

# The Advent Review and Sabbath Herald



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No. 4

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## My Aim for 1927

Adopted by the Omaha Memorial Church, C. G. Bellah, Pastor

1927 begins and ends on the Sabbath. The first and last days are holy days. My aim is to make 1927 a year of holy living. God being my helper, I intend —

- To be faithful in Bible study.
- To show reverence for the house of God.
- To do my best to bring others to church.
- To be faithful in secret and public prayer.
- To attend, if possible, the Sabbath school.
- To be true to the principles of health reform.
- To be faithful in rendering to God a full tithe.
- To study the writings of the spirit of prophecy.
- To support the church financially, as I am able.
- To support the church school morally and financially.
- To live as though I really believe Jesus is coming soon.
- To engage only in such amusements as will be pleasing to God.
- To set a right example before the youth and new converts.
- To be faithful in Sabbath keeping, guarding even the edges.
- To endeavor to win at least one soul to Christ during the year.
- To be an example in my attire, of a true Seventh-day Adventist.
- To read only such literature as will help fit me for Jesus' coming.
- To attend, if possible, and take part in, the midweek prayer meeting.
- To co-operate with the church in its work for the home and foreign fields.
- To take part, if possible, in the ordinance of humility and the Lord's supper.
- To be hopeful, talk courage, have faith, and manifest a Christian spirit under trial.

ISAIAH

ROMANS

TO BE FAITHFUL  
TO GOD  
TO HIS  
TESTIMONY

TO BE  
JUSTIFIED  
TRULY BY HIS  
GRACE

THE GOSPEL TO ALL NATIONS

## Relation of Church Officers and Conference Workers to the Sabbath School

"It is required in stewards, that a man be found faithful." 1 Cor. 4: 2.

Every church officer or conference worker is in a very special sense a steward of the grace of God. Appointed to sacred office, responsible, in so far as in him lies, to God and to the church to render faithful service and to live a Christian life before the church and the world, setting an example to the believers, these stewards are watched as no mere member can be observed. By their life and example they are not only themselves tested, but the sincerity of their faith is measured by what they do. Any lack of interest, any neglect of duty or responsibility, any carelessness on their part, will mean more to the church than a similar or even more apparent lack in others.

The minister or elder is set directly over the spiritual interests of the church. It is his flock. As an under-shepherd, he is expected to take individual and collective care of the flock committed to him. Nothing that pertains to their welfare, spiritually or physically, should be neglected by him. As did the apostles of old, he will give himself "continually to prayer, and to the ministry of the word." Whatever pertains to that ministry will have first place in his heart and life, and he will neglect no opportunity to develop a love of the Word of God in the heart and life of the individual members of the church.

"The most important of all missionary work is to train workers to go into the field to preach the gospel to every creature." "Young men and women are to come forth from our Sabbath schools and colleges to become missionaries for God."—"Testimonies on Sabbath School Work," pp. 34, 33.

The Sabbath school, in the church a training school for missionaries, is doing a work stated to be the most important of all missionary work. In that work of training it is dividing the word of truth, a work committed to the ministry, to the spiritual leaders of the church. The leaders, ministers and elders, should be first and foremost in the work of training. No minister can count his work well done who neglects the Sabbath school, or fails to make it a part of his personal life and ministry. If he does his duty, he will not only be in the Sabbath school, but actively engaged in it, taking an active part in that "most important of all missionary work," the training of the youth in our Sabbath schools to become missionaries for God.

Recently we listened to a statement from one of our older revered leaders in which he said that for forty years he had not missed a session of the Sabbath school nor failed to take an active part in it, except for severe illness. Yet we knew personally that he was a man who had throughout those years carried heavy burdens and responsibilities. He had a vision of what the Sabbath school meant, not merely to himself, but to those whose lives his life and example might influence.

Yet we find oftentimes those who make

excuse, albeit they are leaders in the cause either locally or in wider fields of service, for not being present at the Sabbath school and taking part in its hour of Bible study. What effect, think you, does such a course have upon others?

We were speaking to some young people about the blessing of the Sabbath school, their need of attending, the influence of their life and example upon others by attendance or abstention from attending. They turned quickly and remarked, "But Brother—doesn't go. If it is so important, why does he stay away?" Unconsciously the leader mentioned was influencing young lives, and through them other lives, away from the study of the Word so vital to the maintenance of a Christian experience.

Sabbath school had opened, and the review of the previous week's lesson had been almost completed, when the elder of the—church came in with his family. All turned and looked, and some smiled; it was evidently not unusual. How important, think you, was the Sabbath school to this leader? "Seek ye first the kingdom," had been momentarily forgotten. Ah! but in the forgetting, how many young lives had been unsettled in their plans for becoming "missionaries for God"? The most important of all missionary work was being neglected, unconsciously perhaps, but nevertheless definitely.

But says one, "It may be important for the spiritual leaders of the church to be present always at Sabbath school, to take an active part in its exercises and its study, but is it required of deacons and clerks and treasurers?" Let us see.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." So they proceeded to appoint the seven, two of whom have had their names recorded in letters of gold on the pages of church history. For Stephen and Philip, full of faith and power, not only did the work of deacons honestly and with wisdom, but made a part of that work the ministry of the word. None of the others are again specially mentioned, but these two "ministered"—taught the word. With the elder, the deacon shares a spiritual responsibility in the Sabbath school; and while he may be busy about tables, he will also look after the spiritual welfare of each member of the flock, young or old, and by his life and teaching will seek to lead all to give their lives in service for Christ. Any neglect of Sabbath school obligations on the part of the deacons will mean soul loss among students of all ages in the Sabbath school.

The church clerk and the conference clerical staff have a definite responsibility for the success of the Sabbath school. Only by their co-operative example can the best be accomplished. As leaders in the work, they must needs set an example in attendance and punctuality, that none may fail of the ideal because of their negligence. But the church clerk, in the record she keeps, has the key,

with the Sabbath school secretary, to all the needs, spiritual, of each member of the church. A church member who is missing from the Sabbath school will almost invariably be found to be losing ground in spiritual things, and needs special care and help to bring him into the right relationship to God.

"No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word."—Mrs. E. G. White, in *Review and Herald*, Sept. 14, 1897.

When a check of the Sabbath school list with the list of the church clerk is made, it should reveal the names of those who need special labor to warm their souls toward the closing message. Here lies a particular work for the church clerk as related to the Sabbath school. A similar duty devolves upon conference office workers. And how can either do this work with the whole-heartedness required if they themselves are not active members of and workers in the Sabbath school?

A steward of Sabbath school funds, such is the church treasurer. Is he then only concerned with receipting for the money turned over to him week by week? When a business institution engages one to meet others, to receive and handle their monies, it seeks a person who can command confidence, who takes an interest in seeing that each and every customer, and each and every item of each customer, has undivided and thoroughly conscientious attention. Are there helpful suggestions to be made? They are passed on with tact and skill. Are there ways of increasing the investment? It is the employee's duty to point them out to the customer.

A treasurer of the church or conference stands in a similar relationship to the Sabbath school,—not merely to receive funds, but to co-operate with Sabbath school officers in increasing sources of offerings, conserving those received, and faithfully helping wherever his side of the Sabbath school activities leads. He can do this in an acceptable way only as his life and example mark him as a part of the Sabbath school life.

In fact, only as the church officer or conference laborer makes the Sabbath school a part of his individual experience, can he do service which will be accounted the labor of a steward of whom it is required that he be found faithful. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

S. A. WELLMAN.

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THE churches in the Upper Columbia Conference have been doing more than gathering money in the Harvest Ingathering campaign. We quote from their report:

"So many people have been found who have at one time been Sabbath keepers, but through discouragement have given up the truth, and we have seen them turn once more toward the kingdom in the good old way. A large number who are interested in our truths; have been found, and we are in touch with them, and I believe we shall see them won to this message before another year."



"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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## *The Fruits of Righteousness*

### *Walking as Christ Walked*

OF what does righteousness consist? Is it a mere religious philosophy, a lofty idealism, a sentiment of the mind, an emotion of the soul; or is it something of a practical, tangible character, the fruit of which can be seen in the life of the individual? Assuredly, true righteousness is the latter. Anything which may be classed under the former head is not the righteousness of Jesus Christ, but rather human righteousness. The righteousness of Christ is not a mere theory, it is a living, vital, practical principle which operates in the life and transforms the individual, translating him from the kingdom of darkness into the kingdom of light. It changes the motives and purposes of the heart; it turns the current of the thoughts; it transforms the aims and purposes of the life; it leads its possessor to renounce the service of sin, and to espouse the cause of his new master, Christ Jesus. Consider some of the fruits which Christ's righteousness will bear in the life:

1. The one who possesses righteousness by faith in Christ will not be conscious of any degree of holiness in himself. He will count himself a sinner saved by grace, with all credit belonging to God and none to himself. He will consider that he has not yet attained nor been made perfect, but he will press on toward the mark of perfection exemplified in his divine Lord. Phil. 3: 8-14.

2. He will recognize that he is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" that his part in this divine adoption was by submission, by the yielding of his will to the divine will, and that he has become a partaker "of the divine nature" through faith in the "exceeding great and precious promises," whereby Christ dwells in our hearts by faith: so he must stand daily in this spirit of surrender and childlike faith in his blessed Saviour. Eph. 3: 16-21; Col. 1: 10-14.

3. The possession of Christ's righteousness will lead the one who has depended upon his own wisdom, who has gloried in his own strength, who has trusted in his earthly possessions, to see himself nothing but utter weakness, and to trust alone to God for wisdom and for power. Jer. 9: 23, 24.

4. It will implant in the heart a love of the Lord Jesus Christ as the dearest companion of the life. Communion with Him in the study of His Word and in prayer will afford a joy of communion above that with any earthly friend. Rom. 8: 14, 15.

5. It will take away the love of sin, and put in the heart a love of truth, of purity, of holiness. The possessor will be able to say with David, "How love

I Thy law! it is my meditation all the day." Ps. 119: 97.

6. It will lead the believer to careful and conscientious obedience to all of God's requirements; to know the way will be to follow the way. He will not stop to count the cost, but will obey God, leaving results with Him. 1 John 5: 3.

7. Righteousness by faith will lead one who has been careless in Sabbath observance to love and sacredly regard the day of the Lord. Isa. 58: 13.

8. It will lead the thief to cease his wicked practice, and restore that which he has wrongfully taken, whether he has taken the property of another by violence or in unlawful trade. Eph. 4: 28.

9. It will lead one who has robbed God in tithes and offerings to restore, so far as lies within his power, that which he has withheld from the treasury of God. Eze. 33: 15.

10. Righteousness by faith in Christ Jesus will lead one to love God supremely and his neighbor as himself. It will lead him to adjust every difference with his brother. He will recognize, in the words of the apostle, that if he does not love his brother whom he has seen, he cannot love God whom he has not seen. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14.

11. It will lead one who has used his tongue in gossip and in slandering his neighbor, to cease this wicked practice, and to associate with his fellow men only to speak words of blessing and encouragement. James 3: 14-18.

12. Righteousness by faith will lead one who has been light and trifling in his conversation, spending his time in joking and idle chit-chat, to fill his mind with serious subjects of thought, with thoughts pertaining to his eternal welfare and the salvation of his fellow men. Eph. 4: 30-32; 5: 1-7.

13. It will lead one who has been engaged in the pleasure of sin, associating with worldly companions, engaging in frivolity and parties of pleasure, to become sober, careful, and reflective. 1 John 2: 15-17.

14. It will lead one who has spent precious time in reading novels and stories and records of crime and scandal in the newspapers, to choose as his quiet-hour companions books which make for truth and righteousness and holy living. 2 Tim. 3: 14-17.

15. Righteousness by faith will lead one who has been cross and surly and impatient, to manifest a spirit of kindness and courtesy. 1 Peter 3: 8-10.

16. It will lead one who has followed the fashions

of the world and has dressed wholly to please his own fancy or in conformity to worldly fashions, to dress in so modest and dignified a manner as will commend his religion to his associates. 1 Peter 3:1-5.

17. It will lead one who has been dishonest in deal, who has driven sharp bargains, who has followed worldly policy, who has neglected to meet his obligations to his fellow men, to make every endeavor to pay his dues and conduct his business in an honest, God-fearing manner. The word of such a man will be as good as his bond. Titus 3:14.

18. Righteousness by faith will lead one who has found pleasure in lustful or revengeful thoughts, to cry out in the agony of his soul for deliverance from this body of death, and by Christ's grace his thoughts will be turned into channels of purity and peace. Rom. 7:24, 25; 8:1-4.

19. It will lead the one who has been neglectful in his practice of the principles of healthful living, who in his eating and drinking has ministered to the lusts of the flesh, henceforth to eat and drink to the glory of God. 1 Cor. 10:31.

20. Righteousness by faith will lead one to become active and earnest in missionary service. He will count himself as belonging to a new master, even his Creator and Redeemer; and as in the days of his sinful life he yielded his powers to do the bidding of his evil master, so will he yield his will and all his powers of mind and body to do the bidding, to perform the service, of his new Master, Christ Jesus. Rom. 6:11-13.

21. It will lead a man to count all that he has as placed upon the altar of service. He has given his heart, his life, his property, his family, his aims, his ambitions, his purposes, all to Christ, to be used as the Spirit shall direct and as the needs of God's cause shall indicate. Matt. 10:37, 39.

22. Righteousness by faith will impart the spirit of loyalty,—loyalty to God, loyalty to His organized work in the earth; it will not lead to independence; it will lead to counsel. It will lead to earnest co-operation with others of like precious faith in forwarding the message and work which God has committed to this church. Eph. 6:21; Mal. 3:8-12.

23. Righteousness by faith will lead one to accept Christ Jesus the Lord as his one and only example, living His life and manifesting His Spirit. Col. 2:6; Rom. 8:9.

24. Finally, righteousness by faith will give to the possessor joy, peace, love, and all the blessed fruits of the indwelling Spirit. James 2:18; Gal. 5:22, 23.

These are some fruits which will follow the possession of righteousness by faith. One may seek to do all these things in his own strength, and not possess Christ's righteousness. On the other hand, the possession of Christ's righteousness will bring forth these fruits in the life. We can possess Christ's righteousness only as we possess Christ, only as we possess Christ's spirit. Possessing Christ's life and spirit, we shall do under every circumstance as Christ would do. 1 John 2:6.

Let us not be content with receiving righteousness as a mere theory. This is but the form, the letter; and the letter killeth. Let us not preach righteousness by faith as a beautiful philosophy, as a lofty idealism; it is this, of course, but if it becomes no more than this to us, it is not a living, active, working principle, changing our hearts and transforming our lives, producing in us the love and works of Christ.

Let us remember this, and never forget it, that a faith which is not manifested in works is a dead faith, a theoretical faith; and that a righteousness which is not manifested in right doing is the righteousness of the human heart, and not the righteousness of Christ Jesus. "By their fruits ye shall know them." This is the divine rule. While we cannot gain righteousness by works, if the righteousness is a true righteousness, it will be manifest in works. Works are its true complement.

May God enable us to know Jesus Christ in verity and truth, whom to know aright is life eternal.

F. M. W.

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### *An Attitude of Expectancy*

MANY times when some significant and supernatural event is to take place in the world, there is created an attitude of expectancy on the part of the world's inhabitants. This was so two thousand years ago, when Christ was about to be born into the world. Men in different nations had been searching the prophetic page. There was a state of general expectancy of some impending event. God was seeking to prepare the world for the reception of His Son.

And now that that Son is about to be revealed in resplendent glory, coming as Lord of lords and King of kings, taking to Himself His rightful rule and reigning over the nations of men, the same mental attitude exists upon the part of thousands, if not millions, throughout the world. There is an impending sense of some wonderful manifestation of some remarkable phenomenon.

By many writers and speakers this state of mind is being expressed at the present time. In an appeal sent out by the World's Evangelical Alliance of London, it is stated:

"Evidences that our divine Lord is preparing some new thing for us, and that He is about to display Himself and manifest His power to the world, it may be in person, encourage us to unite in prayer."

This sense of the present situation is voiced by John R. Mott:

"The situation is absolutely unique in the history of the Christian religion, unique in opportunity, unique in danger, unique in responsibilities, unique in crises. The church is confronting a rapidly climaxing world crisis; stupendous changes are constituting the greatest single opportunity that has ever confronted the Christian religion; and it is an opportunity which will not linger."

God is preparing the world today for the final harvest. He is carrying to the nations of earth the last gospel message, the gospel of the coming kingdom, and the promise in this time is that He will pour out His Spirit upon all flesh. The earth will be filled with the Spirit of God. It is God's last great effort to save the nations of men. Every soul that can be reached will be reached. The divine influence of that pleading Spirit is felt by your neighbor and by mine. As we go to them to tell them of Christ's love, we are assured that God has prepared the way before us. As He prompts us to sow the seed, He is placing the soil of men's hearts in a receptive attitude, in order that that seed may germinate and bring forth fruit unto eternal life.

Let us be faithful in following the urgings of the Spirit. Souls are daily passing into eternity. Unsaved friends and neighbors are going down into Christless graves. May God help us to speak a word in season, a word that may prove the turning-point in their experience, and lead them to give themselves to Christ while still there is opportunity.

## Studies in the Book of Daniel *By Calvin P. Bollman*

### *Time of the Babylonian Captivity*

THE book of Daniel is not a story of the Babylonian captivity (606 to 536 B. C.), but gives us, nevertheless, most interesting glimpses of experiences of certain of the exiles between B. C. 606 and the last of Daniel's prophetic visions, B. C. 530, thus embracing a period of seventy-six years.

All we know positively of Daniel himself is what is told in the book that bears his name. Perhaps we should add the attestation to his high character found in Ezekiel 14:14, 16: "Though these three men, Noah, Daniel, and Job, were in it [the land of Canaan], they should deliver but their own souls by their righteousness, saith the Lord." There is also a reference to his wisdom in Ezekiel 28:3.

Daniel is supposed to have been a youth of about eighteen years when he was carried captive to Babylon. If so, he must have been at least ninety years of age at the time of the vision with which the book closes, but only thirty when referred to by Ezekiel, a contemporary, but somewhat older prophet.

#### *Chapter 1*

Verses 1 and 2 tell of the capture of Jerusalem, the carrying away of the people, and the sacking of the temple, as follows:

"1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

"2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god."\*

#### *Babylonia and Its Gods*

The name "Shinar" seems, from Genesis 11:2, 9, and 14:1, 9, to have included, originally, only the district of Babylon, but later was extended to all of Babylonia, covering hundreds of square miles of river valley, watered by the Euphrates and the Tigris. Aside from a large area of rich agricultural land, there was within the boundaries of Babylonia at the time of the captivity a much larger acreage of hill country, affording rich pasturage for live stock of all kinds.

The tutelar deity, referred to in verse 2 as "his [Nebuchadnezzar's] god," was Bel-Merodach, worshiped as the especial protector and patron of the city of Babylon. It does not appear, however, that any use was made of the sacred vessels taken from the temple in Jerusalem, until the closing hours of the reign of Belshazzar, the last Babylonian monarch, a time of which we shall learn more when we come to the study of the fifth chapter of the book of Daniel.

#### *The King's Command*

Verses 3 and 4 tell us of the selection of certain young men to receive special training for the service to be required of them, in these words:

\* Though referred to in Dan. 1:1 as king of Babylon, Nebuchadnezzar was not crowned until B. C. 604, the year of the death of his father, Nabopolassar. At the time of the siege of Jerusalem, Nebuchadnezzar was crown prince of Babylonia and commander in chief of the Babylonian army.

"3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

"4. Children in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

"Children" in this connection evidently means young men, for those to be chosen were to be "skilful in all wisdom, and cunning in knowledge, and understanding science." In short, the training they were to receive in the schools of Babylon was to be what we would now describe as postgraduate work.

#### *Direction for the Care of the Students*

Verses 5, 6, and 7 give us this additional information concerning the physical care of these students:

"5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

"6. Now among these were of the children of Judah [belonging to the tribe of Judah], Daniel, Hananiah, Mishael, and Azariah:

"7. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego."

#### *Their Names*

As was usual among the Hebrews, names had meanings, and it was frequently the case that names were prophetic, that is, they were descriptive of the character of those to whom they were given; and so it seems to have been in the cases of Daniel and his three companions. Daniel means, "God is my judge," and a realization of the truth of this appears to have been ever present with the one who in this instance bore that name.

Hananiah means, "Jehovah hath been gracious," and so it proved to be in this case, as we shall see when we come to the story of the third chapter of the book of Daniel.

Mishael, the third name, means, "Who is what God is." This is something to which all are exhorted to aspire, not, however, in the sense in which Lucifer did, who said, "I will be like the Most High" (see Isa. 14:12-14), but in the sense of Matthew 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." And such seems to have been Mishael's goal.

The meaning of the name Azariah is, "Jehovah hath helped," certainly a most appropriate name for one who was destined to be delivered by perhaps the most remarkable interposition of divine Providence of which we have any record in the entire Scriptures.

But these Hebrew names were all without meaning to Ashpenaz, the master of the eunuchs, and so he gave these four youths Babylonian names, as related in verse 7.

#### *Their Babylonian Names*

The Babylonian names given these young men had significations as widely different from their Hebrew names as the idolatry of Babylon was different from the Hebrew worship of the true God.

Belteshazzar, the name given to Daniel, means "Protect his life," and, of course, this protection was looked upon by the Babylonians as coming from Bel-Merodach.

Shadrach, the heathen name conferred upon Hananiah, is thought to have had reference to Aku, another object of heathen worship. It probably meant under the authority of, or subject to, the command of Aku.



Mishael was given the name of Meshach, which may have been without any definite religious significance.

But not so with the name Abed-nego given to Azariah. The name means, "Servant of Nebo," one

of the several gods of Babylonia. Thus it appears to have been assumed that in their changed environment, these young men could be easily won over to the service of heathen gods.

## The Real Purpose of the Proposed Sunday Law

BY HEBER H. VOTAW

WITH the return to the capital of the Representatives and Senators for the short session of Congress, the proponents of Sunday legislation are again urging the passage of the Lankford Bill (H. R. 10311). Their real purpose in advocating its enactment may be told in their own words. It will not be necessary to attempt to draw inferences or to interpret what they say, because it is specific and clear.

In a tract distributed by the Department of Moral Welfare of the Board of Christian Education of the Presbyterian Church in the United States of America, the following very significant paragraphs are found:

"The Christian people of America should understand that the people of Washington are not the only ones, nor those chiefly responsible for this desecration of the Lord's day. They have no voice in their government save by petition. Congress enacts all laws for the District of Columbia, governs it, and the people of the District have no representation in Congress. Its members are chosen by and responsible to the people of the forty-eight States of the United States. And because Congress acts in the enactment of laws in response to the expressed will of the people, the responsibility for these conditions rests primarily upon the Christian people of America. Only by their action will these conditions be remedied.

"But why make so much ado about this matter? Washington is only one city, and its population not over 500,000. Why ask the Christian people of America to take the trouble to petition Congress about it?

"Because Washington is *the nation's capital*. The evil effects of its Sabbath desecration are nation-wide, even world-wide. Millions of American citizens visit their capital and witness this desecration. Sixty thousand government employees from all parts of the country live in Washington. The men who make and execute our laws breathe this Sabbath desecrating atmosphere, and it cannot but influence their official conduct. The representatives of all the governments of the world,—of India, China, Japan,—of all the nations to whom the church sends missionaries to convert the people to Christianity, come to Washington and live there. They witness this disregard for this fundamental institution of Christianity, and take it as a reflection of the nation's attitude toward it, and thus Washington's Sabbath desecration militates against Christianity in far-distant lands."

There is a tacit admission here not only that the passage of a Sunday law in the District of Columbia would be taken as an argument in favor of more rigid laws in many States and the enactment of Sunday laws in States which have none, but that the commitment of the United States Government to the support of this man-made day of rest would be used in heathen lands to prove its greatness.

The reference to the Federal legislators is not flattering, since it is asserted that by breathing "this Sabbath [Sunday] desecrating atmosphere" they cannot help being influenced in their official conduct. It has been my privilege to meet somewhat intimately a large number of men in both the House of Representatives and the Senate, and the impression is strong with me that these men are not of the weakling type that would be swayed from any religious convictions they may hold because baseball games happen to be played or motion-picture houses are open on Sunday.

When Dr. R. H. Martin, who is the author of the tract from which the foregoing quotation has been made, appeared before the subcommittee of the District of Columbia which conducted the hearings on the Lankford bill, he said:

"What we need on the seventh day is more rest. We need rest, and we need to spend our time with our families and our children, getting acquainted with them, and helping to build up the home life of this nation."

Every Seventh-day Adventist could subscribe to what Dr. Martin said if he really had referred to the seventh day instead of the first when he was testifying. But must the doctor and his friends have a law closing up all places of business and amusement before they can stay at home with their families on Sunday? There is no law compelling any man to work on any day of the week. From further testimony which Dr. Martin gave I am led to suspect that he is less interested in getting men to stay at home with their families than he is in getting them to the churches on Sunday, for after referring to the estimated number of people who attend motion pictures in a day over the whole country, he says:

"That is the trouble with these movies. They have six days a week to get the people. The church has an opportunity to get them only one day in seven,—this day that is set aside for rest, set aside so that man may have liberty to come and worship God."

The doctor neglected to tell us why the church can reach men only on Sunday, when amusement places are able to draw them every day in the week. One might be forgiven for thinking that the blame may lie with the churches themselves. There is no law in the United States to prevent a man from going to church on Sunday if he so desires. There is no need of such a law. The man whose conscience prompts him to this act will go, gladly go, without the coercion of the law. The man who might go to church because there is no other place to go could scarcely be benefited by attending.

Thousands of seventh-day observers in this country prove that it is not necessary to have a law to enable them to follow the dictates of their conscience with respect to Sabbath observance. It is true that some have lost good paying positions, others have suffered persecution and hardship; but these would oppose a law enforcing Saturday observance as strenuously as one which seeks to enforce Sunday observance.

Let it be said again, the Lankford Sunday bill is but an entering wedge. It is intended to be only a step toward more drastic and more general Sunday legislation. The lovers of liberty should by education and moral suasion show the iniquities of all religious legislation.

\* \* \*

In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter.—*Mrs. E. G. White, in the Review, July 11, 1893.*

## The Message

BY H. E. GIDDINGS

"YE shall be witnesses unto Me." The minister of Jesus is a witness. He has been placed under the bond of love and loyalty to witness to the truth as it is in Jesus in all that that means to the human race, to all the universe. Of Jesus it is said that "in Him dwelleth all the fulness of the Godhead bodily." He came into the world to represent His Father in such a way that those who saw Him would see the Father, and those who knew Him would know the Father.

To describe this Person, and to witness to what He has done, and what He now is to the universe, and especially to lost mankind, is the message that the true ambassador of Jesus has to bear to the world. A witness can bear testimony to the truth only of what he knows. He must have seen, if it be a visible fact, and he must have experienced, if it be a matter of experimental knowledge, before he can bear testimony to the truth. If it be an experience of faith, he must have had that knowledge which cometh by faith.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "And I, if I be lifted up from the earth, will draw all men unto Me." Jesus was lifted up on the cross of Calvary nearly two thousand years ago. He has been lifted up in the lives of godly men and women ever since that time. He is lifted up in the message borne by His true witnesses. This message is carried in the lives of the witnesses, and in the words they speak as they reveal their divine Lord to sinners.

When Jesus was here on earth in person, he had a mighty influence with the people. Many were drawn to Him by irresistible conviction, because their hearts responded to the beauty and power of the life He lived and the message He taught. Many who came within the zone of His personal influence, felt a conviction, akin to inspiration, that He was the promised Messiah, the Son of God. It was for this reason that many felt the assurance of faith at once on finding themselves in His presence. The leper said, "If Thou wilt, Thou canst." The invalid woman said, "If I may but touch the hem of His garment, I shall be whole." The ruler said, "Only speak the word." The blind beggars said, "Thou Son of David, have mercy on us." Others in the same divine presence scorned Him and cast contempt upon Him.

The scene changed. He went to the cross, and the kingly kindness and royal meekness He displayed, caused even the centurion in charge of His executioners to say: "Truly this was the Son of God."

Again the scene is changed. He has risen from the grave and ascended to heaven, and has sent forth the Holy Spirit. The witnesses sum up the evidence of His divinity, and place it before the throngs that clamored for His death a few days before; and as they consider the weight of evidence, many are convicted and cry out, "Men and brethren, what shall we do?" Three thousand, among whom were men who had been willing to call down upon themselves the guilt for shedding His blood, now cry for mercy and find salvation.

This illustrates the effect of lifting Him up, not only by a physical uplifting on the cross, but in the spiritual presentation of the evidences of His devo-

tion to the sinner's welfare, and in His ability to redeem from all sin.

"Lift Him up in all His glory,"  
"Let the dying look and live."

Let the true witness for Jesus lift Him up as the creator of heaven and earth, as the one who rested on the Sabbath at the end of the first week of time, He who made that day holy for all time. Lift Him up as the one who led Israel out of Egyptian bondage and gave the law from Sinai. Lift Him up as one who loved the lost so much that He freely gave His life to convince them of the love that all heaven feels for the unfortunate of earth. Lift Him up as the one who has at His command all power in heaven and earth for the salvation of helpless sinners. Lift Him up as the Friend of the friendless and outcasts of a fallen world.

"Ye are My witnesses." When He is lifted up, He will lift those who hunger and thirst for the fulness of His righteousness. Lift Him up as the giver of the prophecies, and the one who inspired them all. 1 Peter 1:11. He is the author of the law and the prophets, the Jehovah of hosts, the Christ of the cross, the Saviour of men.

The law and the prophets center in Him. He is the wellspring and the objective of all revelation. Christ is "the end of the law for righteousness" to every believer. The character of righteousness for which the law was looking, and which alone would satisfy it, was found in Him. The prophets "testified beforehand the sufferings of Christ and the glory that should follow." These two focal points—the Christ of the cross on Calvary, nearly two thousand years ago, and the Christ of the crown on the throne of the universe, which is to come in the near future—are the object and theme of all prophecy. Righteous character is the purpose of the law, and the devotion of Jesus to the redemption of the world is the theme of prophecy. Both of these are found in the message which must be borne by every true witness for Jesus.

No witness has a right to present hearsay; he must tell only what he knows. Men and women must be qualified as witnesses for Jesus. They must know Him as their personal Saviour from sin. They must know Him as a friend and comforter. These are matters of experience. They must know Him as a coming King, by faith, based upon the word of prophecy which has been verified in the past sufficiently to establish the future upon a basis of certainty.

Every topic which is of interest to lost mankind, centers in Christ, the Son of the omnipotent God. The true witness should never bear any other testimony. Every theme should be so presented as to make clear the relationship of Jesus to it. Every subject should exalt Him and lift Him up before the lost in such a way as to bring light and courage to those who hear.

When Jesus is lifted up in all His essential splendor, the minister will not have to waste time in an effort to persuade the people that he has a message. His credentials will be known and read of all men.

He is the law. He is the prophets. He is the way, the truth, and the life. He is all and in all. Let the ambassador of Jesus spend his time in nothing else but to lift Him up.

Hilo, H. I.

\* \* \*

LIFE is not so short but that there is always time for courtesy.—Emerson.

## "Love Not the World"

BY T. E. BOWEN

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2: 15, 16.

This scripture is full of meaning, addressed directly to Christians, and especially is the counsel and warning applicable to the remnant church. This text covers all inordinate love of the things of the world, and it is this inordinate love that the Lord here warns us against. It at once becomes all-important that we heed this counsel; for unless we do, the love of these worldly things will sooner or later shut out the love of God from the heart, resulting in the loss of the soul. "If any man love the world, the love of the Father is not in him."

To emphasize that this warning applies especially to those looking for the Saviour soon to appear, in "Early Writings," page 266, we read:

"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. . . . 'Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. *Present the world before them in the most attractive light, that they may love and idolize it.*"

Here is that inordinate lust for, and the taking of all-absorbing pleasure in, the things of the world. Special worldly attractions are presented by evil angels to those who have accepted the truth for this time, to dazzle and allure them away from God. The world is placed before Sabbath keepers in its most "attractive light." Let us not forget this. Although we know all these things are soon to be destroyed, yet the passion to possess worldly treasure makes them appear all-important and most desirable.

The Lord knows we have to do with the things of the world. He has told us to be "not slothful in business; fervent in spirit," in our service for Him. And we are instructed to "use this world, as not abusing it" (1 Cor. 7: 31); and Christ Himself said, "Occupy till I come." Luke 19: 13.

Here is a statement also from the spirit of prophecy, making clear the right relationship we should sustain to these things:

"So long as we are in the world, we must have to do with the things of the world. There will ever be a necessity for the transaction of temporal, secular business; but this should never become all-absorbing. . . . The humble, common duties of life are all to be performed with fidelity; 'heartily,' says the apostle, 'as unto the Lord.' Whatever our department of labor, be it housework, or field work, or intellectual pursuits, we may perform it to the glory of God so long as we make Christ first and last and best in everything."—"Testimonies," Vol. V, p. 459.

What, then, is this "lust of the flesh," "lust of the eyes," and "pride of life," against which we are warned?

Webster defines "lust" (synonymous with the word "desire") as follows:

"To have an eager, passionate, and especially an inordinate or sinful desire." "Longing or passionate desire; eagerness to possess or enjoy;—usually in a bad sense; as, the *lust* of gain; the blood *lust* of a murderer. 'The *lust* of reigning.'"

The motives of the heart in all this are made to stand out in bold relief. An act is immediately stamped as sinful or otherwise by the *motive* prompting it. It becomes worldly lust, or spiritual service,

by the motive of heart back of it all. The "lust of the flesh" Jesus traced back to its fountain head when He said:

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Matt. 15: 19, 20.

That the "lust of the eyes" enters into all this is made plain when Jesus magnified the law by saying:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to *lust after her* hath committed adultery with her already in his heart." Matt. 5: 27, 28.

Into this same list of the lusts of the eyes may properly be placed that desire which leads one to questionable places of amusement, such as moving-picture shows, theaters, and the like, places created solely for worldly amusement. Can a Christian expect to find here that which increases the love for the Father in his heart? If not, then he is being enticed into that deadly love of the things of the world so fatal to spirituality.

"And the pride of life." What is this?

To one who thought it a sacrifice to give up her worldly associates to accept the truth and the association of a humble people, this is written:

"I fear that you are in great danger of making shipwreck of faith. You consider that you have sacrifices to make to obey the truth. . . . I do not refer now to sacrifice of means, but to what comes closer than this, to that which would cause you a more painful conflict than to give your means, to that which touches self especially. You have not yielded your pride, *your love of the approbation of an unbelieving world. You love to have men speak well of you.* . . . Jesus was presented to me, pointing to the charms of heaven, seeking to attract your eyes from the world, saying, 'Which will ye choose, Me or the world? . . . Will you sacrifice Him who died for you for the *pride of life*, for the treasures of the world? Choose between Me and the world; the world has no part in Me.'"—"Testimonies," Vol. II, pp. 492-494.

Here "the pride of life" is defined as choosing the approbation of men, that inordinate desire to have men think well of one, instead of choosing Christ and His truth.

Surely these admonitions given us by the beloved apostle to "love not the world, neither the things that are in the world," apply with great force to us who are looking for the revelation of the Son of man from heaven, and especially at this time when so many worldly attractions are pressing in about us from every side.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3: 1-4.

\* \* \*

## An Astounding Statement

THE Great Commission Prayer League is responsible, in a document bearing date of November 26, for the following striking statement:

"So great has been the church's failure to evangelize that if all the Scriptures that the printing press has ever produced could be evenly distributed today through the world (one copy to each person), there would still remain more than eight hundred million human beings without the story of redeeming love."

This surely is a challenge to every Christian believer to bring the unsaved millions of earth into touch with the gospel story as contained in the Scriptures.



# INSTITUTIONAL RELIEF

## Debt Reduction and the Budget Plan

BY CLAUDE CONARD

WE have turned the corner. For the first time in nine years our schools in North America have stopped going into debt. And not only have they checked this mad plunge, but this year the liabilities have actually been decreased.

At the end of the school term in 1925 the school obligations totaled more than a million and a half dollars. By the close of school in June, 1926, this had been reduced \$158,876.11, to a trifle above a million and one third. A few of the institutions were not able to share in this favorable trend, but as a whole they are moving joyfully in the right direction. (See chart comparing resources and liabilities.)

Three factors have been largely responsible for this desirable change:

1. The slowing down of building expansion.
2. An aggressive debt-relief program.
3. Schools operating within their income.

At the present time it is generally conceded that our secondary and advanced schools are quite amply provided with buildings and major equipment. Hence the necessity for large extension work is not pressing. In a few places where improvements are required, the moneys are being secured in advance.

In 1924 the schools in North America closed with a net loss from their own efforts of \$308,353; in 1925 the loss was \$279,732; and at the end of the school term in June, 1926, losses were recorded of \$202,615.

In order that tuition rates need not be raised so high as would be required to meet alone the heavy school expenses, for many years conferences have helped to pay teachers' salaries, and other comeback funds have gone to assist in our educational development.

In 1924 the operating donations in all the schools amounted to \$169,691. By the next year more careful attention had been given to the actual needs of the institutions, and standard operating subsidies were recommended for each class of schools. Academies were expected to carry their expense with the outside help of about two teachers' salaries, usually those of the principal and the Bible in-

structor, which were paid by the conference. Subsidies for junior colleges were established at from \$3,000 to \$6,000; and for senior colleges, from \$6,000 to \$10,000. For the last two years the schools generally have kept within these limits of operating donations, with a total of \$225,778 in 1925 and \$220,633 in 1926.

The donations for each of these years subtracted from the net losses within the schools themselves, have resulted in a total loss, after applying operating subsidies, in 1924, of \$138,662; in 1925, of \$53,954; and in 1926 in a net gain of \$18,018. So at still another point in 1926 the corner has been turned. The balance between operating expense and income has been struck, and the disheartening loss has been transformed into a gain. (See lower chart on this page.)

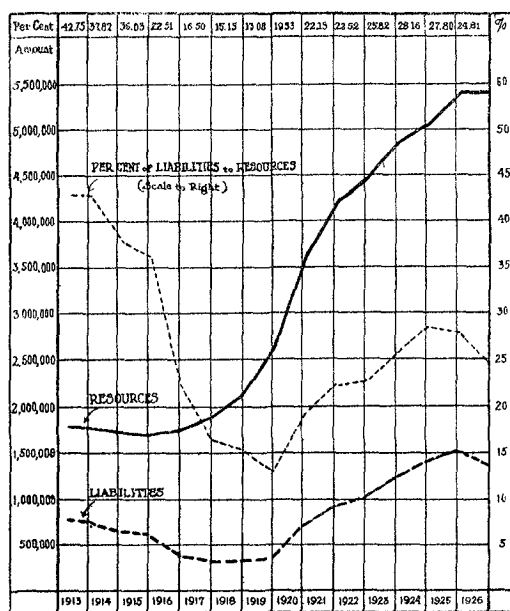
But consistent gains of this kind are not made without careful planning. Balance sheets may show our present financial condition, and profit and loss reports detail the process by which we arrived at this joyous or unhappy end; but some other oracle must be invoked to tell us what may be expected as the result of future operations.

The Saviour's words to the multitudes of Judea reveal the procedures which must be followed in carrying any enterprise to successful completion: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going out to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" Luke 14: 28-31.

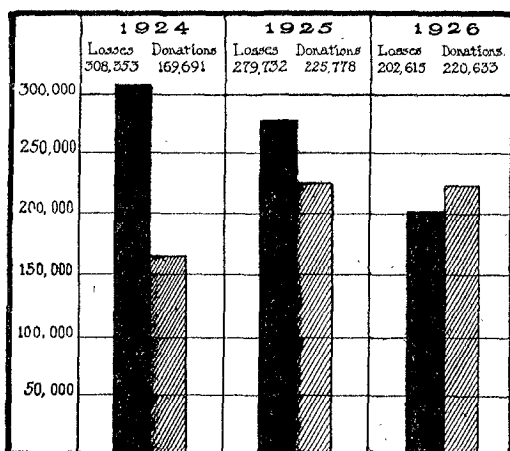
Our school men have seen the vision. They have recognized that in order to be reasonably sure of a satisfactory conclusion, they must sit down first and count the cost. And the happy results of this last school year have been due largely to these painstaking precautions.

At their annual meetings a year ago last winter and

(Concluded on page 12)



Resources and Liabilities Compared



Losses and Donations

# IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

## *The Power That Subdues Bandits*

*The True Story of a Changed Life*

BY FREDERICK LEE

I HAD been in Central China only a few days when I was asked to conduct a service in the city of Wuchang. We had a good meeting. Immediately at the close, the evangelist brought a man to me and said, "Do you remember this man, Pastor Li?" I looked at the familiar face, and then exclaimed, "Why, yes, it's Mr. Hsu, whom I knew in Peking." We greeted each other heartily after Chinese fashion, and then sat down to chat. I inquired concerning his health, his home, and his present business. He replied, "I am a farmer now. I live just thirty li from the city, but I come in to church every week."

That was good news to me. How often I had thought of the man since he left Peking a number of years ago! Well I remembered my last conversation with him after he told me that he must return to his native province. Sitting in a monastery room in the city of Peking, where he was then residing, he told me about his life, and how the power of the gospel and the message of a soon-coming Christ had changed it.

We had just begun to conduct meetings in Peking on a larger scale than before. We were reaching out after a different class of people. A large guildhall had been rented, the meetings advertised widely, and on the day of the first service we had an attendance of about one thousand, men from every walk of life

in Peking,—clerks in government employ, petty officials, waiting officials, school-teachers, merchants. Little did we realize that there was one man in that mass of listeners whose influence was far-reaching.

Mr. Hsu listened to the message that day, and his heart was stirred. When the cards were passed



Tent Equipment Carried by Coolies

around for the interested to sign, he reached out eagerly for one and signed it. He wanted to learn more of the things he had heard presented that day. The subject had been, "A United World, or a World at Peace." He had been working for this very thing, but in a strange way. His great hope was for a day of peace in China and all the world, but strange to say, he was numbered among those who were the greatest disturbers of China's peace.

### *Still Waters Run Deep*

It was hard to become acquainted with the quiet little man who attended our Bible class in the West City chapel. Week after week he came faithfully. Soon he began coming to Sabbath school, and none knew the lessons better. Months went by, and memory verses were filling the mind of this thoughtful man. Often after the Bible study we sat around the table and listened to the life story of some member of the class. It was all very interesting, and some of the lives read like fiction. But this man, Mr. Hsu, would always walk out quietly and return to his lodgings without a familiar word.

I had visited him on one or two occasions, but as there was no privacy, he had not become confidential with me. But I desired to know something of his life, and with this determination in my heart, I started out to visit him at his lodgings in the West City. At that time he was residing in a Buddhist monastery that is one of the ancient landmarks of Peking.

Descending from my jinrikisha, which had stopped suddenly in front of a great gate, I entered the silent courts. Passing beneath the somber cypress trees that stood watch over the ancient temples surrounding the courts, I was led by a servant to the back of the monastery, where I was greeted by my friend. His manner was most pleasing, and his etiquette was perfect. Little would one suspect that this quiet, unassuming man was used to consorting with uncouth and cruel men.



Loaded With Cases of Tea

*An Amazing Revelation*

After the monastery servant had brought in refreshments, and I had been served with a hot towel with which to refresh myself, my friend looked up with a smile on his face and said, "I am very glad you came today. I have been very much perturbed this day, and want to talk over things with you. I have an important decision to make, and I need counsel."

I could see he was anxious to tell me something, so I sat quietly and listened. Continuing, he said, "You know nothing of my life, except that I have attended your meetings for several months. You will be surprised, no doubt, when you hear what I have to tell you."

"Pastor Li, you cannot imagine what my business has been in recent years. I have been an organizer of bandit raids. I have become familiar with many of the bandit leaders in North China, and I help them organize their hordes into some semblance of an army."

"When I attended your guildhall meeting for the first time, I had just come up from the province of Shantung, where I had assisted in a bandit raid. I had always felt that I was doing right, and that in some indirect way I was helping to oust the corrupt officials. But after I began attending your meetings, it did not seem right to slay innocent people and raid their homes in order to bring embarrassment upon the officials of certain districts. It then seemed all wrong to me, and during these months I have been spending all my time studying the Bible with you."

"Now I have to decide what I am going to do. I have just received a letter asking me to return to my native province and stir up the bandits there against the government. I belong to a certain political clique, and I must obey their orders if I am to remain with them. But I hesitate to go, pastor. What shall I tell them?"

*Decided on His Knees*

"Your words are a great surprise to me," I replied, "but they bring joy to my heart. I believe that God will help you to make the right decision now. After studying the Word of God, you know that it is not right to kill. You also know that there will be much corruption in governments, and unrest, until Christ, the Prince of Peace, comes and makes a new earth. Do you not desire to have a home in that kingdom of God? Give your heart to Him, and you will find peace."

"Your words are good, pastor," he earnestly replied. "I want to be a citizen of the heavenly kingdom. That will make me a better citizen of my native country."

"Let us pray God to help you in your decision," I said. And there in that monastery room I knelt with the bandit insurrectionist while he surrendered his life to God. Arising, I took him by the hand and told him that I knew God would help him at all times. With wet eyes, he said, "Pastor, I am determined to leave my old associates. Always pray for me."

With a happy heart I parted with him at the door of his lodgings. A few days later he left the city. Often I had thought of him. Had he again gone with his bandit friends? I was happy to find him now among God's friends and continuing joyfully in God's service.

*Evangelistic Experiences in Northern Rhodesia*

BY D. E. ROBINSON

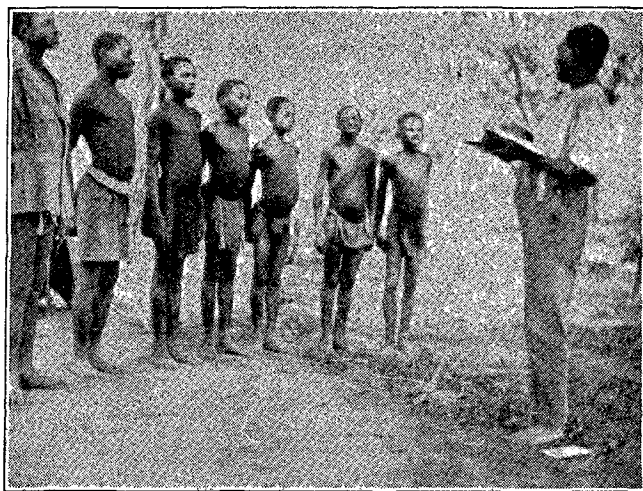
WE have recently had some interesting and unusual experiences in evangelistic work in some of the villages in Northern Rhodesia.

About four miles from Mazakuba, at the edge of the Kafue Flats, lies a cluster of villages, stretching along for about three miles. For a year these villages have been calling for a school, the induna, or chief, Lubomba, having sent repeated requests to Rusangu.

One month before our camp-meeting, with a group of eight teachers, I went to this place. Selecting a spot where there were three large trees, we erected a grass windbreak and made camp. Friday, we visited the villages, and told the people we had come to give them something, and would tell them about it the next morning. This aroused their curiosity, and nearly every one was there for the first meeting on Sabbath.

Disclaiming possession of silver and gold, we told them of the far more valuable gift of eternal life, and the possibility that they might attain it. An enthusiastic show of hands at the close of the discourse was their response to the suggestion that, if they wished, we would hold daily meetings in all the villages during the ensuing week.

A series of lessons was prepared, and each morning



An Outdoor School in North Rhodesia

The class is made up of native boys, and the teacher himself is a native who has received his instruction in one of our mission schools.

our company gathered for a devotional exercise, and studied the outline together. After an hour or more of further individual study and preparation, the teachers, in two groups of four each, started out for the day's services. As each group held four services in as many villages, each teacher had his turn as leader, the others assisting in prayer, singing, and short talks. About sundown they came back, and in the evening, as we sat around the camp fire, they told the experiences of the day, and we united in laying plans and studying methods of labor. About 400 persons were reached every day by these services.

The second Sabbath, another union meeting was held at the camp. On this occasion the claims of God's law were presented, and specific sins were pointed out. Forty or fifty took their stand to give up the heathen dances, the beer drinking, and the use of tobacco. The appeal for abstinence from these deeply rooted customs was seconded by one of the older indunas. "These are good words," he said.

"I am too old to change now, but we want to see all our children leave off these bad things. I wish I might have heard these things when I was young."

Following the preaching, a Sabbath school was begun for these villages. It was especially interesting to see the eagerness with which those in attendance followed the lesson, and their enthusiasm in learning the memory verse for the day. There were five classes, and each class was given opportunity to repeat the verse in concert before the school closed.

A number of deaths occurred in one of the villages, which made it impossible to hold meetings in that place for several days, owing to the ceremonial mourning and the beer drinking. One morning Mrs. Robinson and I went over to the village where they were mourning for two persons, and found that they were mourning still another death which had occurred that morning. The awful sound of the wailing, heard over half a mile away and increasing in volume as we approached, can never be forgotten. As we were standing by one of the huts, watching the group of genuine mourners, with the tears streaming down their ashy faces as they sat around the grave in the middle of the village, a man went over to them and began to speak in a loud voice to all. I caught the words, "*Umuna*" (Be quiet), "*mfundisi*" (the teacher), and "*ambila*" (speak), and realized, to my surprise, that he was calling for silence that they might hear what I had to say.

Just at this time a company of about thirty others appeared on the scene, and spent about fifteen minutes running back and forth, flourishing their spears, and chanting the prowess of the deceased. This gave me time to collect my thoughts, but it seemed difficult to know what would be appropriate to say to such a company at such a time. However, we felt it was a rare opportunity to say a few words for the Master, and so expressed our sympathy with the mourners, and told them of the promise of God that some day these scenes of sadness would be forever at an end, urging them, as they might have opportunity, to give heed to the gospel story.

The meetings were continued for still another week, and on the last Sabbath opportunity was given for any who wished to become followers of Jesus and to join a baptismal class, to make it known. A few hands were raised immediately, and for about ten minutes, as the appeals of the Holy Spirit were heeded, other hands were raised, till nearly half of those present had responded. Their names, amounting to 102, were written down. There were about twenty others, who seemed rather young, but who gave promise of growing up into Christ as they attend the new school.

Before we left, some of the village people had started to make bricks and to gather grass and poles for a schoolhouse, which has since been completed, and the teacher is now ready to begin his school.

It was thought that the baptismal classes of our outschool-teachers might be increased by well-planned evangelistic efforts in the vicinity of these schools. A beginning was made by Stephen and Henry Mabona at one of our schools near Pemba. In a few days they sent word that their meetings were well attended, and that sixty had joined the baptismal class on the first Sabbath. The following Sabbath I went over on my bicycle. Poles were arranged on the ground for seats, and by actual count in the Sabbath school, I found that there were more than 400 present. After

the sermon a call was made, and forty-seven gave in their names. The teacher in this place already had a class of fifty-two, to which were added on these two Sabbaths 107.

Last Friday, my daughter Mabel accompanied me on a bicycle to Samson's school, twenty-seven miles to the north, where Henry Mabona and Joseph Chonga had been holding meetings for two weeks. There were not quite so many present at the Sabbath service as at Pemba, but the baptismal class of six at this place was increased by 114, of whom sixty-seven joined that day. Forty-seven had joined the preceding week.

These efforts have been a source of great joy to us all, and especially to the native teachers. We recognize that these splendid results are an indication that here, as in other parts of God's great vineyard, the Spirit of God is gathering out a people to be ready for the soon-coming Saviour.

*Rusangu Mission.*

## Debt Reduction and the Budget Plan

(Concluded from page 9)

spring, many of our school boards worked out in advance for the next yearly term carefully prepared schedules, both for investment and for operating expenditures. They weighed the proposed disbursements against the income which could reasonably be expected. They tested teaching salaries against probable tuitions. They explored the possibility of slumps in department earnings. Standards of management were determined. Not a few adjustments had to be proposed. In some instances additional teachers could not be hired for the coming term. Small classes were eliminated, and unnecessary studies dropped.

In every way that wise school administrators know how to predict future costs and prepare to meet them, these educational boards charted a safe course. The result was a balanced school budget to be used as a continuous guide for the management throughout the year to come.

But a chart is of little value without a compass to hold the direction. Hence a system of monthly statements was inaugurated, which placed before the managers and boards the actual operating accomplishments of the various departments and activities of the school at regular intervals. In some cases the budgets were divided in such a way that they would record at the end of each month just what the standing of the school or department should be on that date, and these schedules were carefully compared with the actual operating results as revealed for the period by the accountant's report. In this manner a control was established throughout the entire year which made possible adjustments or curtailment of expenses at any time that it was found necessary.

Not all the schools have been able to meet this desirable standard of management as yet. But a good beginning has been made, and the institutions that are following some such program as this are the ones that are making possible a final outcome similar to the good net operating gain and the reduction of liabilities for the year 1926.

We can do as well in 1927 if we will plan wisely and proceed with carefulness and in the fear of the Lord.

# THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

## A Mother's Faith

BY B. M. GRANDY

I'm proud of my boy, so straight and tall,  
Like his father, so brave and clean;  
I've taught him to love the things that are pure,  
And shun all that's base and mean.

I brought him to God, so frail and weak,  
As he struggled in pain for breath:  
"O Lord, mighty one, remember my babe,  
And stay the dread hand of death.

"Most wondrous Master of heaven and earth,  
Hearken Thou to a mother's plea,  
And I'll serve Thee, Lord, Thy commands obey,  
And walk all the way with Thee."

Jehovah, the Lord, heard my broken cry,  
And in mercy did He restore;  
Now joyous we journey, my boy and I,  
The path to the distant shore.

So happy are we, in our pleasant home,  
On the altar the fires of love;  
A taste of the joys in store for the blest,  
Who meet in that home above.

My wonderful boy! sometime the great call  
From the Master will come, I know,  
For his life is pledged to the Master's use,  
To stay by the stuff or go.

We have learned to trust, my boy and I,  
That the Master will answer prayer,  
And we're praying that in our home beyond  
There will be no vacant chair.

So, whether the call says stay or go,  
We are ready our part to play;  
For we're learning each day that God knows best,  
And is leading each step of the way.

\* \* \*

## Bobby's Cold

"MOTHER," said Bobby, "my throat feels as if I had swallowed a prok-u-pine." The small handkerchief was very active, and something resembling tears came into Bobby's eyes.

Did Bobby's mother say, "What? Another cold! Here, take some of this medicine right away," and give Bobby some elastic-looking cough medicine which might contain drugs of little or no value in the treatment of colds, and which, on the other hand, might have undesirable side effects?

She did not.

What Bobby's mother said was this, "Suppose we roast out that old porcupine of yours."

"How?" asked Bobby, interested.

"Go take your bath and clean your teeth, and then I'll show you."

So Bobby performed the usual evening ablutions, and reported for bed promptly. The first thing his mother did was to give him a simple laxative — milk

of magnesia in this case, although phenolax or cascara would have done just as well. "Now we'll start at the feet," said mother, "because old porcupine could jump out of your mouth, I suppose."

Bobby laughed at the idea of the porcupine jumping out of his mouth, while mother turned back the covers at the foot of the bed and covered his knees and feet with a blanket. Then she placed in the bed a foot-bath tub about half full of water at a temperature of from 105° to 115° F. She slowly lowered Bobby's feet into the water, and tucked the blanket down over the tub and well over the knees, and covered all with the bedding.

Then she squeezed out half a cup of orange juice, added sufficient boiling water to make it just hot enough to drink, and brought that to Bobby. She liked to give him hot orangeade better than hot lemonade, because orangeade isn't so strongly acid, and doesn't require sugar to make it palatable.

In the meantime the water in the foot-bath tub had become cooled, and so she added more hot water. After twenty minutes she took out the tub, rubbed his feet vigorously until they were dry, placed them in a blanket, and covered Bobby with several extra blankets well tucked in, because small boys have a knack of disentangling themselves from bed covers.

"I feel as if I were being roasted out," said Bobby.

Mother bathed his face with cool water, and said, "Go to sleep, Bobs, and forget you ever had a cold." Soon he fell sound asleep, still warmly covered after his profuse perspiration.

The next morning Bobby reported that the porcupine had left. The cold did seem to be broken up, but Bobby's mother thought it best for him to stay in bed a little longer. For there is no more simple or generally effective way of treating a cold than that of staying in bed until it really departs — kerchoos, sniffles, prickly throat, and all.

And so Bobby had a glass of water and an orange in bed. He quite enjoyed his breakfast of hot oatmeal with chopped dates sprinkled over it, and milk from the top of the bottle, a slice of hard brown toast, and a cup of hot milk flavored with the tiniest bit of cocoa — not more than a fourth of a teaspoonful.

Mother brought his toys to him, and he had a delightful time "in the land of counterpane" all that day. For lunch, both mother and Bobby had a big dish of milk toast, some spinach, — that bright green spinach, cooked only ten or fifteen minutes, with not a speck of sand in it, — with egg, and a delicious fruit dessert of apple, orange, and banana, with a red cherry on top, and a crisp cookie, too, and a cup of hot milk, flavored.

The next day was so warm and sunny, and the cold seemed to have disappeared so completely, that mother let him get dressed and play in a warm, well-ventilated room.

The third day he was able to go out to play in the sun. If it had been a cold, raw day, it would probably have been better for him to stay indoors.



For dinner he had a great big baked potato, carrots and peas, milk, whole-wheat bread and butter, and stewed fruit. He went to bed early in the evening, and that was the last of that cold.

But how might this cold have been prevented in the first place? The simple food given in the treatment would have helped. Sometimes children catch cold after excessive candy eating, or some other cause of digestive disturbance. Probably the large crop of colds which follows holidays is partly accounted for by the fact that the children's eating habits are turned topsy-turvy with parties, gifts of candy, special privileges at the grown-ups' table. How much better to let the children stick to their simple food habits, allowing no exceptions to occur, and have the holiday element consist of special decorations and special jollity.

Another glance at Bobby's meals shows a generous proportion of whole-grain cereals and bread, fruits, and vegetables. These laxative foods, together with outdoor exercise and regularity, are the best safeguards against constipation and, indirectly, against colds.

Outdoor play is another preventive of colds. It doesn't matter if the weather is cold or blowy or snowy, provided your child is dressed for it. Very few colds are caught outdoors. If a child has a cold, he should not be exposed to cold air, but outdoor play in the cold air is a fine preventive of colds.

Several years ago certain classes of children studied in rooms heated to different temperatures. Some rooms were below 68° F., while others were above. The question was, "Which children have the fewer colds?" Very uniformly, the children in the "nice warm rooms" (those heated above 68° F.) had the most colds. This shows quite clearly the importance of having a thermometer in the home and in the school, and of keeping it at 68° F. or below. Let the older children watch the thermometer, and see that it stays near the desired 68° mark.

It is not a bad idea to have a thermometer outside, too. Then it is easy to tell in the morning if Bobby needs to wear his extra sweater or Jane her heavy coat. Much of our climate is so changeable that the children's clothing must be adjusted from day to day. It cannot be settled once for the entire winter. Fall days and spring days are especially temperamental, almost moody, one day cold and dark, the next day warm and sunny. What would we do without the thermometer to predict these moods, and thus save the children from going out too scantily or too warmly clad?

Mrs. B. said, "I'm sure I'm careful to give the children good simple food,—holidays not excepted,—and keep the rooms well ventilated and not above 68° by my thermometer, and send them outdoors to play every afternoon, and I'm very particular that their clothing shall be suited to the weather. I try to see that they don't get too tired, for I know that over-fatigue lowers the resistance. Still my children catch cold. Why is it?"

"Germs."

Germs are spread by careless persons. For example, grandpa, with a cold, kisses darling granddaughter. Mr. Business Man in the subway sneezes right down on poor little Billy, who had to ride in the subway that morning! Mrs. G. lets Patty go to school, even though her eyes are red and her nose running, and Patty spreads cold germs among the chil-

dren who sit near her. Children often have to sit close to other people in public places, and these people may have bad colds. Remember, most colds are caught indoors and in crowds.

Perhaps some one in the family has a cold. Then how many chances there are for the children to catch it! The tiny germs can be sent six feet in the spray blown out when coughing or sneezing, or even talking. Some people are not thoughtful enough to remember to cover their faces when sneezing and coughing. If the grown-up with a cold could only be captured and imprisoned in bed, the children might more easily escape.

Hands pick up cold germs too, and carry them to the nose and mouth. If children's hands could be kept so busy that they would not have time to go to the mouth or the nose, much transfer of germs might be avoided. If every child was taught to wash his hands and face before eating, what a great preventive measure that would be! Children can be trained to do this if, when they are very small, handwashing is made as much a part of the meal as is sitting down at the table. Have the child perform this duty day after day, praising him each time he remembers it all by himself; and the call, "Come to dinner," will soon mean, "Wash your hands and come to dinner."

These are things we all know. One woman, when asked about her rules for eating, said, "My health rules? They're no different from any one else's, but I follow them, and most people do not." If we would really carry out these simple rules regarding the treatment and prevention of colds, children would not only be spared many serious illnesses that follow colds, but would also be saved the time lost from school due to this most frequent disease.—*Ruth Strang, Instructor in Health Education, Teachers College, Columbia University, in Children, November, 1926.*

\* \* \*

## Victory Defined

BY LEWELLYN A. WILCOX

WHEN you can beat rugs and clean stovepipes when the day is hot or the wind is blowing, and do it sweetly—that is victory.

When you are in a hurry, and have the third blow-out on a blistering day, and you can smile and keep cool, in spirit if not in body—that is victory.

When you are forgotten or neglected, or purposely set at naught, and yet rejoice, glorying for Christ's sake in the insult or the oversight—that is victory.

When you are misunderstood, misinterpreted, misconstrued by your brethren, when your good is evil spoken of, and you take it all in patient, loving silence—that is victory.

When you are entitled to receive honest credit, and some one else steps in and receives what justly belongs to you, and it makes no difference in your feelings or your service—that is victory.

When you can see another preferred before you, and you love him none the less, rejoicing in the prosperity of even a pretended friend, when not one vestige of envy lurks in your heart—that is victory.

When you can endure any interruption, any interference, any inconvenience, any annoyance, any injustice, as Jesus endured it—that is victory.

When you can love your enemies, think no evil, speak no evil, suffer long, seek not your own—that is victory.

# OUR FAMILY PHYSICIAN

Questions and Answers Relating to Diet, Accidents and Emergencies, and General Health Problems

By DR. GEORGE K. ABBOTT, Medical Superintendent of the Washington, D. C., Sanitarium.

All questions should be addressed to Dr. G. K. Abbott (inclosing stamp), Takoma Park, Washington, D. C.

## Mucous Colitis

ANSWER BY DR. MANNING CLARKE

Los Angeles, Calif.

44. What is the cause of mucous colitis, and how should it be treated?

Both the causes and the treatment of colitis are very complex matters, and it is hardly possible to compass the subject in one article. A few of the fundamental factors will be touched upon in an effort to help the reader to be more intelligent in his effort to live correctly. Getting well in these cases, more than any other I know, is mainly a question of *stopping all the wrong things and doing all the right things.*

### Causes

*Cathartics* probably head the list of causes of simple colitis. The osmotic action of all saline cathartics especially is most harmful. I firmly believe the cathartic habit ranks along with tobacco and alcohol as a producer of trouble and ability to shorten life. An occasional cathartic may be all right, or even beneficial. It is the continuous and habitual cathartic that works the mischief.

*Enemas* crowd cathartics as a close second in the matter of causes. They have their place in the rational treatment of the sick, but their habitual use to obtain bowel movement is a vicious thing. You can wash your hands in water until they crack, bleed, and get sore; think, then, of the delicate membrane lining the bowel. It is bathed constantly in special fluids designed to keep it in condition. It is not possible to constantly wash these fluids away without damage to the bowel. In postsurgical work and in some other instances the enema is beneficial, but its habitual use is an evil but little understood.

### Diet

The wrong choice of foods furnishes the next great cause of colitis. In fact, this might well be set first, since derangement here mostly gives rise to the fancied need of the cathartic and enema. Any indiscretion in diet may be a cause of colitis, such as irregular eating, overeating, the use of condiments and spices, etc. But speaking in a general way, there are three main ways in which diet directly causes colitis:

1. The unbalanced diet.
2. Too much bulk.
3. Too little bulk.

### The Unbalanced Diet.

Our diet is made up of three main ingredients,—fats, protein, and carbohydrates. It is very necessary that the general proportion of these three be kept in the same constant relation to one another. Failure to do so results in great harm to the individual, and is one of the causes of colitis, especially in the young.

The best illustration of this is seen in infants. If anything goes wrong with the mother's milk and de-

stroys the proper proportion of the three ingredients named, the baby at once begins to lose in weight. It becomes very irritable. The abdomen is distended with gas, and the stools are usually very loose, with much mucus of a greenish color and a bad odor. Very soon the abdominal distress becomes severe, and the baby has the "colic." This means that the bowel is so inflamed that contraction and peristaltic action are painful, just as the contractions of any inflamed muscle are painful.

It is within the personal experience of nearly every one to have seen such a baby. After the doctor has corrected the trouble, and the mother's milk, or some substitute, *has been set right in its balanced proportion*, the baby is relieved of its troubles and the bowel heals. The infant is very susceptible and sensitive, and if given an unbalanced diet, at once shows symptoms in the bowel. The more stable adult is just as surely affected, but more slowly, since his resistance makes him better able to withstand the effect.

### Too Much Bulk

By bulk we mean indigestible cellulose or residue that cannot be absorbed. This we get from vegetables, seedy fruits, bran of cereals, etc. Such bulky material that distends or stretches the bowel is very stimulating to all bowel activity. It is necessary that every normal individual should eat a certain amount of this sort of bulk, and from it is obtained the *normal* stimulus to *normal* bowel activity.

If the digestive tract is overstimulated, it can readily be seen that the amount of bulk would need to be restricted somewhat. Otherwise, the nerve endings in the tract become so overstimulated that uncomfortable symptoms result. These symptoms may be heartburn, heaviness in the stomach after eating, gas, insomnia, nervousness, etc. Overstimulation may result in constipation, looseness, or soft, frequent, and mushy stools, with all the attendant colitis symptoms.

### Too Little Bulk

On the other hand, if an insufficient amount of bulk is taken, the normal stimulus to normal activity is lacking. Elimination is not as free as it should be, secretion of digestive juices falls below par because of lack of stimulation, and fermentation is increased and adds its injury to that of the retained feces, until the bowel is inflamed, and the patient starts a long train of symptoms and ill health.

### Infectious Causes

Many diseases that are infectious may cause colitis, but they are not the type meant when colitis is spoken of generally. For instance, there is always a colitis present with typhoid fever, and it may persist after the typhoid is fully cured. This is true of other acute fevers. Then there is a tuberculous colitis. However, these are separate diseases, and the symptoms are not the same as in ordinary colitis.

### Parasites

Parasites may and do cause colitis. Tapeworm, hookworm, round worm, and many others may be to blame. There is one, however, that causes a colitis similar in symptoms to the simple colitis. I refer to the amoeba, a round, unicellular parasite, microscopic in size. To find it in the stools requires careful search with a microscope. We become infected with it through contamination of food and water, and this contamination comes originally from fecal matter. It is carried by water, by flies, and by unclean hands that handle food.

The symptoms are much the same as those of simple colitis. There may be either constipation or looseness. Exhaustion is very severe in most cases. The tired, languid feeling seldom leaves the patient. There may be nausea, dizziness, and abdominal distress after meals, gas, distension, mucous discharges from the bowel, and loss of weight. Rise of temperature may be present, but not always.

### Treatment

Colitis is not a disease that can be considered simple and be treated without the care of a physician. It is necessary, first, to have a careful examination and diagnosis, to know exactly what kind of colitis the patient is suffering from, because the treatment varies widely in different types of this trouble.

#### *The Spastic, Overstimulated Bowel*

In these cases the patient should go to bed until there is relief from symptoms and a gain in weight. *Heat* to the abdomen for thirty minutes after meals helps greatly to heal and soothe the tract. The *diet* should be of the nonresidue type, to lessen the stimulation and irritation of the bowel. This is true whether there is looseness or constipation. If constipation prevails, the nonstimulating diet will *relax* and heal the bowel, and greatly help in obtaining a normal bowel movement, through relaxation of the spasticity.

No *cathartic* should be used, but mineral oil may be taken freely. A tablespoonful after meals is soothing to the bowel, and at the same time softens and helps the bowel movement.

The *oil enema* is also helpful. Three ounces of cottonseed oil is injected into the rectum at bedtime, and retained overnight. This is of great assistance to the bowel movement, and does not injure the bowel. If hemorrhoids are present, it may irritate them, and in that case its use should be stopped. In some cases the bowel is too irritable, even though there are no hemorrhoids, to permit its use. These cases are very few, however.

If no bowel movement is obtained and an enema becomes imperative, it should consist of one teaspoonful of salt in one pint of water. This will empty the rectum without going far into the bowel, and does the least possible harm. It should be taken at bedtime, after every chance to obtain bowel movement during the day is passed. The result obtained should be accepted as enough, and the same routine gone through the next day. If the oil enema is used, it should follow the bowel movement obtained by the one pint of salt water, and be retained overnight.

#### *The Lazy Bowel*

Cases of spastic, irritable bowel comprise the great majority. There are, however, a few cases that need stimulation. These require exercise, massage, the Morse wave of electricity, and a coarse, bulky diet, to stimulate the general activity of the tract. Such

patients should not go to bed. They should eat freely of seedy berries and coarse vegetables, as lettuce, cabbage, celery, turnips, spinach, etc., to give as much body to the stool as possible. By thus distending the bowel, elimination is assisted. If, however, a mistake is made in the type of case, and this bulky diet and plan of treatment are given to an irritable and overstimulated spastic bowel, the constipation will be made worse instead of better.

### *The Unbalanced Diet*

The unbalanced diet must of course be corrected. It comes about largely through "food prejudices." The child very commonly becomes obsessed with the idea that he does not like a certain food, and all efforts to get him to eat it fail. This prejudice often continues into adult life, and you see people who "cannot eat eggs," or who say that "milk makes them bilious." Again, they may say, "I simply cannot eat vegetables; nothing but meat will agree with me."

Now it is true there are cases that become sensitized to certain proteins and have to avoid certain foods, *but these cases are very, very rare*. It is a great deal like the child eating between meals,—“they cannot eat at mealtime because they have no appetite.” Such persons have to be re-educated and taught how to live. They have to be shown the real cause of their trouble. A well-balanced diet usually ends it.

### *Rest*

Colitis is called a nervous disease by many physicians. Often upon investigation it will be found that the "nervous breakdown" is only an aggravated "attack" of colitis.

Rest is one of the first essentials in the treatment of eighty to ninety per cent of colon cases. By rest is meant going to bed under a doctor's care and staying from four to six weeks, and afterward lying down several hours daily, as the case may require. Lying down reduces portal congestion, and promotes healing of the bowel.

Rest from nervous strain, worry, and anxiety, as well as physical rest, is very necessary. This is one of the reasons why patients do better in an institution, away from the responsibilities of the home.

*Heat* to the abdomen is of great assistance in healing a bowel after all else has been done in the way of diet, rest, and general care. This is especially true of the spastic, irritable cases that comprise the great majority of all cases.

The application of heat should be short in duration, and may be used three or four times a day. Fomentations should not last more than fifteen or twenty minutes, and the electric pad, if used, should not be kept on the abdomen more than forty-five minutes at a time.

### *Colitis Caused by Parasites*

In all cases of colitis there should be a thorough and exhaustive study of the stools. It is often necessary to examine the stools many times before the parasites are found. In the routine study of the stools much is also learned about other causes of colitis. It is also possible by this method to make a diagnosis of ulcerative colitis, which is usually infectious.

The treatment of all cases of colitis caused by parasites or any infection, resolves itself entirely into eradicating the parasite or the source of infection. This requires the highest degree of skill and specialization, and should never be attempted except by those who are thoroughly acquainted with the matter.

# THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

## A YEAR OF BLESSING

THE following letter is from Brother Drott, one of Ohio's evangelistic canvassers, written to Brother E. M. Fishell, the field missionary secretary. It was not written with any thought of publication, but in reading it a blessing has come into my own soul, and I have rejoiced in spirit that the Lord is calling men to His heaven-appointed work who are doing it in the way we have been instructed that it should be done.

Brother Drott worked more than 2,000 hours during the year 1926, and delivered about \$3,000 worth of our books in the homes of the people. He left a good position to take up the work in answer to God's call, and has been engaged in it constantly for a number of years.

The letter mentions little details that do not often find their way into print, but we believe it will be all the more appreciated. Here is what he says:

"The last week was one of the best weeks I have experienced since I have been in the colporteur work. I feel that the Lord blessed me because I was interested in others right from the start on Monday. Of course you understand that a colporteur always tries to save in his expenses, so instead of taking a bus to my territory, I asked the Lord to help me catch a ride, and it wasn't long until a man came along and took me to Hamilton. I told him about my work and what Jesus had done for me, and he told me he enjoyed my ride with him, as he usually hears conversation that is not religious, and he agreed with me that he should study the Bible.

"At Hamilton I prayed again, and a man came along very slowly, who seemed to have machine trouble, and he took me to Middletown. Here I asked the Lord to help me again, and a man soon took me to Dayton. I spoke to both of these men about my work; and while waiting for a car in Dayton, I saw a man standing idle, and as we watched the people, autos, cars, and even flying machines in the air, I said to him, 'The prophecy of Daniel is surely being fulfilled.' I began talking to him about the signs of the times, and learned that he was an evolutionist; but after a thirty-minute talk he admitted that there must be a God.

"Now my car came, and I was very happy and stirred with zeal for the Master, and when I arrived in my territory, I went right to work. I had some wonderful visits with the people, and I enjoyed explaining the new book, 'The Return of Jesus.' I received, in all, twenty-seven orders for this good book. The Lord surely blessed me. I feel that if we plan and try to speak to those whom we meet, no matter where they are, we receive a greater blessing than if we just plod along, not thinking of any one until we reach our territory.

"I worked each night until nine or ten o'clock, and had some excellent visits. I found a lady whom I had met

two years ago, and she told me how much she had enjoyed 'Patriarchs and Prophets,' and ordered 'The Return of Jesus,' giving me \$1 deposit. She had formerly lived in another county. She told me how much she enjoyed my call, and said she had had no Christian callers since I was there. I had prayer with her, and she was happy as we talked about heaven and how it will be there.

"At one place the man invited me in, and told me about the hard time he was having wrestling with the devil. I had prayer with him and his ten-year-old boy.

"I also met a man and his wife whom I saw last summer fishing along a stream out in the country, and who bought 'Patriarchs and Prophets.' They were glad to see me, and ordered 'The Return of Jesus.' This man has ten children, and they are all at home, — a fine Christian family. I talked with the boys and girls in their teens, and told them about other books that I have, and they want some more.

"Isaiah 60 never seemed so plain to me as it did this last week. Had I not let my light shine, I know the glory of the Lord could not have risen upon me. After Monday the weather was very cold, but the blessing of the Lord kept my veins tingling with warmth.

"As I review the many lessons I have learned during this year in my work, as I think of the many experiences I have had, as I think of the many blessings the Lord has showered upon me, as I think of the many times I have pleaded with the people to accept Jesus, I surely thank my Lord that when the way was a little hard, I had a desire to hold fast and remain in this good colporteur work, and then the Lord would help me over these rough places. I feel that my soul was watered, and I know the year's experiences have brought me closer to the Lord. This coming year I want to be more efficient in my work, to have more love in my heart, and to see more souls accept Jesus. I want to be an overcomer, to be a better friend to my Saviour, and to be faithful, no matter what the trial or temptation."

Let us together praise the Lord that He is working through humble instruments to give His message to the people.

W. W. EASTMAN.

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## OUR SMALLER SCHOOLS

DURING my recent round of visiting schools in North America, I had the privilege of calling at a few of our smaller schools. It is entirely human to measure the success of the Lord's institutions by their size. We are all rejoicing just now in the increase of enrolment in our schools.

The thing that makes us rejoice in the swelling numbers in our schools, is the fact that every boy or girl who enters a school of our own, is one more separated from the world, one more placed under positive influences of grace, one more candidate for the service of God under training for the work he may be called to do. Another

reason for rejoicing over every new addition to our student body, is that it brings us one step nearer to the plan of God that "all our youth should have the privileges of an education in our schools." The more fully we approach the plan of God in any respect, the greater measure of His blessing we may confidently expect.

There are still literally thousands of boys and girls belonging to Seventh-day Adventist homes who have not yet been gathered into these centers of refuge. We have still a great work of student ingathering to do before we can stand clear in the sight of Heaven.

### "Small Schools"

Nevertheless the gathering of all our children into our own schools does not mean that they should be brought together in too large numbers in one place. The word of the Lord in the pattern He has given us, is "small schools," and "in retired places," and "away from the cities." It is therefore deeply gratifying, in making the round, to find some excellent schools on a smaller scale.

Hutchinson Theological Seminary is one of these. In October, when I was there, the enrolment was 103, a little higher than last year. On entering the school grounds from the highway, it is pleasing to cast a glance over the premises and see the school housed in a neat, compact building surrounded with landscaped lawn, drives, and trees. A modern dairy and horse barn are well in the background; a spacious poultry yard is thickly populated with white leghorns, happy and healthy in their houses and their wide range in woods cleared of underbrush; and stretching back of it all is fertile land bearing the crops needed for the sustenance of the institution.

Originally established without debt, Hutchinson has caused us little worry financially during the years. Its industries are among the most thrifty we have. The student body is of such size that individual attention can be given to personal development. Workers have gone out from this school to the ends of the earth in good proportion to its size, and are doing valiant service for God.

While in the Northwest, I spent a few hours at Western Washington Academy, out among the firs and pines of that State. It is overflowing with students, and a united body of teachers are devoting themselves with enthusiasm to caring for and training the boys and girls in study and work and missionary service. At my request, Principal C. A. Shull wrote a few paragraphs on the work of the school:

"We at Western Washington Academy have learned that in order to maintain our individuality separate from worldly schools, we need to check up our standards and policies

frequently with the pattern presented to us by the spirit of prophecy, rather than with the patterns offered by surrounding worldly institutions or systems. Like the mariner, we must frequently take our bearings in order to determine our location and the direction we are traveling.

"Western Washington Academy has taken definite steps to turn its energies more directly to developing leaders for this message, and equipping them properly for that leadership. Missionary campaigns are pushed and pulpit experience offered as spiritual laboratory work. In the Harvest Ingathering last year our students brought in more than five times the amount of any previous year. The ministerial band, comprising twenty-five young men, is supplying pulpits weekly in a number of neighboring churches. We have an unusually large number of students this year who are not Adventists, and who know little if anything about our belief. Our Christian young people have accepted the challenge thus presented, and are laboring earnestly for souls, thus incidentally getting the very experience that will make the finest kind of workers in later life.

"Another direction in which we are 'turning over a new leaf' is toward greater industrial activity. Our wood-work shop is using thirty-one boys in putting out a commercial product. Several boys are handling the selling end, and orders are piling up. A business of upwards of \$600 a month has already been built up, even though the department is only a few months old. A faculty cottage of five rooms is nearing completion, built entirely by the carpentry class under the teacher's direction.

"Our bakery is functioning strongly with student labor, supplying bread and buns and other bakestuffs for the 140 who eat in the dining-room, as well as for the community. The farm during the summer specialized in crops for canning and fresh table use.

"We are carrying out to the letter the work requirement for all students, invoking suspension in particularly stubborn cases. During our first month this year, the average of all student labor was sixty-three hours,—the sixty boys averaging seventy-three hours, and the seventy-one girls fifty-three hours.

"We desire to get heart and soul behind the movement to preserve the identity of our system of schools, and not attempt to parallel their work with that done in the schools of the world, or to compete with them in their own field."

Among the youngest of our smaller schools is Humboldt Academy, in the outskirts of Eureka, in northern California, where the eye rests on the green woods and productive soil. Though only two years old, this school has more than 100 students, gathered largely from places remote from other school privileges of our own.

Although the school is still cramped in facilities for the unexpected attendance, Principal L. M. Stump and his teachers are working hard to give the boys and girls the individual attention that a smaller school makes possible. With only a small debt to lift, this academy is operating without loss, and expects some surplus to help on equipment and the payment of debt. The students seem very happy in their new-found privileges of Christian education, and the local church is expe-

riencing renewed spiritual life and increased membership.

On the eve of leaving the Pacific Coast, I spent a few hours at La Sierra Academy. This, too, is a young school, and is one of only three academies in the Pacific Union Conference located out in the country on an agricultural basis. It is beautiful for situation, with a cluster of hills for protection in the rear, and a farm of 400 acres of fertile land stretching to the front in a vista of cultivated crops, with a range of mountains forming the more distant horizon.

Two plain, commodious homes house about half the enrolment of about 200. Principal L. C. Palmer and his staff of teachers and Manager W. C. Raley are heavily loaded with the responsibilities of this enterprise. The teaching division shows a ratio of 57 per cent salary to tuition, as compared with our maximum standard of 70 per cent adopted at the recent General Conference, thus showing careful management in the teaching program. Although the indebtedness is still heavy, a reduction of about \$25,000 has been made, and plans are under way for lifting \$40,000 more by the end of 1927. Operation bids fair to balance their budget the current school year.

The Week of Prayer was just beginning, with Pastor C. H. Parker, of the South Seas, assisting. I was glad to meet also Prof. H. M. Johnson, formerly of Hutchinson Seminary, who is cheerfully devoting his energy to farm management; and Elder P. E. Brodersen, formerly of South America, who is serving as chairman of the board and taking an active personal interest in the welfare of this growing school.

God bless our smaller schools, and make them a blessing, as they seek to carry on their work in "fidelity to the Creator's plan."

W. E. HOWELL.

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### ROUNDING OUT THE YEAR

AFTER the close of the Florida camp-meeting I was again free to visit more of the churches.

I was glad to find the church at Dayton, Ohio, moving forward, though without a minister. The local elder, Brother Alston, is a live, active worker, and aside from his regular work, is making a sacrifice to see that the church grows and prospers. There is a good church building at Dayton, recently purchased at a bargain, which gives our church a better standing in that city, and there are bright prospects for the future, if the situation is wisely handled.

The church at Springfield, Ohio, is much older than the one at Dayton. It is virtually without any ministerial help, except at infrequent intervals. They have a creditable house of worship, which needs a little fixing up, and more good members to fill it.

The writer spent a few of the first days in December at Washington, D. C., with the two churches there. Elder E. C. Atkinson has charge of the First church, and Elder R. L. Bradford of the Ephesus church. Both of these men are alive in their church work and pushing the Harvest Ingathering.

The annual Week of Prayer is a time of spiritual reviving and uplift to all who will receive its benefits, so I was glad to be with some of our churches during that time. At Salt Lake City, Utah, I spent a few days with the church, also some time with the company at Pocatello, Idaho, and a day with Brother Dixon and his family at Idaho Falls, Idaho, where I held a service with the recently organized church. Returning, I spent the last of the Week of Prayer with the Denver (Colo.) church. Elder J. H. Lawrence, the minister, was away conducting the Week of Prayer services at Oakwood Junior College.

Leaving Denver, I was glad to be with the church at Omaha, Nebr., Sunday night. Elder J. W. Allison has charge there, and the church is making steady progress.

The closing Sabbath and Sunday in the year the writer visited the churches at Springfield, Ill., and Wichita, Kans. The Springfield church is in care of Elder Thomas Murphy, who has recently gone there and is setting the church in order for future progress. The Wichita church is scarcely two years old. They have no regular pastor at present, but the church is not without help, since our old pioneer minister, Elder R. L. Bradford, Sr., lives there. He is the elder, and is rendering good help. It was the writer's good fortune to ordain two deacons at the Springfield church, and one at the Wichita church.

Words of courage come from the Pacific Coast that Elder P. G. Rodgers has had much success in his tent effort, and that the church is ready to erect a church building free from debt.

From all over the field come words of loyalty and of the steady growth of this cause among our people, who before this report is read will have closed the old year and entered into the duties of the new with renewed hope, faith, and zeal. May it count with mighty force in finishing our task on earth.

W. H. GREEN.

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### HARVEST INGATHERING IN THE AFRICAN DIVISION

In a recent letter received from Elder G. S. Joseph, home missionary secretary of the African Division, we learn that the Harvest Ingathering is moving along well in that field. He writes as follows:

"The Big Week and Harvest Ingathering campaigns have been quite successful this year. From the latest reports it appears that about \$15,500 has been gathered in the Harvest Ingathering.

"Elder B. P. De Beer, pastor of the Potchefstroom church, has recently sent us quite an interesting experience. The church members had worked all their territory, but were still about \$95 short of their goal. Elder De Beer's little three-year-old daughter went out dressed as a nurse, and in just a few hours collected the full amount needed."

Is not this a record for a three-year-old child? When one stops to think that every cent was collected in a section where all the houses had been canvassed by church members, it makes this feat almost phenomenal for a child at such a tender age. It goes



to show that God does bless our brethren and sisters and young folks as they go out to gather in funds for the mission fields.

In the same mail with Brother Joseph's letter came one from Elder J. F. Wright, president of the South African Union Conference. He said:

"You will be interested to learn that we have just closed the most successful Harvest Ingathering campaign we have ever had. We have gone practically \$1,000 over our goal. This means that each of the three local conferences and the one mission field composing our union, more than reached their individual goals. There has been a true, loyal spirit on the part of every worker, and, I think, on the part of 90 per cent of the laymen throughout the field. Now that we have made so good a record, of course there is a feeling of gratitude on the part of all for the blessings of God which have helped to make this record what it is." E. F. HACKMAN.

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### FLORIDA CAMP-MEETING

The prophet Isaiah declares, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9.

The experiences through which many believers in the State of Florida have been passing the present year caused them to come to the camp-meeting with the express desire to learn the way of the Lord more perfectly. It was encouraging to see so large an attendance of God's people present at the annual convocation. From almost every section of the conference a good representation was present.

The conference officers were a bit fearful that in view of recent disasters many who were accustomed to be present throughout the entire ten days of the meeting, might feel unable to come this year. On the contrary, the attendance was much larger than Florida has ever enjoyed at an annual camp-meeting. Although there was erected the largest tent ever pitched in the State, it was unable to care for the crowds who flocked to the meetings. Before the time for the opening, Oct. 28, 1926, the office at Orlando had received more orders for tents than in any previous year.

It was the hope and desire of the believers that God's presence would be manifest during this feast, and the Lord did not disappoint His children. He never does. The cheering testimonies at the early morning devotional meetings were indicative of precious victories among both the white and the colored believers. Many expressed their appreciation of the deliverance which the Lord had wrought in their behalf during the recent storms and tornadoes which swept over the southern section of Florida. While scores of people were killed and large numbers badly injured, God put forth His mighty arm to shelter those who put their trust in Him. New experiences of communion with God have come into the lives of many in this conference. A spirit of earnest devotion and deep consecration was markedly manifest throughout the camp, and from 6:30 A. M. till the close of the evening service, the meetings were well attended.

Every branch of the work received due consideration. A spirit of harmony and unity was prevalent. The business of the conference passed off harmoniously, and although changes in the administration were made prior to and during the camp-meeting, laborers and delegates manifested a spirit of sympathetic co-operation.

The membership materially increased during the past year, and in spite of business reverses in the State, the blessing of the Lord attended the finances of the cause. It is hoped that the tithe this year will equal that of 1925, and the conference is well advanced in its mission offerings. With the Harvest Ingathering effort just beginning, the believers hope to raise \$20,000 during the campaign, which will materially aid an overflow on the mission quota.

The people greatly appreciated the old-time messages, and the laborers were blessed of God as they pointed out the perils and conditions of these latter days. The believers were encouraged to seek the Lord earnestly for victory over sin, and there was a good response to pleas for a deeper consecration to the Lord and to His work.

The attendance of the young people was very good, despite the fact that many of the youth were in college, in junior college, in the academy, and in the lower grades. We believe that under God a good work was accomplished for the youth, and we hope that the Spirit which spoke to their hearts will be cherished by them.

Although the camp-meeting has been held in the city of Orlando for a number of years, there were quite a number of the citizens present at the evening meetings to hear the message for these last days. There is a great drawing power in the fundamentals of the third angel's message, when presented in the love and spirit of Christ. It has accomplished marvelous transformations in days gone by; it still is able to do a great work upon the hearts of men and women.

Elders B. G. Wilkinson, R. B. Thurber, and the writer were the outside laborers, and helpful and instructive messages were presented by the union and local workers. Elder Heckman gave a stirring talk on the meaning of cyclones and tornadoes, especially dwelling on the Miami disaster. A large attendance gave an attentive hearing to his message, and many went away feeling that stormy winds do bear warnings to the children of men.

Although money is not plentiful among the believers in the State of Florida, yet the offerings to the Sabbath school the first Sabbath of the meeting were larger than those of one year ago. God's people love this message, and they help as they can. Nearly \$7,000 was given for foreign missions, and several hundred believers promised to join the workers in giving an amount equal to a week's salary during Sacrifice Week.

Florida is just starting an academy, and nearly \$10,000 was pledged toward this enterprise.

The believers in Florida are, with the world family, praying, helping, and co-operating for the advancement

of the third angel's message. May God greatly bless the conference officials, laborers, departments, and all believers in their efforts to carry forward the work of God to completion in that part of the field.

F. C. GILBERT.

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### THE WEEK OF PRAYER AT SOUTHERN JUNIOR COLLEGE

SOUTHERN JUNIOR COLLEGE is about two miles southeast of Ooltewah, Tenn., eighteen miles east of Chattanooga, in the heart of the Cumberland Mountains. There are three main buildings. They stand facing the east on the sidehill overlooking practically the entire six-hundred-acre farm.

The industries are fairly well developed. They have a print shop, a basket factory, a garage, and manual training shop, and while I was there during the Week of Prayer, they were working on a new laundry building. As far as buildings are concerned, I think it is the best-equipped school we have in the denomination. There are about 250 students in attendance.

During my stay we had an experience I have never known any other school to enjoy. The students were endeavoring to make their Harvest Ingathering goal. As the school is out in the country, it was hard to find territory; so they formed bands of eight or ten students, and went to Chattanooga once or twice a week, and there sang on the streets between six and nine o'clock and sometimes later in the evening. The evening I was with them there were nine bands formed under the leadership of Elder J. H. Behrens. Two students would go to the houses with the Harvest Ingathering papers, and solicit while the others would remain on the street singing our gospel songs. That evening they brought in \$264.51. The goal of the school, counting the church membership, would have amounted to \$1,300, but thus far they have raised \$1,800. The students take delight in working in this new and unique way, and God is giving them some wonderful experiences. The better class of people appreciate the fact that the young people are engaged in Christian work. Some families invited them in and let them sing in their homes, I do not know whether this has been tried out elsewhere or not, but it seems to work very well here.

During the Week of Prayer the readings were read, one each morning at 7:30 by a member of the faculty. Then the students separated into prayer bands, each under the leadership of one of the students, and the faculty met at the same hour. In the evening, the religious instruction was followed by testimonies and prayer. The Spirit of God came into many hearts. By the Lord's help wrongs were righted, and resolutions for a new life were formed. I have never been present at any other meeting where the gentle influence of God's Spirit was so manifestly shown as here. A baptismal class of about thirty was formed, and met several times at eleven o'clock in the forenoon. It is a wonderful thing to see

hardened hearts changed. Nothing but the power of God could have brought forth confessions such as were heard in the chapel. We believe that the students have a desire to do right.

The spiritual atmosphere of the school is very good. Prof. H. H. Hamilton and his faculty have everything well in hand, and God is blessing the labors of these devoted Christian men and women.

Prof. F. R. Isaac, the educational secretary of the union, was with us. I was glad to work with him once more. I understand that they have in the neighborhood of ninety church schools in the union. That is very good.

We are rejoicing at the prospects of these dear young people who are devoting their lives to this cause. We believe that they will make good workers. I was glad to meet with the school, and shall never forget how the Lord worked for the conversion of souls.  
J. T. BOETTCHER.

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### HARVEST INGATHERING AMONG THE UKRAINIAN PEOPLE IN ALBERTA

Elder Peter Yakovenko, our Ukrainian worker, has labored faithfully in this field for a little more than seven years, and the Lord has blessed his efforts with about fifty members. These were all brought in from the Greek Catholic Church, and many times the life of Brother Yakovenko has been in danger, but the Lord has overruled, and we are glad that His blessings have attended the work.

At first Brother Yakovenko was fearful to start out in the Harvest Ingathering work among these people, but two years ago he took courage, with some of the other brethren, and they raised a nice sum among the Catholic people for missions.

I might state that the Lord has greatly blessed the Harvest Ingathering campaign in this conference, and many of our churches have passed their \$10-per-member goal.

When we consider the condition of the weather and that many acres of crop were never harvested, and what was harvested had to be sold at a much reduced price, it certainly speaks well for the interest that the believers in this field have taken in foreign missions.  
J. J. REISWIG.

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### THE "RELIEF BOOK" WORK NOT A DEAD ISSUE

I FEEL constrained to make another appeal to our dear brethren and sisters concerning this most important and, sad to say, much neglected matter of the relief books, "The Ministry of Healing" and "Christ's Object Lessons."

By His blessed grace, for nearly a quarter of a century—since February, 1903—I have had something to do with this Heaven-ordained ministry, more or less as a part of my regular canvassing work, namely, for those engaged in it, to those who purchase the books, and for the relief of our institutions.

We are told that the sale of these volumes is to continue till the close

of probation. (See "Testimonies," Vol. VI, p. 478.) I can bear witness that there are precious blessings and rich experiences in this work. To the regular canvassers I would say, It will bring blessings in your regular colporteur work; it will be a pledge of its success, an assurance, as it were, of its ultimate triumph. It seems to safeguard it. Try selling one or more of these books a day as missionary work for the Lord. Devote the first hour of the day to it.

In the "Testimonies," Volumes VI and IX, are many timely statements concerning this relief work. I mention a few, abridged:

"They contain the light that God has revealed to me to give to the world."

"Churches would have been revived with spiritual blessings."

Will "unify the believers."

Will produce "successful laborers."

Will develop canvassers.

"Will open the way for our larger books to find a ready market."

Will prepare for reception of Holy Spirit.

"Souls will be converted, and money will come in."

"Truth will reach many who otherwise would not receive it."

Every church member, old or young, to have a part in it.

"All must enter" the "conflict."

"Many would have been won," bringing "into the cause their influence and their means."

To "be recognized by all our people as His method" of relief.

"Our lack of means" "because this plan has been neglected."

"This plan has not been presented to our schools as it should have been."

"All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of workers, for the relief of the schools, and for the winning of souls."

"Not become weary in well-doing."

Not to "stop with efforts of 1900 and 1901."

To continue "till the last debt is removed, . . . and a fund is created" for new schools.

"He is testing His people and His institutions," in placing them before the world.

"He will not vindicate the course of those who lay this plan aside for lack of confidence in its success."

"When His people will come up unitedly to the help of His cause in the earth, no good thing . . . will be withheld."

"God's requirements" must come sooner or later.

"We ask that every available means be used,"—from conference president down.

"God's opportunity"—our opportunity.

"Let God's plan be worked out after His own order."

Will educate for the ministry.

Will prepare for the great "conflict," the "closing struggle."

Will teach us to pray, for we will feel our need.

This work of more than usual "importance."

Will require great determination on our part, "for we are opposed by the whole synagogue of Satan."

"The Lord does not force any to engage in His work, but to those who place themselves decidedly on His side He will give a willing mind."

By His grace, dear coworkers, in addition to my regular canvassing work for the larger books, I have sold more of "The Ministry of Healing" the past season than for years in one campaign. I did a good deal in other lines of work in addition to all this. It is truly wonderful how God opens the way. Not long ago the Lord blessed me with nine orders for this good book in one day, in addition to my regular canvassing work.

There are many other striking statements in the volumes from which I have quoted. Read from them the

subject matter on "Relief Book Work." May God richly bless you in taking hold of this work, in proving the Lord's great goodness.

WALTER HARPER.

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### LESS THAN THREE PENCE A DAY

THINK of what you get for twelve shillings a year, or a shilling a month, or less than three pence a week, when you become a subscriber to the REVIEW AND HERALD. There are sermons on the doctrines and on the spiritual life, articles by experienced leaders, reports from the world-wide mission fields, a department for the home, a section for the young people, and news notes from various parts of the world. Each week you may have this distinguished visitor call at your home with counsel, instruction, encouragement, and inspiration for the whole family. This versatile visitor is ideal company for Friday evenings and Sabbath afternoons. And remember, this visitor will come to your home each week for a whole year for only twelve shillings. Can't afford the REVIEW? You can't afford to be without it, at less than three pence a week.—L. L. Moffitt, *President Cape Conference, in African Division Outlook.*

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### THE BOULDER-COLORADO SANI- TARIUM

THE following message, coming from the pen of inspiration more than twenty-one years ago, has during these years been a source of encouragement to those connected with this institution:

"The Boulder Sanitarium is to do its appointed work. From it the light of truth for this time is to shine forth, and the great message of warning be given."

In a sermon delivered at the General Conference by Mrs. E. G. White, May 29, 1905, the following was said regarding this institution:

"God wants us never to do such a thing as to part with the Boulder Sanitarium. This institution will yet do its work, and will do it well."

More than once I have been asked if the fulfilment of this prediction has been met, if it is now being realized, or if it will be realized in the future.

It is not for me to say how well this institution has fulfilled, in years gone by, the purpose for which it was established. Much less can I look into the future and see what it holds for the work at this place. It is a matter of deep concern to us that all should be done that can be done to promote the success of the work here just now. We feel encouraged as we see the spirit of service and earnest devotion to this cause which is manifested by the group of workers and nurses connected with the institution. During the past year, many thousands of copies of *Present Truth* and tracts have been placed in near-by homes, and some good experiences are reported by those taking part in this work. The Harvest Ingathering is taken up as a pleasant service for God and humanity. This year \$774.74 was raised during the campaign.

We are glad to report also a degree of financial prosperity attending the

work of the sanitarium, which brings new courage to its management. Though our winter patronage is still far below what it should be, the capacity of the institution is taxed to care for its patients and guests during the summer months. One of our problems is the equalization of our summer and winter patronage.

We are just now in the midst of our Week of Prayer, and the Lord is richly blessing in the services conducted from day to day. As workers, we earnestly desire to maintain that relationship to God and to His work in this place that will bring personal and institutional success.

W. M. ANDRESS, *Chaplain.*

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### HOW GOD IS WORKING

At the Shao Shing Mission station, in the East China Union,—a place where many devils and evil spirits have been cast out of those who desired to be cleansed; where people sick unto death have been raised to fulness of vigor and strength through the prayers of God's servants; and where the gospel seems to be preached in the demonstration and power of the Holy Spirit,—we learned of a special instance that occurred, not in the ancient past, but during the month of April, this very year, 1926. It was also a case of one possessed with devils,—devils so bold that they had said in an audible voice in the evangelist's presence, "No matter what you do, I will not leave him today." Our brother paid no attention to this idle boast, for he knew the power of Jesus was the strongest force in the universe, and that victory was assured if the conditions were met.

This worker had searched his own heart for days prior to this day, and he and his fellow workers had had special seasons of prayer at the chapel, asking that the mighty host of demons might be driven out of this man, and that he might give his heart to God. And now the worker felt that he was ready to give God the glory for everything that was done.

Being assured by the enslaved man that he really believed Jesus *could*, and that He *would*, cleanse him, and would cast out the demon and set him free, our brother bowed beside the bed on which the man lay (for he was suffering severely at the hands of his possessor), and prayed most earnestly that God would hear his prayer and glorify His name in that heathen home. But there were no apparent results. So he questioned the man again, to make sure that he had not left any idol about, or anything that would hinder God from answering prayer. The man confessed that there was still one idol that had not been torn down.

Think of it! One idol left! How many there are who do that very thing,—leave just one imperfection, just one pet sin, just one idol in the life, while professing to give God all! And that one thing keeps away the coveted blessing.

"Tear it down and bring it to me," said the evangelist, "for God can never be honored while a man desires two masters."

The man got up and obeyed, bringing the idol to the worker and presenting it to him. Now the last hindrance was removed; the man had torn away every idol, and our worker was sure God would answer his prayer.

Before he bowed to offer prayer, the same voice that had spoken earlier, said, "I will go; I will go." But as on the former occasion, our worker paid no attention to the voice, but bowed down and prayed till there seemed no strength left in him, and then placing one hand upon the demon-possessed man and raising the other toward heaven, he commanded the demons in the name of Jesus to depart. And they departed. The next Sabbath this man worshiped with our little company of believers, seeking with others a richer blessing from the One who had done so much for him.

We rejoice to see the progress the gospel is making throughout our field, and praise God for its steady advancement, not only in heathen homes, but in the hearts of those who have been long in the way. With all the readers of these lines, we wish to be spurred on by these manifestations of God's workings in behalf of His servants, and press on to serve Him in a greater, fuller, and more zealous way.

J. G. GJORDING.

*Shanghai, China.*

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### GLEANINGS FROM THE FIELD

SABBATH afternoon, Nov. 13, 1926, forty-three persons were baptized by Elder P. G. Rodgers, at Los Angeles, Calif., as the result of the summer's tent work. Eighteen others are awaiting baptism, which will take place in a very short time.

THE consecrated colporteur has access to a power unknown by the worldly salesman, and this is observed not only by himself, but by others. One of our colporteurs relates an experience illustrating this:

"Not long ago while canvassing, I was interrupted by a young man who claimed to be a successful salesman. He said: 'I have been standing on this corner for over an hour studying your manner of approach. Yet I know no more than when I first was astonished by the ease with which you enter the homes. You must possess some magical power. At every home the people act as if you were some friend calling, and gladly throw open the door, and you just simply walk in. This is a mystery. I do not gain entrance to more than one home in a block, while you do not miss a house. What are you selling, and how do you do it?' he inquired earnestly."

THE teachers and children of the South Dakota church schools have shown a real spirit of sacrifice in giving for the educational sacrifice offering. One of the teachers writes: "Some went without apples for school lunch. Some of us walked to save gas in the car, and others to save car fare. One little beginner washed dishes and saved what she earned." Another says: "We have been saving, or sacrificing as we called it, our candy money all during the month. Then all the children brought an offering of 25 cents." At still another

school some of the students were able to secure their contribution by the sale of articles, giving their profits to the mission field.

THE teachers' institute of the Southern Oregon Conference was held Dec. 2-4, 1926, at Roseburg, Oreg. A spirit of earnestness pervaded the session, and the teachers returned to their schools with renewed consecration, setting themselves to the task of saving the children. We quote as follows from the report of this institute:

"The overwhelming problem of the church today is the problem of its children and youth. It is only through right organization and right methods, supported by a corps of Spirit-filled teachers, that our children and youth will be held in the church and be prepared for translation day."

SOME young people in Birmingham, Ala., tried a rather unique plan for Harvest Ingathering, with excellent results. Evening after the Sabbath a company of fourteen from the First Birmingham church visited homes in the residential section of the city. Four members of the band preceded the company, calling at the homes, while the remaining ten marched slowly down the street singing gospel songs. The four who visited the homes explained the object of the Harvest Ingathering work, and accepted donations. As a result of a little more than one hour's work, a total of \$32.40 was received.

WESTERN WASHINGTON ACADEMY, Auburn, Wash., reports an excellent Week of Prayer, in which a large majority of the students gave their hearts anew to the Lord. Some students, coming from worldly homes and knowing nothing whatever of Seventh-day Adventists' belief before coming to school, were deeply convicted, and went forward with others. Some notable victories were obtained by young people previously careless and indifferent.

THE Lord especially blessed in a week's meetings held for the young people of the Darby (Mont.) church. They attended very faithfully in spite of bad roads and cold, snowy weather, some coming regularly a distance of nine miles. Several young women who accepted the truth not long ago, and are entirely alone in the message, have proved their willingness to follow the Master by severing all worldly ties that separate them from Jesus.

A NEW church was organized at Winona, Wash., Sabbath, Dec. 4, 1926. Eighteen members were taken in as a basis of the new organization, several others, who were absent that day, joining later. Five young people signified their desire to be baptized. The work at Winona has developed during the present year, and is the result of the reading of the *Signs of the Times* and subsequent labors.

THIRTEEN persons were recently baptized in the Stanmore church, and nineteen in the Ashfield church, near Sydney, New South Wales.

SABBATH, Nov. 27, 1926, was the occasion of the dedication of the church in Schenectady, N. Y., free from debt.

ELDER JOSE A. DOS REIS baptized ten persons in São Paulo.

TWENTY persons were baptized in Tacoma, Wash., recently.

SIX students of Union College, College View, Nebr., were baptized recently.

ON Sabbath, Oct. 2, 1926, Elder Luiz Braun baptized five persons at São Joao da Boa Vista.

ELDER A. E. HAGEN baptized nine persons recently while on a trip into the interior of the state.

ELDER B. E. CONNERLY baptized five persons, Sabbath, Dec. 11, 1926, at the Capitol-Memorial church, Washington, D. C.

TWELVE were baptized some time ago as the result of the effort held in Madison, Wis., and a number more are in the baptismal class. Two brothers had to leave for school in Berrien Springs, Mich., before being baptized, but intended to go forward in this rite at the college.

THE Baltimore (Md.) church No. 3 has just closed a good revival campaign. Many victories were gained. Members confessed their sins, and decided to live in peace with other members and in harmony with the principles of the message. Six persons were baptized the first Sunday evening, and about the same number are awaiting baptism.

THE largest workers' meeting held in West Michigan for several years, assembled at Kalamazoo, Nov. 22-26, 1926, and the following resolution was unanimously adopted:

"RESOLVED, That we seek a reformation in Bible study, in 'Testimony' study, in family worship, and in secret prayer."

Attention was called to twenty points on which reform is needed in one way or another, as follows:

Bible study, "Testimony" study, prayer, personal work, work for the young people, reverence for the house of God, literature, music, Sabbath observance, health reform, tithing, home training, home religion, faithfulness in Christian duty, Sabbath school attendance, frivolity, worldly amusements, criticism, Scriptural marriage and divorce, business integrity.

We quote from a very interesting letter written by Brother M. J. Sorenson, who is laboring in Abyssinia:

"We have been honored by a visit from His Royal Highness, Ras Tafari. In company with several chiefs and a multitude of attendants, he came out to Addis Alem to attend an annual festival. Mrs. Sorenson and I also attended the festival, and after the celebration was over, I had an interview with His Highness in his royal tent. He asked several questions about our work, and seemed to take a keen interest in it. Before leaving I invited him to visit our mission station, but because of the strong opposition of the priests and many of the chiefs to mission work, I doubted very much if he would accept; but to my surprise he did.

"The next day about four o'clock in the afternoon, the path leading down to our station began to be thronged with people, and out of the

multitude emerged His Royal Highness accompanied by the minister of state. Before their arrival we had been busy putting the finishing touches on things about the place, and Mrs. Sorenson had been busy preparing lunch and decorating the table in his honor.

"Our chief anxiety as he drew nearer was what we should talk to him about. But our fear soon vanished in the presence of his engaging smile and friendly demeanor. There was nothing stiff or formal about it, and at the time we could hardly realize that we were entertaining an Oriental monarch. Surely a visit with the President of the United States of America could not have been more democratic.

"He was here for about an hour, and seemed very much pleased with everything he saw, especially the good buildings and the improvements that had been made on the land.

"I availed myself of the opportunity to tell him about the doctors who are coming here to open a hospital, and the deep interest our medical school in America is taking in this country. He was pleased to hear about this, and now that he knows about their coming, I am sure he will give them a royal welcome. In leaving he invited my wife to visit the queen and their children when she goes to Addis Abeba (the capital).

"We naturally felt very happy about our distinguished guest, but another surprise and great joy was yet to come. Late in the evening a messenger arrived, bringing a present from His Highness of 500 thaler (about £75), and a message in which he again expressed his appreciation of the work we are doing in educating the children of his kingdom."

## Appointments and Notices

### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-third annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Md., at 7 p. m., Feb. 28, 1927, for the election of eight trustees for a period of two years, to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the Association. By order of the Board of Trustees.

F. M. Wilcox, Pres.  
L. W. Graham, Sec.

## OBITUARIES

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

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

**Sampson.**—Sina Bertina Sampson was born in Stavanger, Norway, Nov. 28, 1858; and died Nov. 20, 1926. She was the mother of Elders H. A. and Ernest Oberg. Besides these she leaves one other son and her husband to mourn.

L. J. Woodman.

**Beeson.**—Hattie V. Beeson was born April 16, 1861; and died near Burbank, Calif., Dec. 13, 1926. In 1881 she was united in marriage to C. A. Beeson. They accepted the truth in 1891, and Brother Beeson later entered the ministry, and together they labored faithfully for some years in Kansas and Nebraska. To them were born six children. Her husband, two sons, two daughters, and aged father are left to mourn.

R. W. Parmele.

**Allen.**—Mrs. Rebecca Jane Allen, née Hubbard, was born at Fayetteville, Ark., Feb. 4, 1848; and died in Walla Walla Valley, Wash., Dec. 25, 1926, being the fifth of a family of twelve, two of whom survive. In 1861 she, with her parents, moved to Oregon, traveling by ox teams. In 1867 she came to the Walla Walla Valley. She taught in the pioneer schools of this county in 1867 and 1869.

She was married to Charles Chase in 1869, and five children were born to this union, three of whom survive. Mr. Chase died in 1882. In 1886 she was married to Robert Nelson, and to this union were born three sons, all of whom survive. Death again took her husband, in 1905. In 1919 she was married to Charles Allen, of College Place.

Mrs. Allen was an active worker for Christ practically from childhood. Her work in organizing and assisting in the pioneer Sunday schools in the rural sections of Walla Walla County has been often brought to remembrance by the pioneers of this section. She accepted the Seventh-day Adventist faith in 1899, and remained faithful.

W. W. Steward.

## 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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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.

Writing from Buenos Aires, Argentina, under date of Dec. 14, 1926, Elder C. B. Haynes, president of the South American Division, writes:

"Mrs. Haynes and I had an excellent trip to South America. We have been given a wonderfully warm, hearty welcome by the workers here, and are now getting settled in our new home. Tomorrow the division council begins and continues for a week. Elders Perry and Spies will be here from the Inca and East Brazil Union Missions. Elder Neilsen will get in tonight. Tomorrow we will begin to struggle with our budget for 1927. Our problems seem to grow larger as we come close to them."

\* \*

In a letter from Elder E. K. Slade, of the Atlantic Union Conference, under date of January 10, he says regarding the work in that union:

"We are receiving from our conferences returns on mission funds for 1926. With the remittances from New York and Bermuda alone, for the month of December, we find we have passed our 60-cent-a-week goal, so that all that will be coming from Greater New York, New England, and Southern New England will be in excess of our goal, which will doubtless amount to about \$30,000. Really it is wonderful how our people have rallied to the call, and given liberal support to the needs of the cause."

\* \*

We are glad to hear of the excellent spirit attending our work in the home field, as well as in foreign lands. Elder C. J. Coon, of the Richmond (Va.) church, voices this in a recent letter:

"The Richmond church went about \$128 over its quota of \$1,050 on the Harvest Ingathering. This is more than double what the church raised last year. We do not take the credit to ourselves, because it was very evident that God put His hand to the work, for it went along so smoothly. Much credit is due Elder Pickard, who, with his workers, came here and raised over \$300 for us. We thank God for this success.

"There has come into the church a wonderful spirit of unity toward one another and toward the conference, for which we are thankful. The Lord

is giving us new members with almost no effort on our part. One man, the baggage master on the train between here and Washington, is to be baptized next Sabbath. Brother Roe, the engineer on the train, has been giving him literature for several months, and he has become convinced. Brother Roe told me about him, and asked me to see him. I did so, and found him all ready for the final instruction and the encouragement necessary for him to make his decision. He is one of the finest men I ever met."

\* \*

Prof. Frederick Griggs, of the Far Eastern Division, writes under date of Dec. 3, 1926:

"I am inclosing herewith a word regarding my visit to South China. I am much pleased with the good work that is going on there, even under war conditions. Our workers are of good courage. Mrs. Griggs is with me on this long trip. We are now en route from Hongkong to Singapore. From there we go to Batavia, where we are to spend the Week of Prayer and probably four or five more weeks also in Java. I am very glad that Mrs. Griggs can be with me at this particular time, on account of the death of her sister, Mrs. Hefley, whom she greatly mourns."

\* \*

#### A STONE CHURCH ON LONG ISLAND, BAHAMAS

ONE year ago last October I returned to Long Island to take charge of the erection of a church while working for the people.

We took our cutlasses and cut our way through a mile and a half of tangled thorn and briar bush to the coral rock we were to burn to provide lime. We built two kilns, which provided us with about 600 bushels of lime. This lime had to be carried on the backs of horses to the place of building.

While the lime was cooling, we blasted between seventy-five and a hundred tons of rock. All this stone had to be carried to the place of building on the heads of women and girls.

I laid the outside wall myself and helped with the inside wall. God surely blessed with health and strength. While this building was going on, I rode fourteen miles each day on horseback over these rocky trails. We were thankful for the protecting care of our heavenly Father. While we had four quite serious accidents, still the little chapel continued to grow until it was completed.

But here came the hardest trial of all. After holding five meetings in that chapel, and passing through four 120-mile-an-hour gales since July 28, the chapel lay in ruins, with every dollar we could possibly raise gone. It has been a very heavy blow to these poor new believers. To help their courage, I sent to a friend in the States to borrow the \$250 required to pay off the last debt on our ruined church. I know the Lord will help me to get the money somehow to pay it back. I had already put every dollar I had into it to help them out. Some even sold a portion of their little plots of land to get money to help build it. It was built without mission funds and without debt, excepting the amount mentioned above.

G. W. LAWRENCE.

#### MISSION OFFERINGS IN 1926

NEXT week we intend to publish the full returns on the Sixty-cent-a-week Fund for missions of each conference in the United States and Canada. We expect it to be the best report we have ever had.

We are getting letters and telegrams from our different conferences, some of which are better than we had expected. Elder E. K. Slade, president of the Atlantic Union Conference, sends us this telegram:

"Atlantic thirty-two thousand dollars over; ninety-two thousand Harvest Ingathering."

By this we understand that the Atlantic Union Conference has more than reached an average of 60 cents a week for each church in that entire union conference, and has an overflow of \$32,000 above that amount. That is a wonderful report. The highest average of any conference in the Atlantic Union is the New York Conference, which has an average of 80 cents for every church in that conference—the highest ever reached.

From the Florida Conference, notwithstanding storm and devastation, Elder A. S. Booth, president, sends the following heartening message:

"Florida, white, 65 cents plus for missions. Harvest Ingathering for Florida, \$18,410."

B. M. Emerson, treasurer of the Pacific Union Conference, writes:

"We are pleased to tell you that four of our conferences made their goals: Southeastern California, Southern California, Nevada, and the Utah Mission. Southeastern California went over about \$16,000, in fact they made about 70½ cents."

Elder J. W. Christian, president of the Chicago Conference, speaks of the good progress made in that conference in winning souls and raising funds:

"The year 1926 is the best year in the history of our work here in Chicago. More people have been baptized, and we shall show a nice little increase in membership. Our tithe amounted to \$129,315.95, a gain of \$5,271.63 over last year. Our mission funds amount to \$80,009.28, a gain of \$8,146.34 over last year, or close to 69 cents a member. Of this we received \$25,035.82 in Harvest Ingathering, which is more than \$2,500 gain over any previous year."

Elder J. C. Stevens, pastor of the Battle Creek (Mich.) church, writes that his large church increased their mission offerings for 1926 more than 20 cents a member. Brother Stevens writes:

"I have found by experience that if a church can make its goal the first month of the year, it is a great incentive to keep up month by month. One gift of \$1,000 has been promised."

That is good. We look for gains in the Battle Creek church. Now is the time for every church member to plan his gifts for missions for 1927. Every church should have its budget so that without continual drumming, needed funds may be obtained. All our financial needs can be met as we preach the message and missions in the faith and power of the Holy Spirit.

J. L. SHAW