

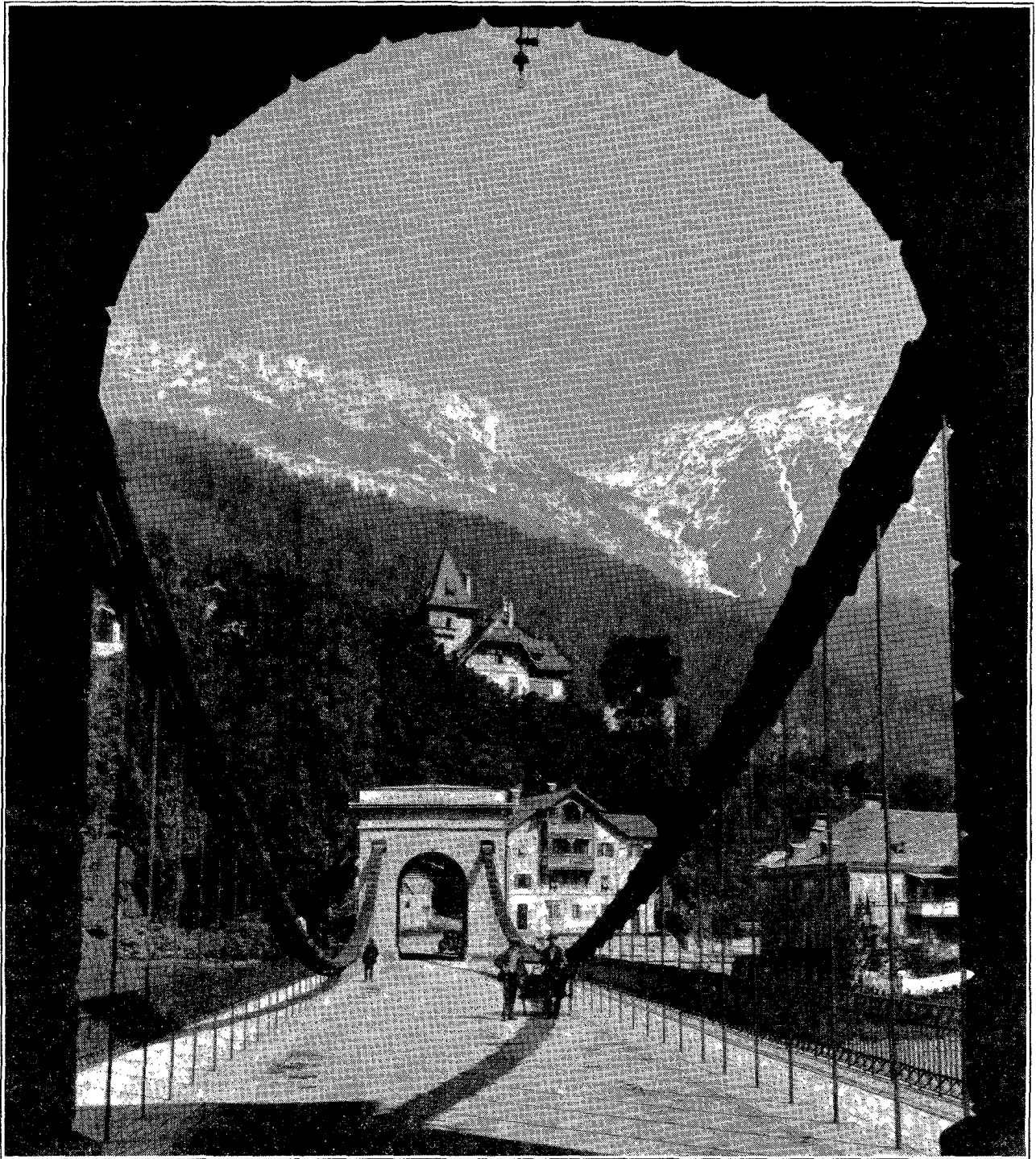
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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



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INNSBRUCK SUSPENSION BRIDGE, IN THE TYROLESE ALPS, AUSTRIA

The Austrian Republic constitutes the territory of the Austrian Conference, which consists of twenty-three churches with 1,071 members. The beauties of the country are exceeded only by the difficulties that confront our workers in this conservative, Catholic land.

Editorial Correspondence

Number III

PARIS, FRANCE.

The objective of our trip to Europe the present summer is not for the purpose of sight-seeing. Indeed, the editor is so poor a traveler that it would take considerable inducement to lead him to make an extended journey for this purpose. But he feels that as he comes in touch with objects and places of historical interest, it is only reasonable that he should avail himself of the opportunity of becoming acquainted with them, and possibly his readers may be interested in some of the impressions he receives.

It was this purpose that led us to spend two or three hours at Versailles, a suburb of Paris, about forty minutes' ride from the center of the city. The particular object of interest here was the palace occupied by a number of the kings of France. The palace was built, we believe, by Louis XIII. Later it was greatly enlarged and embellished by Louis XIV, whose reign was one of the most luxurious of all the kings of France. The palace is an immense structure, which of course we shall not attempt to describe in this short article. It is now used as a national museum, and the building and beautiful gardens and grounds surrounding it are kept up at the expense of the French government.

War and Peace

As we wandered through the various rooms, we seemed to be living in a past age, yet an age not very different in its aims and purposes from the one in which we now live. Human nature is about the same everywhere and in every era. Man in his natural state is selfish at best, and the luxurious living of the French kings, which undoubtedly contributed in no small part to the French Revolution, was no different from the same selfish propensities exhibited by thousands in the world today.

One particular point of interest at Versailles to us was the so-called Hall of Mirrors. It

was in this room, as we now recall it, that one of the emperors of Germany was crowned in 1871, following the disastrous war which resulted in the defeat of France and the passing of her rich territory of Alsace-Lorraine under German control. It was in this same room that the Peace Treaty was signed in 1919, resulting in the restoration of those lost provinces to France, and other provisions and changes and modifications growing out of that notable peace compact. When it was signed and published to the world, it was fondly hoped that it would mark the end of strife and war. Indeed, the Great War, of which this treaty marked the conclusion, was thought to be a war to end war. But how vain are the hopes of man! While that treaty, of course, proved of much value and good, it has also been the cause of the creation of new jealousies and animosities and intrigues.

The nations are still preparing for

war. As stated by President Hoover in his Memorial Day address, forty nations have signed the Kellogg Peace Treaty, but every one of the principal nations is increasing its army and preparing for war at as great a rate as the nations were preparing in 1914 previous to the outbreak of the great world conflict.

This only serves to demonstrate, as have all the past treaties, that war cannot be abolished by human resolution. War springs from the human heart, and just as long as the human heart is unregenerate, fighting against God and man, just so long will war endure. We are in favor of peace treaties. We bid Godspeed to the faithful men of every nation who are doing their best to hold in check the forces of evil. We would hold up their hands and give them our hearty support; and doubtless their efforts serve to restrain the forces of revolution and warfare. Their endeavors are inspired of God to hold back the winds until His work is finished in the earth.

An Enlarging Vision

An old soldier of France who had lost one of his arms in the great World War was our guide through the palace. We were impressed with his story. He told us of some of the notable events of French history. He pointed with pride to the paintings on the walls depicting some of the victories of Napoleon, the idol of the French people. As he did this, the features of his face were moved with emotion. His eyes kindled with new fire as in imagination he lived over anew the scenes of the history of his country. He had told the story doubtless hundreds of times to other tourists, but to him the story was not old. The fire of patriotism burned ever in his breast, and this made his story fresh and new to him, and gave a thrill to others as it reached their ears. As we listened to his recital, we felt that he afforded an excellent

(Continued on page 8)



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Hall of Mirrors in the Historic Palace of Versailles

The Advent Review and Sabbath Herald

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

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Stories of Answered Prayer

BY JACOB WIBBENS

THE following experiences of answered prayer are from a sister in Belgium, who has an opposing and cruel husband. They live in poverty, have three children, and the sister is in very poor health. This God-fearing mother has had the joy of seeing the two oldest children baptized, though they were young. After repeated urging she finally consented to write these stories to be published to the glory of God. I give them here in her own simple style:

"While They Are Yet Speaking, I Will Hear"

I can indeed testify to the truthfulness of these words, and that they not only apply to new earth conditions, but also to our present needs.

Last year when the cold winter days had come, my husband fell sick. When his condition became worse, he had to drop his work and stay in bed. This continued for some weeks. The doctor came regularly, expensive medicines had to be bought, and inasmuch as my husband did not work, no money came to my hands. Our circumstances became from day to day more difficult. At last all the money was gone, and I did not know what further to do. On that day, when everything was spent and I sat alone in the room to think what next to do, I decided to lay all before the Lord and to trust Him alone for the future.

I knelt down and prayed the Lord most earnestly for help. While yet praying, the doorbell rang. I got up to see who it was, and to my great surprise the postman handed me a letter from my brother, who was a friend of the postman, and who had given this letter to the postman to give to me.

I opened the letter, and was overjoyed. It contained a bill of 100 francs! In the letter he wrote that he sent that money because he felt that he had to do it,—he did not know

why, but he had to send me that money!

How wonderful! My prayer was not yet finished when the Lord sent the money so much needed. He used my brother, an unbeliever, to help me out.

It is unnecessary to say that I thanked my heavenly Father immediately. The money came just in time, for I had no more. Shortly afterward my husband improved and could take up his work again.

This experience shows that the Lord does not leave His own to their fate, and that each prayer will be answered, when He sees that it would be good for us.

How I Got a Sewing Machine

What I am going to relate here happened about three years ago. Our dwelling consisted then of three small garret rooms, which compelled me in the summer to go with my children to a park not far from our home to get some fresh air, for on summer days the heat was unbearable.

So when I went on summer afternoons to the park, I always had to carry my work with me, be it darning or sewing. In a large family there is always much to sew and repair, and often had I sighed for a sewing machine, but they were so expensive. On a certain afternoon I put up a bundle of sewing to take with me and prepared to go out, but before I left I knelt once more and asked the Lord to help me in some way that I might get a sewing machine. I lost so much time when I had to do all by hand, and I desired so much to have a little more time to search the word of God!

When I reached the park, I looked round for a somewhat solitary corner, where I could work quietly and the children could play. After having busily sewed for about two hours, there came a lady and seated herself on the same bench. She had a little

child with her, to which she gave a piece of cake. Then she called my two littlest ones, and gave them also each a piece. Quickly they came running to me, laid the pieces on my lap, folded their hands, and asked a blessing, as they were used to do at home. Then they began to eat the cake.

The lady who had given it was astonished, and said, "Well, madam, how is it possible, so small, and yet to know to pray before eating cake! I am ashamed of myself. I have also three children, and have never thought of teaching them to pray before they eat. I learned here a good lesson!"

I then spoke more with this lady, and told her of the truth and of Jesus. Suddenly she changed her conversation, and asked me:

"I have noticed how busy you are with sewing. Don't you have a sewing machine, that you have to do all that by hand?"

I answered that I had none, and that they were at present so expensive that I could not buy one. She seemed to think awhile, and finally said: "I have two sewing machines at home, and have never thought of disposing of one of them, but I feel impressed to offer you one of them to buy, if you should desire to do so. Come to my home and see once, and if you like the machine, you may have it for 50 francs."

You cannot imagine how glad I was. It seemed to me as if the machine fell out of heaven. And that for 50 francs. It was almost unbelievable for me. It was the next thing to making me a present of one!

A few days later I went to fetch the machine, and when I wanted to pay for it, she said that I should first try it for some time, and when I was satisfied with it, then I could pay for it in a way that would suit me best.

She said among other things: "Now I understand why I had to go to the park of Anderlecht that afternoon. I believe God sent me there to help you in your need. It is the first time in my life that I have been in this park, and perhaps I will never go there again. I was called there to do a good work." And the lady was right; it was indeed the Lord who had directed her to go there. I am fully convinced of it.

A few years ago on a Sabbath morning it was announced that next Sabbath a collection was to be taken for our needy brethren and sisters in Russia. I had a strong desire to do something for them, for I pitied those who were perishing of hunger, but I had just at that time bought a bed of my sister-in-law, which I had to get in a day or two and pay her 50 francs for it. If I should give some for Russia, I could never get round with the wages of my husband. I thought about the matter, and decided to give 20 francs for that purpose, and then ask my sister-in-law to allow me to pay it in two payments.

The Twenty Francs

And so I did. I put the 20 francs in the collection. It was not a big sum, but I did it with a good heart, and was sure that this sacrifice, though small, would be pleasing to the Lord.

The next day I went to my sister-in-law to fetch the bed, and to pay part of it. When I got my pocketbook, she said: "Just give me 30 francs; that is enough!"

It is impossible to tell how I felt. I had not yet asked her to let me pay it in two payments, when she said that 30 francs were enough.

There were the 20 francs which I had given the day before. The text cited the previous Sabbath, "He that hath pity upon the poor lendeth unto the Lord," had become true to the letter. The Lord knew I needed it, and so He soon paid it back! "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

How I Got Away to Attend the Conference Meeting

A few years ago my husband was often very cross at my children and me because we kept the Sabbath and attended the meetings. But thanks be to God, he has changed considerably in regard to this point, and gives us at the present more liberty.

Our yearly conference was being held, and I tried hard to attend some of the meetings. It was almost impossible to get away, because my husband hindered me. I was very sorry for that, and prayed the more earnestly to the Lord. On Sunday after-

noon, the last day of the conference, my mother and sister called on me to have me go with them to the meetings. This meeting was being held in a hall where I had never been, and I did not know where the hall was. My mother and sister had hoped that my husband would not refuse to let me go with them, if they both came to fetch me. But he would not allow me to go, and had plenty of reasons to have me stay at home. So mother and sister went away, and I had to stay at home. It was a sad hour.

I cannot describe the sorrow that filled my heart. My greatest desire had been to be where the word of God was being preached. I had no other desire than to hear the gospel of Jesus and to be comforted among my brethren and sisters, for home was at times almost a hell to me, because of the cruelties of my husband. And now, when the brethren of the union and the division were present, I had to stay at home! It was terrible.

I decided to lock myself in my room, and pray to my heavenly Father to



Up to the Mount

By JEAN DAVIS

Up to the mount with staff in hand
The lonely shepherd went;
And there a wondrous sight he saw,
And pondered what it meant;
A living shrub all wrapped in flame,
Yet by that flame unspent.
And as he mused upon the scene
God spoke, "Lo, thou art sent
To Pharaoh's land to save Mine own
By cruel bondage pent."

Up to the mount with staff in hand
The great lawgiver went,
His body nerved with holy zeal,
His heart with anguish rent.
And there for forty days and nights
In prayer his knees he bent,
That he, on fallen Israel,
God's vengeance might prevent:
"Oh, spare Thy people, Lord, for sake
Of those who now repent."

Up to the mount with staff in hand
The aged prophet went:
His step was firm, his vision keen,
His shoulders were not bent;
And there on Pisgah's lonely peak
His latest breath he spent.
Yet while the host of Israel
Wept each one in his tent,
Up to the mount, the mount of God,
The saint triumphant went.

Portland, Oreg.

help me now, and to soften the heart of my husband. I went upstairs, and shut the door so as to be undisturbed. After I had poured out my heart to God and had tried to get some comfort out of the Bible, I heard my husband coming upstairs, who tried violently to open the door, but it was locked. He commanded me to open the door, but I did not get up, and continued to read my Bible. Finally he forced the door with all his power so that it opened. He looked at me rather friendly, and said, "You may go; I should not have refused you."

He did not need to tell me this twice; in just a few seconds I was ready and went. But when I had gone a few steps, I remembered that this meeting was not in the usual hall, and I did not know how to find it. But I felt myself so driven that I hurried to the street car. The Lord had helped me so far; He surely would help me further. When I reached the street car, there just happened to be a brother who was also somewhat late, and he knew where the place of meeting was, and with him I went.

The meeting had just begun when we arrived. I had lost nothing of the meeting. How deep into my soul went the words that were spoken that afternoon! How beautiful sounded the hymns! I was so full of joy when I left the meeting that I forgot all the sorrow of a few hours before, and returned home with new courage and strength to battle on in the strength of my Lord. Our heavenly Father never fails, and His promise, "Call upon Me in the day of trouble: I will deliver thee," is daily being fulfilled.

How We Got Another Home

A little more than a year ago we still lived in the three garret rooms of a large house. The air was very close in those rooms, fresh air could enter only by way of the roof windows. It was not at all a fit place for a woman in feeble health, as was the case with me. But inasmuch as it was impossible for us to spend much on house rent, it was very difficult to get anything better. And when I heard of a suitable house, we were continually refused because we had two little children who at times caused some noise. We saw no way out; the one was too expensive, and the other they would not let us have.

On a certain day the owner of the house where we lived said to us that we had to see to getting another place to live, because they themselves were in need of the three garret rooms. I answered that we would do our best to get away as soon as possible. When I was alone I began to cry, for I did not know what to do. I talked with my children about the matter, and

soon we had our plans made. We would lay this matter before the Lord, and He certainly would provide.

The town officers had of late been providing, for families with more than three children, very neat little homes, of course for the workingmen. They were built in a very practical form, out in the open field and at a minimum of price. Of course everybody tried to get one as soon as it was finished. When I received the news from the owner that we had to vacate, I went to the town hall to enroll our name for one of those workman houses. The officer who had to enroll my name drew up his shoulders and said: "Well, lady, it is almost useless that I add your name to the list, there are 450 persons ahead of you, and there are no houses empty at present!"

That was certainly not encouraging, but I requested him to add my name to the list, which he did. I thought to myself: If the Lord wants me to, I shall have a house quicker than any one can think.

Months passed, and we received no news from the office in regard to a house. Spring came, and then life in garret rooms is nearly unbearable. When the sun shines so bright and the sky is so blue and the little birds sing, then the heart aches to be shut up in such rooms, especially when two little ones asked continually to go out. My little boy was nearly three. His greatest joy was to play in the sand in the open air, but I had no garden, and so he often did not know what to do with himself when I had no time to go out to the park with him.

Such was the case on one beautiful spring day. He looked so sad through the roof window into the sky, and said with his sweet child voice, "Mother, let us go out to the park." But I did not have time for it; I had too much to do, and had to refuse him that pleasure. With a sigh he returned to the window, and stood half dreaming, looking up into the blue sky. Suddenly he closed his little hands and said aloud, "Dear Jesus, give to mamma a little house with a garden and trees, and where I can play. Amen." I cannot tell what an impression this simple and childlike prayer made upon me! I thought, if the littlest one of the family begins to ask for help, then the Lord will certainly answer.

Finally my daughter decided to write a letter to the town officer, for we knew that he occupied himself a good deal for the good of the workingmen. After having once more prayed, she wrote a simple letter, in which she stated the sickly condition of her mother, and asked for a dwelling that would fit her pocketbook and

that might improve her health. The letter was posted in the evening, and the next day with the last mail an answer came. The officer invited her to come to the town hall to have a talk with him. We were glad for this response, and prayed the Lord for further help. At the hour appointed my daughter went, and was led into the beautiful office, while she could almost hear her heart beat. In a very friendly tone the officer asked her whether she had written the letter herself, for he wondered whether some one else had not written it for her. When she answered that it was her own work, he said: "Well, girl, as I see that you love your mother so much, and it is most for the health of your mother that you have asked for a house, I will give you one right away. The house in Health Street, No. 8, is empty; it is for you."

You can imagine what joy there was when my daughter came home with this news. A whole house for us alone! Five beautiful rooms, a little flower garden in front of it, a larger garden back of it, a garret, cellar, etc.—in one word, all that heart could wish, and that for only 110 francs a month! We moved into our new home in May, and our happiness knew no bounds. Now the little ones could play as much as they liked in the garden, and the healthy air painted their cheeks with a glow, and my health improved from that very day.

Now we have learned that all things work for good to them that love the Lord. If our former landlord had not forced us to look for another house, we would most likely not have persevered so strongly in prayer. But when we saw no way out, the Lord made a way. To Him be all the glory, and to Him rise our thanksgivings!

In Sickness

On another occasion my little boy fell sick. The doctor was called, and he said it was whooping cough, and that it would continue for many weeks. I had considerable fear for this sickness, as of late so many children had died of it.

My mother-in-law, who is a fervent Catholic, advised me to go for a pilgrimage to a certain saint—I forget his name and the place. I answered her that I did not pray to images of stone or wood or iron, but to my heavenly Father, when I was in need of help. That made her terribly cross. She said, "You would rather see your child suffer than go to the trouble of making a pilgrimage. I don't understand that. The saints are there for that purpose!"

Again I explained to her that my hope was in the living God, and not

in the so-called saints of the Catholic Church. I told her that I would go to the Lord with this case of sickness, and that I had the firm conviction that my child would soon recover.

We prayed, my two daughters and I, without ceasing, and indeed the Lord heard us and healed the child. Two or three days after the visit of

my mother-in-law the child ceased to cough. Who had helped us? We had no need of praying to those images, but the God of heaven inclined His ear, as He does in every time of need when we call upon Him.

Once more I could praise His name, and be a witness to His great love.
Ghent, Belgium.

The Physical in Education

BY W. E. HOWELL

IN a preceding article on the cultivation of the intellect in Christian education, we learned the following facts and principles:

1. That the mind is God's greatest natural gift to man by creation.

2. That it is possible for a man to cultivate and use the natural gift of the mind apart from any conscious recognition of his Maker.

3. That it is possible to have an entire system of education based on the cultivating of the mind without acknowledging God.

4. That in Christian education God is not only acknowledged, but that the supreme purpose of such education is to know, honor, and serve Him with all the natural powers, especially those of the mind.

5. That in Christian education vigorous effort should be made to cultivate the intellect.

6. That the intellect cannot be cultivated to the best advantage apart from the spiritual, but that the spiritual and the intellectual are to be combined in all study.

7. That for intellectual attainments the intensive study of the Bible is superior to that of every other book and of all other books combined.

8. That the use of the Bible as the foundation and guide in the study of science, history, language, and other departments of knowledge, assures much superior results in the expansion and energizing of the mind to that of studying these subjects in the ordinary way.

9. That the grace of Christ working in the surrendered life is a mighty stimulus to intellectual effort and attainment.

10. That to favor the pursuit of the intellectual in our schools, conditions for study should be carefully regulated and sacredly guarded from interruption.

Physical Training

Now we come to the physical in education as a contributor to the balanced result so ardently to be desired.

Here again, as with many other terms in common use, we have almost to christen the phrase "physical

training" with a new meaning for the work of Christian education. In this connection it should be said that the seat of the intellect is a physical organ, the brain, and that what contributes to the welfare of the physical being is a strong aid to the working of the mind. This is the broad view taken of physical training in the instruction given us. The keynote was struck in that first message on education given to this people in 1872, in which it is said concerning students, that "if their habits of *eating, dressing, and sleeping* are in accordance with physical law, they can obtain an education without sacrificing physical and mental health."—"*Fundamentals of Christian Education*," page 22.

In another message ten years later, under the title, "Physical Training," the scope of what is meant by this phrase is again made clear in this language: "The proper regulation of his habits of *eating, sleeping, study, and exercise*, is a duty which every student owes to himself, to society, and to God."—*Id.*, p. 72.

Gathering out the fundamentals of physical education from these two passages we have: (1) eating; (2) sleeping; (3) dressing; (4) study; and (5) exercise.

What is meant by eating, as expressed elsewhere in the same article, is, "What to eat, when to eat, and how to eat."

By sleeping is meant to sleep enough, and at the hours most favorable for good results. As stated in our early instruction:

"In regulating the hours for sleep there should be no haphazard work. No student should form the habit of sitting up late at night to burn the midnight oil and then take the hours of day for sleep. If they have been accustomed to doing this at home, they should seek to correct their habits, and go to rest at a seasonable hour, and rise in the morning refreshed for the day's duties. In our schools the *light should be extinguished at half past nine.*"—"*Christian Education*," p. 124.

The dress should be healthful, modest, simple, not following the "ever-changing fashions."

Studying diligently at proper hours

in proper balance to the rest of the program, leaving no stone unturned to develop the powers of the mind, has its definite bearing on physical welfare.

Necessity of Exercise in School

The problem of exercise looms large in the program of Christian education, both as to the kind of exercise and when it should be taken. Going back once more to the first message on education to our people, often referred to in our writing because of its being so comprehensive, we find that out of thirty-two pages in that message first printed in Volume III of the "Testimonies," and now constituting the first chapter in the book "Fundamentals of Christian Education," fourteen pages are devoted to the subject of "Physical Labor for Students."

Let us sketch these latter pages (33-46) a little to ascertain as clearly as we may what the original plan for our schools actually was. Speaking of schools in general before we had any of our own:

"Evils which exist in the schools that are conducted according to the present plan, might be remedied in a great degree if *study and labor could be combined*. The same evils exist in the *higher schools*, only in a greater degree."

"If they would have pure and virtuous characters, they must have the *discipline of well-regulated labor*, which will bring into exercise all the muscles."

"Physical labor will not prevent the cultivation of the intellect. Far from it. The *advantages gained by physical labor* will balance a person and prevent the mind from being overworked."

"A *portion of the time each day* should have been *devoted to labor*, that the physical and mental powers might be equally exercised."

Instruction is given on what should be done for young men and for young women:

"For young men, there should be establishments where they could *learn different trades*, which would bring into exercise their muscles as well as their mental powers."

Immediately following this is that remarkable statement on the comparative value of practical labor and a knowledge of the sciences, which reads thus:

"If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books."

Exercise Prevents Breakdowns

Speaking of young women who often become invalids for life while obtaining their education, it is said:

"These young ladies might have come from their schools in health, had they *combined with their studies household labor and exercise in the open air.*"

"There are very many girls who have married, . . . but they cannot cook, they cannot make good bread, . . . they cannot cut and make garments, for they never learned how. . . . It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families."

Speaking of student life in general:

"The world is full of one-sided men and women, who have become such because one set of their faculties was cultivated, while others were dwarfed from inaction. The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life. . . . In order to *preserve the balance of the mind, labor and study should be united* in the schools."

"Labor is a blessing. It is *impossible for us to enjoy health without labor*. All the faculties should be called into use, that they may be properly developed, and that men and women may have well-balanced minds."

Again it is said in this remarkable article:

"Health should be a sufficient inducement to lead them to *unite physical with mental labor*."

Then comes the climax to the chapter in this far-reaching statement:

"We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call the muscles into exercise. *Daily, systematic labor should constitute a part of the edu-*

cation of the youth, even at this late period."

The results of following this plan are described in striking language, the import of which is found more than once in later writings:

"In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to *accomplish more mental labor in a given time than they could by study alone.*"

Those who do not follow such a program are not spoken of in very complimentary terms:

"Very many youth who have gone through a college course have not obtained that true education that they can put to practical use. They may have the name of having a collegiate education, but in reality they are only *educated dunces.*"

In many pages, yes, in many volumes, from 1872 to 1912, the principles laid down in these two early messages on personal health habits and on the matter of physical labor as the chief thing that is meant by exercise for students in our schools, are reiterated and enlarged upon and earnestly commended for our practice. In an article in the REVIEW AND HERALD as late as Aug. 22, 1912, less than three years before the servant of the Lord was laid to rest, are these words:

"The true motives of service are to be kept before old and young. . . . They are to be taught to put their powers to

the best use. *Physical and mental powers are to be equally taxed.*"—Quoted in "Fundamentals of Christian Education," page 543.

It would hardly be right to pass from the topic of physical labor as a part of education without enumerating some of the specific blessings it brings to both mind and morals. Perhaps this can be best done with a few catch phrases gathered here and there in our instruction:

"Useful manual labor is a part of the gospel plan."

"Safeguard against the vicissitudes of life."

"A safeguard against temptations."

"A healthful tonic for the human race."

"Quickens every faculty."

"Gives culture to the mind."

"Promotes sobriety and stability of character."

"A safeguard against many of the evil influences that prevail in institutions of learning."

An antidote to "sickly sentimentalism."

What About a Gymnasium?

In the same article on "Physical Training" quoted from above, are these words:

"Those who combine useful labor with study have no need of gymnastic exercises, and work performed in the open air is tenfold more beneficial to health than indoor labor. . . . The tiller of the soil finds in his labor *all the movements that were ever practiced in a gymnasium.*"—*Id.*, p. 73.

"So far as possible, facilities for manual training should be connected with every school. To a great degree such training would *supply the place of the gymnasium*, with the additional benefit of affording valuable discipline."—"Education," p. 217.

We do not understand this instruction to mean that where many of the students cannot do their physical work in the open air, there should not be some resort to artificial exercise. A regular drill in systematic setting-up exercises aids not a little in matters of posture, correct breathing, and graceful carriage, but can usually be given effectively without a gymnasium, where proper effort is made. Some means of learning the healthful and useful art of swimming under direction, if carefully regulated, helps to overcome the handicap of the artificial in school life, and has not a little practical value.

What About Play as Exercise in School Life?

So much has been said in the past in the columns of the REVIEW AND HERALD on the question of play and games in relation to exercise that it does not seem necessary to speak at much length on the subject in this connection. The world's way of securing exercise in school life, resulting in



Jerusalem Above

By ELIZABETH ROSSER

O CITY of the jasper wall,
How safe thy dwellers are!
No blight of sin can ever fall
Within thy portals fair.
No tempter there can lead our feet
To walk in paths of sin;
But victory will be complete
For those who enter in.

O city of the crystal sea,
• Thy skies are always calm;
Eternal springtide rests on thee,
Perfumed with heavenly balm.
No tempest sweeps thy holy hill;
No tumult mars thy peace;
Thy gentle breeze is soft and still,
And storms forever cease.

O city of the golden street,
Beyond all grief and pain;
The loved and lost of earth shall meet,
And never part again.
Beyond cold Jordan's wave they stand,
Where death can never come
To mar the joy of that blest land,
The saints' eternal home.

O city of the great white throne,
Jerusalem above,
When wilt thou gather in thine own.—
The children of thy love?
Then songs of joy and praise shall ring
Through all the happy place;
And we shall serve our God and King,
And see His blessed face.

Gaston, Oreg.

the same practice in private life, is largely through play, games, sports, athletics, or whatever term one may choose to use. The word given to us is specific and pointed:

"Diligent study is essential, so also is diligent, hard work. *Play is not essential.* Devotion of the physical powers to amusement is not most favorable to a well-balanced mind. If the time employed in physical exercise which step by step leads on to excess, were used in working in Christ's lines, the blessing of God would rest upon the worker. *The discipline for practical life that is gained by physical labor combined with mental taxation, is sweetened by the reflection that it is qualifying mind and body better to perform the work that God designs men to do.* The more perfectly the youth understand how to perform the duties of practical life, the greater will be their enjoyment day by day in being of use to others. *The mind educated to enjoy useful labor becomes enlarged; through training and discipline it is fitted for usefulness; for it has acquired the knowledge essential to make its possessor a blessing to others.*

"I cannot find an instance in the life of Christ where He devoted time to *play and amusement.* He was the great educator for the present and the future life; yet I have *not been able to find one instance* where He taught the disciples to *engage in amusement in order to gain physical exercise.*"—"*Counsels to Teachers,*" pp. 308, 309.

As our schools grow in size, and as not a few of them are in or near the city, the temptation will be great to ape the methods of the world by engaging in games and sports so commonly resorted to. The difficulties involved in providing "daily, systematic labor" for all students, will tempt teachers and school managers to yield to easier methods of permitting games to come in and mar the plan given us of Heaven. If there is one distinctive characteristic of the true Seventh-day Adventist school above another, apart from distinctive doctrines, it is the devotion of teachers and students, cheerfully and earnestly, to physical labor as a large and important factor in education, as a substitute for games, and as a highly efficient means of promoting health, good morals, discipline, a sense of the practical preparation for missionary service, and as incidentally giving us favor in the community and with authorities.

In following faithfully such a program "a feeling of satisfaction will be realized; for such exercise carries with it the sense of helpfulness, and the approval of conscience for duty well done."—*Id.*, p. 308.

burning brightly in our hearts, and may God grant that this shall be the experience of every message bearer.

The Tomb of Napoleon

It was a striking contrast in leaving Versailles to visit in the city of Paris the tomb of Napoleon. This is contained in a building which he erected for his injured soldiers. When Napoleon died in St. Helena in exile, he expressed as his last wish that his body might rest in the country that he loved so well; and later his body was brought back to the country of his adoption, and interred in the tomb that marks his resting place. The contrast to which we refer is this: the paintings in the palace of Versailles represent Napoleon in his glory. He was dictator over nearly all of Europe. Kingdoms trembled at his approach. His conquering armies made of France at that time, the greatest nation in the world, but his glory—the same as all human glory—was destined to come to an end. And in his tomb we saw the end,—the glory of man humbled in the dust. We saw that even though he could conquer kingdoms and make his name famous, he himself fell before the great enemy Death. And thus it must be with all human glory. How easily God can debase it. The glory of God is the only glory that will endure. And we can endure only as we receive into our lives the glory of His character. In doing this we may fall under the power of death, but this will be only an incident,—a mere accident in God's great purpose. The sleep will be temporary, and when God comes to take his children home, when the eternal victory of truth is declared, its victory will be our victory because we identified ourselves with it.

The Church of Notre Dame

We will speak of but one more place of historical interest in Paris, although the city bounds with many on every side. It was our privilege to visit the church of Notre Dame. This is an ancient building dating back several centuries. Here many of the kings of France were crowned. This church has witnessed the gathering of many notable

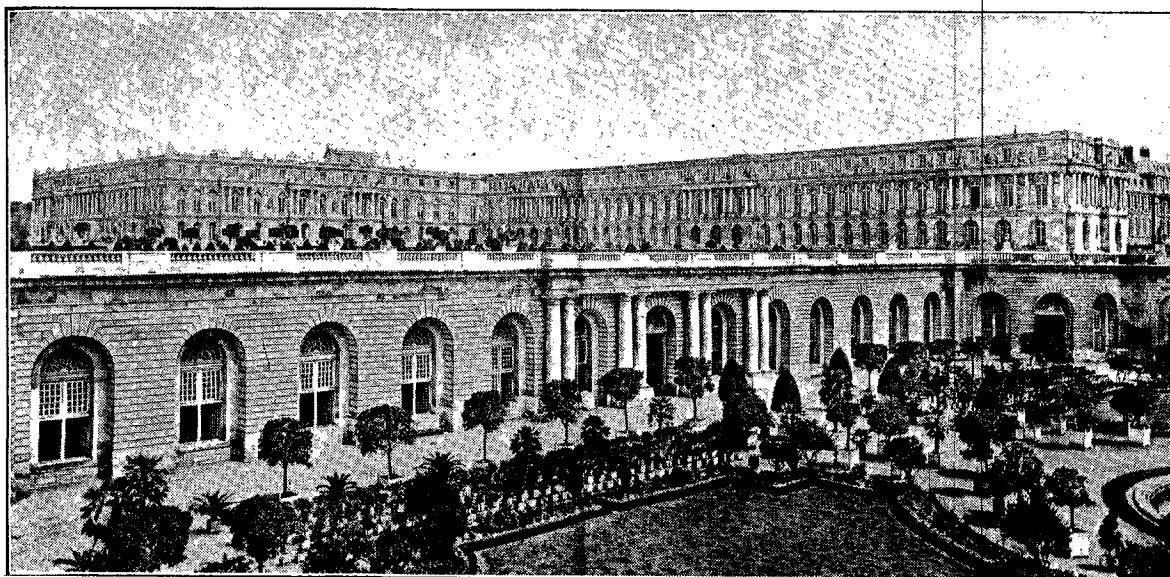
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(Continued from page 2)

example to us in telling the story of God's love. We used to wonder how it was that the heavenly creatures could continually cry, "Holy, holy, holy, Lord God Almighty," and not become wearied with the constant repetition. We know now that whenever they give utterance to their love, they obtain a new vision of God and of His goodness, and this new vision leads them to break forth into a new song of exultation and praise.

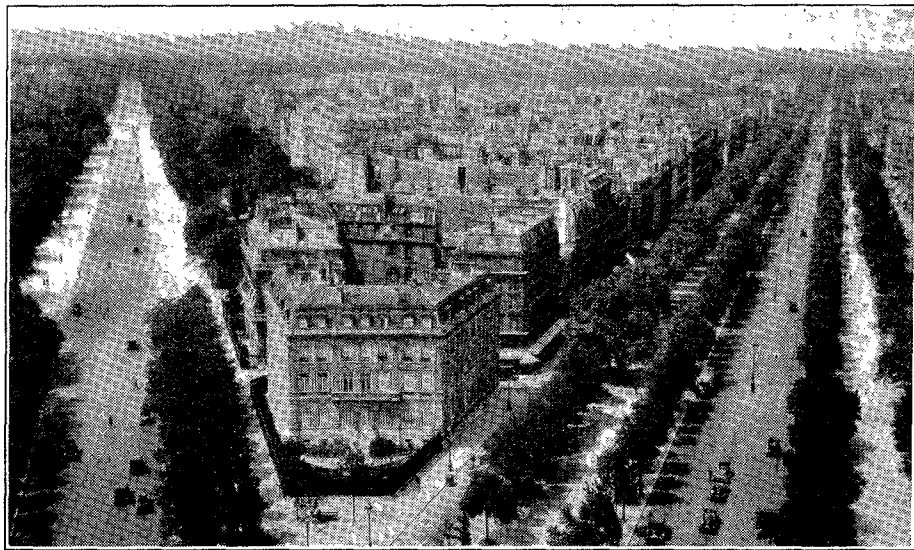
Thus should it be with us when we

give the message of God. We must give it over and over again. Sometimes we employ the same expressions. Our ministers have to preach on the same topics many times. Our colporteurs as they go from door to door must tell the same story again and again. What will keep our message new and fresh and living? Oh, it is to feel its fire in our own hearts! It is to obtain a new vision of its importance, of its significance. It is to have the Spirit of God every day



The Hundred-Million-Dollar Palace in Versailles

assemblies. There was one assembly in particular that came into our mind as we stood under its ancient roof; and that was the time when during the French Revolution a noted actress in the city of Paris was exalted on a throne within the walls of this church, and proclaimed by the French assembly as the Goddess of Reason, an object of worship. That truly marked a great crisis in the history of France, and was surely a deplorable act on the part of its lawmakers. And yet we can form some excuses from the standpoint of human reasoning when we take into account the spirit of the times, and the long, bitter years of church domination and princely rule which had driven the populace of France almost to desperation. The French Revolution was a protest, crude and wicked as it was, against the greater abuses of a church which had set the example for such orgies in the fearful and unrelenting persecutions which it had waged against dissenters from Rome. Even France in her desperation was driven to the re-establishment of religion, recognizing this as a fundamental need of man, and as even a safeguard to the integrity of the state. Even in the midst of those evil days God left not



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A General View of Paris From the Arc de Triomphe.

Himself without witness. And we believe that in the closing days of earth's history many precious jewels are to be gathered out of this country who will shine as stars in the kingdom of heaven. Let us pray God to bless the work in this needy field, and to work His high and holy purpose, even in the opposition which the truth may receive in Catholic France and other Catholic countries of Southern Europe.

F. M. W.

Him, who is the health of my countenance, and my God." Ps. 43:5.

Let not the flood of sin sweep you from your strong anchor, hope. And if it is sin within, if it is your own failure or mistake, instantly repent, before it paralyzes or weakens your strength and brings discouragement and darkness. Believe God's sure promise of forgiveness, and start all over again.

Here is a little child learning to walk. He stumbles and falls a hundred times. Does he lie down and say, "No use trying. I can never walk"? If he did, then indeed he never would walk. But he rises up and starts over again, just as often as he falls. Settle in your heart forever that just as often as you fall you will rise up and start again, trusting Him who "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

God Cheers Us On

Leaning over the battlements of heaven, God is calling with trumpet voice to cheer us on to victory—calling to us, His servants, down here in the depths of the greatest conflict eternity has ever known: "Be strong in the Lord, and in the power of His might." "Fight the good fight of faith, lay hold on eternal life." "My grace is sufficient for thee: for My strength is made perfect in weakness." There remain only a few more days of struggle. Endure to the end and win the crown of eternal life. Then may you sit down on the throne triumphant forevermore. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

O Weary Heart, Be Strong!

BY J. S. WASHBURN

"STRENGTHEN ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you."

Discouragement is Satan's great weapon. He throws his dark shadow between us and the light of God. He gets us to stumble, and then taunts us with our weakness, helplessness, and hopelessness. He tempts us to sin or to make some mistake, and then exultingly reminds us of our weakness, and tells us that while it may be God can and will help others, He cannot and will not help us. He says, "As a Christian, you're a failure. Give up God. Give up trusting. Give up trying. Give it all up. Get away from God. Let it all go. Get what you can out of the world."

With the shadow of a paralyzing discouragement upon me, I slept one night and dreamed. I was in the green pasture and beside the still waters, and very near to the Great Shepherd, and all was perfect peace and safety and rest. Suddenly I heard a discordant roar from outside the pasture. Satan came rushing toward my safe shelter, threatening to

destroy me, roaring out, "Get away from there! Come out of that pasture! Get away from the Shepherd!" He tried to stampede me and drive me in terror away from my strong eternal Friend, to forsake my refuge and come out where he could seize and destroy me. Shall I be frightened away from my Friend and my safety, and go out to my enemy and to destruction? This is Satan's plan when he discourages and terrorizes us. This is the philosophy of discouragement.

Trust God Wholly

Stay with God. Trust Him wholly. He is able and willing to save you to the uttermost. Do not permit Satan to frighten or discourage you, for discouragement weakens us literally, physically and mentally, and spiritually. God said to Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9. David, fleeing for his life, like a wild hunted deer on the mountains, comforted his companions and his own fainting heart with the divine assurance: "Hope in God: for I shall yet praise

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.

"Fear Not"

"For I Am With Thee"

THE Bible abounds with assurances of comfort and hope. The Lord wants His people to know that He holds for them a tender watchcare, that He takes account of their sorrow, their danger, their distress, and that His hand is reached out to save and to deliver. This has been the assurance of the children of God through all the centuries.

When we review their experience, how marvelous are the dealings of the loving Father. He delivered Lot and his family from the doom of Sodom and Gomorrah, the angels even taking them by the hand in order to hasten their departure. He delivered Israel from the power of Egypt, and by marvelous signs demonstrated His own supreme power and the impotency of the gods of the Egyptians. Israel went through the Red Sea on dry land. They were sustained for forty years by the falling manna. In the midst of the desert waste they were given water from the flinty rock. They were preserved from the assaults of heathen kings. They crossed the Jordan even as they crossed the Red Sea, and the walls of Jericho fell before them, in answer to their trusting faith. By the might of this same faith they conquered the nations possessing the land of Canaan, and entered upon their inheritance.

This same wonder-working God preserved Jeremiah from the persecutions of his own people, delivered Daniel from the lions' den, and Shadrach, Meshach, and Abed-nego from the fiery furnace.

Israel today are encompassed with the same cords of love, and the same mighty power of God will be exerted in their deliverance as was exerted in behalf of Israel of old. And so these precious promises of the word of God are for us who live in this day and generation.

Through the prophet Isaiah we are told: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt

not be burned; neither shall the flame kindle upon thee." Isa. 43: 1, 2.

Through the same prophet we are given this assurance: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41: 10.

We need to stay our faith in these promises of God in view of the situation that we face today; because we have come to days of great peril, "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." We are in the time of testing, and the manner in which we relate ourselves to the experiences of life that come to us will determine whether or not we are pure gold, whether or not we are building into our character precious stones representing the virtues of heavenly grace, or whether worthless material is entering into our building experience.

Dangers From Without

Peering into the future, we see many dangers confronting us — dangers temporal, physical, and spiritual. Undoubtedly we shall see much before the end of time in the way of disaster from famine, from storms, from earthquakes. There is no assurance that economic conditions will become stabilized. The world will suffer much from disease and pestilence. Indeed, it is alarming to consider how many thousands are falling a prey to such diseases as tuberculosis, heart disease, Bright's disease, pneumonia, and cancer. While medical science has done much to stay the ravages of acute diseases, chronic diseases and diseases that affect middle life and old age are rapidly on the increase.

We shall have to live in the midst of "the pestilence that walketh in darkness" and "the destruction that wasteth at noonday." But if we make the Lord our refuge, we have the blessed assurance, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." While

this promise undoubtedly has its fullest application in the time of trouble, during the outpouring of the seven last plagues, it is surely the privilege of every believer to take hold of the keeping power today, not alone from sin, but from accident and disease. God will afford this protection as He sees it will work to the glory of His name and the good of the individual.

But these temporal and physical dangers that we face will be nothing compared with the assaults of the enemy against the spiritual integrity of the people of God. The subtle, deceptive power of sin will be met at every turn. Satan will employ his most delusive arts to draw the children of God away from their allegiance. The appeal will be to appetite, to passion, to pleasure, to the love of money, and to every other evil propensity. He will bring about the enactment of religious legislation, oppressive in its character, robbing the saints of God of their lawful rights and threatening death in event of their failure to comply with unjust demands.

These, in a general way, are the dangers threatening the church from without; and yet they are not the greatest danger that we face. The danger of most vital importance is a danger from within, the danger of sin in the church of God, of sin in our own individual lives.

The Perils in the Church

It would not be surprising in the natural order of events to find that the remnant church had in some measure been influenced by the conditions surrounding it in the world. We say that from the history of all the past we might naturally expect that there would be one here and one there in our ranks that would become a prey to these sinister influences from the world. But alas, it is more than one here and one there. There are too many in the church of Christ today who are losing out of their hearts that living experience in Christ Jesus which belongs to the devoted follower of the Master. These are in the minority at the present time, but the danger is that such a leavening influence will emanate from the minority that more and more will the membership of the church be affected. The only hope is that those who recognize the danger of this leavening process, will set their

hearts strongly against its working, and cry mightily to God for personal preservation from the taint of sin, and for a reformation of those who have been caught in its snares.

Some, as they see these depressing influences, are inclined to become disheartened and discouraged; and yet in these conditions we are seeing that which we have expected through the years. We are told in the Scriptures that even in the remnant church, in Judah and Jerusalem, sin will exist to such an extent that the Lord will make a difference between the sinners of His people and those who cry and sigh for the abominations that are done in the land. Eze. 9:4. And we may well believe that in the work of sealing, when God sets His mark of divine acceptance upon His chosen ones, the line of division will be drawn right in the church itself. Many will be sealed with the seal of the living God, and others will be passed by, numbered in the divine reckoning with the godless multitude who never made a profession of the truth for this day and generation.

Individual Experience

These are solemn considerations; but even though we face this situation, it is for us to strive heroically and in the fear of God to carry a spirit of reform into the lives of those who are falling away. And yet at the same time we must not become discouraged if we never see this much-to-be-desired work perfectly accomplished. The tares and the wheat will grow together even until the time of the harvest. Sinners will exist in the camp of Israel until the day of final sifting. The servant of the Lord has told us that there never will come a time when the whole church will be revived. But, thank God, there will be a great individual revival. Thousands upon thousands—let us hope the very great majority of those professing faith in the Lord Jesus Christ—will be kept true to Him. And we who write and read these words may be among that number. No power on earth can prevent us from being among the victorious throng, except our own choice, except our own lack of consecration to God.

The time, we believe, has fully come when we must gather strength from the weakness of others, courage from their cowardice, loyalty from their treason, zeal from their half-heartedness and their indifference, liberality from their penuriousness. God has set His hand to do a great work in this world, and we may have a part in that work and triumph with it in its final victory. But it will take all there is of us to do this. There must be a surrender of our plans, of our

purposes, of our property, of our families, if need be, of our very lives. We must sell all that we have in order to buy the pearl of great price, but the sacrifice will prove worth while.

And so let us not become discouraged at the hardness of the way or the darkness of the outlook. Love for the One we serve will make the toil easy. In Him there is no darkness, but all is light. We cannot depend for inspiration upon our brethren and sisters. We must draw our inspiration from God, and not from men. We cannot depend upon human leadership or human help to carry us through. Christ is our Mas-

ter, the Captain of our salvation, our strong Tower, our Rock of defense, our Shadow from the heat, our Comforter. Upon Him we may depend in absolute confidence.

Read His promises and build upon them. Hear in the darkness His word, "Fear thou not; for I am with thee." In the fiery furnace, in the overwhelming floods, rest on the assurance, "I will be with thee." As He said to Joshua, so He says to us: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." F. M. W.

"Follow Thou Me"

"Every One of Us Shall Give Account of Himself to God"

WE had an interview with a brother a short time ago who had become greatly discouraged. He felt that things were not going right in the church. He saw different ones, some of them leading members, who he felt were doing things that he could not conscientiously do; and he wondered if, after all, there is any value in seeking to live the Christian life.

There are others in the church who feel about the same as this brother felt. We sympathize with them in their distress of mind over conditions which they see, but we cannot for one moment concede the claim they make, that because others go wrong it is useless for us to seek to hold up the standard of truth and righteousness in our own lives. Really there is not very much of bravery or heroism in such a position as this. This isn't the kind of principle in the life which makes martyrs of men and women or which will enable them to make a winning fight in the Christian warfare.

It is hard for us to conceive of Moses as reasoning in this way, when he sought to stem the current of wickedness threatening Israel of old. We can hardly think of the apostle Paul's giving up his work as the apostle to the Gentiles because many of his brethren, both Jews and Gentiles, were disloyal to the gospel which Paul preached. And had Luther been moved by this sort of reasoning in his experience, he never would have stood as the leading character in the great Reformation in the sixteenth century.

We cannot gauge our Christian experience by what others do. We may expect reasoning of this sort from children, but not from men and women. A true man, one who is moved by principle in his life, who is actuated by the Spirit of Christ, will

do right, regardless of his surroundings, regardless of the position taken by his friends or relatives or brethren in the church. The one question for him to determine is, What would Christ do in my place? How would He stand? What attitude would He take? How would He relate Himself to this problem. And having determined that, his course of duty is clear.

We shall never see the church as a whole revived. The wheat and the tares will grow together until the time of the harvest. In the church of Christ will be found ungodly men and women until the persecution of the last day scatters them, disclosing their true character. But that need not deter us from doing right; indeed, it should be an incentive to us to be more faithful.

The apostle Peter was greatly concerned as to what John should do. The Master gave him clearly to understand that whatever John might do, that did not affect Peter's personal relation to the Master. His command to Peter was, "Follow thou Me." Every man shall give an account of himself to God; to his own Master he will stand or fall. We need to seek our inspiration, not from our brethren and sisters, because every one of them is imperfect at best, but from the source of all inspiration, the Lord Jesus Christ. And we may be assured of this, that if in standing for the right we must stand alone, so far as our associates are concerned, we will stand with the Lord Jesus Christ, and He will stand with us and by us as we stand with and by Him. He is a Friend that sticketh closer than a brother, and in His companionship and in the strength which that companionship will impart, we may stand nobly and heroically and faithfully for the right in the face of every opposing odd. F. M. W.

The Call of the Hour

If the question were asked in a large open meeting of Seventh-day Adventists, "What is our greatest need as a people just now?" various answers would be given. Perhaps the answer that would stand out most prominently would be, "More men and more money for the manning and carrying forward of our work in the various mission fields of the world."

And who would presume to say that these are not exceedingly great needs? Are we not commanded by the Saviour Himself, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38)? and as now organized and under modern conditions, is there not imperative need of money for the support of laborers?

Surely all this is true, but are men and means for their support the first need of the hour? Is there not something that is antecedent to the going forth of laborers? Is there not a spiritual fitness that is most essential to real success by anybody in any field, either at home or in a foreign land?

Yea, surely there is, namely, an endowment of the Holy Spirit. When our Lord gave the great gospel commission, as recorded in Matthew 28:18-20, did He not say, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations"?

And as stated in Luke 24:49, did not the Master give specific instruction in these words: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high"?

Yea, verily, and there His followers tarried, and we learn from Acts 1:14 and 2:1-4 that they literally obeyed the instruction given, nor presumed to deliver their message until they had received the promised endowment of power.

This is not even to intimate that we have not a converted ministry, or that wonderful things are not now being accomplished in the mission fields; but is it not also true that for the finishing of the work that has been committed to this people, there is just now needed a new endowment of power, a new Pentecostal experience to come to this people, that there may be a new power, a repetition, but in still greater measure, of the scenes of that day when three thousand souls were won as the result of the preaching of a single sermon by one Spirit-filled man, the apostle Peter?

For years we have looked forward to a time when the message would go with greatly increased power; when there would be a mighty for-

ward movement on the part of God's people; a movement to be prefaced by a mighty turning to God on the part of those who are giving God's message of mercy to a doomed world. In Zephaniah 2:1-3 we read these words, which certainly are addressed to God's people at the very time in which we are now living:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, . . . before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Brethren and sisters, observe that these words are not addressed to the whole world lying in wickedness, nor are they spoken of or to a consciously backslidden people; this is a call to the meek of the earth, to those who are indeed and in truth the children of God; and yet they are called upon to seek the Lord, to seek righteousness, to seek meekness, that they may be hid in the day of the Lord's anger.

If that message is not due now, and if it does not call for a deeper, richer, fuller experience in the things of God than many of us have yet known,

Temptations Peculiar to Our Day -- Concluded *

LET us pass, now, to a more expansive and yet specific topic under the general title of "Styles." No, we are not going to discuss here the question of women's dresses. We wish to use that word, "style," in its larger aspect, as embracing the whole subject of changing vogues or fashions in every feature of our modern living.

There is nothing more distinctive of the present time in contrast to all the past than that today our whole industrial world is geared up for mass production. In order to obtain a constant market for an ever-increasing output of automobiles, radios, furniture, pianos, bedsteads, chairs,—everything imaginable,—there has been set in motion a campaign which our fathers before us never witnessed, — a campaign which has a very definite relationship to spiritual living, though we may not have realized it. We refer to the high pressure program of national advertising that greets us in every magazine, and newspaper, and on every billboard.

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

when will it be due, and to what will it call those to whom it is addressed?

Then let us look at the message of Revelation 3:14-21. There can be no question as to when this message is due nor to whom it is addressed. We have for many years called ourselves the Laodicean people, the Laodicean church; and certainly we fit well the description, at least in its chief outlines. Where is there to be found a more complacent people, a people better satisfied with their attainments, or a people more ready to justify themselves against reproof?

The Lord says we are lukewarm and unconscious of our deep need, feeling rich and increased with goods, and yet miserable, and poor, and blind, and naked. We ask, When and how is this condition to be remedied?

Does not the Laodicean message itself give the solution to the question in verses 18-21? May God help us to make first things first, and while we give and go, and give that others may go, shall we not along with our giving and going, and with all our activities, open promptly and fully the door of our hearts, each individual for himself, that Christ may come in and sup with us and we with Him, that His grace may speedily appear in our lives and we receive from Him and through Him that filling by the Spirit which alone can prepare us for a home in our Lord's soon-coming, everlasting kingdom? C. P. B.

No matter which way we turn we are confronted with the subtle, and sometimes very obvious, appeal to turn in the old model of this, that, and the other thing and get a later one. As a person reads the advertisements, he is likely to feel that he is behind the times if he does not have the very latest of everything.

Now, do not think that I advocate living as did our father Abraham, in a tent amid the dust and germs that must have been there in abundance. We are *in* the world. There is a certain definite relationship to it that we must maintain. No one can escape that fact. But the admission of that fact seems to me far removed from the tendency to turn our attention and first thought from morning till night to the question of whether we can keep in step with all the fashions and fads of the hour — whether we can scrape together a little money to buy this later model or that. And the most unsatisfying thing about this whole program of keeping up with the trend, is that you really can't keep up — before you have paid the

installments on the new model it has become old.

A Twofold Effect

The effect is twofold. There is created an abnormal longing and craving which is of the essence of covetousness. We view our brother just a little enviously because he can pay \$5 or \$10 a month more in installments, and thus is able to have a more up-to-the-minute kind of radio, or washing machine, or dining-room furniture, or what not, than we. The feeling in our heart is covetousness. Let us call it by its right name. And this vice of covetousness brings on an unhealthy, unthankful state. We become unthankful for the blessings God has already given us. That is the danger of it.

I said the effect is twofold. Not only does this striving to keep pace with the fashions tend to generate covetousness, but it goes contrary to the very genius of this movement—sacrificial living and missionary giving. You cannot challenge these statements. Your own hearts bear witness to the truth of these words. This urge to get hold of everything we can, to turn in this model and get the very latest, stands in sharp opposition to all the mighty appeals that come to us from the mission fields to give and give and give. It would be highly profitable for us as Seventh-day Adventists to guide our lives more fully by Paul's economic philosophy:

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." 1 Tim. 6: 6-8.

This inspired message applies more directly to us than to any people who ever lived before in all the history of the world. Let us pray very definitely to God for spiritual help to be so contented with what we already have that our first thought will be concentrated on adding a little more to our mission offering rather than to installments for 1930 fashions for the home. I do plead, brethren and sisters, for that quietness of soul and calmness of spirit that makes us contented with the simpler things of life, and frees us from an undue craving for material comforts. "Seek ye first the kingdom of God and His righteousness."

Our Present Prosperity

Right in this connection a word might appropriately be said concerning the prosperity that belongs to our present age. We live on a level of prosperity not dreamed of before. We have comforts not conceived of by our fathers. Of course there are

exceptions. They prove the rule. But think of our ordinary homes. We have a wealth of material blessings. The whole standard of living has been raised very greatly.

And let me repeat right here that I am not opposed to material comfort as such. But I do want to present what I feel is a potentiality for evil that resides in this present high level of material comforts, and that is, too great contentment with this present evil world. We are really quite happy, physically speaking. Our needs are well provided for. In a partly literal and partly figurative sense we might say that everything is padded with upholstery today, so that we do not feel the sharp, jagged edges of this old sinful world. The danger is that we will not sense as we should that this present evil world is not a good place to live in.

I do not say that simply because we have comforts it is not possible to realize that this world is not a good place to live in. It is possible, but less likely. The Scripture declares that God allows hardships to come so that man may know he does not live by bread alone, but by every word that proceeds out of the mouth of God. If great privation came, and actual physical and economic distress pressed upon us, there would be driven home to us in its true force the realization that this world is not our home, but that we seek another country.

Speed and Tension

There is one more characteristic of our day on which we wish to comment, and that is the tremendous speed and tension. This situation did not confront any former generation in all the history of mankind. Our father Abraham, for example, could sit calmly in the door of his tent in the cool of the evening and talk with his friends. A traveler would stop to visit with him, would spend the night, and stay another day or two, perhaps, before going on. They had plenty of time.

Thus was it in former times. Today, we rush by in an automobile and are gone. The symbol of our age is a rapidly revolving wheel. Our nerves are frayed. We find we have very little time for our families or for quietness and spirituality. There is always something else to do. We rush here and rush there. This state of affairs has a definite relationship to the spiritual life. It is a temptation peculiar to our day, and we should not only realize it, but be prepared to meet the potentialities for evil that reside in it. Otherwise we shall find ourselves overwhelmed and driven to distraction. What we need

to think of more than anything else, is the divine injunction, "Be still, and know that I am God."

If we would somehow neutralize the baleful influence of this modern speed and tension, I think we shall have to work out a definite plan of spiritual discipline that will sanctify certain time for holy meditation and godly thinking and reading. We cannot escape from this world, but by God's help we can escape sufficiently from its noise and hurry to be able to hear His voice speaking to us day by day.

Quietness Needed for Spirituality

You know, holiness goes much deeper than mere conformity to creed and freedom from outward violation of divine law. That is good, so far as it goes. But it seems to me that the very essence of godly living is found in quiet meditation, in communion with God alone, when all the world is shut out. And in such times of quiet meditation there comes into the soul a consciousness of fellowship with God, a comprehension of spiritual truths, that cannot come in any other way. If we allow the rush of the modern world to deprive us of this silent communion, we never can say that we walk with God or that we really know Him. Surely the devil has come down with great wrath. He would increase our pace so that we have no time to talk with our God. It is for us to make the high resolve to take time to be holy.

Now I pray that a realization of these temptations which are peculiar to our day may not cause us to be overwhelmed and discouraged. Instead, may we be forearmed and enabled to pray to God with greater earnestness and specificity for protection against these temptations. For where sin abounds, grace does much more abound. And with every temptation God has prepared a way of escape. It is our privilege to be more than conquerors through Jesus Christ, and to be among that select number whom God by His grace is going to save out of this present evil world.

F. D. N.

EACH one has a personal battle to fight. Each must win his own way through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory.—"Testimonies," Vol. V, p. 345.

WHOEVER is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.—*Bishop Watson.*

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Church Expense

"Do the Scriptures anywhere authorize the deacons of the church to call on its members who might be negligent, and demand church expense from them?"

We know of no text which mentions the specific subject of church expense money, but do recall one that has a bearing upon the principle, namely, "Owe no man anything, but to love one another." Rom. 13:8.

Now the question is, Am I obeying this text if I refuse or neglect to bear my share of church expense? How can I go along month after month and year after year, neglecting or refusing to share in paying the running expenses of the church, and not feel condemned? Some do this, saying that they prefer to give to missions. But what right have I to let others pay for the fuel that keeps me warm while I worship on the Sabbath, that I may give a little more to missions? Does the Lord want me to be mean in one thing that I may be generous toward something else?

It may be a serious question, if I withhold from one thing that I may give to another, whether I will actually give at all. Will not the same selfish spirit that prompts me to let another pay for my comfort on the Sabbath, prompt me also to withhold from missions?

Should we not pull evenly in all lines? Remember the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them." This is certainly broad enough to cover the matter of bearing a proper share of church expense.

Origin of the Black Race

"The question of the origin of the black race has perplexed me in my work as a colporteur, and I have not been able to find the solution of it in the Scriptures, although I am sure it is there concerning the curse on Ham. If you can enlighten me, please do so."

The Bible teaches clearly and plainly that all the races of human beings sprang from a single pair, namely, Adam and Eve. (Compare

Gen. 1:27, 28; 10:32; 11:8-10; Acts 17:26.)

The blacks are descended from Ham. (See Gen. 10:6-20; Ps. 105:23, 26, 27.) How his descendants came to be so different from the descendants of Japheth and Shem we do not know, but when we consider the marked difference there was between the twin brothers Jacob and Esau (see Gen. 25:24-27), we can easily realize that in a number of generations great changes might very naturally take place. (For the curse on Ham, see Gen. 9:20-26.)

One thing we should remember in this connection is, that by creation all men, without distinction as to color, are the children of God; also Christ died for all; and in the throng of the redeemed there will be some from "every kindred, and tongue, and people, and nation." Rev. 5:9.

The Four Beasts

"Will you please say if you regard it as right to think of the four beasts of Revelation 4:6-9 as the cherubim?"

Both the Oxford and the American Revised Version give us "living creatures," instead of beasts. This rendering is supported by the opinion of many commentators.

It is thought by some expositors that these living creatures represent the standards of the four divisions of the children of Israel, as they are described by Jewish writers. The first division, or those camped on the east side of the tabernacle, were Judah, Issachar, and Zebulun, and their standard was the figure of a lion, which in Revelation 5:5 is a symbol of Christ. The calf, or ox, was the emblem of Ephraim, whose tribe pitched on the west with Manasseh and Benjamin. The third, the face of a man, was, according to the rabbins, the standard of Reuben, who with Simeon and Gad pitched on the south. The fourth, the flying or spread eagle, was the standard of Dan, who with Asher and Naphtali pitched on the north.

It is said that there was a tradition among the early Christians that the four living creatures represented four evangelists,—the face of a man,

Matthew; the lion, Mark; the ox, Luke; the eagle, John. To the writer it seems more reasonable, however, that the four living creatures are symbols, not of individual men, nor yet of their leading characteristics, but of the whole Israel of God in four divisions, corresponding to the four sides of the city toward the principal points of the compass, north, south, east, and west.

Who Are the Laodiceans?

"Who are the Laodiceans of Revelation 3:14-22?"

While it is clear that we live in the Laodicean period of the church, we should not be Laodiceans, or even if we are, we should not remain such.

There is hope, not for Laodiceans who so remain, but for as many in Laodicea as respond from the heart to the divine call to repentance.

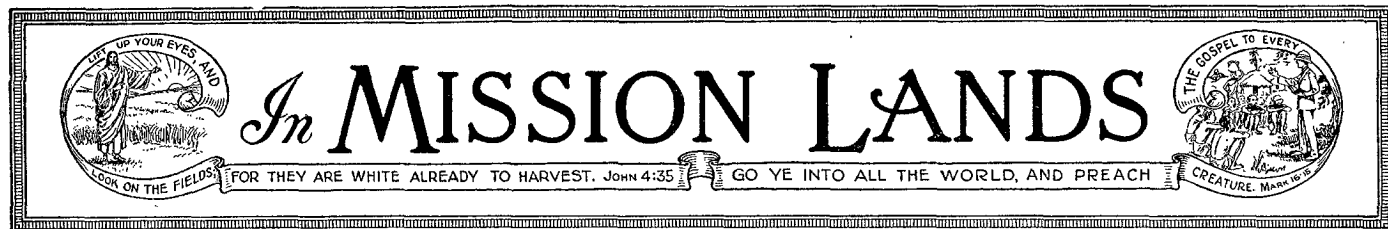
To all who are in Laodicea the faithful and true Witness says: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand, at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:19-21.

The importance not only of heeding this gracious invitation, but of accepting the withering rebuke of verses 14-17, is strongly emphasized in these words in the Spirit of prophecy:

"The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it, will obey it and be purified."—"Testimonies," Vol. I, p. 181.

"The message to the Laodiceans has not accomplished that zealous repentance among God's people which I expected to see, and my perplexity of mind has been great."—*Id.*, p. 185.

May God help us individually to hear the Lord's call, and open wide to Him the door of our heart, that He may come in and make His abode with us, bringing into our lives His perfect righteousness.



Solving the Mass Movement Problem

BY FLOYD WINFIELD SMITH

ALL who are acquainted with mission problems have heard of the mass movement, but not all are conversant with the facts concerning this movement, particularly as it affects the work of Seventh-day Adventists. Many criticisms have been aimed at the movement by both the friends and the enemies of the missions. Since, as Seventh-day Adventists, we are all deeply interested in mission problems, it is well that we understand thoroughly this particular problem, for it will help us to support mission work more intelligently and to meet the arguments of the opponents of Christian missions.

Term Defined

The term "mass movement" is usually applied to a tendency, in some parts of India, of certain low-caste communities to offer themselves in groups as candidates for membership in the Christian community. Naturally many of these have ulterior motives, and perhaps little thought of spiritual things. In such areas we, in common with other missions, have the problem to meet and solve.

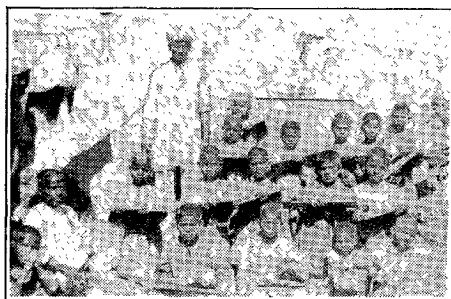
In India we have to deal with caste. The high-caste Hindu, as well as the Mohammedan, is usually quite well satisfied with things as they are. Both are, by virtue of their caste or religion, comparatively well up in the scale of society. As a rule, from the material standpoint Christianity has no special appeal to them. Self-satisfied, they do not feel their need of a better way. Few of them are standing with outstretched hands asking for the light. The only way to reach these classes is to search out one by one the few who are earnestly seeking a better way and instruct them in the way of salvation. Occasionally we find among them a Nicodemus.

The Depressed Classes

On the other hand, there are tens of thousands in India belonging to what is known as the "depressed classes." They are of the lowest castes and the outcasts. They correspond roughly to the serfs of the Middle Ages. Virtually slaves of the landowners, on them their very existence seems to depend. Their tasks

are the hardest and the most degrading to be found in any community. They are the field laborers, the "hewers of wood and the drawers of water." They are the village sweepers, and to their women are assigned such tasks as the gathering of the dung of animals and preparing from it dung cakes for fuel. When an animal dies, the men skin it, and in some sections of India they are given the flesh of such animals for food. Their hours are long and the material rewards are few; their pay is meager and uncertain. They are depressed, ill-treated, downtrodden. In the eyes of their fellow countrymen they are but the dust of the earth.

Is it any wonder then that, as in the days of the Saviour, it is the common people who hear gladly, but that likewise many of them are drawn by ulterior motives? Can we be altogether surprised to find that large numbers are drawn, not from purely



A Village Teacher-Evangelist With a Group of Children Whom He Is Teaching

These are children of "inquirers" and "adherents" where work has recently been started.

spiritual motives, but also by hope of protection from the illegal demands of landowners and petty government officials, by a desire to rise in the social scale, by the hope of assistance in lawsuits, by expectation of support or of employment, or perchance by a vague notion that on becoming Christians they will be given grants of land which will make them independent of the landowners' oppression? Is it any wonder that real conversion and change of heart are often subservient to mundane desires?

When the multitudes came to Jesus, He had compassion on them. Doubtless He knew and read the motives in their hearts, but He did not turn

them away, though we read that in time of trial many forsook Him and walked no more with Him. However, we also read that at Pentecost thousands were truly converted, and without doubt many were those who had at first followed Him for the "loaves and fishes."

When such groups come to us, many problems arise. How shall we judge of their sincerity? What use can we make of their movement toward us, particularly when they come with mixed motives? How long shall inquirers be kept on probation before we consent to baptize them and receive them into the church?

Ostracism Follows Conversion

At home when a person confesses Christ, it has no particular effect on his social standing or his place in the community; but in India, once a man rejects his former religion, he is ostracized. Then, unless he is recognized in some way as a member of the Christian community, he has no place left to him anywhere. He is recognized neither socially nor legally, either as Christian or Hindu.

Missionaries of other denominations have differing practices in the acceptance of such persons. Some hold that it is right to stimulate their desires and yearnings by immediate baptism, trusting to God that He will complete the work started. Others consider such haste as destructive to the best interests of Christianity. Certainly, if there is need of testing the sincerity of converts in the homeland, there is much more need of proving those who are saturated with heathen customs and practices and are unacquainted with Christian requirements. Among the dangers that arise from hasty baptism, even where the candidate is sincere, is that heathen customs may be dragged into the church, because the candidates are ignorant of the true meaning of Christianity.

Two Standards

"Some missionaries [of other denominations] have set two standards, — a lower for baptism, a higher for the Lord's supper. A certain amount of Christian knowledge and a corresponding outward walk are sought for the former; true conversion, as far as it can be ascertained, for the latter."

As Seventh-day Adventists - this movement places whole groups in our care and under our spiritual guidance who are not and may never become true Seventh-day Adventists. Having thrown aside their heathen allegiance, they consider themselves members of the Christian community. We therefore have certain obligations toward them, such as shepherding them, performing the marriage ceremony for their young people, and burying their dead, even though they may never come to the place where we feel justified in baptizing them and accepting them into full church fellowship.

We recognize that the mass movement has its problems, often very discouraging and perplexing ones, yet we would not deery the movement altogether. In other sections and among other castes and classes we long to find those willing to be taught. The mass movement provides us an unequalled opportunity for teaching the gospel, even though a very small proportion accept our teachings in their fullness.

Three Classes Formed

As a step toward solving the mass movement problem in this part of the field, we have divided our Christian community into three classes, and this plan has met the approval of the Southern Asia Division. The new recruits from heathenism are enrolled as "inquirers," in a sort of prebaptismal class. The evangelist begins to instruct these, and when they have given up heathen customs, shown substantial progress in the Christian way, and attained a certain amount of Christian knowledge, they are given a certificate recognizing them as "adherents" of the Seventh-day Adventist mission. This certificate rec-

ognizes that they now belong definitely to the Christian community, and are legally eligible to marriage by Christian rites, etc., which as mere inquirers they cannot claim. They are now definitely allied to us in a sort of advanced baptismal class, in which they continue under instruction until they show themselves to be fully in harmony with the fundamentals of Adventist belief and doctrine. They are then eligible for baptism and admission into full membership in the church.

The missionary is sometimes criticized by those unacquainted with the situation for his methods of carrying on his work, because he does not teach

immediately the prophecies of Daniel and the Revelation or health reform in its fullness. Such persons fail to realize, perhaps, that we are dealing with babes in the gospel, who must be given milk instead of strong meat. They must in most cases be taught the very existence of God and the nature of sin before we can even bring to them the precious story of Christ as their Saviour and Redeemer, to say nothing of the deeper spiritual truths of the gospel.

It is with a hope that some of our mission problems may be better understood that this article has been written.

Chuharkana Mandi, Punjab, India.

Among the Guaymi Indians of Chiriqui, Panama

BY ISHMAEL ELLIS

OUR coming to the Guaymi Indian territory seems to be the talk of the day among the people yet. Every day some word comes to us as to what they think of us. Some are saying that we have come to get their lands to turn over to the Americans later on. This is because Brother Larson was with me when we first came to spy out the country. Others say we have come to open a store and do business with them; and they offer to sell us a pig, or to inquire for tobacco, cloth, beads, and other things.

We planned before coming here to make all the friends we could among these people, and from the very first day of our arrival we have been endeavoring to do this. We show them every kindness, and give something to each. It may be a little of our food, a piece of cloth, a pencil, some beads, or other articles. My wife makes

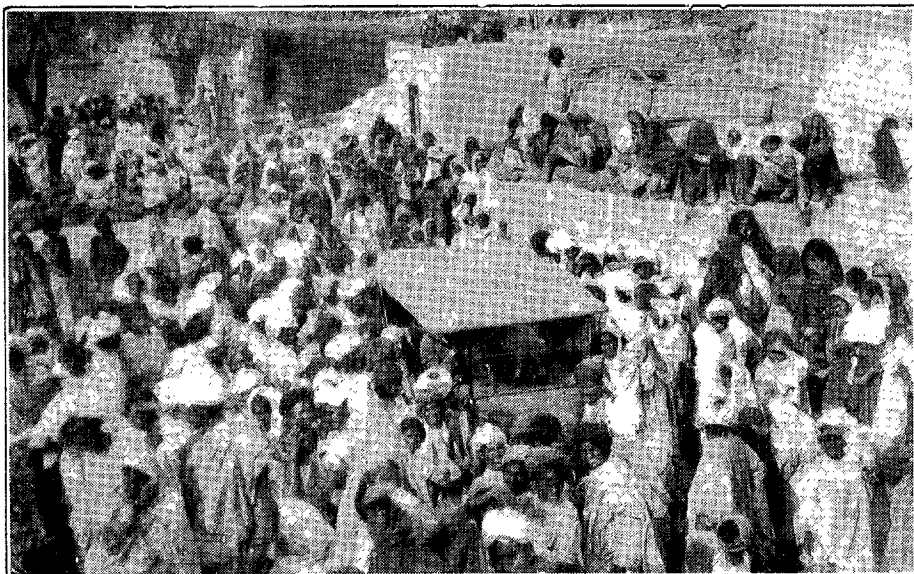
dresses for the women and children. We take care of their sick, and call them *amorogo*, which means "friend." Some speak against us, but there are already many who are friendly. Every day we have many visitors who come from far and near to see us, saying they were told we treat the Indians well, and they have come to see us and get acquainted. They naturally expect the same treatment, and we see to it that they go away with a desire to come again.

The Country

The country, though dotted here and there with beautiful groves of trees, reminds us of a great prairie. From almost any point one can see in the distance the majestic peaks of Pena Blanca, Cerro Banco, Viotal, Virigua, and many other high and stately mountains. At first, in some places, one would think there was no water near, but when sought for, it is easily found. Besides the springs and brooks, we have the Vigui, Tabasara, Rey, Cuvivola, and Santiago Rivers, which greet the eye and furnish music to the ear, and add to the scenery of the small but beautiful valley.

The People and Houses

The people farm in the valleys and slopes, as a rule, and live on the hills in the open country. There is more than one tribe here. The Guaymis are really the owners of the country, and the governors and other authorities are chosen from this tribe. There is another tribe that speak a language called the "Bugle." These people wear no hats, and as a rule have long hair reaching down to the shoulders. They have piercing, wicked eyes, and can be very fierce when troubled. These two tribes of Indians live in peace with each other.



A Group of Villagers Surrounding the Mission Motor Car on Its Entrance Into a Punjabi Village in the Mass Movement Area

Many of these are "inquirers" and "adherents," some are baptized members.

Toward Veraguas there is a tribe that uses a different dialect altogether. They live in houses built with sticks, poles, and wild cane, and covered with grass. Some of the houses are round as an umbrella, the roof coming to a peak small enough to be covered with an ordinary kettle. It is a common thing to see as many as twenty or more persons living in one house.

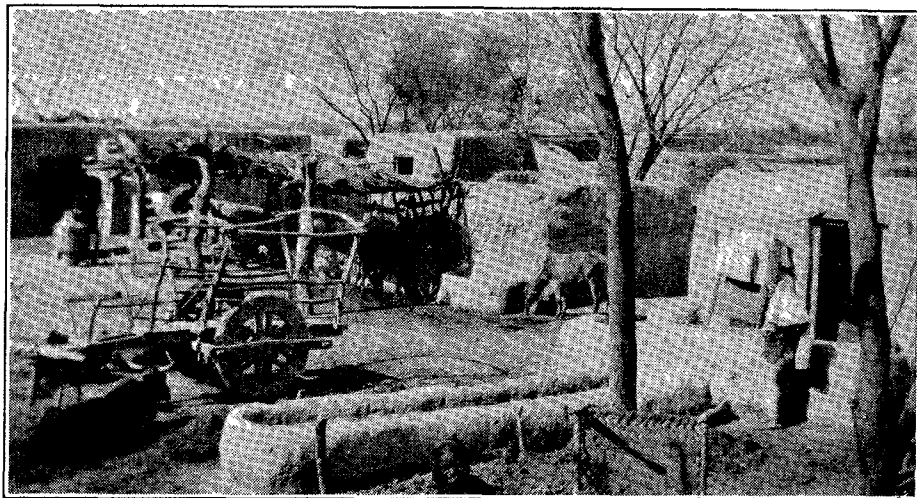
Scanty Furniture

The beds are made with sticks or wild cane about two feet above the ground, all on one or more sides of the house, according to the size of the family. There is a long bench which is used as a seat by the men, or offered to strangers. The women and children either sit on the beds or squat on the floor. There is no other furniture in the house. They take no pains to keep the house clean, and this lack of cleanliness in the home affects every phase of life. Taking them altogether, they are really like a group of boys and girls. Their likes and dislikes are very decided; they make friends with or avoid strangers without any apparent reason.

The women and children are the burden bearers. They gather the food in the field and take it home. It is a common thing to see a woman carrying more than a hundred pounds of grain or other burdens, besides the baby, while the man rides, carrying only his gun and machete. The women wear their dresses long, and so wide that half the width would be sufficient. They all like bright colors, red being the favorite, and they wear beads and coins around their necks. The children, especially the boys, wear no clothing. It is very common to see boys of ten or more years with nothing but a piece of cloth around the waist.

Indians Beg Clothes

About a week after we arrived in their territory, an Indian by the name of Toribio and his wife came to us, asking to borrow some clothes to wear to a *balseria* (war dance) to be held about two days later, saying they wanted to go very much, but had no clothes and no money with which to buy any. They promised to wash the borrowed clothes and bring them back as soon as the *fiesta* was over. We gave them the clothes,—a shirt and a pair of pants for the man and a dress for his wife. Such an expression of appreciation came over their countenances as they said good-by and were off to the *balseria*! In four or five days they came back bringing the clothes well washed. This was an indication to us that they were an honest people. They told us



Portion of a Village in Which Are Homes of Christian Inquirers of the Mass Movement Area
Notice flat-roofed mud houses, the mud manger, the oxcart, and rope beds.

how the people at the *fiesta* did not know them because of their clothes.

These people are industrious. In Panama, Colon, and other places, we see many beautiful bags made by these people, which are works of art. In making these bags, they try to imitate the colors and lines of the different snakes and birds. They also make beautiful necklaces of beads, which are worn by the men. They make hats, hammocks, and rope. They grow rice, beans, corn, coffee, plantains, yuca, yams, bananas, and other products.

Marriage

The Guaymis marry when very young; twelve seems to be the average age. The men get their wives in exchange, whether it be a sister or another relative, or by paying the price to the father or other relative in charge of the girl. One will sometimes fight for another man's wife, and win or lose as the case may be. Some men have as many as ten wives.

It is surely a misfortune to be sick among these people. If one has pain of any kind, the medicine man will prescribe the hot nail. A nail is put in a fire until it is red-hot, and then placed on the affected part a score or more times. If one has a boil, the remedy is a hot nail again, and the sharp end of the nail is sunk deep enough to reach the pus, which may be an inch or two. Fever is treated by having the patient sit in the sun. They are great believers in witchcraft, and every disease and misfortune is attributed to some enemy who has turned *brujo* (witch). It is only when a cure can be effected with real medicine or treatment that they will give up this belief.

Superstitious Rites Practiced

They have a form of religion. The head priest, who is called the *sugina* or *adivino*, presides in a ceremony they call *bebudo cacao* (drinking

cocoa). This *cocoa* is prepared with water, and every one takes some in a little calabash. It is said that they set a trap or lasso of some kind near the spot where they have the meeting, in the hope of catching the *brujo*, if he comes around to partake of this *cocoa*; or the priest may be able to tell who is the evil one. This seems to be the main object of the meeting.

Concerning the dead, I wish to tell of an experience I had about three weeks ago. While looking around for our mission site, I called to Mr. Ucho, one of the Indian men, and as usual inquired how they were getting along. He said, "Everything is bad." I asked him why, and he said he had "a sick." I said, "Why didn't you tell me, and I would have come and helped you?" I began to get off my horse to see the sick man, but was told he was dead. I then looked around on the beds for the dead man, but saw no signs of him. Mr. Ucho then pointed toward the roof, and I saw a long bundle about six feet in length wrapped in cloth and secured to a pole about seven feet off the ground. I asked how long they would keep him there, and was told for three days. I found out afterward that sometimes they keep the dead as long as eight days. During this time the body is wrapped in cloth several times and a fire built under it to keep the flies away. The reason they keep it so long is to show the dead person how much they love him.

The body is buried in the house or in the yard near the house, and if three or four die in the same house, the family generally abandon it and move to another spot. They always bury some food with the dead, and at the end of thirty days they have what is called a *velorio*, at which time, if his people happen to be wealthy, a steer is killed and half of it buried close to him. The other half is cooked and eaten by the relatives.



Drink, tobacco using, and other evil habits constitute problems of no small difficulty. It takes the power of God to deal with a belief that allows men to have all the wives they can get, or with a belief in witchcraft that plays so large a part in the everyday life of these poor people. Superstition is everywhere.

But we are not without hope; our Lord is the Almighty One, and already He has given us cause to rejoice. One morning three Indian visitors came in while we were having worship. Señor Carmen Carpintero, an influential Indian, was one of the

visitors. He can read and write. We had previously given him some reading matter, and this was his third visit. As we knelt in prayer, I heard a movement in the direction in which he was sitting. As I listened, I heard him say, "Amen." To my surprise, Mr. Carpintero was kneeling with us, while the other two Indians looked on in amazement. He is quite friendly, and shows his good will by bringing milk to us now and then. Let us all pray that the Lord will use this man in helping us to do a quick work among these dear Indian people.

Mexican Indians Seeking Light

BY C. E. MOON

FROM the jungles of the northern part of Vera Cruz, stretching up the eastern slope of the state of Hidalgo to the central plateau, we find the ruins of the ancient race of Totonaca Indians. Temples and pyramids still exist, overgrown with weeds and moss, but still giving evidence of the wonderful race that once lived in this region. These people still preserve the ancient style of dress and many of the pagan customs, symbols of their slavery to the heathen gods which they worship until the light of the gospel finds them.

We stood near a river in the upper Huastecan country, and watched some Indians worshipping, according to their custom, Tlaloc, the god of the waters. The service is carried out with music and chanting. While the witch doctor wades into the river, he dips up the water in a basin and throws it over his head as he chants. Young men are taken into the water and initiated into the secrets of the tribe. The service is all to the great spirit that is supposed to live in the waters. If there was only water entering into the service, it would not have such pernicious results, but on these feast days there is accompanying drunkenness and debauchery, as with all pagan rites.

Only a short time before our visit,

one from this very district took their stand for Christianity, and were trying to get their people interested in the true God. They formed a small class, where they could invite their friends and neighbors to study with them. But this young man, Tomas Gonzalez, soon found that his own knowledge was very limited, and he appealed to the mission for help. His letter told of the needs of his people, and that he had a school of forty persons who were waiting to be taught. He closed his appeal with "Can you not send some one to teach us?"

These people represent thousands of native Indians of Mexico, who, after the galling yoke of paganism is broken, are stretching out their hands for help. There is urgent need for small schools among this people, and also for medical centers.

The More Up-to-date Threshing Machine in India

Others use sticks and pound out the grain, as in Bible times.



Visiting a Village in South India

BY MRS. O. A. SKAU

A SHORT way from our mission station at Krishnarajapuram there is a very progressive Hindu village, called Madapuram. The villagers are very anxious for their children to obtain an education, so they begged us to send them a teacher. I wish I could take you with me as I go over to tell the little children Bible stories.

First you must all wear your *topes* (sun hats) and carry sunshades, for it is very hot walking in the sun. We go across dried fields and across the center of a dried-up tank (artificial lake), and soon see a group of small buildings with red tile roofs. As we come nearer, we notice that the people are threshing their *ragee* (a small millet seed). They lay the grain on the hard baked ground, and drive teams of bullocks around and around, pulling large stone rollers, as may be seen in the picture.

As we pass on, the women and children come to the doors to watch us, and little boys hurry from door to door calling, "They are here come."

We go at once to the Hindu temple, up a little from the village, and hang the Sabbath school Picture Roll on the front door. Very soon the little boys and girls come with a half dozen women and as many men, and we tell them stories, such as, "What Makes the Rainbow" and "Why the Snake Must Always Crawl on Its Stomach," and try to tell them about the love of Jesus.

Do you see the marks on the little boys' foreheads? They always put these on when they think we will come, to show us that they have attended their Hindu worship.

Don't you think these children look bright? They are, and there are millions of them. We have not sent them a teacher, so they still go on worshipping idols of mud and stone.

AN excuse is worse and more terrible than a lie; for an excuse is a lie guarded.—Pope.



Conducted by Promise Kloss

"So Many Grains of Wheat"

BY S. ROXANNA WINCE

My husband was a careful, economical man. He did not like to see anything wasted; and yet, being of a kindly disposition, if rebukes came, they came in a way that would give no offense. One day I had filled my gem pans, deposited them in the oven, and set my mixing bowl on the worktable, with enough batter sticking to its sides to fill a gem cup. His eyes fell on it as he entered the door, but all he said was, "So many grains of wheat!" Yet it was enough. I never mix batter, pie dough, cake, or bread, but I think of the phrase, "So many grains of wheat."

I do not know why I was so careless that one particular time, for my mother had taught me to be saving, fixing the lesson in my memory by telling me a little incident that happened when she was a young girl living in New York. A young man had two lady friends whom he highly esteemed, but to which of the two he should pay court, with the thought of making her his wife, was a question he could not settle. One day his pretty bay horse was found writhing in pain from a severe attack of colic. Something must be done quickly. He had heard that the scrapings from kneading bowls were a sure remedy.

He would "kill two birds with one stone;" he would find out which of his lady friends was the more economical, and at the same time save his horse. He hurried off. The mother of the first girl said: "La me, I don't believe I can get you a teaspoonful, Katie cleans the bread trough so carefully!"

The next woman, in reply to his appeal, exclaimed, "Certainly, you can have all you want, if it is a quart."

I do not know what became of the horse, but Katie won the young man for her husband.

It was not the custom in pioneer days to wash the bread bowls, for people then knew nothing about microbes. If they had, the young man would have been still more particular as to the choice of a wife; but,

anyway, I learned the lesson my mother intended the story to teach.

The third lesson was given me by my husband when I was helping to stack our winter's wood, and paid no attention to the thick pieces of bark that now and then slipped off. At last, noticing my carelessness, he said, "I paid for the chopping of that bark." I left no more bark on the ground; to throw it away was to throw away money.

Batter for one gem thrown away twice a week would make one hundred four gems in a year, enough to feed a little child fifty times. A quart

of dough wasted twice a week would make one hundred four loaves of bread in a year, or several dollars' worth of bread; while the bark from twenty cords or more of wood would bring quite a sum.

Men and women laugh at the friend who drains the last drop of milk from the pail, saves the yolks of eggs and remnants of cloth, does not throw out scraps of bread and left-over fragments of food; but all these little savings count and help her to help others.

"I must not throw upon the floor the crust I cannot eat,

For many a little hungry one would think it quite a treat,"

is a stanza worth remembering. Don't waste anything.

A Story for Little Girls

BY EDNA C. HENDRICKS

"C-O-U-R-A-G-E-O-U-S. Grandma, how is this word pronounced?" Little Sarah Moore, seated in front of the blazing wood fire, lifted a pair of questioning blue eyes from the old "blue-back Speller" on her knee.

"Courageous." Grandmother Jackson, gray-haired, slender, and spry, paused for an instant before placing a heavy iron lid upon the glowing logs.

"But what does it mean, grandma?"

"It means being brave, risking one's life to save that of another person, telling the truth when a lie would be easier." Grandmother's voice was calm as usual, as her gentle brown eyes, which needed no glasses although she was past seventy, rested lovingly upon the plump, eager face.

"Thank you! I'll remember that," said the little girl of ten as she bent her blonde head over the old spelling book once more, while grandmother continued her preparations for supper.

It was nearly five o'clock of a gray December afternoon many years ago, and already the shadows of evening were deepening in the great forest which surrounded the strongly built log house.

Lifting a shovelful of red-hot coals, grandmother spread them upon the

hearth, set a three-legged pan with a long handle over them, and rubbed it carefully with a piece of fat, and prepared to mix up the batter for corn bread. Having sifted the meal, soda, and salt into a wooden bowl, she added buttermilk, stirred it well, and poured the batter into the hot pan. Then with heavy iron hooks the lid was lifted and set in place and a few coals spread on top.

Opening the tall corner cupboard, grandmother took out two blue bowls, put into each a pewter spoon, and placed them upon the unpainted table with its white cloth of homespun. Then she skimmed the milk into a tall cream jar which stood in the chimney corner, and poured the skim milk into an earthenware pitcher.

Soon the corn bread was a golden brown, and supper was ready. A simple meal it was, but delicious. Sarah crumbled the hot bread into her bowl of milk and ate with relish. For these were pioneer days, and people were content with plain food.

After supper Sarah carried out some food to Joe, the black shepherd dog. Then she washed the dishes, while grandmother hurried to the stable to milk Beauty, the white and yellow spotted cow. Father and Mother Moore had started early that morning to the village twenty miles

away; they would not return until the following afternoon.

Grandmother Jackson, who was a valiant little soul, was not in the least dismayed at the prospect of a night alone in the big log house with only Sarah for company. Many years before, when a girl of eighteen, she had accompanied her young husband all the way from Pennsylvania to Carolina by oxcart, and through Indian country. More than once she had heard the bloodcurdling war whoop of savages, the howl of wolves, the panther's horrid screech outside her frontier cabin. Why should she be afraid now when the few remaining Indians were far away, and the only wild animals left in the forest were bears and wildcats — harmless, if left alone?

By the time the dishes were washed and put away and the milk strained into the big stone crock, it was dark. Sarah stepped to the door and called:

"Come, Joe! Come here at once!" The big black dog left off his furious scratching at the base of a dead stump, and came bounding across the clearing. Sarah patted his head as he sprang into the room, and shutting the heavy door, dropped the stout bar into its place. Meantime grandmother, who had lighted the tallow candle and set it on a low table, picked up her knitting, a gayly striped stocking for Sarah, while the little girl sat down with slate, pencil, and arithmetic to do her sums.

An hour later, when the sums had been finished, grandmother rolled up her knitting, stuck the needles through the ball of yarn, and laid it upon the high fireboard. Then from some hidden store she brought out two large red apples.

Sarah's eyes had begun to droop by the time the last bite had disappeared, and reaching for the leather-bound Bible, grandmother read aloud the ninety-first psalm.

"Come, dear, it's bedtime."

"I'm so sleepy," yawned Sarah, as grandmother unbuttoned the blue linsey dress. Then rousing herself slightly, she inquired:

"Don't you feel a bit afraid, grandma, with nobody here but us two?"

"Certainly not, child! Why should I? The good Lord has taken care of me for seventy-three years. He will continue to do so, never fear!" Grandmother was firm.

Kneeling for a moment at the little lady's knee, Sarah murmured her evening prayer, then climbed into the big four-poster bed, and was soon fast asleep. It seemed only a moment later — actually three hours had passed — when dimly she heard

a voice calling, "Sarah! Sarah!" then louder, "Sarah!"

"Ma'am." Sarah sat up in bed rubbing her eyes.

"Light the candle quick, child! But don't stumble as I did. I've broken my leg." Grandmother was sitting on the floor.

Very much alarmed, Sarah hastened to obey, then ran back and with some difficulty assisted the injured woman into bed. "Joe whined to be let out, and I stumbled over a chair in the dark," she explained, falling back with a moan of pain.

"Whatever shall we do?" Sarah was on the verge of tears.

"Don't cry, honey! There is nothing you can do but go for Mr. Brown and his wife. The bone should be set at once. Will you go, dear, with Joe for company?"

In the dim candlelight grand-



A LITTLE girl singing
Is like April trying to light
Her daffodils, bringing
Her hands around the bright
Tenuous flames to shield it from
The winds of March that drum
A slow retreat.

A little girl singing
Is like a kiss remembered
Suddenly, a winging
Back through Decempered
Years to the sweetness of May,
A forgetting of today
Plodding on sober feet.
— Ruth Langland Holberg.

mother's face looked white and drawn.

For an instant Sarah hesitated. Mr. Brown lived three miles away, and the road was only a bridle path through dense woods. Without doubt wild animals were abroad at this time of night.

"Courageous! the risking of one's life for that of another," the words seemed fairly to leap into the child's memory. Suppose grandmother should die! Instantly the small

shoulders squared, the small chin came up resolutely:

"Of course I'll go, just as fast as I can!" She ran for her hood and shawl.

"If only there were some other way!" moaned grandmother.

"Don't you worry a bit!" Sarah kissed her tenderly. "Joe won't let anything harm me, and I'll carry a big pine torch."

Hurriedly selecting several rich pine splinters from the pile of kindling, Sarah plunged them into the red-hot coals and blew them into a blaze. Then opening the door, she called softly, "Don't worry, grandma, we'll be back directly." As she paused outside to latch the door, Joe rose from the step and wagged his bushy tail. Sarah grasped his leather collar firmly, and holding aloft her torch, hurried into the dark forest.

She realized that the big dog would fight till death for her if need be; but the forest with its strange noises was a place of unknown terrors. The hoot of an owl, the crashing of some large animal through the bushes, a gruff "woof, woof" from a near-by thicket, were sounds which caused her heart to stand still in terror.

Half the distance had been traversed when away to the north there sounded a fierce wild scream — the shriek of the wildcat. Instantly Joe gave a deep growl and bared his teeth, while the stiff bristles along his spine stood erect.

"Hush, Joe! Be quiet!" Sarah's hand tightened on the dog's collar, and her heart uttered a silent little prayer. Presently the shriek came again, but fainter, and the violent beating of her heart grew calmer.

Twenty minutes later the big mastiff that guarded Mr. Brown's premises burst into a volley of violent barking — a welcome sound to the frightened child.

"Come, Tige! Good old fellow!" called Sarah. The barking ceased instantly, and wagging his tail, the old dog ran forward to greet his friends. Mr. Brown was holding open the door when she reached the steps:

"What has happened, child? Where's your father that you should be sent out at this time of night?"

"Father and mother are away from home, and grandmother has broken her leg. She wants you to come at once to set the bone!" Then Sarah burst into tears.

"There, there! We'll take care of grandma!" The big man patted Sarah's shoulder with awkward tenderness. "Hurry and dress, Julia! I'll saddle the horses."

Mrs. Brown, a plump, black-eyed little woman, talked cheerfully to

Sarah while she hurriedly dressed. She was ready to go when her husband led the horses to the door. He helped her to mount Molly, swung Sarah to old Tom's back, climbed into the saddle in front, and they were off.

The clock struck one as the little group entered the Moore home. Grandmother Jackson's pale face lighted up with relief, and in spite of pain she smiled a welcome. Later, when the injured limb had been set and bound up with splints, grandmother drew Sarah's cheek to her own, and whispered, "My brave little girl!"

"I wasn't brave a bit, grandma. I was scared 'most to death, 'specially when the wildcat hollered! But I'm glad I went." Sarah's voice trembled.

"You're a heroine, darling!" said motherly Mrs. Brown, who had no children of her own, as she drew the child close.—*The Presbyterian*.



George the Conqueror

BY ALLIE ADAMS

"GEORGE, do you want to come in now, and take your nap, so as to be ready for company tonight?"

George is a sturdy lad four years old, and is sometimes given the opportunity to decide some things for himself. This time his mamma had told him of a little party she was to give that evening, but evidently he had not thought much about it. Now he was out in the warm sunshine, playing with a neighbor boy of his own age. And they were having such a good time that he decided he would rather keep on with his play, and let the party go.

After making sure that George understood just what was involved in his decision,—an early bedtime, a very brief visit with the ladies who were coming, of whom he was fond, a light supper all by himself,—his mother left him to his play.

Evening came, the ladies arrived, a delicious supper was almost ready, and George was having a little teeny weeny visit when that fateful bedtime hour came. The guests were all old friends, so it was with more than passing interest that they watched the little man when mamma announced that it was time for little folks to be in bed and produced the nightie.

"O mamma! I didn't know there would be so many here, or that the dinner would be so nice," he said pleadingly, as he looked in dismay from one face to another, quite evidently hoping that some one would plead his case for him. But these were wise guests, who did not believe in interfering with a mother's plan. Then as that dear little mother sat

down with her boy, slowly taking off the garments one by one, she reminded him of his decision of the afternoon.

It was a very sober and thoughtful boy who was allowed to sit on "Aunt Mary's" lap a few minutes before he went upstairs. The little head hung down, the lips began to quiver, and the tears were almost falling when his mamma said quietly,

"I guess you'd better run in the other room till you can get your face straightened out."

He slipped down and went into the other room—alone, and it was dark in there. But very soon his mother followed him, and when they came back, it was with a bright and happy face that the little conqueror passed round the circle, saying good night and shaking hands with each one, and then trudged off with mamma upstairs to bed.

Could such a lesson as that ever fade from the memory of a child? or if it should, is there not in it a strengthening of character,—in the lesson of holding to a decision once deliberately made, and the forgoing of a pleasure because it is right,—that will bear fruit all through this life, and even in eternity?

How many would have relented and said, "Well, never mind, sweetheart, you may stay up this time," and thus weakened the will power of the coming man, and taught him a lesson in indecision, self-indulgence, and loss of respect for parents? Verily, a wise mother is a rare treasure.



The Trials of Life

LIFE is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials in the ordinary exercise of the Christian graces.

To bear with the failings of those about us, with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserve attention, and ingratitude when we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has provided or purposed for the trial of our virtue, these are best exercises of patience and self-denial, and the latter because not chosen ourselves.

To bear with vexation in business, with disappointments in our expectation, with interruptions of our retirement,—in short, with whatever opposes our will, contradicts our humor,—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing.—

Hannah More.

Teaching Self-Discipline

BY HELEN GREGG GREEN

WE have a motherhood club in our town which has proved very helpful. To the last meeting, one of the members brought her small son, John Russell. During the afternoon the child became restless and cross. Finally, to cap the climax, he had a first-class tantrum. His mother seemed quite unconcerned. After John Russell had won his point, he ran out of doors to play, as serene as the proverbial summer day.

"He's a wonderful boy!" his mother said beamingly. "He has so much will power. He really was cunning, wasn't he? And," a bit wistfully, "he'll get over the disagreeable part of it."

"Oh, yes, don't worry," Grandmother Mills advised. "Joe was of the same temperament. I remember one day I took him to the doctor's. He didn't want to go in the first place. The doctor told Joe to open his mouth, he wanted to see his throat. Joe slapped him! Oh, it was so funny! And look at my boy now, a successful business man!"

After we left, Joe's wife burst forth, "Oh! I get so angry with Joe's mother. I've heard her tell that story gleefully time and time again. She prides herself on having always allowed Joe plenty of 'self-expression.' 'I never curbed the child,' she boasts. And now the children and I are paying the piper.

"Oh, don't misunderstand me. Of course I love him, and I've never mentioned this to any one else. But Joe has a terrible temper, absolutely no self-control. Often when he's helping the children with their lessons he'll become provoked at some trifle and in a moment he's off. A hectic scene follows, with Judith and Dickey in tears. The last time, he yelled at Judith, 'You're dumb, Judy! Just plain dumb! That's why you don't know.' I told him I would rather he would never again help with the lessons, and I meant it.

"Oh, yes, Joe was never curbed, and his children are suffering in consequence. I'm trying my best at this late date to teach him self-control, but it has meant many unpleasant scenes, without very good results. Oh, why did his mother encourage, yes, actually encourage those tantrums when he was small?" And my little friend's eyes snapped.

So let's all take a hint; what may seem "cute" and indicative of a strong mind in a child, may become an odious characteristic in an adult.—*Issued by the National Kindergarten Association.*

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

Foreign Missions at Home

BY M. N. CAMPBELL

WHILE visiting a church recently, a minister asked the congregation if it was their belief that heaven opened its doors only to those who speak English fluently. The people were very much surprised at this unusual question, and replied that they believed that Christ died for *all* men, and that from every nation, kindred, tongue, and people the Lord would gather the citizens of His kingdom.

The minister assured them that he felt sure they accepted in theory the idea of salvation for all, irrespective of nationality, but he feared that they were setting forth an altogether different view, judging from their actions. In surprise the people asked what he meant.

"Well," he replied, "the only missionary work you are doing is in behalf of those who speak English. You are passing by as unworthy of salvation the people in your neighborhood who speak a foreign tongue, although there are many of these within your reach and plenty of literature is available in their language. Consequently I would be justified in concluding that you think heaven is only for those who speak English and that Christ died only for that class."

New View of Problem

The congregation looked a bit ashamed and condemned. They had never had the matter put to them in that light before. As a result of this meeting a foreign band was organized in that church, and an aggressive effort was put forth to evangelize their foreign neighbors with the message for this time.

With a third of the population foreign, greater effort should be put forth in behalf of these people. They respond with surprising readiness to the message when presented through the printed page.

One English-speaking church distributed literature costing \$16.50 in a near-by Russian settlement, and a deep interest was awakened. A young Russian preacher was called to develop the interest, and 150 accepted the truth.

A colored church in the East went to work for the Spanish-speaking people in their vicinity, and a Spanish

church is soon to be organized as a result of their efforts.

Two Crisis books brought out a Mexican church in Texas. These Crisis books in foreign languages have been very effective in conveying the truth to the strangers within our gates.

The Foreign Translation Fund, for which the collection is to be taken in all our churches, Sabbath, August 3, is used to bear part of the cost of issuing small books, tracts, etc., which bear such precious fruit. May we urge a liberal response to this appeal?

Arizona Conference

BY ADOLPH JOHNSON

THE Arizona camp meeting was held in the city of Phoenix, May 24 to June 1. The weather was ideal the whole time, and all seemed to bear testimony that our camp meeting was a real success, the best ever held in this field. From the very first meeting it was evident that God had a special blessing in store for His people. The attendance was very good, and the appreciation shown by our people was most encouraging. Not a word of complaint, but many words of praise to God, were heard from day to day.

F. C. Gilbert of the General Conference was with us the first four days, and his stirring messages were greatly appreciated. W. W. Ruble, Emanuel Remsen, and Chester A. Holt from the Pacific Union Conference, helped to make the camp meeting a real success. The Lord indeed blessed and used His servants.

The book sales were excellent, and the gifts and pledges to foreign missions prove that our people have a new vision of the things of God, and long to see the work finished. God has wonderfully blessed the work in the Arizona Conference. In all its branches we can see the work prospering.

The Sabbath school work is climbing upward, and greater and greater interest is revealed in this branch of the work of God. The home missionary department is growing. Better orders are coming into the office for literature. The seed is being sown for precious souls, and God is giving

the increase. The young people's work is also budding and bearing good fruit. The colporteurs in the field are of good courage. God is sending His angels before His servants, to prepare the hearts of the people both to buy literature and to accept the truth of God.

Focus on Evangelism

It is the plan of the conference to focus all these different lines of endeavor on the great objective of winning souls for the kingdom of heaven. Since the camp meeting a year ago, the constituency in this conference has increased 18½ per cent. This brings great courage to our people who are loyally supporting the work of God. The conference has laid definite plans to strengthen the evangelistic campaign throughout the year, and we believe that God will continue to bless our efforts abundantly. For the success in our field and for the blessings we enjoy, we give to God all the praise and glory.

Foreign Translation Fund Collection, August 3

BY L. F. PASSEBOIS

"I HAVE been shown that as a people we have been asleep as to our duty in regard to getting the light before those of other nations."

I was very forcibly reminded of these words a short time ago when I was asked by a foreigner who has a store near one of our churches, what my business was. When I gave the information, he asked, "Seventh-day Adventist? What is that? Sixteen years I have been in this country, and never heard of them. I love God, but do not belong to any church. No more Catholic Church for me." The man was very anxious to get what we had in his language, and was very much interested.

Another said, "I don't go to any church in this country." When asked why, he said, "They do not want us foreigners in their churches." A big smile beamed on his face when he was told that Seventh-day Adventists had all kinds of foreigners in their ranks, and that we could send him literature in his language. "O mister, please send me some! Here, take this

\$5, send me, and I'll send more money." This man today is a Seventh-day Adventist.

A French woman who received the French "Steps to Christ," believed it to be the Bible, and took it to the priest to have it blessed. He refused to do so, and told her to destroy it. She fully intended to do so, but the pictures took her attention, she read it, found Jesus, left the Roman Catholic Church, and is now rejoicing in the truth.

One man wrote: "Thirteen of us sat up most of the night to read 'Où Sont Les Mort?' ('Where Are the Dead?') You asked if we are interested. Inclosed find a money order for \$7. Send us the book 'The Great Controversy,' and come and teach us. We will do all we can for you."

These are but a few of the experiences that come as the result of the literature that is being translated in the different languages. Give liberally on August 3 to help this work.

Sterling Junction, Mass.

The Chicago Camp Meeting

BY O. MONTGOMERY

THE Chicago camp meeting was held on the Broadview College campus, May 30 to June 9, 1929. There were about sixty family tents pitched on the campus, with a large pavilion for the general meetings, and another tent for the young people's meetings. The college buildings were used for rooming purposes, so that the entire delegation was very comfortably cared for.

Although the Chicago constituency is very largely in the city, and most of the churches are not very far removed from Broadview, we were greatly pleased to find so many of our brethren and sisters camping on the grounds. This gave the old-time spirit and aspect to the meeting. It was a regular old-fashioned Seventh-day Adventist camp meeting.

A Full Program

The daily program was so arranged, and the various details and responsibilities of the meeting were so divided among the various workers, that things moved on smoothly from day to day. The program was a full one, yet there was no overcrowding, and every feature of the work was duly emphasized and given consideration.

The young people's meetings were especially good, a fine spirit prevailed, and a highly uplifting work was carried on from the first by those in charge of this part of the program. The meetings in the big tent were well attended day by day. Naturally the evening meetings and the week-end meetings were the largest gatherings.

Various phases of the message were presented in the evening services.

The union conference was represented by W. H. Holden, and his union staff. The colleges and sanitarium were well represented and came in for due consideration. The General Conference was represented by the writer, who was present most of the time, and C. S. Longacre, who came in for the last Sabbath and Sunday, and gave two very stirring talks, on Saturday and Sunday nights, on the important phases of religious liberty. Elders J. F. Huenergardt, J. T. Boettcher, H. O. Olson, and N. R. Nelson, represented the Bureau of Home Missions. These brethren devoted themselves to the interest of the foreign people. There were meetings held for the Germans, Swedes, Danish-Norwegians, Italians, Russians, and Czechoslovakians. It was interesting to see so many of the foreign languages represented, and to know that these believers and members of Chicago churches were well provided for in the camp meeting arrangements, by having special meetings for them each day.

The book tent was always a center of interest and the sales were excellent.

One feature of this camp meeting



The First Four Spanish-speaking Believers to Be Baptized in Nicaragua

The man and the young girl at the right of the picture are entering colporteur work in Nicaragua.

that was especially interesting to the writer was the plan for the Sabbath service. A devotional meeting was held at 6 A. M., which gave an earnest spiritual start for the day; Bible study from 9 to 10 for the entire camp; Sabbath school from 10:30 to 12, including the appeal for mission

offerings, no mission offerings being taken outside the Sabbath school. The goal for the first Sabbath was \$1,500, and the offering was a little more than \$1,600. The goal for the second Sabbath was \$1,000, and the offering amounted to \$1,832. The regular preaching service for the day, which on both Sabbaths was of a revival character, was at 2:30 in the afternoon, with young people's meeting at 5, and a testimony meeting for the adults in the large tent at the same hour. This gave an excellent Sabbath program, and seemed to relieve the usual Sabbath congestion. It seemed to the writer that it was a very successful plan.

The Chicago Conference has a staff of experienced laborers, and the work is progressing in this field in a very satisfactory and successful manner. J. W. Christian is giving good leadership to the field, and a spirit of confidence and devotion is seen on every hand.

First Fruits in Nicaragua

BY B. E. BEDDOE

THE accompanying picture presents to our readers the first fruits of our work in Nicaragua. The picture comes to us in a letter received from Sister Howard, who with her husband, E. P. Howard, has within the past year undertaken work in Nicaragua.

About two months ago we had word that their daughter was in a very precarious condition of health on account of a virulent form of malaria which had developed unusually serious symptoms, and they requested that some of their friends in the States join them in prayer for the recovery of the daughter. Sister Howard now reports that the daughter is much better, though for many weeks they were in great anxiety for the child's health. Now they think that her recovery is assured, though a furlough in the more favorable climate of the States seems really necessary. Their furlough is due soon, and it will doubtless come as a great blessing to them.

We rejoice with them that they are gathering their first fruits from the people in that part of our mission field. Following the first efforts comes the harvest, and we shall look forward with happy anticipation to the harvest that will come as the result of the labors of these missionaries and their associates in the Nicaragua Mission field.

Love must suffer in this stern world; it ever had been so, it ever would be so.—*Dickens.*

Advancement in Jugoslavia

BY STEEN RASMUSSEN

THE S. I. S. kingdom, meaning the country of the Serbians, the Croates, and the Slovenes, or to use a more modern term, Jugoslavia, is a country of no little importance in Southern and Eastern Europe. It is a land of great variety and of many types of people.

Its geographical position makes it the connecting link between Western, Southeastern, and Central Europe and the Levant. The greater part of Jugoslavia, measuring 250,000 square kilometers, and with a population of 13,000,000, lies within the Balkan Peninsula. It is a beautiful and fertile country. Towering mountains lend beauty and grandeur to the northwestern part, as well as to the southern section of the country. A number of large rivers irrigate and drain the country, the chief among which is the Danube. As regards communication, Jugoslavia has all the conditions necessary for great development. Toward the west the country faces the Adriatic Sea, whence the way is opened to the whole world.

Country Developed Since War

Since Jugoslavia was organized into a constitutional monarchy at the close of the World War, great progress has been made throughout the country. Agriculture, which is the chief occupation of the people, is being rapidly developed, and certain lines of industry are being efficiently organized.

The people populating Jugoslavia are an industrious people, and in no small degree endowed with artistic and musical talent. Under the new order of things introduced at the beginning of the present year, it seems that Jugoslavia is destined to play a still more important part in world affairs. Great effort is being made along lines of education and general welfare.

During a recent trip to this interesting country, which constitutes a part of the Southern European Division, the writer had the privilege of visiting a number of the larger churches in the western, northern, and central sections. During this visit my mind was turned by one of the workers, to the early days of our work in what was then known as Serbia. As far as we know, the first beginnings were made about the year 1907. Serbians, who had received the message in Hungary, sent books and tracts into their own country, and in this way the seed was sown far afield. In 1920 the field was reorganized into the Jugoslavian Mission. There were at that time nine-

teen churches with 245 members. In 1925, Jugoslavia was organized into a union mission with a total membership of 729.

Since that year the work has grown very rapidly, so that we now have a total of eighty-three churches with 1,430 members. To illustrate the growth in a single place, for instance, we might mention that in the city of Belgrade, the capital of the country, we had only five members ten years ago, now there is a fine growing church of 120.

In spite of the difficulties which our workers and believers have met in Jugoslavia during the past years, the work is developing and moving forward in every phase. Last year, for instance, our colporteurs met with greater success than ever. Our departmental work is also getting well established. During my visit, which was in March and the early part of April, eighteen persons were baptized in the Danube at Belgrade, when it was still icy cold, and our brethren told us that they expected to baptize at least 200 this year.

The people in certain sections of Jugoslavia, particularly in Bosnia, suffered greatly during the past winter for lack of food, fuel, and clothing; in fact, there has been a real famine in some communities. Some of our own people also have suffered considerably. The government and the Red Cross have endeavored to relieve the situation as much as possible. In order to assist in this relief work, our church members in Belgrade, for instance, decided, during the coldest part of last winter, to get along on one or two meals a day, and give the food, or its equivalent in value, to a little fund to be used for

those in extreme need. As a result of this self-sacrifice, more than 2,400 dinars, or approximately \$50, were gathered by the Belgrade church in the course of two weeks. This may seem a small sum of money in other parts of the world where currency is plentiful and where wages are good.

Many Young People

I was pleased to find such a fine army of young people throughout the field. Under the leadership of the union president, A. Mocnik, and the department secretary of the union, A. Lorenzin, together with their associates, this army of youth is being organized and trained for more efficient service, in order to become better citizens of the earthly as well as the heavenly kingdom. A number of young people have also been attending one of our European training schools, and a number are this year in attendance at our French training school.

In this way new workers are being developed. Yet the lack of laborers in Jugoslavia is appalling. Including institutional and office workers, there are but fourteen conference workers throughout the entire country, or approximately one worker to every million people.

We are sincerely hoping that before very long we may be able to establish our own training school in that promising field, where an army of workers can and must be developed and trained to speed the message on among the sturdy people of Jugoslavia.

We were greatly cheered to hear of the faithfulness manifested by our dear believers in witnessing for the truth. New groups and companies of believers are springing up everywhere, and the few ardent ministers in the country at present are very busy visiting these companies, giving



Home Missionary and Missionary Volunteer Institute and Convention held March 31, 1929, at Curug, Jugoslavia. The church building in the rear is the only one in the country owned by Seventh-day Adventists.

them further instruction, baptizing and organizing.

In all of Jugoslavia we own but one little church building, the one shown in the rear of the accompanying picture, which was taken during our visit to Curug, where it is located. Between 150 and 200, including children, attended this meeting, which was a home missionary and Missionary Volunteer convention and institute. Similar meetings were held in Zagreb, the capital of Croatia, and Novi Sad, where our publishing house is located, and in Belgrade. Smaller meetings were held in other places.

When we think of the ardent toil of the leaders of our work in Jugoslavia, during both the war period and post-war years, and listen to their testimonies expressing their faith and confidence in the rapid development of our work in their field and the ultimate triumph of our cause, we take great courage as we join hands with them and toil to finish the work in this great and fruitful section of the Master's vineyard.

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Wisconsin Camp Meeting

BY O. MONTGOMERY

THIS meeting was held at Portage, June 13-22. The Wisconsin Conference has a permanent camp ground at Portage which affords many advantages. The dining hall, the office, the Book and Bible House, and the grocery are accommodated in permanent buildings, and there is also a building for storage of equipment, a cottage for the caretaker, and another cottage for the president. All the meetings are held in tents, as is usual on our camp grounds.

On Tuesday before the opening of the meeting on Thursday, a violent wind storm swept over Portage, leveling eighty of the family tents which were already pitched and most of them floored and ready for occupancy. The large pavilion and the young people's tent were blown down and damaged so seriously that they could not be repitched. The children's tent was blown down, but was not so seriously damaged that it could not be immediately pitched again.

Fortunately, extra tents for field work were on the ground, one of which was pitched for the main meetings and another for the young people. The brethren had worked hard, and the camp ground was about ready for the people, with only the finishing touches yet to be done when the storm broke. This placed a tremendous burden of extra work and anxiety on the staff of workers, but they met the situation courageously,

and when the people began to come on the ground Thursday, they were able to open the meeting on schedule time and take care of the people.

From the very first hour there was a wonderful spirit of appreciation and helpfulness, and the meeting started off with the presence and blessing of God on the encampment. The week-ends brought large numbers, many coming in for the week-end that could not camp on the ground permanently. On both Sabbaths strong revival efforts were conducted when a large number of people responded, many giving themselves to the Lord for the first time. The offerings for foreign missions were liberal.

An impressive ordination service was held in the large pavilion the first Sabbath afternoon, when C. L. Vories, Wilbur Holbrook, M. A. Maloney, and J. O. Marsh were set apart to the gospel ministry. On the last Sabbath a baptismal service was conducted, when a goodly number were buried with their Lord in baptism, and there were many others ready who will be baptized at their home churches, thus giving the home churches the blessing and benefit of this solemn service.

The meetings for the young people and children were especially strong, and a good work was done among them. There were meetings conducted on the ground for the German, Danish-Norwegian, and Swedish people.

Emmanuel Missionary College was represented by G. F. Wolfkill, C. M. Sorenson, Miss Mary Lamson, and H. S. Prenier. The Broadview College was represented by the Bible teacher, M. H. Schuster. From the General Conference Bureau of Home Missions, L. F. Passebois and N. R. Nelson were present. C. S. Longacre and the writer were also present, and assisted in this meeting, and W. H. Holden with his departmental secretaries gave us good help.

The Wisconsin Conference has made a fine record during the past year in the reduction of indebtedness, approximately \$40,000 of their obligation being liquidated. They are planning strong aggressive work in the field this year. Seven tent companies are arranged for, and we pray that Heaven's special blessing may attend their efforts. We found a spirit of courage and confidence in the message in the conference. E. H. Oswald, with his staff of officers, is carrying the work in a strong way, and we hope that within a very short time the Wisconsin Conference will be entirely free from the embarrassment of debt.

Camp Meeting in Northern California

BY J. E. FULTON

THE Northern California camp meeting was held on the academy grounds at Lodi, June 6-16. The weather was cool and pleasant most of the time, with the exception of rain on the last Sabbath. But the attendance was unusual, and we could not have accommodated any more. They were packed in the tent from front to rear as close as people could sit. I think the day attendance at this camp meeting was the best average I have ever witnessed in any of our camp meetings. Our eleven o'clock service, which was usually a Bible study, was like an evening service in the number attending. God blessed His servants who preached the word, and the people seemed eager to hear.

Elders A. G. Daniells, F. C. Gilbert, J. J. Reiswig, and G. B. Starr were the general laborers, and Elders W. W. Ruble, D. Voth, E. Remsen, H. G. Lucas, and the writer were in attendance as union laborers, and the local ministers gave good help. God greatly blessed the messages of Elders Daniells, Gilbert, and Starr. Brother Reiswig held meetings for the German people, in the auditorium of the academy, while a large pavilion was pitched for the English-speaking people.

Brother Starr and his wife gave some very interesting experiences connected with the work of Sister White, which greatly helped our people. Several came onto the ground unbelievers in the Spirit of prophecy, and left rejoicing in the truth. Among these was a brother who had fought the message, particularly the Testimonies, for thirty years, but he was fully convinced by what he heard at this camp meeting. A Seventh Day Baptist lady also came on the ground, whose mind had been turned against the Testimonies by certain adverse criticism, but she became fully satisfied with the evidence given concerning the place in the message of the Testimonies of the servant of the Lord.

Many of our brethren stated again and again that the camp meeting was the very best they had ever attended. This, of course, is a frequent statement, but we feel that the Northern California camp meeting was a most excellent meeting. The academy dormitories were used in housing some of the brethren and sisters, while the rest were accommodated in tents. The camp meeting will long live in the memory of our brethren, for many got a new hold on God and were encouraged in the good way.

Colporteurs' Summary for May, 1929

Unions	Agents	Hours	Value 1929	Value 1928
North American Division				
Atlantic	92	8354	\$ 13706.16	\$ 14736.71
Columbia	154	14396	24282.92	26452.47
Lake	203	14460	21049.79	12760.85
Central	65	5149	7142.60	6805.90
Northern	32	1958	2734.85	3968.90
North Pacific	29	3351	5336.80	5073.20
Pacific	92	5924	15084.61	10275.26
Eastern Canadian	16	1957	3449.06	3954.05
Western Canadian	48	2873	6776.55	9813.70
Southeastern	47	3555	6779.87	7954.43
Southern	47	2284	6454.70	12862.25
Southwestern	69	7274	17723.96	15039.95
	892	71535	129421.87	129197.67
African Division	22	1624	5352.05	6793.84
Australasian Division *	84	10678	31286.95	14293.17
Central European Division				
Arabic	--	--	--	97.50
Bulgarian	12	1249	221.72	101.04
Czechoslovakian	54	7867	2360.61	1957.54
East German	136	18406	7246.14	7022.38
Grecian	--	--	--	--
Hungarian	62	7333	2190.34	1766.35
South German	80	11085	6573.30	9730.25
Turkish	--	--	--	17.72
West German	163	23971	10308.31	9685.12
	512	69916	29400.92	30427.90
Northern European Division				
Baltic	42	5715	1254.41	1158.82
British	74	8272	3369.35	6278.52
Iceland	7	1043	973.03	2740.13
Polish	59	5003	1041.13	743.03
Scandinavian	75	8812	7333.66	6634.25
	257	28850	18972.08	17604.75
Southern European Division				
Franco-Belgian	16	1238	1273.41	3427.80
Iberian	9	563	267.12	633.70
Italian	23	2031	764.92	--
Jugoslavian	52	5401	1699.01	1426.68
North African	8	717	535.77	--
Rumanian	60	7155	1349.59	1569.47
Swiss	37	3636	3140.39	--
	205	20746	9035.21	7057.65

Unions	Agents	Hours	Value 1929	Value 1928
Far Eastern Division				
Central China *	5	467	\$ 3434.01	\$ 1601.37
East China *	4	301	1016.27	756.13
Japan	12	1050	522.27	1380.67
Malaysian	--	--	--	8289.92
Manchurian	--	--	394.69	1453.10
North China	--	--	--	895.88
Philippine	120	15521	9351.36	--
South China	--	--	1206.47	--
	141	17339	16425.07	14377.07
Inter-American Division				
Antillian	27	3363	6778.47	3596.01
Central American	16	1347	3182.43	2961.93
Colombia-Venezuelan	12	1038	4769.70	10598.53
East Caribbean	16	2905	3387.21	1968.80
Mexican	28	2409	3231.21	--
	99	11062	21399.07	19125.37
South American Division				
Austral *	64	13577	22927.82	13092.15
East Brazil	--	--	--	4458.59
Inca	11	713	2388.65	2102.37
South Brazil	51	16991	18398.42	--
	126	31281	44214.89	19653.61
Foreign Totals	1446	191496	\$ 176086.24	\$ 129332.86
N. American Totals	892	71535	129421.87	129197.67
Grand Totals	2338	263031	\$ 305508.11	\$ 258530.53

* Two months' report.

COMPARATIVE BOOK SUMMARY

	1926	1927	1928	1929
January	\$128429.45	\$228425.25	\$218796.43	\$245677.30
February	251755.06	228447.76	221098.65	183073.90
March	240963.79	246251.38	212849.48	192937.40
April	273574.41	215716.64	215326.55	258942.95
May	241402.18	192349.05	253530.53	305508.11
June	329559.12	325807.62	325030.38	--
July	391040.40	327515.58	330518.76	--
August	232732.58	330138.57	347840.96	--
September	241251.56	234729.35	219549.42	--
October	202774.36	189151.73	195510.14	--
November	199192.28	207055.82	215962.48	--
December	224237.15	223395.31	225171.18	--
	\$3006967.34	\$2947984.06	\$2985685.46	\$1191139.66

The Summary

BY N. Z. TOWN

AGAIN this month we rejoice to be able to report a substantial gain in our monthly sales. As you will notice, the grand total is \$305,508.11 as compared with \$258,530.53 for the corresponding month last year. Let us earnestly pray that the abundant seed sowing of our colporteurs may bring a large harvest of souls into the kingdom.

Upper Columbia Camp Meeting

BY J. T. BOETTCHER

THIS meeting was held in Toppenish, Wash., June 6-16. This is a place of about 3,500 inhabitants. The people were very friendly to us. We were given free grounds, light, and water. The camp equipment was in very good shape. The meeting tents as well as the family tents were pitched very well and were waterproof.

The usual program was carried out. The burden of the meeting rested upon E. F. Peterson, president of the conference, M. Lukens, president of the union, and C. L. Bond and J. T. Boettcher of the General Conference. Alonzo Baker, associate editor of the *Signs of the Times*, was with us during the latter part, and gave some very

stirring lectures on present-day conditions in the world. He has a real message for both the church and the world. G. J. Seltzer from Portland was with us for a few days and broke the bread of life to the people.

On Sabbath, June 15, Carl Beck, Otto Schnepfer, and Fred Guderian were ordained to the gospel ministry. It was a very solemn occasion. We are always glad to see young men give themselves to the work of God.

Two other young men and their wives were on the platform during Sabbath school; these men had just finished college and had received a call from the General Conference to go to a foreign field. Floyd Reising, the son of J. J. Reising, was one of these young men. He is the only son in the family. We know it is a sacrifice to give up this son. He stands ready to leave father and mother in the homeland, perhaps never to see them again in this world, in order that he may win souls for Jesus. Those who remain at home should be willing to support the missionaries, who give up every comfort of life. The flower of our youth are giving their all; why should not the people do the same? I love these young people. In fact, I have seen them grow up in the cause, and rejoice that they are not looking on the material things of this world, but on things above. The reward will

be an everlasting one. May God fill them with His Spirit, which will enable them to lead sinners to Jesus.

On Sabbath afternoon, June 15, seventeen were baptized. Others were asked to wait until they arrived at their homes to be baptized there. An elderly man and his wife, both Germans from Toppenish, were among the candidates. It was very touching to hear them pray and thank God for the truth which came to them. This alone was worth the whole camp meeting to me. God knows the honest at heart, and brings them into His fold.

J. G. Hanhardt, J. F. Harder, and Alex Steinert rendered good help in the German meetings. The Lord blessed His servants.

Even though this was not a conference year, the president gave a report and so did the treasurer. During the last four years, from 1925-28, the people in this conference paid \$440,571.58 tithes and \$294,212.25 in mission offerings. In 1928 there was given in tithes \$112,637.75 and for missions \$79,310.05. Our people are faithful in paying tithes and offerings, and with a faithful ministry God will soon finish His work on earth.

The collections on both Sabbaths of the meeting amounted to \$1,565.31 in cash and \$2,340 in pledges, or a total of \$3,905.31. Plans for aggressive work were laid by the conference.

Six or eight tent companies will go out this summer. The tents were shipped from the camp ground to the places where the tent companies will work. May the Lord bless these servants of His, so that the truth may shine into many a heart.

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The South Dakota Camp Meeting

BY J. C. THOMPSON

ALWAYS held early in the season, the South Dakota camp meeting this year began May 30. Continuing for nine days, it closed on Saturday night. The State fairgrounds at Huron, a progressive city of some ten thousand people, annually is placed at the disposal of our people for the meeting, free of charge. The extensive grounds and many buildings make of this park a very convenient and pleasant place for holding the meeting.

Excellent weather prevailed. The attendance was good—approximately 600. For the most part the people came by automobile, the good highways of the State being conducive to travel.

The two Sabbath school offerings amounted to \$1,417.38. In addition to this amount, \$1,225 was raised for missions, making a total of \$2,642.38. Impetus doubtless was lent to the mission giving by the presence and appeals of A. G. Youngberg and his wife, just home in South Dakota from India, where he is superintendent of the East Bengal Mission. Both he and his wife are natives of South Dakota. His sister, Mrs. T. L. Oswald, is a missionary in South America, and his brother in Singapore, Straits Settlements. Mrs. Youngberg is a sister of Gordon Oss, the newly elected president of the conference in place of G. R. E. McNay, who is returning to the evangelistic work after serving as president seventeen months.

The workers from outside the conference and union attending the camp meeting were: G. A. Grauer, German minister from the Southern California Conference; H. W. Sherrig, of the Omaha branch of the Pacific Press; P. L. Thompson, president, A. J. Meiklejohn, Bible teacher, and a student male quartet from Union College; and W. W. Eastman and the writer from the General Conference. C. F. McVagh, president of the Iowa Conference, also spent several days at the meeting. The Northern Union workers present were: Charles Thompson, president; I. G. Ortner, secretary-treasurer; H. J. Sheldon, educational and Missionary Volunteer secretary; G. A. Campbell, field mis-

sionary secretary; and A. Grundset, home missionary secretary.

The report of the treasurer, J. H. Nies, showed that the conference has no debts; that in 1928 there was a gain of \$1,613 in operating; and that the Book and Bible House made a net gain of \$767.43 from the sale during the year of \$12,700 worth of literature, after paying all its own expenses.

The writer had the privilege, during the meeting, of visiting for the first time Plainview Academy, at Redfield. It is a well-equipped, well-managed, and well-attended school, enjoying the confidence of non-Adventists as well as our own people. Last year, under the leadership of H. C. Hartman, with an attendance of ninety-six students, the school made a gain of \$900. The 160 acres of the farm are used for farming, for pasturage for a large registered Holstein herd, for sheep raising, and for a large-scale poultry industry.

On the last Sabbath of the meeting twelve persons, mostly young people, were baptized by C. M. Babcock. The book sales during the meeting ran close to \$1,000.

The presence of the Spirit of God was felt in a marked degree at this camp meeting. An earnest, worshipful attitude was manifested by both young and old; and many rich blessings were enjoyed by all present.

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Western Oregon Conference

BY I. J. WOODMAN

WE feel that the Lord has blessed our evangelistic work for the last nine months. C. T. Everson's effort held in the armory at Salem, our State capital, beginning about the first of October, 1928, and closing the first of March, 1929, brought in 104 new believers. J. M. Comer, who is now pastor of the church in Salem, reports that more than ninety of these are still faithful. We are having to enlarge our church building in Salem to care for the crowds on the Sabbath.

About the middle of March, G. J. Seltzer and Paul Campbell opened a tabernacle effort in North Portland. Thus far they have baptized seventy-two, and still have a good attendance. Most of these are joining our Central church in Portland, which is overcrowded again, even though the greater share of the membership of the Sunnyside church, which now has a membership of nearly 400, was taken from the Central church only two years ago.

We are expecting to erect the tabernacle now being used in North Portland in the city of Vancouver, Wash.,

just across the Columbia River from Portland, where Elder Seltzer and Brother Campbell will conduct an effort.

We have another tabernacle at Hood River, Oreg., where A. Ritchie and a group of laborers are carrying on work. This is a small city of about 1,500. Thus far they have fifteen new Sabbath keepers.

We are holding three tent efforts in the field this summer, and are looking forward to a harvest of souls from these efforts.

Our Northwest territory, we feel, yields better results with tabernacle efforts in the winter, for the summer months are vacation periods, and it is hard to get a good attendance at tent meetings.

Financial conditions in this part of the country have not been the best since the first of the year, and our tithe shows a \$700 loss; but we are glad that the spirit of sacrifice seems to be in the hearts of our people, for our mission funds show an increase of over \$1,100 for the same period.

The workers of this conference are all of good courage, and have faith that this field of western Oregon will find many souls who will yet take their stand for the truth before the coming of the Lord.

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March-Silesian Conference

BY GUY DAIL

TWELVE years ago I paid my last official visit to a local German conference before leaving this country. It was therefore a great privilege God granted me in allowing me to be present at the annual session of the March-Silesian Conference held in Kottbus, May 15-21. There was a good representation of the fifty-five churches, numbering 1,584 members, at the first business meeting.

The territory and membership of this field were materially increased by additions from the old Brandenburg Conference which was dissolved Dec. 31, 1928, its constituency being divided among the Pomeranian, March-Silesian, and Berlin Conferences.

There was a good spirit present at the meeting. The workers, the visiting brethren, and the people were all anxious to receive God's blessing. The delegates took an active part in the discussion of the questions brought before them. One of the most interesting of these items was the Christian help or public welfare work. Other subjects discussed were: Christian temperance and hygiene, the family relations, the Sabbath school, the young people's work, the duties of church officers, our literature, the edu-

cational problems before the field, the best methods of soul winning, and how to conserve our church membership.

A few churches are inclined to make rather heavy demands upon the gospel ministry, and they sometimes forget that the local officers should really care for the interest within the church, while the gospel laborers ought to devote more time to those who are to be won for Christ. The most successful minister is he who can unite the members of the church in enthusiastic missionary endeavor.

One subject was carefully considered on Sabbath afternoon,—the social meeting. It was found on inquiry that many of the brethren present had not participated in a social meeting for some time. It is my conviction that if the instruction given us in the Testimonies with regard to the manner in which a social meeting is to be conducted, were followed, often the members would receive as great a blessing as they get from a sermon.

The delegates seemed very glad to hear of the foreign mission program the Central European Division is seeking to carry out in the Dutch East Indies, the Arabic Union, Persia, Turkey, Greece, Bulgaria, and Liberia. The needs of these great fields, elicit the sympathy and hearty support of our brethren.

We bespeak for the officers, the twenty-four workers (including eight regular colporteurs), and the laity in the March-Silesian Conference, a real interest in the prayers of our people who are anxious to see the kingdom of God visibly revealed soon.

The New Sanitarium-Hospital in Japan

BY L. A. HANSEN

At last our brethren in Japan see the realization of hopes which they have entertained these many years, of having a medical institution in their land. Again and again have they come up to a general meeting with an urgent plea that steps be taken to establish a sanitarium in Japan, and considerable money has been in hand for some time, but not until very recently has the way seemed clear to launch a new institution.

The plea of our brethren in Japan has been lodged with those who have visited the field from time to time, and when opportunity finally permitted, definite action was taken to respond. Some help was provided through the Extension Fund, and finally an institution has been opened.

From the newspaper reports in "the *Japan Advertiser*, the *Osaka*

Mainichi, and the *Tokio Nichi*, we gather that the new Tokio Sanitarium-Hospital meets with the highest approval of the people of the city. The write-ups are very favorable, one paper giving a picture of the staff of the new hospital. A very full description is given regarding the purpose of the institution, its affiliation with the Seventh-day Adventist denomination, the plan of its construction, its costs, its equipment, advantages, etc.

Built Economically

The institution is located at the headquarters compound of the Japan Union Mission in Tokio. It was erected by the students and teachers of our school, together with the resident mission workers of the compound. It offers the usual facilities of a sanitarium and hospital. While its appointments and equipment are ample for the needs of an up-to-date institution, the outlay has been a moderate one.

On the ground floor are two doctors' offices, pharmacy, hydrotherapy and electrical treatment rooms, bathroom, dining room, serving room, kitchen, and boiler room. The upper floor is given to wards containing about twenty beds, two private rooms



Sanitarium and Hospital, Tokio, Japan

with bath facilities, and three ordinary private rooms. There are also the operating room, sterilizing room, and nurses' room.

It is expected that the institution can care for twenty-five or thirty inpatients.

With practically all the work done by our students, teachers, and mission workers, the construction cost has been a minimum one. The cost of building and equipment is approximately \$25,000, representing about a 50-per-cent saving over having the job done by contract. The building is better in every way than the specifications called for in governmental standards.

More recent reports from Japan indicate that the new institution is starting off well, and is already meeting with the usual favor attending such work. We may expect to hear

further good reports and to see the Tokio Sanitarium-Hospital lend itself strongly to our important medical missionary activities.

Traveling Again

BY G. B. STARR

LAST year we spent just six days in our cottage at Loma Linda. This year we spent several weeks at home, and while there visited and spoke in the churches at Colton, San Bernardino, Rialto, Ontario, Santa Ana, San Diego, Riverside, Redlands, and Loma Linda, and spent a week at the Southern California Junior College at La Sierra.

We are now traveling again, this time by automobile. We left home seven weeks ago, and have visited Santa Barbara, Paso Robles, San José, Oakland, St. Helena, Ukiah, Fortuna, Eureka, Arcata, McKinleyville, Crescent City, Cloverdale, Healdsburg, and Santa Rosa, making many personal visits in the homes of God's dear people whom we are learning to love more and more.

Humboldt Academy Inspires

Our stay of nearly two weeks at the Humboldt Academy, Eureka, was instructive and inspiring to us. Here the students are building fine cottages and houses in the city, and under the skilled leadership of their teachers are doing first-class work, earning their way through school, and becoming proficient in the practical trades. We also visited the Field Training School in San Francisco, where forty persons have embraced the truth in six weeks. We plan to write more fully of this work later.

The Lord is greatly blessing Dr. and Mrs. Wheeler and their family in their small sanitarium at Cloverdale. The sick are recovering and embracing the truth. A sweet Christian spirit pervades the home. The poor are received and cared for, and the Lord pays their bills by giving them favor in buying valuable buildings, well fitted for their work, at the smallest possible figures. This institution well meets the description of small institutions which the Lord has plainly stated should be conducted in all the cities and villages of the world. Such health homes should be duplicated hundreds and thousands of times.

Another feature which appeals to us as practicable in this conference, is the holding of three small district camp meetings, instead of one large one. Many more can attend, and a much closer personal touch can be had. We are asked to attend them all.

The Indiana Conference

BY F. A. WRIGHT

Two thousand loyal Seventh-day Adventists comprise the church in the Indiana Conference. The laity and workers of this conference consider that we have no other reason for our existence as a separate denomination than to preach the gospel of the third angel's message. This is the distinct purpose in all our endeavors.

We have five ordained ministers, three licensed ministers, and five Bible workers carrying on evangelistic work. At a glance any one can see that this is a very limited force. On account of the serious condition of our finances we have been compelled to keep our laboring force very small for the last three or four years.

Yet we have some very encouraging features to report as a result of the work of this company of consecrated laborers. In the last two years we have raised up and organized five new churches and two companies. We have built or purchased five new church buildings for these new organizations. The present year, 1929, has been set apart as a debt-reducing year for this conference. We are carrying a very heavy indebtedness (\$114,000), but we are planning, by the help of God and through the gracious liberality of our sister conferences and the General Conference, and the assistance of loyal believers in the local conference, to reduce the indebtedness this year \$55,000, practically cutting the debt in half.

In the light of this movement, one might think that we would have to restrict our evangelistic work, but not so in this case. We have arranged in our yearly budget for a forward movement. At this writing we are beginning special efforts in the following places: Elwood, Richmond, Greenfield, Indianapolis, Jasonville, Evansville, New Albany, and Wolf-lake, which will continue throughout the summer. At present there is a very encouraging interest manifested in each place, and we hope later in the season to report favorable results.

Our aim is to prepare a church for its returning Lord. We hope to preach the doctrines of the third angel's message to all the cities of Indiana before it is forever too late. While so doing, it is our plan to stand by the mission fields, and do all within our power to answer the needs. We believe the Lord is coming soon, and we plan by the grace of God to be ready to meet Him in peace. The believers in Indiana earnestly solicit the prayers of all who read this report.

Appointments and Notices

Camp Meetings for 1929

Central Union

Nebraska, Fairbury ----- Aug. 8-18
 Kansas, Enterprise ----- Aug. 16-24
 Missouri, Clinton ----- Aug. 15-24

Columbia Union

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

Pacific Union

California:
 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. 23-31
 La.-Miss., Oakwood Junior College,
 Huntsville, Ala. ----- Aug. 23-31
 Tenn. River, Oakwood Junior College,
 Huntsville, Ala. ----- Aug. 23-31

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
 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

British Columbia, Vancouver ----- July 18-28



TENNESSEE RIVER CONFERENCE

Notice is hereby given that the biennial session of the Tennessee River Conference of Seventh-day Adventists will be held at Tullahoma, Tenn., Aug. 9-17, 1929. The first session will convene August 11, at 9 a. m. The purpose of the meeting is to elect officers for the ensuing term, and to transact such other business as may properly come before the body. Each church is entitled to one delegate for the organization and one additional delegate for each fifteen members or major fraction thereof.

H. E. Lysinger, Pres.
 A. B. Schroader, Sec.



TENNESSEE RIVER CONFERENCE ASSOCIATION

Notice is hereby given that the biennial session of the Tennessee River Conference Association of Seventh-day Adventists, a corporation, will be held at Tullahoma, Tenn., in connection with the Tennessee River conference and camp meeting, Aug. 9-17, 1929. The first meeting is called at 2:30 p. m., Aug. 13, 1929. The purpose of the session is to elect a board of trustees for the ensuing biennial term, and to conduct such other business as may properly come before the delegates. Accredited delegates to the Tennessee River Conference, constitute the representatives of the Association.

H. E. Lysinger, Pres.
 A. B. Schroader, Sec.

MONTANA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twenty-eighth session of the Montana Conference of Seventh-day Adventists is hereby called to be held at the Billings Polytechnic Institute at Polytechnic in Yellowstone County, State of Montana, Aug. 15-25, 1929, for the purpose of electing the usual servants of the conference and transacting such other business as may be the pleasure of the delegates. The first meeting of the conference is hereby called for Friday, Aug. 16, 1929, at 9:30 a. m.

B. M. Grandy, Pres.
 J. Wheeler Freeman, Sec.



THE MONTANA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial meeting of the members of the Montana Conference Association of Seventh-day Adventists will be held in connection with the biennial camp meeting of the Montana Conference of Seventh-day Adventists, at the Billings Polytechnic Institute at Polytechnic in Yellowstone County, State of Montana, Aug. 15-25, 1929. The purpose of the meeting is for the election of a board of trustees for the ensuing term, and for the transaction of such other business as may properly come before the association. The first meeting is hereby called to convene at said place at 9:30 a. m., Monday, Aug. 19, 1929.

B. M. Grandy, Pres.
 J. Wheeler Freeman, Sec.

OBITUARIES

Jones.—Roy Z. Jones was born in Mendocino County, California, Aug. 28, 1882; and died at Cloverdale, Calif., June 9, 1929.

Barngrover.—Mrs. Marie Barngrover was born in Norway, Feb. 12, 1877; and died in Rochester, Minn., April 22, 1929.

Squires.—Mrs. Cordelia Squires was born in Cattaraugus County, New York, in 1855; and died at Holton, Kans., May 21, 1929.

Dicks.—Mrs. Sara Dicks, née Phillips, was born in Connellsville, Pa., March 1, 1876; and died at Marshalltown, Iowa, June 1, 1929.

Edwards.—Mrs. M. A. Edwards died at Springfield, Mo., June 15, 1929, at the age of fifty-two. She is survived by eight children.

Thaber.—Mrs. Katarina Thaber was born in Hungary, Aug. 4, 1852; and died at Ottawa, Ill., May 14, 1929. She is survived by three children.

Westerfield.—Mrs. Nancy Westerfield was born in Illinois, Oct. 15, 1844; and died at the White Memorial Home, Plainwell, Mich., June 5, 1929.

Whipple.—Mrs. Julia E. Whipple was born in Elmira, N. Y., Nov. 5, 1837; and died in Minneapolis, Minn., May 12, 1929. She embraced the message under the labors of Elder Joseph Bates.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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An Opinion of Life and Health

IN June the editor of *Life and Health* received a letter from a gentleman in New York City, an extract of which we quote:

"I am a British visitor from the Far East, Japan, where I have lived for more than forty-three years. A month ago, I was 'tagged' along Forty-second Street by a bright young lady, holding out a copy of *Life and Health*, saying that she was selling it into the street, to try to again find the lass who had sold me the magazine. I eagerly wanted to hand her a full dollar note. I had had my money's worth over and over, and instead of feeling that I had helped her by the quarter, she had roused my soul,



WIDE WORLD PHOTOS

Hunting the Streets of New York for a "Life and Health" Seller

to help her through college. I sympathetically 'gave' her a quarter, and took the paper. When I started to read it later, I found that I had my money's worth.

"Today, in the semitropical heat of Forty-fifth Street, I was tagged again, and before the maiden had time to repeat her little speech, I whisked out a quarter, saying, 'Why, certainly!' but none too courteously I fear.

"Coming back to my hotel, I opened the magazine, to read 'The Tobacco Habit.' I am a strict non-smoker, teetotaler, and try to be a Christian. The result of reading that article drove me posthaste

and stirred my fervent gratitude, and I wanted to thank her (as I thanked God) for the delightful contact.

"I chased around for thirty minutes, hoping I could track her. But I failed, so I felt the next best thing was to express my thanks and heartiest good wishes to the good fellows who had published the magazine which had given me such a radiant reaction. Keep it up, this old world needs more of your class. I am proud to have met you, even in this casual way. I hope to be passing through Washington some time, on a lecture tour, and may then have the joy of more intimate friendship."

No matter where you live, *Life and Health* will be appreciated.

Why not begin now to distribute this valuable journal in your community? In a short time any one could work up a list of customers who would take the journal every month.

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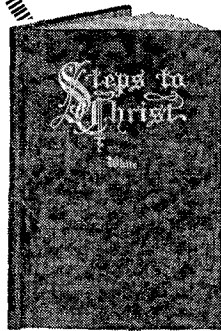
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WASHINGTON, D. C., JULY 25, 1929

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

WE want to call special attention to the article on page 3 entitled, "Stories of Answered Prayer." The incidents there related deal with the experiences of a devout sister who took God at His word, and called upon Him for help in the various trials, small and great, that came upon her. We believe that the sweetly simple faith revealed in these stories will warm the hearts of God's children everywhere, and will make more real to many the comforting truth that God's ear is ever ready to hear and to answer our humble petitions.

WHEN people come into the truth through the gateway of persecution, they are apt to get the real heart of things. Writing of a trip through the Central Luzon Conference in the Philippines, Prof. Frederick Griggs, of the Far East, says, "I notice that many of our brethren in this field have come into the church through the gateway of persecution." No wonder that he speaks of their courage and activity in service, adding, "I did not hear one word of complaint."

Missionary Sailings

DR. AND MRS. H. E. BUTKA and family, of the White Memorial Hospital, sailed from Los Angeles for Mollendo, July 4, going to Bolivia for medical missionary service.

Homer Chen, who has been in America for school work, sailed from Vancouver July 4, for Shanghai, responding to an invitation from the Far Eastern Division to return to connect with the work in China.

Elder and Mrs. W. F. Miller and little daughter Ruth, of California, sailed from Los Angeles, July 4, on

the S. S. "Ginyo Maru," for Valparaiso. Brother and Sister Miller spent one term of service in Peru, and as they return to South America, Brother Miller will take the superintendency of the Punta Arenas Mission.

Prof. and Mrs. O. W. Tucker, and Mrs. Tucker's sister, Miss Pearl McCamly, of Texas, sailed from New Orleans for Kingston, Jamaica, July 6. Professor Tucker has been appointed to the principalship of the West Indian Training School at Mandeville.

Rumania Grows

AN encouraging word concerning recent developments in Rumania, where many perplexities have confronted our workers, is contained in a letter from G. W. Schubert. We quote a portion of it:

"Since yesterday I have been here where our Rumanian school is located. The annual conference will begin this evening. Attending the Banat conference last week, I am glad to say that remarkable changes have taken place since the new government has the reins in its hands. It was the first time that Rumanian newspapers have taken an interest in our work, and they have printed whole pages in their papers here in Arad. Our conference stood under the sign of 'Foreign Missions.'

"It has brought great cheer to our

TWO articles appear in this issue, drawing attention to the offering in behalf of the Foreign Translation Fund. This fund provides aid for the publication of small literature, such as Crisis books, Present Truth, and tracts, in the language of the foreign people in America. The fund is greatly in need of replenishing, in order that the good work may go forward.

members and delegates, that before the end of the year the first Rumanian missionary shall be sent to Madagascar (Africa), and 8,500 lei were given for that purpose last Sabbath.

"Our meetings were under the control of policemen, and at two other meetings two Greek priests were present, but there was a friendly attitude toward us from both sides. You may have heard about the good work that is going on in this country at the present time. Two to three thousand persons are in our baptismal classes. After this conference an institute will be held for all our workers here in Rumania."

Almost in the same mail came a letter from A. V. Olson, president of the Southern European Division, in which he gives additional information

concerning the work in Rumania. Brother Schubert's letter dealt with the annual meeting of the Banat Conference, which is a part of the Rumanian Union. Concerning the meeting of the Transylvania Conference, another portion of the Rumanian Union, Brother Olson writes:

"The opening day thirty-nine new churches were received into the conference. (No session was held last year.) During the twenty-five years that I have been engaged in the work, I have attended many conference sessions in different parts of the world, but had never before seen so many new churches received at one time. In spite of persecution and trouble, the work of God is moving forward with mighty power in this land."

An Emergency Call

ONCE again the emergencies of our world work bring us to making a call in the columns of the REVIEW for a worker of a special type. We would like to get into communication with any man who is a general all-round machinist, with some experience in tool making; one who could supervise and actually do the work in the tool department of a bed-making and metal furniture factory in one of our industrial plants in an educational institution in a foreign land. We would be glad to get into immediate touch with any one who has these qualifications. Address all communications to Cecil K. Meyers, Secretary, General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

Advance in Inter-America

FROM all quarters of the earth come words of cheer. We take the following paragraph from a message to Inter-American field leaders, sent out from the division office on the Panama Canal Zone by E. E. Andross:

"That which should appeal to us more forcefully, perhaps, than anything else, is the fact that God by His Spirit is now moving upon the hearts of multitudes. 'Many are on the very verge of the kingdom, waiting only to be gathered in.' Only yesterday a report came to us of more than 100 having signed the covenant to keep God's holy Sabbath, in a recent tent effort in Trinidad. The latter rain is falling, and our work must be quickly finished. While we summon all our resources and put forth every possible effort to bring the truth to the people, we must at the same time do thorough work. The message must not be toned down; the trumpet must be given a certain sound."