

The Advent Sabbath Review and Herald

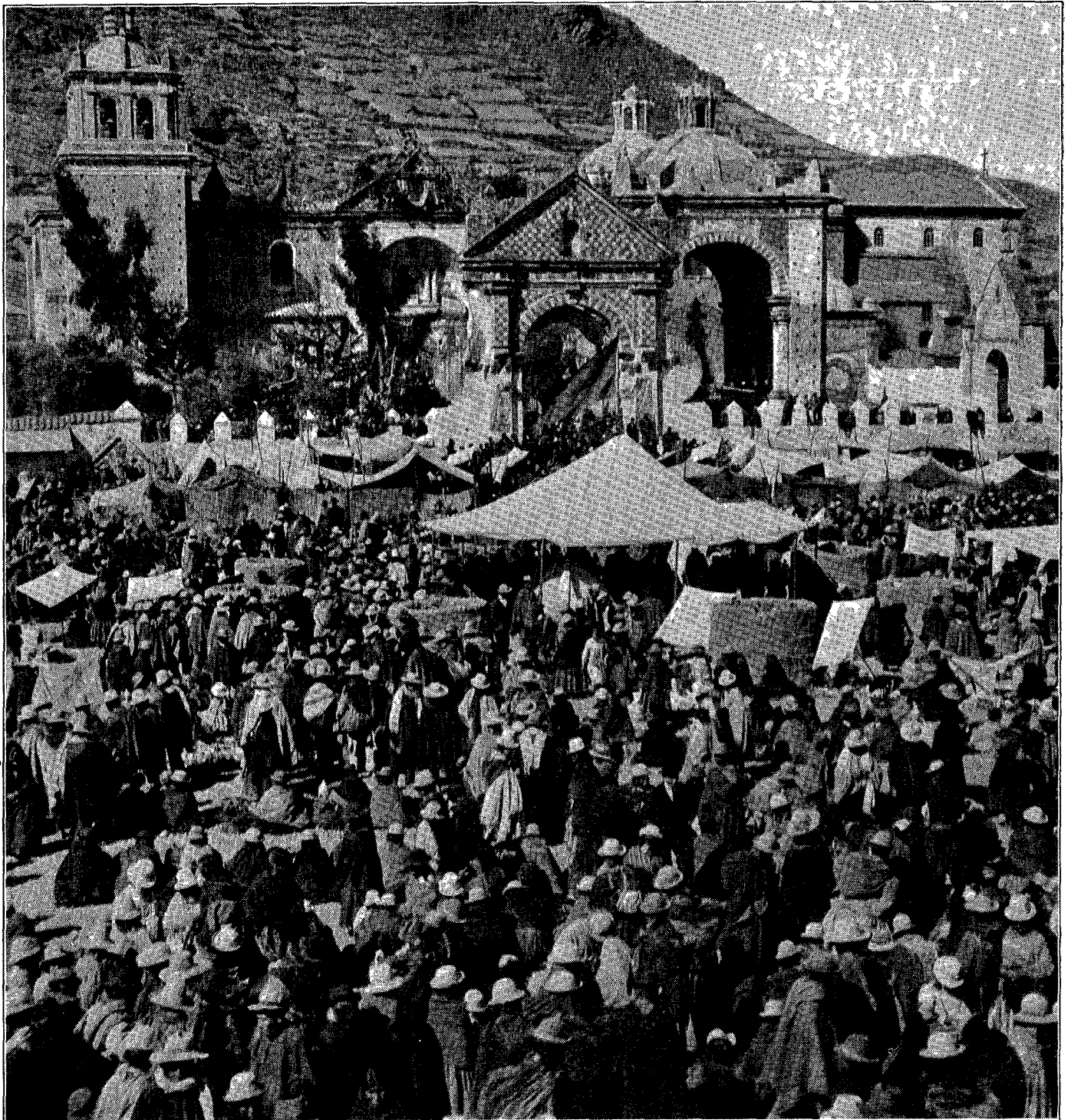
THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 108

Takoma Park, Washington, D. C., February 19, 1931

No. 8



Ewing Galloway

A FAMILIAR SCENE TO OUR WORKERS IN THE LAKE TITICACA MISSION FIELD

This is a picture of a large fiesta or gathering in the square in front of a church in a village on the shore of Lake Titicaca. This field is one of the most interesting in our whole circle of world-wide operations. The Lord has done a wonderful work, particularly for the Indian population, thousands of whom have accepted the Saviour and become earnest, faithful Seventh-day Adventist Christians. Our workers have much to meet in the way of superstition and ignorance, but the Lord is richly blessing their labors. We should remember them in prayer.

A PAGE OF POETRY

My Desire

BY VINSTON ADAMS

DEAR LORD, the heart I give Thee
Keep from guile;
Responsive to Thy calling
All the while,
I cherish but the guiding
Of Thy smile.

The chief of sinners, sometimes
I forget
The presence of the tempter
With me yet,
And that the bounds of human
Strength are set.

Yet from the dust, when fallen
By the way,
My weakened voice shall still be
Heard to say,
"My soul desires the true, the
Heavenly way."

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Make Me What Thou Wilt

BY W. G. TILL

O FATHER, hear Thy wayward son,
My own, a selfish way, I've run;
Look Thou and see how I'm undone.
O, make me what Thou wilt.

I asked that Thou wouldst give my share,
And far away in cities fair
I fell into the tempter's snare.
O, make me what Thou wilt.

To lowest depths my way did lead,
And with the swine Thy son did feed,
Till from my sins I would be freed.
O, make me what Thou wilt.

My lesson, Father, I have learned,
All I have suffered I have earned,
But to Thy mercy now I'm turned.
O, make me what Thou wilt.

When from my guilt I am set free,
Thy servant I desire to be,
To help bring other souls to Thee.
O, make me what Thou wilt.

My own desires I would forsake,
What Thou wilt give me I will take,
And use it all for Thy dear sake.
O, make me what Thou wilt.

Then in that grand and fearful day
When this old world shall pass away,
I shall be glad that I did say,
"Lord, make me what Thou wilt."
Ibadan, Nigeria.

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Awake to Righteousness

BY PAULINE ALWAG-ANDERSON

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

AWAKE to righteousness, church of the
Lord,
Put on the strength that Christ doth af-
ford,
The beautiful garment of love and light,
The raiment of righteousness, pure and
white.

See, the Day-star of morning shines
clearly in view

To those who now seek to be faithful and
true.

Awake, thou that sleepest, arise and
shine,

And send forth the rays of this Star
divine.

Jesus, the Star of righteousness fair,
We would behold Thee, Thy beauty to
share.

Guide and protect us in this trying hour,
And quickly deliver us by Thy great
power.

Then shall the righteous shine forth as
the sun,

Their trials all past, their victories won,
To follow the Saviour mid regions afar,
Sing praises to Jesus, the bright Morning
Star.

Awake out of sleep to salvation so grand;
The night is far spent, the day is at hand.
Stand, therefore, with loins girt about
with the truth;

Stand, fathers; stand, mothers; and stand,
tender youth.

With the breastplate of righteousness let
love increase,

While our feet are well shod with the gos-
pel of peace.

O give us the helmet, salvation from sin,
That through Thy free grace we Thy
riches may win.

Awake to righteousness; sin not, we're
told,

But seek the pure raiment, the eyesalve,
the gold.

The bright Star of morning will shortly
appear,

Our Saviour is coming, His coming is
near.

Then robed in His righteousness, help us
to stand,

Redeemed, all united, a rapturous band,
Now free from all sorrow, temptation, and
pain,

We'll know all the joys of the latter rain.

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Inspired by Him

BY EVELYN C. WITTENBERG

I LOVE the Saviour more and more,
His grace subdues my sin;
The world and all its follies sore
Cannot my vision dim.

My contrite heart shall dwell in Christ,
The meek and lowly one,
Until each thought and full delight
Shall come from Christ, the Son.

Though trials come each passing day,
I'll trust in Him divine:
His blessed feet have trod the way
And smoothed the path for mine.

His perfect body bore the shame
Through all the curse and strife;
His bleeding heart took all the blame
That crushed His spotless life.

The thought of Him and all He's done
Enrapt my soul, 'tis true;
I feel His presence ever near,
And know He'll keep me, too.

"He Must Increase"

BY MRS. HELEN D. DOWSETT

JESUS must increase, but I must decrease,
Wonderful change for my self-centered
soul;

All worldly thoughts and ambitions must
cease

As Jesus, the Lord of my life, takes con-
trol.

Jesus must increase, while I must de-
crease,

By the gracious work of His word in
me;

Gladly give all for the kingdom of peace,
Gently lead poor lost souls unto Thee.

Jesus must increase, but I must decrease
Till His thoughts are my thoughts, His
ways my ways;

Willing to do, not my will, but His
Who has pledged to be mine all the days.

Yes, Jesus must increase, but I must de-
crease!

O blessed work of the Lord in my heart;
Transforming power is mine every day,
Holding me fast as I walk in His way.

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The Pilot

BY EUGENE B. JEWELL

We are waiting outside the harbor,
In a sea that is rough and high,
In a storm that strains the anchor,
As the wind and the waves defy.

We are watching the distant shore line,
For the pilot who knows the way,
For the one who will drop the sound line,
In the calm and quiet bay.

We are watching with hopeful heart
His boat as it braves the sea;
We are praising his noble part,
In his effort to set us free.

Like a ship in an angry sea,
Are we who would live aright;
We look afar, and long to be
In the harbor out of sight.

But, friend, have you thought to ask
The Pilot and Master Lord,
To help in each need and task,
By staying through life aboard?

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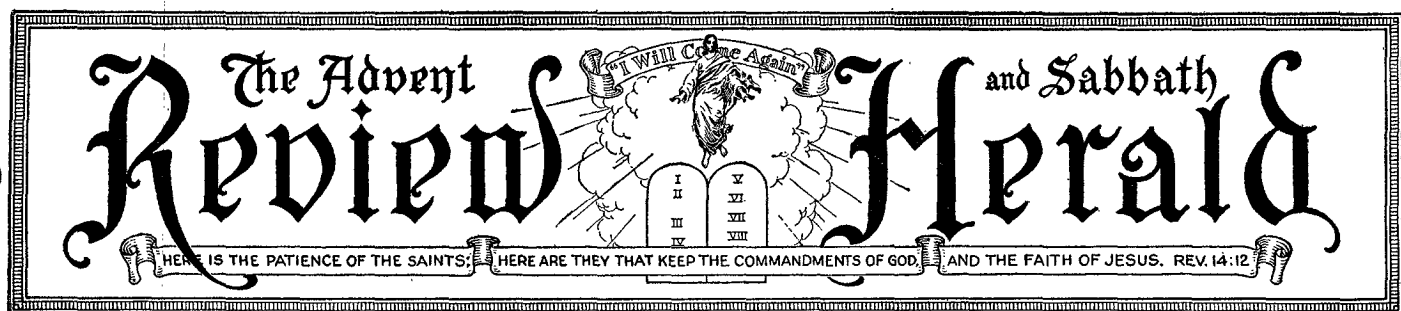
Press On, Ye Pilgrims

BY LORNA B. DE GINDER

PRESS on, press on, ye pilgrims,
Press on till set of sun;
Faint not, nor be discouraged,
The day is almost done.

The morning long hath vanished,
Past is the heat of noon;
Press on, though weak and weary,
The journey endeth soon.

Already shadows lengthen,
And sunset tints the west;
Press on, press on, rejoicing,
For eventide brings rest.



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Facts Versus Fancies

By A. H. WILLIAMS

SHORTLY after the recent General Conference session, it was my privilege to visit the petrified forest in Sonoma County, California. At that place are to be found several large redwood trees which have become petrified, the wood having slowly given place to stone, while the grain and general form of the trees have been clearly preserved. Others have visited caves in which stalactites and stalagmites and other rock formations are exhibited.

It is generally the case that the information furnished visitors to these places, asserts that these processes of petrification and rock growth have proceeded at an almost immeasurably slow rate, requiring millions of years for their completion. For instance, regarding the petrified trees above referred to, the official pamphlet states that they are "estimated to have been buried six million years, and converted into stone eons ago." Of the stalactites and stalagmites in one of the caves referred to, the guidebook states that these are "the work of millions of years of the slow dripping of water through the limestone of the mountains."

Very probably the proprietors of these show places are glad to have the reports of geologists, in which these millions of years are so glibly referred to, for the glamour and the sense of awe such statements produce, perhaps add commercial value to the properties; and we might almost dismiss the matter at that. But all these millions of years, coupled in the mind of the visitor with the very interesting objects he sees, are part of the "scenery" which contributes to the illusion that perhaps there is something after all in evolutionary theories about the gradual formation of the earth through inconceivably long-drawn-out periods.

It was therefore with double interest that a few months ago I visited another show place,—the Dripping Well at Knaresborough, Yorkshire, England. There are to be found petrifying waters which, so it is declared, analysis shows to contain lime, sulphur, iron, and magnesia. For the rest we will quote the official statement exhibited there on a notice board:

"The period for petrifying sponges and porous articles is four to six months. Birds and animals, twelve to eighteen months, according to size."

In proof of these statements the visitor sees a most amusing array of objects suspended beneath the dripping waters, and in process of petrification,—hats, cats, rabbits, socks, gloves, crows, and what not; while down below is vegetation, continuously splashed by the dripping water, and literally growing and petrifying at one and the same time.

As to the slow process of rock formations, read this: "The face of the rock has to be scraped about every six weeks, to prevent its getting top-heavy and falling off."

We inspected a piece of this "scraping" picked up near by, and found it to be about three sixteenths of an inch thick.

Two noticeable projections from the face of the rock are to be seen, one standing out perhaps a foot from the general surface. These are stated to be two hats, left on a ledge in 1853, and since completely covered with stone.

This Dripping Well has been on exhibition since 1630; so apparently the geological experts who write so casually of millions of years, must have had their instruments up to "the blind eye" when studying formations in this vicinity and elsewhere. We do not assert that all petrifying processes are necessarily as rapid as those to be seen at work at Knaresborough; but we do feel confident in rejecting the suggestion that what can be seen to require but six months there, elsewhere required six million years.

Lucknow, India.

Go Teach All Nations---Concluded

By MRS. E. G. WHITE

IN the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of His own words and deeds, are the treasure committed to the disciples to be given

to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom.

The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power. Those whose course has been most offensive to Him He freely accepts; when they repent, He imparts to them His divine Spirit, places them in the highest positions of trust, and sends them forth into the camp of the disloyal to proclaim His boundless mercy. He would have His servants bear testimony to the fact that through

His grace men may possess Christ-likeness of character, and may rejoice in the assurance of His great love. He would have us bear testimony to the fact that He cannot be satisfied until the human race are reclaimed and reinstated in their holy privileges as His sons and daughters.

In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour. His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing. "Comfort ye, comfort ye My people, saith your God." "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! . . . He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom." Tell the people of Him who is "the chiefest among ten thousand," and the one "altogether lovely." Words alone cannot tell it. Let it be reflected in the character and manifested in the life.

Christ is sitting for His portrait in every disciple. Every one God has predestinated to be "conformed to the image of His Son." In every one Christ's long-suffering love, His holiness, meekness, mercy, and truth, are to be manifested to the world.

The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

So it may be now. Instead of

man's speculations, let the word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant.

All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence.

The Saviour longs to manifest His grace and stamp His character on the whole world. It is His purchased possession, and He desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed

for the world there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and "He shall see of the travail of His soul, and shall be satisfied." All the nations of the earth shall hear the gospel of His grace. Not all will receive His grace; but "a seed shall serve Him; it shall be accounted to the Lord for a generation." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "So shall they fear the name of the Lord from the west, and His glory from the rising of the sun."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . Break forth into joy, sing together, ye waste places; . . . for the Lord hath comforted His people. . . . The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."—*The Desire of Ages*, pp. 826-828.

Christ, the Coming King

By H. M. MINIER

THE writer of the epistle to the Hebrews tells us that "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

It is claimed that there are 31,173 verses in the Bible, and that 1,500 deal directly with Christ's second coming. This would be 5 per cent, or one in every twenty; and there is no subject of greater importance in all the Bible. I wish I had the pen of an angel, that I might describe the beauty and grandeur of so great and important an event.

Some have looked upon the second coming of Christ as simply a doctrine, but it is more than a doctrine, it is a grand and glorious event that will take place upon the earth. It is the most stupendous event for all the world since Christ came the first time to die on Calvary.

Christ died on the cross to make atonement for the transgression of God's law, for "without shedding of blood is no remission" of sin. Eternal death was the penalty for rebellion against the government of God and transgression of His law. Man

would be cut off from God and eternal life had it not been for the wonderful love of God in instituting His great and wonderful plan for the salvation of men. This great love is beautifully expressed in that wonderful key verse that unlocks the whole Bible:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

This is the first promise of a Redeemer to come. Thus the two forces of good and evil came into conflict, and all down through the ages the great controversy between Christ and Satan has been waged. In the end Christ will come off a mighty conqueror over sin and Satan, and eventually will carry out the plans and purposes of God which have been so long delayed by sin.

"Christ was once offered to bear the sins of many." The record tells us

that "when the fullness of the time was come," Christ came into the world, was born a babe, cradled in a manger, and reared in the little town of Nazareth, among the foothills of Galilee. He spent His early years at the carpenter's bench, later became a wonderful teacher of Israel, and was finally taken and by wicked hands crucified on Golgotha, bearing the sins of many.

He will come the second time, but not as a babe in a manger, or as a teacher of Israel, or to wear upon His sacred brow the cruel crown of thorns, and die upon the cross for our sins; but He is coming to bring salvation. Truly those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," "should live soberly, righteously, and godly, in this present world." "We are living in solemn times," that should call forth our soberest reflections, and cause us to live a godly and righteous life.

On the Mount of Olives Jesus stretched forth His hand the last time in parting blessing, and "while they beheld, He was taken up; and a cloud received Him out of their sight. And while they stood looking steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

Entire Hope on Future Life

The apostle Paul placed his entire hope of the future life on the second coming of Christ, when he, with the redeemed of all ages, should receive the immortal crown of righteousness. He says that the Lord, the righteous Judge, shall not only give a crown of righteousness to him, but "unto all them also that love His appearing." In describing this glorious event, he says:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16, 17.

These are comforting words; and I long for that day to come when the Lord shall descend from heaven, and His voice shall awaken the sleeping saints, and together with godly parents and other loved ones who have been laid to rest, we shall ascend to

meet the Lord in the air, and be taken to those mansions that He has gone to prepare.

While the thought of Christ's coming will bring hope and comfort to the child of God, how different it will be to those who have slighted the offers of mercy. It will be to them as was the flood to the unbelieving wicked in

Faith's Hour

BY MRS. MARY VALLIANT-NOWLIN

FRAGILE my bark and rough the sea,
And stars in the heavens are dead,
While wild waves roar in mockery
As I try to push on ahead.

In vain I've fought till strength is gone,
And all in vain I've called for aid;
In the black night I'm here alone,
Yea, all alone and sore afraid.

There's left no shining track behind
Where I have plowed the foaming sea;
No glory path, I'm smothered, blind,
With this dark hour's intensity.

No voice to say, "Be of good cheer,"
No hand to soothe my aching brow;
Only the angry storm I hear,
Challenging all my courage now.

'Tis Satan's hour, when demon hate
Has gathered all its deadly might
To hurl against and separate
My soul from Christ, its joy and light.

"My peace," He said, "I leave with thee,
My covenant I will not break;"
Swore by Himself to rescue me,
For His great name and mercy's sake.

Then must I fail, and lose the race,
And sink beneath the angry sea,
And doubt my Lord's unfailing grace,
Although His hand is hid from me?

Has all my fighting been in vain,
And all my trusting through the years,
Yea, all my victory over pain,
O'er human ills and doubts and fears?

Nay, by the struggles I have known,
Nay, by the mastery over sin,
When Christ was fighting for His own,
And weakness through His strength did win.

Nay, by yon dark Gethsemane,
The garden of the mystic fight;
Nay, by the cross of Calvary,
I'll conquer in the Saviour's might.

Now angel wings o'ershadow me,
And though the angry billows swell,
My bark rides on triumphantly,
And faith is whispering, "All is well."

It is faith's hour, unfailing hour;
The soul, fast hid in its retreat,
May falter, but will rise in power,
And, blest be God, know no defeat.

And so my hope I'll stay on Thee,
Blest Lamb of God whom I adore,
And by Thy grace given so free,
Shall doubt and fear prevail no more.

When storm clouds fill the upper deep,
And thunders roll from hill to hill,
I'll calmly lay me down and sleep,
And know His love protects me still.

the days of Noah. Those who "obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thess. 1: 8-10.

At that time will take place the last prayer meeting on earth, a prayer meeting different from all other prayer meetings in that only the wicked will take part. They will not be pleading for the mercy of God for their sins, but calling for the rocks and the mountains to fall on them and hide them from the face of Him that sitteth on the throne, "for the great day of His wrath is come; and who shall be able to stand?"

Who will be able to stand at the coming of Him who bore our sins on Calvary's cross, and is about to come back to this old world and take to Himself His people whom He has redeemed by His own blood, is a question for each one of us to decide.

How different such a coming from that witnessed at His first advent! Then He came a stranger to His own professed people; He will come again to be admired of all them that believe on Him. Then He came in weakness, but now He comes in power to scatter His enemies. He comes wearing, not a cruel crown of thorns, but a crown of glory. He comes, not to bear sin, but to bear a crown of life to His waiting people. Best of all, we shall see Him as He is. What a thought! How we should all long for that time to come when we shall behold Him in all His splendor!

MANY who listen to the preaching of the word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would on the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them, is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers and reverence for their message. And many are taught to regard lightly God's word itself. Thus in the homes of professed Christians many youth are educated to be infidels.—"Christ's Object Lessons," pp. 45, 46.

EDITORIAL

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

Broad and Liberal

"I HOPE the Lord will help us not to become so broad and liberal that His specific commands shall appear to us as unnecessary."

We were talking with a mother in Israel, one whose heart is aglow with the fire of this message, who in her life is seeking to maintain a spirit of Christian simplicity and earnest, childlike faith. We know from what she has told us that her prayers ascend daily in behalf of the work of God throughout the world. She seeks Him for guidance and protection upon our missionaries, and particularly is her heart burdened in behalf of our young people. We were talking of some of the influences operating in the church, of the lowering of standards in the world, and of the influence of this change of viewpoint upon many professed Christians. Our conversation called out the remark quoted at the beginning of this article. And this sister expressed a fear that exists in other hearts as well as her own.

Is there danger of our becoming so broad and liberal in our views, in our estimate of the Christian religion and Christian standards of duty, that we shall discredit the specific commands of God; that we shall feel that in this age God is not so particular as He was in days gone by? This is the reasoning of the religious world around us. Following this reasoning, many are led to reject the message for this day and generation.

We heard a professed Seventh-day Adventist arguing some time ago that the God of love we serve is not so arbitrary and specific in His requirements as to demand that we pay an exact tithe of our income. Some evidently feel this way about Sabbath observance. They feel that the Lord isn't very particular as to whether they begin it on time. You see them coming home from the shop or field or from the store, after the Sabbath has begun, with their arms filled with bundles they have purchased.

Let us be careful that we do not drift. That is the great danger of the present day. The real test of Christianity at the present time is not found in persecution, but in patient, faithful endurance. It is in serving God in the midst of indifference on

every side. It is in keeping alive and active our own Christian experience when we see our associated brethren and sisters growing cold and indifferent. This is the real test, and the test at such a time as this is the greatest of all tests and of all times.

Sometime we shall see that God is particular. His law is unchangeable. He regards sin today the same as He has regarded it through all the ages. We may not see that it pays to serve Him now. In His great mercy He

sends His rain upon the just and upon the unjust. But we shall see sometime that God has put a difference between those who serve Him and those who disobey His righteous requirements. This truth is clearly taught in the third chapter of Malachi.

May God make us broad and liberal in sympathy and kindness and love, and as well may He make us true and loyal to the divine requirements. "He that saith he abideth in Him ought himself also so to walk, even as He walked."

F. M. W.

A Locomotive Engineer on Test

At one of the meetings held in Eastern Europe, the following story was told:

A certain Seventh-day Adventist brother in one of the fields was a locomotive engine driver. The company so valued his services that when he accepted the Sabbath they promised to allow him to keep the day. However, in the pressure of business now and then, he was asked to take a train out on Friday afternoon.

"I cannot get through to the end of the journey before Sabbath, you

know," he would tell the station master. "Well, you go," the station master would say, hoping to see him yield under emergency pressure.

Three times our brother left the train standing at a station, loaded with passengers. Sunset was at hand, and he refused to take the train farther. Three times it happened. But when the report was given, the company was still holding our brother in their work. He was the most reliable man they had, and they appreciated his faithfulness.

W. A. S.

Faith of Seventh-day Adventists

THROUGH the years Seventh-day Adventists have taken the Bible as their basis of faith and doctrine. As the Scriptures teach clearly certain fundamental truths, Seventh-day Adventists have come to hold those truths as a part of their belief. While by no formal action have they ever adopted any statement as a creed, they have published through the years from time to time a summary of their beliefs.

The following statement was prepared for publication in the 1931 Year Book, from which we copy it. So far as we know, it represents the beliefs of Seventh-day Adventists throughout the world.

The statement is not an arbitrary one. The same principles might be expressed, of course, just as acceptably in different phraseology.

We are asked from time to time what Seventh-day Adventists believe. We are glad to give room for this new declaration, and hope that it may

prove valuable to our readers in their own study and in correctly presenting the views of the denomination before their neighbors. It would be found very helpful in the way of Bible study to take the various articles composing the statement and look up the Scripture references given in connection therewith.

Fundamental Beliefs of Seventh-day Adventists

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the Scripture references upon which they are based, may be summarized as follows:

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17.

2. That the Godhead, or Trinity, consists of the eternal Father, a personal, spiritual being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created, and through whom the sal-

vation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

3. That Jesus Christ is very God, being of the same nature and essence as the eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.

4. That every person, in order to obtain salvation, must experience the new birth; that this comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39.

5. That baptism is an ordinance of the Christian church, and should follow repentance and forgiveness of sins. By its observance, faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Rom. 6:1-6; Acts 16:30-33.

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Ex. 20:1-17.

7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and of his entrance into the rest of soul which Jesus promises to those who come to Him. Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.

8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the righteous one, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. 1 John 3:4; Rom. 7:7; 3:20; Eph. 2:8-10; 1 John 2:1, 2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:8-12.

9. That God only has immortality. Mortal man possesses a nature inherently sinful and dying. Immortality and eternal life come only through the gospel, and are bestowed as the free gift of God at

the second advent of Jesus Christ our Lord. 1 Tim. 6:15, 16; 1 Cor. 15:51-55.

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4; John 5:28, 29.

11. That there will be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10.

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging the universe of God of sin and sinners. Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16.

13. That no prophetic period is given in the Bible to reach to the second advent, but that the longest one, the 2300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and secondly with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. 1 Peter 4:17, 18; Dan. 7:9, 10; Rev. 14:6, 7; Luke 20:35.

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. That the believer should recognize his body as the temple of the Holy Spirit, and that therefore he should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking, and in his entire course of conduct he should shape his life as becomes a follower of the meek and lowly Master.

Thus the believer will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and the avoidance of every body and soul defiling habit and practice. 1 Cor. 3:16, 17; 9:25; 10:31; 1 Tim. 2:9, 10; 1 John 2:6.

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15.

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. Rev. 12:17; 19:10; 1 Cor. 1:5-7.

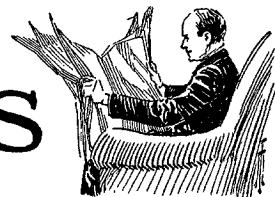
20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not, the Son of man" will be revealed. Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44.

21. That the millennial reign of Christ covers the period between the first and second resurrections, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth, with Satan at their head, to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. Revelation 20; Zech. 14:1-4; 2 Peter 3:7-10.

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. The kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ, the Lord, will reign supreme, and every creature which is in heaven and on the earth and under the earth, and such as are in the sea, will ascribe blessing and honor and glory and power unto Him that sitteth on the throne and unto the Lamb forever and ever. Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isaiah 35; Rev. 21:1-7; Dan. 7:27; Rev. 5:13.



Comments on CURRENT EVENTS



"PROTESTANT ANTIPATHIES." Under this title the magazine *Time* reports the results of an extensive survey of the various religious bodies of the country. One of the interesting by-products of the survey is a table showing the comparative aversion which "the average U. S. Protestant feels" toward "believers of creeds other than his own." This table contains twenty-two religious groups. It is interesting to note that "Adventist" comes exactly midway in the list!

If others must maintain an aversion to us, let us be certain that we give no personal grounds for such feelings. We may well remember the words of Peter: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." 1 Peter 3:15-17.

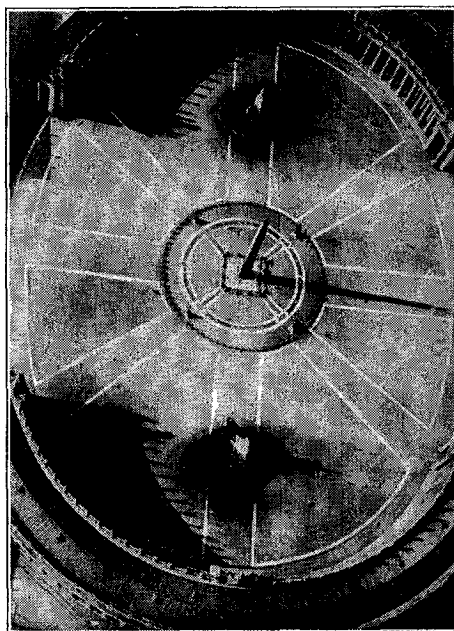
"THE GREAT DROUTH." It has been the practice, for some years, of the Associated Press—the largest news gathering agency in the world—to compile at the first of the year a list of the most notable happenings of the preceding twelve months. Ten such events have been singled out for 1930, and one of these is "The Great Drouth in North America." The government Weather Bureau, in publishing its annual report, describes this drouth as the greatest since weather records have been kept. And the editor of the Washington, D. C., *Post* remarks:

"In the excited discussions of unemployment relief, the fact that the United States, from the Atlantic Coast to the Rocky Mountains, suffered from the most severe drouth in history last summer, seems largely to be ignored."—*Nov. 23, 1930.*

As we think of how suddenly and unexpectedly this calamity—for such it truly was—came upon the country, we find ourselves brought to the same conviction we have reached on many former occasions; namely, that no man can tell what a day may bring forth. It needs only that God should withhold the rain for a little season, and

the labor of men's hands comes to naught. These are days of increasing uncertainty, for this notable drouth is but one evidence that this physical world itself is waxing old. The increase of earthquakes and storms by land and sea are other evidences of this fact.

When men are tempted in their vain hearts to think that because of their increasing discoveries and inventions, they are no longer dependent upon any divine aid, God is allowing these great upheavals of nature to chasten their spirits and bring them back to humble, solemn thoughts. Nor is it only the man of the world that needs such chastening of spirit.



Herbert Photos, N. Y.

The World's Largest Sundial

St. Peter's Square, at the entrance of Vatican City—of which this is an aerial view—has the largest sundial in the world. When this picture was taken, the time was a little past three o'clock. Much of prophetic time may also be measured by examining the activities of that power symbolized by St. Peter's Square.

All of us are tempted to think at times that it is our own effort that has gotten us such good things as we have; that it is our own shrewd planning that is going to insure our success for the future. From the days of the Israelites onward, God has been striving to teach His children on earth that man does not live by bread alone, that "it is not by might, nor by power, but by My Spirit, saith the Lord."

There is coming a day soon when we must believe and act wholly upon this truth, for in the great time of trouble our human wisdom and planning and effort will not avail. We shall be dependent in a very real sense upon the sustaining power of God, even to our bread and water. Ought we not, therefore, in these days when the calamities of God are beginning to come upon the earth, to pray that Heaven will give us an increasing trust in God and a decreasing confidence in our own wisdom, shrewdness, and skill? Thus will there be developed in us that measure of humility and trust in divine Providence, without which no man can please God, nor hope to dwell with Him when these days of earthly trial are ended.

MEN'S HEARTS FAILING THEM. In the wide range of words employed by commentators on world conditions, one stands out more strikingly than any other, and that is the word "fear." In a recent issue of the *Literary Digest*, for example, there are two articles on world conditions bearing the titles, "The Fear of War in Europe," and "Fear Still Blocking Disarmament." One nation is fearful of another. One is afraid that another may form some more fortunate alliances, or may have discovered some more effective instrument of destruction. Sometimes the fear is nothing more than a vague, ill-defined feeling of danger and uncertainty, but all the while there is fear.

Amid such reports of fear our minds naturally turn to Christ's description of the signs that would indicate His near return. He declared that there would be signs in the heavens, "and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Nothing could better describe the present situation in the world than the inspired phrase, "men's hearts failing them for fear." But "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In this connection we may appropriately call attention to a rather un-

usual statement that appeared in the current issue of Babson's Reports. Now Babson's reports are financial ones, published by the Babson Statistical Organization, while the article to which we refer deals with "Trouble in Europe." The possibilities of conflict are set forth in concise fashion, though the report proceeds to state plainly that no definite forecast on this question is being offered. Then follows the statement we wish to quote:

"Whatever may take place in this regard, the world is certainly on the verge of great events, socially, politically, and economically. With communism in Russia, dictatorships in Italy and Spain, and revolutions in South America, it is well for us to teach our children to accumulate spiritual, educational, and physical reserves. They should not depend solely upon lands and securities which we may leave. Those with such triple reserves can afford to be free from fear."

This is good religious as well as business counsel, and may very appropriately be taken to heart by all of us. In a very real way we as Seventh-day Adventists should accumulate physical reserves, that poor health may not curtail our usefulness for God in these last days. We also want certainly to accumulate educational reserves, that we may more efficiently and effectively present this great truth in an age when every statement we make is being scrutinized. Most of all ought we to accumulate spiritual reserves, for the days we face will try men's souls, and the measure of spiritual vitality that many of us now possess is not sufficient to meet the crisis that lies ahead.

The Babson report says we should "teach our children" to accumulate these "triple reserves." Truly we should. And let us teach them as much by example as by precept. With such fundamental qualities, especially the "spiritual," ingrained in our lives, we can indeed "afford to be free from fear." And free from fear we must be in the last days, for that group who lift up their heads and rejoice that their salvation draweth nigh, are an altogether different company from those whose hearts are failing them for fear. If we learn to accumulate quiet confidence in God today, our hearts will not be filled with fear in the crisis of tomorrow.

SUNDAY SACREDNESS DECLINES.

In his journal, the *Congregationalist*, the editor reviews a recent biography of the noted evangelist, D. L. Moody. We quote one paragraph from this review:

"Moody was something more than

the orthodox figure of an orthodoxly literalistic age. But none the less it is not easy to appreciate how vastly the world has moved beyond him—for better or worse—and how completely changed is the environment in which our religious lives and tasks are cast. Perhaps few things mark it so strikingly as the reference on page 225 to Mr. Moody's walking sixteen miles to preach *because he would not take a conveyance on Sunday*. Think of that in contrast to our automobile age, when transportation is so vital a factor in getting the preacher to his appointments! View it as one will, with optimism or with a sense of tragedy, the change is vast and almost complete."

We may not necessarily agree with Moody's line of reasoning which prompted him to walk sixteen miles on Sunday, which, according to his interpretation of the Sabbath command, he considered holy. The point is that the sort of religious conviction that made Moody walk sixteen miles between sermons rather than violate such conviction, is not very frequently found today in the religious world. And the reason for the decline is not hard to discover. Moody based his strong conscientious beliefs on the ground that God had given an express command regarding the Sabbath, and that therefore he should endeavor to the fullest degree to conform his practice thereto. That he should have read "the first day" into the Sabbath command does not alter the primary fact that he believed in the Sabbath command as coming truly from God and as binding upon us today, as when originally given.

But the years since Moody have witnessed a gradual surrender of any such claim for the generally observed weekly rest day in the various denominations. Religious leaders have apparently felt that the simplest way to meet the increasingly effective preaching of the seventh-day Sabbath is by declaring that the Sabbath command has been wholly abolished. The inevitable effect of such declarations has been the increasing conviction in the minds of church members that the matter of Sabbath observance is really but a matter of church custom at most—a quite venerable practice perhaps, but really not binding upon Christians. Religious leaders sowed the wind by implanting such a view of the Sabbath, and they are today reaping the whirlwind. They thought to calm the minds of their church members, troubled by the solemn doctrine of those who proclaim that God's original Sabbath law is still in force, by assuring them that this law was abolished long ago. But instead of calmness has come turmoil, for their communicants, ever tempted, as we all are, to use every hour for their own gain or pleasure, have gradually made of Sunday something that bears little relation to a Sabbath.

The saddest feature of all is to witness now how various of these religious leaders, who have declared that God's Sabbath law was abolished, and that therefore their church members should not be disturbed by seventh-day Sabbath preachers, are found urging *human* lawmakers to enact statutes to give to Sunday a certain distinctiveness as a Sabbath day.

F. D. N.



Wide World Photos

A Group of Unemployed Reading a Registration Notice in Chicago
Just one more illustration of the endeavor being made throughout the whole country to meet the unemployment situation.



Two Homes

By MRS. W. H. REHME

Do you have time to direct your children's thoughts heavenward each morning before sending them out into the world? "Oh," you say, "what difference does it make? They go to church school, and the teacher has a little exercise to open school. I don't have time. That is why I am sacrificing and going without things, to have money to keep them in school."

Let me give you two pictures:

At 6 A. M. mother turns over and grabs the clock to turn off the alarm that has so suddenly aroused her from a delicious sleep. Last night she didn't get to bed until after eleven o'clock, and she is so tired. Hastily jumping out of bed, she dons her clothes and descends the stairs to get the day's routine started. First there are fires to build. Everything is so cold and cheerless. Next she must get something started cooking for breakfast.

"I'm glad I got all the lunches packed last night," she sighs. "It is terrible when I have them to do in the morning. Now I must run out and feed and water the cow. She will have to wait to be milked until the children are off to school."

Has she no men or boys to help? Oh, yes. But her husband likes to sleep until the last thing in the morning, and the twelve-year-old boy feels just like dad does about it, so he sleeps until he is called, of course.

The Rising Call

At 7:30, everything about ready, the family is called. After much threatening and scolding they are one by one down to the table for breakfast. Things must go fast now, for if they are not ready by eight, they miss a ride to school, and that means mother must get out the car and take them.

"Mother, where are my shoes?"

"I can't find a comb."

"I don't care whether my teeth are cleaned or not."

At last they are off. Mother with a sigh sits down to eat her breakfast in peace and quiet. A friend says, "Do you have a few quiet minutes with the children in prayer and a Bible verse or story?"

"No, indeed! What time have I? Hubby says he gets his best sleep from 4 to 7 A. M., so he can't help me any with the morning chores. You know Luella is underweight and delicate, and I must let her sleep until the last minute. Oh, they know I want them to be Christians. I tell them I want them to be missionaries when they grow up. I tell them that a lot, so they will know it."

"But you don't have worship at night? You don't tuck them in bed with a good-night kiss, and let them talk to you just a little while to find out what they think about it, or how they feel about being missionaries?"

"Well, no, usually Luella crumples down in a chair and goes to sleep before I get around to put her to bed. You see she requires so much more sleep than the others. And the two older children, they are nine and twelve, go to bed whenever they get ready."

No morning worship, no evening worship, and no grace asked at the

A Mother's Prayer

BY DEL R. ROMINE

DEAR GOD, it's night and they're asleep—
I come to you.
They're such a lively little flock
That when day's through,
When dolls and wagons, blocks and balls,
Are put away,
And nighties on, and stories told
Mid laughter gay;
When they have knelt beside my knee
With folded hands,
And said a prayer, and been tucked in
For sleepy land;
When I have kissed each little face
With ardor new,—
'Tis then I kneel alone at night
To talk with you.
I thank you for the daily tasks
That have been mine;
For little hearts to love and teach;
For eyes that shine;
For home to keep with sunny rooms
And curtains dear;
For flowers to tend, to cut, and vase
In friendly cheer.
I pray you keep me so in love
With simple things,
With baby face, and flower face,
And bird that sings,
That I may make my home to be
Like that above.
May angels guard my babies dear,
And him I love.

table. The two little girls, aged five and six, sit in Sabbath school wide-eyed, quietly watching everything. Their eyes do not close for prayer. They do not know the memory verse or the lesson. Still they know their mother *wants* them to be missionaries when they are big; she has told them so. The twelve-year-old boy is the ring leader in mischief in his division in Sabbath school. His mother says proudly: "He is a real boy. No sissy about him. He is as tough as any of them." The little nine-year-old sister studies her own lesson and memory verses because her Sabbath school teacher has awakened an interest in her heart to keep her record good.

The Other Picture

This is the other picture:

At 7 P. M. the night before, mother starts getting the children ready for school. How? This is how:

She gathers them around her for an hour's reading or talking. They cannot remember when they have not had this hour if mother is at home, which she makes it a rule to be. By 8 P. M. worship is over, as the reading hour ends in worship. Night-gowns are brought, and very soon all is quiet in the bedroom, except an occasional sleepy voice calling, "Good night, daddy. Good night, mother."

Mother and daddy call back, "Good night, little folks, go to sleep." They have already been kissed several times and had breath-strangling hugs. And sweetly and quietly they drift off to sleep in the arms of the angels, for angels have been invited to stay with them through the unconscious hours of the night, and they have come.

Mother has found if they are awakened at 7 or 7:15 in the morning, they will have ample time to get ready and help a bit as well before they must leave for school. Consequently, they are called at this time, if indeed they are not already up and bounding about after their good night's rest. The dog must be greeted and loved. Likewise the cat must be petted and squeezed. One day when he mewed because the squeeze was too hard, mother said, "Why do you squeeze him so hard? He doesn't know you are loving him; he thinks you mean to hurt him." "Well, mother," came

the answer, "I just have to squeeze something."

Now all is quiet in this busy morning hour. A few minutes for Jesus. Some psalm repeated, past memory verses reviewed, morning watch learned, something to start the day, mother offers a prayer, and the children join in the Lord's prayer. Breakfast is over, lunches packed, and all are ready for school. Two little people give mother a squeeze and several kisses, and are off for school, waving good by as long as mother will stand and wave.

The first mother will tell the second mother, "Your children are just different. I know lots of families, and their children are not like yours. Your husband is a Christian, and mine isn't."

"Yes, my husband is a Christian," the second mother agrees, but points out the fact that he is up and gone to work before the children are awake.

This mother is glad that her efforts with God's help have made her children different. They know their mother wants them to be missionaries; they save money for the heathen, and they pray for them. Maybe the boy in this family is called a sissy, but he is a clean-mouthed, clean-minded, happy little Christian. He just can't enjoy himself with the boy of the first family.

Two True Stories

Sometimes the contrast is not so marked as it is in these two families. Nevertheless, this is a true story of actual home conditions in two Seventh-day Adventist homes. Mothers,

it pays to take some time each day at its beginning and at its close to dedicate yourself and your children to God. "There has been too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life."—Mrs. E. G. White. There is

much in the books of Mrs. White to encourage us to greater efforts in the training of our children. Let us get our books out, and sitting at the feet of Jesus, as did Mary of old, learn the lessons that He would have us learn in regard to our duty to our children.

The Quaker Girl's Dream

I DREAMED I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why, don't you know? It's Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day."

"Measuring Day!" said I; "measuring souls! I never heard of such a thing," and I began to ask questions; but the girl hurried on, and after a little I let myself be pressed along with the crowd to the green.

There in the center, on a kind of throne under the green elm, was the most glorious and beautiful being I had ever seen. He had white wings, his clothes were of shining white, and he had the kindest yet most serious face I ever beheld. By his side was a tall golden rod, fastened upright in the ground, with curious marks at regular intervals from the top to the bottom. Over it, in a golden scroll, were the words, "The measure of a perfect man."

The angel held in his hand a large

book, in which he wrote the measurements as the people came up at the calling of their names in regular turns. The instant each one touched the golden measure, a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul growth which was shown in this mysterious way.

The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, and she manages ever so many other societies, too; so I thought, "Surely, Elizabeth Darrow's measure will be very high indeed."

Grew Shorter as Measured

But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said: "This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lowly, secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul growth."

I pitied Elizabeth Darrow as she moved away with such a sad and surprised face to make room for the next. It was poor, thin little Betsy Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately increased in height till her mark was higher than any I had seen before, and her face shone so I thought it must have caught its light from the angel, who smiled so gloriously that I envied poor little Betsy, whom before I had rather looked down upon. And as the angel wrote in the book he said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I had often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned pale as death, and her beautiful clothes no one noticed at all, for they were quite over-

Pussy Willows in February

WINTER-WEARY, I stood below the hill
And heard brazen Boreas shouting
Across the frozen fields,
"Blow! Blow! I'll never go! No, ah, no!"
Marsh grasses, under his icy breath bending;
A brown sea, billowed above the crust of snow.

Was winter unending?
Then I saw them down in a hollow—
The willow's snow—white blossoms!
And I knew that surely, surely,
Spring would winter follow.
Dead grass, icy winds, and skies of gray,
Fled far away.
And now, for just a moment,
The fields were green, were gold,
Birds sang and flowers grew!
Till out from his arctic den
Boreas called again,
"Blow! Blow! I'll never go! Ho! Ho!"
O vision of spring,
How beautiful you seem!
With pussy willows growing
Where the north wind still is blowing.
Blow, Boreas, blow!
Soon you shall go. Ho! Ho!

—Louise Leighton, in
the Farmer's Wife.



shadowed by the glittering robes beside her. And the angel said in a solemn tone: "O child, why take thought for raiment? Let your adorning be not that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only canst thou grow like the Master."

Highest Mark of All

Old Jerry, the cobbler, came next—poor, old, clumsy Jerry. But as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and behold, Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear that we all heard it, saying: "He that humbleth himself shall be exalted."

And then, oh, my name came next! And I trembled so I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all—and I a member of the church for two years.

I grew crimson for shame, and whispered to the angel: "Oh, give me another chance before you mark me in the book as low as this. Tell me how to grow. I will do it all so gladly, only do not put this mark down!"

The angel shook his head sadly. "The record must go down as it is, my child. May it be higher when I come next. This rule will help thee, 'Whatsoever thou doest, do it heartily as to the Lord, in singleness of heart as unto Christ.'"

And with that I burst into tears and suddenly awakened to find myself crying. But, oh, I shall never forget that dream! I was so ashamed of my mark.—*Measuring Rod.*



If we ever see cobwebs over the arms of the electric chair, it will be through greater care of the high chair. Do not release the child too soon from the arms which make for noble life.—*F. E. Brooks.*



We usually come to the garden in the daytime when we want to see something, don't we, children? But if you had been in the garden about eight o'clock last night, you would

have seen something that is seldom seen,—a barred owl. He was a large bird, dark on top and almost white underneath. You have all seen pictures of owls, I am sure.

And what do you think he was doing in our garden? That is a sad story, for he was fishing, and when he flew quickly away, with a quiet flap of his large wings, we found at the edge of the pond, half of a poor little goldfish that Mr. Owl had left in his hurry.

The owl is not a welcome visitor in our garden, and we are thankful he doesn't come often; but the farmer is glad to have him about, for he eats so many rats and mice that destroy the farmer's grain. A pair of barn owls that had their nest in the hollow of an old apple tree, brought eight mice to their baby owls in less than an hour one night, when some one was watching them from a near-by hayrick. Owls also eat bats, frogs, lizards, and insects.

When you think of birds, don't you think of happiness and sunshine? I do. But the owl is a solemn old bird, who flies about at night to get his



food. His yellow eyes are so made that he can see in the dark. When he wants to look about him, he has to turn his head; for his eyeballs are fixed, and do not roll like those of other animals. He has very large ears that cover almost the whole side of his head, and he can hear the tiniest scratch of claws or flutter of wings quite far away. The little creatures seem to know this, and when they hear the terrible, "Who-o-o, Who, Who-o-o," of their enemy, they are too frightened to move, so it is easy for Mr. Owl to catch them.

Another strange thing about owls is that they swallow their food whole, and later cast up in pellets the parts they cannot digest, such as the bones and fur.

Besides not picking their food apart, they are rather lazy in other ways, too, for they don't bother to build nests. They seem to think a hawk's or squirrel's nest from last year is good enough for them. The owls of the Western plains will use the burrows of prairie dogs or the holes of muskrats for their nests.

They have been known to live in the same holes with rattlesnakes. One pair of barn owls was a little more particular, and for several years used one of the towers of the Smithsonian Institution in Washington, D. C., in which to bring up their family.

When Mr. and Mrs. Owl have decided where their home will be, Mrs. Owl lays three or more dull-white eggs,—the barn owl will sometimes lay as many as eleven,—and begins sitting as soon as there is one egg in the nest. Through the day, when there is nothing else to do, both the father and the mother will sit on the eggs.

Like most lazy creatures, owls are good-natured. They do not quarrel among themselves when they are feeding, and they will take a great deal of teasing from small birds without getting angry. No one knows why, but all birds, especially crows, seem to dislike the owl. Sometimes as many as a hundred crows will fly around some poor owl, cawing and screaming, until he is almost distracted. They will give him no peace till night comes, though they do not really hurt him.

You may have heard some one say "wise as an owl," for the owl has been used to represent wisdom for centuries, just as the eagle represents the United States. The way the feathers are arranged around his eyes makes them look big and wise, and that is probably where he got this name, for he sometimes acts quite stupid.

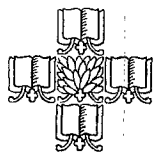
You remember we found that there are squirrels in all parts of the world. So owls, of one kind or another, live in almost every country. They range in size from the great gray owl of the arctic regions to the little elf owl of the southern deserts, which is not much larger than a sparrow. Some are gray, some brown, some white, and one, the little screech owl, may have gray and red owlets in the same nest.

Wherever they are, the owl family do their best to keep pests from overrunning the country. Four or five years ago Lord Howe Island, near Australia, had so many rats and mice that the people began to be afraid there would not be food enough left for them, so barn owls were taken from California to this island to destroy the pests.

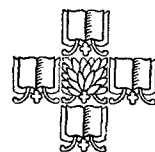
Here is a little poem Tennyson wrote about a white owl:

"When cats run home and light is come,
And dew is cold upon the ground,
And the far-off stream is dumb,
And the whirring sail goes round,
And the whirring sail goes round;
Alone and warming his five wits,
The white owl in the belfry sits."

Cousin Joy.



GREATER EVANGELISM



"Go Ye Into All the World, and Preach the Gospel to Every Creature"
 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;
 and then shall the end come."

Every Member an Evangel

By J. A. STEVENS

"Ye shall be witnesses unto Me." This pointed statement is included in the last recorded words that fell from the lips of the Lord, spoken as He was about to ascend from the Mount of Olives. This valediction renews the commission already given to the church, and is both a promise and a command to every follower of the Christ. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8. And this divine program led the church of apostolic days to Pentecost, and then on until the world had heard the "glad tidings" of the crucified and risen Saviour.

It is the purpose of this article to show the great emphasis placed on individual witnessing by every believer in God's gospel message for today, by the Spirit of prophecy; and the following quotations are but a few from the vast array of counsel that has come to us concerning our responsibility to do what we can to win men and women to Christ:

"God has given me a message for His people. They must awake, spread their tents, and enlarge their borders. My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God and for the good of your fellow men. Christ died on the cross to save the world from perishing in sin. He asks your co-operation in this work. You are to be His helping hand. With earnest, unwearying effort you are to seek to save the lost. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour, you pledged yourself to unite with Him in bearing the cross. For life and for death you are bound up with Him, a part of the great plan of redemption."—*"Testimonies," Vol. VII, p. 9.*

"It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to

serve Him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in His solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ. Jesus died to save the world. In humility, in lowliness, in unselfishness, He worked and is working for sinners. But many of those who ought to co-operate with Him are self-sufficient and indifferent."—*Id., p. 13.*

"The words, 'Go ye into all the world, and preach the gospel to every

The Hearing Heart

BY KATHLEEN DAVIS

THE heart that hears
 God's voice commanding,
 Is the only heart
 Of understanding.

His perfect law
 Converts the soul,
 The heart that hears
 Reaches the goal.

The hearing heart
 Shall ne'er be moved:
 His voice was heard,
 His way was proved.

creature' (Mark 16:15), are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that He felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work. All upon whom God's blessings have been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom."—*Id., Vol. VIII, p. 16.*

"My dear brethren and sisters, I speak to you in words of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls. Remember that in the lives of His followers

must be seen the same devotion, the same subjection to God's work, of every social claim, every earthly affection, that was seen in His life. God's claims must always be made paramount. Christ's example is to inspire us to put forth unceasing effort for the good of others.

"God calls upon every church member to enter His service. Truth that is not *lived*, that is not *imparted to others*, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Id., p. 47.*

"The Lord has a place for every one in His great plan. Talents that are not needed are not bestowed. Supposing that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts. . . .

"Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Id., Vol. IX, pp. 37, 38.*

"Eternity alone will reveal how far-reaching such a line of labor can be. Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready.'"—*Id., p. 36.*

"Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts

into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,—these will bring peace and joy. Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word.

Let the love of Christ be in your hearts, the law of kindness on your lips."—*Id.*, p. 41.

Surely the eleventh-hour call is sounding, "Go ye into all the vineyard." May it be that we shall gladly heed the call and give of our best for the Master, that the work may be speedily finished in all the world.

The Layman's Movement in Jamaica

By H. J. EDMED

THE Jamaican laity have amply demonstrated the value of their endeavors to win souls for the Master. We have just closed the biennial session of the conference, at which time 865 persons were reported added to our membership during the term 1928-29, the majority of whom were the fruit of efforts put forth by our lay members.

The following excerpt from a letter just received, is a sample of reports we frequently receive:

"A few of us went to Sandy Bay to collect Harvest Ingathering funds. In the evening we held a meeting for the villagers, and spoke on the subject of God's great love. Many showed an interest, but one man publicly asked us to explain the difference between Sabbath keeping and Sunday keeping. We promised to return shortly and instruct them. We have to wade through deep mud to reach this village, which makes the journey very unpleasant, but the harvest there is ripe, and the interest manifested by the people amply repays us."

Nine strong churches have just been added as a result of such efforts by our lay members. Two hundred thirty persons have been baptized this year, and there are more than 270 in the baptismal classes. Indeed, our ministers are kept busy answering requests from the lay members to

instruct and prepare their converts for baptism.

A few months ago one of our young sisters visited a village seven miles from her home, and began to work for Jesus. In a few weeks she had created an interest she felt unable to develop further, so she enlisted the help of the leader of the Missionary Volunteer Society. Others soon came to her aid, and in a few weeks A. C. Stockhausen was called to baptize a new company.

Young People Active

Our young people of Spanish Town worked at a place fourteen miles from their church, and raised up a company of twenty members, with a large Sabbath school attendance. Inspired by this success, they turned their attention to a village difficult of access, seven miles in another direction, and they now have a fine Sabbath school there. A similar enterprise is reported by the members of the Clermont church, who have raised up a Sabbath school at Broadgate, several miles away, that will soon become a church.

I could relate many more such experiences. Suffice it to say, the Jamaica work grows, and the ministers are kept continually busy taking care of the interests created by the laymen, which the Lord seems to regard with special favor and to bless with signal success.

evangelism, and the work that the lay members should do in this endeavor, I am wondering if you will permit me now to go on with my studies, and so go ahead with that preparation for whatever work I may be able to accomplish as a very humble helper in the spreading of the truth. I want to marshal the knowledge I have, and can secure, into orderly array for use in presenting the truth to others."

Another sister writes:

"Harvest Ingathering is now over, and I am hoping to be able to put my time to this study. I have a great deal depending upon me. I have a large house and no help. My daughter is teaching. My husband is sick, and needs a great deal of attention. I hold several offices in the church, and teach in the Sabbath school. This all takes time for study and prayer. I love to work for my Master, to visit the sick and discouraged and try to help all I can. With the Lord's help, however, I am preparing my lessons, and am greatly interested in them. I need this course of study to prepare me to engage in this work for the Lord. I am not young, but this seems to be the day for the old as well as the youth to accomplish things."

Yes, God is calling, and His people are responding. All want to see the work finished, and to meet the Saviour. With definite plans for study and preparation through the agencies appointed by the Lord, all can engage successfully in this soul-winning campaign.

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Meetings in Alberta, Canada

THE following report of a series of meetings held in Alberta, Canada, last fall, is encouraging. O. Ziprick and J. D. Neufeld led out in work, and were joined at times by D. N. Reiner, the conference home missionary and Missionary Volunteer department secretary, who writes the following:

"About two weeks before our local camp meeting at Beiseker (a district meeting for the German churches), we started some meetings. These were kept up evening after evening; then the camp meeting came on, and was continued for five days. At the close of camp meeting we baptized fifteen. When the camp meeting closed, it was felt inadvisable to drop the work; so a tent was left up, and the brethren continued with the meetings there. After another two weeks of meetings I had the privilege of being there the last day and witnessing another baptism. This time thirty-one were baptized, thus bringing the list up to forty-six. Thirty or more of these are young people. It is a great victory for that section of the field."

Busy Mothers Respond to the Call to Evangelism

By LIZZIE M. GREGG

LETTERS coming to our office constantly from busy mothers and fathers reveal how the Spirit of God is working upon hearts in response to this last call for greater evangelism. We know that the work is to be finished by the consecration of these faithful brethren and sisters in our churches. Men and women everywhere will carry the burden of giving the message to their friends and neighbors, and with the burden comes the desire and the need of preparation.

We quote from two letters received in one mail which are samples of many others.

"Some time ago I enrolled with you for a course in Bible Doctrines. After sending in a few lessons, I felt I had undertaken rather more than I could manage, since my time is limited. But as time goes on, more and more I am impressed that I must go on with the work. I am a busy wife and mother, with uncertain health, but in reading in the REVIEW AND HERALD of the plans for greater



In MISSION LANDS



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

Beauty and Power of the Gospel

By E. E. ANDROSS

As we sailed along the northern shore of Colombia and Venezuela, over the quiet, peaceful waters of the Caribbean, to attend the biennial conferences to be held in the Caribbean Union, my thoughts were of the many millions of people inhabiting these great continental countries and the beautiful islands near the shores of these seas. I thought of the manifold blessings our heavenly Father has so freely lavished upon them, and of the pall of great darkness with which the enemy has enshrouded them. Only a few years ago, in many parts, this darkness was unbroken by a single ray of light; but, thank God, today the light is breaking through the darkness. Clear, bright beams of light from the courts above are piercing the darkness, and are being diffused over all parts of these lands where it seemed as if the day could never break. And the deeper the darkness, the more beautiful and glorious the light by reason of the great contrast. Today the grace of God is displaying itself in healing power. Thousands who until recently were bound under chains of darkness are rejoicing in complete deliverance from the bondage of sin.

"Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. Then it is that its light shines forth with the clearest radiance and the greatest power. Truth from the word of God enters the hovel of the peasant; rays from the Sun of Righteousness light up the rude cottage of the poor, bringing gladness to the sick and suffering. Angels of God are there, and the simple faith shown makes the crust of bread and the cup of water a banquet. The sin-pardoning Saviour welcomes the poor and ignorant, and gives them to eat of the bread that comes down from heaven. They drink of the water of life. Those who have been loathed and abandoned are through faith and pardon raised to the dignity of sons and daughters of God. Lifted above the world, they sit in heavenly places in Christ. They may have no earthly treasure, but they have found the pearl of great price."—*"Testimonies," Vol. VII, p. 226.*

An Indian Church Visited

I am thinking now of the church I visited in a certain part of this division. It was composed of Indian believers. Their homes were of the crudest sort, with dirt floors; their house of worship was scarcely sufficient to protect them from the tropical storms, but both were kept scrupulously clean. Few of that large company could read; all had been reared in great poverty, and until the truth found them, they had been slaves to the worst vices. The very atmosphere surrounding them from infancy was laden with sin.

As I looked into their faces while addressing them one evening, their countenances seemed lighted up with holy consecration. It was a great joy to my own heart to tell them the simple story of this message, and to feel as well as to hear the enthusiastic response from every heart. Later, as I listened to the story of

deliverance from the grossest sins, as told by nearly every one of those simple-hearted people, tears came unbidden to my eyes. It was not difficult to see by faith those dear people transported to the city of God, and standing beside the throne, to see crowns, brilliant with stars and radiant with glory, placed by the hand of their Redeemer and mine, upon the heads of these same people who I am sure are successfully fighting their way from the depths of sin and degradation to the heights of purity and holiness.

I knew of at least one in that audience who had been taken from the pit of corruption, his feet placed upon the eternal Rock, and who had unhesitatingly chosen death rather than life at the cost of betraying his brother in Christ, but who had been miraculously delivered from the firing squad. I had just heard the story of the marvelous success of others in their missionary endeavors, and I counted it the greatest honor I could enjoy here to be privileged to minister to them. I felt that I was really receiving from them more than I could impart to them. Truly, the gospel is seen in its greatest loveliness when brought to such needy and destitute regions. "Then it is that its light shines forth with the clearest radiance and the greatest power."

Not Sympathy, but Prayers

But this is only one of many similar experiences that might be related of the glorious triumphs of grace in every part of this division. Let me say to you, my brethren and sisters who have children whom you have sent forth to the mission field, whatever hardships they may have to endure, they do not need your sympathy as much as they need your earnest prayers for success in winning souls for the kingdom. No place of honor the world can possibly give can compare with the honor of service in such a warfare as this. This field of conflict is glorified by the light, the glory, the power, of our heavenly allies, as well as by the beautified, glorified lives of those rescued from sin through the ministry of our devoted missionaries.

My brethren and sisters, does it pay to put your hard-earned savings into such a work as this? Is such an investment gilt-edged? Will it yield satisfactory returns? In this time of

They Come

BY EDWARD J. URQUHART

THEY come—the prophet saw aright—
From the north and the south, the east
and the west,
From civilized lands, from lands dark as
night,
They come, of God confessed.

They come—I hear the thunderous
sound
Of marching hosts, I see their banners
wave—
From every clime the whole wide world
around,
They come, the true and brave.

They come—from lands of ice and snow,
From jungles dark and sun-scorch'd
desert sand,
From mountains high and mighty plains
below,
They come from every land.

They come—along the King's highway,
With ranks unbroken and with buoyant
tread,
Victorious always in the mortal fray—
They come, by Jesus led.

They come—they march along the way
With faith unshaken while they shout
and sing,
They're marching along to the jubilee
day—
They come, to welcome their King.
Seoul, Korea.

bank failures and general uncertainty, is the principal as well as the interest secure? "Would you make your property secure? Place it in the hand that bears the nail print of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it for the blessing of the suffering."—*Id.*, Vol. IX, p. 51.

Today multitudes are on the very verge of the kingdom, waiting only to be gathered in. They are literally stretching out their hands for help, but because our appropriations had to be reduced, we are compelled to answer their pitiful appeals for help—the most distressing to which mortals ever listened, the cry of lost souls for life—by saying, "It is impossible to send you help. Every worker is doing his utmost, and we cannot add to our force, as we have no money to support another worker." How sad to see our Saviour dishonored as He is when for lack of means workers cannot be sent to destitute fields.

Even though it be at great personal sacrifice and the reduction of their holdings, our dear people can not, and will not, permit this situation to continue when to do so means infinitely greater loss in the souls of men.

Unprecedented Situation

The situation confronting our missionaries everywhere today is unprecedented. In some instances whole tribes of native peoples are appealing to us for help, offering to bear the banner of truth triumphantly forward; but to do so they must be instructed more perfectly in the way of life. What shall be done? Have we extended our lines of advance too rapidly, involving too heavy expense in the support of our forces now on the field? Listen to the inspired answer:

"Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done years ago. Our plans must enlarge, our operations must be extended. . . . We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Lord has agencies that He will put in operation in answer to the importunate prayer of faith. . . . We should have the courage of heroes and the faith of martyrs." "In the last extremity before this work shall close, thousands will be cheerfully laid upon the altar."—*Our Duty to the Missionary Work*, Mrs. E. G. White, 1886.

The situation confronting us today constitutes a clarion call to prevailing prayer. This message has never known defeat. The banner bearing the insigne, "The commandments of God and the faith of Jesus," has never been borne to the rear, the trumpet has never sounded the note of retreat. Shall we now with shame retire from any field of earth? Not to do so now will mean more earnest prayer, and more sacrificial giving by God's people, more missionaries sent forward to relieve those who are fainting under the heavy strain, and still others to answer the most urgent calls for further help.

"Our General, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land, 'Arise, shine; for thy

light is come, and the glory of the Lord is risen upon thee.'"

"Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—"Testimonies," Vol. VI, pp. 28, 29.

"In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of His purposes."—*Id.*, Vol. VIII, pp. 10, 11.

Advancing Under Difficulties

By CLARENCE E. MOON

EVERYWHERE from central Mexico there is a note of courage and advance. In spite of the difficulties of shortness of laborers and opposition of enemies, the truth goes forward into new regions, passing all natural barriers and tribal opposition. Even in this world's financial crisis the blessed message moves on against all obstacles in its conquest of human hearts.

During one of our workers' meetings, a young Aztec colporteur gave us a brief report of what the Lord had done for him. He said:

"During the last two months I have taken ninety-five orders for our large religious book, 'Hacia la Edad de Oro;' have prepared five for the ordinance of baptism (they were baptized two weeks ago); and have three or four more converts who are pre-

paring for baptism. Most of my book orders were from high government officials in the national and state government offices."

When you know that only a short time ago this young man was a strong Spiritualist and a saloon keeper, you can realize what the Lord has done for him.

Only a short time ago we were informed that, owing to the financial condition, we would be obliged to retrench, and even dismiss some of the workers. It is interesting to hear the response of our native workers to a call to leave the field when the Spirit of the Lord sounds a forward move all along the line. One young Indian writes thus about his leaving the work:

"I wish you could understand the interest there is in this field. [This



Church Members at Cuantla, Morelos, Mexico

In this town, where Emiliano Zapata raised a large army of farmers and marched to Mexico City, we now have a flourishing church. In this church we have some of Zapata's men, including one of his ex-generals and one of his immediate family.

boy has about 200 new members who have accepted the truth and thirty preparing for baptism from a new district.] It is hard to leave these people after being several days with them. It seems that the love of the Master binds us to them. If you will permit me, even without a salary, I will keep right on working, selling what literature I can to help support myself and my aged mother. My desire is to serve the Lord all I can, and as my circumstances permit, I will go forward with my work. I remember what my father told me while he was yet with me: 'Son, separate yourself from the pleasures of the world, and give yourself to God.' Did he give his life to God? O yes, he died preaching this message. Since I became an orphan, I promised the Lord to serve Him as He should lead. I must fulfill my promise to Him."

Dear friends in the homeland, if it means a sacrifice of all to our Indians, what should it mean to us? Following is the story of the way the Lord saved one of our young men from the hands of an assassin:

He had taken many orders for books and our paper in the city of —, and in so doing had encountered a great deal of opposition in this intensely fanatical town. He met a man one day who began to curse him and blaspheme the name of God. He declared that he would kill our brother at the first opportunity. Our canvasser went to his room and placed himself in the hands of the Lord.

The following morning our brother felt impressed to seek for divine direction as to where he should go and what he should do. He started to go into the country, where the people would not be stirred up so much against his work. He felt impressed, as he walked along, that everything was not right, and he turned in to the house of one of our church members. After talking for some time, he decided to proceed on his way, but the brother insisted on his staying for dinner. The dinner being over, he left, feeling that he must hurry on to his work. He soon met a procession of men carrying another man who was mortally wounded. It seems that this man was lying in wait to kill our worker when another man came along who was an enemy of this

man. They began to fight a duel with revolvers, and both fell wounded. One died at once, the other lingered only twenty-four hours. Brother Quintero, the young man who related the story, ends by saying, "I went on to the town of —, where I found a group of people keeping the Sabbath who had no connection with our mission, but who have received the message with gladness of heart."

It seems that Satan's plan was to frighten our worker by these threats, and now this field is opening to the message.

Another brother tells of an infuriated mob who were led by the priests to take him and another brother by

force and bind them to a tree. After piling wood around them, the priest said to them that he did not wish to harm them, only wanted them to recant and give up their heresy. They refused to do this, and the fires were lighted. The brethren began to sing, "Shall I renounce my faith in Him?" etc., in the Spanish language. Women stood about who belonged to the society called "The Sisters of Mary." They were much moved by the song, and they went over and loosed the two men. So our brethren went on with their work of placing the message in the homes of the people.

Truly nothing can be done against this truth, but for it.

Out of the Wreckage

By A. R. OGDEN

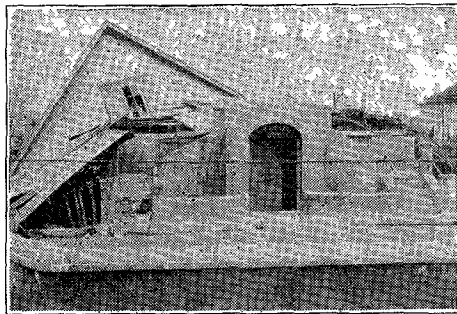
FROM the wreckage of the great storm of 1929 that laid waste so much of the city of Nassau, Bahamas, and completely destroyed our church building, there have arisen two good new church buildings, modest, but representative of our growing work. The membership in the city is growing, so that now each of the two churches is rapidly approaching a membership as large as the one church before the storm. So again we are assured that even out of catastrophe and calamity God can and does bring blessing to His people and cause.

It was the writer's privilege to spend a week recently with the brethren

At Grantstown, where hitherto our work had not been established, I had the pleasure of speaking to a good congregation Sabbath morning, January 3, at the regular Sabbath service. There were present more than seventy-five, a considerable number of whom have been brought into the message during the last year. In the afternoon I spoke at the old church on Shirley Street. Both congregations are growing. The work is being built up in a very encouraging way. The wisdom of erecting two buildings rather than one, as before the storm, has already been fully proved.

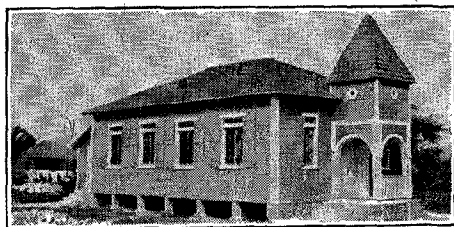
Thus the work and message of God move triumphantly forward, surmounting difficulties and apparent defeat. Our dear people of the Bahamas are a loyal, faithful band of believers. They are one with the remnant church in faith and love and good works, and for the finishing of the work in all the earth.

If today we would take time to go to Jesus and tell Him our needs, we should not be disappointed; He would be at our right hand to help us. We need more simplicity, more trust and confidence in our Saviour. . . . We are invited to ask wisdom of Him. He "giveth to all men liberally, and upbraideth not."—"The Desire of Ages."



The Church in Nassau, Bahama Islands, Wrecked by the Hurricane of 1929

ren at Nassau. It has been a real inspiration to see how God is blessing His work here in this field. Meetings were held each evening, alternating between the church built on the site of the one destroyed by the hurricane and the new church in another section of the city, at Grantstown. The latter is a neat, substantial frame structure, and the one built to replace the one destroyed by the hurricane is a solid concrete building, truly representative of our work in this winter resort where so many thousands of tourists come annually to get away from the rigors of winter in the States.



The New Church at Grantstown, Nassau, Bahamas



The New Shirley Street Church at Nassau, Bahamas, Built on the Site of the Old Church



Why Girls Should Not Smoke

By D. H. KRESS, M. D.

FOR some time there has existed a craze among girls to reduce and maintain a slim and trim figure. Under the supposition that sweets are fattening, and knowing that girls are fond of sweets, a certain tobacco company took advantage of this fad to keep slim and trim in advertising their favorite product. Their mode of advertising has been a success, for thousands of thoughtless young women and innocent girls have as a result become slaves to a habit which is ruinous to the complexion, to health, and to morals, in many instances. The purpose of the tobacco company, as far as possible, is to place the cigarette between the lips of every girl in America. The boys they have already.

As a physician who has to deal with the finished product of the cigarette that appeals to me for aid in giving up the habit, my advice to young women and girls is, When tempted, do a little thinking before taking either the cigarette or the sweet. One thing is certain, if they do, they will not take the cigarette. They may or may not take a sweet instead. There is no objection to an occasional sweet, since candy is a food. It is not the most wholesome or most desirable of foods, and should be used sparingly.

The craving for sweets is, however, a natural and a normal one. Nature for this reason provides sweets liberally in fruits in a form that is both wholesome and beneficial. These sweets are superior to any that may be served at soda fountains or in candy shops, and they may be partaken of freely; in fact, the free use of fresh fruit is one of the best and safest means of reducing weight. It is also one of the best means of maintaining a clear complexion, red lips, and rosy cheeks. My advice to girls who have an ambition to be slim and trim, and who desire to keep a clean skin, pure blood, and healthy bodies, is, When tempted, reach for an orange. Other fresh fruits will serve the same purpose equally well, and if used freely, will also tend to lessen the craving for cigarettes.

Smoking is becoming common among girls and young women, chiefly because of the cleverly written, mis-

leading, and untruthful advertisements of the tobacco concerns. In these advertisements various brands of cigarettes are indorsed by notoriety-seeking women and men who stand ready to do anything for gain. One editor, deploring this, refers to it in a publication devoted to music and drama. He says: "Speaking of cigarettes, I wonder if some artists are not going too far in testimonial writing." Referring to a tenor whose name was attached to two rival cigarettes, he says: "Each testimonial signed by this man was so eloquent and extreme that you wonder how he could endure another brand. This artist, like many of his colleagues of high and low degree, has sold his name for prestige for the sake of advertising." He further says: "I know of some indorsers of cigarettes who have never smoked in all their lives."

Girls and young women by having these advertisements before them constantly, are tempted by their associates to take just one cigarette. There is an inborn desire on the part of nearly all young people to do something out of the ordinary. One cigarette is innocently taken, then another, and still another. Seldom do young people consider the consequences.

Wrecks Nervous System

Temporarily the cigarette tends to soothe the nerves, but eventually, as in the use of narcotic drugs, the nervous system is ruined, and nervous wrecks are made of young women. It is difficult to give up the habit after it is once formed. Few, in fact, ever succeed in doing it. The vice-president of the Tobacco Merchants' Association recently said: "We put out mild cigarettes when the women's trade began to be a big factor in our business. But we soon had to use heavy tobacco. The female wants hers as heavy as her brother demands, and of course we comply."

United States Surgeon-General Hugh S. Cumming, referring to this increase of smoking among young women, said some time ago:

"If American women contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the

nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man."

The effect on the health of our young women of trying to maintain a slim figure by denying themselves of suitable food and smoking cigarettes, was dwelt upon at a meeting of the Tuberculosis Association. It was shown that while the mortality from tuberculosis has been greatly reduced in general, recently among young women it is on the increase.

As to the effect of cigarette smoking on women, Joseph Byrne, managing director of the National Beauty Shop Owners' Convention, referring to the ultimate results of the use of cigarettes by women, says:

"The features of women who smoke grow sharper as the nicotine habit fastens on them. The skin becomes taut and sallow; the lips lose their rosy color; the corners of the mouth show wrinkles; the lower lip shows a tendency to project beyond the upper lip; the eyes acquire a stare, and the lids rise and fall slowly."

This should be kept in mind by girls who wish to maintain their youthful freshness and beauty.

Madame Schumann-Heink, at the close of her concert at Smith College, in responding to an encore for another song, said:

"Now, listen, girls, don't be disappointed, for I'm going to talk to you now, not sing. I have something very important to say, and it will do you far more good than another song. I don't want to talk to your mothers or your fathers or your grandmothers—I just want to talk to you young girls. It's about cigarette smoking. I want you to know that I have never smoked in all my life, and I never will. I think, and I say with all my heart, that it is a crime that you children are poisoning your young bodies by smoking cigarettes. Why do you do it? What the men are doing is none of my business. I am speaking to you girls as a woman, a mother."

Madame Schumann-Heink knows that smoking injures the voice. The cigarette, in fact, in time makes women coarse and mannish. It mars their feminine beauty. These are the women who must resort to rouge and the lip stick—poor substitutes for the real.

Public sentiment is being aroused against the misleading statements being made. A W. Erickson, president of the Erickson Company, advertising agency, writing in *Printers' Ink* on "The Tainted Testimonial, Bugle Call Against an Evil That Is Harming the Good Name of Advertising," says:

"What I want particularly to condemn at this time, is the fake testimonial advertising that is so rampant today. I am informed that one can buy almost any kind of testimonial for a price. The scourge has spread, and it takes in social leaders, shipwrecked heroes, aviators, baseball favorites, golfers, etc."

Here is a sample of their "ads.":

"Many prominent athletes testify that — steady their nerves and do not harm their physical condition. Men have long known this, and practiced it successfully. These are the men who watch their health, who keep trim and fit, realizing the dangers of overweight. And now women may enjoy a companionable smoke with their husbands and brothers—at the same time slenderizing in a sensible manner. That's why folks say: 'It's good to smoke —.'"

Tobacco interests have gone so far as to mail packages of cigarettes to girls on their sixteenth birthday in order to induce them to acquire the cigarette habit. Public sentiment has been aroused in many places to the point of demanding that the advertising methods adopted by these concerns must cease. A city council terms it "a travesty upon young womanhood" and "a direct attack upon the well-being of our young people."

The time has arrived for a universal protest against the mode of advertising carried forward by the various cigarette concerns, and their brazen endeavors to make cigarette addicts of our girls and young women. The future welfare of the nation is at stake, and demands it. Fathers and mothers must demand that this thing shall stop. Ministers of the gospel must give the trumpet no uncertain sound at such a time as this. Doctors should call attention to the ultimate results of the use of cigarettes by girls and young women. Teachers in our public schools and Sabbath schools should present the dangers of cigarette smoking to the young people. Public sentiment must be aroused against smoking by our youth.

appear, and there, far below, was the shallow, winding river, the mountain road running parallel with it on one side, and the narrow-gauge railroad skirting it on the other. Here and there a farmhouse, surrounded by unpainted and neglected outbuildings, marred the picture. And there in the distance nestled a little village, bustling with activity.

After witnessing the splendor of a morning on the mountain top, I was loath to go down into the valley, with its noise and squalid buildings.

Many times I have compared this experience on the mountain top with that of many in the Christian life. We begin our Christian experience down in the valley. And as the way of truth and the life of victory are expounded to us, we look up to the beauty of that high ideal as I looked up the mountain for the first time, and we feel that it would be wonderful to be up there, but what a climb! Then we make our decision and start to leave the dark valley to go to higher ground. But what an effort we make of it! The way seems dreadfully steep. There are many moss-covered boulders on which to slip and many obstacles to surmount. But as I found help from the flash light and the friendly trees, so the Christian finds help from the word of God and in Christian fellowship. And so after a hard climb we reach the mountain top. We are usually tired and humble, and in just the right condition of mind to be willing to yield ourselves and rest in that heavenly peace that one finds up there.

Why do we ever grow weary and slip down into the valley again? Would it not be much better to stay, as the poet says,

"Far above the care and worry
Of the world in busy flurry,
With the shadows of despondency below;
Where we think not of the morrow,
Where the sunlight pierces sorrow,
All forgotten in the valley with its woe?"

Then, friends, let us resolve to have more of this marvelous mountain-top experience. And by God's grace,

"Up, my friend, and let us hasten,
Let us leave this arid basin
Where repining and resentment hold their sway;
Let us get to yonder mountain,
Where the never-drying fountain
Waits to help poor, weary travelers on their way."

Let us have a continuous mountain-top experience. Let us have the humility of mind and spirit that will enable Him to impress His own character upon us. Then the storms and fog and darkness of the valley will be forever below us, and we shall bask in the continuous sunlight of His presence.

A Mountain-Top Experience

By HOWARD A. MUNSON

THE past few years I have been spending my annual two weeks' vacation up in the Green Mountains of Vermont. How I have grown to love the beauty and grandeur in those rugged hills with their irregular covering of towering pines and spruce and oaks!

On my first visit I stayed in a farmhouse at the foot of one of the higher peaks. The first morning, when I went out and looked up that long wooded slope to the summit, which was about a mile and a quarter away, how I longed to be up there and look down on the country below. Yet my courage nearly failed me when I contemplated scaling it, for it was surely a hard climb for one unaccustomed to such work. But in time I came to love that climb and the experiences I had when I reached the summit.

Morning after morning I got up while the world was still shrouded in darkness, and began that long, arduous ascent. The first mile was a steady, exhausting slope. The last quarter of a mile was a sharp, steep climb to the mountain peak. I always rested before starting up this last ascent. Then I would wind my tortuous way, in a zigzag course, up that steep mountain side. With only the feeble rays of a flash light to guide

me, I would circle around huge boulders, go up over fallen trees, slip on moss-covered stones, and once or twice have to pull myself up by grasping the limb of a friendly pine. I would finally reach the top gasping for breath, warm and perspiring, and exhausted enough to drop down on the first log or stone to rest.

How wonderfully fresh and invigorating it was up there in the morning! I drank deeply of that pure, cool air, and reveled in the quietness and the beauty of the sunrise. The east first brightened into a misty grayness as dawn began to appear. This grayness rapidly turned to a delicate pink, and then to a deeper rose, and then the flaming edge of that great orb would appear. What a sight for man to behold! That wild sea of lonely mountain peaks rolled endlessly on and on into the golden horizon. Behind me I could see the sun coloring the higher peaks with a beautiful golden tint, as they faded into the misty gray western horizon.

The sun soon dissipated the darkness and shadows from the higher peaks, but the valleys below were still in partial darkness and deep shadows. And many times a heavy mist and fog hung over them for some time. After a few hours the fog would dis-

CHRISTIAN EDUCATION

Leaders Lead, Not Drive

By C. A. RUSSELL

A LEADER is one who leads. A driver is one who drives. A leader is a pace setter. He is at the front. He says to his followers, "Come." The driver says, "Go." We need leaders. The days of the slave driver are past.

You know the story of Sheridan's ride. Hearing the sound of battle, he struck spurs into the sides of his coal-black steed, and galloping straight into the broken ranks of his army in full retreat, he lifted himself in his stirrups and waving his sword high above his head, shouted, "Face the other way, boys! We're going back." The magnetism of the presence of their leader swung the demoralized troops around, and the defeat was turned into victory.

The story is told of a certain general in the Revolutionary War who was found eighty miles in the rear of his army, which had just met defeat. Who wonders?

"Leaders may not do as other men." It is a part of the price of leadership. A degree of devotion, earnestness, courage, is expected in the leader which may not be found in the rank and file, but which may be there engendered by the manifestation of these same qualities in their leader.

I lately visited a church—common-dious building, large Sabbath school, many children and youth, a well-equipped church school room, a well-trained, consecrated teacher. And not one third of the children in the school. A thousand pities!

I am thinking of another church of about the same size—another school room, another teacher, two of them, fifty-four children in the school. I said to the leader, "What proportion of the children of the church are in the school?" "All but three," he replied; "and we're going to get them. Their father, who is not an Adventist, is opposed, but with God all things are possible. We're going to pray them in."

Do you think there is any difference in the quality of leadership in these two churches?

Now the pastor of the latter church has been placed over another. A change in location never changes a real leader. He is carrying on a

strong evangelistic effort, and at the same time remodeling and enlarging the church school. In a letter just received he says: "My wife and I have both had experience in teaching, and our hearts are with the children. We both desire to see our children get the best we can give them. You mention finances. Yes, we shall be able to finance our program all right. Our home and school organization has raised nearly \$500 toward it in the last three months, alone. We do not intend remodeling until spring, but we should like to get our materials together, and have our plans perfected and approved, so that when we do begin, it will be done right."

"The building we have now houses three rooms of children. We have three teachers, carrying nine grades. Really, we have four teachers, for Elder — is teaching some of the Bible classes. We have a nice building now, but it is not built according to the standards. So we wish to re-

Lord, Fashion Me

BY J. I. TAYLOR

LORD JESUS, Thou'rt gath'ring a people to Thee,

A people Thy very own.
Guileless and faultless this people shall be,
Triumphant before Thy throne.
By rebuking and chast'ning in kindness and love

Thou'rt fitting them day by day.
O Lord, cleanse and sanctify, fashion and mold,
And take me for Thee, I pray!

I crave not to suffer, I tremble at pain;
Peace, comfort, and health I enjoy.
But I would be clean, yea, be white, yea, be pure;

Yes, I would be free from alloy.
I know that Thy goodness, Thy mercy, Thy grace,

Still rain from the heaven above.
I know that the chast'nings of Thy tender hand
Will always be chast'nings of love.

As the smith heats and fashions the stubborn iron;

As the potter fashions the clay;
As the sculptor chisels and fashions the stone,

So fashion me, Lord, I pray.
If it must be, to polish this unpolished soul,

Which sin has misshapen and marred,
Lord, place me in kindness upon the wheel,

And press me and grind me hard!

model it, bring it up to standard, and add another room and an auditorium in which we can gather all the children for devotional, educational, and social training and exercises.

"In the last effort just finished, we baptized forty-nine, and there are twenty-six new children in the school from these families. We have baptized seventy-nine new members so far this year, and if this program can continue a few years longer, we shall need to plan for other rooms."

This good brother very evidently believes the instruction given in "Testimonies for the Church," Volume VI, pages 108, 109: "As believers are raised up and churches organized, such a school will be found of great value in promoting the permanence and stability of the work. Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school. This matter has been plainly presented before me. . . .

"The schoolroom is needed just as much as is the church building. The Lord has persons to engage in the work of establishing church schools as soon as something is done to prepare the way for them."

The importance of gathering all our children into our own schools was so deeply sensed by the delegates in attendance at the Fall Council held in Springfield, Mass., in 1928, that the following action was passed:

"WHEREAS, Our church pastors and elders hold the success of this work largely in their own hands, their favorable attitude and active participation in the work of gathering our boys and girls into our own schools, be made one of the outstanding tests of their efficiency as local church leaders."

Since the efficiency of our local church leaders is to be tested in this way, we confidently expect to see the whole-souled activity of the pastor-evangelist quoted manifested by the church leadership throughout the field. Let the leader lead.

Medical Missionary Work in Practice

By KATHRYN L. JENSEN, R. N.

It was Wednesday afternoon. A group of eighteen members of the home hygiene class were gathered in the basement of the church. That those who had arrived were interested in what was about to occur, was evident from their animated conversation. A graduate nurse in immaculate uniform was busy with one of the members of the group, preparing something which seemed to be attracting the interest of all. The conversation revealed what was about to take place.

"I surely do not know how to give a bath in bed," said Mrs. Higgins to the friend who was sitting beside her. Not waiting for her reply, Mrs. Higgins continued: "I did not think last week that I would ever know how to change a mattress with a patient in the bed, but after it was demonstrated, I saw how very simple it is if a person knows how."

But it was what Mrs. Smith was saying to her neighbor that especially attracted the attention of the nurse who was busy getting the equipment ready to give a bath to a supposedly bedridden and helpless invalid. "It was not to learn what to do when people are sick, that brought me to this class. I am far more interested to know how to keep my folks well. There is Jane. She is so thin and so finicky about her food that I feel utterly helpless in ever getting the child up to weight, no matter how many notices are sent me from the school telling me that Jane needs to be built up physically, and that she is suffering from malnutrition. I can hardly wait until I get to those lessons on the care of children so I can ask all the questions which now perplex me."

"Well, that is not my biggest problem," chimed in Mrs. Jones. "Since grandmother has been bedridden, it has been a perplexity to know how to keep the bed in good condition and how to care for her so as to prevent bedsores. I very much appreciated that lesson last week about how to change a bed with a helpless person in it, and I can hardly wait until this demonstration is given, showing us the best way to give a bed bath, so I can practice it on grandmother."

And then dear Mrs. Reed, the missionary of the church, began to talk. She had a real story of a real need. This is what she said:

A Story of Real Need

"Well, it is not because I need this instruction about children that I came, for my children are grown and the mistakes I have made are in the past, nor do I have any one sick at home to benefit by the knowledge that I get from the things that are taught us that we can do ourselves at home. It is for others I must labor. I find I am already a more intelligent Christian help worker since I have attended this class.

"I do not know whether the rest of you have heard how sick Mrs.

Brown has been, and about her tragic death last week. The poor woman! When I heard the doctor's story of neglect in the early stages of illness, I began to think that men as well as women should take this instruction we are getting here. If Mr. Brown had had the knowledge we received in that lesson on the early symptoms of disease, I believe Mrs. Brown's life would have been saved. As it was, he did not realize how high her temperature was when she first became ill, and he waited to call the doctor until she was nearly dead. I think the best lessons we as home makers have had in this class are those teaching us how to take the temperature, pulse, and respiration of sick people, and how to report these accurately to a doctor or public health nurse, or to some one who can interpret the facts for us, and give us more help than we would be able to get ourselves."

"That is just what I say," agreed Mrs. Smith. "I want to know the early symptoms of trouble, for I believe, had I known, I could have prevented this malnutrition in my little girl."

It was now 2:30, and the instructor called the class to order. All bowed their heads while the secretary prayed that God would bless this little home missionary band of the church, and make them a great blessing in their homes and in the community in which they lived.

We often hear the statement that medical missionary work is "the gospel in practice." There is no place where this gospel in practice can be demonstrated so well as among the rank and file of the membership in our churches. The place for this gospel to be first put into practice is in the home. Every Seventh-day Adventist home should be a miniature sanitarium, radiating the benefits of the principles of healthful living in the community in which it is situated. A Seventh-day Adventist home should be the cleanest home in the community. The children in that home should be the healthiest in the community. The habits of regularity in eating, sleeping, and all the other factors which contribute to a well-balanced home life, should be exemplified in a Seventh-day Adventist home. The most willing and intelli-

Give Me Strength

BY MRS. T. BUCKMAN

I PRAYED for strength: "Lord give me strength!

The fields are white, I see;

I hear the call for laborers more.

Dear Lord, it burdens me.

"Gladly I'd go to battle front,

I would work hard for Thee;

But see me, I am weak and frail,

Canst Thou not strengthen me?"

And often thus I prayed with tears.

At length in tones so clear

I heard Him say, "Your weakness, child,

Leave now, and do not fear.

"The Eternal God thy refuge is,

And He thy strength shall be;

Know now, thy God is faithful, true,

And He is leading thee.

"You may not go to battle front,

But you may work for Me.

Be faithful, do the little things

I will appoint for thee.

"'Tis not the swift, 'tis not the strong,

'Tis by My Spirit's power

The work is done; wait thou on Him

Each moment, hour by hour.

"Lean hard upon the Lord your God,

Drop every burden, care;

Know now that I have seen thy tears,

And I have heard thy prayer."

Father, with grateful heart and glad.

I come again to Thee;

Hear now my prayer, give grace, give grace

To serve Thee faithfully.

gent helper in the community, when sickness or distress are afflicting any neighbor, should be found in the Adventist home.

Preparation Needed by Home Workers

In order to meet these ideals of Christian homes, a certain amount of preparation and education is needed by the makers of the home. A large number of those who are members of the church have not had the privilege of instruction in our health reform principles. Those who have been fortunate enough to attend our own schools have not always been required to take organized courses of instruction, enabling them intelligently to care for their children and attend to minor illnesses both in their own families and among their neighbors.

There is another group of home makers who routinely may be able to provide a proper nutrition for their families and who get along fairly well when sickness enters the home, but who may not understand all the

underlying principles which govern the selection of foods, and who would desire to become more intelligent in all the work they are doing. It is to meet all these objectives that the Medical Department of the General Conference has been offering in churches an organized course of instruction known as "Home Hygiene and Care of the Sick," for the purpose of instructing the lay members of the churches how they may do this kind of practical medical missionary work in their homes and the community in which they live.

A new leaflet has just been prepared, entitled, "How to Organize and Teach a Class in Home Hygiene and Care of the Sick." If you are interested and know of some graduate nurse in your local church who would volunteer to organize a class in the church, we shall be glad to send this leaflet to the nurse, together with other helps which would prove of value to instructors of such classes.

lic health against the ignorant charlatan and impostor. It is confined to the practice of medicine as a science, and is aimed at those who profess to be what they are not. It does not pretend to interfere with a nurse, a minister, or a priest who furnishes assistance, advice, or instruction, or with the narration of the values of time-honored specifics.

"Whether a remedy prescribed and furnished is harmless, or has any effect whatsoever, or what its ingredients may be, is not material. Even a food may be a medicine 'if it be administered and employed for that purpose.'—*State vs. Bresee, 137 Iowa, 673; 144 N. W., 45, 47; 24 L. R. A. (N. S.), 103.* While the term 'medicine,' in a law regulating the sale of medicine, ordinarily would not include distilled water, milk, or bicarbonate of soda, yet when the term is used with reference to prescriptions given by one diagnosing diseases and prescribing remedies, these may become medicines in the sense used. To prescribe and furnish water and peppermint 'to settle the stomach' or water and soda 'to relieve gas,' is prescribing and furnishing as a medicine.

"The trial court did not err in refusing to define naturopathy for the jury, for — was not charged with practicing naturopathy, but with practicing medicine. If he was guilty of so practicing, it was immaterial how naturopathy may be defined or whether or not it is a part of any religious practice.

"The act here involved, continued the supreme court, is aimed at one holding himself out to be or assuming the title of a physician. In treatment of diseases the terms 'doctor' and 'physician' are practically synonymous. A 'physician' is one who has received the degree of doctor of medicine, so that the terms are used interchangeably. —'s explanation of his use of the term 'Dr.' that he 'had in mind that people would think he was a doctor of divinity,' was neither ingenious nor ingenious, said the court. There was nothing in the record to indicate that — had ever received the degree of doctor of divinity from any institution. It is true, said the court, that the term 'Dr.' may mean physician, dentist, veterinary surgeon, or doctor of philosophy, divinity, or law. It is for the jury to say from the evidence whether, by assuming this title, — held himself out, or wanted the public to believe him, to be a doctor of medicine.

"After reviewing the entire record, the supreme court found no reversible error, and the judgment of the trial court, denying a new trial, was affirmed."

Practicing Medicine Without License

By L. A. HANSEN

AN account is given in the *Journal of the American Medical Association* of January 3, 1931, of a case of conviction for practicing medicine without a license, that may be of interest to those who should know what the law is in such a case. It appears from the account that the one concerned identified himself with Seventh-day Adventists and practiced as a naturopathist.

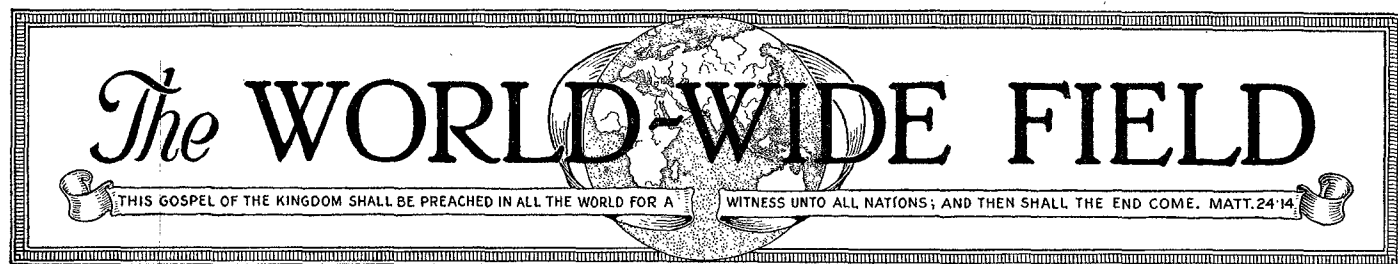
It is of course regrettable that any claim should have been made that "an established tenet" of ours would in any wise cover such practice as was under prosecution. While Seventh-day Adventists are closely identified with health work, preventive and curative, no denominational position can be lawfully construed as countenancing illegal medical practice.

In the case reported the defendant was convicted in the district court. He appealed to the supreme court of the State, where the judgment of the lower court was affirmed. We give at some length the findings of the case, omitting name and State:

"— admitted that he received fees from patients, but claimed that he did not charge them, only told them that they could give or not as they wanted. He admitted that he used the term 'Dr.' but that he 'had in mind that people would think he was a doctor of divinity.' He admitted that he used a stethoscope to determine what was wrong with his patients, that he listened to their heart beats, tested their blood, studied it, and reported

to the patients their condition, but contended that what he did was 'under an established tenet of the Seventh-day Adventist Church, and therefore within the exemption in the Medical Practice Act relating to the practice of Christian Science or other religious tenets. While the practice of religious tenets is not prohibited by the Medical Practice Act, said the court, if one in connection with such practice administers or prescribes a medicine, or assumes the title of physician, then he cannot claim exemption. Religious tenets cannot be used as a shield to cover a business undertaking, said the court.

"When one diagnoses disease and prescribes and applies any therapeutic agent as a remedy, he is, in a broad sense, practicing medicine. To 'prescribe' means more than suggestion or opinion. It means to direct the use of a medicine. When one claims to be able 'to explain how . . . incurable diseases may be cured,' as — did in this case, it is not surprising, said the court, that some may be credulous enough to believe, and where such a credulous one comes to have his ailments diagnosed, his ills discovered, the proper remedy given, and the claimant undertakes this, makes his diagnosis, studies the illness, directs the use of certain medicines, and furnishes them for that purpose, either directly or indirectly, the latter must be considered as practicing medicine. The Medical Practice Act was enacted for the protection of the pub-



The Division Council in England

By L. H. CHRISTIAN

EACH division has its own problems and possibilities. So it is in the Northern European field. Our task is large and urgent. We are gradually finding our way to build up a strong work. This division is growing into a strong home base. Our population is rapidly increasing. The British Isles now have nearly fifty million people, and Poland claims thirty-eight million. In all parts of the division the prospects for a large gathering of precious souls is good. We have many institutions in this division,—publishing, educational, and medical.

To study our needs and plan for the work, our full division committee meets once a year in council. These gatherings are of great importance. Reports from all lines of activity for the previous year are received. The spiritual condition of our churches, together with the needs of the work and the workers, is considered. Plans of progress for a new year are laid. These councils are held in different unions from year to year. The council in 1928 convened in Skodsborg, the meeting last year was in Warsaw, and the one in 1931 will be held in Riga. Our plan is that the conference presidents and mission leaders in the union in which the meeting is held, meet with the division committee. This gives them an opportunity to present their needs, and thus we can all study our mutual problems.

This year the Northern European Division council convened in England, Nov. 25 to Dec. 3, 1930. Stanborough Park, the headquarters of the British Union, is a large center in our work. Our brethren in England did all in their power to make the meeting pleasant. The hospitality of the sanitarium was very highly appreciated. We were grateful that two of our union mission presidents from the African missions could be with us. We greatly prized the counsel of Brethren A. S. Maxwell and W. McClements. C. K. Meyers, secretary of the General Conference, was also present. His sermons and studies were very timely and spiritual. On Friday morning, W. T. Bartlett gave a

study on "The Motives of Great Movements." He emphasized that in Jesus Christ we have unlimited resources, and that faith means more than money. Dr. A. Andersen spoke Thursday morning on the healing work in this message. He set forth the place which the medical activities have in this cause, and pointed out the true basis of a helpful co-operation between medical missionary and other mission work. Our sanitariums just as much as our schools belong to the union or conference in which they are situated.

Cheering Gains

The reports brought in by the various men were cheering. During the first nine months of this year, we have had a net gain of 1,237 members. Our mission offerings and our tithe show a good increase over the first nine months of last year. The Harvest Ingathering, too, at this date is much ahead of a year ago. The council voted to express our thanks to all our people for this excellent result. The departmental reports given by Brethren G. Lindsay and L. F. Oswald were suggestive of practical plans and work. Our training schools this year have an enrollment of 395, or eighty-five more than a year ago. The operating expenses have been reduced. There is a steady growth in Sabbath school membership and attendance, though, as yet, both are far behind. The Sabbath school offerings this year are \$3,284 more than one year ago. The Missionary Volunteer work shows an increase of twenty-two new societies and 293 new members. The book sales to Oct. 1, 1930, are \$7,265 more than those of the first nine months of 1929. Thus it is evident that the Lord is at work.

The reports from W. E. Read, of our African missions, constituted a mighty appeal to this division to strengthen greatly the work in the far-away mission fields. It has sometimes been difficult for our brethren in other divisions to realize that the Northern European Division has its largest task in Africa. Much more than one third of the continent belongs to this field. We are really an

African division more than a European. Our work in Africa had been broken during the war, but has been rapidly and yet substantially built up the past few years. We now have 101 European missionaries in Africa. Our church membership is 5,064, with 13,523 in our Sabbath schools, of whom many are in the baptismal classes.

The work is progressing everywhere. Evangelism in Africa, as in Europe, is our great need. The question of our membership was carefully studied, and methods of work were suggested that should mean a real advance. The spiritual work of our people was considered in a quiet Sabbath hour of real blessing. It was urged and voted by the council that in all our activities and plans we emphasize the spiritual side of the work. God wants us to have goals and methods, but these must always be such as to exalt the Lord Jesus.

The council took a day off to visit one of the proposed sites of the new British school near Rugby. Though the definite place is not yet fully settled, it is evident that the providence of God is directing in the important undertaking to enlarge the British training school. This division, as well as our cause in other parts of the British Empire, needs a properly equipped senior college in England. This is, indeed, by far our greatest institutional need in the Northern European Division. It should be a matter of urgent and prompt attention.

Important Actions

It is not possible in this report to print all the resolutions voted at the council. There are, however, a few actions which should be mentioned. For a number of years, our division has been without a medical secretary. Dr. A. Andersen, of Skodsborg, was elected to fill this important position. To represent various phases of our work, A. C. Christensen, of the Oslo Publishing House, and H. Osborne, of the Granose Foods, Ltd., Watford, were elected members of the division committee.

Much careful study was given at the council to the best plan of departmental leadership for our unions and local conferences. We wish our departments to do strong work, and yet we cannot afford to appoint too

many secretaries. The following actions were taken:

"That in each of the union conferences there be at least one person chosen to give his entire time to departmental work.

"That in local conferences with a constituency of more than 1,500 members, one man be chosen to give his entire time to the home missionary, Missionary Volunteer, and Sabbath school departments."

In a simple way we must also get the departmental work in Africa under way. Nigeria has now been organized into a union mission, with four local fields. William McClements is union superintendent, and with him are W. G. Till, J. J. Hyde, and L. Edmunds as local leaders.

It was felt by all that we must endeavor by some means to increase our income in the division. We do not wish to call for more special offerings, but rather to increase what we already have. After careful consideration, the council voted unanimously to set our 1931 goal for the Week of Sacrifice offering 30 per cent above that of 1930. We are asking all our members to join us in this important measure. Our work in the missions, as in all our fields, has grown to large proportions and is very promising. But our income is too small.

The Budget

The hardest work at the council, and yet in many ways the pleasantest, was that of the budget. Times are very close in Europe. Such conditions have not been known in ninety years. Owing to the present unemployment and the low prices, the income of our people is much smaller. In Poland, which is largely agricultural, people can scarcely sell their products at all. In the Baltic States, and in Scandinavia, too, things are in a hard way indeed. The unemployment in England is the worst in the world. This is especially hard on Great Britain, which is, more than any other, an industrial country. Our work in Scandinavia and Great Britain is more than self-supporting, but both the Baltic and the Polish Union must receive appropriations. The work is growing in those fields, and should be supported. In the Northern European Division our work in Europe can more or less take care of itself. A sum equal to the appropriations we receive from the General Conference, is being voted by us each year for our African missions. At this council it was planned to begin a new policy of self-support in Africa. We believe our African brethren themselves are able and willing to care more largely for their own work. And yet our missions will always call for heavy appropriations. We are very grateful for the liberal

help we have received the past years from our brethren in America. Our work in Africa is carried on in an economical way, and has brought us large results.

Owing to the mission fund shortage of the General Conference, we have received smaller appropriations. This places upon us a larger responsibility. It was felt by all that less money must not mean less work. We must make our methods simpler, and yet more effective. We must have only those workers whose labors are really productive. With courage and practical plans, we may expect the blessing of God.

The world today is under a cloud of discouragement. Like a deadening poison, this feeling of despondency is gripping men and nations. God wants us to look to Him and go forward in faith. We are now at the close of another year. Times are momentous, and the future, to those that have no faith, must seem dark indeed. But we understand the meaning of present events, and are grateful for the many mercies of the past year.

Scatter to North and South

We shall long remember the good council at Watford, England. It is a joy to work with men who face these hard conditions with courage and faith. The fields to which we were going as we separated, included the extent of the division. William McClements left the day after the council for Nigeria. S. G. Maxwell, the president of the East African Union Mission, started for his field one week after the council. J. Isaac, T. T. Babienco, and G. E. Nord returned to their respective unions, the Polish,

Baltic, and Scandinavian. L. F. Oswald, who is to visit Iceland for their annual meeting next spring, started right after the meeting for a winter tour of the Polish and Baltic fields.

G. A. Lindsay, secretary of our Sabbath school and young people's department, will visit the Ethiopian Union, as well as Uganda and other parts of East Africa, this winter, together with C. K. Meyers. W. E. Read, with R. Bergström and B. Röst, is leaving for the French Cameroons, not far from Lake Chad. We are establishing a new mission in that territory. Brother Read will also visit and attend annual meetings all through West Africa.

The writer is just starting on a trip into Northern Europe to attend various conferences and meetings, to be present at the dedication of the Danish school Jan. 1, 1931. After that he will go up into northern Finland, Norway, and Sweden. We have many believers in those northern climes, and the plan is that these be visited during the winter to get acquainted with conditions in those lands of winter darkness. It is also hoped to get in touch with the work among the thousands of Laplanders in that part of Europe. Thus our men will visit from within the arctic circle in the north clear down to the equator in Africa.

Our men at the council dedicated themselves to God at the beginning of this new year for larger things the coming twelve months. We believe all our brethren in the division will join us in this renewed consecration. "Hitherto hath the Lord helped us," and in the future He will not forsake us. We hope to make 1931 a banner year in His holy cause.

San Francisco, California

By OWEN A. TROY

It will be of interest to the readers of the REVIEW AND HERALD to hear a word relative to the organization and subsequent growth of the colored church in San Francisco.

This church was organized Sabbath, May 24, 1930, just before General Conference. The occasion was blessed with the presence of F. L. Peterson, now secretary of the Negro Department of the General Conference, and G. E. Peters, as well as other leading colored ministers who were in attendance at the General Conference. The California Conference representatives were F. M. Owen and Andrew Nelson.

Since that time this church, which is known as the Hamilton Square church, has made steady growth. On the last Sabbath of the year nine more

converts were baptized as a result of the Sunday night effort which is held in the hall where the church meets.

The medical missionary work is put to the front in a strong way. It has had such a grip upon the people that we have organized two home nursing classes with a total enrollment of thirty-five. Only six of these are Seventh-day Adventists, the rest are interested persons who have been attending our Sunday night meetings. In our evangelistic work we follow the plan of having a home nursing or a healthful cooking class to aid us in binding off our interest.

Mention should be made of the excellent work being accomplished by the colored students who are attending the Field Training School. They are doing real soul-winning work.

Daily we are seeing the fulfillment of the statement that the servant of the Lord made less than three months after the devastation of San Francisco by earthquake and fire:

"The Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center."—*Review*, July 5, 1906.

Fiftieth Anniversary of a New Jersey Church

By C. H. KESLAKE

SABBATH, December 20, 1930, was a high day for the Camden (N. J.) church. On this date, fifty years ago, this church was organized, with a membership of eight. It was to celebrate the event that special anniversary services were held on the above date.

Dimly a half century ago the torch of truth, as represented by the third angel's message of Revelation 14, was kindled. The light has been kept burning steadily until now a company numbering nearly one hundred, meeting in their own beautiful church home, are rejoicing in the blessed hope of a soon-coming Saviour.

As if to dampen the ardor of the believers, it began to rain about the beginning of the time set for the first of the four special services planned for, which was on Sabbath eve, December 19. Nothing daunted, considering the circumstances, a good representation of believers gathered at the church.

On Sabbath morning the "mists" had cleared away," giving place to what turned out to be an ideal day, with scarcely a cloud to cause apprehension of bad weather. Thus it remained through the entire day.

In keeping with the ideal weather conditions, were the hearts of God's dear children, as they gathered from far and near to "praise God from whom all blessings flow," and to give themselves anew to Him for further consecrated service.

It was the happy privilege of the Camden believers to welcome C. H. Watson, the president of the General Conference, who, with F. H. Robbins, our union conference president, was present at the opening service on Friday night, continuing with us until the close of the Sabbath. The presence of these servants of God was greatly appreciated, while their messages of counsel and instruction were most timely.

It is to be regretted that not even synopses of the discourses preached can be given. One can but hope that some day the same truths uttered by

The Market Street church, across the bay in Oakland, is also stressing the medical missionary work. There is a clinic in connection with the church that is doing much good in the community. Each year since the opening of the clinic, a class in home nursing has been conducted, and we have extended the opportunity to take the course to those not of our faith as well as to the church members.

Elder Watson, the same line of reasoning, may appear some time in the *Review*.

Felicitously Elder Watson referred to the fact that while he had been privileged to meet with many churches in all parts of the world, never before had it been his lot to meet with a church of Seventh-day Adventists fifty years old.

A brief reference must be made to his message on Friday night, which was based upon the scripture found in 2 Chronicles 32:15. The language there expressed the defiant, blasphemous challenge of Sennacherib, the king of Assyria, against the God of heaven. This wicked king had boasted of his conquests of other nations as he advanced against the kingdom of Judah, and Hezekiah, its king. It was pointed out that Sennacherib's purpose as he encamped against "the fenced cities" was not simply "to win them for himself," but as expressed in the margin of verse 2, "to break them up." That is, literally to destroy them.

This challenge involved the honor and integrity of Hezekiah's God, and could not be allowed to pass unnoticed. God intervened for the deliverance of His people. That very night "the Lord sent an angel which cut off

all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth out of his own bowels [Adrammelech and Sharezer, his sons] slew him there with the sword. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side." 2 Chron. 32:21, 22.

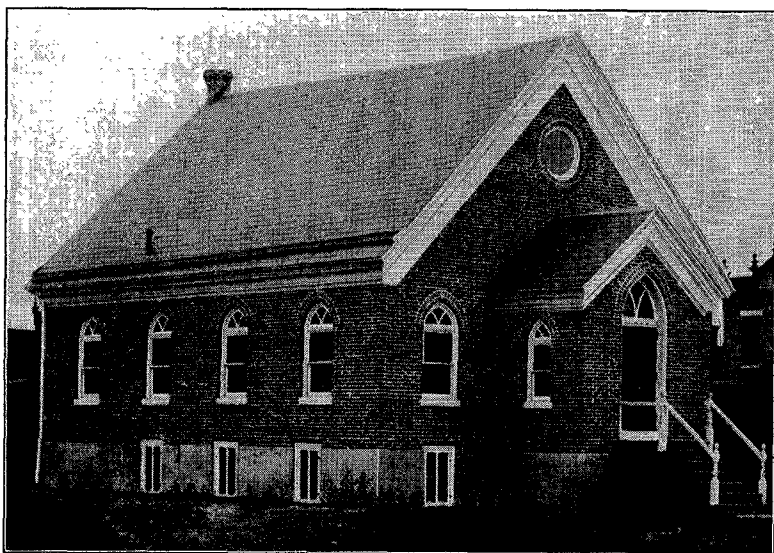
Similar deliverances were wrought in behalf of God's children, as witnessed in the case of Shadrach, Meshach, and Abed-nego, and of Daniel in the lions' den.

A like situation, it was pointed out, is yet to be developed in the very near future, when God's people are to be brought face to face with the beast and his image of Revelation 13. When it seems as if there is no possible deliverance from destruction, then in majesty and power God will arise and bring to naught His enemies and deliver His people.

Space forbids the presentation of thoughts expressed by Elder Watson in his Sabbath morning discourse, his theme being "The Spirit of the Message," based upon the words of Revelation 14:7, "Fear God."

Suffice it to say that it brought cheer and courage to the large congregation present, which at the close of the service, with few exceptions, made a new consecration to God for service.

It might be well to say that it was a source of satisfaction and pleasure to have our good old Sister Lansdown, one of the two remaining charter members of the Camden church, present, and to hear her testimony of faith and confidence in the great advent message and its speedy accomplishment in all the earth, and the blessed Saviour's return.



Church in Camden, N. J., Where Anniversary Services Were Held

"Going Before to Judgment"

By W. H. MOORE

ONE morning as I walked into the Colorado Sanitarium, at Boulder, Colo., I met an old friend. After shaking hands, he said, "I am very happy this morning. Come sit down, and I will tell you what makes me so happy."

He said, "I thought I had made every wrong right between myself and God and my fellow men, but some time ago it came to my mind that I had copied a lesson from a fellow student. Not thinking there was much harm in it, although I knew it was wrong, it passed from my mind until the other day when I was searching my heart to be sure there was nothing left that was not made right, that would stand between me and the kingdom. Then the thought of this deception came to my mind. Not knowing whether the teacher was still alive, I wrote to him where he used to live. In a few days I received an answer from him. He was glad to hear from me, and wrote, 'George, my boy, I never knew of your deception. I forgive you with my whole heart, and may the great God forgive you.'"

I remembered what this friend said, and later was impressed to ask the Lord to bring to my mind everything I should make right, and with His help I would do it.

Beginning back before I was an Adventist, I remembered I had owed a shoemaker for more than fifty years. Taking pencil and paper, I started the list with the shoemaker, and as God brought incidents to my mind, I wrote them down, until the amount came to more than a hundred dollars. I told my wife, and she said she had some items to add to the list.

Now how were we going to pay our debts, not knowing where the persons were whom we owed? Then I remembered what I had heard R. M. Kilgore say when instructing a baptismal class: "If you cannot find the ones you owe, pay it to the Lord in offerings." We were paying the Lord the tenth and a second tithe for offerings; so now we planned to pay a third tithe till the debt was paid.

When this was paid, it came to my mind that I owed a small sum to a man who had worked for me. When I went to pay him, I was short a little, and he told me to send it to him. Time went on until I did not know where he was. But I asked the Lord to help me find him. He did help me, and I finished paying the debt.

Then the Lord brought to my mind another debt, a blacksmith bill. I set out to find the blacksmith, but

when I came to the town where he had lived, I found railroad tracks where his shop and house used to be. I sent up a silent prayer to God to guide me, and went and spoke to an elderly man standing by the track, asking him if he ever knew of such a man. He said, "Yes. He and his wife are both dead, but their daughter, a lawyer's wife, lives in this town." He directed me, and I found the lawyer and told my errand. He said, "All right, we are just settling up his estate." I told him I did not want a debt to stand between me and

the kingdom, and gave him the \$9 I owed.

I remember once I was teaming and needed an overcoat. I took \$15 tithe and bought it. It seemed hard to get the money to pay it back, but I did, and added 20 per cent to it. (Read Mal. 3:7-10.) Thus the Lord helped me to make wrongs right; and I am now depending on Him to keep me right.

Let us be honest with God and our fellow men, and let us guard the edges of the Sabbath as we do the rest of the day. When it comes, let us have all the chores done and the family gathered together for song and prayer, and let us be sure to keep the last moments as well as the first.

Why Not Found Out Before?

By M. E. OLSEN

AT an early morning service held at an Eastern camp meeting a fairly full presentation was made of the place and work of the denominational correspondence school, now known as the Home Study Institute. There was a good response. The conference president and various workers joined in heartily commending the school, and urging the members present to avail themselves of its services. Presently a woman arose, and speaking with deliberate emphasis, said: "I want to ask a question. I have been an Adventist for ten years, and now for the first time I learn about this school which brings the advantages of the college to our very fireside, and gives us all a chance to study and improve ourselves. I want to know why this school hasn't been brought to my attention before? Why hasn't my pastor told me about it? or the educational superintendent?" Some one suggested that there had been brief announcements in the union paper. "Yes, I saw the *name* once or twice; but this morning for the first time I have listened to a presentation of the work of this school, and it interests me very much. I am only sorry that I didn't know about it some years ago."

Possibly a number of REVIEW readers are in the same position as this sister. They have heard that we have a correspondence school, but are not acquainted with its work and do not see its relationship to their needs. For such, a few outstanding facts may be in order. The Home Study Institute is essentially the Extension Division of our various colleges and academies. In other words, it is the instrument we use for extending to persons whose home duties prevent their attending a resident school, the

more important educational privileges offered by our colleges, academies, and church schools. The correspondence school hopes that all its students of suitable age will ultimately attend a resident school. At least they will acquire a taste for study, and some of the older members, not able themselves to attend a college or academy, will be able to encourage others to go.

Highly Trained Faculty

The Home Study Institute has a faculty of highly trained men and women of the same caliber as those in our senior colleges. It offers a large number of college subjects, including some in the upper division; that is, the last two years of the college course. It offers all academic units except science subjects requiring laboratory work.

It does not confer the college degree. Students may take half of their college work through the Home Study Institute. The other half they must take in a resident college, and the senior year's work must be done in residence.

As a matter of fact, very few students take half their college work by correspondence. The vast majority of college students do only a small part of their work by correspondence, and this is right, because under ordinary circumstances the advantages of association with teachers and classmates in a Christian college are very great, and sufficient to attract young people. But the intellectual discipline of properly conducted correspondence study is very great, in the eyes, not only of our own educators, but of others as well; and it is an outstanding fact that the universities of the highest standing give full recognition to correspondence work, and allow their students to meet half the

requirements of the A. B. degree by correspondence, and also to do some of their graduate work in the same way.

Unique Value of Work

One feature of correspondence work appeals strongly to experienced educators,—the student receives the personal attention of the teacher. He recites on the whole lesson, and receives help from his instructor where most needed. Recent investigations undertaken by the American Association for Adult Education, involving several thousand students in eight institutions of learning, show that correspondence work is helpful in developing student efficiency.

"Of these graduates," writes Walton S. Bittner, secretary of the National University Extension Association, "those who had earned part of their credits by correspondence study made a better showing in their residence work than did those graduates who had earned all their credits in residence. The average of grades of all the home study group (excluding their correspondence grades) is higher than the average of grades of the residence group. Also a higher per cent received honors,—Phi Beta Kappa, or graduation with distinction. The point here may be roughly stated that correspondence students as a group are better than the average resident student group."

The outstanding advantage of the home study plan is that it makes education all along the way accessible to the student, young or old, who desires to forge ahead mentally, and is for various good reasons confined to his home. Illness in the family, lack of financial resources, and many other circumstances may forbid a student's going to college or academy; but if he will invest his leisure hours in study, he can at very small expense (upwards of \$2 a month) take work at home that will be accorded full credit in any of our own educational institutions and in many outside institutions that have come to know and value our Home Study courses.

Missionaries' Children Benefit

The children of missionaries kept in a foreign field may enroll in the Home Study Institute, and go right on with their education. Mothers may take their children through the first and second grades with the help of outlines and personal guidance supplied by the Home Study Institute. Ministers and Bible workers may give their spare time to courses in New Testament Greek, parliamentary practice, church history, voice training, hymnology, evidences of Christianity, psychology, geology, and other interesting and timely subjects. Nurses

and other institutional workers may make up back work in the academic course or take advanced college work.

Church elders, deacons, Sabbath school superintendents, home missionary and Missionary Volunteer leaders, are given the opportunity of taking courses of instruction suited to their peculiar needs, and forward-looking members generally may learn how to give Bible studies and do lay evangelistic work. All these students may go fast or slow according to need, and all the way they will enjoy the guidance of sympathetic and competent instructors.

These courses and many others that might be mentioned are given for one purpose, and that is to help devout readers of the REVIEW who love the message to acquire a deeper understanding of the Bible and increased skill in presenting its heart-searching truths to thousands of men and women who are hungry for truth even if they do not know it.

Correspondence study is not so much a new duty as a help to perform the great duty already weighing on our hearts, the duty of giving the last warning message to a perishing world.

Western Canada

Work Among the Foreign Born

By J. J. REISWIG

It gives us pleasure to send in a report of progress in the work among the foreigners in Western Canada. Following the Fall Council, it was my privilege to visit most of our foreign churches there. I arrived in Winnipeg, Manitoba, November 7, 1930, and met with the Ukrainian church on Sabbath. Meetings were held in the city and with the companies out in the country until the fourteenth. We now have a good church organization in Winnipeg, and three strong companies a few miles out, with a good interest in all these places. If we could only afford to employ three or four more workers, we could keep them all busy; and I believe that good results would be seen from the efforts put forth.

The brethren are planning to conduct another effort in the city of Winnipeg this winter. No doubt the effort will be in progress when our brethren read this report. Although the conference is depressed financially, the workers are of good courage, and a deep interest is manifested on the part of conference officials in behalf of the foreign work.

I expected to meet with our churches to take up some matters regarding literature, etc., but in all our meetings there were so many in attendance from the outside that we had to give most of our attention to presenting different topics of the message.

In Saskatchewan the same interest is manifested, among both the Rumanians and the Ukrainians. Elder O. Ziprick, the president of the conference, spent several days with us in the Rumanian churches, and we shall long remember the interest shown by some of the Catholic friends who attended the meetings. Beaver Creek is the largest Russian church in Western Canada, and it

was good to see the young people take such an interest in Sabbath school work. One of the young women has charge of the children, and chooses different ones of the class to give the review from *Our Little Friend*. It was gratifying to see the preparation one of the little girls about ten or twelve years old had made, and how thoroughly she went through the lesson in her review questions.

Wanted Longer Sermons

One of our most interesting experiences on the trip was at the Samburg church, which is twenty-five miles northwest of Prince Albert, Saskatchewan. We arrived on Tuesday afternoon, and were told that there was to be a meeting at 5:30 that evening and every evening while we were there. The brethren were nearly all out threshing, digging their sheaves out of the snow, and it seemed useless to try to hold meetings with people who had been working hard out in the cold all day, as I feared they would all go to sleep when they did arrive.

We were happily surprised to see the little church well filled by a quarter to six. Almost half the congregation was made up of Catholics, who had come in by lumber wagon from seven to nine miles. We spoke to them about forty-five minutes, and then announced our meeting for the next night. But the people did not seem to want to leave. The elder told us that the people enjoyed the sermon, but complained that it was too short. They felt that after coming so far they should receive a little more than the ordinary time allowed for sermons, so we promised to give them a longer sermon the next night. I preached about an hour and a quarter.

The next morning the elder told us again that the meeting was too short, and that the next evening, which was to be our last meeting, I was to give two sermons, with an intermission of ten minutes between the two. These Catholic friends had asked that we explain to them from the Bible what constitutes Babylon and what her sins are, besides other subjects that they were anxious to have explained. I took one and a half hours for my first discourse, and then told the people that was probably all we should present at that time, but they requested that we give them a little intermission and explain some other Bible topics, which we did. At the close, a Catholic friend, who is one of the directors in his church, invited our Ukrainian worker to come to his house and conduct meetings this winter, which he plans to do.

A Real Awakening

There is a real awakening among these people, and this is our time to present the truth of God. We ask an interest in the prayers of God's people that the few workers we have to look after the thousands of Ukrainians in Western Canada may be successful, and that many more may feel the burden and get out among their people to give the message for this time. These workers do not have any literature, except a few tracts. There is no church paper such as we have in other languages, nor any missionary paper that can aid in efforts, so the minister must first preach his sermon and then do the Bible work, and also try to do all we usually expect literature to do. These workers have a hard task, but God is richly blessing them, and last year more than one hundred were baptized.

A Ukrainian Paper Started

The Western Canadian Union officials are taking a deep interest in the work, and have started a little Ukrainian paper similar to our union papers, in which news items of the mission fields, etc., can be brought to the attention of the believers.

It was also my privilege to spend a week at the Canadian Junior College, at Lacombe. The brethren have done nobly in rebuilding the institution, which was destroyed by fire last spring. While they have practiced the strictest economy, they will have an institution that is second to none in our ranks when it is completed. Prof. C. O. Smith and his faculty have been working hard and loyally amid handicaps, trying to hold up a good standard of work, and at the same time build up the spiritual atmosphere of the school. We have a Ukrainian department at this school,

headed by M. H. Philbrick, to which we look for the development of future workers among the Ukrainians.

It is encouraging to see the deep interest every one is taking in the foreign work in the union. Elder Ruskjer, the union president, has won his way into the hearts of the young people, and his godly and ener-

getic life has inspired many to live for Jesus, and to devote their energies to His service. We believe that 1931 will prove the best year in soul saving among the foreigners of Western Canada that we have ever had. We are bending every energy to that end, and ask an interest in the prayers of God's people.

"Review" Promotion

By L. W. GRAHAM

FOR many years A. E. Sanderson, one of the leading city evangelists of the East, had a burden that all Seventh-day Adventists be regular readers of our church paper, the *REVIEW AND HERALD*. This burden came to him because he saw the great influence for good which the *REVIEW* had in the homes and lives of our members.

As the years went by, this burden grew stronger until about five years ago the Lord impressed him to such an extent that he believed he had a call to spend some time in active work to secure a wider reading of the *REVIEW* by the members of our denomination. His burden became so great that previous to the General Conference session which was held in Milwaukee, Wis., in 1926, he made arrangements to cease city evangelistic work for a time, that he might engage in this special task.

With reluctance the conference where he was working acceded to his request, and let him go only with the understanding that when he again took up evangelistic work, he was to return to their field. Elder Sanderson was so strongly impressed that it was his duty to do this special work that at the Milwaukee Conference he volunteered to go to any field which would invite him. The first invitation came from the Missouri Conference. He went to that field without the promise of salary, trusting wholly in the Lord for his support.

About the first of August Elder Sanderson completed his arrangements so that he could take up this special work. He and the president made a tour of the Missouri Conference. From the very first his work was eminently successful. Through his influence the *REVIEW* was placed in several hundred homes in the State of Missouri where it had not previously been a visitor.

Following his work in that State, he visited the Autumn Council, which was held that year in Battle Creek, Mich. Arrangements were then made for him to connect with the General Conference Home Missionary Department, his special work being to promote an interest in reading the *Re-*

VIEW. From then on there has been no lack of invitations for him to visit different fields in the interests of this work. Later the General Conference transferred him to the *Review* and *Herald* Publishing Association.

Elder Sanderson has traveled by automobile. In this way he could make many visits which it would have been impossible for him to make had he depended wholly upon train service. It also enabled him to have Mrs. Sanderson with him.

His work has been wholly field work. Most of the time he spoke nights and traveled days, in order to go from one appointment to another. The work was hard, but Elder Sanderson stated that more than once he knew he was given physical strength from the Lord for this work.

His itinerary has taken him to every State in the Union and to several of the provinces in Eastern Canada.

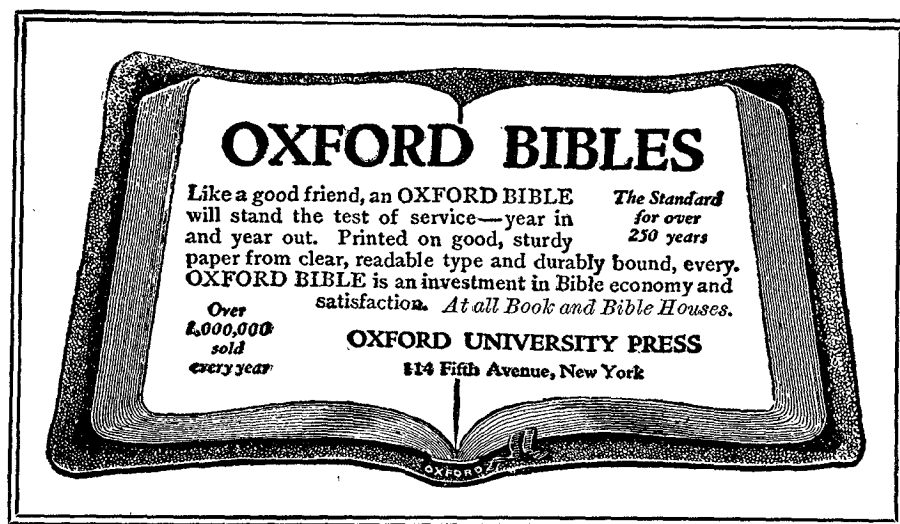
In addition to holding meetings with the different churches, Elder Sanderson has attended camp meetings and other general gatherings, has by invitation met with the workers of the various conferences, has addressed the employees of our sanitariums and the students of our schools, has visited nearly every conference headquarters in the North American Division, and has given suggestions and help to church officers in the majority of our churches with reference to carrying forward this work after he left.

The success of his work is due to his whole-hearted belief in the statements of the Spirit of prophecy: "The *REVIEW* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers." "Those who consent to do without the *REVIEW AND HERALD* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."

That his labors were universally appreciated can be attested by the fact that from every conference he has visited have come requests for him to return.

Within the last year, after having visited every section of North America, except Western Canada, and some of these sections two, three, and four times, Elder Sanderson thought it was due him and Mrs. Sanderson that some change should be made in their work so that they would be more permanently located. He therefore felt that the time had come when he should again engage in active ministerial labor. Following this conviction, arrangements were made with the conference from which he came, the Southern New England Conference, for him to return to their field, and take up active city evangelistic work. In the month of November he again connected with the Southern New England Conference, and is now engaged in an evangelistic effort in the city of Hartford, Conn.

The Review and Herald appreciated the splendid work which Elder Sanderson did in the field. As a result, our church paper is now being



read in thousands of homes where it was not read previously. We trust that the blessing of our heavenly Father will be as manifest in his present work as it was in the work which he did in the field, encouraging our members to become readers of our church paper.

How a Boy Got a Library Free

By W. L. BURGAN

OVER and over has the value of newspaper publicity been urged upon evangelists and others to aid them in the proclamation of the advent message, but another illustration is here-with given to stir up the minds of all to pure remembrance concerning this marvelous agency, and also to arouse men and women everywhere to renewed activity in making use of it.

Sometime during 1930 an appeal was made through the columns of a certain newspaper in one of the large cities of North America for books for a nine-year-old boy who longed for "just one book of his very own—one he could always keep."

Four days later the newspaper reported that books were being showered upon the lad. It was gratifying to learn that not only did the boy receive books from members not of the advent faith, but "a Missionary Volunteer Society near by read the appeal, and responded with two books, twenty-one *Little Friends*, and nine-

teen Memory Verse Cards." The far-reaching effects of this one appeal through that one issue of the newspaper is conclusive evidence of the value of such publicity.

With reports of all church activities, missionary experiences, and sermons preached being given to the newspapers in all localities by evangelists, pastors, conference presidents, departmental secretaries, and qualified laymen who realize the news value of our denominational activities, it would not be long until the entire world knew that the coming of the Saviour of men was near. We have not undertaken an impossible task when we make faithful use of all agencies that God has placed here to aid in the accomplishment of this task. The newspapers do help to advertise our work and our message, and no one should ever grow weary or even slacken his efforts to supply information that may lead readers to inquire further into the plan of salvation.

Columbus and Zanesville, Ohio

By A. A. CONE

SUNDAY night, January 11, we began a series of Sunday night meetings in the Zanesville church. Instead of advertising the meetings in the usual way, we printed personal invitations, and put them into the hands of those who we knew were somewhat interested, or who we felt sure would attend, making it clear to them that those who held these invitations would

be sure of seats, while others could not be. The experiment worked admirably, and the house was filled to its capacity. We were especially pleased to see that the congregation was made up of a very good class of people, too.

On greeting the people at the close of the meeting, and inviting them to the meeting the next Sunday night, we invariably received such enthusi-

astic replies as the following, "Oh, we'll be here, never fear, and we'll bring others with us if we may."

In Columbus we are conducting community Bible schools with interested groups in various parts of the city. We meet with one group Saturday night, another Sunday afternoon, before starting to our meeting in Zanesville, another Monday afternoon, another Monday night, and so on, each afternoon and night of the week except Friday. Several of these groups are now studying the Sabbath question, and have accepted every point of truth given them thus far. Quite a number of these have already signified their desire to be baptized and to unite with us.

In addition to these interested ones with whom we are now working, we have a waiting list consisting of fifty-eight deeply interested ones who are patiently awaiting the time when we can begin studying with new groups, so they can study the truth also. Some have even asked if we could not conduct a Bible school in the forenoon. Never in our experience have we seen so many marked evidences that the Lord has laid bare His arm for the speedy finishing of His work.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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OF

Present Truth

ON

THE "FLU" AND CAPITAL AND LABOR

--UNEMPLOYMENT

THE CAPITAL AND LABOR NUMBER, 129, dated February 15, is now ready to mail. This issue features the present all-absorbing question of unemployment—its meaning in the light of Bible prophecy.

THESE TWO ISSUES of *Present Truth* cover two of the greatest questions of the day, and through them may be opened the way for the entrance of our special message.

THE "FLU" NUMBER, 130, will be ready to mail March 1. Its contents will be upon the subject of influenza, its cause, prevention, and cure, associated with general health information. The increasing "flu" epidemic is a serious matter with all classes. Everybody will be interested in anything pertaining to its avoidance and its cure when contracted.

Present Truth ON PRESENT-DAY TOPICS

THE FIRST FIVE ISSUES of 1931 deal in a practical way with the following

five leading questions just now prominent before the general public:

- No. 126, Jan. 1. The General Increase of Knowledge.
- No. 127, Jan. 15. The Great Peace and Safety Agitation.
- No. 128, Feb. 1. The Restoration of the Jews.
- No. 129, Feb. 15. Unemployment—Capital and Labor.
- No. 130, March 1. The "Flu"—How to Live.

All of these are regular numbers belonging to the third annual division of the current series, but can be most effectively used as extras in one delivery work.

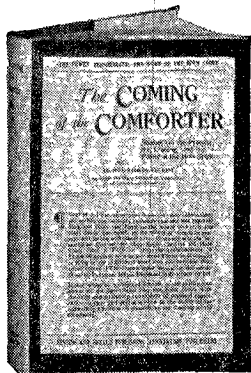
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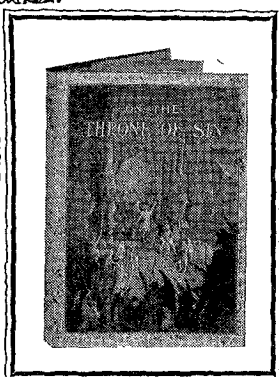
A book that will help our young people to plan their life work so as to be of the greatest benefit in the giving of the message. A wonderful book, written by one who knows the desire and ambitions of youth. 202 pages. Price, \$1.25. (In Canada, \$1.50.)



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By C. M. Snow

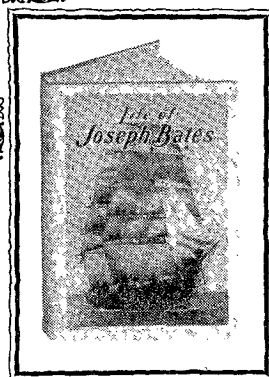
The author writes on the subject of demonism, witchcraft, and modern Spiritualism, unmasking these subtle deceptions, so that none need fall into the pitfalls of error. 228 pages. Price, \$1.50. (In Canada, \$1.80.)



Isles of Opportunity

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A great work is going on in the Philippine Islands, and our

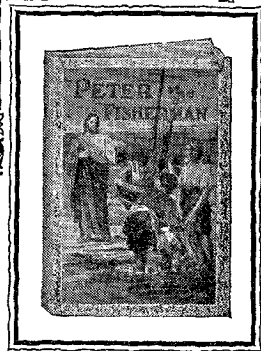


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An Autobiography

Captain Bates was one of the old pioneers of the Advent message. His life of adventure on land and sea is one of the most thrilling stories that have ever been written. A book that all our young people will enjoy reading. 224 pages. Price, \$1.50. (In Canada, \$1.80.)

interest is naturally aroused in the people of these islands. They have many curious customs, and the author, who has worked in the islands for six years, gives us many fascinating pictures of nature, life, and customs. There are 224 pages in the book, which is well illustrated. Price, \$1.50. (In Canada, \$1.80.)



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By Mrs. H. B. Noland

It is wonderful how interesting the life of a familiar character becomes under the pen of a good writer. Peter stands out as a real individual, appealing to young and old alike. 143 pages. Price, \$1.25. (In Canada, \$1.50.)

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WASHINGTON, D. C., FEBRUARY 19, 1931

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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

LAST week we began studies in the book of Revelation from W. R. French, of the Washington Missionary College. We have not yet the entire series from Elder French in hand, and he requests that we withhold for a little time further publication. We hope to print the complete series later in the season.

WRITING under date of Dec. 29, 1930, E. Kotz, of the General Conference Secretarial Department, writes from Poona, India:

"We are having a wonderfully spiritual meeting here. There is hardly time to do much writing between the sessions, as there are many Bible studies and committee meetings.

"Elder and Mrs. O. Montgomery are in good health. Mrs. A. W. Cormack has recently recovered from an attack of diphtheria. Brother Shrewsbury had a breakdown, but he has much improved since he came here. He has a great desire to be back in active service."

Missionary Sailings

THE S. S. "Tatsuta Maru," sailing from San Francisco January 31, had aboard a party of missionaries bound for Far Eastern fields.

Elder and Mrs. N. F. Brewer and family are returning to China from furlough.

Miss Dorothy Wheeler, who spent a term of service in stenographic work in China, is returning from furlough for work in the new Far Eastern Division office in Manila.

Elder and Mrs. O. A. Hall are also returning to China, after having spent a number of years in the homeland in the recuperation of health. Elder Hall has been appointed to the superintendency of the South China Union Mission.

Philip H. Shigley, of Mt. Vernon Academy, appointed for work in the China Division office, was booked to Shanghai.

Miss Edith McPherson, of the General Conference Missionary Volunteer Department, sailed for Manila, for work in the Far Eastern Division office.

It was expected that M. E. Kern would sail with this party of missionaries, to attend the general meetings in the China Division, but because of pressure of work at headquarters, with only one secretary at home, it was deemed inadvisable for him to go.

The Death of B. E. Beddoe

WHEN expressing our sorrow for the death of Elder J. T. Boettcher two weeks ago, we did not realize that we should so soon be called upon to express similar sorrow for the passing of Elder B. E. Beddoe. His death occurred at Glendale, Calif., February 4. He was an earnest man of God, and it is one of the mysteries of life that one who was so competent for service, so anxious to carry forward his work, and still in the years of middle life, should be cut down. We can only submit, and trust to the wisdom of an all-wise and loving Father.

Following his death, the General Conference Committee passed the following resolution, which has come to us from the secretary, M. E. Kern:

"Voted, That with sorrow we record the death of our beloved brother and fellow laborer, Elder B. E. Beddoe, who died in Glendale, Calif., yesterday, February 4. His long and faithful service in departmental and conference leadership at home and abroad, and as an efficient worker in the Sabbath School Department of the General Conference and as associate secretary of the General Conference, demonstrated his great usefulness to this cause, and he endeared himself to thousands of our people everywhere. In his decease the church has sustained a great loss. We extend to Mrs. Beddoe, the children, Elder Beddoe's mother, and other sorrowing relatives, our deepest sympathy in this sorrow."

In this connection also we pass on to our readers a similar action of the General Conference Committee regarding the death of Elder J. T. Boettcher:

"Report was made of the death of Elder J. T. Boettcher, who was for many years a worker in America and in the mission field, and in later years, until incapacitated by illness, an associate secretary of the Bureau of Home Missions, and a member of this committee.

"Voted, That we extend to Sister Boettcher and other relatives our deepest sympathy in this bereavement, at the same time that we place on record our sense of personal loss in the death of Elder J. T. Boettcher, whose loyalty, de-

votion, and untiring efforts for the cause furnish each of us an example worthy of emulation."

The New Zealand Earthquake

WITH more than a thousand dead, a large number injured, and a loss of millions of dollars, the earthquake in New Zealand, February 3, ranks among the larger seismographic disturbances of our times. Says the editor of the *Washington Evening Star*:

"Compared to the Japanese earthquake of 1923 and to the Italian temblor of 1930, this upheaval in the South Seas is relatively minor, though, measured by New Zealand's small population, it has all the dimensions of a grave disaster. Mankind seemingly must reckon on earthquakes as part and parcel of its existence. All over the world within recent times there have been shocks of varying degrees of intensity. Thirty-six quakes shook the island of Hawaii in less than two hours. New England and the Maritime Provinces of Canada quivered as the result of a submarine earthquake."

This old world is surely facing distress at the present time. The unbroken drouth affords apprehension of further distress in North America the coming season. Happy the man who, in these days of unrest and turmoil and upheaval, can find peace in God. He is the only one to whom we can commit the keeping of our souls in the days before us. We sympathize with those who are distressed by these terrible disasters, and to the extent of our ability we should aid them in their need.

L. L. CAVINESS, of the Southern European Division, is now on a journey through North Africa in the interests of Sabbath school work. Under date of January 18 he writes from Sidi Bel Abbes, Algeria:

"I have come thus far in my trip through North Africa. Just a year ago I was nearing Equatorial Africa. There it was warm; here it is cold. I have visited Ganger, Casablanca, and Fez in Morocco, and Themen and Sidi Bel Abbes here in Algeria. While in North Africa I am to visit all the churches and groups in the interests of the Sabbath school and Christian education."

FROM H. L. Wood, superintendent of our work in Alaska, there comes to the General Conference office this bit of information:

"We are now in the fifth week of our evangelistic effort here in Ketchikan. All our Sunday evening meetings are broadcast over the local radio station. The meetings have caused such an interest that the local Ministerial Association has asked me to repeat a lecture on 'Capital and Labor' that I delivered four weeks ago. That everybody in town may hear it, they have arranged for me to deliver it over the radio from four to five o'clock Sunday afternoon, when there are no other church services in session. Pray for us in this needy field."