they desired to go beyond their means in planning for evangelistic work. They have been willing to labor in very humble places, such as country schoolhouses, modest church buildings, and with meager facilities in the tent equipment.

We have conducted short efforts in nine different places, with the result that already we have 211 new Sabbath keepers, 149 of whom have been baptized. The most encouraging feature in this line of work is that each worker has been successful in producing his share of these converts. Not one convert has failed to gather fruit. We hope to see in the remaining months of the year all these candidates for baptism fully prepared and taken into the church, and we hope to see others added to this movement. At the present time every worker is engaged in promoting the Harvest Ingathering—not only promoting, but actually working at the job.

We are pleased to report that our Harvest Ingathering funds show a gain at the present writing of over \$1,000 above our best previous year. We are also pleased to note that our mission offerings per capita are five cents more than in former years. The tithe shows a gain of \$2,000. In fact, each line of mission endeavor, such as Big Week and other special campaigns, shows several hundred dollars' gain over former years. Thus far 1928 has really been our best year in every line. Besides this, we have rehabilitated our tent and

camp meeting equipment to the amount of \$5,000. It seems to us that these facts indicate an upward trend, and we verily believe that the future holds still greater achievement.

With these figures and fruits behind us, we now aim toward a very active campaign throughout the field in behalf of the conference debt. Our goal is \$10,000 actual cash reduction this year. To the present date the interest on our debt has been provided for, and we are now ready to make the effort of paying off \$10,000 on the principal. We believe our brethren and sisters will be glad to co-operate in this movement. They have never failed us in any move of this kind before, and we have confidence in them now. Each conference worker is sacrificing cash from his regular pay check every month to apply on the debt, and when our people throughout the field know this, I believe all will gladly join us in the effort to free this conference from its great load of debts.

If it is possible to carry on an evangelistic work in a conference where we are carrying such a heavy load of debt, and see souls saved through our modest and limited efforts, what would the results be if we could be free-handed and work without encumbrance of debt! Surely the Lord wants us to get into that position where we can speed on His work and extend His kingdom far and wide. The time is short, and the laborers are few. The harvest is plenteous, but the Master of the vineyard is all powerful. Let us each one talk courage and lift with all our financial and spiritual powers.

* * *

A WORK FOR YOUNG AND OLD

BY E. F. HACKMAN

The Harvest Ingathering work is not restricted to certain individuals. Here is an effort in which all can participate, from the youngest child who is just able to talk, to the oldest member in our churches. After ten years of experience in directing campaigns and in personal solicitation, I can say, without question, that any one can work in the Harvest Ingathering. I have seen invalids, cripples, the blind, the paralyzed, take part; I have seen natives just out of heathenism, go forth to do Harvest Ingathering work.

Just recently an experience came to our office of an elderly brother in Chattanooga,



Brother Wolf, Who Is Over Ninety-five and Still an Active Colporteur

Tenn., whose picture accompanies this article. Although over ninety-five years of age, Brother Wolf is still actively engaged in the Ingathering, and as you will notice by his record given below, he is doing more to-day than he did five years ago. Beginning in 1923 he has raised as follows:

| | |
|------------|---------|
| 1923 | \$11.45 |
| 1924 | 11.15 |
| 1925 | 16.75 |
| 1926 | 25.87 |
| 1927 | 32.45 |

Thus far this year he reports raising over \$28, and expects to exceed all former records.

I thought this experience would be an encouragement to our elderly brethren and sisters to do their best in the Harvest Ingathering this year, for surely God is ready to bless us all as we go forth to gather in funds from the world for the speedy finishing of God's work.

* * *

THE SECOND ANNUAL PORTUGUESE CAMP MEETING

BY J. F. KNIPSCHILD

The first Portuguese camp meeting held last year being such a decided success, it was decided to hold another this year in the city of New Bedford, Mass. In a large field in the heart of a Portuguese section of the city, where hundreds of dollars had been given in previous years for the Harvest Ingathering work, and where many books had been placed in the homes of the people, the camp was pitched. The members from the three Portuguese churches in New Bedford, Taunton, and East Falmouth worked hard and earnestly to make the meetings a success, and earnest prayers were offered to God to make the services a light to those in the darkness of sin and error.

From the first meeting, the evening of August 29, to the last meeting, September 3, it was realized by all that the Lord was in the camp to bless and deliver. It was truly a feast of spiritual things. The evening meetings were especially designed to attract the Portuguese-speaking people in the city, and were conducted entirely in that language by Manuel Nobrega and the writer. Between 400 and 500 attended these services. The other services during the day were translated or interpreted from the English to the Portuguese, but nothing was lost thereby, the messages borne finding their way into the hearts of the hearers.

Aside from the workers of the Southern New England Conference, Elders M. N. Campbell and J. F. Huenergardt were present from the General Conference, giving excellent help and counsel. Elder and Mrs. G. B. Starr brought into the camp a certainty and assurance that God's leading through the spirit of prophecy will prosper and preserve His work until the end. Elder Slade's appeal on the Sabbath for an experience with the living Saviour met a hearty response from God's people who were in the camp for the sole purpose of finding a deeper and richer experience.

Elder W. H. Branson's stirring talk on the opening doors in Africa, calling for a richer and deeper consecration from all, was responded to, and many who had been coming to the meetings from the outside public felt the appeal to a life of service for Christ. Direct results were manifested in souls turning from lives of sin to love and obey the truth, breaking all ties that bound them to the world. Three have gone to Broadview College to train for a place in God's work. At the baptism in the harbor near the camp site on the Sunday afternoon after the camp meetings had ended, four were baptized in the presence of between 1,500 and 2,000 people.

It was felt by the ministering brethren present at the close of the meeting, that as the interest was so strong, it would be advisable to continue the services every

Colporteurs' Summary for September, 1928

NORTH AMERICAN DIVISION

| Unions | Agents | Hours | Value 1928 | Value 1927 |
|--------------------------------|------------|--------------|--------------------|--------------------|
| Atlantic | 76 | 7023 | \$ 9337.97 | \$ 12527.82 |
| Columbia | 143 | 12438 | 17295.62 | 16703.60 |
| Lake | 171 | 10018 | 10021.09 | 9640.89 |
| Central | 51 | 3982 | 4306.50 | 3608.15 |
| Northern | ..... | ..... | 1525.90 | 1525.90 |
| North Pacific | 46 | 4173 | 3517.07 | 3007.28 |
| Pacific | 54 | 4426 | 8420.90 | 10557.85 |
| Southeastern | 54 | 4518 | 6927.16 | 5698.30 |
| Southern | 65 | 4431 | 6301.00 | 6356.45 |
| Southwestern | 44 | 4170 | 9764.10 | 4196.80 |
| Eastern Canada | 21 | 1780 | 3414.46 | 3661.38 |
| Western Canada | 61 | 4141 | 9309.26 | 8336.15 |
| Total for North America | 786 | 61100 | \$ 88615.13 | \$ 85820.57 |

FOREIGN UNION CONFERENCES AND MISSIONS

| | | | | |
|------------------------------|-------------|---------------|--------------------|--------------------|
| African Division * | 19 | 3743 | \$ 1369.91 | \$ 4758.86 |
| Australasian Division | ..... | ..... | ..... | 16357.82 |
| European Division | | | | |
| Arabic | 4 | 390 | 157.80 | ..... |
| Baltic | 48 | 7900 | 1999.51 | 1494.64 |
| British | 69 | 9219 | 7355.29 | 6565.81 |
| Bulgarian | 6 | 810 | 121.70 | 249.68 |
| Cen. European | 158 | 22111 | 10739.12 | 11413.07 |
| Czechoslovakian | 51 | 5878 | 2157.58 | 1224.69 |
| East German | 148 | 19156 | 8129.76 | 8756.65 |
| Hungarian | 46 | 5660 | 1466.88 | 1869.23 |
| Iberian | 23 | 2552 | 1558.50 | 1825.33 |
| Iceland | 6 | 665 | 415.38 | 990.53 |
| Jugoslavian | 57 | 5741 | 1654.09 | 1298.88 |
| Latin | 85 | 9498 | 7223.32 | 6361.97 |
| Mauritius | ..... | ..... | ..... | 19.33 |
| Polish | 47 | 5516 | 875.83 | 379.73 |
| Rumanian | 50 | 7651 | 2151.24 | 1303.55 |
| Scandinavian | 129 | 23866 | 14413.98 | 12579.86 |
| Turkish | ..... | ..... | ..... | 81.74 |
| West German | 163 | 23107 | 11392.75 | 11993.51 |
| Total for Europe | 1090 | 149720 | \$ 71812.73 | \$ 68408.20 |

| | Agents | Hours | Value 1928 | Value 1927 |
|--------------------------------|-------------|---------------|---------------------|---------------------|
| Far Eastern Division | | | | |
| Central China | 12 | 1269 | \$ 1606.99 | \$ |
| East China | 19 | 1404 | 716.94 | ..... |
| Japan | 18 | 1429 | 978.00 | ..... |
| Malaysian | 2 | ..... | 586.70 | 6959.85 |
| Manchurian | 3 | 192 | 1135.19 | 667.19 |
| North China * | 2 | ..... | 1844.98 | ..... |
| Philippines * | 82 | 17631 | 13206.83 | ..... |
| South China | ..... | ..... | ..... | 8172.34 |
| Total Far East | 138 | 21925 | 20075.63 | 15799.38 |
| Inter-American Division | | | | |
| Antillian | 14 | 2405 | 4813.06 | ..... |
| Central American | ..... | ..... | ..... | 1780.06 |
| Colombia-Venezuela | 7 | 571 | 737.45 | 5355.23 |
| E. Caribbean | 15 | 1532 | 1792.88 | 2024.04 |
| Mexican | 30 | 3009 | 3695.69 | 5189.28 |
| Total Inter-America | 66 | 7517 | 11039.08 | 14348.61 |
| South American Division | | | | |
| Austral | 45 | 3225 | 8806.95 | 10031.49 |
| East Brazil | 29 | 2946 | 5422.07 | 8284.30 |
| Inca | 17 | 1323 | 1397.09 | ..... |
| South Brazil | 56 | 6048 | 8269.93 | 9779.44 |
| Total South America | 147 | 13542 | 23896.04 | 28145.23 |
| Southern Asia Division | 64 | 6209 | 2740.90 | 1090.68 |
| Foreign Totals | 1524 | 202656 | \$ 130934.29 | \$ 148908.78 |
| N. American Totals | 786 | 61100 | 88615.13 | 85820.57 |
| Grand Total | 2310 | 263756 | \$ 219549.42 | \$ 234729.35 |

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 | 347340.92 |
| September | 219989.34 | 241251.56 | 234729.35 | 219549.42 |
| October | 218811.64 | 202774.36 | 189151.73 | ..... |
| November | 253839.98 | 199192.28 | 207055.82 | ..... |
| December | 210787.22 | 224287.15 | 222395.31 | ..... |
| Total | \$2894362.61 | \$3006967.34 | \$2947984.06 | \$2347842.66 |

* Two months' report.

evening. At this writing, September 20, seventeen days after the camp meeting closed, we are still holding meetings, and the interest is as strong as ever. The attendance is between 400 and 600 every night, and on the two Sundays we have held four meetings a day for the public. We have twelve who are planning to be baptized, and many more are under conviction and need more studies. Backsliders have been reclaimed, broken families have been reunited, and light is flashing into the hearts of those who have been in darkness. The meetings will be continued in the tent as long as the weather is favorable, and then we plan to continue in a hall.

We thank the Lord for the manifestation of His presence and for a part in His work, and solicit the prayers of God's people for the salvation of souls in this effort among the Portuguese people.

COLPORTEURS' SUMMARY

BY W. W. EASTMAN

It will be observed by those who read the summary that the report for North America has been changed. The reports from local conferences have been left out, reducing the report to unions only, thus placing the American report on the same basis as all other divisions.

While the world summary shows a loss, we are glad for the gain shown in the North American report, though the report of the Northern Union has failed to reach us. Thus for North America has shown a gain for eight months out of the nine for 1928. We are encouraged to believe that at the end of the year the home field will be able to report a substantial gain in literature sales by colporteurs.

We praise the Lord more and more for what He is doing through the medium of colporteur evangelism. Not only is the literature being scattered like the leaves of autumn, but in this way thousands of

personal visits and soul-saving talks are being made; and thousands of prayers are being offered to God in these homes visited. Souls are being converted to God, and in many instances the sick have been healed in answer to the prayers of the godly colporteur.

The work is growing, and our prayer is that it may continue to grow in power, magnitude, and effectiveness. May God bless the colporteurs around the circle of the world, making them an all-conquering, invincible force in the proclamation of the everlasting gospel.

THE INDUSTRIAL INSTITUTE, PERU

BY H. B. LUNDQUIST

ON a recent afternoon during the month of August, a modest young couple, surrounded by other alert, smiling young people, were bidding adieu to friends and native land, bound as missionaries to a foreign land. Who were they? They were students of an institution which a little over nine years previously had been established for the purpose of preparing workers for the termination of the work of God in the large union mission. During the in-

tervening years, the school has weathered many a contrary wind; but now all seem to feel convinced that the time of test is past, and the Industrial Institute has won its right to a permanent place in the sisterhood of Adventist training schools.

This institution is the only one of its class in the union, and consequently is called upon to supply, in large part, workers for all departments of our Spanish work. At present, no less than eighteen regular workers have been students in this institution. They include department heads in our two large training schools, field missionary secretaries, cashiers of union and local mission organizations, church school teachers, colporteur evangelists, etc.

During the past year, two couples have entered the work among the Chuncho (savage) Indians of the Peruvian hinterland. While this is not a "foreign" field, in a sense it implies more privation and hardship; for these young people are entirely cut off from civilization. At the close of this present school year, three more students of the school, two of them graduates, will join the faculty of our Indian training school. Three others will graduate, and will enter the organized work. Calls are in our hands now from the various local missions of the union, which would place others in the work were they to be had: but the calls are more than can be filled.

At the present writing, the institution could use more teaching force to good advantage. It has been fortunate this year to have the services of a large number of church school teachers who were gathered in to finish the advanced course. Another year their places must be supplied by regular teachers. New budgets must be provided if the institute is to satisfy the many and multiplying demands which every field in the union is making upon it.

Another great and imperative need is school homes. Although, through the generosity of our brethren in the homeland, we have splendid, spacious class-



Mr. and Mrs. Cayetano Diaz Leaving Callao for Bolivia

rooms, as yet the students have no home training or accommodations, except as the missionaries share their homes with them. At the present time we are under the jealous eye of the Church of Rome as well as of the authorities, and it would seem that in view of the important role which the training school is called upon to play, as well as the danger of operating a school of higher learning without proper equipment, facilities, or personnel, this school should have the help it needs.

* * *

LIMA TRAINING SCHOOL

INCLOSING an article for the REVIEW regarding the harbingers of victory in the Peru Mission field, Prof. H. B. Lundquist writes from Lima, under date of July 17, as follows:

"I came to Peru for the first time ten years ago, and had the privilege of founding a little school here which has grown into a union training school. While it is still apparently growing very slowly, it is encouraging to note that many promising young workers who are taking their places in our work, received their preparation in the Lima Training School. This is a great recompense for the fatiguing labors which are the inevitable accompaniment of every new enterprise.

"The opening providences of God are more than we can answer. It seems that just at the time when these calls become more urgent and plaintive, the enemy has accurately timed a formidable campaign of opposition. But our trust is in Him who has never lost a battle, and we realize that these seemingly untoward events will eventually work out for the furtherance of the gospel."

THE CHINESE EVANGELIST'S DAILY PROGRAM

BY O. B. KUHN

At a recent round table held in connection with the summer school being conducted at Chiao Tou Djen, the Chinese evangelists discussed the matter of reading courses and self-improvement. One of these workers urged the necessity of having a regular time set apart for private study and meditation, and he submitted a daily program which he has followed with success for some time. His program is as follows:

- 5:30- 6:00 Rising, etc.
- 6:00- 8:00 Study and devotion.
- 8:00- 9:30 Management of household affairs.
- 9:30-10:00 First meal (breakfast).
- 10:00-12:00 Preparation of the evening sermon.
- 12:00- 2:00 Special visits to church members and inquirers.
- 2:00- 5:00 Bible readings and visits with outsiders.
- 5:00- 7:00 Second meal (supper). Rest.
- 7:00- 9:00 Evening preaching service, etc.

The evangelist explained that a portion of the time listed under "Management of household affairs" was devoted to the religious instruction of his children and a little time of play with them. He felt that he must not neglect his children, as he wanted them to have a part in the Lord's work and be saved in His kingdom.

* * *

IMPROVED HOSPITAL FACILITIES

The Washington, D. C., *Evening Star* of October 8 contains a statement regarding fifteen hospitals in and near the city of

Washington, D. C., which have received approved ratings by the American College of Surgeons. In this list we are glad to note the Washington Sanitarium and Hospital. This recognition has been received without any effort on the part of the institution. The natural development of its own facilities and technic, has given it this rating. Dr. Franklin H. Martin, director general of the American College of Surgeons, in commenting upon the improvement in medical facilities during the last few years, draws the following interesting comparisons:

"Eleven years ago only eighty-nine, or 12.9 per cent, of the hospitals under survey met the minimum requirements for hospital service as sponsored by the American College of Surgeons and now universally accepted. To-day, after eleven years of effort, 1,919, or 69.5 per cent, have attained a place on the honor roll — the official approved list. Eleven years ago the patient remained in the hospital twenty to twenty-four days, on the average, whereas to-day he remains only twelve to fourteen days in the same hospital for the same conditions.

"BETTER RECORDS MADE"

"Eleven years ago seventy to ninety persons per 1,000 treated in hospitals died, whereas to-day this has been reduced to twenty to thirty on the average in standardized hospitals. Eleven years ago eight-een persons out of every 100 undergoing major operations died, but to-day this has dropped to three or less, due to more competent surgery, and the development of new methods of anesthesia and improved technic and procedure.

"These are only a few of the wonderful results in scientific medicine which have taken place in recent years, and in which hospital standardization has played a leading role, having for its object the right care of the patient through surroundings, the doctor, his coworkers and aides, with an environment most conducive to the best scientific results."

* * *

GLEANINGS FROM THE FIELD

EIGHT were recently baptized at Picher, Okla.

SIX were recently baptized in Johnstown, Pa.

NINE more have been baptized recently in Wheeling, W. Va.

FOURTEEN were recently baptized in Evansville, Wis.

FRANK DUDLEY baptized thirty during the effort held in Okeechobee, Fla.

A. N. ALLEN baptized ten at the Brazil Training School, Sabbath, April 7.

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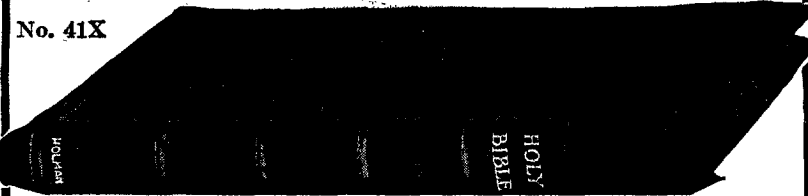
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| <p><i>Christ is tempted. He beginneth to preach.</i></p> <p>13 ¶ Then cometh Jē'sus from Gāl'lee to Jōr'dan unto Jōhn, to be baptized of him.</p> <p>14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?</p> <p>15 And Jē'sus answering said unto him, Suffer it to be so now: for thus</p> | <p>A. D. 28.</p> <p>CHAP. 3.</p> <p>1. ch. 3. 22. 3</p> <p>2. Dan. 9. 24.</p> <p>3. Mark 1. 10.</p> | <p>13 And leaving Nāz'ā-rēth, he came and dwelt in Cā-pēr'nā-īm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-īm:</p> <p>14 That it might be fulfilled which was spoken by E-gā'jas the prophet, saying,</p> <p>15 The land of Zāb'u-lon, and the</p> |
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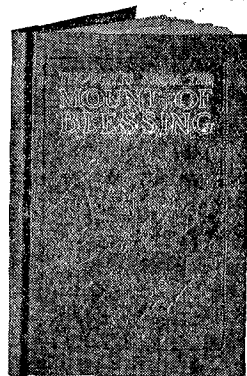
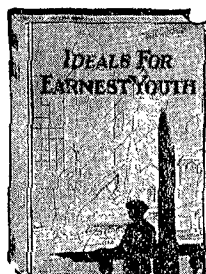
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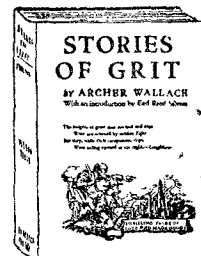
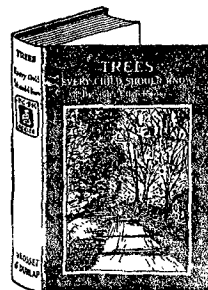
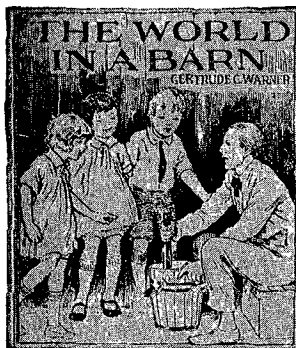
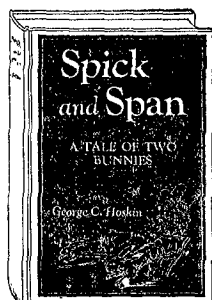
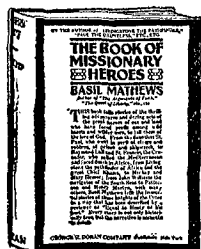
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WASHINGTON, D. C., NOVEMBER 22, 1928

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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.

We are made sad to learn of the death of Elder W. W. Wheeler, director of the Pitcarria Mission Station, near Lake Titicaca, Peru, October 8. Brother Wheeler was a faithful and efficient worker, and his loss in the mission field will be keenly felt. Fuller particulars will be given later. We extend to his sorrowing ones our sincere sympathy.

An encouraging word from a veteran toiler in this message will bring courage to many other hearts. The following was taken from a letter written the General Conference secretary by Elder R. A. Underwood:

"While age and infirmities do not permit me to do as I once did, yet God gives me the privilege of teaching a large Sabbath school class, and to speak frequently on the Sabbath for the encouragement of the believers. It was a pleasure this season to go out and do something in the Harvest Ingathering work. I am trying to help hold the ropes."

It is just a brief message, but hundreds of our people in North America will be stimulated to renewed activity in the Harvest Ingathering as they read these lines from a veteran leader who helped to start the Ingathering, and though his strength is falling, he still spends some of the limited energies left him in Harvest Ingathering work.

IMPORTANT "PRESENT TRUTH" NOTICE

BEGINNING November 15, *Present Truth* will enter all new annual subscriptions, not otherwise specified, with No. 71, "Capital and Labor," and No. 74, "Signs of the End," current series, and extend them through the first annual division of the new series which begins Jan. 1, 1929. This will give two issues free, and have the great advantage of beginning with the new series and receiving the new papers as soon as they are printed throughout the year 1929.

All renewals will be entered to continue the series in which they were previously entered.
 D. W. REAVIS.

COURAGE FROM CALAMITY

FROM down in the Leeward Islands, through which the recent West Indian hurricane tore its way northwestward, comes a little neostyle paper called the *Outlook*. Brother Skadshelm, secretary of the Leeward Islands Conference, sounds the word of courage to the island colporters:

"Will the hurricane hinder the colporteur work or any other campaign for the distribution of our literature? No! for there is no crisis with the Lord. Now is the time to go to the carpenters and other craftsmen who have more work than before. When times are better, the people buy the word of God, because they can more easily afford it; but when times are hard, or a calamity comes, they still want the word of God, because then they feel the need more keenly."

Is it not an encouraging thing that in nearly every place on earth where the troubles of the last days are breaking over men, we now learn of Seventh-day Adventist believers who are seeking to help souls find refuge and hope in God? Years ago most of the island fields and vast areas of all the continents, were unknown lands to us. Now in nearly all parts of the world the message is represented.

W. A. S.

MILLION PROHIBITION "SIGNS" CIRCULATED

OUR readers everywhere will rejoice to know that one million forty-seven thousand copies of the special Temperance and Prohibition number of the *Signs of the Times* were printed and circulated. This paper was regarded by many of the leading temperance organizations of the country as containing the most attractive, convincing, and complete presentations of the benefits of temperance and prohibition offered in a single piece of literature. It was purchased liberally and circulated by these organizations, as well as by churches of many denominations. Among the latest orders received were a large number from pastors and church boards for quantities of this number to distribute in their congregations on National Temperance Sunday, October 28.

It has been a privilege to have a part in this great temperance movement. There is satisfaction in knowing that many of the best and most influential people everywhere have regarded as a great service on the part of Seventh-day Adventists the providing and the circulating of more than a million copies of this Prohibition special *Signs*. Let us hope and pray that much good may result.

J. R. FERREN.

MODERN METHODS

We do not yet know the extent of the use that will be made of very modern equipment in speeding on the closing work of the Lord in these days. We realize that these modern inventions are not merely to supply a commercial need in the world. We know that the Lord has appointed the way through these various channels by which His work may be advanced speedily, and communications from the ends of the earth may be a matter of a few hours rather than of weeks and months, as in the not far distant past.

The Sabbath School Department has had practical evidence of the value of some of the speedy methods of communication, for not long ago we received by an air mail letter a radiogram from Mrs. Bertha Shanks Chaney, the Sabbath school secretary of the Philippine Union Mission. The route of travel was this: Mrs. Chaney, in the Philippines, sent a radio message to a radio receiving station in San Diego, Calif. The one in charge took the message, and sent it on to the Sabbath School Department by air mail. On the back of it, he advised us to send our reply to him, and he would radio it to Mrs. Chaney.

The message was this: "Kindly send me 'The Soul-Winning Sabbath School' at once, as I want to prepare for an institute in Manila in December. There are fifty ordered for our field, but I need one copy as soon as I can get it." The entire personnel of the Sabbath School Department were called together to rejoice over the message, and steps were taken to fill the order for the book at once. In fact, it was sent out on the day on which the radio message was received.

We also sent by air mail the reply that the book was on its way, and it was radioed from San Diego to the Philippines, so that our sister was assured that her desires were being fulfilled. The fact that the new Sabbath school book, "The Soul-Winning Sabbath School," was the center of all this activity, added to our pleasure. Surely it will be our privilege in days to come to see many evidences that the Lord will "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

L. FLORA PLUMMER.

THE WEEK OF SACRIFICE

November 24 to December 1

WHAT a blessed thing that the Lord ever gave to us the idea of a Week of Sacrifice! It came in a time of need in the year 1922, when mission needs were great and the state of mission funds was such as to make necessary a cut of 28 per cent in the appropriations. So splendidly did our workers and lay members contribute in that first Week of Sacrifice that this large cut in appropriations was fully restored, and deliverance came to our missionaries. Nearly all our workers contributed a week's salary. Every year since then, all around the world, our workers and believers have by denying themselves contributed freely. It is estimated that through the intervening years a full million dollars has been given to missions in this way.

Now again in sacrifice and self-denial, following the example of our blessed Master, who gave His life in unstinted measure for us, we have the privilege of binding about our wants to answer the call of a great need. The need in 1928 is as great as in 1922. The prospective income of the Mission Board this year is not equal to the outgo. This means that the present income is not equal to the present outgo. We are therefore reluctantly compelled to turn a deaf ear to all calls for added workers in mission lands, unless the liberality of our people shall exceed that of 1927. Whatever available increase shall result in funds in 1928 above 1927, up to \$150,000, will be sent to mission lands for salary and expense of new missionaries and added needs in mission fields.

We hope the generosity of our people will make possible the lengthening of cords a full \$150,000. With hope and confidence we rest this Thanksgiving offering for so great a cause with so liberal a people. Remember the date for the offering in our churches is Sabbath, December 1. Will you kindly plan in advance for it?

J. L. SHAW, Treasurer,
 General Conference.