

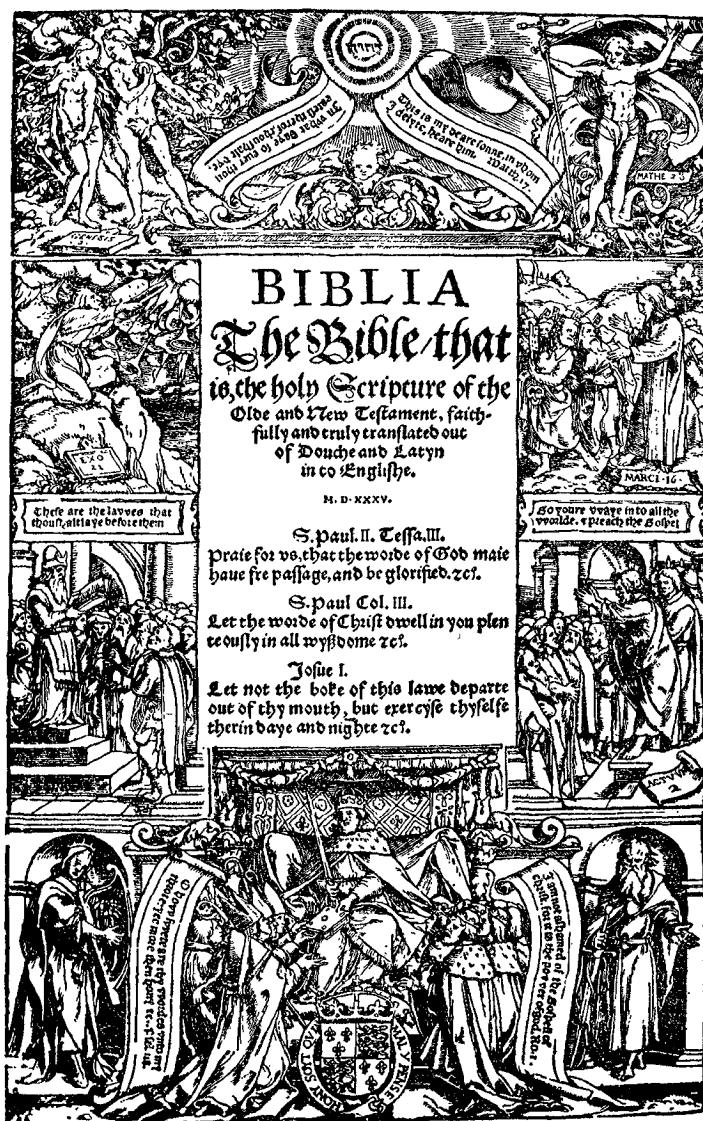
# The Advent and Sabbath Review Herald

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TITLE PAGE OF THE COVERDALE BIBLE

(See article on page 8)

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### Our Youth Attending the Great Universities

#### Responsibility of Teachers

FEARFUL havoc has been wrought in the lives of many young men and women of other churches by influences emanating from some of the great universities. This has been very evident as we have read the statement of facts contained in recent editorials on this subject. The same danger that has confronted the youth of these other churches confronts our own if they shall be persuaded to follow the same course of procedure in securing an education. When we say this, as we have many times through the years, we are sometimes met with this rejoinder:

"Did not Sister White at one time express the definite wish that there could be chosen from our ranks young people who would secure schoolwork in the great educational institutions of the world?" I reply, She did. This instruction was given in the year 1882. I quote as follows from "Testimonies for the Church," Volume V, pages 583, 584:

"The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others,—men who are sound in the faith, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand so closely connected with God that they can be channels of light,—in short, Christian gentlemen. The good impressions made by such will never be effaced; and the training thus given will endure throughout eternity. What is neglected in this training process is likely to remain undone. Who will undertake this work?"

"We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds."

It will be helpful in understanding this statement to consider something of its historical setting and the circumstances under which it was

given. This word came in the year when we had only one college, and that college, because of the controversy which had arisen in it regarding the right way of education, had been closed. The schools in the world around us had not then greatly become the centers of insidious errors. Some of them were institutions standing stanchly for the fundamentals of Christian faith. Having no school of our own in which we could train teachers, it was only natural, under all these circumstances, that this should be done in outside schools.

#### Instruction Suited to a Later Time

What particular tests were made of this proposed plan in sending young men to outside schools, I do not know. Evidently, however, the trial was far from satisfactory, because twelve years later, in the year 1894, there came from the servant of the Lord very positive instruction that our young people should not go to the universities of the world for postgraduate work. We quote from "Counsels to Teachers," page 374:

"No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at — [the State university] in either literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving Him on one side, and accepting man as their helper."

One year later, in 1895, this further definite warning was sounded against the danger of attending these outside schools:

"Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them. . . . A course of study at — [a certain university] may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness."—"Fundamentals of Christian Education," pp. 346, 347.

"It is not best to advise men and women to take a course of study at —

[university]. Many who have been there have not been benefited in the past, and will not be in the future."—*Id.*, p. 359.

In 1896 this further warning was given:

"What need is there for students to bind off their education by attending at — [a certain university] to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain 'Thus saith the Lord.' In thus honoring those who are educating directly away from the truth, we do not meet the approval of God."—*Id.*, p. 451.

One year later, in 1897, there came this instruction:

"It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the Great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God."—*Id.*, p. 467.

Again we are given this very definite counsel:

"We have been warned again and again that the character of the education that has been current in the world cannot stand the test of the word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time."—"Counsels to Teachers," p. 401.

In these very definite and decided warnings the messenger of the Lord has clearly and unmistakably acquainted us with the dangers in our youth's seeking to perfect their education in worldly schools. Surely we need not mistake our duty in this important matter.

#### A Warning to Teachers

The messenger of the Lord sent warnings still more specific and positive, if possible, than those we have already read,—not, in these instances, against the danger of inexperienced young men and women going to these universities, but against the danger of our teachers' having their own faith weakened and bringing back from these schools influences and principles which would have a molding and far-reaching effect for evil upon the students in our own institutions.

"The teacher may understand many things in regard to the physical uni-

(Continued on page 6)

# 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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## Surrounding the World Field

It is inspiring to look at a marked map of the world, and note how believers and workers are spreading in all parts of the earth—surrounding the whole earth, really. Some years ago a religious paper of another church said of us, "Small though the denomination is, their missionaries are found in every corner of the world."

That is the true order. Gideon's battle plan gives us a Bible precedent. With three hundred men of faith he had to meet a vast horde of Midianites and children of the East, who filled the plain like grasshoppers for multitude. Gideon did not mass his men together, few as they were. He threw out his slender force until a thin line surrounded the vast camp. Every heart was courageous; every man had a light to show. Then, when the signal was given, the lights flashed out in the darkness, and God wrought the victory.

It has taken years for our ranks to enter all parts of the world. For years, in every great division, workers and believers have been pushing on and on to set the lights, to encircle and cross to and fro in every great language area. One of these days, and soon, we shall hear the final shout of victory, the lights will flash out brighter and farther, and the Lord will cut the work short in righteousness.

W. A. S.

## A Perfect Example

THE life of Jesus establishes Christianity as the true religion. The Hindu, of India, speaks of Krishna as the divine incarnation, born into the world to teach and save. The Moslem glorifies Mohammed as the greatest teacher and the prophet of God.

In India, years ago, I used to ask non-Christian inquirers of the Calcutta student class to put the three teachers to the test of the life. If a man lived in modern times as Krishna is said in the Hindu sacred writings

to have lived, would he be considered a good and model man? Even the Hindu must acknowledge that Krishna is described as sometimes a vicious character, and that no one could take his life as a model of propriety.

Is Mohammed's life one that would be counted a model in the community today? Plainly not. "The perusal of his life," once said Dr. Tisdall, of Persia, "has again and again led Moslems to abandon their religion."

Then what of the life of Jesus? If that life be taken as a model in character, will one live a good life? I never found a Hindu or a Mohammedan in those Calcutta days who could assert evil of the life of Christ, the author of Christianity.

"In Him was life; and the life was the light of men." John 1:4. "That was the true Light, which lighteth every man that cometh into the world." Verse 9.

The first Christian convert in the history of modern missions in Japan found a Bible. As he read the life of Jesus, he said, "I was taken captive by His life."

The sum of Christian duty is to follow in His steps. First believing on Him as the perfect Saviour and example, we find everything of Christian conduct in His life—Sabbath-keeping, baptism, all the duties of Christian service. And that life is not merely a model. It is the life that has power to live in the believer who accepts it.

W. A. S.

## The Beast of Revelation XIII

"I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the names [marginal reading] of blasphemy." Rev. 13:1.

There is introduced here in symbol a blasphemous power that was to make war on the people of God. In fact there are given in the events of this chapter the details of that mighty conflict between the dragon and the remnant church of which we studied in our last article. The symbolism and duration of this persecuting power are first given for identification, and then the climax is reached in the closing verses, when state and church are in deadly conflict over the mark of the beast.

Perhaps the easiest means of identifying the beast is to consider the time of its duration. Verse 5 reads: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

The period of "forty and two months" amounts to 1260 days, computing the Jewish month as thirty

days. These 1260 symbolic, or prophetic, days, we understand to be so many years. (See Eze. 4:6; Num. 14:34.) This time period is identical with that of Daniel 7:25, which refers to papal supremacy. Therefore the time through which this beast was to carry on his warfare against the church began in 538 A. D., and continued to 1798, when the deadly wound was received; after the healing of the deadly wound, its career continues till the close of time. This symbolism, then, refers unquestionably to the Papacy and those temporal powers that carried out her program of persecution.

### Description of the Beast

"The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verses 2, 3.

The beast embodies characteristics of the four universal kingdoms prefigured by the symbols of Daniel

7. The body was like a leopard. The leopard of Daniel 7 represented Greece, as we have before seen. There were embodied in the papal system many Grecian philosophies. The feet of the beast were as the feet of a bear. The bear of Daniel 7 represented Medo-Persia. The unchangeable laws of the Medes and Persians are seen in the claim of papal infallibility. The beast had the mouth of a lion. Thus was the beast to speak as did the rulers of ancient Babylon. Her papal doctrines had their origin in those ancient times, as we shall later see in greater detail. Her idolatrous worship was enforced by the sentence of death, even as were Nebuchadnezzar's decrees.

The beast had ten horns, and upon them were ten crowns. The ten divisions of ancient Rome arose about the time the Papacy came into prominence and power. In Daniel 7 the horns were said to be ten kings, or kingdoms. So we would conclude that these ten kingdoms run contemporaneously with the Papacy; in fact, they support her supremacy over the churches of Europe. Crowns have passed from the seven heads of the dragon and appear on the horns, indicating that these ten kingdoms, represented by the horns, are now reigning; for a crown is a symbol of a throne and a kingdom.

#### *The Deadly Wound*

"I saw one of his heads as it were wounded to death." Verse 3. The deadly wound is further described in the tenth verse, and reads as follows: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."

We would take it that this deadly wound was inflicted at the close of the forty and two months, or 1260 years. It was to be inflicted by the sword. The Papacy that had so long, through secular powers, wielded the sword against the saints, was to be cut down by the sword. She had led multitudes into captivity and persecution, now she is herself to be led into captivity. This was accomplished in the time of Napoleon Bonaparte. He dissolved the papal court and formed republics out of the papal states. Berthier took the pope prisoner in 1798, and the bishop died in exile within a short time. This, of course, would not have been possible had not the Reformation already shaken the power and prestige of the Papacy.

To all appearances it looked as if the papal head had been "wounded to death," and would not rise again; but the prophecy states, "His deadly wound was healed;" and continuing,

"all the world wondered after the beast."

The Papacy has been reestablished and has grown in prestige and power, until today the Vatican is the most popular court of the world. Pilgrims gather there from the uttermost parts of the earth. When the pope speaks, the world takes notice. But the prophecy implies more than this; it predicts the restoration of papal persecutions. Already the hand of persecution has been raised against those of a different faith, and men have paid the extreme penalty of life for the truths they held dear. And if prophecy is clear on any point, it is plainly to be seen here, that scenes of persecution will be repeated in our day. Would that men and women of every nation would prize the liberties of this present time, and maintain the cause of religious freedom. But their very apathy toward this question makes a fruitful field for medieval history to repeat itself.

#### *The Dragon Gave Him His Seat, or Throne*

The wounding of the papal head gives us a clue to understanding the heads of the beast. These heads must be successive. (See Rev. 17:9, 10.) The papal head is doubtless the last of the seven, for it continues to the very end of time, and ultimately goes into the lake of fire.

The head of the beast which gave way to the Papacy was ancient Rome; for it was this nation through whom the dragon worked at the time of Christ and following, as we have seen in the study of chapter 12. The throne of the Cæsars gave place to the throne of the popes. In the language of the prophecy, "the dragon gave him [the beast] his power, and his seat [Greek, "throne"], and great authority." Verse 2.

When Constantine moved his capital from the city of Rome to Constantinople, about 330 A. D., he did not transfer the prestige of the Eternal City to the new capital. Rome, for so many centuries the seat of world government, retained its ancient glory and honor. The bishops of Rome were quick to see the importance of this, and to claim superiority over the bishops of other Christian churches. Finally deriving her recognition and power from the Eastern emperor, she arose to supremacy in the West.

#### *Character of the Beast*

"He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kin-

dreds, and tongues, and nations." Verses 6, 7.

There are two characteristics of the beast here mentioned. One is that he would utter blasphemy against God and them that dwell in heaven; the other is that he would make war with the saints. This, papal Rome did. We have formerly dwelt on the persecutions of the Waldenses, Albigenses, Bohemians, Lutherans, and others, and will not here repeat. But we shall observe the blasphemous character of the Papacy. Rome speaks for herself in the following quotations:

"The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom."

"Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater. So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope."

"The pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep."—*Extracts from Ferraris' Ecclesiastical Dictionary (R. C.), article on the Pope.*

It was as late as 1870 that papal infallibility was proclaimed. In an address from the Society of Catholic Youth in Bologna to Pius IX, the following is given in the "Civiltà Cattolica," Series VII, Vol. XI, pp. 481, 482:

"We shall ever keep our eyes fixed on Thee, the mirror of eternal Truth. . . . Speak, then, O Infallible Teacher, and we, the youthful sons of the Catholic Church, will hear Your words as the words of eternal wisdom; Your judgment shall be for us the judgment of God; Your definition as the definitions of God; Your instruction as the instruction of God. In Your authority as Vicar of Christ we venerate the authority of God."—*The Pope, the Kings, and the People,* by William Arthur, p. 651.

Having identified the beast of Revelation 13, we shall consider in our next article the nation that is to support papal authority and worship.

T. M. F.

"Tasks that seem difficult and demands that seem unreasonable are golden opportunities to become what you never were before."

"WHATEVER the outward signs, each of us knows in his heart that he is given to Christ altogether, or not at all."

## The Twelve Most Important Dates--Part II

### 4. The Birth of Christ

4 B. C. It was about this date that Christ was born in Bethlehem of Judea, in fulfillment of the prophetic word: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

In the birth of Christ we have the mystery of godliness: "God was manifest in the flesh." 1 Tim. 3:16. Or, as Paul expresses it, "when the fullness of the time was come, God sent forth His Son, made of a woman." Gal. 4:4. On the human side, Christ was a lineal descendant of Abraham, and through Him there was fulfilled for Abraham the Lord's promise, "In Thee shall all nations be blessed." Great indeed is the mystery of godliness.

It is from the date of the birth of Christ that we mark a new chapter in the long history of God's dealings with men. God had come down to men before, as in the terrifying experience of the giving of the law at Sinai. But the birth of Christ presents to us our Lord in a different rôle than at any time before or after, the rôle of self-abnegation, where the glory of divinity is veiled by humanity. As the apostle to the Gentiles declares of Christ, "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:6, 7.

Even in the secular realm, the birth of Christ is a most important date, because throughout much of the world all history is reckoned as from before Christ or as from the year of our Lord.

### 5. The Crucifixion

31 A. D. marks the climax of the self-humiliation that was begun by Christ at His birth, for Paul tells us of Christ, that "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:8. It is to this event that we look for the great climax to the mystery of God's love for fallen man. "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:7, 8.

In almost every other notable event in the history of God's dealing

with men, there have been at least a few who, right at the very time, understood, at least in a degree, the significance of what was taking place. But the event that took place on this date we are considering was one that none understood, not even the closest disciples of Christ. So completely did the disciples fail to understand the meaning of Christ's death on the cross, that two of them on the road to Emmaus declared to their unknown traveling Companion, "We trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done." Luke 24:21.

The crucifixion represents the high-water mark in the long history of satanic scheming by which the devil hoped to engulf the whole world with the floods of rebellion. By the same token, it represents the greatest defeat that Satan had thus far received, and ensured his final defeat and destruction in the day of judgment.

The crucifixion has for each one of us a wealth of spiritual lessons, for the love and mercy and goodness of God converge in that awe-inspiring event. There are many Modernists in religion today who, if they proceeded in harmony with their belief, or rather lack of belief, would not include 31 A. D. in their list of notable religious dates. To them the crucifixion means no more than that a good man died for a good cause, and not that the divine Son of God died as a substitute for us, and that through His death we are saved. But if we are to maintain the simplicity and purity of our belief, we must be prepared to say with Paul, "I am determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2.

The date of the crucifixion must ever stand forth as the date of our salvation; that is, the date when our salvation was assured, for we must each personally avail ourselves of Christ's sacrifice.

31 A. D. is the date we should call to mind when we are seeking for light in the midst of darkness, and for some assurance that God is with us when everything seems to be against us. It was in the hour when thick darkness surrounded the cross and Christ cried out, "My God, My God, why hast Thou forsaken Me?" that the Father drew very near, to be with His Son. The darkness of the crucifixion was to be followed by the brightness of the resurrection morning. The apparent defeat of

Calvary and the sealed tomb was to be followed by the bursting of that tomb and the exultantly victorious entry of Christ into heaven. The very personal lesson for each of us in the dark hour of Calvary is that there is light beyond, and victory.

The date 31 A. D. includes, of course, the resurrection as well as the crucifixion. They are really to be taken as one whole, for, as we have just declared, the tragedy of the one must always be placed close against the triumph of the other. It were folly to attempt to mark off with sharp, hard lines the phases of Christ's saving ministry for us. His sinless life, His atoning death, His resurrection, and His intercession in heaven above,—all are involved in the divine plan of salvation. Paul ties together very closely the two great events of 31 A. D., when He declares that Christ "was delivered for our offenses, and was raised again for our justification." Rom. 4:25.

### 6. The Destruction of Jerusalem by the Romans

70 A. D. is the date that marks the final dispersion of the Jews, through the destruction of Jerusalem by the Romans. Earlier in this series, we considered the significance of 606 B. C., when Jerusalem fell before Nebuchadnezzar. But then there was a rebuilding later, and God graciously gathered again a remnant of His people into their own land. There was still some measure of unity to the Jewish nation, even though they were under the oppressor's heel. God still looked upon them as His people. During His earthly ministry, Christ concentrated virtually all His endeavors upon the Jews. He went out to seek the lost sheep of the house of Israel.

But by their rejection of Christ, the Jews forever sealed their doom as a nation. Just before His crucifixion, Christ declared in mournful tones: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

The seventy-week prophecy of Daniel 9:24 carried three years beyond the crucifixion, till about the time of Stephen's death. But still the judgments of God were delayed. And then came the Roman legions. Jerusalem, that had been rebuilt under the inspired leadership of Ezra and Nehemiah, whose streets had echoed to the words of Christ,



and whose inhabitants had cried, "Crucify Him! Crucify Him!" was destroyed, and its inhabitants scattered abroad.

The destruction of Jerusalem owes its great significance, not to the fact of the size of the city that was consumed, nor to the number of the slain, great as that number was. No, the significance is found in the fact that the destruction of that city marked the final end of any visible direction or control of the affairs of men by God. Not again until the earth is made new and the New Jerusalem descends, will we have visible evidence of the control of God in earthly affairs.

So long had the Jews and their neighbors conceived of a visible cen-

ter for God's kingdom in this earth that the woman at the well inquired of Christ, "Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Christ's reply was prophetic: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." John 4:20, 21.

The tragedy of the destruction of Jerusalem is softened by the inspiring fact that God was at that very time beginning to build a spiritual kingdom that would reach beyond the bounds of race or clime, and whose citizens would finally have entrance to the New Jerusalem.

F. D. N.

## Our Youth Attending the Great Universities

(Continued from page 2)

verse; he may know about the structure of animal life, the discoveries of natural science, the inventions of mechanical art; but he cannot be called educated, he is not fitted for his work as an instructor of the youth, unless he has in his own soul a knowledge of God and of Christ. He cannot be a true educator until he is himself a learner in the school of Christ, receiving an education from the divine Instructor."—*Id.*, p. 65.

"Many today have veils upon their faces. These veils are sympathy with the customs and practices of the world, which hide from them the glory of the Lord. God desires us to keep our eyes fixed upon Him, that we may lose sight of the things of this world."—*Testimonies*, Vol. VI, p. 146.

### Positive and Constant Danger

"God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ."—*Counsels to Teachers*, p. 532.

In 1909 there came to us this decided warning:

"There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. . . .

"The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of

the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done."—*Fundamentals of Christian Education*, pp. 534-536.

### Needed Instruction

This instruction from the messenger of the Lord was needed at the time it was given; it has been needed ever since; it is needed today; it will be needed in the future. There has been great danger through the years that our teachers who took university work would be swept from their moorings in Christian faith and experience by influences they met in the classroom of the university. Sad to say, some have entirely lost their way and have separated from this movement. As I write, I can call to mind more than a dozen teachers who have lost their faith in the advent message, have separated from the church, and are seeking a name and a career in the pursuit of worldly ambitions and objectives. And if I personally, in my own limited experience, know of a dozen who have done this; these, it may be safe to say, represent a larger number.

Why do I inject this phase of the question into this discussion? Is it because I discredit in any measure the faith and Christian integrity of any teacher now employed in our schools? Far from it. I know of none in whom I do not have the fullest confidence. I speak of it only

as a warning for the present hour and of the dangers which some of our teachers are facing today.

### The Character of the Teacher

Much depends upon the character and integrity of the teacher. Buildings of brick and mortar, classroom instruction and laboratory facilities, and other material factors of this sort, however desirable and even necessary, cannot alone, of themselves, constitute a college. There must be above all else the teacher, to give life and mold and character to the work. His personality must impress itself upon the student; his own faith and hope and ambition and inspiration must be imparted to those he instructs, if his work shall prove effective and upbuilding.

The Christian college was the subject of an editorial in the *Baptist* several months ago. The editor emphasizes the thought that if the church college is to maintain its existence, it must possess an appeal "that wealth of scholarship and a profusion of courses and a massing of large numbers of students cannot of themselves supply." I quote:

"The sort of education that will promote such a change of mental attitude as the world desperately needs today, must be more than mental training. It must somehow reach the springs of life and direct men's instinctive emotions. And that demands a discipline that cannot be derived from books alone, but is the product of the contact of persons with persons. In such a process the personality of the teacher is the most potent element.

"Mark Hopkins sat on one end of a log, And a farm boy sat on the other.

Mark Hopkins came as a pedagogue, And taught as an elder brother. I don't care what Mark Hopkins taught, If his Latin was small and his Greek was nought;

For the farmer boy, he thought, thought he,

All through lecture time and quiz, 'The kind of a man I want to be Is the kind of a man Mark Hopkins is!'

"Many arguments are being brought against the denominational college today, and reasons are offered why its perpetuation is to be difficult or impossible. It is pointed out that it can hardly compete with the State university, that its equipment must inevitably be comparatively meager; and this is probably true. If the denominational college is to maintain itself against such competition, it must do so by supplying something that wealth of scholarship and a profusion of courses and a massing of large numbers of students cannot of themselves supply. It must specialize in personality. It must provide teachers who are, first of all, great persons, and it must definitely aim at character training. In proportion as it can do this successfully it will build for itself a place in the life of the nation."

### The Teacher Christ's Representative

I believe that a Christian school, to be successful, must specialize in

personality. Much depends upon the life of the Christian teacher, because his influence has a profound effect upon those who look to him for the shaping and molding of their educational careers. And the lack of Christian personality has been one of the great menaces to the church colleges that have succumbed to the worldly influences operating in the great educational institutions. The teachers of these church colleges have attended these great universities; they have drunk in the spirit of educational intoxication which fills them. They have sat at the feet of instructors who believe in evolution, in Modernism, in naturalism. They have listened to subtle principles which have undermined their faith in God and in the fundamental teachings of His word; and they have carried this influence which they have imbibed, back to the Christian schools with which they are connected. This unholy influence has leavened the student body until some of these Christian schools have become, in turn, centers of ungodly influence, shaping and molding the religious faith and

experience of their divinity students, and sending them out into the churches of the various denominations to inculcate the modern paganism which was imparted to them during their school days.

The denominational school, if it maintains its integrity, must have a faculty of teachers whose hearts God has touched, who know His redeeming power in their own lives, and who, as Christ's ambassadors, are zealous to impart that power to those under their instruction. Such men as this will refuse to compromise with evil. Refusing to cherish in their own mental consciousness those doctrines which deny God and the revelation of His word, they will seek to ground their students in that simple, fundamental faith which will enable them to withstand the assaults of modernistic teaching which is honeycombing the great Christian church at the present time.

#### *Accrediting Our Schools*

It has seemed advisable during the last two or three years, because of requirements by Educational Ac-

crediting Associations, to seek for accreditation for our schools. This step was taken with deep concern on the part of many as to its possible influence upon our system of Christian education. This concern is still felt by many thoughtful members of our church. In the accreditation of our schools it has been necessary to secure for some of our teachers higher degrees. This has led some of our teachers to attend the university.

We should pray for these teachers as they engage in this study, that the Great Teacher will hold them true to the principles of His divine word, and that their own Christian faith may not be corrupted, and that they will not bring back into our own schools influences that will weaken the faith of those whom they teach. That there would be danger of this, the messenger of the Lord recognized; and our teachers recognize, I believe, the subtle influences they will meet as they seek work in the university. Let us pray that they may prove true to the trust and confidence reposed in them.

## The Prodigal's Return

By MABEL  
KELSO-MEDLIN



Two sons had he; the younger said,  
"My substance give to me,  
That far into a distant land  
My restless feet may flee!"  
He turned away from home and love,  
From father's bounteous care;  
In distant lands, for worldly joys,  
He substance wasted there.  
And still the loving father waits,  
And still his heart doth yearn,  
His only wish, his constant thought,  
The prodigal's return.

As time sweeps on, upon the land  
There comes a famine sore;  
The prodigal, his substance gone,  
Now finds no friendly door.

He longs for father now, and home.  
With deep humility  
He says, "I will arise and go,  
And will his servant be!"  
The day is closing; o'er the sky  
The sunset glories burn;  
With untold joy the father meets  
The prodigal's return.

God gives His substance to His sons,  
A wealth of golden years  
Strung on the silver cord of life  
And bright with smiles and tears.  
The son turns from the Father's love,  
From Father's care and home,  
And goes with the jeweled, painted world,  
In the land of sin to roam.

And the Father weeps with sadness  
As the son His love doth spurn;  
But He patiently looks to the future,  
And the prodigal's return.

For tinsel joy and pleasures of sin  
The son spends his golden years;  
But the tinsel joy holds a hidden pain,  
And the pleasures of sin bring tears.  
The famine comes, his substance is gone,  
He thinks of his Father's wealth—  
Ashamed to return to his Father's house  
Hungry and broken in health!  
He mourns o'er his wasted treasure of  
years  
As he creeps to his bed of fern;  
He fears that his Father would be dis-  
pleased  
At the prodigal's return.

The days pass by, and his proud heart  
bends,  
Bends, and is broken at last;  
To his Father he goes with repentant  
steps,  
Ere the day of harvest is past.  
The Father is waiting, with loving gaze  
He sees him far away,  
And He runs to meet him with welcome  
glad

For the son so long astray!  
"My son was dead, and he is alive!"  
Is this his Father stern?  
"My son was lost, but now he is found,"  
In the prodigal's return!

Blessed the famine that turns the heart  
To thoughts of the Father's love;  
Blessed the sorrow that turns the eyes  
To look for a home above!  
The Father's ways are not our ways,  
And nothing does He in vain;  
His word accomplishes its end  
Ere it returns again.  
So the Father waits in time's closing days,  
As the sunset glories burn,  
And there's joy in heaven as one by one  
The prodigals return.

# GENERAL ARTICLES



## Love Gives

BY MEADE MAC GUIRE

"God so loved . . . that He gave." Love is the giving instinct, and we can conceive of the measure of God's love by the infinite value of His gift. So it is in our relations with one another. He who loves himself more than any one else, gives to others only that of which he has little need. Love may be expressed by giving a present or giving some service.

Parents who love their children are always eager to give them something or to do something for them, with no thought of receiving anything in return except affection. And children who are not controlled by self-love, but truly appreciate and love their parents, constantly study what they can give them or do for them. We are thrilled when a dear friend gives us a present or does some kind service for us, primarily because it is an expression of love, and nothing else is so thrilling as love.

It is not difficult to recognize this principle in our relations with one another, and we may recognize it in God's relation to us. We say He constantly gives to us and does for us because He loves us. But do we recognize the application of this principle in our relation to God? Does He rejoice day by day because of our love expressed in sacrificial gifts and service?

These thoughts were suggested to me recently when a young lady gave me a draft for \$1,000 to put in the mission treasury. She is one of many nurses working in a large institution. Naturally, the size of the gift from this reserved, humble, modest-appearing girl aroused my curiosity as to her resources. I inquired if this was money that she had earned. She assured me that it was.

"But," I said, "I do not see how you could do it. I have talked with many nurses who have had steady work with good wages for years, yet they said it was a difficult problem to keep out of debt."

Then she told me that she had been reared to be thrifty and to bind about her personal wants. She told me of long, trying months of illness, with resources exhausted and prayers apparently unheard. Still she prayed on and trusted on, and then the Lord

turned the tide and she has a good position with fair wages. I learned that she was giving several hundred dollars more to the cause. And I could not help feeling that the Lord Jesus must be thrilled by the love which gives so freely to Him.

This girl might have felt justified in buying herself a car, a radio, and many other things, and so have used the money. She might have been content to give a dime or a dollar in Sabbath school, thinking she was doing as well as others. But true, deep, sincere love does not decide its investments on the basis of what others do. Where the affections are, the gifts must go.

When the poor widow gave her two mites, it thrilled the heart of Jesus; and when Mary poured the fragrant ointment on His head, His heart was glad.

May it be that much of our giving is done from a mere sense of duty? I would rather have a child give me a penny because he loved me, than to have a millionaire give me ten thousand pennies from a sense of duty. "God loveth a cheerful giver;" for he who loves gives eagerly, joyfully, generously.

The gift of this Christian nurse touched my heart, and created a longing to make my dear Saviour happy by a love which can be expressed only in sacrificial giving and service.

"God so loved the world, that He gave His only-begotten Son."

Love gives.

## Four Hundred Years of the Printed English Bible

### Miles Coverdale and the First Printed English Bible

EZRA SQUIER TIPPLE, D. D., L. H. D.

President Emeritus, Drew University

THE English Bible has a distinction all its own. The familiar judgment of Macaulay, "The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," is so well known as almost to make necessary an apology for repeating it. Yet, as this year brings the four hundredth anniversary of the first complete printed English Bible, it will help to remind us of our precious heritage, and the man whose name it bears—Miles Coverdale. And who was this Miles Coverdale?

It is probable that his surname was taken from the district where he was born, Coverdale, in what is called Richmond, Yorkshire, in the North Riding. The exact date of his birth is uncertain. It is now given as "about 1488," though it may have been somewhere near 1485. He died in 1568 or 1569, having come to a goodly age, well beyond fourscore years, and was much admired, and followed by all the Puritans.

From his childhood he was a student, given to learning, eager, diligent, having a sturdy purpose and

a tenacious memory. He studied philosophy and theology at Cambridge, and had an ever-growing circle of acquaintances, such as Sir Thomas More, Erasmus, and Thomas Cromwell, who was long his influential friend.

Some time after Coverdale entered the convent of Austin friars at Cambridge, the famous Robert Barnes became its prior. When the latter was arrested on a charge of heresy, Coverdale went with him to London to assist him in drawing up his defense. Later, leaving the convent, he assumed the habit of a secular priest, and began at once to preach against confession and the veneration of images.

The intimate facts concerning the life of Coverdale are rather obscure. An undated letter to Thomas Cromwell, prior at least to 1527, gives a hint of his religious inclinations and perhaps of his activities. In this letter he writes: "I begyne to taste of Holy Schryptures." It is impossible to account for his movements between 1528 and 1535, but it is more than probable that most of the time was spent abroad. It has been as-



serted that in 1529 he was at Hamburg, assisting Tyndale in his translation of the Pentateuch, but the evidence is of doubtful value.

He was writing, however, or translating in these silent years; for in 1534 he brought out two books, both translations, "Ye Olde God and the Newe" and "Paraphrase Upon the Psalms." Beyond question he had begun the work of translating the Scriptures into English, which came to a glorious consummation in 1535 in the first complete printed English Bible.

In the history of the English Bible there are two outstanding names, William Tyndale and Miles Coverdale. While this article has to do primarily with the latter, the former has so large a place in the story of the English Bible that his name commands reverence, inasmuch as his was the first printed New Testament. Appearing in 1525, it was so eagerly sought after that people went about saying, "The conscience of England has found a new King."

Coverdale, undoubtedly, owed much to Tyndale, building in large measure upon what had already been done by his predecessor. But he had genius and ability all his own. Nearly half a century ago, H. W. Hoare, an English writer, made this striking comparison between Coverdale and Tyndale:

"If the latter be the Hercules among our Biblical laborers, the former is certainly the Orpheus. Diffident and retiring in disposition, of delicate susceptibility, literary dexterity, and resource, with a wonderful ear for cadence and rhythm, it is to Coverdale we owe much of the beautiful music which seems to well up out of the perennial springs of our Authorized Version. 'Cast me not away from Thy presence; and take not Thy Holy Spirit from me;' 'Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou shalt endure: they all shall wax old as doth a garment; and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.' Where can we find anything more perfect, unless it be in passages scattered up and down in our Prayer Book version of the Psalms, which is almost wholly, or in the Isaiah of our Bibles, which is very largely, from the hand of this beautiful translator? But though contrasted with Tyndale in the main features of his character, he is also his indispensable literary complement, standing in relation to him as gentleness

does to strength, pliability and grace to robustness and vigor, modesty to self-confidence."

To the study of the English Scriptures he gave practically his entire life. He wrote or translated numerous tracts and books, some twenty-six in all; but his chief distinction is that the first complete Bible printed in English bears his name. It is this achievement which the present year commemorates. It may be, as is often said, that his translation as a work of scholarship does not rank with that of some other translators; but he accomplished what no other person prior to 1535 had done. He translated and published a Bible in the English language.

The publisher and place of printing of the 1535 Bible have always been a mystery. These facts are not of primary importance. Coverdale was the inspiring genius of the enterprise. The place may have been Zurich, Frankfort, Cologne, or Paris—what matters it? The work of translation was probably done at Antwerp, and the volume was probably printed on the press of Froeschover in Zurich.

In the version there is no definite mention of the original Hebrew and Greek texts. Coverdale was not without some knowledge of both these languages, but was much less well equipped in this respect than Tyndale, as Coverdale modestly acknowledges. He knew German and Latin extremely well, and a little French. The five "interpreters,"

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### *"In My Father's House Are Many Mansions"*

BY N. D. ANDERSON

O THOU who to the friendless art a friend,

Who to the homeless giveth home,  
I come to Thee near journey's bitter end,  
Ashamed I had not sooner come.

Deserted now by those who friendship  
feigned

With lying lips when I in pride  
Made boast of riches I with skill had  
gained,

But shaming Thee who for me died.

Abiding city here is none for me,  
Nor any home in all the earth;  
Will Thy love pity when I've none for  
Thee,

And give me shelter at Thy hearth?

"Come unto Me, and I will give you rest."  
Thy words come ringing down the  
years;

And hope anew is kindled in my breast,  
And with false friends depart my  
tears.

This cross Thou gavest me hath turned  
to crown—

Who love like this can understand  
Toward sinner, vile by folly, stricken  
down.

Forgiving him who pierced Thy hand?

which he said that he used, are thought to have been the Vulgate, the Latin version of Pagninus, part of Luther's translation, the Zurich version, and Tyndale's Pentateuch and New Testament. His knowledge and ability seem to have been unquestioned. He was employed by Thomas Cromwell to assist in the Great Bible in 1539, which was ordered to be placed in all English churches. The text of this is largely that of the Bible of John Rogers, brought out in 1537 under the name of Thomas Matthew, of which the Old Testament from Ezra to Malachi and the Apocrypha were substantially Coverdale's own. The New Testament and the first part of the Old Testament were very closely Tyndale's.

In 1558, Coverdale may have had a share in the preparation of the Geneva Version of the Scriptures, but the evidence is not conclusive. In the remainder of his life he was actively concerned in the wider circulation of the Bible.

Miles Coverdale was one of the leading figures during the progress of the reformed opinions in England and on the Continent. By his marriage, which naturally was regarded as a protest against the doctrines of celibacy of the priesthood, he became identified completely with the reforming party. He was appointed bishop of Exeter in 1551, and the vigorous Protestantism of western England in the reign of Elizabeth was undoubtedly greatly aided by his powerful preaching and influence. On Mary's accession to the throne in 1553, he was deprived of his bishopric and ordered to London, though later he was permitted to leave for Denmark.

In 1554 he signed a remarkable confession of faith in conjunction with other Protestant bishops and martyrs imprisoned in London. Following the signature of the others, is annexed the following notable declaration: "To these things above said do I, Miles Coverdale, late bishop of Exeter, consent and agree with these, mine afflicted brethren, being prisoners. Mine own hand, M. C."

This man, modest, conscientious, laborious, a thoroughly honest and good man, who had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century, a consistently Protestant reformer, the church of the present day does well to honor both for the first Bible printed in English and for many of the most cherished phrasings of beautiful and tender passages of the Scriptures.

## "Your Sons and Your Daughters Shall Prophecy"

BY D. H. KRESS, M. D.

THE prophecy of Joel, "It shall come to pass afterward," saith God, "that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit," met its fulfillment on the day of Pentecost. But the day of Pentecost marked merely the beginning of what was to be witnessed when the gospel should be preached in all the world as a witness unto all nations. Peter said to those who came to him inquiring, "What shall we do?" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise included every believer to the close of time.

The conditions for receiving the Holy Spirit are the same today as they were before and immediately following Pentecost. When the people came saying, "Men and brethren, what shall we do?" the reply was, and still is, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye *shall* receive the gift of the Holy Ghost." A fountain has been opened to the house of David and the inhabitants of Jerusalem for

sin and uncleanness. Before Pentecost, in referring to the outpouring of the Holy Spirit, Jesus said, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. . . . This spake He of the Spirit, which they that believe on Him should receive." John 7:37-39.

The gift of prophecy was always to continue in the church. Through this gift God has made known His will to His people and preserved His church. God "spake in time past unto the fathers by the prophets." Heb. 1:1. He spoke to His people through His Son, who was a "prophet indeed," like unto Moses; and He has since been speaking to the church through this gift. Jesus came not to destroy the law or the prophets. This was not His mission. The remnant church "keep the commandments of God, and have" "the Spirit of prophecy."

"Where there is no vision, the people perish." Prov. 29:19. This was just as true after Christ left this earth as it was before He came. Anciently, when the people "went to inquire of God," they would say, "Come, and let us go to the seer: for he that is now called a prophet was beforetime called a seer." 1 Sam. 9:9. The people recognized this gift; and it was through the recognition of this gift that they were saved from dissension and kept a united people.

## "Giving Made Easy"

BY A. T. ROBINSON

ON the first Sabbath that I kept, in March, 1871, I read in the REVIEW of February 28, 1871, a little story entitled "Giving Made Easy," which may possibly be considered copy for the paper sixty-four years later. It reads as follows:

"This is an age of improvements. Hard work of all kinds is being made easy. But what is harder than for a close man, a covetous man, a stingy man, to be benevolent and give liberally? What a great benefactor of mankind he would be who could invent a mode by which these men could give easily. Well, be of good courage, friends; I have found a plan, which, if acted upon, will do the very thing! It is worthy of being patented; but it has made me feel so good and so

benevolent that I shall freely give it to the world.

"This subject had long perplexed my mind. I deeply felt the need of some plan by which I and my brethren could give more easily and liberally. I examined this plan, that one, and the other; but there was some defect in them all. Different benevolent objects came up, for which I greatly desired to do something. My will was good, my heart was in it; but I had not the money to give. *I could not do it.* I owed debts, and they must be paid. I had wants which must be supplied. When I received a dollar, I had five ways for it. It slipped from my fingers before I knew it.

"I was not stingy nor covetous.

Certainly not. I despised a stingy soul. I loved to see my brethren give. It did me good. I, also, would have delighted to give; but then I could not. However, occasionally, I felt a little troubled about the matter, till I hit upon the following plan; and, oh! how easy my conscience has been ever since! It has worked like a charm! I have given much more than I expected to, and, oh! so easily!

"This plan is as follows: I vowed to the Lord that I would carefully and conscientiously give to Him one dollar in every ten of all that I received as an income from any source. This dollar I would lay aside just as fast as I received each ten dollars, no matter how hard pressed I was, or how many ways I had for it. Before I was hardly aware of it, I had five dollars laid aside for the Lord, then another five dollars. I did not seem to miss this at all. In this manner I have given much more than ever before, and much more easily. It works so well that I feel anxious that all my brethren should be benefited by it. Try it one year, and report progress. JOHN.

"P. S. I have just taken up an old book lying before me, one said to have been written a great many hundred years ago. Judge of my feelings, to find this same plan of giving there fully described and carefully carried out by holy men, for many generations! But then it has been so long neglected and forgotten that it may be called one of the lost arts. An old man called Abram seems to have known this easy way of giving. Gen. 14:17-20. Jacob, his grandson, also practiced it. Gen. 28:22. Moses enjoined it upon his people. Lev. 27:30.

"I also found suggested in the same book, the plan of laying apart a portion of all our income, as fast as we receive it. 1 Cor. 16:2. Even once every week we are to do this, be it much or little that we receive. From the testimony of these ancient men, together with my experience and observation, I am satisfied that this is not only the proper and best, but the only *easy* plan by which to give.—J."



## My Saviour

BY LOIS BRUCE

My path was dark and dreary,  
And my burdens hard to bear;  
But I went into the garden,  
And found my Saviour there.

Alone I was with Jesus,  
Alone with Him in prayer;  
And I know my Saviour heard me,  
For He lifted every care.

When I left the wondrous garden,  
My soul was filled with peace;  
He assured my heart forever  
That His love would never cease.

## Kind and Tenderhearted

BY N. P. NEILSEN

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

Kindness is one of the Christian attributes. It is of God. It is the fruit of an inward Christian life, and an outward expression of the love of God within. Some would have us believe that kindness, tenderheartedness, and pity are weak traits of character, but they are the strongest factors known for winning others. Men may be able to subdue others by the sheer force of grit and denunciation, but they have not conquered the heart. Nations may gain their victories by the power of the sword, but in the spiritual work of winning souls we gain the victory through kindness, humility, and love.

### *You Will Never Regret Being Kind*

One of our ministers, a leader of his field, returned to his home one day. He had been severely criticized; unkind words had been spoken against him, and he had been accused of things that were not true. He felt depressed and discouraged. So he opened his heart to his wife and told her of the accusations against him. What was he to do? Should he try to justify himself and by strong arguments prove that his accusers were wrong? Calmly his wife listened to his story, and finally she said, calling him by name, "You will never regret being kind."

He took her advice. He kept calm in spirit and tried to be kind; he gained the victory. He had peace in his soul and stood vindicated. "Be ye kind one to another, tenderhearted," is the admonition given us. We shall never regret following this command. It will bring peace to our own souls and blessings to others. Notice the following words from the pen of inspiration: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*"Testimonies," Vol. IX, p. 189.*

Surely this is a strong statement, and it may be difficult for us to comprehend its full significance. But if we would follow this method in our labors for others, the statement is made that "there would be one hundred conversions to the truth where now there is only one." One hundred instead of one! What a mighty factor, then, this must be in winning others! Without it we are shorn of

power. Unless we are kind and tenderhearted, all our profession will avail but little. We may be eloquent of speech and powerful in persuasion, but without kindness and tenderheartedness we must signally fail in fulfilling the purpose of God. Yea, we must be kind, tenderhearted, would we influence others for good.

Let us be considerate one of another. Let us remember that others have their temptations and trials in life the same as we may have. We may not know how sorely the other person is tried, nor how fierce the battle that he is waging against temptation; but let us remember that kindness will always accomplish more than censure. Some kindness shown, some words of encouragement, may help him win the victory.

"Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. The true heart expression of Christlike sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the spirit of Christ."—*"Testimonies," Vol. IX, p. 30.*

### *"She Will Never Trouble You Again"*

The story is told of a group of women who had gathered in a certain home for a social good time. While seated in the room, their conversation drifted to the discussion of a certain young lady in the neighborhood. Unkind remarks were made of her, bitter insinuations were against her, growing more and more unkind as the conversation drifted on. Coming home from his work, the man of the house entered quietly, and for a while listened to the agitated discussion concerning this woman. He said nothing until there was a pause; then in a quiet, clear, distinct way he said: "She'll never trouble you again; she died an hour ago."

Then there was a hush, a startled surprise, and some one said, "No, that cannot be so." "Yes," said the man, "as I was coming home from my work, I heard that she suddenly died about an hour ago. She will trouble you no more."

Did that group of women continue their animated, unkind discussion about her? Did they continue to parade her faults? No, they could not do that. She was dead. Why should they quarrel with a lump of

clay? Doubtless they deeply regretted that they had said those unkind words about her, but now it was too late. After all, perhaps what they had said was not really so, but now it was too late to make amends—she was gone.

"Be ye kind one to another, tenderhearted," says our text. Christ is our example. He went about doing good. Wherever He went He scattered blessings in His path. He spoke words of comfort to the sorrowing. He brought hope and pardon to the fallen. He lifted the discouraged from the depths of darkness and despair. He presented the glad tidings of the gospel to the lost. Even the children gathered about Him, and He placed His hands upon them in heavenly blessing. He told us to follow Him, to love our enemies as He loved us. He said, "Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil." Luke 6:35.

### *Connected With the God of Love*

"Be ye kind," says the word. This is the important thing in life. But tenderness can flow only from a heart of love. Hence we must be connected with the God of love, and then light and love will flow from Him to us continually. The connection must be there and the flow uninterrupted.

"Those who present the eternal principles of truth need the holy oil emptied from the two olive branches into the heart. This will flow forth in words that will reform, but not exasperate. The truth is to be spoken in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is His work."—*"Testimonies," Vol. VI, p. 123.*

Our text must be true. Would we win others, then we must be kind. This is the way the Lord won our hearts. He says, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. It was His loving-kindness that appealed to our hearts and drew us from our sinful ways to Him. In this way, and in this way only, may we expect to draw others to Him. "You will never regret being kind," is a motto well worth engraving upon our hearts. Shall we not then, by the grace of God and for the love of other souls, seek to be more kind and tenderhearted? May the Lord help us to fulfill His purpose in us.



"Go and toil in any vineyard;  
Do not fear to do or dare;  
If you want a field of labor,  
You can find it anywhere."



# In MISSION LANDS



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

## Ecuador

BY ENNIS V. MOORE

Few places on earth present more spectacular scenery than the Cordilleras of Ecuador, or more thrilling mountain trips than the 290-mile rail route from Guayaquil to Quito, the capital. The train pierces dense jungles; cuts through banana lands, spotted with stilted thatched huts; roars through shadowy tunnels; skirts countless canyons, sparkling with waterfalls; passes over scores of high bridges, then zigzags its way up to a height of nearly 12,000 feet, and crosses the plateau. It passes through villages where Indians in bright red ponchos, with babies strapped on their backs, throng to the train to sell souvenirs or food, and the snowy peaks of the Andes are never out of sight.

Finally one reaches Quito, a metropolitan city with a decided Spanish atmosphere, and a climate which, due to the elevation, is surprisingly cool in spite of the fact that the city is situated almost on the equator. Quito is a modern city with a population of about 104,000, and one of the oldest in the Americas. It rests at an elevation of more than 9,000 feet, on the slopes of the towering Pichincha, scene of the battle by which Quito won her independence. In view of the capital are some of the loftiest peaks on the continent. Chimborazo rises from a jungle bed to lift its hoary head 21,424 feet to the sky, while Cotopaxi, one of the most beautifully formed volcanoes in the world, rises to an elevation of 19,550 feet.

Guayaquil, the chief port and main gateway to Ecuador, is a modern city with a population of about 120,000, and is a busy shipping point for bananas, sugar, pineapples, coffee, alligator skins, cacao, oranges, papayas, tagua nuts (ivory nuts), etc. Ecuador plans to celebrate the fourth century of its foundation in 1937, and between now and then the government is planning to spend about 10,000,000 sucres (\$1,000,000) in modernizing and beautifying the city of Guayaquil.

We believe that now is the time Adventists should do something to accompany this gesture of progress. We hope it will be possible for us to

purchase land and build a church in Guayaquil, and also to establish our offices in a definite way in the republic of Ecuador.

It was indeed a great pleasure to visit Ecuador recently. We considered it a great privilege to have C. P. Crager, of the General Conference Educational Department, with us in our youth's congress in Ecuador.

Francisco Brouchy, the mission superintendent, and his helpers are all of good courage. They have plans for a strong evangelistic program

during the remainder of 1935. While we were in Guayaquil six new members were baptized, which means a victory for hard Ecuador. There are also baptismal classes in Quito and Guayaquil.

The year 1934 was the best in the history of our book work in Ecuador, and 1935 promises to be much better. J. A. P. Green, from the division, will hold an institute here in the month of October.

Ecuador needs more gospel workers, for indeed it is one of the most promising fields of the South American Division. May the Lord help us to develop in a strong way the work in this republic.

## The Gitwe, Ruanda, Camp Meeting

BY I. H. EVANS

THIS meeting was held on the grounds of the Gitwe Mission. We have twenty-five hectares of land (about 62½ acres), comprising the top of a hill about one-half mile long. On each side, close up, is a valley, and beyond the valley a high mountain range; so that from this ridge, where are built our four foreign homes and the training school for natives, one looks into a valley with mountains still beyond.

This was not a real camp meeting, as the people return home or find sleeping quarters among friends. The meetings are held during the day. On Friday there was a large congregation; but on Sabbath it was a thrilling sight to see the people coming to the meeting.

The drums began their call about 8:30 A. M., and were beaten by four drummers almost constantly till Sabbath school time, 9:30. The brethren called me to see the people coming. We could hear them singing; and though we did not understand the language, we knew the music and knew the singers belonged to our people and to our Sabbath school, when they sang our songs. They came from all directions, down the mountainsides and up the valleys, single file, singing so clearly that we could hear nearly as far as we could see. To hear the tattooing of the drums, the music from the four quarters of the compass; to see groups of

people, from a few to 500 or more, singing and keeping step, each man, woman, and walking child with a long, slender stick in hand to help in both ascending and descending the mountains, was thrilling to the soul.

Twelve thousand people,—by actual count 12,400,—and scores who were not in the count, made this by far the largest meeting in one camp among our people. Each school found its place for Sabbath school and took its offering. At the drum call they assembled in front of the built rostrum, and took their seats with no vacant spaces between; and when seated, constituted, up to this time, the largest camp meeting audience of Seventh-day Adventists ever assembled on the Sabbath day.

To the outer rim of this sea of faces every word spoken from the rostrum could be distinctly heard. Never have I seen a more attentive audience. Hundreds of children and youth in their birthday garments sat without a whisper or laugh. Only a crying child would now and then break in, but the thoughtful mother would still the child or work her way outside.

When the call was made for the unconverted—those who were not Adventists, but who wanted to become children of God by confession of sins—to raise their hands, more than a thousand responded. Never had I seen such a multitude of poor sinners who wanted salvation. Then, when

the members of Bible classes who wanted to give their lives to God and be baptized, were invited to raise their hands, eight thousand accepted the invitation. Then the whole congregation as far as I could see, nearly every soul in that vast throng, gave themselves to God anew and joined in the earnest prayer of Elder Wright.

On Sunday, 264 were buried with their Lord in baptism. Thousands desire this experience, and are pa-

tiently waiting the time when they, too, can be buried with their Lord. The church membership in the union mission is now close to 2,500. Thousands are waiting to become members. Here was a meeting when, in one day, more than a thousand souls confessed Christ for the first time—miracles of divine grace.

The meeting was a great help to the field in which it was held. May God bless the work and the workers in the Gitwe Mission.

## Directing and Training Our Youth in the Baltic

BY H. L. RUDY

ONE of the most cheering features of our work in the Baltic Union is the advances made in the Missionary Volunteer movement. Several years ago one of our evangelists had the vision of extending his evangelistic efforts to include the children and young people of the church and others who attended his meetings. A large children's Bible class was organized. Grown young people also joined the class. A young people's choir and orchestra were organized, and every member was required to meet definite moral and spiritual standards if he wished to retain his membership. These classes were conscientiously fostered. More time and effort were required to care for the youth's organizations than for the public lectures as such.

This evangelist found that his efforts were well rewarded. He not only had large baptisms from his public efforts, but he was educating and training young people for definite service in the church. After four years of diligent training, the church was filled with a host of qualified young people. At one time, no less than twelve of these young people were baptized and entered upon their work as active church members. This was the beginning of greater things in the Missionary Volunteer movement in Riga.

This experience, if repeated by every evangelist, would cure more ailments in the churches, and enlarge the strength in our membership more, than any one kind of activity in which gospel workers can engage. In the conference where the above experience took place, the president has rallied his young people to great activity. Just now he has gathered several automobile loads of Missionary Volunteers, and is touring a part of his field, visiting health resorts and other places and holding gospel meetings. The young people have prepared songs and orchestral selec-

tions. A large public recital will be a part of the campaign, which more than finances the enterprise. Past experience has shown that the young people return from these tours with pleasant memories, a host of friends, and a live missionary zeal. When the Harvest Ingathering campaign comes along, the public are more than prepared to give of their means. All these youth's gospel campaigns are carried out under the flying banner: "Seventh-day Adventist Youth."

### Youth's Periodicals

About a year ago our young people in Latvia and Estonia set their hearts upon having youth's periodicals. The union encouraged them in their desire, and in a short time each country published its own youth's paper. For a year now these journals have been appearing, with constantly increasing editions, thus incurring no increased expense to the conferences. The value of these young people's papers is seen in increased unity and missionary activity. These papers appear monthly and average twenty-four pages each to the issue.

In 1934 a new day dawned for our young people's work. Following the Estonian annual meeting at Pärnu we had a youth's congress. About 150 Estonian young people were in attendance. The excellent spiritual and practical results of this congress encouraged us to organize a union youth's camp. At the end of June this year this gathering was held on the grounds of the Baltic Union Seminary. On the opening day between 600 and 700 were present. The regular attendance was around 400 throughout the whole week. The last Sabbath was a day long to be remembered. Thirteen young people were baptized. The testimony meeting in the afternoon was the best of its kind the writer has ever witnessed in his ten years' experience in Europe.

Our records show that more than a thousand people attended this congress; and of this number more than five hundred belong to the Missionary Volunteer Societies. We were especially happy to have A. W. Peterson; from the General Conference Missionary Volunteer Department, with us. His timely messages and helpful suggestions were greatly appreciated, and are being converted into practice now. The Northern European Division sent C. V. Anderson. Brother Anderson knows our field well, and our young people find a real friend in him.

### Educational Problems Solved

There is another feature of our youth's work in the Baltic that deserves special mention at this time. As every one knows, we are living in a time when our finances cause us great concern. This financial distress is prone to react unfavorably upon our educational activities. The pressing financial needs of public evangelism can easily take precedence over



Young People on the Grounds of the Baltic Union Seminary, Riga, Latvia, Leaving the Boat for the Missionary Volunteer Camp



all other requests. But we are holding to the principle of drawing even lines in all of our important endeavors.

Our union school, near Riga, is causing us much concern, but with the help of God we have been able to make the necessary improvements so that a strong educational program can be carried out. The last year has marked definite progress in our seminary. The teachers are gradually qualifying for their state certificates. Already the government accepts the credits we give in all the subjects which the state educational program embodies. We have added a fifth year to the seminary course, thus bringing the standard up to high school (American system).

But the calls of the fields were not all answered with the one school for the whole union. The Estonian church membership is constantly increasing, and the time has come to begin our educational work in Estonia. During our last annual meeting in Tallinn, a history-making reso-

lution was passed—to open a training school this fall. The union took up the question, and definite plans were laid immediately, which include the opening of a training school in Tallinn this year. Estonia has no school property yet. The school will be conducted in the adjacent rooms of our church building and publishing house.

It has taken great faith to move out in this direction at such a time as this, but the Lord is moving ahead of us. We have definite evidence already that our faith is to be abundantly rewarded.

E. Ney, the president of the Estonian Conference, is working untiringly for a school in his beloved country. He is entitled to our support. We are looking to our loyal people in other lands to help Estonia establish a well-equipped school.

Our greatest hope lies in the strength of our young people. May the Lord continue to strengthen and establish our boys and girls in the blessed advent message.

## News From Greece

BY N. S. PAPPASTAMOULIS

IN viewing this world's condition, we can see nothing but confusion and deep spiritual darkness. Surely the evidences are multiplying on every hand that the plan of salvation is about to close. And at such a time as this the Lord calls His church to the realization of her duty, saying: "Arise, shine. . . . For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:1, 2.

Great responsibility rests upon God's people to let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven. So, may the Spirit of the Lord help us here in Greece also to feel our responsibility to shine before the people.

The Greeks of today, as in the days of Paul, are still looking for wisdom. But we have nothing to attract their attention or to satisfy their curiosity. We have no wonderful speakers, no large and beautiful churches. In fact we are a very small people in their eyes. Besides this, they are too satisfied with their own traditions and false religion, which are so easy to them. Nevertheless we must search out those who are honest and sincere in heart, and who are looking for the light. We believe that the Lord has many precious souls in this country also.

"God looks with a pitying tender-

ness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and many will yet take their position with His people."—*"The Great Controversy,"* p. 565.

### Canvassing, an Entering Wedge

The canvassing work is a very good way to bring the message to our people. It is an entering wedge by which we can approach all classes. Many have come to the truth through the canvassing work in different parts of the world, and we hope to see the same results of that work in this country.

We are at present canvassing with the small twenty-five-cent books and pamphlets, but hope and pray that we may soon have at least one of our larger books published in the Greek language. The instruction says: "The larger books, 'Patriarchs and Prophets,' 'Great Controversy,' and 'Desire of Ages,' should be sold everywhere. These books contain truth for this time,—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale."—*"The Colporteur Evangelist,"* p. 35.

### Ten Days in Jail

Discouraging though things may sometimes look here in Greece, the

Lord is helping us to go on with our canvassing work. While I was canvassing in one town, a young man embraced the truth. He had much persecution at home because he had accepted the truth. As he gave up his former religion, his father accused him of being a communist, and put him in jail for ten days. But we thank the Lord that the young man still remains loyal and faithful to the truth, having good experiences in his canvassing work in Athens.

One day he went to a house where the housemaid would not give him permission to see the lady of the house. She told him to explain the nature of his call to the lady through the house telephone, which he did. The book was sold, and he went happily on his way. At another house the man was sleeping. The home folks called him, and the colporteur expected to be rebuked for disturbing him, but to his surprise the man came to our brother quietly, and after looking over his books said, "These are all good books, but I cannot buy them all." He bought two of them, and our brother went on his way, hoping and praying that this man might arise from his spiritual sleep also.

Although we are glad to report that this year the canvassing work is prospering better in Greece, yet we are not satisfied. There are many cities where we have no church,—not even a single believer. Please pray, with us, that we may have more canvassers and workers and some of our larger books in Greek, in order that we may do a more successful scattering of our literature and have a richer ingathering of souls.

## A Great Remover

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.

The winter clothes.

The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

A good reputation.

A man's business.

A man's friends.

A happy look from children's faces.

A prosperous man to a pauper's grave.

A man from respectable society to the penitentiary.

A man from the highway of heaven to the road to hell.—*The Gideon.*



Conducted by Promise Kloss

## "Are All the Children In?"

BY MARTIN CHRISTENSEN

"ARE all the children in" our schools? This is a very important question that we, as parents, should ask ourselves just now. On every hand we see how Satan is leading the children astray. There never was a time when crime has raged in our country as it does now; never a time when our reform schools and penitentiaries were so overcrowded as they are now. And, sad to say, the inmates are mostly young people.

So, at a time like this, it is worth while to ask, "Are all the children in?" God will some day ask us, as parents, "Where is the flock that was given thee, thy beautiful flock?"

Shall we be able to say, "Here they are, without the loss of one"? We can do this by sending them to our schools, where they can be taught the word of God, for this is the only thing that can keep them in the hour of temptation.

Church members should help bear the responsibility, so that those who have no means may not be left out. We send means to help educate the heathen, and we should do this; but let us not forget our own children. Thus our schools, our Sabbath schools, our churches, our homes, and our heaven will be filled, and we can say, "The children are all in."

## Eleven Beautiful Days

THE eleven children were all married and gone. John Wheelock and his wife were quite alone. The farm did not look as it had when Frank, the youngest boy, was at home.

Everything had a prosperous, well-cared-for look in those days. Frank had made the soil yield a rich harvest. But when he was twenty-four years old, the mining fever had seized him, and he had gone west. He was married now and had two beautiful children.

Intent on money-making, Frank seldom wrote home, but once in a while he remembered that he had a father and mother, and sent them a handsome check.

John came next. John was the earnest one, and when he was a baby Lydia Wheelock, after the fashion of Hannah of old, had set him aside for the Lord. She always thought of the sixth verse in the first chapter of John when she thought of him: "There was a man sent from God, whose name was John," for no unkind word, look, or action had ever marred his gentle life.

"My John shall be a minister," she had fondly declared, and unlike many sons, he did not disappoint her. Early in life, he went west to be a missionary. Absorbed in his work, and often exhausted from his

long journeys across the white, dusty stretches of alkali, he, too, seldom wrote home.

Lewis had been the fun-loving boy, and they missed him perhaps more, if such a thing could be possible, than any of the others. He had bought his father's wool once at sheepshearing time. That was the great joke of the family. Lewis had dressed up in borrowed clothes, with wig and spectacles, and letting one of the neighbors into the secret, persuaded him to bring him into the farmhouse and introduce him as Mr. Alexander McComber, a buyer of wool.

Lewis was now a professor in college, and so engrossed in instilling knowledge into the youthful minds about him that he seldom wrote home.

Charles had been the "smartest," quickest one of all the boys,—his father always said that,—and had early taken a liking to the law. So his father and mother, with many self-denials and sacrifices, had sent him to a law school, where he had been graduated with high honors. He had a large and growing practice now in a thriving city, and had gone a little into politics besides. But, preoccupied with the interests of his clients, he, too, neglected to write to the gray-haired couple on the farm.

The girls—for there had been seven daughters—had such large families and increasing cares that they failed to remember, by cheering word of pen, their lonely, expectant, and anxious father and mother. It was Rebecca who first thought of it.

"They are going to have rural free delivery in father's neighborhood," she wrote John one day. John had been her favorite brother, and with all her duties she managed to keep in touch with him. "Won't it be a great thing for them? Only think, the mail will be delivered every day in the week, except Sundays, at their own gate. Poor father! I often think of him driving those long miles to the post office and getting nothing for his pains but the little country newspaper. We must do better, John."

That was the beginning. John wrote to Charles, telling him about it, and the word went on, until all the eleven were apprised of the fact that hereafter letters would be delivered at the gate.

John Wheelock saw the postman coming that first morning. He was sitting in his chair by the window—the window that faced the blue ridge of hills over which the children had disappeared one by one, never to return.

"Not likely we'll get a letter, is it, mother?" he had asked, a wistful expression crossing his face. "I wish the children would write oftener. I expect they forget how much we miss them, but I'm not complaining. I know they have cares enough of their own."

His wife had come over to his side. She, too, was looking anxiously toward the little two-wheeled cart.

"He's stopped, father!" she cried, and hurried down the path.

"A letter for you, ma'am," the man said, touching his hat.

Mrs. Wheelock took the letter with fingers that trembled a little in their nervousness and joy. All at once her face lighted up. "Why, it's from John!" she cried, happily.

She and her husband had a beautiful time that day because of that letter. John told them all about his work, about every little detail he

thought would be of interest, and he ended with a tender and loving message to them both.

His father and mother were crying when they finished the letter, and Lydia laid it carefully away among her treasures as something infinitely precious, to be read again and again. The postman stopped again the next day. It was another letter, and from Charles this time, who, with all his keenness, had a loving heart.

"Charlie's a good lad," John Wheelock said, drying his dim glasses when Lydia had finished reading. "We're not sorry we sent him to a law school, are we? Charlie's as smart as a steel trap, too, but he'll never do anything dishonorable to gain a point. I wouldn't be a mite surprised if they sent him to Congress some day."

Rebecca's letter came the next day, telling them about the children, and enclosing a picture of the baby whom they had never seen—a fat, smiling little creature, with a dimpled face.

On the fourth day the postman stopped again. He smiled as he handed still another letter to Mrs. Wheelock.

When she opened it, a slip of blue paper fell into her lap.

"Dear Mother and Father," Frank began, "I send you herewith a check for one hundred dollars. It occurs to me that perhaps the house needs painting or the fences fixing up. Use it in any way you see fit."

Then he went on to tell them of his wife, his children, and himself, closing with affectionate messages from them all.

Thus it went on for eleven days, until every child had written. What a joyful time it had been! Mrs. Wheelock, as she penned with her trembling hand a letter to each one, told them of it. And as they read the touching letters, they determined that their father and mother should not be neglected again.

So it came about that the long and dreary silences were broken at last by cheering, thoughtful letters from the children.

John Wheelock stands more erect now, and his wrinkled face has lost its wistful look, and his wife sings happily as she works around in the sunny old farmhouse kitchen.—*Youth's Companion*.

## Count Your Blessings

BY G. MARTER

On the corner of a street in London, a band from the Salvation Army was playing an old melody. An errand boy with a basket on his arm stayed awhile to listen to the music. By and by the little company began to sing, "Count Your Blessings." The errand boy eyed them intently for a minute or two, and as the music died away, exclaimed, "'Count them one by one'? You should count them by the dozen, for He be great, He be!"

If we Adventist people who have known the truth for twenty years would take time to travel back over the way the Lord has led us, I think we might count our blessings by the hundred.

One of the first and greatest blessings which came to me was peace of heart and mind. The second has to do with the commandments. I found that God's blessing rests upon those who honor Him by obedience to His law, for God has said that if we keep His commandments we "shall even live in them."

My next blessing was of an entirely different nature. For nearly thirty years I had lived in and around the city of London; but I had been an Adventist only a few months when an opening came to live in the country.

In Psalms 37:4 we read: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." All my life I had longed to live in the country!

From a child I have had a deep love for the people of Africa; more than any other nation these people appeal to me! So, after several years of living in green pastures and beside still waters, we were transferred to Africa. For some time before we reached Africa, and a year or two after our arrival, our minds were exercised over the money needed to educate our boys. Here again we were blessed!

And today I am persuaded that "no good thing will He withhold from them that walk uprightly." God's servant has said, "We should call to remembrance the way in which the Lord has led us." So let us look back and count the many blessings that God has given us since we started out on our Christian pilgrimage; then we shall realize the greatness of God and the deep interest He takes in our daily lives.

"HOME is the father's kingdom, the children's paradise, the mother's world."

## NATURE'S CHILDREN STORIES

BY INEZ BRASIER

### *The Butternut Tree's Secret*

*An Impersonation*

THE old butternut tree stood on the edge of the woods, where the elms and maples and silver birches grew. It had not minded being alone all winter when there were no leaves on any of the trees; but now the warm sunny days had come.

"How glad I am that I have such a pretty dress!" the maple tree said. "The birds will build nests in my branches, and the children who come down the lane will play with my tiny airplanes, too."

"I think the pretty green blouse I am wearing looks well with my white skirt," the silver birch said as she tossed her head in the breeze.

"And the orioles always hang their hammocks on my swinging boughs," the tall elm tree added. "I'm glad I am not stiff and ugly like Butternut. Why, she hasn't a leaf yet!"

Butternut only smiled. Deep in her heart she held a secret.

The birds came, and the days grew warmer. One morning, the maple and birch and elm trees awakened to find Butternut wore a new dress, too. It was even prettier than theirs, for a storm had sadly frayed them. Soon little green balls grew thick on Butternut's twigs, but she said nothing.

By and by the days grew cold, and the birds sang good-by songs. The maple leaves were red and gold. The birch and elm changed their green gowns for gay yellow ones.

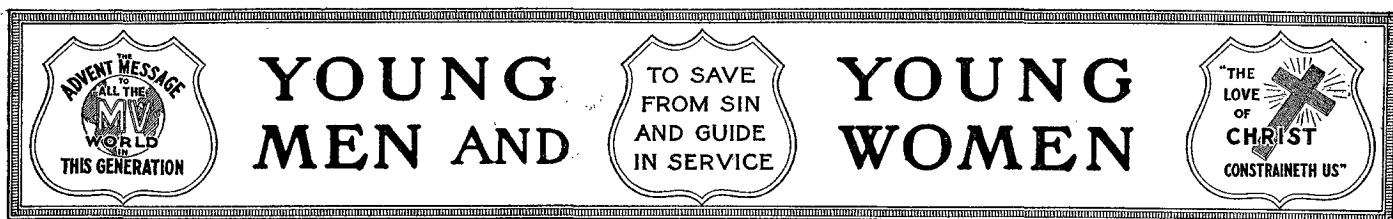
"We are still the prettiest trees in all the woods," they whispered, as they looked at their bright gowns.

One night the wind blew cold and keen. The gay red and yellow leaves were scattered far and wide. Butternut lost her dress of yellow, too. When morning came, the trees were very still. They had nothing to say; but Butternut smiled. Her branches held many brown nuts.

The trees heard some children coming down the lane. They had big sacks in their hands, and they stopped under the butternut tree that had been lonely so long.

"See the butternuts!" they cried. "Won't it be fun to gather them! This winter we can eat them before the warm fire."

"I think the Butternut is the very best tree of all," a little girl said, softly. And the great tree looked down, and smiled again.



## Introductions and the Employment of Titles

BY FLORENCE HOWELL

### Introductions

LET introductions be simple and as unostentatious as possible. Present a man to a woman. A woman is never presented to a man, except to the President of the United States or to a royal personage. It is quite sufficient to say, "Miss Welborne, Mr. Schurr," with the stress on the latter name. Present the younger to the elder, "Mother, this is Miss Welborne;" or a mother may say, "Miss Welborne, this is my daughter." Men or women are presented to the distinguished person. "President Smith, Mr. Schurr. Mr. Smith is chancellor of the university." Or, "Miss Jones, this is Mrs. Schurr. Miss Jones is editor of the *Teacher*."

To all of which it is sufficient to bow and say, "Mr. Schurr," or, "Miss Welborne," or to say, "How do you do, Miss Welborne?" The response may be made more personal upon occasion. The mother might answer, "I am glad to meet a friend of my daughter's," or one may say, "I have heard Mrs. Wright speak of you many times," or, "I am happy to meet you, Miss Jones. I have enjoyed your editorials very much." To add this personal touch to the greeting is gracious and charming, and such an introduction is not likely to be forgotten.

Men always shake hands with each other; a woman need not unless she chooses. It is not required that she either rise or shake hands; the choice is with her. Of course, if a hand is offered, it would be unpardonably rude to refuse to recognize it. A hostess rises to greet her guests.

For a man to make a formal bow, he should put heels together and make a quick bend from the hips and neck, keeping the knees rigid. A woman's bow is nothing more than a nod of the head. It is a woman's privilege to be charming when she bows, allowing her face to light up with pleasure in the act.

Protestant clergymen are "Mr." unless they hold the title of "Doctor" or "Dean." A senator is always "Senator," whether still in office or not. Your husband is never introduced to a social equal as "Mr.

Wright;" you call him "my husband" or "Seth." To servants, only, you refer to him as "Mr. Wright."

If presented to the same person you have met on a previous occasion, you say nothing about it unless there is evident recognition, then you say, "I am glad to see you again." If it is twice on the same occasion, you smile and say, "I have already met Mrs. Schurr."

When taking leave, a man will say to a woman, or a woman to another woman, "I am glad to have met you." A woman need not say this to a man, she may merely bow and say, "Good afternoon," or, "Good evening."

It sometimes becomes necessary to introduce oneself. To strangers at church it is always kind to do so. Never hesitate, or allow the stranger to leave without assuring him of his welcome, and extending an invitation to "come again." A man will put out his hand and say, "How do you do? My name is Wright." A woman will say, "I am Mrs. Wright," or, if unmarried, "Cecelia Wright." The visitor will respond with his own name, and friendly relations are established.

Avoid all self-consciousness and embarrassment at an introduction by setting your mind upon the one you are meeting. Think of what interests him, or is likely to interest him. Be agreeable, warming, winning, interested. Smile, and act as if you like him whether he is likable or not. You will generally find something worthy of admiration. Put his pleasure and comfort before your own. Lend listening, sympathetic ears to others' joys and sorrows. "Men cannot love God supremely and their neighbor as themselves, and be as cold as icebergs. . . . They will be refined, tender, pitiful, affectionate."—*Testimonies*, Vol. IV, p. 548.

To pay no attention to oneself when with others, is one of the first demands of good society. Never make the mistake of preening yourself—adjusting locks of hair, arranging your tie or your cuffs, smoothing folds or ruffles on your dress, or improving your complexion. Well-bred people do not do this, examples to the con-

trary notwithstanding. Your mind should not be on yourself, but by every rule of courtesy and etiquette it should be on your associates. If you are interested enough in those about you, they are very apt to overlook all your imperfections, and consider you an interesting person! Train your mind to feel genuine, absorbing interest in other people, their viewpoint, welfare, happiness.

At a social gathering where you have not been formally introduced to all present, since you meet under the roof of a mutual friend, that in itself is considered an introduction of a kind, for the present occasion, and you are expected to be friendly and sociable and to converse impersonally with those near you. But you must never become presumptuously intimate with a stranger.

If you desire any one's acquaintance, you should enlist the services of, preferably, your hostess; but if she is not available, then of a mutual friend. In strict society an introduction is the only foundation for acquaintance. Although being thrown together in a social way may require more or less conversation and a certain amount of camaraderie to avoid awkwardness, such a circumstance may not be presumed upon beyond the present occasion. An introduction is still necessary.

If a lady does not wish to continue the acquaintance, it is her privilege to close the incident; and if she so chooses, the man must accept the conditions. He has no just grounds for complaint. However, a lady does not unnecessarily inflict pain upon any one; and better than cutting a man direct, by passing him without recognition, she holds herself so reserved that the acquaintance may not progress further.

Do not be oversensitive or quick to accept a "slight." Absent-mindedness causes many evidences of rudeness, as does poor sight, or a forgetful memory. A light reflected in one's eyes often makes it impossible to recognize any one. Give the other person the benefit of the doubt, and while being reserved in your friendliness, be ready to meet him halfway.

Do not introduce those with you to casual people who stop to greet you on the street or in public places. Those with you should walk on or

(Continued on page 21)

# 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

## Meeting the Nobility of Japan

BY J. H. MC EACHERN

EN ROUTE to America for our ten-month furlough preceding the coming General Conference, it was my happy privilege to spend two weeks in the Japan Union in the interests of the literature ministry and the layman's missionary movement. As it was the season of extreme heat in those northern climes, when every one felt languid, and when those who could, betook themselves to the mountains and health resorts, the time was not opportune for visiting churches or holding conventions and institutes. However, a previously laid plan of interviewing some of the outstanding men of influence in the imperial government of Japan in behalf of our literature, was successfully carried into effect.

During recent months there has been a marked impetus given to the circulation of the Japanese monthly magazine *Jicho Zashi* (Signs of the Times). This had been brought about by three contributing factors: The greatly improved appearance of the magazine, due to the more modern vision of the associated editors, that is, Brethren Evens and Susaki; the enthusiastic leadership of Brother Kraft in training a larger number of magazine workers, supplemented by the loyal support of Professor Millard in popularizing the magazine among the people; and the increased zest on the part of the colporteurs in taking subscriptions. One thing more remained to be done to give this good monthly periodical the prestige and standing it deserves in the Japanese Empire.

Throughout the years, our colporteurs had succeeded in placing our books in the offices of a number of leading men, but there had been no definite plan to arrange these names in systematic order and make their influence profitable to all the colporteurs. With this objective in mind, Brother Kraft, the union field missionary secretary, Brother Kato, the local field missionary secretary for the Kanto Mission, and I, in humble dependence upon God, began to seek admission to palatial residences and imperial offices of the most

highly esteemed men in the mighty empire of Nippon.

Our first call was at the office of the prime minister. Without mentioning name after name of His Majesty's government officials, we give praise to God that within three days three pages of the prospectus were illuminated with the signatures of men who, with the stroke of their pen or a command over the radio, could set the whole Orient in commotion. How comforting to know that these men in the highest government circles manifested such interest in our literature as to each invest \$14.50 to obtain a set of our truth-filled books, consisting of "Patriarchs and Prophets," "The Great Controversy" (two volumes), "Daniel and the Revelation" (two volumes), and a year's subscription to the Japanese *Signs of the Times*.

God has promised that His word shall not return unto Him void, but shall prosper. Let us pray for the soil into which the good seed has fallen, that from among these princes and men of influence, God may raise up men like Nicodemus or Joseph of Arimathea, who in time of crisis will shine forth as lights and champions for the truth of the everlasting gospel as it penetrates and leavens that great Sunrise Kingdom of more than ninety million souls.

## West Virginia Camp Meeting

BY C. A. RUSSELL

THIS meeting was held in the beautiful city park at Parkersburg, August 22 to September 1. This site, beside one of the largest lily pools in the country, has been occupied by the camp for several years.

The constituency in this conference is not large, about 650, but the attendance over the week ends was about 400. The evening meetings were well attended by residents of the city, the new pavilion being well filled each night. Doctrinal themes of this message were presented at these services. This new pavilion, costing \$1,000, is paid for. The next project is to secure a tent for young people's meetings.

Among the workers present were H. T. Elliott, D. A. Ochs, and the writer, from the General Conference;

and six of the union workers. These, together with C. V. Leach, president of the conference, and his corps of laborers, rendered efficient help. Miss Lizzie M. Gregg of Takoma Park, representing the Home Study Institute, assisted in various ways.

The usual departmental meetings and rallies were held, including Home Commission meetings under the leadership of R. B. Clapp.

The Sabbath services were marked by a special outpouring of the Spirit of God. Many responded to the invitation to forsake all and follow Christ. Earnest revival efforts also were conducted for the young people. On Sabbath afternoon a baptismal service was held, nine going forward in this sacred ordinance. Others are to be baptized in their home churches.

Considering the size of this meeting, a very encouraging response was made to the call for mission offerings, more than \$600 being raised in cash and pledges.

Workers and laity alike return to their homes with renewed courage and a greater determination to work while the day lasts; for "the night cometh, when no man can work."

## Early Experiences

BY MAUD SISLEY BOYD

(Our First Woman Foreign Missionary)

HAVING been urged by friends to write a brief sketch of my life and its connection with this cause in its early activities, I have prepared the following outline:

November 25, 1851, I was born in Toubridge, Kent, England, into the family of eight children of John and Susannah Sisley. When I was seven, my father fell asleep saying, "Lord Jesus, receive my spirit." Four years later, in 1863, we left our native land for America, and proceeded at once to Convis, Michigan, where my two older brothers were living, who had gone to the States several years before the rest of the family.

A short time prior to this, J. B. Frisbie had pitched his tent in this neighborhood for a few days only, as was the custom in those days. Four or five families, and parts of families, accepted the truths presented.



John, my oldest brother, was among the number. Mother was soon convinced of the truthfulness of the position taken by these people, and as a family we became Sabbathkeepers in September, 1863.

About four years later James White and his wife visited us on our farm, and urged that mother dispose of this property and remove to Battle Creek, where we children might find employment and have better educational advantages.

While mother was deliberating about disposing of the property, a gentleman came and wished to purchase our place, offering cash; so mother was convinced that the Lord was opening the way for us to carry out Elder White's counsel.

We moved to Battle Creek in 1867, at which time I entered the Review and Herald office, beginning work in the composing room. About this time Sister White was shown that the young people engaged in the office should have an opportunity to improve their education.

G. H. Bell, who had recently accepted the truth while a patient at the Health Reform Institute at Battle Creek, organized a grammar class, beginning at 6:15 P. M., at the close of office hours. It was a great privilege to receive instruction from so able a teacher. Our facilities were meager. We had no schoolroom, so took our oral lessons under the friendly trees on Professor Bell's front lawn until cold weather set in, when we moved into a portion of the carpenter shop belonging to the office. Here we had desks and a blackboard.

Another class was started by Professor Bell in penmanship, which was held from 6 to 7 A. M. A little later Dr. J. H. Kellogg organized a class in physiology and hygiene. He gave us a very thorough course.

After the college was opened, we were permitted to leave our work long enough to attend Elder Uriah Smith's Bible lectures. A literary society was also organized among the workers in the office, meeting one evening a week, which was quite a help to us young folks; for we were all required at least to attempt to meet the requirements of the committee on programs.

In addition to these lines of study, we frequently received the most valuable help along spiritual lines in our Sunday morning talks in the editor's room, principally from Elder and Mrs. White. Among the topics discussed in the editor's room that made the deepest impression on my mind, one stands out most prominently. That was the change made

in the manner of supporting the work of God. Up to this time we had practiced what was denominated "systematic benevolence." Upon a more thorough study of the subject, it was found that God claims one tenth of our income as His, and it is to be used to sustain and advance His cause in the earth. This system was thoroughly studied and put into practice, and a collector came around every Sunday morning to receive the tithe.

In those days we had very few holidays and no stated vacations. Usually once a year the office hands united with the rest of the church in a picnic at Goguwac Lake, where the time before dinner was occupied by valuable talks, usually from Elder and Mrs. White. After partaking of a hygienic dinner spread upon the grass, we young folks went boating and swimming. The young women were taken to a secluded cove, where they were left till a set time, when the young men would call for them; no mixed bathing in those days.

#### *The First Camp Meeting*

Our first camp meeting was held at Wright, Michigan, in September, 1868. A lumber-wagon load of young people from the office started for the camp on a bright sunny day. When night came on, we camped in the friendly woods by the roadside.

We were advised to buy new sheeting out of which to construct our tents, so that the material could be converted into sheets for family use later. The young men spread these tents over the bushes, and we lay down on the grass to rest. But during the night a heavy thunderstorm burst upon us, thoroughly drenching all our belongings. When it cleared away, a bonfire was made, and we spent the rest of the night drying our clothes. The next day we arrived safely on the campground, which did not very much resemble the campgrounds of today. There was no fine pavilion with its commodious speakers' stand nicely carpeted and decorated with flowers and potted plants. In its place was a small structure made of rough boards, which accommodated the few ministers present.

Instead of comfortable folding chairs, the congregation sat on unplanned boards from the mill, placed on risers without backs. The friendly trees and the blue sky formed our canopy. There were no musical instruments with which to lead the congregational singing.

The tents were pitched promiscuously under the trees for shelter. There was no grocery store or dining tent where eatables could be obtained, for we were camped in the

woods. All our supplies had to be brought from home. The meeting lasted but a few days. The rich blessing of God, which is not confined to time or place, rested upon us, and we all agreed it was good to be there.

The next thing of importance that I recall was a visit of S. N. Haskell. His burden was to organize a tract and missionary society at headquarters. He told us of what some sisters were doing in South Lancaster, Massachusetts, and how God was especially blessing their efforts, and painted in glowing colors what might be accomplished if all of God's people would unite in each doing his part. In union there would be strength. He succeeded in arousing a good deal of enthusiasm along this line of endeavor, and our first tract society was organized in Battle Creek. Most of the office hands joined this society, as did also many from the church and college.

After ten happy years of service in the Review office, I asked for a six-months' vacation, that I might join Miss Elsie Gates in self-supporting missionary work in which she was engaged in Ohio. Our money was limited, being saved out of small earnings at ten cents an hour, so economy had to be practiced.

We rented a small attic room, with cooking privileges, at fifty cents a month. Our diet cost us each, on an average, twenty-five cents a week, but it was of such a nature as to give us strength to walk long distances, for we could not afford to pay carfare. We lent books and scattered many pages of tracts.

During our stay there, J. H. Waggoner came and pitched his tent. In those days the personnel of a tent company consisted of a minister and a tentmaster; so Elder Waggoner much appreciated the help of two young women in distributing invitations, playing and singing, and talking with the women who came to the tent.

During the time of the meeting Miss Gates was called home on account of illness in her family, and a few weeks later I received a call from the General Conference to join J. N. Andrews in Basel, Switzerland, to assist in starting our first publishing branch overseas. So in November, 1877, Elder and Mrs. William Ings and I sailed from Boston for Liverpool. Elder Andrews met us in London, where purchases were made of material with which to begin our work.

A room in the house where the mission family resided in Basel, about twelve feet square, I should judge, was set apart for the office. Here

we set the type for our French paper and various tracts in German and French. When the forms were ready for the press, Charles Andrews took them in a handcart to the city, where the printing was done. The sheets were brought back to the house in the same vehicle, and folded and addressed on our dining room table.

Sister Ings, being of German nationality, was a great help in setting the German type and reading the proof, as she had been employed in the Review and Herald office to do this work. William Ings was very anxious to have a tract on the soon coming of Christ in the Italian language; so he had one translated. As we had no compositor who understood the language, he urged me to try to set it, and offered me \$10 if I would. It was no easy task to set it from manuscript, as they had no typewriters then. I did not have a very clean proof, and fear some mistakes slipped by, but hope that with God's blessing it accomplished good. Later an Italian boy was added to our list of workers. This relieved the situation.

After Elder Andrews took his daughter to Battle Creek for her health, our mission family numbered eight. No two of us were related or of the same nationality.

In 1879 J. N. Loughborough and his wife were sent to Southampton, England, to follow up an interest awakened by Brother Ings, who had been there for some time working among his relatives.

Soon after their arrival, Elder Loughborough asked that I be sent to help them in their tent effort. My stay there was short, only six months, and uneventful, as pioneer work usually moves slowly.

From there I returned home, and was married to Charles L. Boyd in the fall of 1879, and returned with him to his field in Nebraska. Here a new experience awaited me. Being president of the conference, Elder Boyd had to travel from church to church in his private conveyance, as the churches were mostly located in the country, far from the few railroads then in existence.

Quite a proportion of our people in those days lived in sod houses or dugouts; so that when the weather would permit, we frequently preferred sleeping in our covered democrat wagon to crowding into their small homes, already fully occupied. But there was much pleasure in meeting our dear, hospitable people, and ministering to their spiritual needs. Meeting with a different company every Sabbath, we could get around only about twice a year, so

the minister's visits were thoroughly enjoyed. We met with many interesting and some thrilling experiences that space forbids me to relate.

From Nebraska, Elder Boyd was called to the presidency of the North Pacific Conference in 1883, where we remained six years. During this time two little daughters were added to our family.

In 1887, with D. A. Robinson and his wife, we were asked to go to South Africa to respond to a call from a company who had accepted the Sabbath and several other truths peculiar to Seventh-day Adventists.

Much might be written of experiences there, such as are common in opening up new missions. Strict economy had to be used in our work in Cape Town and vicinity. With the exception of bed springs, a folding organ, and chairs, our furniture consisted of "fifty test," as we named the wooden boxes in which kerosene was shipped from the States. With the addition of suitable coverings for our box furniture, our rooms looked quite neat and attractive.

Sorrow entered our home in 1888 when we were called to part with our dear little Ethel, then three and a half years old. We had some very interesting experiences, mingled with some sad ones.

We remained in Africa but four and a half years, having to return home on account of Elder Boyd's health.

The following six years were spent in Tennessee and Kentucky, and from there we were sent to North Carolina, where the following year Elder Boyd contracted typhoid fever, which terminated fatally.

A year later, in response to an earnest request from Mrs. E. G. White to connect with the Avondale school in Australia, which was then in its infancy, I joined Elder G. A. Irwin's party, taking with me my mother and my daughter Ella.

We were greatly blessed and encouraged in those days of trial and perplexity by having many messages from the Lord directing us in the conduct of this new enterprise. It was to be different from any of our schools then in operation. When mistakes were made, messages were soon received, showing how to correct them and pointing out a better way. Those in positions of trust tried to carry out the instructions given, and the Lord greatly blessed.

Well would it be for students, instructors, and the cause of God at large, were more diligent study and application given to the instruction that came from the Source of all wisdom, who directed so fully in the

establishment and conduct of that school which was given as a pattern for all our institutions of learning.

I was connected with this school, serving in different positions, for nine years. The three remaining years spent in Australia were devoted to Bible work in New South Wales and Victoria.

I returned to the States on account of my sister's illness, but was again able to take up Bible work, this time principally in and near Cambridge, Massachusetts.

Four years later, in company with Elder and Mrs. G. B. Starr, I moved to Loma Linda, where for thirteen years I was connected with the sanitarium as Bible worker. Then we moved to Glendale, where I continued the same work in the sanitarium for three years more.

Following the death of my sister, Mrs. Starr, our happy home was broken up, and I have returned to Australia, where I am being tenderly cared for by my daughter, Mrs. L. G. Paap.

I most cheerfully testify to the loving care of my heavenly Father all these years. He has abundantly fulfilled His promise to be a Father to the fatherless and a God of the widow, and my hope is bright of soon seeing my Saviour coming with power and great glory, and of meeting my loved ones who have gone before.

By comparing these early beginnings narrated above with our latest statistics, we can but exclaim, "What hath God wrought!" in fulfilling the statements given through the Spirit of prophecy regarding the worldwide work to be accomplished before the coming of Christ.



### *North American News Notes*

SEVENTEEN were buried with their Lord in baptism last Sunday, September 8, in Sioux Falls, South Dakota. They are largely the fruits of the effort held in a tabernacle on Ninth Street and Minnesota Avenue, in that city.

The meetings are being continued, and another baptism is to follow later. The workers in this effort are G. E. Leffler, Grace Stewart, and Arthur Roth.

The several additions to the Sioux Falls church in recent months overcrowd the chapel on the Sabbath day, and there is much talk of the need of a larger building.

Sunday, August 25, Leslie L. McKinley baptized thirteen near Canistota, South Dakota. These are

the first fruits of one of our public efforts in the conference. We expect others to be baptized a little later.

Sabbath, August 31, two were immersed in Watertown, South Dakota. Other baptisms will soon follow.

J. H. ROTH.



### *From Pioneers*

FROM Pueblo, Colorado, comes this statement in a letter from O. A. Dow, which will be of interest to some of our older readers:

"In our home lives Mrs. Wilson Hastings, formerly Miss Hannah Smith, my mother-in-law. She was ninety-one years old July 5 of this year. Her father, Cyrenius Smith, one of the pioneers of early days, aided financially and otherwise in founding the Review and Herald Publishing House in Battle Creek, Michigan. She was born in 1844, and was baptized by Joseph Bates when about eight years of age. Her father took the first copy of the REVIEW AND HERALD, and so she has read it practically all her life. And now her chief occupation is to sit in her rocking chair and read the 'good old REVIEW.' She would be utterly lost without it, and she often goes to sleep at night with a copy of the beloved paper tucked under her pillow.

"While she is aged, yet her health is quite good, and she loves to tell of her father's home, which she calls Pilgrims' Tavern, in Battle Creek, and how he loved to entertain the dear ministers in those early days. Old age has not dimmed her vision of the wonderful triumph of God's people, which she believes to be near. She sends loving greetings to each member of the dear REVIEW family, who share with her the blessed hope of Jesus' soon coming to gather His faithful waiting children.

"As for us, the REVIEW is a constant source of inspiration. The encouraging reports from both home and foreign fields, show us we are living in the time of the latter rain. We wish, with you, to be faithful till Jesus comes."

We are glad to have an occasional word from some of our ministers who have been active in years gone by, but are now incapacitated through age or infirmity. Such a letter comes to us from J. W. Adams of Redlands, California. He says:

"I am still here (and if spared by my dear Lord until May 1, 1936, I shall be ninety years old), while so many of our dear laborers are laid away. Of course I get very near death's door sometimes, and have

many afflictions, and am not permitted to do many things I would like so much to do. But I am not asking for rest, for I love to work with my precious Saviour who has done so much for me.

"And you know that we are told that eye has not seen nor ear heard the wonderful things He has for those who love Him. Sometimes our afflictions seem very severe, but I love the service of my Saviour so much that if there were no hereafter, I would not give up my Saviour, for as the poet said, 'Tis heaven below, our Redeemer to know.' I am told sometimes that I must take it easy, for I have finished my work. I tell them this is not my resting place, I must not look for an easy time. But I am looking to my Saviour for grace to endure, and He has said the Holy Ghost will strengthen my infirmities, for He knows how weak I am."

May the Lord bless Brother Adams and our other faithful ministers who are abiding by the stuff. In the day of final harvest they will share equally with those who have been able to continue the warfare.

### *Introductions and the Employment of Titles*

(Continued from page 17)

step aside until you join them again. If others enter as you are leaving a house, do not stop to be introduced; say "Good-by" and leave at once.

#### *Name Cards*

Calling cards have largely fallen into disuse as evidence of a person's having called at the home of another. They are used for the written note of invitation to informal parties of every description, for messages of congratulation or condolence, and to accompany flowers and gifts.

Ornate lettering on cards is to be avoided. Script is always in good taste. Where the address is given, it is placed in the lower right corner in small letters.

A man's card is about one and one-half by three inches, of unglazed cardboard and engraved with his title, Mr., Dr., Colonel, or Judge. "The Hon." is not used, nor is "Professor," unless the man is holding an established chair in a university; neither are the letters of high degrees added to the name. It is bad taste for an ex-army officer to continue using a card with "Captain," "Major," or "Colonel."

A man who has the name of his father adds Jr. (or Junior) to his name, Lewis A. Merriman, Jr., but

the father never places Sr. after his name; he is *the* Mr. Lewis A. Merriman. Upon the decease of the father, the son becomes Mr. Lewis A. Merriman, and drops the Jr. "Junior" and "3rd" mean the son and grandson of a man of the same name; "2nd" means the nephew or cousin of a man of the same name. A boy never puts "Mr." on his cards until he reaches his majority, and it is customary not to use it while he is in college.

A woman's card is more nearly square, about two by two and three-fourths inches. A wife's card must be the duplicate of her husband's as to lettering: while the husband is, Lewis A. Merriman, Jr., his wife is Mrs. Lewis A. Merriman, Jr. When "Jr." is dropped from the husband's name, it is dropped from hers also. Upon the death of the father, the mother may add "Sr." to her name, Mrs. Lewis A. Merriman, Sr., so that she may be distinguished from her daughter-in-law.

A man gives his name to his wife for life. She is never called, Mrs. Eura Merriman, except in legal matters; even if a widow, she still continues to use her husband's Christian names. It is only upon remarriage that she relinquishes them. A divorced woman retains her husband's name unless she prefers to use her maiden name coupled with her married name, Mrs. Noble Merriman. She is on no account Mrs. Eura Noble.

A girl's card carries the title, "Miss" after she is sixteen. Her card may be somewhat smaller than her mother's card. The eldest daughter is Miss Merriman, her younger sister, Miss Gay Merriman.

#### *Letters*

The shorter the salutation of a letter, the more intimate it is. "My dear Miss Virginia," is more formal than "Dear Miss Virginia," or "Dear Virginia." "Dear" is simply a customary form of address, and does not mean at all that the person addressed is beloved. A married woman signs her own name, "Mary Elizabeth Whitehall" to a letter (or an article for the press), but she is addressed on the envelope, "Mrs. J. E. Whitehall."

Personal letters should not be written by a stenographer; and for such letters the pen is preferable to the typewriter. In a social note the day of the week is usually sufficient. If necessary to give the day of the month, do not abbreviate; write it out fully. The year is not usually given in social epistles.

Correspondence is personal property. Whoever reads a letter without the direct request of the owner, shows

a lack of breeding; and not only that, but he displays his fundamental ignorance of the rights of property. One no more confiscates another's correspondence than he would his real estate. Eavesdropping is in the same category, whether it is done over the telephone or outside the window. It is a despicable offense in any society or family.

## Appointments and Notices

### CONSTITUTIONAL GOVERNMENT IN PERIL

During recent months many discerning minds have recognized the appearance of certain insidious forces looming on the horizon that threaten the future stability of constitutional government. Even from the lips of various leading statesmen, who are directing affairs of state, pronouncements have been made that raise some very serious questions in the minds



of one-hundred-per-cent Americans,—men and women who are trusting the future on the principles of our glorious Constitution.

In a most interesting analytical article in the November Watchman Magazine, there are presented forty-five reasons why we should "Defend the Constitution." Every argument is clear cut, conclusive, and convincing, and is designed to equip fully for defensive warfare every lover of our Constitution. Just three of this alignment of reasons will suffice to acquaint the reader with the value of this excellent article:

"We should defend the Constitution—

"BECAUSE its framers honestly sought to avoid the evils that have wrecked other nations.

"BECAUSE, as declared by Gladstone one hundred years after its adoption, it is 'the noblest work ever struck off at a given time by the mind and purpose of man.'

"BECAUSE, as our Supreme Court has said of its framers: 'Those great and good men foresaw that troublous times would arise when rulers and people would become restive under restraint, and seek by sharp and decisive measures to accomplish ends deemed just and proper; and that the principles of constitutional liberty would be in peril, unless established by irrepealable law. The history of the world had taught them that what was done in the past might be attempted in the future.'"

You will want to read this and other illuminating articles in the November Watchman, including "Imperialism, International Danger Number One," "Religious Revolt: It Is World Wide," also a beautiful Thanksgiving article, entitled, "Mother—Bless Her Heart!"

Order from your Book and Bible House. Five or more copies, 5 cents a copy. Or better yet, send in your yearly subscription. Special price, 60 cents to our people.

THE WATCHMAN MAGAZINE,  
H. K. Christman, Circulation Manager.

## ASLEEP IN JESUS

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

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

**Williams.**—Mrs. Kate E. Williams was born March 8, 1865; and died in Indiana.

**Shannon.**—Harry D. Shannon was born March 13, 1878; and died in Illinois, July 26, 1935.

**Gotrell.**—Gertrude Gotrell died at Oakland, Calif., Aug. 9, 1935, at the age of fifty years.

**Gilden.**—Benjamin H. Gilden was born at Knowlesville, N. Y., March 25, 1853; and died at Denver, Colo.

**Beeby.**—William D. Beeby was born in Pennsylvania, July 4, 1858; and died at Denver, Colo., Aug. 3, 1935.

**Voorhees.**—Mrs. Mattie H. Voorhees died at Batavia, N. Y., Sept. 7, 1935, at the age of fifty-eight years.

**Schneider.**—George Schneider was born in Schwab, Russia, Oct. 15, 1853; and died at Enid, Okla., Aug. 17, 1935.

**Glatt.**—Louise Schnebela Glatt was born in Switzerland, in 1856; and died at Berkeley, Calif., Aug. 14, 1935.

**Mott.**—George Mott was born Feb. 13, 1917; and died at Vancouver, British Columbia, Canada, Aug. 13, 1935.

**Knowles.**—Thomas Knowles was born Dec. 9, 1852; and died at Vancouver, British Columbia, Canada, Aug. 4, 1935.

**Gescheidt.**—Auguste C. Gescheidt was born in Germany, Aug. 2, 1856; and died at Los Angeles, Calif., June 25, 1935.

**Bainer.**—William Bainer was born in Columbia County, New York, May 3, 1856; and died near Kingfisher, Okla., Aug. 24, 1935.

**Hansen.**—Mrs. Saraphina Hansen, nee Pedersen, was born in Denmark, March 2, 1852; and died at Fresno, Calif., Sept. 1, 1935.

**Venable.**—Mrs. Elizabeth L. Venable was born in Jersey City, N. J., June 12, 1856; and died at Oakland, Calif., Aug. 3, 1935.

**Tyler.**—Solon Tyler was born in New York State, April 29, 1845; and was buried at Traverse City, Mich., on his ninetieth birthday.

**Jensen.**—Mrs. Jensine C. Jensen, nee Petersen, was born in Denmark, June 24, 1846; and died at Cedar Home, Wash., Aug. 29, 1935.

**Davies.**—Mrs. Bertha Davies, of Portland, Oregon, died Aug. 13, 1935. She was a trained nurse from the old Battle Creek Sanitarium School of Nursing.

**Stickney.**—Mrs. Clara Nan Stickney, nee Perkins, was born at Spring Valley, Minn., Aug. 13, 1878; and died at Minneapolis, Minn., Aug. 7, 1935.

**Wery.**—Peter Wery was born May 23, 1873; and died near Wilson, Mich., Sept. 1, 1935. He was a lifelong member of the Seventh-day Adventist Church.

**Smith.**—Mrs. Charlotte Lavina Smith was born at Newboyne, Ontario, Canada, in 1852; and died at Little River, Vancouver Island, Aug. 14, 1935.

**Scantlin.**—Harmon Andrew Scantlin was born in Indiana, Nov. 7, 1853; and died at Clovis, N. Mex., Aug. 22, 1935. He was a faithful member of the church, having served as elder for many years.

**Davis.**—Mrs. Anna Davis was born in Germany, Sept. 13, 1851; and died at Denver, Colo., July 25, 1935. Price Henry Davis, her husband, was born in New York, Oct. 22, 1851; and died fifteen days after the death of his companion.

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# News Notes From the Southern African Division

As Reported in Recent Issues of the Review

## NYASALAND

*"We had six camp meetings in Nyasaland, with an attendance of over 35,000. Within a radius of ten miles from a common center there were three meetings, of which the combined attendance was over 25,000. . . . At three of these meetings more than 500 were baptized. . . . They have in their Bible classes over 15,000 preparing for baptism. . . . Already in Nyasaland our ministers have baptized nearly 800, and six camp meetings are yet to be held."*

## RUANDA

*"I. H. Evans, who has recently attended the camp meeting held in Rwankeri, Kigali, Ruanda, Africa, states that over 17,000 native believers were in attendance."*

## URUNDI

*"And what a marvel we are beholding! Here at Gitwe Mission there were 12,125 people in attendance."*

## NORTHERN AND SOUTHERN RHODESIA

At three mission camp meetings there was a total attendance of 5,300, and 417 were baptized.

*"There are some 15,000 natives awaiting baptism. They wait two years, keeping up all the forms of worship, paying tithes and offerings, attending Sabbath school and church services, and taking Bible studies weekly, if possible, hoping to become full church members by baptism at the end of this time."*

**ELDER J. F. WRIGHT**, president of the Southern African Division, reports a probable total camp meeting attendance of 100,000 this year as compared with 72,000 during 1934. He will plead the case of South Africa's millions at the General Conference next spring. Perhaps no field on earth presents greater opportunities for soul winning at the present time. So fast are they coming in that the task of properly instructing and preparing them for baptism and church membership is bewildering to the workers.

Read the up-to-date mission reports as given at the General Conference, and the plans for advance in this and other fields as published in the special issues of the REVIEW covering the General Conference session.





## OF SPECIAL INTEREST

UNDER date of October 2, Lindsay A. Semmens, dean of the school of theology, Atlantic Union College, writes of their work:

"We are having a fine school year here at the college. Our enrollment has increased considerably. We believe that the Spirit of the Lord has been working in our midst thus far, and anticipate an excellent year. We believe that God will do mighty things for us and help us to keep the vision of the purpose of Christian education ever before our young people. To that end we have dedicated our lives.

"This morning the college went over its Harvest Ingathering goal of \$1,000 by \$36.77. This means \$1,000 in fourteen days. We thank God for our success. We had a very animated chapel hour, as you can imagine."

### Death of Ennis V. Moore

WE announce with deep regret the untimely death of Elder E. V. Moore, the president of the Inca Union Mission. He died September 27, at Lima, Peru, of a malignant fever which prevails in certain high-altitude sections of Peru.

Brother Moore was an earnest, godly man, an efficient worker. His loss will be keenly felt in the South American work. He was cut down in the strength of manhood, but we may well believe that his work for the Master will continue to gather fruit until the day of final harvest.

We extend to his sorrowing relatives our sincere sympathy.

### The Call to Service and Sacrifice

"In the field of Jesus  
There is work for you,  
Such as even angels  
Might rejoice to do."

With these wonderful words still ringing in their ears, the students of the Australasian Missionary College listened attentively to the remarks made by Mrs. Alma Wiles from the chapel desk.

The memorial tablet dedicated to Brother Norman Wiles, who gave his life in service for the people on Atchin, New Hebrides, seemed to be clothed in a new light as it hung there on the wall. In silence it hung; but its call was heard above all else—the call to sacrifice.

Sister Wiles told the interesting story of the beginning of the work on Atchin, and of the call of God to go into the interior of Malekula to give the gospel to hostile tribes. Traders could approach only under the cover of rifles, but Pastor A. G. Stewart and the other missionaries found that God could provide a better protection. When Pastor Stewart departed, leaving the new missionaries, they experienced the first feelings of true isolation among uncivilized, primitive people.

As the first native village was entered, the men alone came around to investigate the white man's business. A log was pointed out to Mrs. Wiles as the

only position she might take, and so the first meeting began.

When it was announced that they were to "talk with the big Master up along top," the natives showed great surprise. Some looked up in the trees, some ran away, others stood up and turned their backs, feeling that something was about to happen. So simple were these natives that the Picture Roll conveyed no ideas to them. Mrs. Wiles had to teach them what pictures were and how to "read" them.

The missionaries returned "home" to sleep that night. "Home" was a native-built house with a plaited leaf bed and table, and two boxes for chairs. The next morning brought another meeting. To the great joy of the missionary, when prayer was offered, the men began to slip down on their knees. Evidently an impression had been made by the example of the missionary.

Here the story paused, and Mrs. Wiles asked a question: "Did you ever realize what it means to be the *only medium* between God and man?" What a responsibility! What a privilege!

In young people's meeting on Sabbath, June 22, Mrs. Wiles made it clear that the missionary must show Christ's life to others most of all in the small things.

One of the first problems facing the missionary is the medical work. In one part of Papua, the field of Mrs. Wiles's recent labors, the people introduced ringworm, thinking it a pretty tattoo to have on their bodies. The disease spread until the majority of the people were infected. The missionary, with her hypodermic injections, saved many dying natives. As many as sixty and seventy were treated before breakfast. Tropical sores and fever provide much work for the medical missionary.

In response to one call, Sister Wiles set out to walk ten miles along the beach. A windowless hut, packed with natives, was the scene of her operations. Water from a mudhole in the bush was brought by a native, and in this the nurse washed her hands. The missionary must make use of the things at hand.

Prayer is the main support in the worker's life. After simple treatment, a girl in convulsions failed to recover. Prayer was offered. The band of workers asked the Lord what else they could do in this apparently hopeless case. As they arose, some one suggested, "What about a little quinine?" Three injections were administered, and two days later the girl was running around quite well. Such experiences as these make the missionary's life a joy.

"The greatest need in Papua at the present time is the need of teachers."

As Mrs. Wiles spoke these words, many hearts thrilled with hope for the future. "Here am I, Lord; send me," was the unspoken response to those appealing words. The Lord is opening up the work in a marvelous way. Can we grasp these opportunities?

In one village it was found that the people kept the seventh day sacred as the result of a message received years before. In another place Sister Wiles found that the people did not eat pig,

and that their dancing ground was never used. An old woman had had a vision and been shown that these things were wrong. In a second message she was told that a white missionary would come and tell of some one who was coming in the clouds. God is opening the way. Can we follow?

In concluding her talk, Mrs. Wiles appealed to us for our prayers on behalf of the island work.

We have appreciated deeply the privilege of having with us Sister Wiles, whose life of self-sacrifice and courageous Christianity has been a constant inspiration. We feel that diligence in the small things and faithfulness in the trying duties have made this life so successful.

May we, as representatives of the youth of this message, strive to follow the noble life of the one "who has gone before."

GEORGE W. ROLLO.

### Third Week of the Harvest Ingathering Campaign

THE reports from the entire North American field for the third week of the Ingathering campaign show the standing of the unions as follows:

Union	Per Cent of Goal Raised	Amount
Atlantic	63	\$50,502.99
Canadian	59	22,164.41
Central	26	22,621.81
Columbia	47	47,067.88
Lake	35	23,299.00
North Pacific	23	15,467.16
Pacific	67	88,385.00
Southern	39	21,516.30
Southwestern	21	7,405.41
Total for N. America	39	\$298,429.91

As compared with the third week of 1934, our present standing indicates a gain of \$61,237.87.

Surely God is at work for us. Let us pray for and expect a large harvest both of souls and of means by which the message of truth may be carried to the world.

W. H. BERGHERM.

THE colporteurs in the Southern Union have been breaking all previous records in taking orders for books and subscriptions for the *Watchman Magazine*. Now they are having equally good success in their deliveries, as is indicated by the following paragraph from H. F. Kirk:

"I have been delivering books all the week with the boys in Carolina. One student delivered over \$900—103 per cent. He has \$250 more to deliver. During the week we delivered \$2,800 worth of books.

"Eighteen of us met together on Sabbath. During two days we were in a terrible storm, and were turned back four times, as we could not drive through with the car. Trees had fallen across the road, bridges were out and the roads flooded. At one place we drove the car for a quarter of a mile through water so deep that it ran through the sides of the ventilator and the fan threw water all over the engine. So we backed out and went another way. Nothing stops the colporteur! We drove over one bridge that was floating, and it sank ten inches as we went over.

"Everybody is of good courage. We are expecting good deliveries in the other conferences. I am now on my way to spend a week helping the colporteurs deliver in Georgia. Pray for us."