

The Advent Review and Sabbath Herald



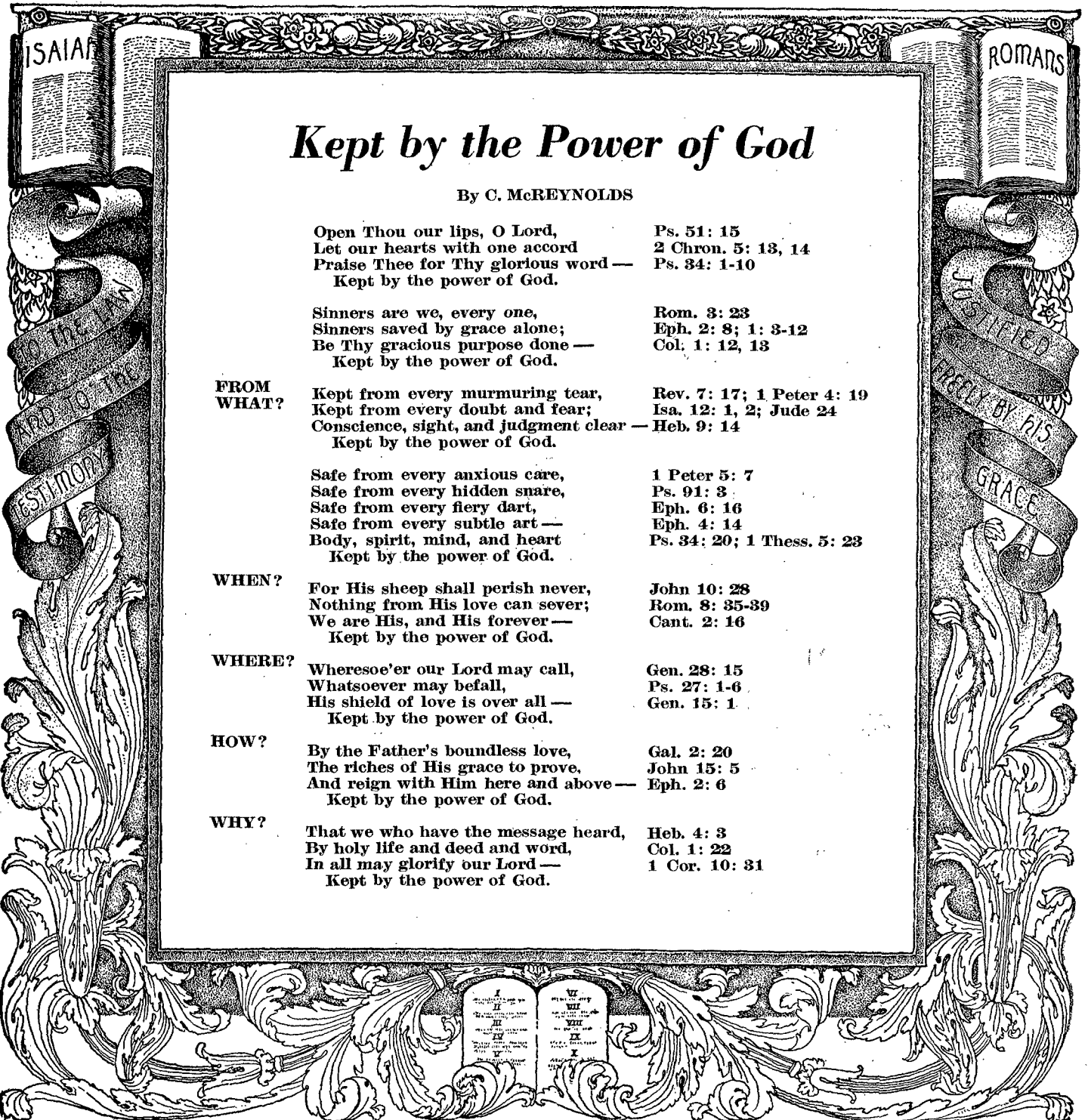
Vol. 105

Takoma Park, Washington, D. C., December 6, 1928

No. 49

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Kept by the Power of God

By C. McREYNOLDS

Open Thou our lips, O Lord,
Let our hearts with one accord
Praise Thee for Thy glorious word —
Kept by the power of God.

Ps. 51: 15
2 Chron. 5: 13, 14
Ps. 34: 1-10

Sinners are we, every one,
Sinners saved by grace alone;
Be Thy gracious purpose done —
Kept by the power of God.

Rom. 3: 23
Eph. 2: 8; 1: 3-12
Col. 1: 12, 13

FROM WHAT? Kept from every murmuring tear,
Kept from every doubt and fear;
Conscience, sight, and judgment clear —
Kept by the power of God.

Rev. 7: 17; 1 Peter 4: 19
Isa. 12: 1, 2; Jude 24
Heb. 9: 14

Safe from every anxious care,
Safe from every hidden snare,
Safe from every fiery dart,
Safe from every subtle art —
Body, spirit, mind, and heart
Kept by the power of God.

1 Peter 5: 7
Ps. 91: 3
Eph. 6: 16
Eph. 4: 14
Ps. 34: 20; 1 Thess. 5: 23

WHEN? For His sheep shall perish never,
Nothing from His love can sever;
We are His, and His forever —
Kept by the power of God.

John 10: 28
Rom. 8: 35-39
Cant. 2: 16

WHERE? Wheresoe'er our Lord may call,
Whatsoever may befall,
His shield of love is over all —
Kept by the power of God.

Gen. 28: 15
Ps. 27: 1-6
Gen. 15: 1

HOW? By the Father's boundless love,
The riches of His grace to prove,
And reign with Him here and above —
Kept by the power of God.

Gal. 2: 20
John 15: 5
Eph. 2: 6

WHY? That we who have the message heard,
By holy life and deed and word,
In all may glorify our Lord —
Kept by the power of God.

Heb. 4: 3
Col. 1: 22
1 Cor. 10: 31

What Think Ye of Christ?

This is a vital question. It affects our eternal salvation; for there is no "other name under heaven given among men, whereby we must be saved." Acts 4:12.

The question, "What think ye of Christ?" asked by our Lord Himself, and its answer, are recorded in Matthew 22:41-45, A. R. V.:

"Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in the Spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I put Thine enemies underneath Thy feet? If David then calleth Him Lord, how is He his son? And no one was able to answer Him a word, neither durst any man from that day forth ask Him any more questions."

This question those Jews to whom it was addressed could not answer. But when Jesus put a similar question to His disciples, as recorded in Matthew 16:13-17, Simon Peter answered without hesitation: "Thou art the Christ, the Son of the living God."

And Jesus, replying, said:

"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it."

Here, then, is the foundation, the rock-bottom truth of the Christian religion. Jesus, "the Christ," the Anointed of God, was a man; but He was and is more than a man, He is the God-man, God manifest in the flesh; for to this the Scriptures bear abundant witness.

Pre-existence of the Son of God

In John 1:1-3, 14, we find the words:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Creator

Observe that in the scriptures just quoted it is plainly declared not only that the Word was "in the beginning with God," and that "the Word was God," but that all things were made by Him—the Word.

The Greek word *Logos* (λόγος) is defined by G. Abbott-Smith, D. D., D. C. L., in part, in his "Manual Greek Lexicon," as a word "not in the grammatical sense of a mere name, but a word as embodying a conception or idea." We have said the term is thus defined in part, for its meaning is like the divine law, "exceeding broad." As used in John 1:1, it means all that is implied in Christ's statement recorded in John 14:9:

"Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the

Father; and how sayest thou then, Show us the Father?"

Jesus, the Word made flesh, was and is the perfect revelation, or revealing, of the Father. One of our old hymn writers has expressed in some measure the thought thus:

"In His life the law appears,
Drawn out in living characters."

In this connection we must not think of the divine law as something apart from its Author, but as the transcript of His character, that is, as being morally just what God Himself is; for, as applied to Christ, *Logos* means all that, "for in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

Deity of Jesus Emphasized

Any one who will give careful study to the book of Hebrews cannot but see clearly that it is especially adapted to meet the stubborn unbelief of the very age in which we live.

The first chapter of that wonderful epistle especially emphasizes the deity of Jesus Christ. Observe in verse 2 that the Son is He "by whom also He [the Father] made the worlds."

Again, in verse 3, Christ is described as "being the brightness of His [the Father's] glory, and the express image of His [the Father's] person," and as "upholding all things by the word of His power." In verses 7-12 we read:

"Of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

In Proverbs 8:22-31 the Son of God, as wisdom personified, bears this testimony concerning Himself:

"The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men."

This agrees perfectly with John 1:1-3, which declares that "in the begin-

ning was the Word,"—the *Logos*,—"and the Word was God;" and further, that "all things were made by Him,"—the *Logos*,—"and without Him was not anything made that was made."

This same truth is strongly emphasized by the apostle in Colossians 1:14-19, for there it is said of Christ:

"In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell."

Note particularly in verses 16 and 17: "By Him were all things created;" "He is before all things, and by Him all things consist," or hold together. We talk about adhesion, cohesion, attraction of gravitation, etc., all of which are in fact only names for certain manifestations of the power of God; for, as we have learned, He upholds "all things by the word of His power;" and it is by Him that "all things consist."

And all these things are declared unto us that, in the words of Hebrews 6:18-20,

"By two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul; both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec."

C. P. B.

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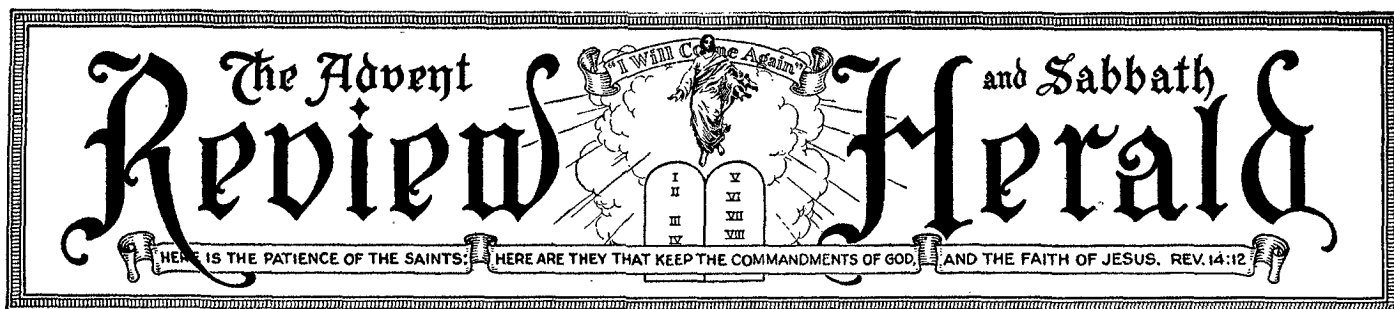
A New Tongue Every Twenty-Two Days

OUT of the great mass of interesting material in the report of the Autumn Council, I wonder how many have caught that fact that Brother H. E. Rogers, statistical secretary, put before us; namely, that in the last six years one hundred languages have been added to the list in which the message is sounding; or, as he put it, a new language has been added every twenty-two days.

When he said this, there was a sound of catching of breath in the Council. Somebody wanted to hear that again. I myself thought I had misunderstood it. But again we were told that we had heard it right, and that every twenty-two days for six years this third angel's message has entered a new tongue.

Surely the spreading work is fulfilling the picture of the prophecy—the judgment hour message speeding through the midst of heaven toward every nation and tongue.

W. A. S.



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Why Should I Pledge for Missions?

BY J. K. JONES

It is safe to say that among all the achievements of the human race since the beginning of the Christian era, the most thrilling and inspiring is that of the advance of the gospel of Christ into the dark lands of heathenism and Catholicism. The great strength of Protestantism in its early days was due to the eagerness and willingness of its missionaries to carry its doctrine of salvation by faith to earth's remotest bounds. To make this possible, however, great sacrifices were made, not only by workers who left their native lands, but by persons who pledged their fortunes and small sums to insure the success of the gospel.

The Lord has committed to Seventh-day Adventists a most precious responsibility, namely, that of carrying to every nation, kindred, tongue, and people of earth the blessed truth of this third angel's message. I firmly believe that if this denomination ever takes a course to slacken its efforts in foreign lands and begins to spend more time and effort than is required upon the work in the home field, that very point will mark a downward step in the history of this movement and the home work itself will be weakened as the result.

Thus it seems clear, when everything is taken into consideration, that the very prosperity of the movement here at home is based upon its being carried in a strong way in lands abroad. The self-preservation of this message necessitates its being preached to every nation, kindred, tongue, and people. If we begin to circumscribe it by cutting down in our efforts in foreign lands, we are simply helping to paralyze the success of the whole message. This is exactly what Sister White says in "Gospel Workers," page 465:

"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off."

Each Must Take the Burden

Since the carrying out of our Lord's command and the preservation of this

truth call for and require that faithful efforts be put forth to save lost souls in every land, it is only to be expected that every believer assume some definite responsibility to make this possible in this generation. The question often asked is, What is my duty toward the support of the work in foreign fields?

We are not living in the days when the disciples could walk the roads of Galilee and Judea without purse or script, and be dependent upon the hospitality of persons who showed an interest in their work. This present age is one in which it is necessary to have money for the carrying on of our work in every land. The railroads and steamship companies are not transporting Seventh-day Adventist missionaries for nothing, either here or in Africa. Our missionaries are compelled to pay for building materials in constructing their mission homes, etc. Besides this, what would one of our workers do in India, Africa, China, and other countries, among strange peoples, without financial support from the home field? Surely it would be a cowardly thing, an act of treachery, and wicked as well, to call some one from this country to give up all his material and financial prospects here and go abroad to labor, and then desert him by telling him to earn his own way over there. Thank God, the loyal-hearted people of this denomination are not going to treat our workers like that.

If it is necessary that we keep on sending out missionaries, it is evident to any one that our General Conference Mission Board must be assured of some definite amount of money each year in order to support properly the work started and the new work proposed. This can never be done on the old plan of hit-and-miss giving, with the miss part coming quite often. The idea that a great world-wide work can be operated financially, not by holding some goal before our people, but by leaving every one without any clear understanding as to his duty, would mean disaster to our foreign mission work; it would involve the im-

mediate recall of hundreds upon hundreds of workers from foreign fields.

No Better Plan Suggested

While there are a few here and there who seem to criticize the idea of working toward a definite goal, the writer has never seen one of these critics who could suggest a better plan. The interesting thing about it is that the very persons who object to the pledge plan of missions support and who insist on no definite goal, but everybody to do as he chooses, talk quite differently when it comes to running their own business. They believe in goals, objectives, etc., if it will only mean an increase in business. Truly, if plans, methods, goals, and pledges are good in the business of this world, then these useful methods have their proper place in God's work.

With thousands of workers stationed in mission fields and expenses going on every day, it is absolutely necessary that our General Conference Treasury have a steady stream of money coming in each month for the support of the work. The laborers must be cared for properly and promptly. There must be a definite amount on hand each month, rather than a large sum at one time, a small one at another, etc. No cause can succeed on such a shifting basis.

Our brethren have figured out the needs each month and each year, and have decided that to support properly our foreign mission work, every Seventh-day Adventist in this country should give not less than 60 cents a week every week in the year. The whole missions program is based upon this, so we can readily see that if we do not reach it, the Mission Board either has to borrow money or cut down the work abroad. So it is necessary that every conference raise at least 60 cents a week per member.

Now that is the average, but since there are some who cannot pledge this amount, our other brethren and sisters can and should give far more than 60 cents a week. Some can give several dollars a week, while many thousands in this country can give at least \$1 a

week. If I can give \$1 a week, the Lord expects me to do it. It would be wrong for me to give less when I know I can easily give the larger sum. The blessing of pledging and giving comes only upon those who are giving all they can. To do less, marks us as unfaithful. The Lord indorses the pledging plan for foreign mission work in the following words from the "Testimonies," Volume IX, pages 51, 53, 55:

"The magnitude of our work calls for willing liberality on the part of the people of God."

"Let our church members bear a living testimony to the power of the truth by denying self and giving liberally for the advancement of the work."

"Your money means the salvation of souls. Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master."

Surely, brethren and sisters, it is God's plan that every one of us make a definite missions pledge, and pay this every week. I have observed that the churches and individuals that practice this are the most prosperous spiritually. It is the church and individual that fail to adopt the pledge plan, that are in difficulty and are only half-hearted in the work.

Personal Effect of Signing

The pledge card plan of promising at the close of the year what we will give for foreign missions each week of the new year, not only assures the Mission Board of adequate support for the work abroad, but it does something for us who make the pledge. To make it personal, it shows my interest and love for the cause by definitely committing me to a certain amount to be paid at stated times. It constantly keeps the work and its needs before me. It makes me feel a greater interest in the work of soul saving, because I am putting into it a definite amount each week. I will read the reports of advance in mission lands with far greater interest than I would were I not pledging a definite amount. As I give regularly, not only will my love for the cause increase, but the very plan of giving a definite sum each week will be an education to me, and cause me to love the idea of giving to our foreign work. It will teach me to plan to give, love to give, and give liberally each week, knowing that "the Lord loveth a cheerful giver."

The pledge plan makes me feel I am a definite part of this great foreign mission movement, and will give me a just pride in having a definite part each week in carrying it on. Better than all, by giving liberally each week, I am putting my best into the saving of souls, so that when probation closes, I may find that everything I had went into God's cause.

Happy is the Seventh-day Adventist who signs to-day one of the General Conference Missions Pledge Cards, signing himself up for a definite, liberal sum to be paid each week for the carrying of this precious truth to lost souls in the dark lands abroad. When

the roll is called up yonder and we see the large company saved from all lands, what a joy it will be to have our Saviour smile upon us His approval as He says, "Well done, thou good and faithful servant." Brethren and sisters, we appeal to you to sign a Missions Pledge Card.

* * *

Preach the Tithe

BY FREDERICK GRIGGS

THE truth of the tithe is as binding as other Bible truths. Correctly taught, it wins to Christ. Pastor Wu, of the Nanking church, related a story at the local meeting of the Kiangsi Mission recently held in Nanchang, which well illustrates this.

In the same compound with two of our workers in Nanking lived a man named Mr. Ho, who was employed in the office of the chief of police. Our workers invited him to attend our meeting on a certain Sabbath. A week before it had been arranged that Pastor Wu should speak on tithing. When he learned that those not of our faith were to be at the meeting, he feared that it would not be well to preach on this subject, because the visitors might think he was more concerned about their money than their souls. However, after conferring with Pastor Brewer, who was in Nanking at that time, he preached on his chosen subject.

At the close of his sermon this man, Mr. Ho, arose and said that he was convinced of the tithing truth. He said that he received \$24 a month, and that hereafter he should each month put the \$2.40 of this amount belonging to God, into His treasury. From that he began to study other points of present truth, and accepted all. He was a faithful man in his office work, and when he asked to be away from the office to observe the Sabbath, his request was readily granted.

After a time Brother Ho became very ill. One day Pastor Wu, calling upon him, was handed \$5 tithe. This poor Chinese brother was under very heavy medical expense, but he was faithful in tithe paying. He had been paid two months' salary, the tithe of which was but \$4.80. When Pastor Wu asked why he paid more than the full tithe when he was in such sore need, he said, "I want to give the Lord full measure." A week later, just prior to his death, he told Pastor Brewer that all was well with him. He knew his reward was certain. The Lord had indeed poured him out a blessing.

Why not preach the tithe? We preach the Sabbath. God has reserved a seventh of our time for Himself, likewise a tenth of our increase. One seems quite as binding as the other. Why not preach it? It does men good to return to God His own. It opens their hearts to respond to all His claims.

Recently Brother E. L. Longway, the field secretary of the Central China Union, and Pastor Liu, the director

of the Kiangsi Mission, were working in one of the principal streets in Nanchang, when they came to a business man whose eyes were badly diseased. They invited him to come to the chapel for treatment. Day by day as Pastor Liu treated him, he talked the truth to him. He taught him that a tenth of his increase belongs to God. The man now puts his tithe into the mission treasury, and is studying other points of present truth.

"I kept back nothing that was profitable unto you," said Paul, in speaking of his teachings to his Ephesian brethren. It is profitable to all men to render to God His own. Then let us preach the tithing truth.

Shanghai, China.

* * *

"It Is Not My Business"

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed, he said, "Gentlemen, it is not my business."

A few days later his wife and two daughters were coming home on the limited express. In his grand carriage with liveried attendants he rode to the station, thinking of his splendid business and planning for the morrow.

Hark! Did some one say "Accident"? There are fifteen railroads centering in St. Louis. If there has been an accident, it is not likely to have occurred on the — Railroad. Yet it troubles him. It is his business now. The horses are stopped on the instant, and on inquiry he finds that the accident has occurred twenty-five miles distant on the road over which his wife and children are coming. He telegraphs to the superintendent:

"I will give you \$500 for an engine."

The answer flashes back, "No."

"I will give you \$1,000 for an engine!"

"A train with surgeons and nurses has already gone forward, and we have no others."

With white face and anxious brow, the man paces the station to and fro. In a half hour, perhaps, which seems to him a half century, the train arrives. He hurries toward it, and in the tender finds the mangled bodies and lifeless forms of his wife and one of his daughters. In the car following lies the other daughter, with her dainty ribs crushed in and her precious life oozing slowly away.

A quart of whisky, drunk fifty miles away by a railroad employee, was the cause of the catastrophe.

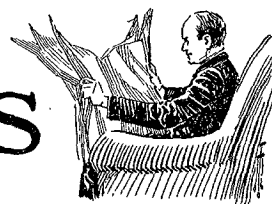
Who dare say of this tremendous question, "It is not my business"? — *Selected.*

* * *

"Thy loving-kindness, O Lord, is in the heavens; Thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains of God; Thy judgments are a great deep: O Lord, Thou preservest man and beast." Ps. 36:5, 6, R. V.



Comments on CURRENT EVENTS



STAR SHOWERS. Probably most of our people noticed the news item of a few weeks ago in which an astronomer makes the prediction that in November of 1932 or 1933 there will be a star shower rivaling the famed one of 1833. This scientist explains how a certain group of meteors—known as Leonids—make their circuit around the sun in thirty-three years. The theory is that this cluster of meteors resulted from the breaking up of a comet. The explanation given as to why the predicted star showers of 1866 and 1899 were very much smaller than that of 1833, is that the planet Jupiter deflected the meteoritic group from the direct path of the earth. Astronomers calculate that this deflection is now being overcome.

Such a news item as this, with its explanatory statement of the origin and the recurrence of the star shower, seems to bring perplexity to the minds of some believers. There are those who would reject the astronomers' view as sacrilegious. But this is surely a doubtful plan to follow, seeing all of us accept without question the explanations and forecasts of astronomers concerning a multitude of other heavenly phenomena.

On the other hand, there may be some one greatly tempted to give up all his faith in this movement because, declares he, "The astronomers have proved that the great star shower of 1833, which we considered supernatural, is merely a routine, recurring, natural phenomenon."

The fundamental difficulty with the one who is about ready to surrender his faith when some such matter as this arises,—and it is but typical of a category of problems,—is that he jumps to the conclusion that because a phenomenon has been explained, it has been explained away. Is a stupendous act of God in the operation

of His universe, any the less so because poor finite men have been able to discover something of the plan that the Infinite has employed? If men are allowed to think God's thoughts after Him, as a devout astronomer once exclaimed as he charted the course of the stars, does it make those thoughts any the less divine?

We laugh at the egotism of the man who, after examining the product of some inventive wizard, declares that he could have invented such a device, and that there is really nothing to it. How much more fit subjects for ridicule are those who, after discovering a little of the plan that God has used in the performance of some marvelous act, scoffingly declares that there is nothing remarkable about it, that it is merely a "natural phenomenon"! We do not discount a man's invention because he has called to his aid some simple, natural law, as has been the case in most inventions. On the contrary, we consider it a mark of the superior mind to be able to see the possibilities of such a simple law and harness it to such wonderful ends. And shall we not as reasonably conclude that a marvelous phenomenon in the heavens, in which "natural" laws have been called into service, proves eloquently the superiority of the Mind that produced it?

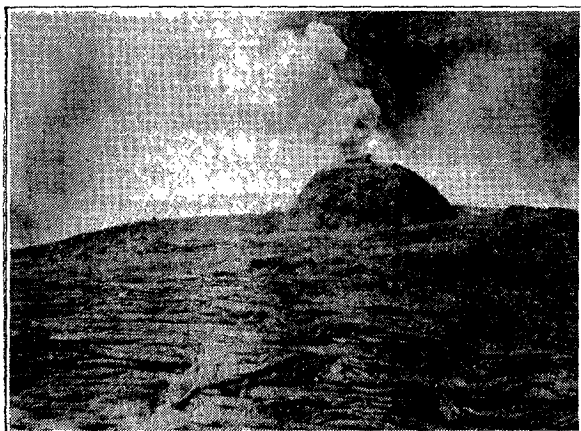
If God has seen fit to permit His divinely appointed laws of motion to operate so that a comet should be shattered and some of its parts scattered like flaming stars over our earth, what is man that he should impiously contend that some other method should have been employed? or that inasmuch as he can explain something of the laws that operated in producing the starry sign, he will reject it as being no sign? And if God, once having produced that phenomenon, should allow the wreckage of the comet to remain in our path so that at frequent intervals until the final end, we should be reminded of its meaning, what is man that he should perversely declare he will therefore see in it no meaning at all?

But let us look at the matter from another angle. When Christ gave that wonderful prophecy marking out the high points along the centuries between His first and second advents, He foreknew just what would take place in the earth and in the heavens. He foresaw, for example, that as the centuries wore along the world would be filled with war, but that at the same time there would be great plans for peace. Foreknowing that this would be the state just before His return, He declared that when we see such conditions, we may know that the end is near. The contention that this paradoxical war-and-peace condition is the "natural" result of forces that have played upon human natures in recent times, does not in any way invalidate the paradox as a sign. Only God could foreknow that these particular forces would be working upon men's hearts two thousand years later. And the taking place of such war-and-peace scenes at the very time when other prophecies declare that the "time of the end" is at hand, provides the proof that He who foretold it was divine, and that His promise to return will be fulfilled.

Likewise, Christ foresaw that in the time shortly before His return the heavenly bodies in their divinely appointed courses would be brought into such a relationship—and who will say that their courses were not ordered from all eternity with this significant relationship in mind?—that a comet would be shattered and its remnants thrown in spectacular confusion over the earth. Foreknowing this, why should He not declare that when we see this sight we may know the end is near? What could be more easily understood by the masses, than such a sight as this?

If a foreknowledge of conditions upon the earth is a proof of His divinity, how much more so a foreknowledge of events in the heavens? The fact is that after counseling His followers to "understand" the book of Daniel, which made specific predictions as to the time of the end, Christ declared calmly that when *that* "time" arrived there would be a great falling of stars. Almost exactly eight-hundred years before its occurrence the Son of man foretold an event which the wisest of the sons of men could not foretell by a single day.

And He foretold this striking heavenly event in relation to a great group of signs that would take place in the



A remarkable picture of Vesuvius in action. Note the billowing waves of lava in the foreground. The recent volcanic upheavals in Italy are the worst in centuries. The loss is estimated at \$10,000,000. Most of the destruction, however, was done by Mt. Etna.

International

(Concluded on page 16)

EDITORIAL

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

The Message for To-day *Emphasizing a Balanced Presentation* *In Five Parts — Part II*

THE message which heaven has given us for the world at the present time is as broad and comprehensive in its various ramifications as the Scriptures of truth. It comprehends many features and many details. These are all necessary parts of the one great whole, which should receive due consideration in order that the work of God may be developed symmetrically and harmoniously. But on the other hand, undue emphasis should not be placed upon one phase of the message to the neglect or the disregard of other phases equally important.

Unfortunately, we have seen, through all the years, some doing this. One feels that health and temperance is *the* message for the present hour; another, that the whole emphasis should be placed upon Christian education. Some earnest advocate of religious liberty declares that the preaching of religious liberty is the threefold message of Revelation 14; another feels that righteousness by faith is the sum total of the message for to-day; still another, that the Bible Sabbath should be made the center of every discussion.

We are not disposed to question the importance of any of these subjects. We mention them only by way of example of a great multitude of others, indorsed equally by their earnest advocates. We agree that the truths of Christian temperance and healthful living should be preached in their proper setting.

In the prosecution of the medical missionary work we are instructed that the principles of health should be combined with the proclamation of the third angel's message.

"Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the churches workers who will set the principles of health reform in their connection with the third angel's message, before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches."—*Testimonies to Ministers*, p. 416.

What is true as relates to the union of the medical missionary work with the third angel's message is true of every other phase of our work. The threefold message of Revelation 14 should constitute the groundwork of all our preaching.

We believe also that the preaching of our religious liberty principles constitutes a vital part of the threefold message, provided that that preaching is in the setting of the message of Revelation 14. The preaching of righteousness by faith is the preaching of the threefold message, provided the subject is taught in such a way as to include the giving of that message. Let us illustrate our meaning by using the last-named topic as a concrete example:

Righteousness by Faith

The apostle Paul preached righteousness by faith. He preached it in the setting of the great chain of truth in his day. Martin Luther preached righteousness by faith. He preached it in the setting of the truth of God appropriate to his time. While the underlying principles of righteousness by faith are the same to-day as when Paul preached them and when Luther proclaimed them, yet the preaching of these principles to-day fails in power and effectiveness unless they are proclaimed in the setting of truth for this day and generation.

We are told by the servant of the Lord that righteousness by faith is the third angel's message.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'—*Review and Herald*, April 1, 1890.

"The Lord in His great mercy sent a most precious message to His people. . . . This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, pp. 91, 92.

We believe this with all our heart. And this being true, the converse is equally true, that the proper preaching of the third angel's message is the

preaching of righteousness by faith. There is no better text in the Bible for a sermon on righteousness by faith than Revelation 14:6, 7. What, then, must the preaching of righteousness by faith, or the third angel's message, embrace in more particular detail? It must embrace:

1. The preaching of Christ, His character as God, His incarnation, His holy life, His death on the cross, His glorious resurrection, His ascension, His return to the earth in power and glory.

2. The operation and power of the Holy Spirit in the work of repentance, confession, justification, sanctification, and redemption.

3. The preaching of Christ's return in glory, and those prophecies and signs which show that Christ's coming is near.

4. The ministry of Christ as our great high priest, as typified in the earthly sanctuary service, and as now carried on in the temple above; the finishing of that priestly ministry in the work of judgment; the execution of that judgment in giving eternal life to the righteous and the retribution of eternal death to the impenitent.

5. The bestowal of immortality through the gospel, the resurrection of the dead at the last great day, the glorious inheritance of the saints in the earth restored by the power of God.

6. The law of God as the great standard of morality, as the rule of life, the test of judgment in the day of final rewards.

7. The great doctrine of Sabbath reform, of the exaltation of this sign of God's creative power and work of redemption in the human soul.

8. Soul liberty from sin, religious liberty from civil domination; the recognition that our bodies are the temple of the Holy Spirit, and that they should be clothed and fed only in ways which will redound to God's glory and to the physical, mental, and spiritual good of the individual.

9. The preaching of righteousness by faith is the preaching of every other doctrine and truth required to fit a people to stand in the day of Christ's coming, and to welcome Him on His return.

10. Finally and in general summary, the preaching of righteousness by faith in its concrete forms is the preaching of Christ Jesus as prophet, priest, and king, exemplified in personal experience as "Christ in you, the hope of glory," and in His church as the "one Lord, one hope, one faith, one baptism, one God and Father of all, who is above all, through all, and in you all."

A Basic Principle of Christian Life and Experience

Preaching righteousness by faith in this concrete and comprehensive manner, is indeed, as stated by the servant of the Lord, "the third angel's message in verity." It is the preaching of Christ in type and symbol, in prophecy and exegesis, His death our atoning sacrifice, His inwrought life our example, His word our guide, His Spirit our indwelling life and enabling power in holy living and Christian ministry. Righteousness by faith should be the soul, the life, the energizing power of every doctrine and teaching, even as every Bible doctrine should be taught in a manner to exemplify and elucidate this saving, life-giving principle.

"The righteousness of Christ is not a cloak to cover unconfessed and unfor-saken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*"The Desire of Ages,"* p. 555.

Righteousness by faith is a basic principle which has moved the lives of the men of God in every age. When we read the eleventh chapter of Hebrews, we comprehend more fully what was wrought by this great truth as held by the faithful of the past. It was the power in the life of Abel, of Enoch, of Noah, of Abraham, of Moses. Through it men "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Heb. 11:33-36.

Not a Philosophy Only

Truly this was not a mere philosophy; it was, as we have said, a basic principle of life and action; it was even the life of Christ in its concrete manifestation. It is to be regretted that this blessed truth has not meant more to the Seventh-day Adventist Church through all the years. We are told by the servant of the Lord that it has been held by many as a mere theory, as a dead form.

"The greatest deception of the human mind in Christ's day was, that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. . . . The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly minded, it is a curse to its possessors, and through their influence it

is a curse to the world."—*"The Desire of Ages,"* pp. 309, 310.

Messages given through God's chosen servant in 1888 gave emphasis to this question, and we need to continue in our preaching and in our practice, this emphasis.*

Sometimes, we recognize, this emphasis may best be given by dealing with the question in its more abstract character, even as the apostle Paul thus considered it in his epistle to the Romans; but let it be recognized also that the apostle considered the subject in its relation to other questions, and in its setting in the message for that day.

Christ the Center of All Doctrine

Righteousness by faith is the embodiment of all truth. Christ and His atoning sacrifice and saving life should be made the center of every doctrine. Declares the servant of the Lord:

"The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Never should a

sermon be preached, or Bible instruction in any line be given, without pointing the hearers to 'the Lamb of God, which taketh away the sin of the world.' John 1:29. Every true doctrine makes Christ the center, every precept receives force from His words."—*"Testimonies,"* Vol. VI, p. 54.

We believe, even as Paul taught, that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." We must accept Christ's righteousness as our righteousness, His life as our life. Without Him we are nothing. Our own good works are as filthy rags. We can do no good thing without the promptings of His Spirit. Every holy impulse is born of His grace. Let us believe this. Let us weave this truth into every sermon; let us make it the power, the inspiration, of our very lives, applying it personally in every phase of our Christian experience. It will thus become more than a form, more than a theory, more than a beautiful philosophy; it will be a living, life-giving experience.—"Christ in you, the hope of glory."

The Latter Rain and the Shaking Time

As surely as we have entered into the time of the latter rain, with the evidences of it multiplying on every hand, so surely have we reached the shaking time. The church is to be purified and made ready for the coming of the Lord. Every element that does not conform to the standard of Christ will be shaken out. All through the years, as our people have looked forward to the outpouring of the latter rain, it has been realized that this time of refreshing would also mean a closer work in the purifying of the church.

We have seen in recent years just such a work going on. Somehow evil develops quickly. Men who scorn reproof and insist upon their own way are quick to separate from the body and start something of their own, drawing aside the unwary and luring souls into separatist movements.

"These be they who separate themselves," says the apostle Jude, speaking particularly of the last days. Beware of any spirit growing up in the heart that leads to alienation and separation from the brethren and from the church. As Jude the apostle says, that spirit is of the flesh. It nearly always manifests itself in censoriousness and boastfulness. Almost invariably in our history these separatist movements have used the spirit of prophecy as a screen behind which to carry out the plans of opposition to the truth. Warning against such groups as this springing up in the earlier times, the spirit of prophecy leaves this message for our own time. I quote from the "Testimonies," Volume I, pages 417, 418:

"There are little companies continually

* That excellent little book, "Christ Our Righteousness," compiled by Elder A. G. Daniells, gives a comprehensive review of the teachings of the spirit of prophecy on this subject, and is well worth the perusal of every reader.

arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. Restless minds who want to be seeing and believing something new continually, are constantly arising, some in one place and some in another, all doing a special work for the enemy, yet claiming to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom He is to do His great work. They are continually expressing their fears that the body of Sabbath keepers are becoming like the world; but there are scarcely two of these whose views are in harmony. They are scattered and confused, and yet deceive themselves so much as to think that God is especially with them. Some of these profess to have the gifts among them, but are led by the influence and teachings of these gifts to hold in doubt those upon whom God has laid the special burden of His work, and to lead off a class from the body."

Wherever these movements appear, instructed believers know at once that the enemy has assumed a new guise to lure away the unwatchful. It is those who are unfamiliar with the truth who fall a prey. There is no safety except in settling the fact once for all that this third angel's message and this advent movement are of God, and that the Lord is leading this movement on to the heavenly Canaan. Just as the exodus movement was purified in olden time by the shaking out of unbelief, so in this movement, as we near the heavenly Canaan, all that is not of the movement will be shaken from it. It is a call to every one of us to put away sin, to keep covered beneath the hand of the Almighty, to walk softly, so that we may march with the people of God into the heavenly kingdom. And the coming shaking time admonishes us to be more kind and patient and yet more earnest and decisive in entreating and warning those who are falling away.

W. A. S.



The Sermon



The Power of the Gospel *

BY E. E. ANDROSS

WE are living in the most interesting period of this world's history, when the Lord is fulfilling His word in a remarkable way. And of all the promises that He has ever made, and the prophecies that He has ever given, it seems to me those that pertain to the progress of His work, the carrying of the gospel to all the world in this generation, are the most interesting. I read from Isaiah 54:2, 3:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

As rendered by Lowth in his translation, this is literally, "on the right hand and on the left thou shalt burst forth with increase."

To-day this prophecy is being literally fulfilled. Again, in Isaiah 27:6 we read: "Israel shall blossom and bud, and fill the face of the world with fruit." It seems to me that we may confidently expect to see marvelous developments in the progress of this work as we near the end. And, dear friends, I am glad to add my testimony this afternoon to what the Lord is doing. He is certainly doing marvelous things. He is performing wonders to-day.

The Inter-American Division lies south of the United States, from the northern boundary of Mexico down through the Central American republics, including the northern part of South America and the West Indies. This is a large territory, some 6,000 miles in length from the northwestern boundary of Mexico to the eastern boundary of the Guianas in South America. I am glad to tell you that all through this field the work of God is moving forward with ever-increasing power, and that in every part of the field. We have seven training schools,—three in the English language, three in the Spanish, and one in the French. Two of these schools have recently been opened, one in the eastern part of our field, in Trinidad, for the English-speaking constituency, and another, for the Spanish, in the Central American Union, at San José, Costa Rica. Both of these schools are having a very encouraging start, and they will do a work that has been greatly needed.

The Message by Airplane

Our publishing work also is making good progress, and our books are selling in every part of our division to-day.

* Abstract of a sermon at the Autumn Council, Springfield, Mass., Sept. 29, 1928.

Every year records substantial increases, and this one gives promise of being the banner year. Our colporteurs in the Spanish fields are doing remarkably well, especially in Colombia and Venezuela. One young man, Brother Plata, a Colombian, now attending our training school in San José, has had unusual success in the sale of our literature. Not very long ago he had to make a trip to deliver some books, requiring five days by muleback, the usual method of travel; but as his business required haste, he decided to take passage in an airplane, and in forty-five minutes had completed his journey. While he was in the air those forty-five minutes, he sold three of our books to the passengers and the pilot.

We will consider one of our oldest fields, the Antillian Union, including Jamaica and others of our West India islands. Brother A. R. Ogden, president of the union, reports a member-

Love's Eternity

BY ROBERT HARE

BURDENS at last laid down,
Bright hopes no longer crushed,
Joy without sorrow's frown,
And love's sweet song, unhushed,
Forever ringing on
Where wait the cherubim,
Through God's eternal dawn,
In praise to Him!

Life without pain or care,
One long, sweet day of bliss,
Unchallenged by despair,
Where fadeless blossoms kiss
The zephyr winds of love,
And peace supreme abides;
No tempests sweep above,
No angry tides!

Death can no longer part;
Love's bright and golden chain,
Still binding heart to heart,
Forever must remain.
The ages hasten not,
The glad, eternal years
Pass without pain or blot,
Undimmed by tears!

ship of nearly 6,000 baptized believers, and a Sabbath school membership of about 8,000; and the work is going forward very encouragingly. They hope this year to baptize 800 or 1,000 in that one union.

Brother Ogden has just completed a tour of the field, except the Bahamas. He visited more than fifty churches, and says that every church, with scarcely an exception, was overflowing with interested people, and in many places at his meetings, after every available space in the church had been filled, there were more people on the outside than there were on the inside.

Brother H. J. Edmed reports a very interesting work that has recently developed in Jamaica. A lay brother of

the Port Antonio church got a great burden to go out and tell others about this message. He went to the maroon people, far up the mountain side, and after a few weeks' labor reported a company of forty keeping the Sabbath. When the brethren visited them, they found a deep interest among 200 or more of this people, who had resisted all former efforts to interest them in the gospel.

This is not an isolated case. In writing of this experience, Elder Edmed said, "This is only a sample. The same conditions prevail all over the island." We have in the island of Jamaica nearly a hundred churches and companies, and these are rapidly increasing. We expect this year to baptize 500 people in that island. The more they do for others, the more God does for them, and the work is going forward with ever-increasing power. The spirit of evangelism is taking possession of our lay brethren and sisters, as well as of the conference and mission employees. Their zeal for the salvation of others is being fanned into a flame.

The "Davis" Indians

You will be glad to hear just a word from our "Davis" Indians. Every one knows about them. More than a year ago now, on the 10th of March, 1927, Brother and Sister A. W. Cott and Brother and Sister R. J. Christian started from Georgetown, British Guiana, to go back into the interior on the border of Venezuela, and establish a mission where Brother Davis gave his life sixteen years before, in 1911. They toiled on from the 10th of March to the 23d of August before they reached the end of their journey. This was undoubtedly one of the most trying experiences in all our mission endeavors anywhere in the world. The most marvelous heroism was shown by these brethren and sisters.

Finally Sister Christian became ill, and had to be carried back to Georgetown on the backs of the Indians, and was unable to return. Brother and Sister Cott have been left up there alone now for more than a year, except for a native worker who has joined them—Brother Gonzalves. A few days ago I had a letter from Brother and Sister Cott, telling how God is opening the way before them. They have suffered considerable with tropical diseases, but it is wonderful how they have conquered these difficulties. The work is going forward encouragingly amid many apparently insurmountable obstacles. It took from January to June, this year, to get supplies to them from Georgetown.

For some time we have had a small work started among the Mosquito

Indians of Nicaragua. More recently we have undertaken work for other tribes. The San Blas Indians of Panama are almost entirely shut away from all missionary effort, as the law forbids all Protestant work for them. However, ten young men from this tribe attended our English school on the Zone last year, and two were at our Spanish school in Costa Rica. A few of these boys have been baptized. Prof. C. L. Stone writes that the chief of this tribe has just written to him, saying they want to send twelve additional students this year to our school; so if we cannot go among the people, the Indians send their boys to us, and we are preparing at least some of them for missionary work among their own people.

We have recently sent a native worker of experience among the Indians of another tribe. Work has recently been undertaken for one of the tribes in Honduras. We have a mission station among the Mash Indians of the old Maya race of Guatemala, and the brethren report favorably of its beginning.

In Colombia

At our division council last June, George C. Nickle, of the Central Colombia Mission, told of one experience where, as a result of selling some of our books, a few had begun to keep the Sabbath, and he was called to visit them. The hall was filled to its utmost capacity. After he had spoken for an hour, he dismissed the congregation in the regular way. They left the hall, but just as soon as it was vacated, another congregation pressed in and filled the hall again. He was urged to preach the same message to the new congregation. This he did, and the second service was closed and the people retired from the hall. Again an entirely new congregation came in, filling the room, and for the third time that night Brother Nickle gave to famishing souls the bread of life. It was nearly midnight when he dismissed the last congregation and they went to their homes.

In telling us the story, tears ran down his face as he pleaded with us to send some one to help in the work that he could not possibly compass. Brother Nickle is superintendent of the mission, and his wife is secretary-treasurer. He has a leader for the colporteurs in his field, and that constitutes his whole force of workers. The last report I have had from there is to the effect that they have been compelled to take Brother F. A. Brower from the colporteur work, and put him into the evangelistic work to develop the interests that are growing up so rapidly.

A Remarkable Meeting

Elder H. E. Baasch, the union superintendent, recently visited this portion of the field. He writes of going to one place where there were a few Sabbath keepers who had found the truth

through the reading of our literature. They urged that he and Brother Nickle hold a service to which the interested people could be invited. They questioned the wisdom of doing anything to awaken a large interest, when it was impossible for them to follow it up. They prayed over the matter, and after being repeatedly urged to hold a meeting for the public, they decided to do so. They had no money to hire a hall, but decided to announce the subject on a blackboard hung in front of a drug store facing the plaza.

The notice was out only two hours before the time for the meeting to be held. Brother Nickle stood on a box in the door of the drug store, and preached to not less than a thousand people crowding each other on that plaza, intently listening to catch every word. The best of order was pre-

Work and Prayer

BY B. M. GRANDY

PRAYER sells books

When prayed by him who works;
Not by the sluggard mean,
Nor him who idly shirks,
But by the man who,
Zealous in the fray,
Is not dismayed by storms
Nor heat of day.

Prayer wins souls

When prayed by him who toils,
Not for the fleeting fame
Nor glittering golden spoils,
But by the man whose
Heart is filled with love,
Whose gaze is fixed upon
The cross above.

Prayer brings peace

When prayed by him whose life
Is emptied first of self,
And still in conflict rife
Goes first to battle
Clothed in armor bright,
In faith defeating
Myriad hosts of night.

served, and all stayed in their places to the close of the service. In writing of this experience, Brother Baasch says:

"The Lord has prepared a wide-open door for us. The interest is very deep, and all it needs is to have the messenger on the spot to gather in the harvest. But where do we have him? Our hearts ached as we looked upon the crowd,—indeed sheep without a shepherd. We were urged to hold another meeting the next night, but we decided to go on, rather than stir up more and more interest, not being able to take care of it."

Their next visit was to a city of about 25,000 population, where there are a few devoted believers who have accepted the truth through reading. By special invitation fifty or more lawyers, doctors, and a number of the best families gathered in their hotel for a service. All left the meeting deeply interested and hungry to know more. Brother Baasch says:

"Elder Andross, I am afraid that my letter may not convey to you the burning character of the situation as we have found it in the province of Huila, which, by the way, is counted among the most fanatical in Colombia. In practically every place

we touched, the doors are wide open for us to step in and gather the harvest that is ripening there. In a letter written by Brother Brower to Brother Nickle, he mentions four towns farther on, through which, however, we have not passed, all within the same province of Huila, and in each one of them there are people definitely looking for this message. If we had sufficient workers, we could, within a very short time, have a church in every one of these places. The Lord is pouring His Spirit upon these people in a remarkable way, and the burden lies upon our hearts. How are we to cope with this situation? Where shall we get the men to send into the field to gather in the harvest and to instruct those who are depending upon us to deliver them from the age-long darkness in which they have been enshrouded?"

Great Opportunities Awaiting Recruits

When I read this, you must not get the idea that these people are all ignorant. Many of them are well educated. It is said that the city of Bogotá is the educational center of South America. It is a city of about 250,000 population.

Brother Baasch says:

"People somehow feel instinctively that they are going to have light from the advent message, and they are flocking to it, literally by the thousands. The field is ours for the working of it."

Is there anything in the world more marvelous than that? We thank God for what He is doing in Africa, and farther south in South America, but, my friends, the same blessed work is in progress here as in other fields. Who is responsible for it? God Himself is doing it before our eyes.

"No Protestant missionary has ever visited these fields. The Roman Catholic Church is fast losing her hold upon the people, and they are looking for a shepherd to lead them into the ways of safety and peace. In the majority of townships there is not a doctor or a nurse to be found. The people perish in their ignorance and in their physical illnesses. There is a wonderful field open for any consecrated missionary."

Brethren Baasch and Nickle went to the city of Bogotá. They had no money to hire one of the great theaters, but they secured a little hall in the third story of a business block, and everybody who attended the service had to go up three flights of stairs. They held meetings four weeks, and the Lord signally blessed their efforts. A great interest was awakened in wide circles. As a direct result of these meetings, twenty-two joined the baptismal class, while thirty more expressed their desire to obey the truth.

Elder William Steele, the superintendent of Venezuela, writes that if he had the workers, they could raise up a church before the end of this year in every city of Venezuela, for there is not one that is closed to them. We do not need to spend a great deal of money in advertising in order to gather a congregation. Just a few years ago the way was completely closed, but now every city in the whole country is open to us, inviting us to come.

Well, you say, why don't you go? We haven't the workers. We haven't

the money to put the workers into the field. The same conditions prevail all through the South American republics, in our division, in the Central American republics, and in Mexico.

Nearly two years ago we had just a few believers in the city of Panama, the capital of the Panamanian republic, a few Spanish believers. We had a large English church there that would seat, I suppose, 500 people. The few Spanish believers who had accepted the faith were meeting with our colored English congregation on the Sabbath. But Brother Wallace Lusk learned the language and began to work among the Spanish-speaking people, and to-day we have from 150 to 200 meeting on Sabbath afternoon in our English church, all speaking Spanish; and all around there are new companies and churches springing up. We hear of them almost every week.

In the Mexican Republic

Now I will go on to Mexico, one of the most interesting fields in our division, one which you know has been passing through a fearful time, having been in revolution ever since 1910. But, thank the Lord, the way is opened for us now more than ever before. True, it is difficult, for no one is supposed to preach a sermon anywhere in Mexico, unless he is a native-born Mexican. A foreigner is allowed to do only executive work. But notwithstanding all that, our workers are loaded down with work. It is wonderful.

I was there in April and May of this year. I visited many of our churches and companies in Mexico, and found conditions that are so different from the last time I was there, that I was surprised at every turn. For instance, I spent Sabbath at Port of Mexico, and met with a very interesting congregation. There is quite a large church; in fact, we have two churches in that city. I saw the superintendent of the Sabbath school, a neatly dressed man, but barefooted. I suppose half the people in the church were barefooted. They were a poor class, of course, but intelligent and very devoted. Brother J. B. Nelson called my attention to a young man, with his wife by his side, and said, "He is an attorney in the city who is establishing himself in business. He was formerly secretary to the mayor of the city." He is a devoted Seventh-day Adventist. Just a few weeks before that time his wife was near death's door, and she was raised to health in answer to prayer.

I will speak now of the beginning of our work in the southern part of the state of Vera Cruz. Brother Nelson, the superintendent of the Tehuantepec Mission, in a letter I received a few days ago, writes:

"There are now twenty-four churches here. We have one man to look after twenty-four churches. It is absolutely impossible for that man to look after more than twelve, and they are multiplying every week."

I know that is so, for when I was there, a few months ago, five small companies had sprung up within the two weeks preceding my visit, not as the result of the preaching of our workers, but of the work of the lay members themselves, who went out and in two weeks' time raised up one company of twenty-one, another company of thirty-five, and another company of five or six, and so on. All began to keep the Sabbath as the result of two weeks' labor of a lay brother and sister. The sister is an elderly woman—Virginia Hernandez—who has brought more than one hundred people to the truth through her own labors.

Brother Nelson writes of our work in the state of Tabasco, where we have a number of churches and companies that have recently been raised up.

God's Goodness

BY KATHLEEN DAVIS

I HAVE tasted it so often,
Each time it is so sweet,
Like manna in the morning
Lying close to Israel's feet;
He gives me temporal blessings,
Far more than I have need,
And to His well of life
My footsteps He doth lead.

In springtime and in summer,
My garden dreams come true,
He always paints the lilies
With a little richer hue;
His thoughts are in the roses,
For they whisper love to me,
And in every pansy blossom
Is a dimpled face to see.

When I walk into the woodland,
Hear the hush of silence there,
I know that He is listening,
It is a place of prayer;
Cedars bow their leaves of lace,
And on this Sabbath day
Birds will sing the anthem song,
And angels hear us pray.

O how I love this Giver
Of every perfect gift,
He ever lingers near me
To bid the burdens lift;
They go down in the sunset,
Reflect back in the sky,
As clouds with golden linings
On wings of peace to fly.

We have a large number of scattered believers through the state. We cannot reach that state except by taking a ship, and it is a very expensive trip. He says we haven't any one to send there to look after those interests. Brother Zaynos was caring for the work when I was there in April. At our workers' meeting he spoke as follows of his recent experiences:

"After a month's services a company of thirty-three believers was raised up. A small day school was started, which is opened with the Morning Watch text and a study of the Sabbath school lesson. Another company of twenty-one was organized a few miles away from the capital. Enemies sent spies to our meetings. They searched the house for evidence against me as a revolutionist, that they might shoot me. False witnesses arose, 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. Another company of forty-one was raised up."

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

In the state of Oaxaca, where we are just starting, a wonderful work is in progress. Here is a telegram that came to my hand just the other day:

"Leading minister accepted message, requesting baptism. His four churches ask immediate help; also seven other Protestant churches urgently calling Adventist preacher. Fifty-seven Indians just accepted truth. Central Mission cry, 'Come over help us,' but Mexico's shortage of funds and men forbids response to these calls. What will division do?"

A letter just received from Brother Nelson gives more complete information regarding the developments mentioned in this telegram. It appears that because of a series of adverse circumstances, the Protestant denomination had withdrawn from the territory, leaving the churches without general supervision. Brother Nelson writes:

"Many churches have become interested in our message, and in one district alone seven churches are calling for us to send them a worker, but we have none to send. Awaiting my arrival in this city, I found one of their former pastors . . . with three churches and one company. He is preparing for baptism, and his churches are calling us to send them a worker, but we have none to send nor the money to employ one. Can you do something for us to enable us to answer these urgent calls? *Something must be done at once.*"

Eighteen Companies Awaiting Baptism

Brother C. E. Moon, superintendent of the Central Mexican Mission, writes that there are eighteen new companies in the state of Guerrero alone, and that not one has been baptized in that state. These companies were started by a man who accepted the message in Tehuantepec. He got a burden to go to his people; so he started off across the country to the state of Guerrero. The first word we had from one of our native workers was that there were 500 new Sabbath keepers in his field. One of our brethren went and found them all thoroughly organized into Sabbath schools; they had accepted the whole truth on every point of our faith, and now there are eighteen companies waiting for baptism.

When I was in Mexico City in April, a fine young Totonaca Indian and his wife were there. They had walked a long distance to attend their first Seventh-day Adventist service in Mexico City. They were the first fruits from the Totonaca Indian tribe. They were dressed in their Indian costume, and had no shoes on their feet, but

they are bright young people. 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. A few weeks later came the word from that same tribe that there are now fifty-seven Indians that have fully accepted the truth and are keeping the Sabbath as the result of the labor of this man and his wife among the Totonaca Indians.

Why, my friends, hundreds and hundreds of the old Aztec race are beginning to keep the Sabbath. New companies are springing up everywhere. Brother Moon says it seems as if the fire of the ancient Aztec race has taken possession of this people. As soon as they accept the faith, they start over the mountain trails, preaching the truth everywhere they go, and hundreds of their people are accepting it. Word has just come to us that a new company of seventy-two has accepted the message over in the Lake Mission. Brethren D. A. Parsons and W. R. Pohle attempted to visit them, but were stopped by bandits.

This shows how the work is going. I have not told you a tenth part of it. There seems to be a power in the very atmosphere. The Holy Spirit is mightily moving upon hearts, and they are longing for light and truth. God has given us the message. He wants us to take it to those people; and really, if we had a few more thousand dollars to put a few more workers in those fields, we could gather in thousands and thousands every year; and they would be genuine Seventh-day Adventists, too.

We are not having revolutions in the church down in Mexico to-day. They are loyal Seventh-day Adventists, believing in the spirit of prophecy and every part of this blessed message. Recently two native workers were ordained to the gospel ministry. These young men have proved their loyalty and devotion to the truth and their call to the ministry. There are others who give promise of developing into equally strong workers, but we lack the necessary funds to put them to work.

Oh, may the Spirit of the Lord move upon our hearts, leading us to give ourselves and our substance to God as we have never given them before. My dear friends, if I could only visualize what I see, and could help you to feel what I feel in my heart, it seems to me that every Seventh-day Adventist in this country would place himself on the altar as he has never done before. All would give their children and their money to God. The treasures would flow to the mission fields as they have never gone before. Jesus would soon come, and we would hear the "Well done." May God grant it for His name's sake.

A Peculiar People

BY H. E. SAWYER-HOPKINS

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

"The calling and character of God's people are peculiar. Their prospects are peculiar, and their peculiarities distinguish them from all people."

As professed Christians, are we peculiar? Some are so conformed to the

Hour by Hour

ONE single day
Is not so much to look upon. There is
some way
Of passing hours of such a limit. We can
face

A single day; but place
Too many days before sad eyes,
Too many days for smothered sighs,
And we lose heart
Just at the start.
Years really are not long, nor lives,—
The longest that survives,—
And yet, to look across

A future we must tread, bowed by a sense
of loss,
Bearing some burden weighing down so
low

That we can scarcely go
One step ahead,—this is so hard,
A view so stern to face; unstarred,
Untouched by light, so masked with
dread.

If we would take a step ahead,
Be brave and keep
The feet quite steady, feel the life breath
sweep
Ever on our face again,
We must not look across, looking in
vain,
But downward, to the next close
step,
And up. Eyes which have wept
Must look a little way, not far.

God broke our years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid across our shoulder, and the fu-
ture, rife

With woe and struggle, meet us face to face
At just one place,
We could not go;

Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so
steep,

But we can go, if by God's power
We only bear the burden of the hour.

— Author Unknown.

world that one can scarcely distinguish them as God's people. Paul says, "Be not conformed to this world." Rom. 12:2. God's people should not imitate the fashions of this world. Some have done this, and are fast losing their peculiar, holy character, which should distinguish them as God's people.

Those who would be heirs of God and joint heirs with Jesus to the immortal inheritance, will be peculiar; yes, so peculiar that God will place a mark upon them as His. Think ye that God will receive honor from and

acknowledge a people so mixed up with the world that they differ from them only in name? "The Israel of God are in constant danger of mingling with the world and losing all signs of being the chosen people of God."

We know that the Lord is purifying unto Himself a peculiar people to stand without spot, or wrinkle, or any such thing. Shall we grieve the Holy Spirit away by following the customs and practices of the world? What says the apostle? "If any man love the world, the love of the Father is not in him." 1 John 2:15.

Is this our home? Are we not, rather, pilgrims and strangers here, seeking for a home in a better country? What crosses do God's people bear? "The way of the cross is an onward and upward way; and as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to this earth."

When God's people stand every test, give up every idol, and heed the counsel of the True Witness, then, by the latter rain, they will be fitted for translation. On the other hand, if we neglect to put away selfishness, pride, and every evil way, as the Spirit of God says, the angels of God have their charge, "Ephraim is joined to idols: let him alone," and they leave them, with their evil traits unsubdued, to the control of evil angels.

Shall we forsake God as did ancient Israel? Shall we, like them, say, "All that the Lord hath spoken we will do," and then neglect to put forth every effort to obey His commands, keep His statutes, and regard His laws? The promise is that the obedient shall have His particular care, especially during the trials of the last days. God will not suffer the plagues to come upon the obedient, though a thousand shall fall by their side. "He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:11.

God will give grace to those who fear Him and walk in the truth; and He will withdraw His blessing from all who conform to the world. Those who are uniting with the world are receiving the worldly mold, and preparing for the mark of the beast.

"How shall we stand in that great day,
When every thought and word and
action,

God, the righteous Judge, shall weigh?
Shall we be found before Him wanting,
Or with our sins all washed away?"

* * *

CONSIDER how Jesus Christ labored all His life at the work which His Father gave Him to do—unremittently, never pausing for a moment—and draw your own example thence. If your God would devote His whole life unbrokenly to you, what should you do for Him?—*Fenelon.*

* * *

"HUMAN nature and the power of God have not so changed within a few years that a revival is no longer possible."



In MISSION LANDS



FOR THEY ARE WHITE ALREADY TO HARVEST. JOHN 4:35 GO YE INTO ALL THE WORLD, AND PREACH

Itinerating in Bolivia

BY L. D. MINNER

THE first of August I left La Paz for an extended trip through the southern part of Bolivia, largely for the purpose of studying the field and the possibilities of doing some work there. All our activities in mission work here in Bolivia have been in the department of La Paz, until just now we have stationed a worker in Cochabamba, and hope he will be successful in getting some groups of believers together there before the end of the year. Some effort was put forth in Cochabamba years ago, and there are still a few believers scattered around, but they are not organized, nor are they in touch with this message.

Brother Santiago Schmidt, our secretary-treasurer, accompanied me on the trip, and we endeavored to introduce ourselves in many new places, doing what we could to gather in some funds through the Harvest Ingathering.

We went to the extreme southern border, and spent a week in the isolated department of Tarija, the capital of which is 200 kilometers by automobile from Villazon, Bolivia's land port town. We had a very pleasant trip of about six hours in a seven-passenger Studebaker, which on this trip carried nine passengers. We hardly realized we were making such a tremendous descent until we arrived at Tarija, a beautiful little town of about 18,000 inhabitants, nestled among the hills of a rolling country, with a most delightful climate. All the trees were putting forth new foliage. Tarija is about 2,000 meters lower than Villazon.

We visited the prefect, and presented a letter of introduction from the prefect of the department of La Paz. We were received very courteously, and given a letter of introduction to the subordinate authorities, whom we might have occasion to meet. This helped us greatly, as we thus avoided any inconvenience which might have resulted from prejudice on the part of the local authorities.

We found numerous sights of great interest to study in Tarija. First we went to the market, for there one can always get quite a good survey of the people of a place as they mingle together. We noticed, first of all, that the vendors were a superior class to those we meet in other cities in Bolivia. They were white and clean, and many had blue eyes, a rare thing among the natives of Peru and Bolivia. We heard no dialects spoken at all; even the humblest were speaking Spanish.

The next day we returned to Villazon, and that trip will not soon be forgotten. We were fifteen hours on a large truck which traveled slowly. The continual stopping and the inconvenience of a heavy snow in the mountain pass delayed us until night fell, and we were still further handicapped by not having light on the truck. It took about five hours after dark to get to Villazon. We had three very narrow escapes on the dangerous road. Twice we ran into the side of the mountain as the driver endeavored to keep to the safe side in dangerous places. We were so chilled when we arrived that we could not get warm for several hours after we went to bed.

Our hearts go out to these spiritually blind people, who are dying without an

acquaintance with our Saviour. We would like to put a missionary in Tupiza and another in Tarija to work for the people in south Bolivia, but where are the missionaries, and where is the money for their support? May God open the way for us to have more missionaries in Bolivia.

* * *

South Chekiang Mission Annual Meeting

BY FREDERICK GRIGGS

THE annual meeting of the South Chekiang Mission of the East China Union was held at Wenchow, Aug. 17-25, 1928. The work in this mission, like that of nearly every other mission of China, has been hindered because of war and bandit conditions. For many months the director, G. L. Wilkinson, and the secretary-treasurer, B. F. Gregory, have had to be away from their field, but God has protected and prospered the work during their absence so that in his report Elder Wilkinson could say:

"With none of our property looted, and only two of our stations occupied for a short time, our school and other work being allowed to continue as usual without interference, surely we in this field have been especially favored. Since our last annual meeting we have opened up work in eight new stations. During the year 1927 we had a net gain in membership greater than that made in either of the other two missions in this union, this being the first year we have had a net gain exceeding that of the Kiangsu Mission." (The Kiangsu Mission is the one in which Shanghai is situated.)

At this meeting I heard an interesting story about one of the members of this mission. He is a blacksmith by trade, but a real home missionary. After he finished his work each day he would put up a blackboard and talk with the village people about present truth. As a result seven or eight persons, being thoroughly instructed by him in the faith, became believers. He called for an evangelist to come and baptize them and carry on the work which he had thus established. After the evangelist came the blacksmith said he felt that his work was done in that place, so he moved to another town, and repeated his former experience. When, in this second village, he had gathered a company of believers, and had them in the hands of another evangelist, he moved again. One of the Bible women of the mission has recently gone to assist in carrying on the third effort which this missionary blacksmith has so well begun.

What a lesson in Christian service is thus given our people in all lands! If all our people would work as this Chinese blacksmith does, how quickly would our task be finished, and our Lord come.

It was in this South Chekiang Mission, at the time the missionaries had to leave the field, that one of the sisters determined to fast and pray until they returned. Accordingly, she restricted herself in the use of food, and spent much time in praying for the return of the workers, and for the blessing of God to rest upon the work while they were gone. The prospering hand of God during their absence and this good meeting gave abundant evidence of the answer to her prayers. The work is advancing in China.

Camp Meetings in Southern Rhodesia

BY H. M. SPARROW

I AM sure the readers of the REVIEW will enjoy hearing about our camp meetings which have just closed. It has been a blessed time to both hearer and preacher. We were pleased to have L. L. Moffitt, president of the Cape Conference, and E. C. Boger, our union superintendent, with us at most of our seven camp meetings.

There were many features of interest, and the keynote of all the meetings was, "Every-Member Evangelism." This gospel must be carried by every member of the church. Much stress was laid on the nearness of Christ's coming and the need of getting ready.

At one meeting the queen was present, the late Lobengula's youngest wife, who is now a member of our church. A number of ministers from other societies were present, and much interest was shown. At another meeting a chief was baptized, so the truth is reaching the royalty as well as others.

When the offering was called for at one meeting, a man got up and gave his donkey, which had brought him to the meetings. When he left, he put the goods on his own head and left the donkey. This means sacrifice, I can assure you. Many workers gave a full month's salary for the advancement of the work. Some gave when they really needed the money to buy a few necessary clothes to make them at all presentable, but they wanted to sacrifice. It has been a source of great encouragement to us to see how the Bantus are rallying to the responsibility of carrying the gospel to their own people.

Another feature which was new to most of the camp meetings was the exhibiting of our books. This work was in charge of Brother Cyril Sparrow, who presented our publications before the people in an attractive way. At times the carrier on the back of the car was used as a bookstand, and it served well. The crowds pressed around to make their purchases. In all, over \$250 worth of books were sold at these meetings. We pray God to bless the printed page.

Three native brethren were ordained to the gospel ministry. This makes six ordained ministers now in our field, besides the European ministers. This is a token of God's approval of the work of these faithful brethren.

Our evangelistic work is developing fast, and we still have hopes of reaching our high goal. The Week of Sacrifice goal, \$250, was reached, and now we are in our Harvest Ingathering campaign, which we hope to make a success. The European work in Bulawayo is very encouraging. R. Glen Morton is doing excellent work, and already ten have been definitely accepted into the church by baptism. There is still a good interest in the town. We hope to open up work in Salisbury next year.

In all we had nearly 4,000 people in attendance, and the offerings amounted to \$1,175. There were about \$250 worth of books sold, and by the end of this year more than 400 people will have been baptized. We are all of good courage, and feel grateful for what the Lord has done in blessing the work. Brethren, get ready; the work will soon be finished, and we must go home!

Notes From Old Surat

BY T. K. LUDGATE

DURING the year 1926, after our return from hill leave, I was sick for a few days, and a Parsi doctor was called in to attend me. A few days later I visited the old gentleman and had an interesting talk with him on religious matters. It turned out that the doctor had for many years been searching for truth. He had studied Zoroastrianism, Buddhism, Islamism, Hinduism, and Theosophy; in fact, at the time when I made his acquaintance he was a prominent member of the Theosophical lodge in Surat. He had also been "through the chair" in the Free Masons' lodge in Surat.

Many years ago, while the doctor was taking medical studies in London, a lady gave him a copy of the Bible. This became a great treasure to him, and although he still studied the philosophies of heathen religions, nevertheless he admitted that nothing gave him such satisfaction as his study of the Bible, and he soon realized that at last he had found the truth. His study of the Bible continued, and for a few years prior to our meeting with him he had been wondering which church to attend.

The doctor had previously had several Bible studies with a fellow worker of mine. He readily consented to join our little Sabbath school, which was being held in our sitting room. Ere long he began to take an active part in our little meetings. Bible studies were conducted in which he was a regular participant. He eagerly accepted the various points of belief as they were presented to him, including tithing, the ordinances, and the spirit of prophecy, and his faith became not merely theoretical, but practical also. It was a touching experience when this dear old man took part for the first time in the ordinance of humility and the Lord's supper. His face shone with holy joy as he followed the example set by his Saviour, Jesus.

The doctor has great faith in Jesus' power to heal the sick, and on several occasions both before and after he began to attend our meetings he has had experiences in which the Lord has manifested His healing power on behalf of the doctor's patients.

The doctor's faith in Jesus and in His word would put many a professing Seventh-day Adventist to shame. He is a source of encouragement to us in our work for the Gujaratis, and we pray that he will soon go forward in baptism and unite fully with God's church.

The doctor is not afraid to witness for Jesus, and on more than one occasion he has endeavored to point his fellow medical practitioners in Surat, and even a Hindu rajah, to Jesus as the only Saviour and the only real Healer for the ills of this sin-sick world.

Our Parsi friend has visited some of the villages with us, and after we have finished our preaching to the people he has exhorted them to cease calling on Krishna, Rama, Shiva, and other gods too numerous to mention, and turn to the only living God and live.

Only those who have lived among the Indians can appreciate what it means for a well-known and respected Parsi doctor, who has passed his seventieth birthday, to call boldly on the people to forsake the religion of their fathers and follow Christ. We believe that there are many more of God's firmament of chosen ones in Gujarat, and we pray for wisdom to lead them to Jesus.

Hindu Lawyer Interested

Many honest souls in old Surat are seeking after God if haply they may find Him. This statement is well illustrated by the following experience:

A certain Hindu lawyer, an old friend of the Parsi doctor mentioned previously, was engaged in conversation with the doctor when I chanced to call. (Perhaps it

was not by "chance" that I called at that time.) After I was introduced, the lawyer said to me, "God has sent you here to give us more light." We conversed for a little while about Jesus and His second coming, and after inviting the lawyer to join our Sabbath school we took our leave. A few weeks later this lawyer, who is a prominent member of the Theosophical Society in Surat, was invited to address the Theosophical lodge. In company with my fellow worker in Gujarat, I was invited to attend the meeting. Accordingly, at the time appointed, we came to the meeting room of the Theosophists. Our friend the lawyer spoke to the members of the lodge, and in his discourse he was leading up to the subject of Christ's second coming, when a note was passed up to him, requesting him to close because one of the sahibs had been asked to address the meeting! Thereupon our Hindu friend paused in his lecture and read the note aloud, apologized to his audience, and sat down.

My colleague, Brother Smithwick, then addressed the meeting, telling them why we had come to India, and presenting to them the good tidings of the gospel.

When Brother Smithwick had finished, the secretary announced that we would stand for prayers. Imagine, if you can, a gathering of about a hundred Hindus and Parsis, the men on one side of the room and the women on the other, all standing with hands clasped. The secretary called out "Hinduism," then a young Hindu woman, raising her hands on high, chanted a Hindu prayer in Sanskrit. The secretary then called out "Buddhism," and a young man recited the prayer of the Buddhists, also in Sanskrit. This program was repeated for Mohammedanism and Jainism. Next I was called upon to offer a Christian prayer, after which, led by the secretary the members repeated the Theosophists' prayer.

Surely these people are groping in the darkness, seeking light.

Parsi High Priest Aroused

Another interested gentleman in old Surat is a Parsi high priest of high priests. He is also principal of a Parsi boys' high school and orphanage in Surat. I became acquainted with this man while doing Harvest Ingathering work in the early part of 1927. I invited him to attend a meeting at which I intended speaking on the subject of Christ's second coming. My friend is very much interested in the coming of the "world Teacher," and is a member of the Surat branch of the Order of the Star in the East, an order in the Theosophical Society.

Although reference was made to Krishnamurti as a false Christ, yet our friend the high priest did not take offense, on the contrary he expressed a desire to learn more about our beliefs. I visited him a few days later, and lent him a copy of "Our Day in the Light of Prophecy," which he promised to read.

Some time later I met this gentleman, and almost his first words were: "I have read and enjoyed that book you lent me, but I want a copy for myself. Can you get me one, please?" Of course, I assured him that I should be glad to supply him with a copy, and about a fortnight later I had the pleasure of delivering the book to him. He has also subscribed for the *Oriental Watchman*, not only for himself, but for the benefit of his staff and the senior students in the school. Thus our literature has penetrated into the home of a Parsi high priest and into a Parsi high school.

There is full-time work for a white worker among the educated people of the historic city of Surat, but our force of laborers is so small that this field has to be neglected. We believe that there will be Suratis in God's kingdom, and we pray that we may be used to bring the light of truth to many responsive hearts in this corner of the great vineyard.

Pai Su Gum

BY C. W. LEE

PAI SU GUM is the name of a sister who lives on the island of Ulungdo in the Japan Sea about fifty miles off the east coast of Korea. She and her husband had lived on this island most of their lives, her husband being a fisherman. About 1915 they met one of our workers who had gone to the island, and accepted the third angel's message, being among the charter members of a little church organized there.

The church prospered until a time when the fishing became poor in that vicinity, and most of the members moved to various places on the mainland, leaving this one man and his wife alone, and with not even a church building, as that also was sold. This was very discouraging to them, especially so because they did not have enough education to write a good letter. For about two years they were nearly forgotten, but when I took over the South Chosen Mission in 1921, I heard that there was such a family, and began sending letters and our literature to them. Soon I learned that they received it and were keeping the Sabbath.

This island is rather isolated, being visited by a boat only once each week, and it takes considerable time to go and come. I could not go often, as I had so many places to visit, but sent my secretary in the summer of 1922 to visit them and help them in every way possible, showing them how to maintain a home Sabbath school. From then onward we received Sabbath school reports with offerings. Their eldest boy had attended the public school there, and had learned to read and write.

The next spring, in April, 1923, a very sad accident cost the life of our brother. One night when he was out fishing a sudden storm came up, with snow and wind, causing the boat in which he was to capsize. The other men managed to get to another boat, but he was drowned and lost, and his body was never found. The sister was thus left with four children, the youngest being just a few days old. We heard of it and sent a little money, but had no one to send at the time to encourage her and comfort her. A little later it was reported that a body had washed ashore on the mainland that was thought to be that of her husband, and she disposed of what she could and took her little flock with her to see and be satisfied, hoping to be able to live with some relatives that were on the mainland. When she saw the body, she knew that it was not her dead, but she was about out of money, and found that her relatives could not help her. She then returned to the island.

After that we got regular letters from her, with Sabbath school reports. In the fall of 1925 I visited her for the first time, but when I got there, I found that she had no place for me to stay, as she lived in another's storeroom. I got a room near by, and studied with her and the children as I had opportunity, inviting in neighbors. I spent considerable time with the boy, as I felt that he needed all the help I could give.

While there I called at the government office, and met the governor of the island, who was a Japanese and not a Christian. When he learned that I was a Seventh-day Adventist, he spoke very kindly, and said that we were a good people. I learned that his opinion had been formed by his knowledge of this sister. He said that she was blameless. Not infrequently a widow who has no father or father-in-law with whom to live becomes public property and lives a life of shame. Our sister had surprised him, he having known of her through the strange death of her husband. He had realized the nobility of this poor widow, and attributed it to her religion.

Just before I left I read again to her and the children from the Bible, and encouraged her as best I could, and prayed for and with them. Finally, before I left them

she gave me a little parcel wrapped in cloth. I asked what it was, and her reply was that it was her tithe. I did not open it then, but when I reached home and opened it, I found that it was made up of pennies and nickels mostly, and was a sum which probably represented her tithe for all her income for a long time. I had the boy help carry my baggage down to the seashore, where I had to go out to the large boat in a lighter. Just before the lighter left the shore I saw the boy come running toward me. He stepped up to the end of the boat, and I went over close to him to see what he wanted. He handed me some money, and said that it was more tithe. I figured it out later, and found that it was exactly a tithe of what I had given him for helping me with the baggage.

This boy was anxious to come out to our mission school to get a Christian education, and has since arrived and is working to pay his expenses. His mother is still on the island, and the last I heard from her was faithful to the message.

I see in this sister and her family evidence that this message is able to hold people over in Chosen as well as in America, who are isolated and do not have much help but that they get from their own communion with God.

* * *

The Araguaya Indian Mission

BY A. N. ALLEN

AFTER six months exploring conditions on the Araguaya River, Brazil, last year, I returned to Sao Paulo, and made my report before our union committee. After due consideration it was decided to open permanent work for the Indians of this vast region, and I was asked to come back with other workers to start the work.

But at this distance from civilization it is necessary to bring a very complete equipment and outfit. And we also desired to relate ourselves properly to the government. So considerable time was occupied in getting in touch with the different officers, and in bringing together our equipment. But finally our tools, medicines, foods, and a steel launch for the river travel were ready. And as all this had to be carried overland some three hundred miles beyond the end of the railroad, a small truck was purchased. At this writing all is now on the river, and we are ready to make the last stage of our journey in our launch.

The last few months have seen heavy work. On many hills all except the driver had to push from behind in order to get up. At other times we had to use block and tackle and a long steel cable in order to get up. We slept on the ground wherever night found us. Our food has been largely cornmeal and oatmeal mush with canned milk. God has wonderfully blessed us with health and strength, though many nights we have been so tired that the ground was a welcome bed.

Meanwhile we have also been able to hold some meetings, and some have accepted the truth here in Leopoldina, and others back in the *certao*, some of them large landowners. So God has already given us some fruit for our labors this year. We hope in time to see not only a strong work built up among the Indians of this region, but also a strong work among the Brazilians. By the end of the year our only colporteur in this state will have sold upwards of \$2,000 worth of books in Goyaz.

Last week, while all the men were away from the house, a large, naked Indian walked into the house and asked Mrs. Allen where the man was. She told him when we would be back; so when I came back, fourteen of them crowded into the house, and seemed very glad to see me again. They knew me here last year, and so came up the river to see me, and find where we were going to settle. They said they wanted to be near us. So God is

opening the hearts of these needy people. When they came in, the little boys among them threw their arms around my legs. They could not have been more happy if their own father had returned. I was glad we had come. The older ones also put their arms around us, and told us how glad they were to see us again.

This week we leave here in our launch to go down the river some three hundred miles more. Here we will erect temporary houses and clear land while we teach the Indians. We plan to get a few young men around us at once, and let them help us with the work a few hours each day and study some each day. In this way we hope to develop workers who can later go among their own people with the truth.

The rainy season will soon be on, and we shall probably receive mail only once in each three or four months. Our two daughters, Esther and Lulita, remain in our college in Santo Amaro. Our son Alvino is with us, and is proving a real help. When I report again, I hope to be able to tell of a real school with Caraja young men and women preparing for usefulness in reaching these many interior tribes.

I consider that the proper training of a body of native Indians right here on the ground is the only solution of our problem of reaching these many interior tribes. No white man can stand for long the life demanded in these jungle travels. He may remain near enough to direct and guide in the mission operations. He will make occasional journeys to confirm the work, but the burden of the work must be done by well-prepared Indians. They are used to the jungle travel, and can exist for months under conditions that would finish any white man.

There are several tribes within working distance of where we shall be established. Two of these speak the same language. Then there are other tribes that are friends of these tribes, and they will be easy of access. But there are others that so far have nothing to do with these tribes or the whites. Last year I saw the smoke of their fires, saw where they had been stealing from the Carajas. Some day God will open the way for us to make friends with them also. We want to see the work finished and the reign of sin come to an end.

Nearly all day, as I have been writing, the Indians have been sitting watching me write. They do not understand how I can talk on paper, or how the paper can talk to my friends when this reaches them. But some day I hope they will understand, not only this, but God's great love for them.

Goyaz, Brazil.

* * *

Practical Missionary Work

BY W. E. READ

MANY and varied are the duties that fall to the lot of the missionary. His main work, of course, is to carry the glad tidings of the gospel message to those who are in darkness, but all around him are men and women suffering the results of sin. They are diseased and sick and racked with pain. They go to the medicine man or the witch doctors for help, but very seldom do they find healing.

When the missionary sees these poor helpless souls living in ignorance and superstition, perhaps covered with terrible sores and subject to the influence of evil spirits, what shall he do? Can he turn them empty away? What did the Master do? It is recorded of Him that He "went about doing good." He brought the preaching of the gospel and the healing of the sick into intimate association. He Himself set the example of ministering to the afflicted. In fact, one of the proofs of His Messiahship was that the blind received their sight, the lame walked, the lepers were cleansed, and the deaf were made to hear.

There are thirty-six recorded miracles of Jesus, and of these twenty-four were of physical healing. But this is by no means the complete record of His miracles, for in some cities not a single sick person was left after He had passed through. Consequently the medical work in our missions is not merely a humanitarian addition, but it is an essential part of our Christian service in heathen lands.

It is a common thing, when traveling in Africa, especially in the interior, to see natives with large sores, perhaps in the thigh, and penetrating right through to the bone. The sore may be as large as a teacup or larger, but when you examine it, you find it is filled with some kind of concoction prepared by the medicine man. In many cases this is composed of ashes mixed with dried leaves, fat, and perhaps a few drops of blood from a chicken, which have been compounded and then packed into the wound. I saw several such cases when traveling on the Congo a few years ago.

How necessary it is that our missionaries, when they go to preach the saving message of love to these people, seek to follow in the footsteps of the Saviour, and bring healing to the body as well as to the soul! In practically all our mission stations in dark Africa, our missionaries are engaged in this work. They have their little dispensaries, and day after day hundreds of people come to the mission for help. This is the good work that is maintained by the money gathered in by the Harvest Ingathering campaign.

In a special sense our missionary work in Africa, in China, in South America, in India, and in the islands of the sea, is evangelical work. The missionary in a special sense must be a true "medicine man," not the kind the African natives know, but one who can really help them in their need. Let us do all we can to encourage this good work, and see that the missionaries are maintained at their post, and also increase our collections to such a degree that we can enter the unoccupied fields, and thus bear witness to all nations before the coming of Jesus.

* * *

Nyasaland, Africa

BY E. M. CADWALLADER

ON Thursday we left Chirimba (home) with two cars, with which we will travel to the eight camp meetings, of which this is the first. Up till this year we have had camp meeting on the stations only, but now we are trying also five camp meetings right out in the woods. It was hard for the women and children to walk fifty to seventy-five miles and back, and consequently many never attended. Judging from results here, our plan is a great success, for on Sabbath we had close to one thousand at the services, Sabbath school and church.

We are six miles off the road. No car has ever been seen here before, so it is a great event in the history of the place. Mr. Davy has his car here also. The people turned out and made a road over the six miles of forest, crossing several streams, working with their native hoes and axes.

We are each taking our turn with the various meetings. Dr. C. F. Birkenstock is kept busy between meetings attending to the sick. My talk was along educational lines—an appeal to the people to support the schools and become trained for service.

We are having perfect weather, even though I feel a little cold at night sleeping on a cot in a tent.

Near Mt. Tambani, Nyasaland, Africa.

* * *

THE east Brazil news notes in the *South American Bulletin* for October report forty-four new members brought in in three different places. Fifty-four persons were baptized in eleven baptisms in south Brazil.



Conducted by Promise Kloss

"Cuddle Doon"

THE bairnies cuddle doon at nicht,
 Wi' mickle faucht an' din:
 "Oh, try to sleep, ye waukrife¹ rogues,
 Your faither's comin' in."
 They never heed a word I speak;
 I try to gie a froom,
 But aye I hap² them up, an' cry
 "O bairnies, cuddle doon."

Wee Jamie wi' the curly head—
 He aye sleeps next the cloes—
 Bangs up and cries, "I want a piece;"
 The rascal starts them a'.
 I rin an' fetch them pieces, drinks,
 They stop awee the soun',
 Then draw the blankets up an' cry,
 "Noo, weanies,³ cuddle doon."

But ere five minutes gang, wee Rab
 Cries out frae' neath the cloes,
 Mither, make Tam give over at once,
 He's kittlin'⁴ wi' his toes."
 The mischief's in that Tam for tricks,
 He'd bother half the toon.
 But aye I hap² them up an' cry,
 "O bairnies, cuddle doon."

At length they hear their faither's fit,
 An' as he steeks the door,
 They turn their faces to the wa',
 While Tam pretends to snore.
 "Hae a' the weans been gude?" he asks
 As he puts off his shoon.
 "The bairnies, John, are in their beds,
 An' long since cuddle doon."

An' just afore we bed oursel's,
 We look at oor wee lambs:
 Tam has his airm roun wee Rab's neck,
 And Rab his airm roun Tam's.
 I lift wee Jamie up the bed,
 An as I straik each croon,
 I whisper till my heart fills up,
 "O bairnies, cuddle doon."

The bairnies cuddle doon at nicht
 Wi' mirth that's dear to me;
 But sure the big warl's cark an care
 Will quaten doon their glee.
 Yet come what will to ilka ane,
 May He who sits aboon,
 Aye whisper, though their pows be bauld,⁵
 "O bairnies, cuddle doon."

—Alexander Anderson.

"A Bonnie Bairn Time"

BY RUTH HASKELL HAYTON

At the recent World's Sunday School Convention in the great Civic Auditorium of Los Angeles, Calif., W. Y. Fullerton of London, home secretary of the Baptist Missionary Society of England, took the above subject for a Meditation Period, addressing many thousands of listeners gathered to consider the topic, "Thy kingdom come," and the childhood of the world's Sunday schools.

If this period of life be made "a beautiful child time," what a never-to-be-forgotten time it is for mother and children! What undeveloped lessons in child study are hidden in Christ's act: "Jesus called a little child unto Him, and set him in the midst of them"! What lessons of sweetness and trustfulness mother can discover as she studies the lives of her little ones!

"As one whom his mother comforteth, so will I comfort you." The little one is feverish and restless. Even when seemingly soundly sleeping, mother hears the faintest stir or moan, and from under the covers reaches out to the cot beside her. Tenderly her hand touches the little face and body, and, oh, the response that comes to the "mother love" when in the stillness and darkness of the night, baby hands feel and clasp at mother's fingers. Oh, the comfort of the hand

in the dark! "As one whom his mother comforteth, so will I comfort you." Isa. 66:13.

What a longing comes to mother in the "silent watches" that through all the coming years her "hand shall be both safe and strong."

The speaker told of an old Scotch woman who was often seen carrying a basket over her arm and everywhere looking for and picking up glass. One day a policeman said to her, "Auntie, why are you picking up all this glass? It isn't good for anything."

"Oh, sir, I gather it least the bairnies cut their feet."

The speaker made the appeal to all who have anything to do with this beautiful time of childhood, to do everything possible to gather from their pathway of life everything that may "cut the bairnies' feet."

Eagle Rock, Calif.

* * *

Habits

BY MRS. C. W. FLAIZ

CHARACTER is formed by the things which we habitually do. We begin this character building very early in our experience. Our manner of living, — of eating and drinking and dressing, of sleeping, of working, of playing, of reading, of thinking, of writing

letters, of visiting friends, of attending church, of performing our regular routine work,—all these enter into our structure of character building. The repetition of a simple act forms a habit. Hence the importance of early instructing a child in desirable habits.

Character is likened to a bundle of habits. Good habits are demonstrated in a good character. The training of children in the forming of right habits is the greatest privilege ever bestowed upon the human family. What a joy to behold in them, day after day, an improvement in habit. The little girls become more painstaking in the washing of dishes, and do their work more cheerfully and neatly. They make their beds and sweep the floors, hang their clothes up in their closet, and put their room in order. As they do this day after day and month after month, it becomes a habit. Brushing their teeth, combing their hair, keeping their clothes mended and neatly arranged, having a place for toothbrush and comb and always putting them in place,—all these things cheerfully performed become habits and are at the foundation of the formation of character.

The boys are taught the art of farming, of stock raising, of work in shop, office, or store. They form the habit of early rising, of getting their chores done on time, and of appearing at the breakfast table washed and with hair neatly combed. The children have regular times for preparing their daily lessons, regular times for going to bed and for getting up in the morning. They have their daily study of the Sabbath school lesson. When the week has closed and the Sabbath begins, with its music and song, its Scripture reading and prayer, they form another link in that wonderful chain we call habit. Teaching the children to love the services held in the church each Sabbath, to sit with their parents during the sermon, and to maintain a quiet attitude during the service, this is inculcating desirable habits.

Some one may suggest that such a program as this is in danger of driving the children away from the truth. But if you make their happiness and welfare the center of your lifetime habit, your center of missionary endeavor, you will draw them to the Lord instead of driving them away from His truth.

Another may say that children dealt with in this manner will not need to be converted, but that is a mistake.

¹ Wakeful. ² Cover. ³ Babies. ⁴ Tickling. ⁵ Heads be bald.

This careful training has formed habits, and as a result the children will find it easier to forsake the pleasures of the world and choose Christ as their Saviour. The temptations they meet in their Christian experience will not be so deadly as the temptations of those who have spent their earlier

years in a life of sin. Carefully trained children have learned the art of enjoying useful work, and the habits they have formed in these activities have made them strong. Their character is built upon a solid rock foundation, and life's devastating storms are not able to sweep them away.

"That's a great picture, my dear," he said. "I don't know who it is, but it's the face of a mother as well as a woman. One can see the brooding tenderness in the eyes and in the curve of the mouth. It is certain she is no curled darling of society, but it is a face that appeals by its gentleness as well as its strength to all the world. I can just imagine her being kind to children and treading softly by sick beds. Who is it, Muriel?"

Nora Riley Has Her Picture Taken

BY SUSAN HUBBARD MARTIN

SHE took her hands out of the rinsing water as young Mrs. Chalmers came into the kitchen. She was stout and rosy checked, with hair streaked with gray. She wore a blue calico dress with sleeves rolled up, and a big apron. The perspiration dotted thickly the tired lines of her face.

Young Mrs. Chalmers had not been married long, and Nora Riley was her first washerwoman.

"Well, ma'am," said Nora cheerily as she smiled at her, "I've got the last of the washing on the line, and it looks nice, if I do say it."

Young Mrs. Chalmers smiled.

"You wash so beautifully, Nora. No wonder the clothes look well."

Nora's tired face beamed.

"Deed and I try to do my best, especially for you, who is not above speaking kindly to the woman who washes your clothes; but it's a bit blue I am to-day, ma'am, begging your pardon."

"Blue! Why, Nora?" questioned young Mrs. Chalmers, standing slender and erect in her becoming house gown, her clear gray eyes full of interest.

"I got a letter from my son, Tim, yesterday, who lives in Idaho, and he's begging for my photograph. I'd like to send my boy my picture, but somehow there's a place, and more too, for every dollar I earn. With Tim's father helpless from that rheumatism, and Ellen, my daughter, married so poor, with so many babies, it would seem a sin and a shame for me to spend money to have my picture taken and them a-needin' bread. Sure and I realize I ain't much to look at. I've worked too long over a washtub for that. And there's lines and seams in my face brought there by worry and trouble, and these hands all rough and red and work stained, but maybe in a picture they wouldn't need to show—and my hair gettin' so gray, too; but if I am not beautiful, I'm Tim's mother, and he wants a picture of me. I'd like to please him, but really, Mrs. Chalmers, I don't see how I can. That pink waist never faded a bit and that edge on these new towels kept their color fine. I was afraid of them. Shall I scrub now, Mrs. Chalmers, or would you like the pantry cleaned first?"

All the rest of that day young Mrs. Chalmers could not banish from her mind the honest, kindly face of her washerwoman. How cheerfully she did her work, how well it was done, and how patient and unselfish she must be to toil year after year for an

afflicted husband, and give every spare cent to the daughter who had married poor. How hard life had been for her! How much courage it must have taken to face the world with only a pair of hands! There might be other and more beautiful pictures, but in the photograph of Nora Riley there was sure to be something fine. The soul could not but shine through, and shed a glory over the tired face that had smiled bravely in spite of hardships. It was no wonder her son wanted her picture.

That evening young Mrs. Chalmers' husband came home early. He laid some money on her lap.

"Your share of the Hampton Street lot," he said. "The buyer paid for it to-day. Go get yourself a party gown or anything you may happen to want. I don't often have lots to sell, so enjoy the money as much as you can."

Young Mrs. Chalmers took the bills and nodded brightly. "I will enjoy it," she replied, for she knew at that moment what she would do with a part of it. Tim should have that picture of his mother.

She took Nora to the studio herself the next week.

"No, no, Nora," she said when Nora begged for a cheap place. "You haven't had your picture taken for thirty years, you tell me. We must have a good one."

And together they had gone to the finest studio in the city.

She, herself, gave a last touch to the gray hair and adjusted the lace collar she had bought Nora.

"Now," she smiled as the artist arranged his camera, "look your best."

It was evening a week or two later and Mr. Chalmers was at home.

"I have a picture, Donald," young Mrs. Chalmers said gently, "that I want you to look at."

"An aunt or a friend or an old sweetheart?" he replied laughingly.

"Neither. Look at this, Donald, and tell me what you think of it."

He took it. The face of a woman looked at him, neither young nor beautiful, but the eyes were true and steadfast, the firm mouth curved with a smile, the gray hair, simply arranged, waved back from a broad forehead. It was the face of a woman who had borne the burden and heat of the day. Yet there was no bitterness written there, only a great courage, a fine zeal, and all the sweetness of patience.

Young Mrs. Chalmers' husband studied it.

And then she told him about it, and of the son who wanted his mother's picture, and the mother who was a washerwoman and was too poor to have it taken.

"And then, when you gave me that money," she added, "instead of spending it for something I really did not need, I had Nora Riley's picture taken. It is the first one in thirty years. Don't tell me I was foolish. I—I so wanted to do it."

Donald Chalmers took up the picture again.

"I'm not going to say a word, dear heart," he said gently. "And I'll tell you one thing. It is a good face, not only to put on cardboard, but to photograph on the tablets of the heart. She may be only Nora Riley, washerwoman, but she is Nora Riley, conqueror, as well."

Young Mrs. Chalmers nodded.

"I'm so glad," she cried happily, "that you, too, have set the seal of your approval on Nora's picture. I'm going to keep it always to remind me of one who, though only a poor washerwoman, was always faithful in the part of duty, maintaining ever a cheerful outlook on the world. Washerwoman or not, who can act a nobler part? She is, as you say, Nora Riley, conqueror."—*Home Department Magazine of Southern Baptist Convention Series.*

Star Showers

(Concluded from page 5)

earth and in the heavens, for when we read His prophecy in connection with those He inspired Daniel and John to give, we discover a whole galaxy of signs that were to take place within a very limited and clearly marked period. And not the least of the significant events—indeed, the central one—that should occur, would be the rise and rapid growth of the last advent movement. Though the star shower may be made to bear critical examination by itself, we may gratifyingly remember that inasmuch as it is forecast as a part of a great composite picture of signs, its appearance in that proper setting removes all possible ground for uncertainty or doubt. The spectacular display of Nov. 13, 1833, stands, for only the God who orders the courses of the stars could have caused that mighty shower to descend at exactly the right hour to blend with the other parts of a multicolored divinely predicted picture.

F. D. N.



The Dangers of the Religious Drama

BY J. E. FULTON

On the Oakland camp ground recently, after the presentation of the dangers to young and old of attendance at moving picture shows, including Bible characters pictured on the screen, a young woman told me a story I wish every Seventh-day Adventist could hear. I was a stranger to this sister, but she was impressed by the sermon, and came to me to assure me that I was right in the stand I had taken. She said, as nearly as I can remember:

"As a child I tried to follow the Lord, but was induced by older friends to attend a moving picture which seemed to be right, as it was of a highly religious character. But the wonderful attractiveness of the theater and the lure of the institution swept me off my feet, and I lost my love for God. Then for ten years I gave myself up to the business of the moving picture theater. Now I have found my way back, and I want to say that what you said is all too true, and there certainly should be warnings sent out to the young and old to keep away from all movies, including the religious drama."

There is much in theatrical plays, and especially in religious dramas, which appears to be harmless and even good. But is it not a deception under the garb of an angel of light? The origin of evil in this world is recorded in Genesis 3. The woman, when she saw the forbidden fruit, and found it pleasant to the eyes and good for food, and a thing desired to make men wise, yielded. The first sin ministered to fleshly appetites and selfish pleasure and selfish ambition. To-day men and women are seeking just what Eve was allured into seeking. Self-improvement is the world's doctrine, and it sounds very sane and wise. Many ministers and religious educators are telling the young that what leads along the path of self-improvement is right and laudable. But it is the doctrine of devils; for to our first parents the enemy said, "Ye shall be as gods, knowing good and evil." As another writer has truthfully said, "The gospel of self, and particularly of self-improvement, is vigorously promulgated, not only by the leaders of world movements who make no religious profession, but even eminent divines!" Improve yourself, strive ever upward and onward, make some-

thing of yourself, rise to your highest possibilities, get knowledge, "be as gods"!

But in contradistinction is the gospel of Jesus, which teaches us to "deny self," and not to be as gods, but to "become as little children," and instead of loving pleasure and the world, to love God and the things of God. To-day so-called disciples of the Master are selling Jesus for pleasure and for money. The devil is as closely connected with this business as the serpent with Eve, and for the same purpose,—to win, to seduce, to allure, through the attractive screen of what is "pleasant to the eyes," and to lead men along the lines of culture, but not to Christ.

In much of the religious drama it is the old tempter at work to-day; not now in the garb of a serpent, but dressed as an angel of light. It would seem that he is now come down with great power to picture Christ. It will not be long till he will personate Him, claiming that he himself is the Christ, and this will be the masterpiece of dramatic productions on the life of Christ.

Satan's Archdrama

Never can the work of Christ be fully set forth in drama unless miracles are performed as He wrought them, and the sick are healed. This is a plan of the archenemy in a future great drama.

"Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed."—*The Great Controversy*, page 588.

"As the crowning act in the great drama of deception, Satan himself will personate Christ." "In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation."—*Id.*, p. 624.

A play on the life of Christ only makes it all the more deceptive. How can we see men of the world, artists, actors, and often profligate men and women, personate Christ and Bible scenes, and we consent by our presence and with our money? It will not exalt Christ, but man, and Christ is crucified afresh by His professed followers who attend and put Him to an open shame.

But have not our children and some of our older folk been prepared for attendance at theatrical plays by the introduction into our churches and Sabbath schools of plays that are dramatic in character? Let us keep all semblance of this out of our assemblies. All exhibitions of display of a worldly nature, such as drama or theatrical performances, should be kept out of all our religious exercises. (See "Fundamentals of Christian Education," p. 253.)

"It was by association with idolaters and joining in their festivities that the Hebrews were led to transgress God's law, and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements, that Satan is most successful in alluring them into sin."—*Patriarchs and Prophets*, p. 458.

Such warnings as these are striking and timely. Let us be instructed. Satan is playing his game. Shall we who are warned be led astray? We fear there is danger, and we suggest that church and institutional leaders, and our workers everywhere, be fully awake to what appears to the writer to be one of the greatest evils and dangers the church has ever known. Shall any of us stand idly by while these agencies of the enemy go forward unrebuked, when we know this form of pleasure is the abetter of pride, the defiler of the soul, the avenue of lust, and the curse of true religion?

The Breath of Hell

A breath of hell's miasma floats up amid the perfumes of the fashionably dressed and careless theatergoers, and death and destruction is the end. What will become of these who work all day and play all night? Those who have given up their midnights to pleasures of sight and late feasting and automobile rides, are certainly not in the narrow way, but are rushing along the broad way to death.

The theater has incurred the disapproval and even the condemnation of the good and wise of all ages. At its first appearance 500 years before Christ, it received the censure of God's people, and also of leaders in the pagan world. Historians tell us that one cause of the decadence in Greece and Rome was the madness of the world for shows. The early Christians pledged themselves to uphold their rulers by any proper service, but they signified their emphatic disapproval

of the popular shows. If at a time when there was far more simplicity in the world, it was thought so necessary to separate from the world in its pleasures, what shall be our attitude to-day? And not only did Jewish, pagan, and Christian leaders condemn the theater, but even men of the stage themselves. Macready, a man known throughout the world in theatrical circles, said as he retired from the stage, "None of my children, with my consent, under any pretense, shall even enter the theater, nor shall they have any visiting connection with play actors or actresses."

An authority outside our own church ranks speaks as follows:

"Never has there been a generation so much in revolt against their elders. In my judgment this psychic revolt springs chiefly from the motion films, with some aid from the automobile. We have a generation sex-excited, self-assertive, self-confident, and parental-critical. There can be no doubt that the arrival of overmastering sex desire in the boy's life has been antedated by at least two or three years, through stimulation from the films." — Quoted by William Sheafe Chase, D. D., Superintendent, International Reform Federation.

The Illustration of the Ship

The Christian, while in the world, is not to be "of the world," and so the particular joys of the world are not to be his, for he is to separate from the world, and to love God and make heavenly things his delight. The writer often illustrates separation from the world by the ship in the water. A ship is made to float upon the water. But it is a disastrous thing when water gets into the ship. It is right enough for the Christian to be in the world, but he will be sure to make shipwreck when the world gets into him. "They are not of the world, even as I am not of the world." John 17:16.

The movies are the worldly plan and device for the satisfaction and pleasure of worldly people. It is not a place for the Christian. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." This scripture forbids the Christian to seek such associations as are found in the theater. As another has written:

"We doubt not there are many moral and Christian people that attend the theater for one reason and another, but the larger per cent, by far, are loose in morals. There you find the man who has lost all love for his home, the careless, the profane, the spendthrift, the drunkard, and the lowest prostitute of the street. They are found in all parts of the house; they crowd the gallery, and together shout aloud in the applause greeting that which caricatures religion, sneers at virtue, or hints at indecency."

That is the reason we are asked by the Lord not to "stand in the way of sinners" nor to "sit in the seat of the scornful." One of the chief avenues through which sin enters the soul is the eye, and against "the lust of the eyes" John warns. 1 John 2:16. Thousands are losing their love for

God through the lust of the eyes, and many have thereby lost that priceless jewel, modesty.

In regard to the lawfulness of going to questionable places of amusement, Dr. Guthrie gives the following excellent advice:

"We may confidentially say that whatever is found to unfit you for religious duties, or to interfere with the performance of them, whatever dissipates your mind or cools the fervor of your devotions, whatever indisposes you to read your Bibles or to engage in prayer, wherever the thought of a bleeding Saviour or a holy

God, of the hour of death, or of the day of judgment, falls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow,—these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds—'Touch not, taste not, handle not.' Never go where you cannot ask God to go with you; never be found where you would not like death to find you; never indulge in any pleasure which will not bear the morning's reflection. Keep yourselves unspotted from the world; not from its spots only, but even from its suspicions."

"What of the Religious Motion Picture Drama?"

BY J. A. STEVENS

It is heartening in this day of lowering standards to find editorial backbone necessary for giving an unequivocal answer to the above question that heads a fine article in the *Sunday School Times*. So many churches have tried to compete with the theaters by staging spectacular attractions, that it is not altogether surprising to find the theaters simulating the church by an endeavor to put on semisacred plays. A letter to the editor of the *Times* called forth the comment that may be read with profit by every Seventh-day Adventist.

The Letter

"There is a subject that I would be so glad to see treated in the *Times*. I refer to the religious plays that are having such an enormous run. In some of these plays no individual actually impersonates the Christ, but in others the impersonation is carried out to the minutest detail. The '—,' which has been running for years in the out-of-doors theater in Hollywood, depicts scenes taken from the Gospels, and the man who impersonates Christ spends his time between scenes smoking cigarettes.

"In the new film, '—,' I understand that Christ's passion, including the actual crucifixion and the resurrection, is acted out minutely! These plays are sponsored by ministers and Christian workers, and Christians by the thousands go to see them, and come away captivated by them.

"If one protests, one is met with all sorts of arguments about the 'wonderful good accomplished,' the 'beautiful character of the man taking the part of Christ,' and we are even told, in all seriousness, that he 'actually lives the part.' '— is a very religious man, you know,' they say, and 'people who will not go to church will go and see these things, and only think how unlifting it is,' always winding up with, 'Well, if you would only go and see it for yourself, you would feel very differently about it.'

"To my way of thinking it is a desecration; it is blasphemy to commercialize the most sacred things. I cannot believe that any good could come of it. I would like to know what the *Times* thinks on this subject."— *A California reader*.

The Answer

"For half a century the *Sunday School Times* has consistently held the conviction that, as a young converted actor said in his series last year in these columns, 'a Christian has no place on either side of the footlights.' The dramatic or theatrical profession, at its best, is demoralizing. At its best it is unworthy of the lifetime study and devotion that it demands from those who would rise to the top of this profession. It is based on artificiality: success-

fully seeming to be what one is not. While there are a few outstanding exceptions in its ranks, of individual men or women who have not been dragged down by it, its general trail of wreckage in character can be compared to no other reputable profession or life calling. And its accompaniments, in such matters as late hours, abandonment of ordinary standards of modesty, shameless freedom between the sexes, and other tendencies, tell their own story and bring their inevitable results.

"This is the profession that produces the religious plays of to-day. The actors and actresses who make up the companies that present these religious plays, are presenting, with equal enthusiasm and facility, other plays that no consistent Christian could consider witnessing. There have undoubtedly been some exceptionally fine religious plays in recent years, both on the stage and on the 'silver screen,'—in motion pictures,—and the themes of such plays, and even the incidents and details, may be largely free from objection. The fact remains, however, that even in the best of these the motive for the production is commercial and mercenary; the characters of the cast are those of the demoralizing dramatic profession; and the Christian who attends such a play is lending his or her influence to a business that is doing more to injure society and wreck lives than any other reputable business to-day.

"Christians cannot afford to lend their influence to this. It is true, as the correspondent notes, that we are told impressively of the great good accomplished by religious plays. But has any reader of the *Sunday School Times* ever heard of a soul saved, born again by faith in Christ as Saviour, through a commercial religious play of this sort? The *Times* doubts whether such a result has been brought to pass. Even if it has, it is only an instance of God making the wrath of man to praise Him; and God does not want His children to encourage the wrath of man."— *Sunday School Times*, Jan. 28, 1928.

* * *

We search the world for truth: we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

— John G. Whittier.

* * *

"If you mean to act nobly, and seek to know the best things which God hath put within reach of men, you must fix your mind on that end, and not what will happen to you because of it."

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

MEDICAL RECOGNITION IN MISSION LANDS

It is not alone sufficient for our physicians to obtain recognition from state boards and civil authorities in the countries where they graduate, but in most instances, when they go to another field, they must undergo further medical examination in order to obtain recognition as accredited physicians there.

This is true in the case of our medical workers in some parts of the Far Eastern Division. Several weeks ago we stated in the REVIEW that Dr. H. W. Miller and Dr. E. E. Getzlaff had successfully passed the medical examination in Japan. A personal letter from Dr. Miller, under date of October 11, tells of a similar examination which he passed in the Philippines. In this personal correspondence he writes freely of some of the difficulties which he encountered and of the success which attended his efforts, and we believe Dr. Miller will pardon us for passing on this information, which we know will be of interest to our readers. He says:

"I am sending you herewith clippings from one of the Manila papers for September 11, which gives a little write-up of the medical examination. You will see that both Dr. Hall and I were successful in passing the board. Quite naturally, I always have some uncertainty regarding these examinations, for out here in the Orient we have to meet questions that are more or less technical, being based upon book knowledge almost entirely. When you consider that we are examined on some sixteen subjects, and that much of the matter is such as we have not been over for years, you will appreciate the fact that a man does not feel any too sure of himself in facing the possibilities of such an examination.

"Then, too, we have to compete with students who take their examinations half at the end of the first two years' work, and half at the end of their four years of study. We are given no consideration for our years of practice, but our papers are looked over and examined in the same manner as are those of these young men who are right out of school. Then, of course, the men who give the examinations are the teachers of some of these students, while we are almost strangers to their system of teaching and practicing medicine. This is true of the Philippines and also of Japan. I should have been quite satisfied with a mere passing grade. It is needless to say that I was delighted, upon receiving the final returns, to find that while my grades were not particularly high, they were at least creditable. Of course, we worked diligently at these examinations, and prayed that the Lord would help us in our work. We believe that He did.

"Just the other day I received my license to practice in Japan, which gives us full rights and privileges for the practice of medicine in all parts of Japan. I expect that in a few more days now I shall receive my Philippine medical license. We are quite pleased with the results of our examinations.

"Our work is going along well here at the sanitarium. The institution keeps full of patients, and the outlook is good for the future of our institutional work. We have just recently started to raise money locally for the erection of a hospital unit

in the city of Shanghai, and it looks now as if we would get sufficient money from the public for a small hospital and city clinic. Regarding the final results of this effort we hope to write you before long. Thus far the money is coming in very encouragingly. I called upon the minister of finance the other day. He was very cordial, and expressed himself as a great friend of our institutional work."

One of the Philippine newspapers, the *Tribune*, under date of September 11, published Dr. Miller's picture, with the following statement:

"Dr. Harry W. Miller, goiter specialist of Shanghai, in the last medical examination obtained 100 per cent in surgery, and is the fifth among the five highest in general average. It will be remembered that Dr. Miller was the subject of a controversy between the board of medical examiners and two local physicians, who protested against Dr. Miller's performing surgical operations here without certificate. The board ruled in favor of Dr. Miller, saying that he was called in consultation. Dr. Miller, however, insisted on taking the examination."

* * *

ONE WEEK'S MEETINGS IN CANADA

BY G. B. STARR

Our train from Springfield, Mass., arrived in Montreal, Wednesday, October 3, nearly two hours late, but we found the brethren still waiting in the church. So we had an interesting service from 9:30 to 11 P. M. This, however, they said was not sufficient, and called for another meeting,

and Saturday night to a union service in the college chapel. This large room was filled to capacity, extra chairs being brought in.

On Monday we hastened on to London, Ontario, where we spoke at night, and Tuesday enjoyed a most enchanting ride along the shore of Lake Ontario and the point of Lake Huron. Canada here certainly presents a very attractive picture, decorated in autumnal high colors. The fine farms and thriving villages and cities dispel at once any lingering visions of cold and barren wastes, which might have been painted on a stranger's memory in former years. Everywhere prosperity and business activity are in evidence.

Mrs. Starr and I are now writing at the office of the East Michigan Conference, Holly, Mich., and having an interesting time with the students at the Adelpian Academy.

* * *

HARVEST INGATHERING WINNERS

BY J. F. PIPER

ADELPHIAN ACADEMY, in the East Michigan Conference, at first set its goal for \$800 in Harvest Ingathering. The school appointed one field day, and as Prof. J. Z. Hottel and Elder C. M. Bunker began to talk Harvest Ingathering, the students decided that they would form several working bands, appointing leaders from their own numbers. These bands met for prayer, and careful plans were laid. All worked with a will, and in eleven days from the time the campaign started \$900 had been turned in. But the work had gained such momentum that none wanted

Adelpian Academy Students Who Solicited \$20 or More in the Harvest Ingathering Campaign



which was held the next morning at ten o'clock, with a good attendance.

This same evening we reached Kingsford, Ontario, and held a service with the church there, and the next morning took the train for Oshawa, where we met with the students and faculty of the Oshawa Junior College, at their Friday evening service. Here a live interest was manifested in the subject presented,—the spirit of prophecy, the divine leadership in the world-wide messages of the three angels, as contrasted with false movements, designed of the enemy to confuse and lead away from the work of God for this time.

Sabbath morning we went by automobile to Toronto for a service at eleven o'clock, and back to Oshawa to an afternoon service at 3:30 with the church there,

to stop, and in two weeks \$1,000 had been raised. At the end of three weeks they had \$1,215.72. Twelve students secured \$597.41 of the total amount, five of these had \$50 or more, and the remaining seven \$20 or more.

* * *

THE WORK IN BUENOS AIRES

BY DONALD F. HAYNES

In the hope that the readers of the REVIEW may be interested in the follow-up work in connection with the effort conducted by my father for the English-speaking people of Buenos Aires, I will give a brief report of the work done since his departure for Europe and the States.

Elder W. E. Hancock, the former presi-

dent of the Buenos Aires Conference, went on with the Sunday night meetings until he, too, left the city to return to the States on furlough. On his departure we organized an English Sabbath school, which has met every Sabbath afternoon since.

Edgar Brooks, the editor of the Spanish *Watchman*, has delivered the sermons in the services following the Sabbath school each week. Although the attendance has naturally fallen off in the absence of the original speaker, the work done has borne fruit. The goal for the Sabbath school offerings to missions was 80 pesos for the last eight Sabbaths of last quarter, and the school raised 89. The thirteenth Sabbath goal was 30 pesos, and the school raised 35.

In addition to these meetings we are visiting the people in their homes. Every week the correspondence bands in the division headquarters and at the publishing house in Florida, send the *Signs* into every home represented by an interested person.

Although it is an uphill work, we firmly believe that the Lord has led us to the homes of some very fine people. He has not stopped with this, either. He is working on their hearts. One Friday evening a woman who has not attended many of the meetings called at our home. She apparently came for a definite purpose, for almost as soon as she came inside the door, on seeing my diploma hanging on the wall, she asked me about our educational system. I told her something of our work in the States, and then she wanted to know about the beginnings of our work. I started right in at the beginning of things, and brought her down to our time. Then she wanted to know why we stressed the Sabbath question so strongly, and I had a chance to give her a Bible study on the Sabbath. Her next point was on the abolition of the law, so I gave her a brief outline of the relation of the law to grace.

Now this woman is no stranger to the Bible, for she told us that she and her husband came to South America to do self-supporting missionary work, and are engaged in that work now. Her husband holds a position on the railroad in addition. She is a well-educated woman, and seems to be highly endowed, both intellectually and spiritually. She is seeking light, and is not held back by fanaticism or antagonism. After a brief discussion of the work of Sister White, we lent her "The Desire of Ages." I pointed out to her from the Bible the stand we take on the spirit of prophecy. She has known of our work for years but her knowledge was not very concrete.

This is merely one instance of the way the attention of the people of this city has been called to our work. Pray God that He may continue to shed His light upon our English and American cousins in this far-away land.

KANSAS CONFERENCE CAMP MEETING

BY G. W. WELLS

THE Kansas camp meeting was held at Enterprise, August 24 to September 1. It was a good meeting. There were about 1,100 in attendance. A spirit of unity prevailed, and the people seemed eager to learn the way of life more perfectly.

It was not conference year, consequently the entire time was spent in studying the message, in heart devotion, and in prayer. The needs of the mission fields were not overlooked, and careful consideration was given to the work in the home conference.

The offerings to missions in cash and pledges were \$900.49. In addition to this, there was received \$956 through the Sabbath school. The Bible House sales amounted to \$1,575. Four thousand of the Sabbath Special of the *Signs* were sold, and 6,000 of the Temperance Number of the *Signs* were used.

C. S. Wiest, the conference president, with his committee, had the work well or-

ganized, and everything moved on in an orderly way. All the meetings were well attended. The instruction given was helpful and spiritual. The points of the advent message were reviewed, and personal appeals were made for all to reach out by faith for a higher life, and prepare for the soon coming of our blessed Lord. It was evident that the people received much personal help, and God by His Spirit richly blessed us all.

The following workers were present to help in the meetings, some, however, for only a day: J. T. Boettcher, from the General Conference; Professor Schuster, from Broadview College; Elders J. J. Nethery, C. T. Burroughs, and A. A. Meyers, and Brother C. W. Marsh, from the union; J. W. Christian, from Chicago; I. C. Schmidt, from Sumatra; J. E. Riffel, from Walla Walla; and the writer.

As the meeting closed, the people were of good courage, returning to their homes with a feeling in their hearts that the time spent in camp had been profitable, and that they were going away blessed and enriched in faith.

* * *

ANNUAL MEETING OF THE SOUTH CHEKIANG MISSION, 1928

BY W. E. GILLIS

THE summer freshets are running high in the valleys and rivers of beautiful South Chekiang Mission. The widespread ricefields are everywhere inundated, bringing the homes of many of the people very near the water levels. It is now that the annual meeting of the mission is to be held, so that if possible a large attendance may be had. It is the time between harvests, and though warm and wet, yet gives promise of sufficient leisure for this busy people to take in this very important meeting.

On the date, August 17, upwards of one hundred workers and members have come in from every section of the mission field, while some are still on the way, having been detained by the floods. But the meetings begin on time, with the union superintendent, J. G. Gjording, Prof. D. E. Rebok, and W. E. Gillis of the East China Union present, to be followed later by Prof. Frederick Griggs of the Far Eastern Division.

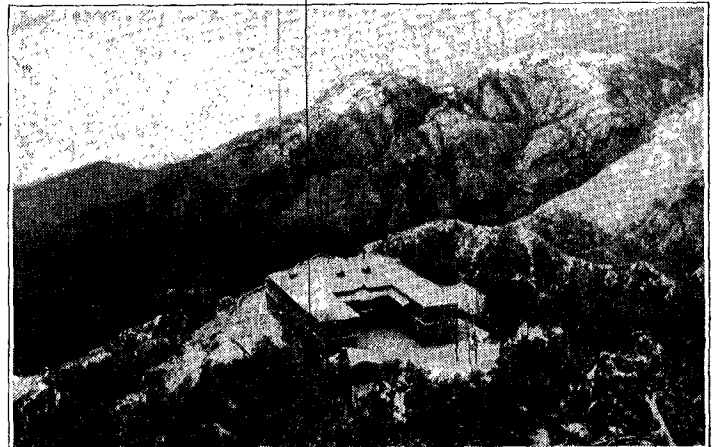
of Christ. Seven periods are pictured on a chart similar to the scrolls of the prophets, having diagrams and pictures delineating in a vivid way the history of God's people in both victory and defeat. As the professor speaks, the whole company sits as if spellbound, visualizing the doctrines of God as they were wrought into the lives of the patriarchs of Bible record, seeing step by step the development of the church, until they see themselves enrolled and taking up the march toward the city of God. The red cord of victory, "saved by faith," is seen unbroken through the centuries, and as each one seeing grasps it in its advent setting, new strength and purpose are noted. And the meetings close with the songs of the great movement to which we renew our allegiance.

It is a great meeting: the Spirit of God has been manifested in victory as the Chinese brethren have testified of experiences in faith, and confessed to one another the wrongs that would deprive them of the victory that they see they must have at this time. This mission has a splendid record of devotion on the part of the church membership. A new pledge of earnest home missionary endeavor was made, and it is planned to give special help in the forty-odd preaching stations, organizing and instructing them for this work.

With thirty-eight baptized this year, the membership now totals 425. There are fourteen organized churches, and a total of forty-three workers, including colporteurs and teachers. A large number of inquirers in widely scattered centers give promise of a real advance in the remaining months of 1928. Tithes and offerings and local church buildings witness to a steady purpose on the part of our Chinese brethren to be a faithful unit in the great world-wide movement.

G. L. Wilkinson and his family, together with the new recruits, Mr. and Mrs. Arthur Fossey, have been alone much of this year, a year in which the mission operations have been greatly disturbed by military operations and rumors. Now, however, B. F. Gregory and his family have returned from furlough, restoring the normal working order and efficiency.

The mission compound contains three



Main Building of the Vincent Hill School, Mussorie, India, Taken in Winter, Before the Addition Was Built

Regular camp meeting order is followed: The early morning meeting is at 6:30; preaching at 9:00; conference at 10:30; dinner at 12; preaching at 2:30; then conference and round tables; and preaching in the evening. This rounds out a full day. But there are no tents here. We are holding our meetings in the building of the mission academy and living in the dormitories. The meetings are well attended by a people earnestly desiring spiritual help and instruction for the development of character and a true church.

Professor Rebok, the head of the China Missionary College at Chiao Tou Djen, has a wonderful story to tell of the development of God's church and kingdom from the days of Adam to the second coming

foreign homes. It is nicely located, nearly surrounded by the waters of the canal, and faces the south, looking out on miles of ricefields and a crescent of hills and mountains.

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VINCENT HILL SCHOOL AND COLLEGE

BY I. F. BLUE

I AM sure that our people will be glad to know more about our only college in the Southern Asia Division. Some may want to know why it is called a "school" as well as a college. The fact is, work is carried in all the grades from the first, as will be shown later.

The accompanying pictures will give you some idea of the cool climate here in Mussoorie. Most people think of India as an intensely hot place, and on the whole the climate is very trying and enervating. However, God has provided within easy access a refuge for our people and a retreat in the mighty Himalayas. Here one can get a refreshing change from the sweltering heat of the plains. These photographs were taken in January of this year, and at the time the school has vacation. Snow is not usual, and when it falls in the winter, it does not stay long. At an altitude of 6,500 feet, however, there is a great change from the plains, and the atmosphere is refreshing and invigorating. One can wear fairly heavy clothing all the year, and be comfortable.

The school is located in the mountains and at this altitude to give the children the advantage of a cooler climate than would be available otherwise. It makes possible missionary work in the plains for the parents, while the children can be in the school here in Mussoorie. Children soon get very pale, like faded flowers, if allowed to remain in the unhealthy atmosphere of the plains. Years of continued stay on the plains undermines the health of growing children. Older ones do not experience this difficulty, and can work on for years with only the annual change to the hills. In a short time in the school here the children have pink cheeks, and look healthy and robust.

In some sections of India the climate is very trying, and parents find it necessary to send their children to us when quite young. This makes extra work for the school, but when it makes possible the continued work of the parents on the plains, it is worth the effort. Only in this way can the work be carried forward. It is a sacrifice for parents to give their small children over to a boarding school, but when it enables them to continue in the work, they are willing to make the sacrifice.

ALL GRADES CARRIED

School work is carried from the first grade to two full years of college work. Many of our missionaries take their annual leave in Mussoorie. They can have their children with them while they are here, and send them to the school as day pupils. Many of the sisters stay for several months during the hot weather, so the children can have the advantages of the school and be at home. Aside from the regular work in the grades and the college, there are courses in business and normal work.

The aim of the school is twofold: First, to make possible missionary work in India for the teeming millions while the health of the missionaries' children is cared for in a bracing climate, and at the same time to provide schooling for the children of missionaries who would otherwise have no school privileges in the jungle; second, to prepare European workers for India. Our English young people of India must have the advantages of a thorough training for the work. Among the English people of India our work is increasing, and there are growing churches in all the large cities as well as many isolated believers scattered all over the field. From the young people trained in our school we are getting helpers for India. Some of them can enter the work in the vernaculars, and some can labor for the Europeans in India. The problem of training workers for the field rests largely with the schools in that field. Already many have gone out from this school. Of the graduating class of last year several are in the field, actively engaged in the organized work.

The school is about three miles from the business section of Mussoorie, which is a very scattered town of about 10,000 people. Our school is surrounded by virgin forests, and is ideally located in contact with nature.

There are twenty teachers on the staff, aside from student teachers. Our workers in India loyally support the school, and we believe that it is filling the place that God designed for it. We solicit the prayers of the readers of the *Review* that this may be true in every respect.

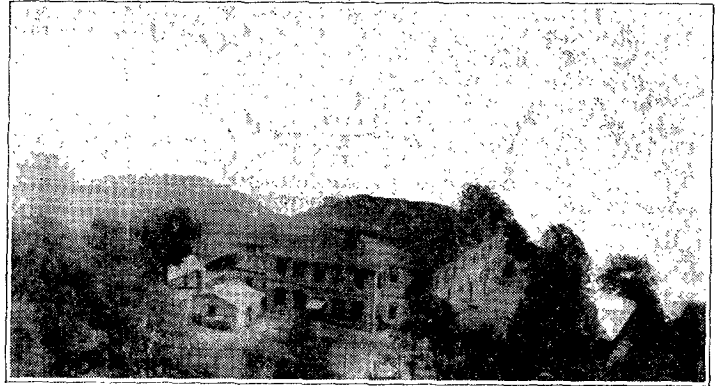
Mussoorie, India.

MARITIME CAMP MEETING

BY L. F. PASSEBOIS

ON August 23 the writer, in the company of Elder W. C. Moffett, left Montreal for Memramcook, New Brunswick, arriving there on Friday. We found the people

Main Building of the Vincent Hill School, Mussoorie, India, Taken After the Building of the Addition



gathered from the different parts of the Maritime Provinces to enjoy the spiritual revivals and blessings of the ten days set apart as a holy convocation for God's people.

The Maritime Conference has suffered greatly by the loss of membership due to so many emigrating to the States to find employment; however, new ones have been added to the faith, thus in a measure helping to make up for the losses.

The camp meeting was a blessed spiritual feast to all. W. W. Prescott, from the General Conference, with his long years of Bible study, was a great help spiritually, not only to the laity, but also to the workers present, who expressed themselves greatly pleased to be able to listen to his teaching of God's word.

F. W. Stray was re-elected president of the conference; Frank E. Crump, conference treasurer and secretary of Book and Bible House; Arthur Kierstead, field missionary, young people's, and Sabbath school secretary; and practically the same executive committee was re-elected.

A large number of fine young people attended this meeting, and their zeal in attendance at the services, their devotion, and their seriousness were worthy of commendation. The Lord has a band of young people in the Maritime which He will use in the finishing of His great work in the earth. Plans have been laid for the reduction of debt on the academy, and also to clear the conference from debt.

An interesting feature of the camp was a field day, when all who desired went to the neighboring towns for solicitation with the Harvest Ingathering papers. Six cars drove away from the camp about nine o'clock, and when they returned for supper and the evening service, over \$200 had been received for missions. All who had a part in it enjoyed the blessing and felt well repaid for their effort. Services were held for the ones who couldn't go, and altogether it was a great day in the camp. Some of the experiences met by those who had a part in the campaign will long be remembered.

The Maritime brethren and sisters are very loyal to this cause, and when on the last Sabbath the call was made for missions, they gave willingly, making sacrifices that the work may go forward and be finished.

Elder Moffett, Brother Carlill, and Professor Loveless were present from the union, with every local worker, and they all worked together and with the Lord to make the meeting the success that it was.

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NOT INTERESTED UNTIL THE COLPORTEUR TALKED ABOUT HIS SOUL'S NEEDS

BY W. W. EASTMAN

A COLPORTEUR writes:

"I went to another place where the man told me that they were not interested.

I asked him if I could come in for a few minutes, and he let me in. I showed him the book, but it did not seem to interest him. I talked to him a few minutes about his soul. Finally he decided to order a book, and he also gave me a \$2.50 deposit."

Why not talk to people about their souls? Isn't that our business? Indeed, it is. The only reason we go to people with our books and papers and tracts is to help them to be saved. But too many times our object in coming appears to the people to be to sell and receive money and get away.

O worker for God, colporteur or otherwise, talk to people about their souls, and don't hesitate to tell others what God has done for your soul. If God has saved your soul and delivered you from your sins, tell others about it. By so doing you may be the means of bringing hope and courage to some soul that is in despair; and once a soul has been helped, he will be interested in literature that will help him to a better and fuller knowledge of the way of life.

* * *

BAPTISMAL SCENE ADVERTISED IN BRAZIL NEWSPAPER

BY W. L. BURGAN

A COPY of an article which recently appeared in a daily newspaper in Sao Paulo, Brazil, describing a baptism held by a Seventh-day Adventist minister there, and also giving views of the ceremony, together with a group of pictures of the candidates who entered into this sacred rite, has just been received from Elder N. P. Neilsen, president of the South Brazil Union Conference.

What makes the publication of the article and illustrations unusually interesting, is that Brazil is dominantly a Catholic country, and these baptismal scenes and ceremonies are not so frequent as they would be in a Protestant country.

Elder Neilsen says, "The Lord has been blessing the work in the Sao Paulo church, and many are being baptized each year. The membership now numbers more than 300." He says the newspaper story, written by one of the reporters of the paper, is well done. Some of the contents he gives as follows:

"Last Sabbath there found place at the headquarters of the club Esperia, the solemnity of baptism of several Seventh-day Adventists, a religious sect which has many members in Sao Paulo. It was a ceremony of highest interest, because of the manner that is practiced by this evangelical sect. Among them believers can only receive the sacrament of baptism from ten to twelve years and upward, that is, they must already have the use of their reason to the end that they can fulfill by their own free and spontaneous will the divine precepts. With this thought, before they are baptized, they are submitted to a complete preparation, being instructed in all the points of doctrine, that they may have a knowledge of the true significance of baptism, and conscientiously know what they are doing.

"One of the differences in the practices of the Adventists to other evangelical religions, consists in that they keep the Sabbath, when most of the other Protestants, with the Catholic Church, sanctify Sunday. In the capital the Adventists, whose mother church is found in the United States, have their headquarters at Travesa, Sao Joao 5, however, they are constructing a sumptuous temple on street Tagua 14. . . . A solemnity pervaded the baptism, and the greatest respect was shown by all the parties present."

Elder Neilsen continues with this encouraging word:

"The Lord is still blessing His work in our union. From time to time the papers give us good notices of what is being done. And I believe that these notices in the papers also have their effect upon the people. As our work is spreading, it is becoming better and better known to the people, and while we have opposition, we also find many who are hungry for the messages."

Surely the evidences are continually multiplying, to show that God would have His servants use the newspapers to hasten His message on to the masses, and to plant the seeds of truth in the hearts of many who may never be reached in any other way. The newspaper is an agency in the hands of God which can be utilized to do a quick work in the world in enlightening the multitudes with the pure gospel for our day. No worker should neglect a single opportunity to present the gospel through this powerful medium that reaches all classes.

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FLORIDA CONFERENCE CAMP MEETING

BY G. W. WELLS

The Florida camp meeting was held in Orlando, October 18-28. A spiritual, instructive, encouraging, and uplifting camp meeting, was the statement from all those in attendance.

The camp was located in close proximity to the city auditorium. Tents were pitched for the Missionary Volunteers, the Juniors, and a separate place was arranged for the kindergarten. The auditorium was used for the conference session and general gatherings. In the same building there was ample room for the Book and Bible House to arrange a good display of books. The conference secretary-treasurer and the departments had convenient and pleasing arrangements in their separate booths, where they could meet for counsel.

The good attendance on the part of the constituents of the conference was a hopeful omen, and gave evidence of courage, thrift, and growth. The conference sessions were characterized by the spirit of good will, co-operation, and unity. The entire delegation united heartily in re-electing A. S. Booth as president and J. I. Cassell secretary-treasurer. The departmental secretaries remain the same, and there was only a slight change in the conference committee.

The Florida Conference is growing. New believers are being added, their member-

ship now standing at the 3,000 mark. Two new churches were admitted into the conference this year, and 223 new believers were baptized.

From the president's report, the following observations were gathered: Tithe receipts for the first nine months of this year for the white believers stand at \$65,935.48. This was a gain of \$1,400 over the same period last year. The tithe for the colored brethren showed the sum of \$9,673. When we take into consideration the financial reverses that have come to the State in recent years, we feel indeed thankful that their financial statement for the year shows a gain over previous years. Gifts for missions in cash and pledges during the camp meeting were \$3,636. I am told this is about double the amount given last year. This is encouraging. There should be added to this amount \$602 Sabbath school offerings. Their book sales were \$1,250.

Every phase of the work was given consideration, each department coming in for its share of study and promotion. It was a most excellent meeting. The studies were helpful and inspirational. The people were attentive, and eager to know the better way. Special attention was given the young people and youth. All classes were helped.

Those who joined together co-operatively to make the meeting a success and helpful to all, were W. H. Heckman and his corps of union workers, J. C. Thompson, L. E. Christman, and the writer from the General Conference, H. J. Klooster and J. H. Behrens from Southern Junior College, and Elder Booth, with his loyal band of helpers.

The camp for the colored people was pitched some blocks away, and the same help visited them.

It is evident the brethren returned to their homes greatly encouraged, and with renewed hope to go forward in God's work.

* * *

THE BLIND SEE

BY M. G. CONGER

"They say I am blind, but I see more clearly to-day than ever before," said Brother W. W. Ripley, as he joined with others in our recent ordinance of humility and communion service.

This brother is an elderly man who has lost the entire sight of one eye and all but a small fraction of the sight of the other eye. With his wife he attended two evangelistic theater efforts. Their name and address was passed in with others on a card, indicating a desire for free literature and a minister's visit. The writer had the privilege of holding Bible studies with this family, and was rewarded with their acceptance of the advanced knowledge of Bible truth. We greatly rejoiced as they went forward in Bible baptism, thus signifying their determination to "keep the commandments of God, and the faith of Jesus," and we continue to rejoice with this couple in their faithfulness in the months that have elapsed since their baptism.

Although this blind brother has the same Bible that he had before his baptism, yet it is a new book to him. The precious truths of salvation, and the long-neglected, but now accepted, sound Bible doctrines are as streams of heavenly light to him. In a conversation, Brother Ripley testified: "I have learned more Bible truth in the past five months than I ever knew in forty years of connection with the — church." In his work of salesmanship he daily visits many homes, feeling his way about with a cane. When opportunity comes, he converses on eternal realities. He declares: "I have talked more Bible in recent months than I have in all my previous life."

In a dignified manner this elderly Christian gentleman, with his companion, who is also loyal and true, regularly at-

tends the prayer meeting and Sabbath services. Although practically sightless, yet he is blessed with a spiritual insight of Bible truths that many who possess good eyes might well desire. Notwithstanding difficulties, with good cheer and optimism he testifies to his freedom from worry, his rejoicing in the Lord, and the perfect peace of God that reigns in his heart. A genuine change has been wrought, to which his life bears witness. In his many excellent testimonies this statement is outstanding: "They say I am blind, but I see more clearly to-day than ever before."

* * *

Mrs. AUGUSTA C. BAINBRIDGE, in a personal letter to Mrs. J. W. Mace, expresses her appreciation of our church paper:

"One thing I have noticed in the Review lately that has made me very happy. It is this: The Review campaign. Every Seventh-day Adventist should read it. Fifty-four years ago, when I became a Seventh-day Adventist, I read the Signs, but I did not know there was such a paper as the Review. It is true, I often saw the Review mentioned in the Signs, but I foolishly thought from its name that it was some sort of report or record of statistics, and paid little attention to it. But one week there was an entire article copied in the Signs and credited to the Review. That was enough for me. I subscribed at once, and have read and loved it ever since. For more than twenty years, when I lived in northern California, far from church or Sabbath school, it was our family pastor and instructor.

"Then, too, the articles on the spirit of prophecy are very enlightening. How truly and definitely we need them in these days of unbelief and folly!

"Furthermore, so many of our workers are reporting the number of souls led to Christ, instead of the number who are keeping the Sabbath—as if that were the chief object of their effort. Christ is all. The Sabbath as well as the other nine commandments,—all are in Him. It is true the worker may have intended to include all this, but to some it is misleading. Did you notice Elder E. E. Andrews' article in the Review of October 11, page 6? The whole article is filled with Jesus and His salvation. As I read it, I found myself singing softly, 'His love is the theme of my song.'

"I also notice that the pictures of our workers do not show the worldliness our faith condemns. Full well we know that our faithful editor and his true-hearted helpers, are all striving to reach the standard set in the word and the 'Testimonies.' God bless them! We should pray for them. Theirs is a weighty but blessed responsibility."

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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.

In a recent letter, President N. P. Neilsen, of the South Brazil Union Conference, says: "We are of good courage, though at times we hardly know how to manage in view of the many calls and the few workers. Our membership is increasing quarter by quarter. Our publishing house book sales show a large increase over last year."

Writing from Buenos Aires, President E. L. Maxwell, of the southernmost union of South America, says: "This morning's mail brings reports of seventy-eight people baptized in north Argentina, and nearly two hundred fifty in Chile, and more awaiting baptism. Our workers and people are doing their best to keep the work forging ahead."

One of our Inter-American workers' papers prints this: "A professor in the University of California at Berkeley said to his class: 'If you want to read some logical and well-written arguments, just get hold of a little paper called the *Signs of the Times*, the official organ of the Seventh-day Adventist denomination.' Again, a professor in the Minnesota University said, 'If you want a model for good diction, read the little paper *Present Truth*.'"

Under date of October 25, Brother Harold Bass, in sending a report for the Review, speaks as follows: "We have believers scattered in seventy places in this field. Our total membership being a little less than five hundred, you can see for yourself that a great percentage of our membership is isolated individuals and families. I thank God for the loyalty of these believers, scattered as they are, and open on every side to heathen influences and worldly temptations. Of course we have some apostasies, but many remain faithful."

This editorial note from a recent issue of the Washington (D. C.) *Herald* should be pondered by fathers, mothers, and young girls everywhere:

"Fathers and mothers of young girls should be interested in the fact that, among all crimes, the greatest increase has been in crimes against women.

"There can be no doubt that increase in such vicious and dangerous crime is stimulated by the modern women's fashions, skirts short and tight, etc. They may not be immodest, but they are in some cases DANGEROUS."

We cannot agree with the "may not be" of this note; whatever in dress or conduct tends to inflame passion is immodest, *per se*, however pure may be the thought of the wearer or actor.

SOME "first records" in the East Indies are reported by Elder L. V. Finster: "Work has been projected among the long-neglected pagan tribes of the interior of Borneo. We now have three stations among the Dusuns, and one station among the Muruts." The first Dusun church has been organized. So far as Elder Finster knows, this is the first Protestant church ever organized among this people. The truth has reached the island of Bali. So far as the brethren know, no Christian has ever been reported from that island, but recently one of our colporteurs got in with the publications, and now we have one Sabbath keeper on Bali."

Writing the General Conference office, Superintendent V. E. Peugh, of the Inca Union, says: "This has been an exceedingly interesting year. The Lord has abundantly blessed His work throughout the field. Even Ecuador is planning to double its membership this year. The membership of Bolivia has nearly doubled in two years. Brother F. E. Bresee has just returned from the Amuchi station, and reports eighty persons baptized there yesterday." The brethren in that field need our prayers, for enemies are leaving no stone unturned to hinder the work.

SENDING an article to the REVIEW, which we shall publish soon, Elder C. McReynolds, who with Dr. McReynolds, is connected with the Pacific Union College, writes as follows:

"We are happy in the work the Lord gives us to do here. The college is doing excellent work this year so far, the best we have seen since we came here seven years ago. Every available space is filled with an excellent class of students,—mature people who know what they are in school for. The REVIEW has come to the McReynolds home, every issue, with only a few exceptions, since early in 1861. It is a part of our home."

UNDER date of September 11, Elder L. V. Finster, of the Malaysian Union Mission, says:

"We are having some interesting experiences this year in our work. Brother Melvin Munson wrote me more than a month ago that he had already baptized eighty-two this year. We just had another baptism here at Singapore, making seventy-eight for this year. Brother Zimmermann from East Java wrote me a few days ago that he expected to baptize fifty this quarter. So you see the work is going forward in these dark, heathen, Mohammedan lands."

Writing from the Northeast India Union Mission, Elder G. G. Lowry, the superintendent, under date of October 4, says:

"Inclosed are a couple of articles for the REVIEW. You will note from one of them that we are just opening up work in a new field in the Northeast India Union Mission. For a long time we have tried to get something started, and now there seems to be hope of our really doing something.

"Brother and Sister Osmunson are studying the language, and we hope they will be ready for the first year examination early next year. Dr. H. G. Hebard and his wife and Brother W. B. Votaw are taking their first year Hindi examinations at this time. We hope they will pass without any difficulty.

"We have just received advance copies of the Week of Prayer readings. We are always glad to welcome the REVIEW, as it contains so many helpful articles, and the reports from the various fields are always interesting and inspiring."

ELDER H. F. SCHUBERTH writes, under date of November 4, of the excellent work done by some of our nurses in Germany. We are glad indeed that the Lord is blessing their work in that great field. There is before all our medical missionaries a great field of operation in the future, and we rejoice that so many of our young men and women, both in Europe and in this country, as well as in other fields, are preparing themselves for these opportunities. He says:

"It may be of interest to you to know how some of our nurses are getting along, who are working in state hospitals here in Germany. In one instance a city hospital was having little success. It reorganized its work, employed only nurses trained by us, opened a nurses' training school under our direction,—that is, put our own head nurse in charge,—and the physicians did all in their power so to arrange matters that our nurses had the least possible work to do on Sabbath; the food service is also in harmony with our wishes. Now, two years later, the hospital has had such an increase of patronage that the state has had to appropriate over \$100,000 for enlarging the institution. A city paper writes that this growth has been made possible by the nurses' faithful performance of duty. Our head nurse in that institution, with her fifteen trained nurses and eighteen nurses in training, has every reason to be thankful for the blessings of the Lord upon their work."

NORTHWEST INDIA TRAINING SCHOOL

DURING the last three years \$7,000 has been given through the Extension Fund to the founding of a training school for the Northwest India Union. This school has been established at Roorkee, and is under the direction of F. H. Loasby. L. C. Shepard, our colporteur leader for India, says:

"I am writing from our northwest training school, which has received much help from the Missions Extension Fund. We have fifteen boys in our colporteurs' institute. They are all good men, and we look for great things from them this winter. This is the first time that any of them have undertaken the colporteur work, so we cannot prophesy how they are going to succeed, but our faith is large."

How encouraging it is to know that our Big Week gifts to this school are getting into action so quickly. We hope this class of fifteen may be the first of other and larger groups to go out from this school on similar seed-sowing campaigns.

H. H. HALL.

MISSIONARY SAILINGS

MR. AND MRS. ROBERT E. MAXSON, of Michigan, sailed from New York for Mollendo, Peru, November 15. They will be connected with the work in the Inca Union. Brother Maxson as field missionary secretary of the Peruvian Mission.

We understand that Mr. and Mrs. J. A. Salazar and their three children left their home in Arizona about November 20, driving to Laredo, Tex., where they were to take train for Mexico, having accepted appointment to work in the Central Mexican Mission.

Elder and Mrs. J. L. Brown, returning to South America from furlough, sailed from New York on the S. S. "Voltaire," November 24. They were booked to Buenos Aires, Brother Brown having been appointed as the new secretary of the publishing department of the South American Division.

Mr. and Mrs. Roy M. Mote and their two children, of Indiana, sailed from New York on the S. S. "Olympic," November 24. They will be connected with the Solusi Mission in Africa.