

The Advent Sabbath
Review and Herald
IS
THE FIELD THE WORLD

Vol. 106

Takoma Park, Washington, D. C., July 18, 1929

No. 29

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



THE WAITING ROOM OF THE MISSION CLINIC AT PENANG, STRAITS SETTLEMENTS

(See article by Dr. J. E. Gardner on page 14)

Editorial Correspondence

Number II

PARIS, FRANCE.

Brother Jules Robert, the treasurer of the Franco-Belgian Union, and his wife, friends whom we have known for many years, met us at the station and took us to a hotel in the southern part of the city. Here we are finding pleasant harborage for the several days we shall be in this city. Sabbath it was our privilege to preach to the seventy-five or eighty believers who met in a chapel connected with the Methodist Episcopal church, which they rent for a nominal sum. Elder U. Augsburg, president of the North France Conference, was present with us at this meeting, and kindly translated our talk. It is difficult to preach under such circumstances, and one oftentimes wonders if the message is reaching the hearts of the people. But he is glad to see, by the responsive faces before him, by the tears that sometimes trickle down the cheeks of the listeners, that God's word does make an appeal even when it has to be transmitted through the medium of a translator.

We have had the privilege of visiting the grounds upon which the new church building will soon be erected. We are particularly interested in this location. The lot has been purchased by our European brethren, but the building is to be erected by the donation of \$20,000 from the earnings of the Review and Herald Publishing Association. The site chosen seems a very favorable one. It is in a good part of the city, and we believe that the erection of this building will prove as a light set upon a hill in the midst of the teeming multitudes of this great center.

Cities Present Problem

And what great problems of evangelism these large centers present to us! We were impressed with this as we spent several days in New York City preparatory to sailing, and the impression is deepened as we visit the great metropolis of France. Thousands upon thousands of people live in these congested centers. Naturally, as with the larger number of the world, their aims and objectives are worldly and selfish. They are seeking for the gold that perishes. With many of them it is a struggle for existence, a struggle for bread to support their loved ones. Thousands pass, a vast unnumbered throng, from the suburban districts to the center of the city every morning to engage in work in office, store, and factory. We are led to wonder how

these multitudes can be reached with the message for this day. How can their attention be diverted long enough from their objectives to take account of God and of the message of the soon coming of Christ? Surely by no power of man can this be accomplished. The comparatively few workers in New York City and the almost negligible number in Paris shows how little can really be accomplished by human effort. Indeed, the message of God in this day can never reach the world, except as it is carried through the power and influence of the mighty God of Israel. We must remember that it is "not by might, nor by power, but by My Spirit, saith the Lord," that the work is to be accomplished. Our great need will afford Heaven an opportunity to work through our humble efforts in the accomplishment of great things, provided only we are consecrated and passive in the hands of God.

Our hearts go out in tender sympathy to our brethren and sisters in

vanquished error in the sixteenth century, so we believe that the reformation represented in this movement will win many men and women from the grasp of error, and give them victory in Christ Jesus.

Grave Dangers Faced

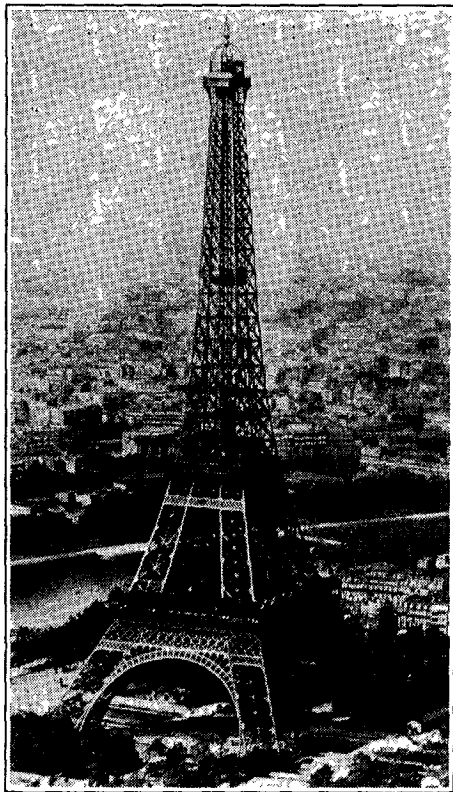
Our brethren and sisters in Southern Europe face grave dangers. They are coping with difficult and intricate problems — problems which, leaving God out of the question, would indeed be appalling. Let us pray for our brethren who are standing in the forefront of the battle line, that God may give them wisdom for their work.

The morning of the day before we left Paris, the Sabbath school and home missionary secretaries for the French, Swiss, and Belgian fields came together in Paris for an institute. This institute was conducted by Sister Plummer and Brother Hackman in connection with Brethren Rasmussen and Caviness. It was our privilege to speak in the evening to these earnest workers. W. R. Beach, who has charge of our work in Belgium, acted as our translator. It was surprising to me that although Brother Beach has been in the field only three years, he has secured such an excellent knowledge of the French language.

Old Friends Met

It was a great pleasure to meet in Paris with Prof. L. L. Caviness, the secretary of the Southern European Division, and also his mother, Mrs. G. W. Caviness. We have known these dear friends for many years. Mrs. Caviness was our teacher in mathematics long years ago, when we attended the South Lancaster Academy, and Professor Caviness was associated with us as one of the editors of the REVIEW immediately preceding his call to the European field. Brother and Sister Caviness had just been attending meetings in Spain and Portugal, and we were pleased to be associated with them for one or two days during our stay in Paris.

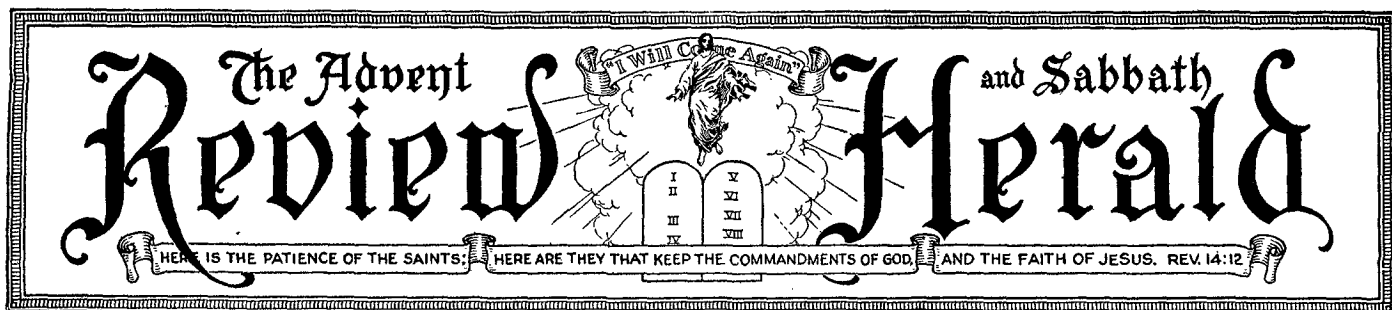
We were also pleased to meet in Paris at this time Brother Steen Rasmussen, secretary of the home missionary and Missionary Volunteer departments of the Southern European Division. It has been our good fortune to know Brother Rasmussen for a number of years, especially during the time he worked in the United States. The Lord is greatly blessing his labors in this field. F. M. W.



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The Eiffel Tower, Paris, the Most Distinctive Landmark of That Great Capital

Southern Europe. They face in this field not alone religious superstition, but even worse than that, Roman intolerance. Here, particularly, must the message measure strength with the power and influence of antichrist. But as the truth of God through the ages proved triumphant, as it met and



Vol. 106, No. 29

Takoma Park, Washington, D. C., July 18, 1929

One Year, \$2.50

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

“Let No Man Deceive You”

“Many False Prophets Are Gone Out Into the World”

BY THE EDITOR

OCCASIONALLY we receive letters repeating some charge against Seventh-day Adventists. These charges are sometimes directed against individuals, accusing them as deceivers or apostates, but usually they relate to the teaching of the church or to plans or methods followed by leaders of the church, which the critic holds to be unscriptural or autocratic. Sometimes we are asked to discuss these charges either by letter or in the columns of the REVIEW. With few exceptions we have declined to do either. Why?

Because for the most part these questions are answered in the current literature of the denomination; especially is this true as relates to questions pertaining to the doctrinal belief of the church. We often refer such correspondents to some book or paper or tract where the subject is discussed at length.

Because some of these inquiries are made, not for the purpose of obtaining light or information, but in order to secure some statement or admission which can be used against the church.

Because some of those who make these charges are seeking advertising and notoriety; they are anxious to get into the limelight, and in order to do this they are willing to sacrifice truth and veracity to accomplish their ends. To dignify their opposition by an exposure of their false claims would give a recognition to which neither they nor their claims are entitled. No one despises an honorable opponent, but when an opponent descends to dishonorable and disreputable methods, distorting truth in order to carry out his evil purposes, the best answer to such tactics is that of utter contempt. To answer such charges would be to place oneself on the same level. The refutation of one falsehood today

would call out a thousand other falsehoods tomorrow.

Because we have committed to us a work so holy in its character, so transcendent in its importance, so solemn in its import, that we have no time to spend in idle contention with those who would stay its progress. And to this decision we are incited by definite counsel in the word of God and by the example of His servants of old.

“Let him curse;” “Answer him not;” “I cannot come down;” “Shun profane and vain babblings;” “Receive him not into your house, neither bid him Godspeed.” These are some of the admonitions which divine revelation has left for our instruction as to the relation we should sustain to the enemies of the Lord and His truth. Let us study this instruction somewhat more in detail.

“Let Him Curse”

David, the king of Israel, was in sore straits. His kingdom was in the throes of a great revolution, and the king, with his faithful followers, was in flight. This humiliation afforded a favorable opportunity for the king's enemies to hold him up to ridicule and scorning, and to charge that he was reaping the fruits of his own wicked course.

“Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of King David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou

art taken in thy mischief, because thou art a bloody man.” 2 Sam. 16:5-8.

Abishai, one of the officers in David's army, desired permission of the king to visit upon Shimei the judgment which justly belonged to his evil course. The true nobility of David's character is shown in his reply to Abishai's request: “Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.” Verses 11, 12. David's faith was not in vain. God wrought for him. Even so will He work for all today who commit their cause to Him with the same assurance.

Against Jerusalem, the capital of Judah, Sennacherib, the leader of the hosts of Assyria, laid siege. He sought to intimidate the worshipers of the true God. He told them of the prowess of the gods of Assyria, of the great conquests which they had achieved, and sought to cast discredit upon the God of Israel. Hezekiah, the king, knew that it was useless to enter into controversy with this enemy of the Lord. He knew that it would neither change the opinion of Sennacherib nor would it be profitable for the hosts of Israel; and so the commandment went forth from the king, “Answer him not.” “The people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.” Jehovah gave the answer. He saw to it that the honor of High Heaven was vindicated.

It is probable that in many things Sennacherib told the truth. It is undeniable that the kingdom of Assyria

had conquered many other kingdoms; but when this heathen warrior sought to intimidate the children of God and hold up to scorn the one true God, in whose hands was his own life and who had given him power for his conquests, the might of God arose to the defense of His truth and the vindication of His children.

Hezekiah's answer is a model we do well to study when we and our work are assailed in a similar fashion.

"I Cannot Come Down"

This was the answer given by Nehemiah, who, by God's appointment, had gone up to restore the chosen city of his fathers. The proposed restoration met with disfavor by the nations round about, and by intrigue, false representations, and threats, they thought to put Nehemiah in fear and to weaken the hands of those who sought the good of Israel. Failing to accomplish by threatenings their evil designs, they then proposed a compromise, to divert Nehemiah from his mission. They dispatched to him messengers, saying, "Come, let us meet together in some one of the villages in the plain of Ono."

Nehemiah penetrated their crafty purposes, he recognized that God had given him a great mission, and that the efforts of these men were to weaken his hands and to prevent him from accomplishing the work he was commissioned to do. This was the firm, uncompromising answer he returned: "I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?" Not satisfied with his first answer, these enemies of the Lord sent their appeal four different times to Nehemiah, but every time Nehemiah declares, "I answered them after the same manner."

If Nehemiah had no time to confer with the enemies of the Lord, can we afford to take time to confer with this same class today?

"Shun Profane and Vain Babblings"

In the days of the apostles many went out from the communion of the brethren, and became the enemies of their former companions. They sought to sow the seeds of dissension. They made charges against the church as to its doctrine and as to its practices. The apostle Paul repeatedly sounded warnings against these who were seeking to disrupt the church. He admonished Timothy, "Shun profane and vain babblings: for they will increase unto more ungodliness." "Foolish and unlearned questions avoid, knowing that they do gender strifes." Avoid "profane and vain

babblings, and oppositions of science falsely so called."

There are many profane and vain babblers, as well as babblings, which we need to shun, even as did the apostolic church.

John, the beloved disciple, was not content with merely warning the early church against open disputation with seducers from the faith, but he admonished the believers not even to receive them into their own homes or to bid them Godspeed. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that

"Beauty for Ashes"

Isaiah 61

BY MRS. L. E. LA BONTE

THIS promise of "beauty" is for you and for me,

A precious reality if in Christ we are free;

"A garland of beauty" for the "ashes" of strife,

Glad victory o'er defeats in a weary life.

Jesus is ready to give

"Beauty" for sad experience in this land of woe;

But beyond "beauty" He wants to reveal here below,

Is His gentle meekness, His purity, self-control,

"That He might be glorified" in the life of each soul.

Jesus longs to give

More than "beauty" to the longing, hungry heart,

Even His own righteousness, to be a part

Of the glory He shares with you and with me;

This the world that watches can evermore see.

Jesus can give

A crown "for ashes," victory and joy, with coronets for all

Who are clothed with Christ's righteousness; list to His call

To all who love His appearing,—a crown of glory at last

When heartaches and sorrow are forevermore past,

Jesus will give.

biddeth him Godspeed is partaker of his evil deeds."

Can we today wish the perverters of the gospel Godspeed, and be guiltless?

Modern Shimeis and Sanballats

The church of Christ today has to meet these same classes of opposers, the Shimeis, the Sanballats and Tobiahs, the Sennacheribs. These opposers were only prototypes of those who should come after them. Luther met these in his day, and John Wesley met them in his work. They have stood as opposing elements in connection with every reform which God has sought to bring into the world. And

this movement with which we are connected is no exception to the rule.

Several years ago we could name seven different centers from which was emanating virulent and bitter opposition against the Seventh-day Adventist Church. We could hardly dignify these followings by the term "movement," and yet some of them had effected a crude organization. Several of them were publishing papers and issuing books and leaflets. They held to divergent views, but they were all agreed on one theme, which formed the center of their discussions, and that was opposition to Seventh-day Adventists. Some of them discredited the writings of the Spirit of prophecy, but more often they used these writings as a club with which to attack the Seventh-day Adventist Church.

Some of these opposers never made any profession of being Seventh-day Adventists themselves. Their opposition was the more honorable, and was usually on a higher and more dignified plane. A majority, however, were at one time Seventh-day Adventists, and for one reason or another had become disconnected from the church. Some had withdrawn of their own volition; some had been objects of discipline, and had been disfellowshipped for just and proper reasons. But as we have said, they all had one gospel to proclaim, and that was the gospel of hate, the gospel of abuse, of criticism; and the Mordecai in the gate to these modern Hamans was represented in the Seventh-day Adventist Church.

The Gospel of Love Versus the Gospel of Hate

Not any of them, so far as we know, were engaged in aggressive evangelistic work, in seeking to convert sinners from the error of their way. None of them had any interest in, or at least were not carrying on, any definite work for those in heathen lands. They had received a great vision; in their estimation the Seventh-day Adventists were under terrible delusion, and this delusion would ruin the world, and they had been called, by some inspiration, to combat it.

Let them curse. God has given us a better gospel than one of throwing stones and dust at those who oppose us. He has given us a gospel of salvation for mankind. He has given us a mission for the great heathen world. This is the work and the mission which should employ our every thought and energy. God holds in His hands the scales of judgment, and the day of retribution is of His own appointment. Then He will bring every secret thing into the light, every evil motive and purpose will be revealed. We can wait until the re-

sults of that day are made manifest.

Later years have changed the personnel of this opposition. Some have gone to their rest, preaching to the last the gospel of hate. Others have risen up in their place to carry forward their work. More bitter than their predecessors, some of these not only seek to discredit the living, but to defame the dead. They profess the noble purpose to reform the church, but their unseemly tirades and false representations give the lie to this profession. And so it has been through all the ages of the church. Yet through it all the work of God has moved grandly forward. In the face of opposition, under the load of slander and calumny, in spite of falsehood and misrepresentation, this movement is succeeding. The Sanballats and Tobiahs and Shimeis and Sennacheribs cannot stop its progress. Now and then they may prance forth in all the trappings of their own vain imagination, and gather to themselves a following of those like minded, but like their prototypes of the past, they have their little day and pass on, while the truth of God continues in its steady upward progress.

The Human Element in the Church

We make no claim for the perfection of the church at the present time, any more than we claim that for the church through the ages of the past. It is now the church militant; under God it will become the church triumphant in the day of final harvest. In all periods the human element has been connected with the church, and

take in taking glory to himself instead of giving it to God kept Him out of the land of Canaan. Miriam, the prophetess of the Lord, and Aaron, His high priest, failed in other ways. David, Israel's king, a man whom God declared to be after His own heart, was not free from grievous sin. The Master chose twelve as His standard bearers, and one of them proved to be a devil. Peter denied Him with cursing and swearing. And in the hour of the Master's great extremity they all forsook Him and fled. In the days of the apostle Paul, Hymenæus and Philetus and others denied the truth of the resurrection.

The church today is no exception to the rule; and yet we have confidence to believe that God is leading in His work in this age the same as He has led through all the ages of the past. We do not excuse the mistakes, we do not condone wrong in the church or in the leadership of the church, but we are thankful that God can take poor, fallible men, and recognize their sincerity of heart, their honesty of purpose, their consecration of life, and use them to accomplish great things in behalf of His cause in the earth.

The most precious object in all the world to the heart of Christ is His church, defective and unworthy, but still struggling and striving toward the mark that He has set for them; and we may well believe that when the hand of the traducer is raised to discredit their efforts, God regards His children today, even as He regarded the church in the wilderness

hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Num. 23:20, 21.

The same as the heart of a loving mother yearns over her offspring, and she rises up in their defense against a bitter enemy and accuser, even though she is cognizant of the weaknesses in the lives of her children, so God comes to the defense of His people against the cruel charges of the enemy of all righteousness. God has ever done this for His children through the ages, and in this confidence we may rest today. And we may say of the Shimeis today, as David said of old, Let them curse; God in His own time will return their cursing upon their own heads, as He did upon the head of Shimei.

Confidence in God's Work

We have the utmost confidence in God's work for the present day. We believe in this movement. We believe in this people. We have faith in the leadership of this movement. It has been our privilege for a number of years to be associated intimately with the chosen leaders of this denomination. We know from our association that they are men and women of God. We believe that honest purposes possess their lives. They are laboring unselfishly. They are not turning aside for worldly gain. They have placed their all upon the altar, and in the fear of God are doing the best they know to extend the gospel message to earth's remotest bounds.

They have never claimed perfection. They make mistakes, no doubt. They are compassed about with human limitations. They have weaknesses of life which they are contending, seeking daily God's overcoming grace for personal victory, the same as all their brethren and sisters.

We believe that they are in the positions they hold today by God's appointment, through the choice of His people; and we believe confidently that when God wants others in their place, He will shape circumstances so that this will be brought about.

May God help us, in this time of distraction, in the midst of the many voices sounding from various quarters, to hold unsullied the faith that has been committed to us. May He lead us to press together in love and unity. Where wrongs exist, there is a right way of correcting those wrongs, and that way is plainly told us in the Scriptures. Let us talk faith and exercise faith. Let us present a united front in the great work God has given to us.



Fording a River in the Malay Peninsula

that human element has not been free from mistakes — mistakes of judgment and sometimes of heart.

Moses, the man of God, who talked with his Creator face to face as a man talketh with his friend, upon whom God let His Spirit rest in special measure, endowing him for leadership, was still human, and his mis-

when wicked Balak, the king of Moab, sought, through the crafty, back-slidden prophet, to bring a curse upon Israel. Of His people at that time, notwithstanding their mistakes and failures, the Lord's spokesman declared: "Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it. He

The Intellectual in Christian Education

BY W. E. HOWELL

By the intellectual, we understand that which has to do with developing the faculties of the mind. The mind is the greatest natural gift bestowed by the Creator upon man. It is with the mind that we perceive, think, and understand. It is with the mind that we communicate with our Maker and with one another. It is with the mind that we sense joy and sorrow, pain and comfort, leanness and satisfaction. It is with the mind that we see, and hear, and smell, and taste, and feel. The mind is the greatest treasure intrusted to us to use as we will.

Those marvelous, mysterious faculties of the mind that we call memory, reason, will, judgment, are given to us to improve by exercising them upon the good, the true, the beautiful, and the useful. Take our father Adam. No sooner was he placed in the garden of Eden under perfect conditions than his Maker laid upon him responsibilities that would call out the exercise of his mind, and also began to give him daily instruction. At the lesson hour in the cool of the evening, the Creator would drop a seed of truth or suggest a line of investigation or action which would stimulate the faculties of his pupil to think and to do until a new lesson was given the next day. As so aptly stated in the book "Education,"

"All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise; glorious the field opened to their research. The mysteries of the visible universe—the 'wondrous works of Him who is perfect in knowledge'—invited man's study."—*Page 15.*

Under such ideal conditions one can hardly distinguish between the intellectual and the spiritual. Had not sin come in to interfere with the purpose of God for man, we should still not be separating the spiritual and the intellectual in our thinking.

Secular Education Not Spiritual

As it is in the field of education today, however, when multitudes do "not like to retain God in their knowledge," it is possible to conceive of what we actually have: two kinds of education, which, for convenience, we may call secular and spiritual. By the secular we mean that in which God is not acknowledged as such; and by spiritual we mean that which recognizes and honors God, retains all that is true and useful in secular education, but is basically spiritual.

In secular education the development of the mind is both the basic

and the supreme goal. In spiritual or Christian education, the development of the mind is also basic, but to the end that it may know and honor and worship and serve God.

Our heavenly Father is impartial in the bestowal of natural gifts upon man. Like the sending of the rain, He endows with a mind and its marvelous faculties both the just and the unjust, the worshiper and the blasphemer. While He gives light and instruction to all, He leaves every man free to use his mind as he may choose. This makes it possible, apart from the fact that all men share the blessings of the gospel in a general way, for a man to devote himself to the discipline and use of his mind without acknowledging God. This, in turn, makes it possible to found and conduct a system of education which has primarily to do with the development of the mind without acknowledging God.

The time was in the early history of America, and still is in countries where a state religion prevails, when most of the schools acknowledged God openly, and even began work for the day with a spiritual hymn, or a prayer, or the reading of the Bible, or all three. In the evolution of things, however, with the multiplying of creeds and religious denominations, the state-supported school, in the interests of individual liberty and rights, was secularized, and ostensibly left God out of its knowledge.

This brings the secular school to the point where the intellectual becomes dominant, and the curriculum is devoted mainly to the development of the mind as a natural gift. While this must be looked upon as the logical outcome for a government of the people based upon the great principles of individual, civil, and religious liberty, and is the very best that a state can do functioning as a state, yet it is fraught with serious danger. Theodore Roosevelt once made this striking statement: "People educated in intellect and not educated in morals and religion, will become a menace to our nation." Such an education not only fails to connect the youth with the only Power that can save him from evil, but exposes both teacher and student to the great danger of falling into the most subtle and soul-destroying errors. It is only the influence of the gospel on the individual life of the teacher, and upon the lives of the people as a whole, that saves the secular school from going to greater lengths than it does in the

teaching of false science and philosophy, and in confining itself so fully to the intellectual.

What is the word given to us in the work of Christian education? That opening paragraph in the book "Education," speaking of education in general, puts the matter thus clearly:

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. . . . It is the harmonious development of the physical, the mental, and the spiritual powers."

Secular education deals primarily with the development of the mental and to some extent the physical, but leaves out the most vital part of all, the development of the spiritual powers. The call to the Christian educator is clearly to bring into the field of education the most basic of all our needs, the spiritual, while in no sense neglecting the intellectual and the physical. In other words, the heart has been taken out of education as the world carries it on and our work is to put it back into education.

The first message that ever came to this people on education sounds a clear note:

"Solomon says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' . . . This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the *physical, mental, moral, and religious* education of children must have attention."—*Fundamentals of Christian Education,* p. 15.

Not to Neglect the Intellectual

For the purposes of this article let it be emphasized that Christian education is in no sense to neglect the intellectual. We ought to know this even if we did not have the light of instruction to show the way, but the Spirit of prophecy makes it clear and emphatic in many passages, of which these are typical:

"He whose mind is enlightened by the opening of God's word to his understanding, . . . will realize his own imperfections, he will feel his real ignorance, and he will seek constantly to preserve and put to the stretch his powers of mind, that he may become an intelligent Christian."—*Counsels to Teachers,* p. 37.

"Our students should tax the mental powers; every faculty should reach the highest possible development."—*Id.,* p. 394.

"Cultivated intellect is now needed in the cause of God; for novices cannot do the work acceptably."—*Testimonies,* Vol. IV, p. 426.

Concerning our first college we read:

"God designs that the college . . . shall reach a *higher standard of intellectual and moral culture* than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the *highest attainments in science*, but, through a knowledge of God, may be educated to glorify Him."—*Id.*, p. 425.

Read also this very timely paragraph:

"Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a *suitable degree of mental training*, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a *knowledge of scientific* as well as Scriptural truth."—*Counsels to Teachers*," p. 514.

These quotations are sufficient to show that in God's plan of education the intellectual has a large and important place. Young men and women in our schools should be held up

to a high standard of thoroughness in all their studies. "Putting to the stretch" and "tax" are the terms used in our instruction for developing the powers of the mind. Conditions in society and the world today emphasize the need of such self-discipline. Young men and women in our schools should lead lives of sobriety, and exact of themselves the most diligent application to their mental tasks. Any student who is not inclined to do this, should be admonished by his teachers, and led to realize the serious purpose for which he is attending school. An atmosphere of quiet and application, of protection from any undue disturbance or interruption, should be thrown about the study halls and school homes, and everything possible done to lead young people to take themselves seriously in these thrilling days of finishing the work of God in the earth. The intellectual work in our schools should be and can be superior to any that is done in a secular school. We have a mighty Helper on our side, and He has placed in our hands many mighty helps to achieve the highest attainments mentally as well as spiritually. This leads nat-

urally to the question of how this can be done.

How to Develop the Intellectual

So much light has been thrown upon the pathway of the Christian educator on how to achieve high intellectual results in our schools, that it will be sufficient here to quote a few typical passages on this point:

1. Cultivation of the intellect alone will not suffice.

"Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God."—*Counsels to Teachers*," p. 374.

"Any effort that exalts intellectual culture above moral training is misdirected."—*Fundamentals of Christian Education*," p. 27.

2. Combine the intellectual with the spiritual.

"We cannot afford to separate spiritual from intellectual training."—*Id.*, p. 167.

"It is when intellectual and spiritual power are combined that the highest standard of manhood is attained."—*Id.*, page 66.

"There is a power in intellect, if sanctified and controlled by the Spirit of God."—*Testimonies*," Vol. IV, p. 519.

3. Direct study of the Bible is the best means of intellectual development.

"As a *means of intellectual training*, the Bible is more effective than any other book, or all other books combined. . . . No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation."—*Education*," p. 124.

"Under study of the Scriptures the *mind expands*, and becomes *more evenly balanced* than if occupied in obtaining general information from the books that are used which have no connection with the Bible."—*Fundamentals of Christian Education*," p. 393.

"The study of the Bible will give *strength to the intellect*. . . . An understanding of the revealed will of God, enlarges the mind, *expands, elevates*, and *endows it with new vigor*, by bringing its faculties in contact with stupendous truths."—*Id.*, p. 129.

"There is nothing more calculated to *energize the mind and strengthen the intellect* than the study of the word of God."—*Counsels to Teachers*," p. 460.

These wonderful results in the development of the mind through Bible study can be realized only if the powers of the mind are "put to the stretch" in studying the marvelous themes in the word of God. If the student will bring to his Bible study all the energy and vigor and application that he does to his studies in science and history, he will not fail to realize the remarkable rewards pointed out above. No Bible teacher is excusable who does not bring to bear upon his students all the pressure for thoroughgoing work that is found in any other department. The strength of the Bible teaching should surpass that of any other in the school. The



John Kabel

The education of our children is one of the most solemn tasks committed to us.

atmosphere of Bible study should be dominant in the school, attracting the best minds to its earnest pursuit. Persistent effort to grasp the length and breadth, the height and depth, of revealed truth will not fail to expand the mind, to energize, elevate, and endow it with new vigor and keenness.

4. Using the Bible as the groundwork and guide in other studies adds effectively to mind development.

"The word of God must be made the root and branch of all wisdom and intellectual attainments."—*Testimonies*, Vol. VI, p. 157.

"God's word must be made the groundwork and subject matter of education."—*Counsels to Teachers*, p. 16.

The more fully the Bible is made the foundation and the guide in all search for truth and knowledge, the more successful the student becomes in obtaining a mastery of science or history or philosophy or language, in fact, in any so-called secular study.

Reach Greatness Through Christ

5. The grace of Christ working in the surrendered life of a student stimulates the growth of the intellect.

"We cannot reach Christ through a merely intellectual training; but through Him we can reach the *highest round of the ladder of intellectual greatness*."—*Id.*, page 19.

The deeper the spiritual life, the higher may be the intellectual attainments:

"The more closely man is connected with the Source of all knowledge and wisdom, the more he can be helped intellectually as well as spiritually."—*Id.*, page 510.

"God will accept the youth with their talent and their wealth of affection, if they will consecrate themselves to Him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle, they can carry forward the work which Christ came from heaven to accomplish."—*Id.*, p. 512.

6. Regulate the daily school life to favor application to study.

When young men and women are making a business of getting an education, they should be surrounded with good study conditions. Regular study periods ought to be definitely assigned, and nothing allowed to interfere with them. Let social and other diverting activities be strictly limited. The tendency of youthful life today is toward the superficial and the exciting. School life should enamor them of the deeper meaning of things, and cultivate sobriety and industry.

It is only when the spiritual, the intellectual, and the disciplinary are effectively combined in the work of our schools, that students and teachers can realize and make obvious the superiority of Christian education in the field of intellect, as well as in character and in spiritual power.

(To be continued)

The Significance of the Cross -- Concluded

BY W. W. PRESCOTT

To the mind of Jesus His death was a representative death. The foundation for this interpretation of the cross is found in the mysterious fact that while Jesus of Nazareth was truly a man, in the fullest sense human, at the same time He was more than a man. He frequently designated Himself as the Son of man, and yet when asked by the high priest, "Art Thou the Christ, the Son of the Blessed?" (Mark 14:61), without equivocation He answered, "I am." One of the charges made before Pilate by the chief priests was that "He made Himself the Son of God." John 19:7.

When Jesus declared to the Jews, "Before Abraham was born, I am" (John 8:58), He revealed His own self-consciousness of His existence before He became flesh, but so truly human was He that the same Jews asked in all sincerity, "Is not this Jesus, the son of Joseph, whose father and mother we know?" John 6:42. He partook of the same flesh and blood that we have, and He became hungry and thirsty and weary, just as we do, and yet He openly claimed to be one with God the Father. When He assumed humanity, He became man, generic man, racial man, the new head of the human family.

Christ Represents Mankind

The principle of the solidarity of the human family by virtue of which the sin of the first Adam became the sin of the family, governed in the case of the last Adam, so that what He did was reckoned as having been done by the family in general, and by each one in particular. This interpretation of His manhood, and the application of this principle in the case of His death, are revealed to us through the apostle Paul, who wrote: "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died." 2 Cor. 5:14.

This generic character of His manhood is involved in one of His statements already quoted: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for [instead of] many." Matt. 20:28. The word "many" in this sentence is defined for us by inspiration as including "all." "For there is one God, one mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all." 1 Tim. 2:5, 6. It is thus shown that His death was vicarious or substitutionary, but I prefer

to describe it as representative, since He was not an outsider who intervened in our behalf merely as a substitute, but one who so fully identified Himself with us that He could most literally represent us. The last Adam was the sum of humanity in Himself, and so when He died, all died in Him, their representative. This is not a speculative philosophy, but an actual fact, although it involves a great mystery.

The cross of Calvary indicates that in the estimation of Jesus sin was a terrible reality which could not be lightly condoned. He voluntarily paid an infinite price, even His own spotless life, in order that sin might be dealt with just as its heinous character demanded. "Christ redeemed us from the curse of the law, having become a curse for us." Gal. 3:13. "Him who knew no sin He made to be sin on our behalf." 2 Cor. 5:21.

Note some of His own words: "The bread which I will give is My flesh, for the life of the world." John 6:51. "I am the good shepherd: the good shepherd layeth down His life for the sheep." John 10:11. "All that Paul declared about the cross, all the tremendous importance accorded it in gospel preaching, all the passionate clinging to it of the Christian, is contained in and explained by these statements; and these statements are from the lips of Christ Himself." By His death Jesus affirmed in the most emphatic way possible that sin is more than a mistake, more than an error of judgment, more than a disease—that it is treason against the holy government of God, and that it involved the whole human family in death.

The costly price which Jesus paid for our redemption shows the greatness of the value which He placed upon a human soul. In His work in our behalf Jesus dealt with the individual as well as with the mass. He died for each individual just as truly as if there had been but one sinner. How plainly He taught this in simple parables: "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? . . . Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? . . . Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:4-10.

value of one soul. He gave His life a ransom for each individual soul.

To the mind of Jesus the cross stood for the final act of self-devotion through which the Father was glorified. Standing in the deep shadow of the cross, Jesus said: "Now is My soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name." John 12: 27, 28. In the central act in that work which secured redemption for the human family, the God of glory was Himself glorified. To the angels surrounding the throne a new vision of the character of their King was granted when they beheld the length and breadth and height and depth of that love which passeth knowledge, and with a new fullness of meaning they could say: "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty." 1 Chron. 29:11.

Through His death on the cross, the Son of man broke the power of the god of this world, won his kingdom from him, and established His own lordship, to the glory of His Father: "Being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name;

"Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?"

Our brief survey has suggested to us something of the wondrous meaning of the cross of Calvary to Jesus

of Nazareth, as shown by His own words. It is our part to co-operate with Him in the fulfillment of this meaning, to His praise and our salvation.

"For Such a Time as This"

BY J. S. JAMES

IN every age since the fall of man, God has employed human instrumentalities to combat the influences of evil. At different periods in this conflict there have been times — we sometimes call them crises — when it has seemed as if truth would be submerged, and the powers of darkness would wholly prevail. But always God has had deliverance at hand through a message of truth and light to meet the demands of every situation. Strange as it may seem, these messages have been given, in most instances, through some humble or obscure source, and deliverance has come when least expected.

Noah stood alone in his age, a preacher of righteousness in the midst of a perverse and wicked generation. From their viewpoint, both his message and his methods were illogical, unreasonable, and unscientific. He was scoffed at and ridiculed by the worldly wise. Of the many, there was just one family that believed as he

family of faith. Turning his back upon fame and worldly greatness, both of which were within easy reach, he went with his family to live in the midst of a strange people wholly given over to idolatry. Like a lone star in the darkness, his manner of life and his fidelity and loyalty to God caused him to stand out as a point of light in the midst of the moral gloom surrounding him. His life was a constant rebuke to ungodliness. So effectually did he bear witness to the truth, that his name forms a link in that great chain of faith which connects a lost world with heaven. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Little was it thought that the saving of a family chosen to be a nation, and the bringing of a knowledge of the true God to a mighty people, would result from the sale of a young lad in the pastures of Dothan by his spiteful and envious brothers. But this lad was destined to become the mightiest man in all the world; and years afterward, in that touching reunion of the family in Egypt, Joseph understood how providentially God had directed the affairs of his life, when he said to his brethren, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." Gen. 45:5.

While the people of God were in captivity under Ahasuerus, the Medo-Persian king (see Esther 4), men under the control of Satan conspired to bring about their total destruction, but deliverance sprang up from an unexpected quarter. Esther, a member of the captive race, and subject to death at the command of the king, under God stepped forth at a critical time and saved her people.

When iniquity had reached its flood tide at the beginning of the gospel era, a strange man, subsisting on a peasant's diet, and clothing himself like a hermit, went forth in the desert of Jordan, proclaiming with vigor and earnestness a message at first destined to be popular, but later to be rejected and its proclaimer to die in a dreary Idumean prison. But his message cleared a way for the work of Him who was to follow, whose lips later bore witness, "Verily I say unto you, Among them that are born of women

The Ambassador Writes

(Acrostic)

DEAR FRIEND,

I suppose as you glance at this page you wonder what I could WANT, that I should write to you; and why should I presume to disturb YOU with a message that to you possibly is uninteresting, and FOR which, from your point of view, you see no special occasion. THE reason I shall try to give. I greatly desire to interest you in the KINGDOM of my Saviour. I am therefore taking this advantage OF our previous acquaintance to try to introduce to you One who is OUR mutual Friend, who cares for you and me equally, and will be our LORD and Master if we consent. He loves you, and if you will accept JESUS as your friend, He will be to you a most wonderful helper, WHO will care for you, and show by many infallible proofs that He LOVES you with an everlasting affection and interest which now YOU cannot, until you know Him better, fully comprehend or understand. AND this love will grow more precious as you realize that He GAVE up His place in heaven, came to this earth, and finally gave HIMSELF to die that we might live. I am therefore earnestly asking FOR you to seek His acquaintance, love Him, and permit Him to save YOU in His kingdom so soon to be established in this our world.

(Signed) The Ambassador,

T. H. JEYS.

Modale, Iowa.

that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 8-11. The cross of shame was the way of glory both for Himself and for His Father.

taught, and they were without social influence or reputation, save for their eccentric ideas. The world scorned Noah's message, and turned for help to a "reasonable," "logical," "scientific" salvation, and were at last engulfed in the waters of the flood.

The first great missionary among men was Abraham, the builder of the

there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11:11.

Fifteen hundred years later the spiritual and intellectual midnight of the world was illuminated by a message of light coming from a humble monk in his monastery cell at Erfurt, whose teachings, based upon the word of God, were later to form the foundation of the greatest reformatory movement in the history of the world to that time.

We are now in the closing days of earth's history, and to the spiritual-minded observer it is clear that we have come to another period of great moral darkness, notwithstanding the proud boasting of many that we are living in the time of greatest spiritual enlightenment. Jesus parallels this time with the days of Noah and of Sodom, days of such moral disorder and ruin as to provoke the wrath of God to their destruction. Such, said Jesus, would be the prevailing conditions when He should come the second time.

Of all the signs pointing to His second coming, perhaps there is none more significant and widespread than the publicity given to the teachings of evolution. This so-called science is being promulgated as an essential truth in the educational program all over the world. It is not confined solely to those communities and countries professing the Christian religion, but in theory and principle is being accepted and taught by pagan religions of the world, and accepted by them as philosophically true. The teachings of evolution find a bitter antagonist only in the teachings of the Christian religion, because evolution and Christianity are diametrically opposed one to the other.

To allow another figure: Evolution removes the keystone of the Christian arch, permitting the entire structure to collapse. Therefore the enemy of truth purposes to hurl his thunderbolt of deception at the very heart of the Christian faith, which, if destroyed in the believer, leaves him no better off than the agnostic, atheist, or benighted pagan. It would seem that this wave of evolutionary teaching, which will grow worse rather than better, is the master deception of the devil, and indicates the nearness of the end. There is nothing but ruin for the soul when belief in a Supreme Being has been destroyed.

We have therefore come to another crisis in the history of the world, the greatest of all crises, and the last. Has God made no provision to meet this overwhelming tide of skepticism and atheism? Are there no watchmen

on the walls of Zion to raise a warning cry, and point the way to truth and light? Is the dense darkness of the last hours of human struggle to hold no ray of hope, to offer no means of rescue?

Nearly two thousand years ago there was revealed to John on the isle of Patmos a view of the closing conflict of the church of God with the powers of darkness. He was shown a little body of believers in that struggle (he calls them the "remnant") who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. In obedience to the command of the Saviour given in Matthew 28:19, 20, to go and teach all nations to observe the things He had taught, John saw this remnant people doing this very work: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation; and kindred, and tongue, and people." Rev. 14:6. Then in verse 7 is given the text of their message—the pivotal truth around which revolves, and in which centers, every phase of gospel truth: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Here, then, is the divine provision to meet this master deception that is

rapidly sweeping the professed Christian world into rank atheism and infidelity. Looking down to this hour, God saw the world's cup about to overflow with iniquity. He saw the church in distress, about to be torn from its moorings by the fierceness of the storm raging around it; and He called a people, few in number, not wise, or mighty, or noble according to worldly standards, to proclaim the Lord God of the Scriptures, the One who created all things by the word of His power. The memorial of His power, exercised in both the creation and the redemption of man, is embodied in the weekly Sabbath of the fourth commandment.

The third angel's message proclaimed by the remnant church, in view of the great issues involved in the teachings of evolution, takes on new and added significance. It is the "everlasting gospel" truth suited to the need of all times, and particularly the time to which we have now come. An unqualified acceptance of the teachings of the whole Bible as the inspired word of God is the only true antidote for the fallacies of evolution or any other false philosophy.

Seventh-day Adventists have been called into existence "for such a time as this." It is a wonderful privilege and opportunity, bringing great responsibility to every believer.

Count Your Blessings

BY ASA T. ROBINSON

WE sing, "Count your many blessings." But who can do it? The Lord told Abraham to count the stars, "if thou be able to number them." It would have been just as easy for Abraham to count the unnumbered hosts that dot the heavens on a clear night, as it would be for you and me to count our many blessings, for they are far beyond the limit of numbers. But because our blessings are "more than can be numbered," is no reason why we should not ever be mindful of the unnumbered tokens of God's love and mercy. He whose blessings and mercies have followed us ever since the moment of our birth, knows that we cannot remember them all, but He pleads with you and me not to forget them. Listen to His appeal:

"Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:2-5.

Many of our blessings are unrecognized. They come to us as blessings in disguise. Our blessings may come in the form of experiences which, at the time, may seem adverse, and lead us to cry out as did Jacob, "All these things are against me."

"A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia and doing well. 'But does he do nothing to help you?' inquired the visitor. 'No, nothing,' was the reply. 'He writes to me regularly once a month, but only sends me a little picture with his letter.' The gentleman asked to see one of the pictures that she had received, and found each of them to be a draft for ten pounds."

All the old lady needed was to be able to recognize those "pictures," and she could have had all the bodily comforts she needed. So we, as children of our heavenly Father, need to be able to recognize that "all things work together for good to them that love God."

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

The Length of a "Season"

"In Luke 4:13 we read, 'When the devil had ended all the temptation, he departed from Him for a season.' Also in Revelation 20:3 we read of 'a little season.' How long a period of time is covered by these and similar expressions?"

To these questions we can only say that we do not know further than the evident fact that the length of time is indefinite. So far as Christ's temptations are concerned, we ought not to think that they were confined to the experiences described in Luke 4:1-13 and parallel scriptures. He "was in all points tempted like as we are, yet without sin." The devil was upon His track continually, as he is upon ours.

The "little season" of Revelation 20:3 must cover the time between the second resurrection, that is, the resurrection of the wicked, and their destruction, as described in verse 9.

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Romans 4:15; 13:5

"Please explain Romans 4:15 and 13:5."

The first of these scriptures makes it plain that where there is no law there is no transgression. But this is not to say that one not having knowledge of the written law cannot commit sin. In Romans 2:14, 15, we read:

"When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

This means evidently that God has implanted in the very nature of man such a sense of right and wrong that in the absence of the written law the evil-doer is condemned by his own conscience. There is the further thought in this scripture, namely, that there is no salvation, but only condemnation, in the law, for it can bring only condemnation. It is a perfect law and demands a perfect life, but who has such a life to present before God? No one; therefore the law can work only wrath. Grace and par-

don can come only in and through Jesus Christ.

The second of these texts, namely, Romans 13:5, teaches that we should obey civil rulers, not through fear of punishment for disobedience, but as a duty we owe to God. In their own proper sphere, civil rulers, "the powers that be, are ordained of God." (See verse 1.) This world is bad enough now, but without civil government it would be much worse. Indeed, civil government is a necessity in a sinful world. Had God not ordained governments by men, one of two things must necessarily have been true; had God Himself administered the government, either justice would have been so certain and so swift as to have terrorized man and destroyed his free moral agency; or else justice would have been so long delayed as to have afforded the weak no protection. Even a poor civil government is better than none at all, and we should be thankful that the Creator implanted in men that faculty that leads them to organize for self-protection and for the accomplishment of those things that, while essential to a high degree of civilization, can be attained only by combined, systematic, orderly effort.

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The Beast and the False Prophet

"Who and what is meant by the beast and the false prophet in Revelation 19:20?"

The beast of Revelation 19:20 is the papacy shortly before its final destruction, wielding the power of the ten kings of Revelation 17:10-13. The false prophet is apostate Protestantism in our own country, the United States of America. It has ceased to protest, and is even now gaining control of and wielding civil power, after the manner of the papacy. In Revelation 13:11-17 this same modern church-and-state system is described as an "image to the beast;" and they are blind indeed who cannot see the strong trend in that direction, even in this our day of great enlightenment and advanced civilization.

For some of the details, we must go back in prophecy to Daniel 7, and

in Biblical and secular history to the time of Nimrod, son of Cush.

The beast with seven heads in Revelation 17:7-11 is the same as the beast of Revelation 19:20. The seven heads represent seven great kingdoms, or empires, by which Satan has ruled the world. These powers have been listed as Egypt, Assyria, Babylon, Medo-Persia, Grecia, Rome pagan, and Rome papal. The eighth head of Revelation 17:11 is the restored papacy, healed of the deadly wound of Revelation 13:3.

That head, the name of which we meet most frequently in prophecy, is the lineal descendant of that Babylon concerning which we have this inspired testimony, "A drouth is upon her waters, and they shall be dried up; for it is a land of graven images, and they are mad over idols." Jer. 50:38. This statement, "They are mad over idols," is just as true of the Babylon of the Apocalypse as it ever was of the Babylon of Nabopolassar, Nebuchadnezzar, and their successors.

The Medes and Persians, conquerors of Babylon, did not serve the true God, but they were not idol worshipers, and they drove the idolatrous Chaldean priests from Babylon. The expelled priests fled to Asia Minor, carrying with them the palladium of Babylonian worship,—a certain cubic stone,—and established their central college at Pergamos, spoken of in Revelation 2:13 as being then the place "where Satan's seat is."

And Pergamos was pre-eminently the seat of Babylonian idolatry for over four centuries, namely from 538 B. C. until 133 B. C., when Attalus III bequeathed his dominions and authority, including the title Pontifex Maximus, to the Roman people, thus transferring it to Rome. Later, when the Roman Empire became nominally Christian, some of the emperors had scruples against bearing such a purely pagan title. This continued until the reign of Gratian, who, declining to use the title, abolished it for two years, after which he restored it and offered it, in A. D. 378, to Damasus, bishop of Rome.

It was thus in a very definite way that the idolatry of Babylon was transferred to Rome, the Babylon of the Apocalypse. (See Rev. 17:5; 18:2, 21.)

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.

Temptations Peculiar to Our Day -- Continued *

TAKE, now, the automobile. Our fathers never had it, but our children know nothing else. It is distinctive of our day. What is the matter with it? Has it not been used for great good in our work? Surely. Without it we would be greatly handicapped in our missionary labor. No one wants to dispute that. The point is that this invention which has suddenly come to us has great potentialities for both good and evil, and it is necessary for us to sense what those potentialities are, that we may be fortified against the evil ones.

The automobile presents peculiar temptations for the old and for the young. Never before has it been possible for young people in a few moments to be swiftly and completely removed altogether from the environment and atmosphere of home. And it is the home that provides the normal, wholesome, inhibitory influence upon the tempestuous emotions of youth. Never before have the youth been presented with a temptation so large and so full of evil possibilities. So, I say, it is highly necessary that the fathers and mothers realize that they in their youthful days were not confronted with such a temptation, and that they must take definite, concrete steps to fortify their children against it. This new temptation calls for new precautions, if we are to guide aright the feet of our children and built up their spiritual resistance.

Old Tempted as Well as Young

But it is not only the youth who are confronted with temptation because of the automobile. From another angle the old as well as the young are tempted. It seems to me that the automobile has more potentialities for ruining that calm and meditative repose, without which the Sabbath is impossible, than almost any other modern invention.

Am I therefore opposed to taking any sort of ride on the Sabbath? No. I believe it is possible to employ the automobile on that day in a way not necessarily foreign to the Sab-

bath. But after making that statement I want to qualify it immediately with one just as obvious and as easily demonstrable; namely, that there is a very grave danger that we will allow the automobile to turn our minds and activities into channels that are wholly foreign to the Sabbath day. We are very, very likely to let the automobile bring into our Sabbath day a stir and bustle, a haste and scramble, that drive all spiritual thoughts from the soul. We are likely to be so desirous of making some extended journey or great trip somewhere that we will make certain preparations on the Sabbath which are not justifiable on any account. And by a gradual process of dulling the spiritual sensibilities, a person may finally begin patronizing a gasoline filling station on the God's holy day.

Automobile Tempts to Church Irregularity

And while we are speaking of the automobile in relation to the Sabbath, we may properly comment on the temptation it has presented to some to be irregular in church attendance. They want to go to this church and that. I do not say it is a sin for a person to visit some other church. You have missed my point if you have hastily drawn that conclusion. I simply want to call attention to the grave possibility of a person's being so on wheels that he has no direct connection with, and thus does not give consistent support to, any church. In fact there is grave danger that we will become so irregular that after awhile we will not feel the necessity of even being *present* anywhere. I think that is where lie the gravest potentialities for sin. Now surely it is our duty to give our steady support to one church whenever possible. And I do not see how we can shirk this duty and be wholly free from sin. Do you?

It is their very subtlety that makes the temptations of our day so insidious. It is the obvious benefits that belong to many of these modern inventions that blind us to the equally obvious dangers that also are found in them.

Let us consider, now, another topic, — printed matter. This is a very wide title. It covers a multitude of good things and a multitude of sins; and it again illustrates that very sharp distinction which exists between the present day and all the past. I do not know that there is anything more distinctive of our modern world than the wealth of printed matter that we have, of all sizes, shapes, descriptions, and colors. Whereas in former generations there were perhaps a few hundred books published in a year, today there are so many that one would scarcely have time to read even the titles of them.

As a publishing man, how could I do other than laud the possibilities for the great advancement of the gospel of God that reside in the printed page? What would Seventh-day Adventists be without the press? We should be circumscribed, handicapped, contracted down to such an extent that our work would be almost paralyzed. Surely printing is proving a mighty blessing. But on the other hand, we must not be blind to the dangers inherent in much of the matter that is pouring forth from the presses everywhere.

Through some centuries Christian people have been well fortified against a certain specific variety of literature, known as the novel. It was quite well marked out, a definite size of book with a definite kind of typography. And when a church member thought of a novel, he thought of something well defined both as to its nature and its specific evil effects.

The Sunday Newspaper

But how about it today? We are not prepared by any generations of training to meet what suddenly confronts us in the world of literature. Let me be specific. Virtually every home today has its newspaper. And thus we all receive that typographical monstrosity, the Sunday newspaper, expanded beyond all the conceptions of those who published newspapers in former years. It covers every angle of life, from the banal, vacuous funny page, to serious dissertations on philosophy, and runs the gamut of everything between. Don't tell me that in it there is not more potentiality for evil than there was in the newspapers

* Sermon preached in the Takoma Park church, Sabbath morning, June 22, 1929.

of the past. We have not been fortified against it, for it is a sudden thing that has appeared before us in this generation.

What about the old idea of the novel as describing such literature as should not be read? It has disappeared. Instead, we now have the novel cut up in small sections — short stories. In fact a most distinctive thing about the Sunday newspaper is the variety of short stories dropped in here and there. Perhaps the piece of fiction takes only a column of type. We think there is surely no harm in sketching through the story. Then we find another and another. But what is the difference, spiritually speaking, between spending hours on one piece of fiction, a novel, or the same amount of time on an accumulation of novelettes?

It is absolutely impossible for one to read a very large portion of what is presented to us every day in the newspapers — even some of the actual facts and happenings of the day — without having the mind brought into such a frame that it has no relish for the Good Book, if indeed there is any time left for such reading. You cannot challenge that statement. It is too obvious.

The Current Magazines

But the newspaper is not the only unique feature of modern printing. Think of the wealth of current magazines we have now. They are a development of our very present day. Our fathers before us never dreamed of seeing an array of all shapes and sizes and colors of magazines as strike our eyes today in the stores everywhere. And these magazines contain a mixture of good and evil, generally more evil than good. They often have one or two good articles, but at the same time contain an overwhelming proportion of stories — fiction that may run all the way from what might be labeled “high class” down to that which is most appallingly insidious and immoral.

Do you think we can fill up our reading tables in our homes with a host of these journals, dabbling in them ourselves, and leaving them around as a temptation to our children, without suffering spiritually? This is a practical question. The devil has come down with great wrath, knowing he has but a short time, so he endeavors to persuade us to fill up our homes with such a mass of current journals that we literally won't have room for the Bible. Why not think more often of this text of Scripture in terms of the actual, concrete situations about us?

If there were no other indictment against the mass of printed matter

today, this one would stand without possibility of challenge: that we are likely so to consume all our available spare moments in reading current literature that we have no time or mental energy left for strictly spiritual reading. This indictment can stand even though we might grant that the current literature which is read is not in any sense reprehensible.

I think this danger runs through the whole series of temptations peculiar to our day. There is the definite endeavor to have us fill up all our time with things foreign to godly living. If Satan can succeed in having us do that, he has completely carried out his plot.

The Trend Toward the Cities

Now just a passing reference to the trend toward the cities, and the temptation it presents. Up to this present age, at least in America, the large majority of people lived out in the country, in the open spaces. Now the whole trend, with increasing momentum, is toward the cities, and the abnormal living that goes with the cities. There are very, very serious results growing out of this: serious as to the status of the home and the children, serious as to all the confusion and noise and activities that belong with the city and that draw us away from quietness and the spiritual life. This city life is presenting a variety of temptations that rarely confronted our fathers before us.

I do not want to dilate on this point, but it is something we should think of very, very often when we consider the whole question of where we shall live and in what environment we shall bring up our children. It is often possible by careful study and thought so to locate ourselves that there will be a little of the open spaces around us; a little of God's green trees and flowers, rather than curbstones and streets and the innumerable sounds and influences that accompany streets. It is hardly possible for a person to live all the time in the abnormal atmosphere of a great city — and assuredly it is abnormal — without suffering spiritual loss, without at least being placed under a most serious handicap. Heaven intended man to live with nature, to be in a certain state of quietness where God could ever speak to him. It calls for very strong spiritual discipline on our part to be able constantly and completely to stem the insidious tide that ever sweeps about us if we are drawn closely into a congested city.

We as a people are not alone in seeing in the distinctive features of our present-day life temptations stronger than those of former gen-

erations. Under the arresting title, “Are We Riding for a Fall?” the widely known New York preacher, Harry Emerson Fosdick, writes in the *American Magazine* of peculiar dangers that confront us today. He is speaking more in particular of the United States, but in a larger way of the whole world. He cites several specific incidents to illustrate his points. The following is typical:

“Here in the juvenile court is Clara, a young girl from an American family who has gone the limit and at fourteen has little to learn about the raw side of life. ‘A generation or two ago,’ comments a social worker, ‘Clara would have been flirting, more or less innocently, at husking parties and church socials. The automobile, modern hotel, and city have merely enlarged her opportunities.’ That comment covers many facts in our present situation. Into the hands of our generation have come countless new instruments of power, from autos and movies to knowledge about birth control, and new power always means a moral strain that many cannot stand.”— *May, 1929.*

Industrialism Attacks Standards

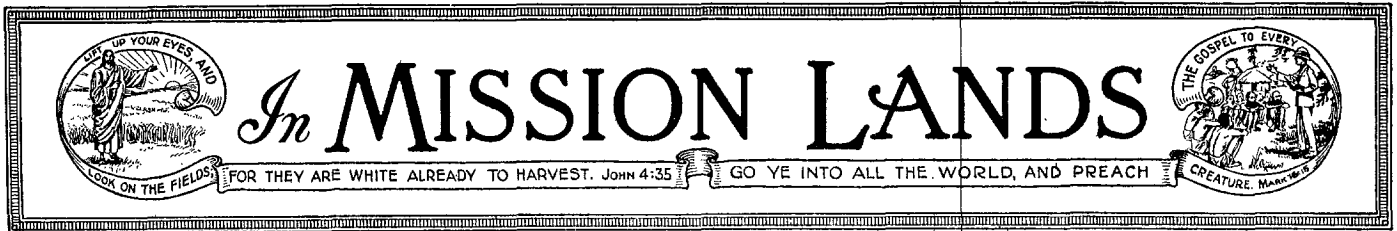
Another writer, J. H. Randall, a professor in Columbia University, has the leading article in the June number of *Current History*, on the “Effects of Science and Industry on Religion.” He proceeds to show with much force of logic and many illustrations, that the great change that has taken place in our world from the quiet agricultural life of former generations to the highly industrialized city life of today, is breaking down most of the social, moral, and spiritual ideals maintained by our fathers. While he believes that the new scientific theories have done much to break down old standards, yet he declares:

“Industrialism and city life have been far more subversive than all the scientific theories put together. . . . A truly intelligent Fundamentalist, indeed, would leave biology alone as of little influence. He would instead try to abolish the automobiles and movies and Sunday papers and golf links that are emptying our churches.”

These declarations, one from an outstanding preacher and the other from a university professor, are quite representative of numerous quotations that might be presented in support of the declaration that our present age presents to us problems and perplexities and temptations unique in their nature, and beyond all controversy stronger and more insidious in their downward pull than those which attacked men in all former generations.

F. D. N.

(To be continued)



The Mission Clinic in Straits Settlements

BY J. E. GARDNER, M. D.

THE Seventh-day Adventist Mission Clinic at Penang, Straits Settlements, was opened at the beginning of 1925. Prior to that time no work had been carried on in this district by our mission. This institution has been operated as a medical missionary unit from the first. It has been our constant endeavor to imitate the twofold ministry of Christ.

Our immediate district has a population of about 300,000 Chinese, Indians, and Malays. Our patients, however, come from a district with a radius of approximately 300 miles. During the past four years 56,000 patients have been treated, of which number 25,000 were new patients. About three fourths of these are Chinese. The remainder are Indians, Malays, Arabs, Japanese, and a mixture of all other nationalities. During the greater part of this period outclinics were also conducted in the villages.

In connection with every clinic, evangelistic work is carried on. A Chinese evangelist distributes literature and talks to the patients in the waiting room the whole time the clinic is open. Evening meetings are held at each clinic at least twice a week. Bible workers follow up interested ones, and study with them in their homes. In this way a quiet, continuous effort is carried on, and has resulted in the baptism of sixty persons. The most of these converts came direct from heathenism. There has never been a public effort, in a big way, as there has been no foreign evangelist connected with the work. The station is strictly a medical mission. Our Chinese helpers have done faithful work, and God has blessed their efforts.

We have a church membership of seventy-five, the majority of whom are Chinese. The Sabbath services are held in the waiting room of the main clinic in the center of the city, and are conducted in English, Malay, and two dialects of Chinese. Our church singing may be unintelligible and lack harmony, but there is no lack of spirit.

Although most of the patients must be treated practically free, the income

from the medical work is sufficient to pay not only the expenses of the clinic, including rent, native workers' salaries, medical supplies, and equipment, but also the salaries of from one to three evangelists. At the present time the clinic is supporting all the mission work done in the district.

Our capacity for inpatients has been limited to fifteen beds on the second floor of the clinic building. This proved inadequate and very unsatisfactory. During the last year arrangements have been completed to provide more suitable accommodations. At the present time we are

engaged in building a small hospital to supplement the work of the clinic. The funds for this building have been given us by Chinese and Indian friends of the clinic in Penang. The completion of this hospital will enable us to do much more efficient and satisfactory work for this thickly populated field, and we trust that, with the continued blessing of God, it may be the means of bringing the good news of salvation to an increasingly number of souls.

We feel deeply thankful to God for the privilege of seeing the power of the gospel in transforming heathen men and women into sons and daughters of God, and our only desire is to see more of that power manifested in the medical ministry in Penang.

Beautiful Valley of Akyang

BY H. J. BASS

WHEN Chensi, emperor of China, came to Korea in search of the elixir of life, one of the places he visited was Akyang in the southern part of the province of Keung San. The Chinese ruler evidently failed to find what he came after, for he has been a long time dead, but humble men and women are today finding even better than he sought in this picturesque valley. The message of salvation through the merits of a crucified, risen, and soon-coming Saviour has at last penetrated the hills, and is regenerating lives and putting a joyous hope into hearts in that secluded spot.

Akyang is a valley tucked in among

the mountains of the central region of southern Korea, celebrated of old for the beauty of its scenery. It is surrounded by high hills, the slopes of which are picturesquely strewn with giant boulders and beautified by groves of persimmon and chestnut trees and clumps of bamboo. Among the groves and rocks can be seen the tiny terraced plots of hardy Korean farmers, which stretch out into the broader fields of the valley floor. A silvery stream purls and splashes over the boulders as it skirts the mountain, and blocked by a series of rude dams, spreads out into tranquil pools that supply irrigation for the rice.



Baptismal Scene at Akyang, Korea, Where Baptism Has Been Performed Three Times Within the Last Year, H. J. Bass Officiating

I have seen Akyang in the fall when the hills were a riot of color, and I have seen it clothed in the verdant green of springtime, but I have not yet been able to decide which is the more beautiful.

Three times during the last year it has been my privilege to baptize a little company of earnest believers in the largest of the pools scattered along the bed of the stream. The accompanying picture shows one of these baptisms that took place just as the leaves were beginning to come out last spring.

The company at Akyang, although all are new members, has been the most faithful in tithes and offerings the last year of any place in south Korea. And their zeal in missionary work is evident from the fact that twice within a year from the time the charter members of the company were baptized, I was called to perform a like ceremony in the same spot.

I am sure every reader of the REVIEW joins me in the hope that this little band of believers, now totaling nineteen baptized members, may find through the power of the gospel that eternal life for which the inhabitants of the valley long ago expressed their longing by naming their leading village Chung Hak Tong—the village of the blue crane. The crane is, in the east, the emblem of longevity.

Keizan, Chosen.



A Way in the Wilderness

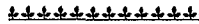
BY J. I. ROBISON

"THE Lord . . . maketh a way in the sea, and a path in the mighty waters. . . . Behold, I will do a new thing; . . . I will even make a way in the wilderness." Isa. 43: 16-19.

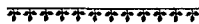
The missionary has long been accustomed to the "way in the sea" and the "path in the mighty waters" over which he travels to the mission field. The splendid oversea transportation facilities that have bound all the earth together in friendly intercourse and trade, have also been the missionary's "way," prepared, as he believes, by the Lord to enable him to carry the last saving message to all the world.

But "a new thing" is also predicted in the opening of "a way in the wilderness." To one who has traveled into the heart of some of the recently unknown continents of the earth, and who has seen the excellent highways that are being constructed through "the wilderness," even into the most remote corners, this text brings to mind a familiar sight. Surely "a new thing" the Lord is doing in our day. He has sent the

road builders ahead, who through untold labor and at great expense are indeed preparing "a way in the wilderness." And it often happens that some of the very first to use the new highways are the messengers of the



New Hospital at Waichow, Kwangtung, China



King of heaven, carrying the gospel message to those who still sit in darkness.

In Africa there has been great activity recently in highway construction. These highways are extending into the very heart of the continent, connecting even the remote sections with the centers of trade and influence. There are also several railroads, either just opened to traffic or under construction at the present time. These are all greatly increasing the transportation facilities of the continent.

The Great North Road is now open, and several motor cars have made the trip from the Cape to Cairo. Branching off from this highway, one may now travel by car up into the Congo, over into Nyasaland and Portuguese East Africa, or westward into Angola. Some of these territories have an excellent system of roads, and allow no other traffic over them except the motor car. As the Great North Road passes through Tanganyika and Kenya colonies, it connects with the road system of these territories, then takes its way northward through the Sudan and Egypt.

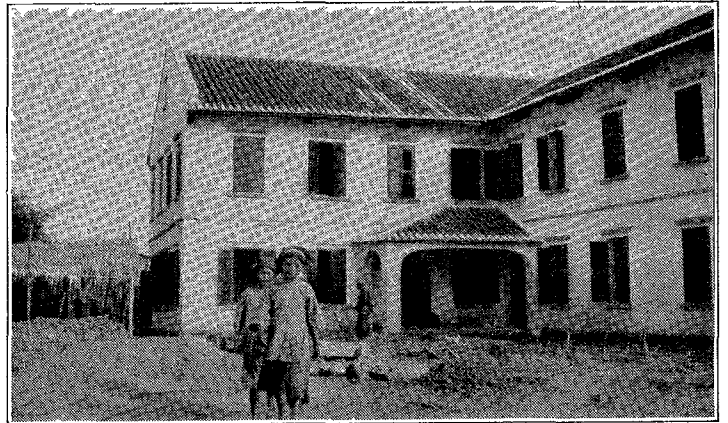
There will soon be opened another transcontinental highway through Central Africa, passing through the northern Congo, French Equatorial Africa, and the Cameroons, connecting with the Great North Road in Uganda. A new railroad has recently been opened from the mouth of the Congo River to Elizabethville in the southern Congo, and another railroad is being pushed to completion from Lobito Bay to Elizabethville, which will pass through Angola.

Surely the Lord is doing His part in making "a way in the wilderness," and He is calling upon His children to follow on quickly with the warning message of His soon return.

Another Hospital for China

BY L. A. HANSEN

OUR medical work in the Far East is still growing. For a long time the workers of the Hakka Mission at



Waichow, Kwangtung, China, have had hopes of seeing a hospital established. The director, J. P. Anderson, who, while not a doctor, has done more or less medical work in simple treatments and emergencies, has seen the need of a larger ministry, and has worked untiringly to bring about the establishment of a hospital. At last these hopes are realized, and a new institution takes its place with the rapidly increasing number of medical enterprises dotting the world field.

The planning of the construction of the new hospital has fallen largely on Brother Anderson. He has acted as his own contractor and general overseer, as well as taking a very active part in the actual labor. This personal supervision has made possible the larger accomplishment with the means invested. The institution is costing about \$7,500 gold. The building will accommodate fifty patients, and in an emergency sixty. In spite of the comparatively small amount invested, the hospital has most of the usual hospital facilities, such as operating room, sterilizing room, scrub room, work room, two large wards, sixteen private rooms, a pharmacy, two doctors' offices, two examination rooms, a laboratory, a lobby, and a commodious attic for storage, with modern sanitary conveniences. Another small building affords quarters for the coolies, both men and women, a laundry, and a kitchen.

To meet the demand for water, a well seven feet in diameter has been sunk. It is lined with stone and has a windmill for pumping. The physicians, H. C. James and his wife, are both busy, and the patient list is already long. Patients come from far and near with all kinds of troubles. The usual excellent influence of medical missionary work is being seen, and

the workers feel that the addition of the hospital is going to mean much in carrying forward the work in that large section.

A very interesting thing in connection with the construction of the hospital is that practically all the mortar was carried by the two little girls shown in the picture. The illustration showing the hospital gives evidence of the substantial character of the building. May it indeed prove the means in the Lord's hands of greatly helping the work.

Turned Toward Christ by a School Boy

BY G. G. LOWRY

L. G. MOOKERJEE, the principal of our Northeast India Training School at Ranchi, India, in telling me of the missionary activities of some of the boys in the school, related the following experience of one lad:

One of the duties of this boy was to go each day to the house of a neighbor about a mile away to bring milk for the school. While waiting for the cow to be milked, he spent his time in talking to the *mali* (gardener) of the estate, who was a heathen man, about religious matters. He also showed the man pictures of Christ, and told him how pure His character and life were.

As a result, this man has become deeply interested in Christianity, and wants to become a Christian. A few days ago he came over to the school to visit the principal. After he came in and sat down, he was asked what he wanted, and he replied, "Sir, I am a very filthy man, and I want to be made clean."

Brother Mookerjee replied, "But you do not look unclean. Your clothes and your turban look very nice and clean. What do you mean?"

"Ah," replied the *mali*, "it is not my clothing that I am speaking about; my clothes are all right; but it is my heart that is not clean. Your student who comes for the milk has been talking to me, and I have come to know that in the sight of God I am unclean. My heart is not right. Show me what I must do to get peace in my heart. I want to be like Christ, who was pure and holy."

This gave the missionary an opportunity to tell the poor man of the love of God and His plan for cleansing from sin.

The man is still striving for that cleansing which cannot be secured by bathing in the Ganges or other sacred waters in India; and there are doubtless many like him in this land. Pray that we may be able to find and point them to Jesus, who washes away the sins of those who believe in Him.

Itinerating in Central China

FROM a recent communication from Missionary Cameron A. Carter, educational and Young People's Missionary Volunteer secretary of the Central China Union, the following paragraphs are taken, which will be of interest to readers of the REVIEW:

"In our educational and young people's work in Central China there is great need of development. During the last few years of turmoil our school work has become more or less disorganized. In some of the churches we visited we did not find a single young person of school age. In Kansu and Shensi Provinces we do not have a school or any work started for the young people. In this province — Kiangsi — we have four schools carrying grades one to four and one carrying grades one to six. In Hunan, where our work has been established for years, we have a middle school — a very nice building and grounds — with about five out-schools. There are about eighty students altogether in the province.

"In Hupeh we have the Hankow school, which has been our main training school for Central China. This school is conducted this year as a girls' school. Outside of Hankow we have only two schools started as yet, although we have prospects for opening others soon.

"In Honan our brethren have in

of the other provinces. Our middle school at Yencheng is in a very good condition. They have just moved into their new building. The old one was burned, it will be remembered, when the war broke out, and the dormitories were pretty well wrecked by bullets and cannonading during the war. They have a good strong faculty, practically all Chinese, including the principal. And they had nearly eighty students enrolled when I was there. Besides the middle school, we have in Honan seven schools carrying grades one to four, all in a very good condition. But this is hardly a tithe of what we should have even in Honan, when we consider the immensity of the population and the vast territory.

"I never appreciated the tremendous task before us here in China as I do now. I wish I could have made the two trips which I have just finished, before going on my furlough. Of course I have seen only a very small part of China as yet, but I have seen enough to know that one talking about China should first tell what part he is going to talk about, for each part is different. The land is different. The people are different. Their customs, food, mode of living, and even their language are different in the different provinces.

For instance, I had always lamented the fact that the Chinese farms were all cut up into little rice paddies, and while in America told farmers and others interested that all the Chinese farms were thus arranged. But in Honan I traveled for days through wheat fields stretching out for miles without a break of any kind. Only on the Western plains do we have anything to equal them in America. I had also lamented the fact that the Chinese did not have orchards nor care for trees, but in Honan I found wonderful orchards, and some of the most beautiful trees I have ever seen; and in Hunan there were orange groves one after another all along the route we took, and the trees were laden with beautiful yellow oranges (of the tangerine type). Thus, no place can boast of anything prettier or nicer than one can find in China.

"Not only are there changes taking place in my mind about China, but great changes are taking place in China itself. China seems to be really arousing and starting in on a program of real construction and reconstruction. Each province seems to be vying with every other province in the matter of road building, and each town or city is vying with every other city in such improvements as street widening, sewerage systems,



These two girls carried practically all the mortar for the new hospital building in China.

the past been giving more attention to our young people. Thus, in spite of the fact that our work has suffered because of war, famine, and bandits, our educational work is in a much better condition there than in either

etc. In nearly every city where I have been since returning to China, I found them tearing down the buildings on both sides of the main streets and widening the streets, so that they compare well with some of the streets in American cities. When the stores thus torn down are rebuilt, they also take on the appearance of the gray stone fronts of American stores. It is remarkable how in a period of only a few months a whole street can undergo such a complete change that one hardly recognizes the place.

"In this period of reconstruction is our opportunity for pressing forward with the great work of enlightening the people with the truth for this hour which God has committed to us as a people. Pray for the workers gathering the golden grain, and that other reapers may be sent into this extensive harvest field."

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Early Morning at the Lasalgaon Dispensary

BY MELVIN OSS

IN the above picture Mrs. Oss and her assistant are ready to begin attending the sick, some of whom came considerable distances by rail and others in bullock carts. Often a son will carry his old father, in order that he can reach the dispensary.

We take fees from all who are able to pay. The ordinary charge for the poor patients amounts to about eight cents each. The medical phase of evangelism is highly appreciated. We hope that we may have a qualified doctor at Lasalgaon some day, as no other skilled medical help is available in this vicinity.

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The New Hebrides

BY J. ROSS JAMES

THE statistics of our work in the New Hebrides show very slight progress during the first eight or nine years. The last seven years show a growth in believers from less than a hundred to over 600. The prospect for the future of our work in this field is brighter, far brighter than ever before.

We are working on only three large islands, while at least a dozen fair-sized islands know little or nothing of the message. From some of these we have had calls for years. Our work has been principally among savages. Our attention must now turn to the calls from less savage islands.

Practically no aggressive medical work is being done in the whole group for the native people, so that a medical worker would be welcome any-

Early Morning at the
Lasalgaon Dispensary

Mrs. Mae Oss,
standing by the
porch post, is in
charge.



where in the group, with the exception of the two European centers, where government doctors are located. We are treating hundreds of cases every month in the dispensary provided for this field.

The Training School

There is cause for rejoicing in view of the establishment of our training school during the last two years. While still working without many of the most commonplace facilities, young men and women are being trained for service. Many are now out in charge of stations. The calls for teachers are far in excess of the supply.

A young man and his wife, Brother and Sister W. O. Broad, are now on their way to take up the burden of pioneer mission school work, thus relieving Elder and Mrs. D. Nicholson, workers of long experience in the mission field.

The laborers in this fast-growing field are now faced with the task of unifying a babel of languages, in order to place in the hands of the people literature on the message. All our publishing so far is done on a duplicator.

Among Cannibals

Accompanying Elder W. D. Smith, who has been laboring on the wild west coast of Malekula for years, we visited four Big Nambus tribes away inland among the hills. At the first village the chief was absent, so we went on farther to a larger tribe. We had one of our mission boys with us who belonged to this tribe, and being our first visit, we were glad of his presence.

The first man we met, in a garden on the outskirts of the village, was this boy's father. He greeted us with bright smiles, and acted as guide. He took us past scores of their temples, along the best and widest native path I have ever seen out here. The people all said that they would soon be ready for the "school." We repeatedly asked to see the chief, but to no avail. After having a service with some of the men, we bade them good-by.

One of the dozen Christian boys with us started to sing a hymn as we walked along. We all joined with him, of course. We had not gone far when we heard the crackling of twigs

in the jungle near us. Then a bright-faced young man broke through at the side of the path. He was out of breath. Yes, he was the chief of Amok, attracted by the singing.

He was earnest in his assurances that they desired the mission. We were sorry to have to leave him, but hastened back to the first village. The chief here had returned. Later we learned that he went to a neighboring village and told them to kill and eat one of his men who had shot his own mother and then fled to the next tribe. This was the punishment prescribed by the chief. General warfare among the Big Nambus, however, has almost ceased.

This chief has given us land for a mission, and has promised to clear a portion and build a house for a teacher.

The Enemy Works

A recruiting vessel called, and as far as can be learned invited eight men, who were down at the beach, to come on board to eat, etc. The chief found a knife on the beach, and the only conclusion they could arrive at was that the men had been stolen and carried away. He did not meet us next trip, but last time he asked if he could get his men home again. The people were upset for a time over this incident. They have delayed their acceptance of the mission, but we expect they will soon build the house for their teacher. We will continue to pray for them and visit them again soon. The whole Big Nambus country is astir with the issue of Christianity versus savagery.

Malua Bay is our head mission station on west Malekula. It is on the border line between the Big Nambus and the Small Nambus territory. It is the place where our missionaries and people have had thrilling experiences from intertribal fights and from antipathy to the mission from the hills. It is the place where there have been soul-stirring experiences as the enemy has contested the ground with these souls so recently won from his strongholds. Glorious victory for the truth is the record of the conflict. They have had no missionary resident with them for months. Some walked twenty miles to our headquarters at Atchin recently, and told us that

many others were still leaving the heathen villages and coming to the mission.

An experience typical of those days was related to me by Sister Smith a few days ago. From one of the mission stations along the coast a baptized native came to help teach the people who knew much less than he did. He said, "When I went to Malua Bay, at first I was very much frightened! You know that I helped to kill some of these people not many years ago. I could not understand their language to know if they desired revenge, but I watched their chests closely to see if their breathing quickened. When I saw that it did not, I ceased to fear, for I knew it was all right."

In pidgin English this is what he said: "Time me me go along Malua first time, me fright too much. You

savvey me been ginē hand along kill 'im some along altogether before. Now me no savvey language belong all, suppose all he cross yet, but me watch good along him here [pointing to chest] suppose he come quick. Now me look he no make him, now me savvey he alright, me no more fright now."

At Matanavat, a place where our late Brother Wiles labored, the last heathen house had been forsaken, and the idols are rotting in the lonely forest. Two from this village were among those recently baptized. It was a happy day for them all, and for their missionaries, whose faith had been sorely tried. Those who know anything of the story of the struggles of the work of God in that dark land cannot but exclaim, "What hath God wrought!"

night, what a great day was that Sabbath! Some of the Indian brethren were there the afternoon before the Sabbath, and many more seemed to come during the night. We all slept in the meeting place, which is a house with thatched roof and sides of upright bamboo. My bed was made of a board laid across some boxes, and is used for a seat during the service. The Totonaca brethren have a mat made of pressed reeds, called a *petate*, which they sleep on, rolled up in a blanket.

Primitive Meals

As day began to break, I could see dimly the forms of many sleeping Indians surrounding me; and as it grew a little lighter, they began to crawl out of their blankets and stir up the others. It was an interesting scene, I assure you.

Some of the older sisters were already busy preparing breakfast; and the crunching of the primitive hand mills grinding the wet corn could easily be heard, accompanied by the pit-pat-pit-pat of the younger women making the *tortillas*. The tortilla is cooked on the *comal*, a flat, round, earthenware dish some two feet in diameter. This is propped up on stones over an open wood fire. The tortillas are taken from the *comal* when only about half done, and thrown into a tightly covered gourd, and in this way are kept hot until served.

On this special day we were to celebrate the ordinances of the Lord's house and administer baptism. So after breakfast we gathered for Sabbath school, and then followed the baptism. Eight Indians entered the watery grave, and many others are planning on following the Lord later. After the baptism the right hand of fellowship was extended to these new brethren by all the church. This must have lasted about two hours, as every member of both the companies must shake hands with the new ones just baptized, and encourage them to be faithful in the Christian life.

Old men not yet prepared to enter into this ordinance, broke down and wept bitterly, as they took the candidates by the hand. They told how they had planned so long to enter this sacred relation, but now they could not, some because they were not legally married to their companions, and others for other reasons. They promised the Lord that they would not fail to be ready next time. Then followed the personal testimonies, which, when translated from their native dialect into Spanish, had a note of good cheer, faith, and victory in the Christian life. As these people talk, one is hardly sure if it is speech

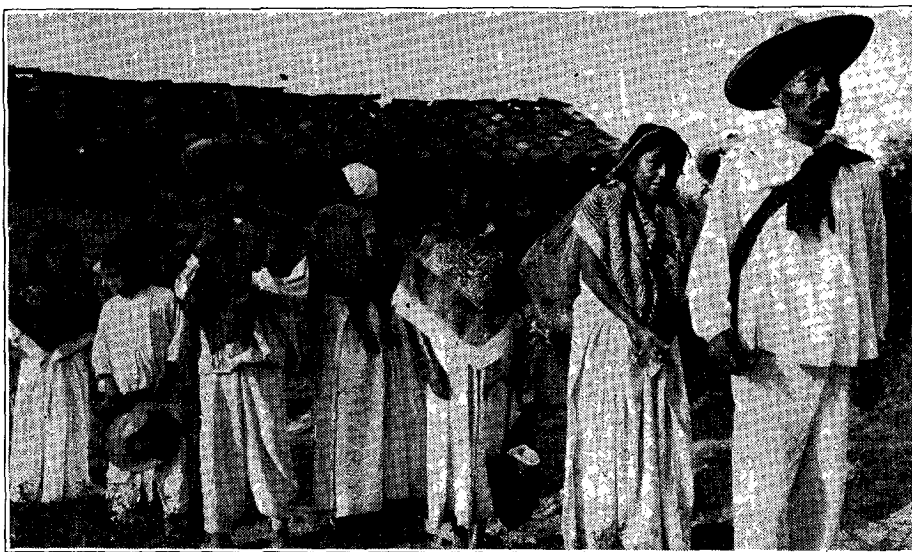
Old Tribes of Mexico Turning to God

BY C. E. MOON

"IN that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness." Isa. 29:18.

Day by day we are seeing this text fulfilled in Mexico. Men, women, and children in whose minds the perception of moral standards seems well-nigh obliterated, are suddenly awakening. And so sudden is the change that in a few days they seem to be transformed from darkened pagan Indians to real Christian men and women. I had heard many things

ren of Pantepec were to meet at Mecapalapa, a town located some eight or ten miles away from Pantepec, their native village. In these rugged mountain districts there are no means of transportation, which we would call such, and I am tempted to believe that many of our good people in the United States would rather stay at home and just teach the children their lessons on the Sabbath. Not so with these Indians. They must walk the eight or ten miles to Sabbath school, carrying a good-sized



Totonaca Indians of Mexico Arriving for Sabbath School

about our Totonaca brethren, and a great desire has been created in me to visit them and see for myself the results of God's work.

The largest company consists of some forty-eight believers at Pantepec, in the midst of the ancient Totonaca country. The Indian brethren

load on their backs. The women, as do all Indian women in the primitive state, carry their babies wrapped in a shawl on their backs. They also carry whatever bedding they must use (which is only a blanket) and food for several days.

From its very beginning Friday

A Conversation on the Train

BY O. B. KUHN

or the distant sound of wind through the pines, or the rippling of the brook as it rushes over the stones in its bed.

It is a wonderful sight to see the Indians coming to church. The women all dress in a white skirt with a red woven belt and a fancy collar called *quezquen*. This is bright red, purple, or blue, and by it can be told the town from which the wearer comes, as each town has a different design or color.

Paper Dolls Sacrificed

The natives of Totonaca who have not been enlightened with the words of the Book, still worship with the ancient pagan rites. They take paper dolls dipped in the blood of birds who are sacrificed to their gods or to some saint. When there is a death in the family, the Totonaca has eighty days of mourning, with a feast at the beginning and one at the end of the days. Marriage is arranged by the parents of the two interested parties. The young man must work at least three months for his father-in-law, and live with him during the time. At the end of the period agreed upon, the father of the young man comes to see if his son has been faithful. And if he has been (which is generally the case), the day is set for the wedding ceremony.

There is an interesting experience which shows the kind of young people we have among these Indians. A young girl, Raquel by name, accepted the truth; but as she was engaged to be married, she was anxious to know if her future husband had also decided to follow Christ. The day was set for her wedding, but before it arrived she asked her promised husband what he was going to do about Christ. "Oh," he replied, "that does not interest me at all." "Then," she said, "I am not at all interested in getting married to you," and she left him at once.

Indian Boys in Training

We now have in our training school, Tomás Gonzalez, the Indian boy who raised up this company among the Totonacas. We also have another Indian lad who has persuaded twenty-one pure Aztec Indians to accept the message. These boys are getting a much-needed training so as to be able to go back to their own people and labor among them as self-supporting workers.

You might ask, "Why do you not send these boys back to their own people as regular conference-paid workers, as they can no doubt do more for them than any foreigner could?" That is just what we are wanting to do, but so far we cannot for the shortness of funds in our mission treasury.

BOARDING the fast train at Nanking, the law of God has to do with the two or three missionaries bound for Shanghai found sitting room on the mind and the intents of the heart. end of one of the four long benches And the apostle Paul likewise de-



Baptism of Totonaca Indians Near Mecapalapa, Mexico
Note the scarfs worn by the women. These are distinctive of their tribe.

that were placed lengthwise through the car. In company with two hundred other passengers who were packed into the coach, they made themselves as comfortable as possible, and settled down for the seven hours' ride of 311 kilometers, about 193 miles. As it was the limited express, called in Chinese, "te bieh kwai che" (especially fast train), the first stop was at Chinkiang, forty-three miles from Nanking.

At this place a young man dressed in foreign style clothes entered the car and occupied the space just made vacant opposite the missionaries and facing them. After a while one of the missionaries opened a hand bag and took out some tracts in Chinese and one in English. Giving to those who would receive them, the missionary then politely addressed the young man, saying, "I think that you can read English, so I will give you an English tract."

Glancing at the sheet in his hand, he said, "Oh, this is religious literature. During my stay in America I frequently attended church."

"Are you a Christian, then?" inquired the interested missionary.

"No, I am not," frankly acknowledged the passenger, "but I think that the ten commandments are very good, and I quite believe the moral doctrines of Jesus and the ethical teachings of Paul."

"The teachings of Jesus," replied the experienced and discerning missionary, "magnify the law of God and unfold and explain the ten commandments. For example, He said that whosoever hated his brother was a murderer. Jesus thus showed that

clared that covetousness is idolatry."

"Oh, speaking of idolatry," parried the wary young man, "there are many educated, cultured Chinese who do not bow down to idols nor worship them. They do not steal; nor kill, nor lie."

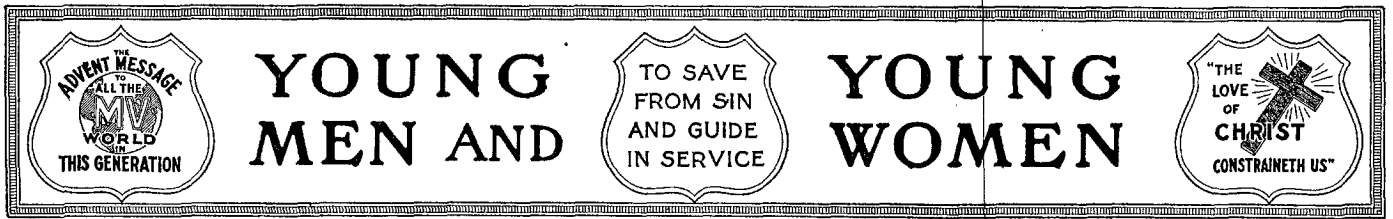
"Yes," tactfully granted the missionary, "but then it is not enough that one maintains a certain outward conformity to fixed regulations and rules of etiquette and ethics. God requires us to think and act from a true and pure and sincere heart."

"However," returned the somewhat proud and argumentative young passenger, "there is no difference between the teachings of the Christians and those of our Confucius and other sages of China. In our classics we have in principle the commandments and moral teachings of Jesus. Do you not know that there is no real difference?" the young Confucian asked, a bit uncertainly.

"Those who rely upon mere outward behavior are but going about to establish their own supposed righteousness, and it is impossible thus to keep in spirit and truth God's law and the teachings of Jesus," the missionary kindly and hopefully pointed out. "The difference is the righteousness of Jesus, and that means that Jesus through His Spirit dwells in the believer, giving him correct purposes of life, true motives of action, and pure affections. Jesus gives the believer a new spiritual nature, a new mind, and a new heart, and enables him to live a right life."

"Well, I see there is a difference," admitted the other, "it is the righteousness of Jesus."

Nanking, China.



YOUNG MEN AND

YOUNG WOMEN

The Heroism of Faith Among Our Young People

BY L. F. OSWALD

DURING the last three weeks it has been my privilege to visit the churches in our Polish Union, in the Northern European Division, in behalf of the Big Week campaign. In many places I found our people enduring trials and difficulties, but all are of good courage in missionary work for their Lord. I have found our young people especially willing to face persecution and hardships for this message. My heart was made glad to see them cheerfully doing their part in helping to finish the great work that Jesus our Master has placed upon this people. In connection with this movement a new book of the Acts of the Apostles is being written. The stories that I have been told are as interesting as some of the stories of heroism that we read in the Bible. It is wonderful how God is using our young people in this field to finish His work. It is the young people who are spreading our message-filled literature from village to village here in Poland. They have to face most trying hardships and persecution. This proves that God is laying on our young people who have fully given themselves to this cause and message, the burden of His work.

I am glad for such experiences as the young people are facing here in

Poland, for they show us that there are heroes in God's work today as there were in olden times. God is testing many of them as He did Daniel and the three Hebrew children.

Colporteurs in Prison

In one village a colporteur was arrested for spreading our literature. The police took him to the neighboring city, where he was placed in a cell, together with a number of other prisoners. After spending some time in the prison, he prayed the Lord that if this was His work, to release him the next morning by eight o'clock, so that he could go on with his canvassing.

The next morning at seven o'clock a policeman appeared at the cell and called out all the prisoners but the colporteur, and took them to another prison. At eight o'clock the same policeman appeared again, and took our brother to the courthouse. The judge asked him what he was doing in the prison. He answered, "I am in prison for doing a good work for my people." The judge looked over the books which had been brought to him by the policeman who had arrested our colporteur, and said, "You are released. I wish we had many more young men doing this kind

of work." To the police who had arrested him the judge said, "Don't you know that these books will help to keep lawlessness out of our country? Let such people alone, and give them freedom in their work."

Just a few days ago two of our colporteurs, the youngest being sixteen years old, were canvassing in a certain city in Poland. They were arrested and taken to the police station. The police looked over their literature, and told them emphatically that such books were not allowed to be sold in Poland. Orders were given to take the two men to a cell. The cell in which they were placed was very dirty, dogs having formerly occupied it.

The next day they were chained together with heavy chains, and led eighteen kilometers to another city. There they were placed in a shed which served as their cell. There were great cracks in the wall, the floor was covered with snow, and the thermometer registered eighteen below zero. They were given no food at all. In order not to freeze to death they ran back and forth in the shed during the night.

The next morning the police came and asked the guard, "Well, how did the Adventists spend the night?" Then they laughed about it. During the day the colporteurs were once more questioned, and their books taken away from them. They were told that by three o'clock in the afternoon they should be out of the city, and

GENERAL CONFERENCE SUMMARY

| Name of Division | Number Societies | Membership | Members Reporting | Conversions | Offerings for Local Society Work | Offerings for Foreign Missions | Harvest Ingathering | Big Week | Missionary Visits | Bible Readings |
|----------------------|------------------|------------|-------------------|-------------|----------------------------------|--------------------------------|---------------------|-----------|-------------------|----------------|
| | 3,251 | 65,948 | 28,321 | 4,678 | \$11,787.52 | \$174,959.98 | \$ | \$ | 439,706 | 210,216 |
| | 3,393 | 66,162 | 27,482 | 6,629 | 14,953.84 | 34,596.00 | 158,840.80 | 10,811.82 | 501,700 | 209,796 |
| | | | | | | | | | | |
| European | 1,159 | 20,653 | 7,782 | 552 | 5,180.00 | 2,348.00 | ..... | ..... | 108,757 | 87,930 |
| Far Eastern | 184 | 5,562 | 2,624 | 963 | 1,084.76 | 2,188.87 | 645.23 | 650.25 | 51,765 | 19,004 |
| South American | 165 | 4,219 | 1,231 | 499 | 337.47 | 2,735.59 | 1,360.65 | 91.72 | 19,310 | 11,441 |
| Southern Asia | 30 | 1,156 | 722 | 62 | 37.79 | 28.93 | 394.27 | 74.71 | 17,216 | 9,548 |
| African | 206 | 4,273 | 1,010 | 615 | 261.27 | 211.38 | 3,124.05 | 254.36 | 12,502 | 12,985 |
| Australasian | 234 | 6,332 | 2,322 | 197 | 577.24 | 9,595.78 | ..... | ..... | 54,053 | 26,381 |
| Inter-American | 262 | 5,220 | 2,724 | 706 | 976.06 | 469.92 | 1,740.09 | 167.46 | 85,622 | 36,980 |
| (First Quarter Only) | | | | | | | | | | |
| Hawaiian Mission | 2 | 35 | 20 | 6 | ..... | ..... | 2,000.00 | ..... | 1,342 | 392 |
| North American | 1,369 | 26,185 | 12,631 | 3,654 | 12,993.63 | 25,839.20 | 171,892.38 | 8,959.94 | 234,706 | 36,371 |
| World Total | 3,601 | 73,635 | 31,066 | 7,254 | 21,448.22 | 43,362.67 | 181,156.67 | 10,198.44 | 535,273 | 241,032 |

that they should never return with such literature.

I saw the brethren three days afterward. They were still in the same city, selling the same books with good success. I asked them how their courage was. The youngest one said, "We are happy in the Lord. I partially lost my hearing as the result of the cold we suffered during our imprisonment in the shed, but it does not matter, for the Lord will help me."

As I talked with these young people and listened to their story and saw the joy which they experienced in being able to witness for Christ under these hardships, I said, "It is wonderful how the Lord is using our young people." The courage and faith that they have in this message proves them to be real heroes for God.

Dear reader, have you ever faced such tests as these? Perhaps not, but if you find yourself in such a position, I hope you will do as these young men did,—meet the trials with confidence and courage in God.



Character Building

BY W. E. MURRAY

TODAY when I came home for dinner, I saw a boy about twelve years old trying to fly a kite. This kite was made of yellow paper, with a tail of white and blue,—a kite such as any young boy would make. There was a good wind for kiteflying, and the boy was full of the hope of soon seeing his kite high in the air. He would start the kite and then "let out" more string and run to start it, but when it got up to a certain height, it would make several sudden dives, and then with one long dash would fall to the ground. He tried again and again, but every time

with the same result. When I returned, the little kite was entangled in some electric wires across the street.

As I witnessed this disaster of childhood, I thought, How like kiteflying is character building! This was not such a bad kite for a boy to make. It had the form of a kite. It had a frame, and that frame was bound together with string and covered with paper. The boy had a spool of string, and had the kite gone up, he could have "let out" plenty. It had a real, old-time rag tail. But it could not fly, and so got tangled up in the electric wires.

The first lesson I learned from my young friend's kiteflying experience was that the kite was undoubtedly made by him. He put into it what he thought would make it fly. He himself made it. So it is with character; we ourselves must make it. We must put into it, not what we think will make it fly, but what will, unquestionably, make a success of life. Character begins with the thoughts and ends with the last act of our life work. Character is the beaten path of our daily actions. Reputation is what people think we are, but character is what the Lord knows we are. And that character is made a piece a day, a whole in a lifetime.

This kite taught me also that a kite can be defective. Because a thing is made is no sign that it is perfect. The kite did not accomplish what the boy intended it should. It did not do this because just one part of its construction was not proportionate to the other parts. Being a Christian is the weight which seems to hold us down, but without which we cannot "fly high" in true achievement. We may find at the end of the "fly" that

the neglect of this is what made us "take a sudden dash downward."

The boy needed some outside instruction on making kites. How true is this of our character building! We need the influence of good friends. The reading of good books is an aid to our character growth. The light of Bible instruction is needed for our character plant. How we should crave the advice of our good fathers and mothers! To look to Jesus and be transformed into His likeness will change the whole aspect of life. When something comes to pass and we say it is a "disappointment," how essential it is that we change the spelling of this word by changing just one letter, and have it thus: "His appointment."

At the end I saw that the kite was a total failure. It was not a failure because it lacked the form of a kite, or because it did not have enough string, or because it had no tail at all. There was the form of a kite, yards of string, and a tail. But the tail was not heavy enough. This is the way it will be with the young man or woman who does not build a consistent character. Some little defect forgotten, overlooked, or neglected, will cause failure.

With faltering tones the old man said, "But he was a good man. He prayed for me one night in the woods. I was resisting the summons of the Spirit of God to become a Christian, but he had the interest in me to pray all night for me." This was the testimony of an old believer about a missionary. As I have meditated over this subject of character building, I have come to the conclusion that the greatest positive element of character is loving, persistent service for the eternal well-being of others.

OF MISSIONARY VOLUNTEER WORK

| Signers to Anti-Tobacco or Temperance Pledges | Hours of Christian Help Work | Treatments Given | Value of Food or Fuel Given | Clothing Given | Periodicals Distributed | Tracts Distributed | Subscriptions to Periodicals | Books Distributed | Missionary Letters Written | Replies Received |
|---|------------------------------|------------------|-----------------------------|----------------|-------------------------|--------------------|------------------------------|-------------------|----------------------------|------------------|
| DECEMBER 31, 1926 | | | | | | | | | | |
| 6,321 | 590,674 | 68,087 | \$19,507.29 | 85,451 | 2,363,993 | 881,015 | 23,498 | 138,691 | 118,294 | 48,018 |
| DECEMBER 31, 1927 | | | | | | | | | | |
| 7,703 | 646,962 | 78,597 | 22,602.29 | 92,272 | 2,730,360 | 1,144,040 | 26,180 | 246,281 | 121,430 | 51,750 |
| DECEMBER 31, 1928 | | | | | | | | | | |
| ..... | 79,211 | 13,553 | ..... | ..... | 698,328 | 53,775 | 3,540 | 13,403 | 19,544 | 10,045 |
| 3,354 | 34,363 | 7,402 | 726.29 | 3,622 | 111,079 | 226,799 | 9,706 | 23,279 | 12,058 | 5,156 |
| 793 | 9,344 | 9,399 | 816.32 | 2,554 | 35,586 | 131,498 | 1,222 | 4,125 | 3,843 | 1,513 |
| 241 | 15,432 | 6,922 | 132.35 | 595 | 15,944 | 5,960 | 92 | 1,351 | 2,359 | 1,443 |
| 77 | 37,401 3/4 | 6,805 | 612.51 | 1,986 | 25,415 | 16,608 | 106 | 1,568 | 1,950 | 906 |
| 212 | 101,498 | 17,947 | 639.25 | 1,169 | 299,560 | 119,571 | 1,351 | 14,842 | 16,722 | 10,868 |
| 1,094 | 62,287 1/4 | 11,130 | 2,074.06 | 4,772 | 58,102 | 54,710 | 1,556 | 10,936 | 9,600 | 7,213 |
| ..... | 283 | 81 | 216.50 | 116 | 5,365 | 2,990 | 214 | 265 | 225 | 110 |
| 5,690 | 434,652 3/4 | 27,747 | 21,827.08 | 78,237 | 1,908,331 | 764,723 | 16,040 | 91,779 | 60,795 | 14,892 |
| 11,461 | 774,473 1/4 | 100,986 | 27,094.36 | 93,111 | 3,152,710 | 1,376,634 | 33,827 | 161,548 | 127,096 | 52,146 |



Conducted by Promise Kloss

Developing Youth's Power of Choice

BY F. R. ISAAC

SOME time ago while I was passing through a college town on a midnight train, a group of students entered the coach, going home for the holidays. One of the young men asked to share the seat with me, and immediately drew a magazine from his bag and seemed interested in what he was reading. I had never read the particular magazine, but had often seen it at the news stands. The title and the cover pictures were sufficient to reveal its contents. After a few moments of observation, I said:

"Pardon me, but did you ever read anything in that magazine that proved to be of any value to you?"

"Oh, yes," was the reply, "a great many things."

"Would you mind naming one?" I queried.

"Oh, there are a lot of them," said the young man.

"But you have not answered my question," said I.

"Well, one thing is sure, when I have the blues in school and can't get my lessons, I read these jokes, and they drive the blues away."

"Yes, but can you think of one thing that the contents of that magazine have developed in you that will be beneficial to you in your future life?" I asked.

After some silence and thought he crumpled the magazine together, and as he slipped it into the bag he said, "I guess I never have, and that's the last one I'll ever buy."

I have never seen the young man since, nor did I learn his aims in school; but how many thousands of even our own young people are devoid of the power to make the right choice, and without thought imagine that what they are doing is good for them! It is needless to say that unless they develop that power, they will lose out when weighty decisions are to be made in their career. We are told in the "The Desire of Ages" that Christ read the characters of the disciples, and in beholding their needs sought daily to help them to develop power, and that character

necessary for the tests before them. Had Peter learned those lessons, he would not have yielded and passed through the experience that caused him to weep bitterly after the searching eye of the Saviour pierced his heart.

The great question confronting us today is, Why do so many of the young people who are in our Sabbath schools and are reared in Adventist homes, depart from the faith when they pass from under the shelter of

What Is a Boy?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting, and attend to those things you think are so important, when you are gone.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate, and occupy your place on the Supreme Bench.

He will assume control of your cities, states, and nation; your prisons, churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him some attention.—*Boys' Club News.*

the parental roof? We get some light on the subject when we study the Spirit of prophecy on the "Cause of Instability of Youth." Truly we have reached the time when parents, leaders, and teachers should search most earnestly for methods of leadership that may be used to develop within our youth the power they will need to help them choose the right when left to decide for themselves.

Why the Difference?

Why is it that one boy with money jingling in his pocket, and perhaps more deposited in some secure place, passes by soda fountains, candy stores, and places of amusement, not yielding to temptation; while another runs blocks to get to a candy shop as soon as a nickel falls into his possession? Again, why is it that one young person remains firm to the doctrines instilled in his heart, and another yields to the beckoning calls from the world round about?

The Lord has outlined for us the manner of instruction that will call forth the high and noble powers of the mind. In "Counsels to Teachers," pages 73-76, we find these statements:

"The human mind must be taught self-control." "A child may be so trained as to have . . . no will of his own." "Children who are thus educated [have not been taught to move from reason and principle] will ever be deficient in moral energy and individual responsibility." In order to put forth their "strongest powers," the youth should be "directed and disciplined with respect to their peculiar constitutions and capabilities of mind." "Many families of children . . . appear to be well trained while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves." They have no opinion of their own, and "are easily led by others' judgment in the wrong direction." "Children should be taught to respect experienced judgment." They should not go forth from the guiding hand with "characters like the reed trembling in the wind."

"On the other hand, the young should not be left to think and act independently." They need to have instilled in them that vital power that will enable them to stand for the right when cast upon their own resources and compelled to choose for themselves.

"Those parents and teachers who boast of having complete control of the minds and wills of the children under their care, would cease their boasting could they trace out the future lives of the children who are thus brought into subjection." The work of those who seek to train men and women to be firm for principle, qualified for any position in life, "may not show to the very best advantage to careless observers, and their labors may not be valued as highly as are those of the teacher who holds the minds and wills of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education."

More Than a Hundred Thousand

According to statistics it seems possible that this denomination has 125,000 young people who are attending Sabbath school, but are not members of the church. Unless we stem the tide, we know from past records that thousands of these will, each year, drift into the world. No doubt the greatest cause for this condition is contained in the following statement taken from "Counsels to Teachers," page 73:

"There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of the youth." Is it not high time that we take to heart the instruction the Lord gave the children of Israel when He said, "These words, which I command thee this day, shall be in thine heart," before we endeavor to teach the children?

Surely something must be done. Our young people are too precious to be snatched from us by the deceiver of the world. If we are not successful, why not change our methods of supervision, and study further into the plans God has outlined for us?

The nations of today are building up a defense so that in case of war they will be able to protect the inhabitants from the onslaughts of the enemy. How much more should we build up a defense, and as we are told, barricade our youth against temptation and the delusions that are coming in more abundantly.

To teach self-control does not mean that there should not be strict discipline. The majority of our young people resent looseness, and expect to be taken to task most severely for misconduct. At the same time the inner desires may be appealed to, and thus discipline mingled with training will result in the building of characters that cannot be bought or sold at any purchaser's price.

Two Statements Contrasted

It may be sufficient to ask the boy to do or not to do certain things merely that he may please his father; but if that is the only reason, in the majority of cases he is quite likely to say what a minister's son said when he became of age: "I have done because daddy wanted me to, thus far in life, and now I shall seek my own pleasures for a while, and see what the world has to offer." Quite to the contrary was the remark of the boy who was trained to refrain from misconduct because of his own good. When asked by another boy to take a pear, because mother did not see them, his reply was, "But won't we see ourselves?" That being his reason for not yielding when tempted, manifests a power developed within him which will enable him to remain firm to his conviction when weighty

Have Faith in the Boy

HAVE faith in the boy, not believing
That he is the worst of his kind,
In league with the army of Satan,
And only to evil inclined.
But daily to guide and control him
Your wisdom and patience employ;
And daily, despite disappointment
And sorrow, have faith in the boy.

Oh, many a boy has been driven
Away from right by the thought
That no one believed in his goodness,
Or dreamed of the battle he fought;
So if you would help him to conquer
The foes that are prone to annoy,
Encourage him often with kindness,
And show you have faith in the boy.

Have faith in his good resolutions,
Believe that at last he'll prevail,
Though now He is fretful and heedless,
Though day after day he may fail.
Your doubts and suspicious misgivings
His hope and his courage destroy,
So if you'd secure a brave manhood,
'Tis well to have faith in the boy.

— Author Unknown.

decisions call upon his better judgment to make the choice.

Firm, instructive discipline, administered in such a way that the future welfare is secured and immediate obedience obtained, will result in the development of a character capable of making wise decisions when the weightier problems in later life must be solved.

The desire of Paul's heart, and his prayer to God for Israel, was that they might be saved. So may we today maintain the desires of our hearts by helping our youth to build a defense, with the help of the Saviour, that will protect them in life's battles and lead them nearer to God.

Teaching Tidiness

BY GRACE ARCHBOLD

"WHY, what is the trouble, Ada?"

"Oh, dear!" sighed Mrs. Maydew, as she closed her friend's living-room door and dropped wearily into a chair, "here you are with four children and your house as neat as a new pin. You look bright and rested at two o'clock in the afternoon. I have only three children, and my place looks as if a cyclone had been through it. I felt so discouraged I just had to run in and see you for a bit."

"You do look tired. What are you going to do about it?"

"I don't know. I'm always telling them to put away their things, but it does not seem to do the least good. It took me half an hour to clear up after breakfast. There's always a hunt going on for lost caps or lost books and pencils. When I should have been preparing dinner, I was washing dishes. I had to leave the beds. It was just the same after dinner. Seems to me I'm never done. As to mending, I dare not look at the stocking basket. I often have to cobble up a hole at the last minute."

"What time do you have breakfast?"

"Somewhere around half past seven. This morning, I had to do some telephoning I forgot last night, and that made it late. It was a scramble getting them off to school. It threw out my whole morning. If only John and the children were more tidy, I could have caught up all right."

"I find if I have my meals regularly, it makes things easier. I just insist that every one be at the table on time, unless there is some very good reason for tardiness. Then everything else falls into place."

"What do you do if they stray in late to table?"

"Well, you see, my husband is very particular about being punctual. If he has to be late, he always says, 'Sorry, mother,' and explains. He has taught the children to do the same. They like to copy him, and have learned that it is 'bad manners' to mother not to be there if possible. At the end of a meal, each child carries out his own dishes and scrapes them into the chicken's tin or the dog's plate, which I place on a sheet of paper. Belle, my eldest, takes the crumbs off the table and sees that it is left neat. Even the little ones can help by carrying something out. It teaches them to be thoughtful, too. You would be surprised what a difference it makes. If there is a rush and scramble, the naturally tidy ones soon learn to be untidy. At first I often

used to be tempted to neglect preparing the meals in good time, but it does not pay. It's bad for the children's habits, not to mention their health."

"But what about their toys and books? And when my children get up in the morning, they throw their night clothes on the floor, and leave me to pick them up."

"I had a row of hooks put up in the closet within easy reach, and assigned certain hooks to each child. Once a month I make a special cake for the one who has the best record for tidiness. This is always an important event. They all have the cake for supper, but the fortunate one cuts it up as he wishes. If books or playthings are left about, I put them in a big box until the end of the week, when they are allowed to claim them. I have very little trouble now. They have acquired the tidy habit."—*Issued by the National Kindergarten Association.*

Some Old-Time Advice

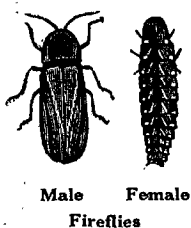
"If you're going to give me a pan of milk, don't skim it first," the old grandmother used to say, meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner. Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse?

"Another errand? I never can go for a walk without half a dozen commissions!" complains Rob when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such offices, but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest, "It is Tommy's turn."

Thus all day long people who love one another, and who at heart are glad to serve one another, skim the sweetness from every service they render.—*Author Unknown.*



A Mother's Love

A FATHER may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with raptures, the merry laugh, the joyful shouts of his childhood, the opening promise of his youth; and she can never be brought to think of him as at all unworthy.—*Washington Irving.*

The Beetle

THE beetle, the beetle, he drifts to my pane;

He flutters across it again and again;
He sinks to the shadows, a moment lost,
A phantom of fields so lately crossed;
He hies to branches the breezes search,
A bit of June-time there in the birch!
A red rose leans on a slender stem;
The dewdrops there—he scatters them,
And swings all surely to and fro
Across the shadows high and low:
A glint of bronze in the starry dark;
A fleck of flame, an amber spark!
The beetle, the beetle—a flurry, a fall;
A rustle of wings at the garden wall;
A lone owl up in the sycamore;
A white moon on the lake's still shore;
A picture painted in silver and gray;
A petaled dreamer there in a spray!

—*Leslie Clara Manchester,*
in Our Dumb Animals.



THE sun is setting, and I wonder where the children are? Oh, here they come! Children, don't you just love the garden in the twilight, between the time when the big old sun sinks out of sight and the first little star appears? There are many interesting things happening just about that time.

Instead of watching for the first star in the sky tonight, let us see who can see the first little twinkling "lightning bug" flying about. And while we are sitting here watching, I will tell you about a wonderful beetle that lives in South America. It is called a lightning elater (pronounced el'a-ter). It is like our firefly in many ways, although its light is near the front of its body, while the light of our firefly is near its tail. The elater is much larger, and has a very bright light. One can even see to read by its light. At night these

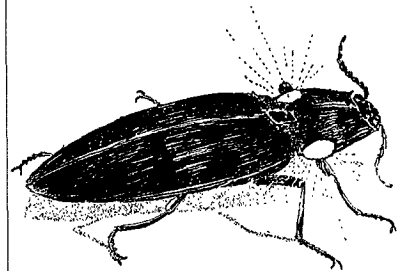
light makers may be seen in great numbers sparkling amid the leaves of trees. But they are much more useful than our fireflies.

Bobbie wants to know what they are used for. Well, travelers fasten them to their boots or carry them in their hands when they travel at night, and the Indians use them to light their huts. They are sold in the markets in villages and cities for ornaments. The Indian women buy them, and put them into gauze bags and wear them in their hair or on their clothes. When they are not in use, the women put them in tiny cages, feed them sugarcane, and bathe them twice a day in tepid water. They must have plenty of water. If they are tired and thirsty, their light becomes pale and dim.

"I see a lightning bug," cries Polly, "two, three, of them!"

You didn't forget to look, while you were listening, did you, Polly? Would you like to catch one for us to look at, George? Oh, you caught two. Fine!

We call them fireflies, and another name they are sometimes called is



The Lightning Elater

It will "flitter, flutter, wheel and reel, turn and burn," all night long in the trees of South America.

glowworms, but they are neither flies nor worms. They belong to the beetle family. Many of the females have no wings at all, and their light is brighter than that of the male.

"What makes the light?" asks Florence.

Scientists do not know exactly what it is, but it is the slow burning of something in their bodies. They can tell this by placing them in oxygen gas, when the light is much brighter. If they put them in carbon dioxide gas, it hardly shines at all.

Do you suppose the little lightning bug ever thinks, "Oh, what is the use for me to shine my light, it is so tiny it doesn't do any good?"? But how we would miss the fireflies if their merry lights did not twinkle in the grass on summer evenings!

Shall each of us let our little light shine by happy smiles and loving deeds?
—*Cousin Joy.*

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

A Brief Itinerary in Europe

BY N. Z. TOWN

FROM March 22, when O. Montgomery and I landed in Marseilles, France, from India, until May 8, it was my privilege to spend a Sabbath with the church in Marseilles; attend a colporteur institute in Florence, Italy, and another at the school in Collonges, France; spend two days at the Belgium annual conference in Brussels; assist in a publishing convention in the French publishing house at Melun, France; visit the schools at Darmstadt, Germany, and Lodenice, Czechoslovakia, en route to Bukharest to attend the Rumanian publishing convention; assist in the school institute at Bielitz (Bielsko), Poland; spend two days in Berlin, in council with H. Boex and the General union colporteur leaders; visit the Neandertal school, and spend a few days in England before taking the boat for America.

Italy

The reader may remember that in 1926 the Extension Fund booklet, in giving the list of enterprises to be helped that year, carried a picture showing the breaking of the ground for the Italian publishing house in Florence. The accompanying cut shows how the building looks at present. A very prosperous literature work is being carried on in the Italian Union. I was quite surprised to see more than thirty colporteurs present at the institute. The leaders in Italy are convinced that their only hope of reaching the millions in that field is through the printed page. Very few people can be persuaded to attend a public lecture or religious service, but all Italy can be reached with the gospel in print. G. L. Lippolis, the union superintendent, is a strong supporter of the literature ministry. He and two of the local mission leaders were with us throughout the institute, and their help was greatly appreciated.

V. Speranza, who has been acting as manager of the publishing house, is now in charge of the field work, while G. Fenz, the union mission secretary-treasurer, will act as publishing house manager in addition to his other duties.

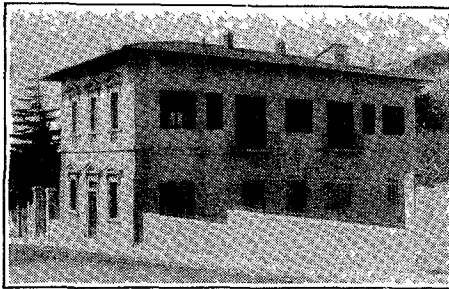
Following are some of the experi-

ences the colporteurs told during the institute:

"While working in a police station I met three police officials. I presented the books to one of them. He looked them over and then handed them back to me. As he did so he cried out, 'You are a loafer, otherwise you would not be doing this kind of work.' I saw that I must say something, or have my permit taken away by the police officer. I mustered enough courage to answer him: 'Sir, the work that I am doing is not what you may think it is. Before, when I used to be a barber, after shaving a man I used to sit down and take it easy until the next man should come along. But now I climb and descend stairs from morning until night, and get so tired at times that I can hardly walk. Nevertheless I do this work because I realize its importance.'

"'Who has given you orders to do this work?' he shouted back at me. For an answer I read him Matthew 24:14. This did not satisfy him. He still insisted on holding me as a vagabond.

"'Well, sir,' I said to him, 'you know very well that I used to be a vagabond, but that since taking up this kind of work there have been no more complaints coming to you against me. But if you so



Italian Publishing House, Florence, Italy

desire, I will leave this work and go back to my old work and to my old life.'

"At first the police officer was perplexed, then the conviction dawned upon him that I was right. He handed back to me my books and my selling permit.

"I continued to canvass the officers in the police station. While canvassing a brigadier, the first official who had cross-examined me passed by and said to the others: 'Boys, buy his books.' That helped me to sell a copy of 'Glorious Appearing' to one of the men. I thank God for this great blessing."

"In a suburb of Palermo I presented a book to a merchant. In that very moment a monk appeared on the scene. It did not upset me, for I immediately presented the monk one of our books. He became very angry. The merchant became angry too; he pulled out a huge

knife from behind the counter and came forward to stab me. The Lord protected me, for I soon saw the knife fall from his hand. Seeing that he had the merchant with him, the monk commanded me to sell no more books. I answered him that whosoever touched a hair of my head touched the pupil of the Lord's eye. I continued my work with good success. To the Lord be all the glory."

Franco-Belgian Union

In 1921 the writer assisted J. A. P. Green in his first colporteur institute in the Latin Union, at Gland, Switzerland. About twenty students took the instruction. The only large book they had in France at that time was "Practical Guide," published in America. A small, poorly equipped plant in Gland was unable to furnish the books needed, but Brother Green courageously started out with the best they could get. Continuous, successful canvassing had never been done among the French people, but by determined effort and earnest prayer Brother Green gained the victory, and with his boys demonstrated it could be done.

One of the miracles of modern missions was wrought out in the Latin Union in those days, and the victory gained has been permanent. Every year since 1921 students have gone out from the French training school and earned from one to six scholarships each during vacation. At the school institute this year from fifty-five to sixty of the students took the instruction and planned to go into the field during vacation.

The new printing plant at Melun is kept busy supplying the needed literature. The sales from this house during the year 1926-27, amounted to \$77,400. We have a very enthusiastic convention at the publishing house for the Franco-Belgian Union. A. V. Olson, the division president, and a good representation of local presidents, were with us in this convention. The leaders recognize that they face many difficulties and trying experiences in this union, which is largely Catholic, but they face them with confidence, knowing that nothing is too hard for the Lord.

In the Leman Conference, with a population of one million and a half, there are eighteen regular colporteurs. Their sales increased from 55,000 francs in 1924 to 104,000 in

1927. In Switzerland there are four brethren who have supported their families for several years in the canvassing work.

The following experiences show how the Lord blesses the colporteurs, notwithstanding the efforts of the enemy to hinder them in their work:

"One day a young colporteur who was just beginning, entered a village. The pastor he met there questioned him concerning the doctrines, and when he received all the information he desired, he published an article in the paper against the colporteur. Soon after, as our young brother came to a village, he was received by a policeman who took him to the police headquarters. But on reaching there, he found that the chief of police was acquainted with the Adventists and respected them very much. After asking our brother a few questions, the chief said to him, 'Go on with your work and sell all the books you can.'"

"Another colporteur who was working in Lausanne entered an apartment house and went up to the upper floor. As he knocked at the door, a lady opened it and asked him what was the object of his visit. When she found out, she talked very insultingly to him; but our colporteur remained calm, and went down to the next floor and began presenting his book there. As he came out of one door, the woman from the upper floor came and asked him how he could remain so calm and undisturbed when talked to as he had been. He responded, 'The work that I am doing is not my work, it is the work of God; and when any one insults me, it is not I that is insulted or injured, but it is the Lord Himself.' This woman was very much impressed by the attitude of the colporteur, and ordered a copy of the book. Our colporteurs meet many difficulties and much opposition, but with perseverance and through the help of the Lord they triumph."

Brussels

At the Belgium annual meeting held in Brussels we found an enthusiastic interest in the colporteur work among the brethren and sisters in that conference. W. R. Beach, the president, gave opportunity for two talks on the importance of our literature ministry in finishing the work. During the year 1927 the colporteurs in Belgium sold 134,000 francs' worth of our literature, and during 1928, 141,500 francs' worth. The colporteur experience meeting was one of the most enthusiastic that was held during the conference. Here is one of the experiences that was told:

"One Sunday morning a colporteur called at a home to present his book. The lady invited him in and listened to his presentation of the book. But while he was talking to her, the husband appeared from another room, and taking the colporteur by the collar led him to the door and kicked him down the stairs, talking very roughly to him. This rather discouraged our brother, and he went to his room.

He continued his work however, and a week later decided to go back and finish the street where he had received such rough treatment, thinking to begin at the next house.

"But much to his surprise, he discovered he had rung the bell at the same house where he had been so unceremoniously put out. However, as he heard some one coming to open the door, he could not escape. The same lady invited him in, listened to his canvass, and ordered a book in the best binding. She said she would buy it for her sister, and then she could read it, but added, 'You must not tell my husband that I bought this book.'"

"As the colporteur was leaving the house, he met the husband. 'What,' he said, 'you back here again! I thought I told you not to come back here. What kind of book are you selling, anyhow?' The colporteur showed him the book, and the man said, 'I will take one, but you must not tell my wife that I bought it. Bring it to me at my office in town.' The colporteur agreed to this, and went on his way rejoicing, with the two orders in his prospectus."

Rumania

In Bukharest, Rumania, not only the union and local colporteur leaders, but also the union presidents and local conference presidents, came in for the publishing department convention. The union colporteur leader and one local leader were also present from Jugoslavia, as well as H. Stein, manager of the Hungarian branch of the Hamburg Publishing house. The Lord richly blessed us in the morning Bible studies and in the study of gospel salesmanship. The Rumanian Union is fortunate in having a "dyed-in-the-wool" bookman for union field missionary secretary. He believes heart and soul in the ministry of the printed page and in the big-book business. He earnestly pleaded for larger books for Rumania. The publishing house will soon be able to meet this earnest request. They also have a fine group of local field missionary secre-

aries in that field. We may look for bigger things from Rumania.

The Lord has greatly blessed the workers in winning souls in the Rumanian Union. In 1921, when I had the privilege of visiting that field, they reported approximately 2,000 members; now they have over 8,000. D. N. Wall, the union president, and his associates are looking for even greater things in the future, notwithstanding the seeming hindrances. It is not an easy thing for a person to accept the truth in Rumania. Before a member of the orthodox church can leave the church and be baptized into the advent faith, he must have a written permit from the government, and this is not easy to obtain. Hundreds of people are at present waiting to get this permit in order that they may be baptized and join the church.

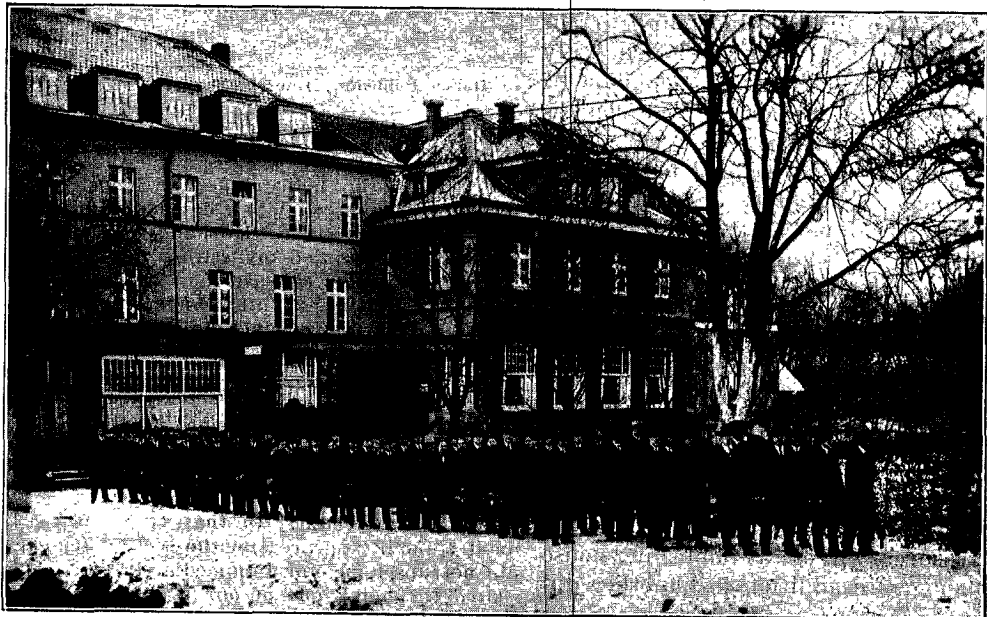
Student Colporteurs

It was an inspiration to meet the enthusiastic companies of students in the schools at Darmstadt and Neandertal, Germany; Lodenice, Czechoslovakia; and Bielitz, Poland.

During the school year of 1927-1928 the students of Marienhöhe, Darmstadt, sold 45,333 marks' worth of books. In 1928-29 their sales amounted to approximately 47,000 marks. More than fifty of the students in this school will engage in the colporteur work during this vacation.

Notwithstanding that there are only twenty-one students in the Czechoslovakian school, they are making their influence felt in the surrounding towns through the colporteur work.

In the Polish school at Bielitz the colporteur work is one of the regular features of the students' activities. Prof. H. L. Rudy has carefully divided the city of Bielitz so that each colporteur has a definite territory in which he works during the school



Students of the Neandertal School, Germany, Starting Out for Their Day's Colportage They spend one day each week in this work.

year. A number of the students earn the money to pay school expenses selling books during the school term.

The picture shown on page 26 illustrates the interest that is taken in the

ceived me courteously, and after I had canvassed her for 'Ministry of Healing,' she told me she already had the book. After a moment's thought I described the contents of 'The Great Controversy' to her, and without seeing a copy of the

tion, the books he helps me to sell are especially well recommended. Thus God builds up His work and encourages us to labor for Him."

Great Britain

The brethren at Stanborough Press, England, were rejoicing over substantial gains in sales from the publishing house for the first three months of 1929 as compared with 1928, notwithstanding that 1928 was the best year they had ever had. The total book sales for the first quarter of 1929 amounted to £1,555 as compared with £845 for the same period in 1928.

The outlook for the literature work in Great Britain is good. Brother C. E. Weaks, the Northern European publishing department secretary, was just locating at the new headquarters in Edgware as we passed through England. We believe that 1929 will be a good year for our literature work in the three European divisions.



The Indiana Meeting

BY O. MONTGOMERY

THE Indiana camp meeting was held at Cicero, Ind., May 21-26, 1929. This was only a five-day meeting, but it was a full-fledged, old-fashioned camp meeting, the shortest, I think, of any regular conference camp meeting I have ever attended in the North American Division, but the limited time did not militate in any degree against the general and spiritual interests of the meeting. While it was short, it was intensive and sweet, and encouraging in every particular. The spirit of the meeting was excellent from the beginning to the end, and the spiritual interests were strongly emphasized throughout. There was a good attendance. While it was a bit early in the season and the weather was somewhat cool, yet the plan for housing all the delegates in the dormitories and school build-

colporteur work by the students at Neandertal. The school program is so arranged that classes are held Sundays, and Tuesday is given the students for active colporteur work. At the beginning of the school year only about thirty took part in the colporteur work in these field days, but before school closed this number had increased to seventy. Although the school is situated right out in the country, it is but a short distance from the cities of Düsseldorf, Elberfeld, and Barmen which have a total population of about 900,000. During the year 1927-28 the students in this school sold 25,000 marks' worth of literature, and during 1928-29 27,000 marks' worth were sold. During this year, an average of forty students took part in the canvassing work, and the average sales of each amounted to 985 marks. The total expense at the school for room, board, tuition, and books runs from 450 to 500 marks, so that these forty students earned considerably more than sufficient to pay their school expenses during the year. Prof. H. Erzberger and his faculty are arranging for a yearly course in colportage for the next school year.

The following experiences show how the Lord is blessing the students in this work:

"According to 'The Colporteur Evangelist,' Sister White recommends the selling of important books. Because there is a greater need of doing this today than ever before, I am eager to scatter our literature. On one of our weekly canvassing days I had worked several hours without success, and as a result had become discouraged. Suddenly I was reminded of the advice that Brother Boex, the division field secretary, had given us some weeks before. I stopped work and knelt down in a dark corridor, and by means of self-examination and prayer I re-established proper connections with my heavenly Father.

"With renewed strength I entered the next apartment. A young woman re-

ceived me courteously, and after I had canvassed her for 'Ministry of Healing,' she told me she already had the book. After a moment's thought I described the contents of 'The Great Controversy' to her, and without seeing a copy of the book (I had no prospectus with me) she ordered it and made a part payment of five marks. In the next apartment I discovered how one of our silent messengers could get behind the walls of a convent. After having given the lady a short canvass for 'Ministry of Healing,' she told me she wanted a book for her blind niece who was spending her whole life in a convent. The girl's governess, who was loving and kind, would be glad to read to her aloud from this book. In another home where I found a copy of 'Ministry of Healing' I gave an explanation of 'The Great Controversy' without showing the book itself, and was able to take an order, which I delivered a few days later. In companionship with holy angels and in close relationship with God, we can do great things for Him."

"As a student colporteur I called at a home of the better class, and found the members of this family to be especially good Christians. The gentleman bought two books and then said to me, 'Wait a minute. I will go with you to visit my friends and acquaintances.' A blessed experience began with these words. Since this man was a well-known manufacturer in the town, we were cordially received. He explained the books and advised the people to buy, in order that they too might find the 'steps to Christ.' When evening came I found we had taken fifteen orders, and had had the opportunity to tell many



Colporteurs' Institute, Florence, Italy

of the truth. On the way home the gentleman said, 'This morning I prayed God He might give me the opportunity of doing something for Him. Then you came to me.' He asked me to visit him again, so that we might be able to sell more books to his other acquaintances. As this man is well-to-do and has a good reputa-

ings enabled every one to be comfortably cared for without exposure or danger to health.

The union was well represented by W. H. Holden and the union staff of workers, all of whom contributed to

the general good of the meeting. The writer was the only General Conference man present.

Each of the various departments came in for its share of consideration, and from morning until night the various interests of the work were studied. The offering for foreign missions taken in connection with the Sabbath school was a very liberal one. The Sabbath day, of course, was the high day of the meeting. Many of the brethren came from various parts of the State for the week-end.

The plan for reducing the debt in Indiana, \$55,000 during this year, met with enthusiastic approval, and brought wonderful encouragement to the brethren and sisters.

F. A. Wright, with his staff of workers, is planning strong, aggressive work for the season. All the workers are of good courage, and the future is bright with promise for the work in Indiana. May God bless the plans and the efforts of the brethren to bring deliverance to the Indiana conference, and to strengthen the work throughout the field.

Maine

BY E. K. SLADE

WE think of Maine as being the birthplace of this last definite message to the world. We look to that field with interest as our laborers try at this late hour to present anew the message that has been preached and known there for so many years.

It was my privilege to attend the organization of a new church of forty-two at Bangor, the eighth of June. O. D. Cardey has been laboring in this place for some months, assisted by E. J. Clark. A very decided interest developed, and the Sabbath message was prominently discussed through the papers in the towns all about Bangor. Thirty-four new believers were brought into this church, and it is expected that quite a number who are now interested will be baptized and unite later.

The following day F. D. Wells and I attended a baptismal service at Camden, which is about fifty miles south of Bangor. Twenty-four new believers were added to this church, as a result of the labors of V. C. Townsend and his wife. A most impressive baptismal service was conducted by Elder Wells, and a large number of visitors gathered to witness the scene.

Baptismal services have been conducted by J. Capman and H. P. Gram, making a total of seventy-nine baptized in the State of Maine during the last few weeks. It is a pleasure

to speak of this progress in soul-winning work in the good old State of Maine and the Northern New England Conference.

Southern Idaho Camp Meeting

BY V. T. ARMSTRONG

THE Southern Idaho camp meeting was held in Elm Grove Park, Boise, Idaho, May 30 to June 9. The attendance was good, especially during the latter part of the week and on the closing Sabbath. With the exception of some rain on the first Sabbath, the weather was pleasant. W. A. Gosmer and his loyal staff of workers had arrangements and plans well perfected for the comfort and accommodation of the people. From the first, a spirit of unity and devotion prevailed. The Southern Idaho Conference has a large number of fine young people, and it was good to see so many in attendance. Many of them are planning to attend the Gem State Academy or Walla Walla College this fall. The call for money for improvements at the academy met with a liberal response.

The last Sabbath of the meeting will be remembered as a day of special blessing. Many found their Saviour for the first time, while others renewed their consecration, and unitedly the entire camp sought God for victory and blessing. On the closing day of the meeting about thirty were baptized.

Those in attendance besides the conference workers were C. L. Bond and J. J. Reiswig from the General Conference, Morris Lukens and the regular department secretaries from the North Pacific Union, Prof. W. C. Baldwin from Walla Walla College, and the writer on furlough from Japan.

S. J. Abegg, manager of the Pacific Press branch at Portland, was in attendance for most of the meeting, in the interest of the literature work. The bookstand was a popular place, and the literature sales amounted to about \$700.

The members in southern Idaho have a deep interest in missions, as shown by the liberal contributions when a call was made for the fields beyond. The Sabbath school offerings during the meeting amounted to approximately \$250. Cash and pledges for missions, aside from the Sabbath school, totaled \$1,219.02. We believe the prospering hand of God is over His work in this conference, and the spirit of unity and endeavor abiding in the hearts of the workers and members will mean growth and advancement in the future work.

OBITUARIES

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

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

Stilwell.—S. J. Stilwell was born in New York, Oct. 10, 1841; and died May 16, 1929.

Casteel.—Mrs. Sarah Jane Casteel was born March 31, 1855; and died at Carthage, Mo., June 7, 1929.

Tally.—Mrs. Mary N. Tally was born in Missouri, Jan. 15, 1860; and died in Herrin, Ill., June 10, 1929.

Olsen.—Charles Julius Olsen was born in Norway, Dec. 24, 1846; and died in Ashland, Oreg., May 30, 1929.

Atkins.—Lois Alberta Atkins was born in California, Nov. 5, 1907; and died at Salem, Oreg., May 26, 1929.

Peterson.—John Erick Peterson was born in Noto, Sweden, Dec. 24, 1859; and died at Salem, Oreg., May 13, 1929.

Clemens.—Charles Sumner Clemens was born at Carbondale, Ill., Jan. 21, 1859; and died at Boulder, Colo., May 14, 1929.

Hanson.—Albert A. Hanson was born near Murphysboro, Ill., March 16, 1883; and died at Carterville, Ill., May 27, 1929.

Putnam.—George Emmett Putnam was born in Illinois, July 16, 1856; and died at La Grande, Oreg., May 26, 1929.

Beeson.—Mrs. Effie L. Beeson was born in Sandusky County, Ohio, Aug. 18, 1859; and died in Wichita, Kans., May 29, 1929. Her former husband, Mr. Hall, dying in 1924, she was united in marriage in 1927 with C. A. Beeson.

Hunter.—Mrs. Nellie Hunter, née Church, was born in 1871; and died at Rogersville, Mo., May 25, 1929. After taking the Nurses' Course in Battle Creek in 1891, she spent eight years in missionary nursing. Two sons and her aged father survive her.

Stebbins.—Pearl DeForest Stebbins, son of one of our long-time ministers, W. W. Stebbins, now deceased, was born in Cattaraugus, N. Y., Jan. 5, 1874; and died in Kansas City, Mo., May 11, 1929. His wife, four sons, one daughter, four sisters, and one brother survive.

Overman.—Milton Overman was born in Grant County, Indiana, Aug. 27, 1845; and died June 5, 1929. In 1878 he accepted the advent message, becoming a charter member of the church in Marion, Ind., and serving them as elder for thirty-five years. His wife preceded him in death only a few days.

Fowler.—Mrs. Alice D. Fowler was born on Raiatea, one of the Society Island group, April 5, 1885; and died at Medford, Oreg., June 11, 1929. She was united in marriage to Brother Halbart Fowler while he was a missionary in the Society Islands. To this union nine children were born, eight of whom are still living. Sister Fowler helped her husband in missionary endeavors in the islands and in his self-supporting activities in America.

T. L. Thuemler.

Ellis.—John Milton Ellis was born in Carroll County, Indiana, Nov. 7, 1858; and died June 7, 1929. On Dec. 31, 1890, he was married to Miss Mary C. Lewis, who died in 1919. Brother Ellis accepted the message in 1882. Not long afterward he began work for the Indiana Conference, and was later ordained to the ministry. He labored until failing health, some years ago, made it necessary to stop. His sincerity, earnestness, and devotion were rewarded by seeing many turn to the Lord under his labors. Two children survive.

W. A. Young.

R. T. DOWSETT

Richard Thomas Dowsett was born Nov. 7, 1868, in London, England, and died June 11, 1929, in Takoma Park, D. C. When three years of age, his parents came to America and located in Galion, Ohio. Not long afterward he contracted a severe cold, which resulted in life-long lameness. In due time, he graduated from the Galion high school, being valedictorian of his class. A little later he went to Chicago, where he became acquainted with Seventh-day Adventists, and embraced present truth.

The first impulse of his heart was to carry the truth to his parents and brothers and sisters. His great desire to give the truth to others led him to enter the colporteur work, and he became a member of the first company of colporteurs organized to sell "The Great Controversy." In 1896 he was married to Miss Helen Edna Dunk. Brother and Sister Dowsett were fully united in the Lord's work, sharing its joys and rewards, its hardships and sufferings, and rejoicing in the fruitage of labor as revealed in souls won for the kingdom.

An achievement that stands out conspicuously in Brother Dowsett's life of Christian ministry was the winning from the world to a life of untiring devotion to the service of Christ, of F. A. Stahl, now the successful missionary to the Indians of South America.

In 1892 Brother Dowsett entered the service of the Wisconsin Conference as secretary-treasurer and auditor. He remained in this position for fifteen years. In addition to his secretary-treasurer work he had the management of the Bethel Academy and assisted in the management of the Madison Sanitarium. In 1905 he was ordained to the gospel ministry. While engaged in this very important work, he was stricken with disease which was diagnosed as cancer, certain to end his life within a few months. But faith and prayer wrought the miracle of recovery, and Brother Dowsett was permitted to labor on for many years in earnest work for the Master.

In 1908 he was called to assume the duties of secretary-treasurer and auditor of the newly organized Southeastern Union Conference, of which W. A. Westworth was president.

In 1918 he became treasurer of the Review and Herald Publishing Association, which position he filled until 1926, when, on account of failing health, he withdrew from active services. Disease gradually tightened its hold upon him, until after about ten months' confinement to his bed he quietly passed away.

Whether as church elder or as a member of the congregation, as minister or auditor, as personal worker or business man, Elder Dowsett was always ready to comfort the sorrowing, to speak a word of hope to the downhearted, and to lighten some life with a cheery smile.

He leaves to mourn their loss a wife, one son, Horace, five brothers, and three sisters.

To our beloved Brother Dowsett the words of the prophet are truly applicable, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Funeral services were held in the Takoma Park church, Friday afternoon, June 14. Words of comfort were spoken by Elder C. S. Long-acre, and he was laid to rest in Glenwood Cemetery, Washington, to await the coming of the Life-giver.
J. W. Mace.

Pacific Union

Utah ----- July 17-21
California:
Santa Cruz ----- July 11-21
Eureka ----- Aug. 29-Sept. 8
S. California ----- Aug. -----
Nevada, Idle Wild Park, Reno ---- Aug. 15-25

Southern Union

Tennessee River, Tullahoma ----- Aug. 9-17
Alabama, Birmingham ----- Aug. 23-31
La.-Miss., Baton Rouge, La. -- Aug. 30-Sept. 8

Colored

Alabama, Oakwood Junior College,
Huntsville, Ala. ----- Aug. 9-17
La.-Miss., Oakwood Junior College,
Huntsville, Ala. ----- Aug. 9-17
Tenn. River, Oakwood Junior College,
Huntsville, Ala. ----- Aug. 9-17

Southeastern Union

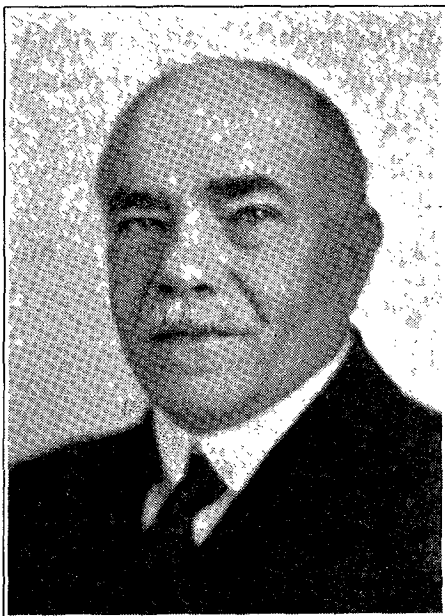
Cumberland, Ooltewah, Tenn. ----- Aug. 8-18
Carolina, Charlotte, N. C. ----- Aug. 15-25
Georgia, Atlanta ----- Aug. 22-Sept. 1
Florida, Orlando ----- Oct. 24-Nov. 3

Colored

Carolina, Charlotte, N. C. ----- Aug. 15-25
Georgia, Atlanta ----- Aug. 22-Sept. 1
Florida, Orlando ----- Oct. 24-Nov. 3

Southwestern Union

S. Texas, Peacock Military Academy,
San Antonio ----- July 18-28



R. T. Dowsett

Arkansas, Little Rock ----- July 25-Aug. 4
N. Texas, Trinity Park, Fort Worth -- Aug. 1-11
Texico, Clovis, N. Mex. ----- Aug. 8-18
Oklahoma, Guthrie ----- Aug. 15-25

Western Canadian Union

Alberta, College Heights ----- July 11-21
British Columbia, Vancouver ----- July 18-28



NURSES' TRAINING COURSE

The New England Sanitarium and Hospital School of Nursing offers a three-year course of training to consecrated young men and women who have completed a high school course or the equivalent. Classes begin September 11. Make application early to the director of the school. Address New England Sanitarium and Hospital, Melrose, Mass.



REQUESTS FOR PRAYER

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

An aged Michigan sister asks prayer for healing and for the conversion of her loved ones.

Prayer for the healing of her physical infirmities is requested by an aged sister in Texas.

A sister in Honolulu asks prayer for the removal of a physical difficulty that hinders her in her missionary work.

A sister whose husband has backslidden desires prayer that he may be converted, and also delivered from the tobacco habit.

A request comes from a sister in New York for prayer that her hearing may be restored and that her family may be converted.

An Ohio sister who is suffering persecution for the truth's sake desires prayer for strength and that her two sons may be converted.

A sister in Minnesota requests prayer for her backslidden daughter, and that her husband and unbelieving relatives may be converted.

A sister who has suffered long and is losing her eyesight desires prayer that if it is restored will she may be healed or that she may be laid to rest.

A Canadian sister earnestly requests prayer that she may be healed of the great white plague, and that her dear ones who have forsaken the fold may return.

A North Carolina sister asks the prayer circle to pray for her healing of neuralgia and for restoration of hearing; also for the conversion of a friend to the Adventist faith.

A sister in Texas requests prayer for the healing of various ills, that her brother-in-law may be restored to health, and that she may have a part in finishing the work.

A Massachusetts sister requests prayer for the conversion of her two sons, her son's wife, and a sister; also that she may be healed of tuberculosis and may witness for the truth with power.



PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Earl O. Brown, 122 North Stanislaus St., Stockton, Calif. Literature wanted for use in racks and for free distribution.

G. W. Smith, McCallsburg, Iowa. Signs, Watchman, Present Truth, Liberty, Life and Health, and other papers for missionary work.

Mrs. M. L. Howard, Worthington, Ohio, in care of Col. R. R. House. Signs, Review, Watchman, Liberty, Life and Health, Instructor, Little Friend, and Bible pictures for distribution.

Appointments and Notices

Camp Meetings for 1929

Central Union

Nebraska, Fairbury ----- Aug. 8-18
Kansas, Enterprise ----- Aug. 16-24
Missouri, Clinton ----- Aug. 22-31

Columbia Union

W. Pennsylvania, Indiana ----- July 11-21
Ohio, Mount Vernon ----- Aug. 8-18
West Virginia ----- Aug. 8-18
Chesapeake ----- Aug. 22-Sept. 1

Lake Union

Illinois, Sheridan ----- Aug. 15-24
Mount Vernon ----- Aug. 27-Sept. 1

Northern Union

Iowa, Nevada ----- Aug. 22-Sept. 1

North Pacific Union

W. Oregon, Forest Grove ---- July 30-Aug. 11
W. Washington, Auburn ----- Aug. 8-18
Montana, Billings ----- Aug. 15-25

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 106 JULY 18, 1929 No. 29

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

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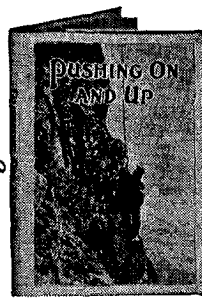
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A young man asked the writer the other day, "Do you believe in ambition?" and he replied, "Yes, as high as heaven." All the help that we can give is behind the man who is on the right road. In this work with all its needs, and its mighty advance into all the world, there are places for the workers who are truly succeeding.

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WASHINGTON, D. C., JULY 18, 1929

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt 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.

Call for Stenographers

ONCE again we would appeal through the REVIEW AND HERALD to the consecrated young womanhood of the denomination to help us to respond to calls from three divisions of the world field for stenographers.

One stenographer is needed for the division office at Buenos Aires, South America; another for the Far Eastern Division office, at Shanghai; and the third for the Inter-American Division office, at Balboa.

We shall be glad to take up correspondence with any qualified stenographers who are willing to enter foreign mission service. Address all communications to C. K. Meyers, Secretary, General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

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Time of Miracles Not Past

THE age of miracles is not past. During the last summer vacation practically the entire student body of our South India Training School was out in the colporteur work, and it was during this time that the following experience took place:

Two of the schoolboys were up in the mountains of South India canvassing among the tea and coffee plantations. One of these boys wanted to make another call at a plantation on the opposite mountain from where he was. He left his partner and hurried down the mountain side toward a railway bridge. By crossing this bridge he would be saved a very long and tiring walk down to the bottom of the cañon and up again on the other side.

The student colporteur reached the spot at a time when no trains were supposed to come, so he happily started across the narrow bridge,

stretching itself from one mountain side to the other. About halfway across the bridge the boy was aroused from his happy reverie by the rumbling of a train, and saw to his horror that a ballast train had rounded the corner of the mountain and was fast approaching the bridge. To turn back would have meant death; to jump into the river forty feet below, with its jagged, upturned rocks, was equally disastrous. There seemed no way out now. He breathed a silent prayer as he sensed that the end was near; and then a strange feeling gripped him, and before he could sense the reality, he found himself on the mountain side, flung there by some unseen power. When the train had passed, he arose with wonder in his heart. How had he thus suddenly been conveyed to safety? He could hardly have made a jump of fifty or sixty feet to the mountain side, nor could he have been thrown off by the train, for he was traveling in the opposite direction from the approaching train. The boy paused for a while, wondering if he had been dreaming. He felt of himself, and found that he was not in the least hurt, only covered with dirt from the hillside. He then realized that an angel of the Lord must have lifted him bodily from the middle of that bridge, and dropped

him on the bank by the side of the track. Thus was vindicated again the truthfulness of the Bible, that the Lord is a keeper of His promises. Surely the Lord careth for His children. O. A. SKAU.

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Calendar Reform Speech

CONGRESSMAN SOL BLOOM, a member of the House of Representatives from New York City, and also a member of the Committee on Foreign Affairs, made a speech of over 30,000 words which is published in the Congressional Record, giving more than 100 reasons why the proposed calendar scheme of thirteen months should not be enacted into law. This is a remarkable speech, and shows clearly that the Sabbath day has never been altered since the time that God ordained it, and that no day was ever skipped in the weekly cycle in all the past revisions of the calendar, and that it is possible to observe the Sabbath on a round world. Any one desiring this speech and wishing to circulate it among his friends, can obtain it for two cents a copy by writing to us. Any one who reads this through will want to place it in the hands of his friends and others who should be informed on this subject. It is a very complete answer to the arguments put up in favor of this new calendar scheme.

C. S. LONGACRE.

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New Era Dawns

SPEAKING of the report that a new era has dawned for the book work in China, the editor of the *Division Outlook* comments: "This seems to be the order of the day in several of our fields. A new era has indeed dawned. Our brethren are now planning on the basis of distributing hundreds of thousands of pieces of denominational literature where formerly tens of thousands seemed to suffice. We shall soon change the hundreds of thousands into millions; for only thus can the publishing work in the Far East close in the power that will attend the loud cry and the final triumph of the advent movement."

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IN a letter inclosing a report of some of his experiences in journeying over Europe and North Africa, G. W. Schubert says: "You will all be interested to learn that there is a real awakening among the Arabs, and we should train a number of workers for the ministry, as well as for the colporteur work, to do successful labor among these people."

THE NEED OF MISSIONS

JULY 20

VISUALIZE the many hundreds of workers all around the world, working mostly for poor people who have little of this world's store. Many of them are very poor, and earn only a few cents a day. To these, in answer to the Master's commission, our faithful missionaries have gone; and to us in the more favored homeland, who by our gifts sent them forth, are they looking to provide necessary food and shelter. The appeal of the Midsummer Offering, July 20, comes therefore as an imperative call for help. At no other time in the year is our mission treasury in greater need of funds. Since January, every month the outgo of funds has been greater than the income. During the first four months the expenditures of the General Conference have been \$1,416,672.34, while the receipts have been only \$1,053,021.01.

Midsummer Offering envelopes have been sent to every conference for every church. Get one of these envelopes, and once more make a splendid gift that will help to swell the cry of the message in all the earth. If you get no separate envelope, don't wait. The need is great. Give cheerfully and liberally, and God will bless you. Remember the day, Sabbath, July 20.

J. L. SHAW,
Treas. of the Gen. Conf.