

The Advent Review and Sabbath Herald



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No. 2

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Group of Workers From the Potomac Conference Soon to Leave for Mission Fields

Left: Mr. and Mrs. F. E. Spiess, to India.

Center: Mr. and Mrs. R. L. Kimble, to India.

Right: Mr. and Mrs. G. A. Coon, to Trinidad, Inter-America.

(See article on page 21)

Foregleams of the Cross

BY W. W. PRESCOTT

ON Calvary we meet with the historical manifestation of the cross of Christ. In the mind of God the cross was set up "from the foundation of the world." The efficacy of the cross prevailed from the moment that sin appeared in this world. This is the gospel of the cross.

The light of the cross shines down through the centuries from Eden, growing more and more clear until it bursts forth in its fullness in the darkness of Calvary. From the first there were intimations and promises which gave assurance that a remedy for sin had been provided. God sought for man, hiding himself on account of a new sense of shame, with the question, "Where art thou?" and finding him, "Jehovah God made for Adam and his wife coats of skins, and clothed them," thus foreshadowing the atonement, which furnishes a covering for sin.

The promise that the seed of the woman should inflict a mortal wound upon the serpent, while at the same time the serpent would inflict a painful wound upon the seed of the woman, contains the germ of the whole gospel of salvation through vicarious suffering.

The promise to Abraham, that "in thy seed shall all the nations of the earth be blessed," is interpreted to us by the Holy Spirit, speaking through the apostle Paul, as a direct prophecy of the crucified Redeemer: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

When the blood of the paschal lamb was put "on the two side posts and on the lintel" of the door of each house, with the assurance from Jehovah, "When I see the blood, I will pass over you," there was taught the object lesson of salvation from death through the shed blood of another, even the One who was afterward designated as "the Lamb of God."

Every presentation of blood in the service of the earthly sanctuary prefigured the atonement made upon the cross, as it is written: "I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." "The bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate." In the sanctuary service the cross was uplifted.

The experience of the suffering servant, as portrayed in the fifty-third chapter of Isaiah, is without doubt a prophecy of the cross. He who as our representative accepted the penalty of sin in our stead, is plainly described in these pathetic words: "He was

wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." He who "His own self bare our sins in His body upon the tree," was clearly before the vision of the prophet, for he declares, "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all." He who by the seer of Patmos was designated as "the Lamb slain from the foundation of the world," was certainly foretold in these words: "He was oppressed, yet when He was afflicted He opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so He opened not His mouth."

When the evangelist Philip found the eunuch on the road from Jerusalem to Gaza, he was reading this very passage, and in response to his inquiry, "Of whom speaketh the prophet this?" Philip, "beginning from this scripture, preached unto him Jesus," and the Jesus whom he proclaimed was of course the Jesus of the cross.

The prophet Isaiah described a vicarious sufferer in these words: "By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" Who can doubt that Jesus of Nazareth was consciously fulfilling this prophecy when He foretold His own death upon the cross? Note one such statement: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for [instead of] many."

The final strokes by which the prophet pictured the Crucified One need no other interpretation than that furnished on Calvary: "By the knowledge of Himself shall My righteous Servant justify many; and He shall bear their iniquities. . . . He poured out His soul unto death, and was numbered with the transgressors; yet He bare the sin of many." Without question the fifty-third chapter of Isaiah is a foreview of the Man of Calvary. "The correspondence of details between Christ's life and this prophecy . . . is striking." It is "the word of the cross."

We come now to the time of the captivity in Babylon, that great tragedy in the history of the people of God. Doubters could find plenty of apparent reasons for claiming that the promises of blessing through a deliverer had come to naught. David's throne in Jerusalem had been cast down to the ground, and the city had been burned with fire. The ten tribes had been in captivity for about a century and a half, and now the two re-

maining tribes were passing through the same experience. Who, under such circumstances, could indulge in a confident hope?

But just then, in that darkest hour of their national history, there came to the almost despairing captives a unique prophecy which definitely fixed the time for the coming of the Anointed One of type and prophecy, and at the same time reaffirmed the past predictions of the cross: "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the Anointed One, the Prince, shall be seven weeks, and threescore and two weeks. . . . And after threescore and two weeks shall the Anointed One be cut off." Every anointed priest and every anointed king had been a fact prophecy of the Priest-King concerning whom the prophet Zechariah later declared, "He shall be a priest upon His throne." But now the prophecy combines what, from the human viewpoint, are strange and contradictory ideas. The anointed Priest is to be the sacrificial victim; the anointed King, of whose kingdom there was to be no end, is to be cut off.

In the apparent defeat, but in the real triumph, of the cross, Jesus of Nazareth won His victory over him who had usurped the throne of the world, and secured, in behalf of the human family, in behalf of us, the right to the kingdom which was forfeited through disobedience in Eden.

The Christ of Galilee was the Christ of the cross, and the Galilean road led to the cross. Of this Jesus Himself was fully aware, and He lived and walked in the shadow of that cross during His whole ministry. On three or four occasions toward the close of His earthly life, but before He was led to Calvary, He plainly told His immediate disciples that He was to be crucified. And all this became clear to Him through the Spirit's interpretation to Him of the types and prophecies of the Messiah and His cross, which He found in His Scriptures, the Old Testament. Surely the foregleams of the cross were many and plain.

* * *

Life's Autumn Time

BY MRS. MARY H. WILLIAMS

THE day that's been so dark and drear
Is passing swiftly into night,
And plaintive winds have ceased to sigh.
We search with hope the western sky,
And, lo! at evening it is light.

Beyond the great horizon's rim

The glowing sun has sunk from sight,
Yet painted all the clouds with flame
To write this promise in His name,
"Joy cometh with the morning light."

And now we watch the fading glow

Leave on the darkening sky of night
A golden band. 'Tis even so
Life's day is passed; then may we know
"At eventime it shall be light."

The Advent Review and Sabbath Herald

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

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The Conference and Institutional Staff

WE have passed the time when the greater number of workers in this cause, is in North America. The statistical report for 1927 shows that of eighteen thousand and more laborers, over seven thousand are in North America, while in lands outside are ten thousand engaged in the work. We rejoice in this balance in favor of the great world beyond the old home base of the message. This is as it ought to be. Our conferences in North America rejoice to see it, for it has been the aim of these conferences to send their means and their workers into the regions beyond. There must be an ever-increasing proportion of laborers over the seas where the many, many millions are.

And the same spirit that has actuated the conferences of the old North American field, is animating the older fields abroad. In Europe, in the colonial fields, in the stronger parts of South America and Inter-America, there is a desire to share means and laborers with the unevangelized portions. Our work is one. It will never be finished anywhere until it is finished everywhere. Therefore the stronger fields must ever be helping the weaker ones until the whole world has been covered.

W. A. S.

The Division of the Force of Workers

It is interesting to see how our total force of denominationally employed workers is divided between the field and the institutions. Of 18,307 laborers in all the world, 9,873 are in what we would call field work, while 8,434 are employed in the 291 institutions operated by the organized work.

In the development of this movement we see that thus these institutional bases employ pretty nearly half the force. This shows what a blessing these institutions are to the work. Not only are they training centers, but they are means by which a vast army of believers are engaged directly in holding forth some feature of the message. These institutions strengthen the hands of the whole army of evangelistic laborers in the field. They are bases of supply. They are training

centers. From them must go out very largely the recruits to swell the field force. As these institutions—educational, medical, publishing—increase in strength and resources, they promise yet greater things for the rapid spread of all our denominational activities.

W. A. S.

Genuine Confession

THERE is one divinely appointed way whereby we may get rid of sin, and that is by confession. The confession of a sin should be as broad as the knowledge of the sin. If I have sinned against God and the sin is known only to Him and myself, then the confession belongs to God alone. If I have sinned alone against my family, the confession belongs to God and to my family. If I have sinned against the church and brought upon it disgrace, then the confession belongs to the church.

But true confession is always specific in its character. There are too many respectable confessions made, for the quieting of the conscience, which do not acknowledge particular sins. Declares the servant of the Lord:

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—"Steps to Christ," p. 43.

Judging Ourselves, Not Others

WHEN we have differences with our brethren and sisters and evil feelings are engendered, it is very easy and natural for us to feel that they are the chief offenders and that little if any blame attaches to ourselves. The spirit of true contrition will lead us to judge ourselves severely, and to be exceedingly magnanimous toward those whom we feel have done us wrong. Our own mistakes will appear twenty times more grievous than the mistakes of others. How much of bitterness between brethren might be saved if the following counsel, penned by the servant of the Lord and published in the Review of Dec. 15, 1884, were followed out:

"If there have been difficulties, . . . if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, 'Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record.' Who, think you, would withstand such a movement as this? There is too much coldness and indifference, too much of the 'I don't care' spirit, exercised among the professed followers of Christ."

True Christian Dignity

TRUE Christian dignity never leads one to defend himself in a wrong course; it never leads one to feel that his official position should keep him from acknowledging his wrong. We were impressed with this some years ago as we were holding meetings in one of our institutions. We found that misunderstandings had arisen between a leading brother in that institution and his stenographer. He felt that his stenographer was unfaithful and slack in her work, and she felt that he was overcritical, and many unkind words had passed between them.

We endeavored to set before each the duty of the Christian in making wrongs right. The young woman was humble and penitent and willing to go more than half way in healing the breach. But this leader in the work of God was defiant. When we suggested that he had some duty in acknowledging his evil course in the controversy, he immediately placed himself upon the defensive. He felt that he had a dignity to maintain, that he could not step down from his official position to a subordinate and confess his wrong and make things right.

What a conception of Christian dignity this brother possessed! But he stands as a representative of a class. He is not the only one, by any means, that reasons in this way, even if the others do not express it. There is nothing so lowering to Christian dignity as sin, and the more exalted the position occupied, the more aggravated is the course of evil. On the other hand, there is nothing so honorable, nothing so dignifying, as to make

wrong right. Has the head of a household sinned against his loved ones? He can do nothing that will so raise him in their estimation as to humble himself in confession. Has the teacher sinned against a student? the manager against a worker? a minister against a member of his church? Confession will not lessen his influence nor lower his dignity; it will exalt him in the estimation of God and man.

True Christian dignity leads one to withhold himself from the commission of sin. If in an evil hour he has fallen and permitted himself to be dragged down, the only way he can regain his position of true Christian dignity is to put sin out of his life, and he can do this only in God's appointed way, by confession of wrong.

F. M. W.

* * *

Up for Office

PROBABLY no one can have failed to notice, during the recent fall elections, the zeal manifested by the political candidates of all parties, and the sacrifices they were willing to make to accomplish their aims. What was the secret of all this zeal and activity? Simply this: They were up for office. If they gained their end, they were to be elevated to a position a little higher than their fellow citizens around them, to have a little honor bestowed upon them, and to receive a little aggrandizement as the reward of their services.

There are but few transactions of real life from which we may not draw some lesson. And from these scenes we may derive instruction. We, too, brethren, are up for office. Not, indeed, such an office as men can bestow; not an office the advantage of which is doubtful, and the honor temporary and uncertain; but one the glory of which shall never pass away. What is it? It is to be made kings and priests unto God, to reign with Christ a thousand years on glorious judgment thrones, and ever after that upon the earth made new. Such is the prize within our reach if we make haste to secure it.

Who, then, should make the greatest effort and manifest the greatest zeal, those who are striving for the least, or those who are laboring for the noblest prize? Which should call forth most energy? An insignificant or an eternal reward? But, brethren, which does most excite it? and who are the most zealous?

Ah! these are the questions. Must we, candidates for eternal life and the immortal honor of the sons of God, confess ourselves outdone by political partisans in efforts to secure the prize, who aim only at a little earthly glory? It ought not so to be. Where is the zeal, the activity, the energy, corresponding with the prize for which we are seeking, and the importance of the time in which we are living?

Swiftly the day of decision ap-

proaches. Soon the sentence will be declared, and he that is holy will be forever so, and he that is filthy can never free himself therefrom. Let us not suffer, brethren and sisters, the children of this world to be wiser in their generation, or more consistent, than the children of light. Let us be zealous to make our calling and election sure.—*Uriah Smith, in the Review and Herald, Nov. 11, 1858.*

* * *

Christian Physicians

WHAT a wonderful power is possessed by the Christian physician! In his relation to his patients he is able to minister to the needs both of the soul and of the body. Great confidence is reposed in him. The very secrets of the heart are laid bare. He comes to know the affliction of both mind and body. If added to his knowledge of medicine he has a personal acquaintance with the Great Physician, what a power he possesses to lead poor, sin-sick souls to the feet of the Saviour! He can point his patients not only to the One who saves from physical disease, but to the One who saves from the maladies which afflict the soul.

Why Grow Old?

BY C. P. BOLLMAN

Why should I daily older grow,
When God's my life and Christ my stay?
Add to my years, I must, of course,
But not grow old in this glad way.

He is my life, my trust, my hope,
To Him my heart has all been given;
Each day my life some ripper grows—
The garner is with God in heaven.

My life is hid with Christ in God,
I gladly lay it at His feet;
And so though powers of flesh must fail,
Each day His service grows more sweet.

And what a blessing it is to have medical institutions manned by such physicians, to whom we can go in times of sickness! We were impressed with this recently as we were called upon in one of our sanitariums to unite with a fellow minister in prayer for a sick brother. We knelt around his bedside with three of the physicians of the institution, and each of these physicians took part with us in prayer that God would do for the afflicted one what human power was unable to accomplish.

We cannot help but believe that God honors the physician who carries a real burden of heart for the souls as well as the bodies of his patients, and who in his daily extremity kneels before the Lord and places this burden at His feet. We thank God for the Christian men and women connected with this movement who have not only a knowledge of the science of medicine, but also a knowledge of the science of salvation.

Our sanitarium physicians and our physicians in private practice are entitled to our confidence. They

need our prayers, because upon every conscientious physician there must rest a great burden of heart as he seeks to stand between the living and the dead as the representative of his Master in heaven. May God bless the medical missionary workers, both physicians and nurses connected with this movement.

F. M. W.

* * *

The Contentious Man

THE apostle Paul exhorts the church, in his epistle addressed to Titus, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

The contentious man is a menace to the peace of the home, to the unity of the church, and to the integrity of the state. He is usually a man who confuses principles with policies. He has a mistaken idea that that for which he contends involves a vital principle of right, when after all it is a mere method or plan of his own devising.

The contentious man is one who contends to the very last for his own way, and is unwilling to subordinate his individual judgment to the combined judgment of his brethren. His brethren oftentimes yield, not because they feel that the contender is in the right, but because his contention has become unbearable, and they prefer peace with a poor plan to a far better plan with continual controversy.

It is right for one to express his individual convictions. Indeed, it is his duty to contribute that which he believes God has given him for the common good; but if there is involved in the controversy no clear "Thus saith the Lord," after having expressed his convictions, his further zeal should be tempered by becoming modesty, by distrust of his own judgment, and by confidence that God can lead his brethren as well as him.

We have found by observation through the years, that in times of crises, when the servants of the Lord do have to contend for vital principle, they do it with such a spirit of modesty and Christlike humility that it does not carry to others the impression of self-conceit and arrogance. It is well always for us to remember that if we are sincerely seeking the will and way of God and believe that God can lead us, we should attribute the same honesty of purpose to our brethren, and believe that God can impress their minds as well as our own.

F. M. W.

* * *

"AFTER a long and beautiful life, when she was sitting in sunshine, calm and sweet, at eighty-seven years of age, the mother of Frances Willard said to one who asked what she would have done differently as a mother if she had her life to live over again, 'I should blame less and praise more.'"

How Much Should I Give to Missions?

BY F. C. GILBERT

WHAT a feeling of pleasure and satisfaction must have been experienced by that devoted woman, when she heard the Saviour offer that commendation of her efforts in His behalf, "She hath done what she could"! What more can a person do? What more can be asked of any one? The Lord cannot expect more than that. Yet how happy one must be to hear the Master utter such a cheerful approbation!

To the remnant people of God who have done what they could, will be given the Saviour's commendation: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40. To all whose conduct has expressed appreciation of Christ in kindness toward His children, Jesus will say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34.

In bringing the light of present truth to those who sit in darkness and in the shadow of death, we are rescuing souls for the kingdom of God. Jesus regards this act as ministering unto Him. This spirit of ministry is reflected in those to whom these blessings are brought, and many precious souls appreciate the efforts of those who are so kind in such service for Jesus.

A Chinese Brother's Spirit of Sacrifice

Well do I remember that Sabbath afternoon service in the city of Shanghai, China, when I related to our native Chinese brethren the experience of the believers in the homeland in making it possible for the missionaries to remain at their post and not return home because of a shortage of mission funds reported at the Fall Council of 1922. Our oldest ordained native preacher, who now rests from his labors, listened intently as we assured these Chinese believers of the love of their brethren in America who sacrificed that the message might go to these far-flung fields. The pastor arose and asked this question:

"Is it possible that I have brothers and sisters in America who love me so much that they are willing to sacrifice that I and my people might know this blessed message?"

He then offered this suggestion: "If the people of God in America are willing to sacrifice for me, I am willing to sacrifice that people in other lands may know this blessed message."

At this particular time this brother was receiving about \$6 a week for his labor. He had a large family, and some of the children went to our schools. Yet that man promised that, with the help of God, he would give 40 cents a week to missions. It was a moving testimony, and many eyes were moist as the audience listened to

the promise of this servant of the Lord. A number of others promised to give \$1 a week to missions; still others planned to do all they could to advance this work in all the world.

Give as God Has Prospered

The Bible encourages us to give as the Lord has prospered us. In order to do this, we need to catch the vision of the world's present situation. Our hearts are thrilled as we listen to the recitals of the marvelous working of the Spirit of the Lord upon the hearts of hundreds and thousands of people who are hungry for the truth. Literally thousands are calling for the light, and longing souls are anxious to know the blessed Jesus who is soon to return to earth in power and great glory.

Why has the Lord opened this whole world to hear the truth if He does not intend these millions to learn of this message? There is plenty of means in our ranks, and our brethren and sisters love the cause of Christ. What is needed is a clear vision of the present opportunity which has come to us to enter quickly into the harvest field and gather the sheaves for the Lord's garner.

An Aged Brother's Weekly Gifts to Missions

At camp meeting last summer an aged brother related to me this intensely interesting experience in giving to missions:

"For fourteen years I have given \$5 every Sabbath for missions. During the last two years I have given \$10 every Sabbath. My wife and I, when we have a birthday, give \$1 for each year of our lives as a gift to missions. I have assisted students in getting an education by giving from \$5 up to \$110. When I started to give these weekly gifts, I had \$700. God is very good to me. I am now in my eighty-third year, and I work for daily wages."

When I had finished relating this experience, a brother in the audience arose, and said: "Elder, that man works for me at a daily wage, and he works all the time."

Think of this dear brother, eighty-three years old, working at a daily wage, and giving so generously each Sabbath for missions, in addition to other gifts for the advancement of the work in fields afar. If all of God's people had a similar vision, what might not, with the blessing of God, be accomplished in saving many thousands of these waiting souls?

From Fifteen Cents to a Dollar a Week for Missions

A certain union conference committee met in the month of August to consider the needs of the mission fields. The treasurer of the union conference reported a deficit of several thousand dollars in the missions quota

for the union conference membership. At that time the church goal in the United States was 15 cents a week per member.

Several days were spent in studying the Bible and the writings of the spirit of prophecy. Earnest prayer was offered that the Lord would make clear what should be done at a time like that. The impression came that we should lift up our eyes and look on the fields. The Lord was doing a mighty work; souls were embracing the truth in heathen fields, and yet the harvest of believers was not comparable to the present time.

Before that meeting closed, the spirit of conviction fastened itself upon the committee that the hour demanded larger weekly gifts to missions. With but a single exception, every man promised, with the help of God, to give \$1 a week, and to give it every week. It meant a great forward move to inaugurate such a program. This larger vision of giving was presented to our people in the conferences of that union. The Lord's people are always ready to move forward in God's work.

Before the year ended, the deficit of thousands of dollars in August was made up, and an overflow was forwarded to the General Conference treasury. From that time to this, those conferences have made their annual goals for missions; and in addition tens of thousands of dollars in excess of the goals have been contributed to the mission fields.

There were some believers in those conferences who gave more than \$1 a week. Others decided to give \$1 a day, and there has been no slackening of the pace set.

A New Vision Needed

While I was speaking to a company of church officers and conference workers on the subject of gifts to the Lord for soul-saving endeavors, one brother said he intended to discharge his obligations to God in a larger way. He believed it was his privilege to give according to the blessings he had received. He intended to devote one fourth of his earnings that year to the work of God. He said it would mean about \$1,000 to missions.

When our eyes behold the unusual opportunities the Lord has given us in finishing His work, we shall thank Him for the privilege of co-operating with Him in making larger gifts for our world-wide work. We shall recognize in a new way the prospering hand of God, and give accordingly. Let us give week by week. Let us remember that on the cold and rainy Sabbath, when we are unable to be present at the Sabbath school or at the church, the needs of the missionaries are as great as when we attend the house of God on a pleasant Sabbath. Let us give as God has prospered us.

When we plan such a program, and pray the Lord to help us answer these urgent Macedonian calls, we shall be encouraged to give \$1 or perhaps \$2 each week for missions.

A pastor of one of our churches called upon some members who felt unable to give to missions, except a random offering now and then. The brother laid upon their hearts the importance of answering the call of God in these opportune days. The result was that several brethren in the church decided they had been abundantly blessed and prospered of God, and promised to give \$10 each Sabbath for the year, and to give it week by week.

In "Patriarchs and Prophets," pages 527-529, we read:

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. . . .

In the days of Israel the tithe and the freewill offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is that our offerings to God should be in proportion to the light and privileges enjoyed. . . .

"As our blessings and privileges are increased,—above all, as we have before us the unparalleled sacrifice of the glorious Son of God,—should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy. If His people were liberally to sustain His cause by their voluntary gifts, . . . God would be honored, and many more souls would be won to Christ."

* * *

The Call of God to Reformation

BY LEWIS R. OGDEN

"AWAKE, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 52:1; 60:1.

We are living in an unparalleled age of this earth's long history. Never has the darkness been so great as now; and never has it been so important that the light of the gospel shine forth in clear, bright rays. This call of God means much more to the church of Christ to-day than it has ever meant before. This appeal of Heaven through the prophet Isaiah, is a clarion call to us down here in the remnant church of 1929. We are the people, and now is the time.

We believe that the work of the gospel is going to be finished in this generation; but in "Testimonies," Volume IX, page 117, we are told that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work." This is not speaking of the ministers and recognized leaders, for the sentence is finished by saying, "and unite their efforts with those of ministers and church officers." It is the laymen, the men and women who have their names on our church rolls, who are largely responsible for the finishing of the work. It means every one of us.

Our Solemn Responsibility

God has made us "watchmen" in the world; He has given to each of us the responsibility of doing all that lies in our power to help lighten this dark

The One Divine Event

BY MRS. L. E. LA BONTE

We are looking for it, creation's moving toward it,
Cherished and taught by prophet, priest, and poet;
From one generation to another,
The world waits the blessed "Brother."
The "far off" promise is now "nigh at hand,"
And we face the threshold of heaven's fair land.
Many waymarks are in the past,
Soon will appear the very last;
Then our Lord will come from the home on high,
And we shall go to "mansions" in the sky.
The promise is sure
To all who endure,
And the divine event for which we long
Is soon coming with glory and angelic throng;
Christ is our King,
With joy we sing
Victory forever o'er sin and the grave;
For Christ gave Himself, our souls to save.
The long cry of woe
From this earth below
Will not return, but every heart's desire,
The consummation of hopes, all things conspire
To fill each heart with joy
That time cannot alloy.
Council Bluffs, Iowa.

world. If we fail in our effort, there will be only one result, so far as we are concerned,—“His blood will I require at thy hand.”

That God's work in the earth will be finished we know, for He has told us it will. Rev. 10:7. As it "can never be finished until the men and women comprising our church membership rally to the work" of its accomplishment, it is evident that those of us who are loyal to God will heed His call to arouse and go to work to win souls.

To do this will require self-sacrifice; it will require some really hard work, denying our own likes and pleasures at every turn. It will mean that we must go forward to a new experience, one not common in this old world—that we must "stand in a position of deeper, truer consecration to God than during the years that have passed." It will mean a reformation beyond anything we have yet seen or known. Yet God has a faithful people somewhere, who are going to respond.

"All that the apostle did, every church member to-day is to do. And we are to work with as much more fervor . . . as the increase of wickedness demands a more decided call to repentance."—"Testimonies," Vol. VII, p. 33.

Final Picture of Church

In Volume IX of "Testimonies," page 126, we are given a view of the church at the final end, and of a movement which is even now in progress among God's people:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as was witnessed in 1844."

Shall not we who are now reading these lines, join in this reformatory movement? Surely we cannot go back now. We entered upon the onward course when we accepted the call of our present place in the church. God's message is soon going to triumph, and we must triumph with it. Let us each one now rededicate his life to God and to the spreading of His last message of mercy. Let us step out on a higher platform than we have yet occupied,—attempting greater things for God and expecting greater things from God. Let us heed the divine admonition: "Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee."

* * *

The Test of Character

BY T. H. JEYS

THE business of life is the building of character. A failure to recognize this stupendous truth, results in much perplexity. Men wonder why present conditions exist. They do not discern that every circumstance of life is merely a test of character. Nebuchadnezzar thought that it was by his own might and wisdom that "great Babylon" was built. He did not comprehend that the Most High rules in the affairs of men.

By the information coming to us through the inspired word we know that God is planning to have a world full of people whose existence will be worth perpetuating. Comparatively few know that they are on test, and even of those who do know, only a

small number are found who care to give any thought or effort to the task of meeting the standard on which the test is based.

Kings, emperors, and presidents come on the stage of life, perform their little tasks, speak their little speeches, and imagine themselves to be important. How the angels must feel to see the evident conceit, to hear the trite words that are fondly supposed to be the expression of wisdom. Have not they heard those same words over and over again by men who were neither wiser nor more foolish than those who repeated the attempt to appear full of wisdom?

But always the divine scales are weighing, the divine Chemist is analyzing. He who sits as a "refiner of silver" is making His test, is assaying true worth. All the spurious, the dross, the counterfeit, will be discovered. Many a man who supposed himself to be made of superior material, will awake to the awful realization that he is worthless. Many a Pharisee who thanked God that he was not like other men, will find that he is like other men — of no value.

Great surprises are in store for many. He who looks on the heart will make no mistake. The air of piety, covering a life of selfishness and heartlessness, will be of no avail. The high offices of profit or trust will count for naught. The opinion of fellow men, "That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue," will make no difference. Presidents of conferences, church elders, trustees, superintendents, teachers, leaders — none will have advantage by reason of offices held. Indeed, if we may judge by the statement of Jesus, the reverse may be true! "Many that are first shall be last; and the last shall be first." Shall we not lift up our hearts to the great Judge and say:

"O Lord, help me to be sincere. Use what means Thou wilt to test me, only help me to stand the test. 'Create in me a clean heart, O God; and renew a right spirit within me.' Help me to go about the task of character building with right ideals. Open my eyes, that I may see, not myself, but the faultless Lamb of God; and seeing, that I may be changed into His image from glory to glory."

Modale, Iowa.

* * *

PRAYER is the most practical thing in the world. If God is pledged to do anything, He is pledged to answer prayer, and all the great reforms in the world have been accomplished by praying people.— *The Bishop of London.*

A Year of Victory

BY G. H. CLARK

ONE year ago I began seeking the Lord more earnestly than ever before. I resolved to prove the results of absolute surrender to God, and full compliance with His word as illumined by His Spirit.

Previous to that time, Satan sometimes came in between me and Christ, dulling my experience, and causing weakness and shame. I came to realize that I could never meet Jesus in glory unless there was a change. And, thank the Lord, the change has come.

During the last twelve months my experience has been, as the servant of the Lord said, "a series of uninterrupted victories." I give Him all the praise and honor. Faith, the connecting link between my soul and Jesus, has never for an instant been

"the chiefest among ten thousand."

Now that the Lord has, for one year, kept me from falling, why can He not keep me two years? And if He can keep me two years, why can He not keep me the rest of my life? And if He can keep me, I know He can keep any and every soul who surrenders and trusts Him fully. I praise the Lord for this.

Jesus is coming soon. O let us all purify ourselves as He is pure!

Roanoke, Va.

* * *

Believe, Then See

BY W. E. VIDETO

"WHAT sign showest Thou then, that we may see and believe Thee?" John 6:30. This was ever the plea of the unbelieving Jews. They demanded more signs, more evidence, instead of believing on the ample evidence already given them. Jesus gently rebuked this spirit when He said to the ruler, "Except ye see signs and wonders, ye will not believe." John 4:48. He bids us rather, "If thou wouldst believe, thou shouldst see." John 11:40.

In the days of Elisha there was a severe famine in the city of Samaria, which was undergoing a siege at the hands of the Syrians. Elisha predicted that within twenty-four hours there would be an abundance of food. But one of the lords on whom the king leaned publicly expressed his skepticism in the question, "If the Lord would make windows in heaven, might this thing be?" Elisha replied, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." 2 Kings 7:2.

This was fulfilled in a striking manner the very next day, for the news came to Samaria that the enemy had fled suddenly and left abundant provision in his deserted camp. The lord left to guard the gate of the city was trampled to death by the crowds of hungry people whom he vainly tried to hold back. He saw that God had succored His people, but he died without tasting the food. His fate is given as a warning to doubters in every age who say, "When I see it, I will believe."

To-day the Lord's promise is, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12. Those who insist upon seeing before they believe will finally see, for "every eye shall see Him" (Rev. 1:7), but like the man in Elisha's time, they will not share in the reward. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Life's Limitations

BY GRACE E. BROWN

FAR out beyond the scope of our existence,
FAR up above the twinkling stars at night,
LIE unknown regions, worlds, uncharted spaces,
MYSTERIES forever hidden from our sight.

Our life on earth is bound by limitations,
We cannot see beyond our birth and death;
We cannot see from where our life is wafted,
NOR what controls the taking of our breath.

The universe rolls on its way above us;
The rivers flow forever to the sea.
Life's problems ask of us a question —
A question we must ask eternally.

Our Father holds the answer to this question;
His own beloved Son the way has trod.
He says: "Dear children of My own creation,
Be still! Be still, and know that I am God!"

So, mighty God of all the stars above us,
Creator of our world, and of our dust;
We leave our future in Thy hands, now take us,
Teach us to humbly say, "In God we trust."

broken. The indwelling Spirit, the Comforter, has constantly revealed Jesus to me as my Saviour and coming King.

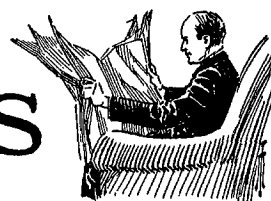
The Lord has given me victory on points where there was great weakness and defeat. He has kept me from knowingly transgressing His holy law. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."

Very sharp and unexpected tests and trials have come into my life, but never have they been allowed to bring even the thought of discouragement, or a shadow of doubt relative to God's love and care for me.

Somehow He has made the small income (financially) to supply all my needs, to assist His cause, and yet to keep out of debt. Some of His dealings along this line surely are not far from miraculous. Physically, I am in better health, and can do more and harder work, than one year ago. For all these and many other blessings my heart is constantly praising the Lord. He is



Comments on CURRENT EVENTS



VEGETARIAN CHURCH. A news note in *The Baptist* reads: "A writer in the *Indian Witness* thinks that a vegetarian church in India would be a winner because it would appeal to the general opposition in that country to the eating of flesh. There is no harm in trying the experiment, if any group of Christians wishes to do so." We would remind our contemporaries that you don't have to go to India, to-day, in order to find opposition to flesh. Our formerly "peculiar" tenet of vegetarianism is becoming popular indeed. It has passed the experimental stage.

ACHING HEARTS. Occasionally we are favored with a glimpse into the inner life of notable men. Sometimes the view causes the celebrity to drop greatly in our estimation, at other times to rise. A happy illustration of the latter is found in the statement recently made by Sir Harry Lauder, whose name is very widely known, though not as a distinguished man in the ordinary sense, but rather as an entertainer. In an interview given to the *Daily Express* of London, he offers this testimony concerning prayer:

"Do I believe in prayer? Certainly I do. The man who does not believe in prayer believes in nothing.

"Without prayer, and without the faith and the hope that prayer brings, I do not think I could have lived through the many dark days that have been my portion of recent years.

"Comfort, calmness, the determination to carry on, the sure but secret trust that some day all the inscrutable ways will be made clear to me,—these things would have been impossible without a frequent bending of the knees and a sobbing appeal for mercy, compassion, and guidance. I confess all this, and I am not ashamed of it."

The average individual would hardly expect such an utterance from Sir Harry, because he is known to the public only in his rôle of entertainer; but who can tell what sad and solemn feelings may sometimes possess the heart of a man whose countenance seems to reveal humor and happiness?

No matter how light and superficial a man may seem, it is almost certain that there is a deep place somewhere in his heart, a void that only God can fill. A realization of this fact should give to many of us more boldness in Jesus Christ as we endeavor to present to the worldly and pleasure-loving multitudes the solemn yet comforting truths of the gospel.

We leave to the psychologists to ex-

plain just *why* those who have deep sorrows, troubled hearts, and troubled consciences, will often act outwardly the most gay and happy. We are interested simply in the *fact* that this is so, and in the further fact that because this is so, we should not only not pass by such individuals, but should rather make them the special objects of our missionary endeavor.

MECHANICAL MEN. One of the oldest problems of religion is: Why did God permit sin? The answer, of course, is found in the statement that God desired to have willing subjects in His universe—beings who would serve Him because they loved to, and not because they had to. To carry out such a plan, He gave to all freedom of will, freedom of choice. Adam and Eve employed their free choice in paths of evil, with the consequent tragedy of our world.

The explanation seems simple enough—it is. And it is as reasonable as it is simple. Yet there are many who, after listening to such an explanation, find themselves troubled a little to visualize in their minds the imperative need of God's giving to men free will. If somehow God could only have made man so he could not sin, they sigh. Perhaps *you* have entertained just such a thought at times.

Gaze, then, upon the picture at the bottom of this page. Here is a "man" who will never be in danger of committing sin. He is a mechanical man, the product of an inventive genius. His name is Televox. He faithfully carries out his master's orders, doing innumerable duties. He does only what he should do, for he does only what he is commanded to do.

Televox provides an excellent text on the troublesome subject of free will.

God did not desire the obedience of mechanical men. He did not wish to have heaven filled with televoxes—creatures responding automatonlike

The pastor of a New York church illustrates his sermon with the aid of a "televox," that strange mechanical device that responds to human commands in an almost uncanny fashion.

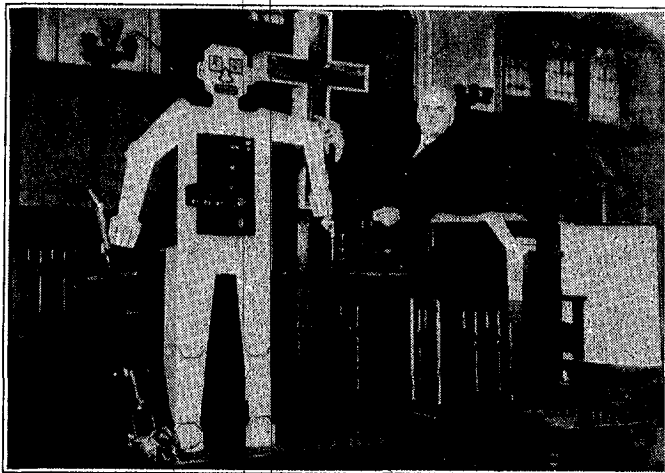
Keystone

to His biddings. What pleasure would the Creator find in contemplation of the faithful obedience and unswerving allegiance of mechanical creatures? The mocking thought would ever arise: They are faithful and obedient simply because they have no chance to be otherwise.

To carry the point further is to risk sacrilege. There was no alternative—to give men free will was the only course that an all-wise God could follow. And by the very act of giving to us this distinctive, this Godlike quality, the Creator gave the most irrefutable proof of His divine power and of our kinship with Him. The keenest mind of inventive man can produce nothing better than Televox, a mechanical man. The mind of God conceived and brought forth Adam, a being of free will.

Shall we not therefore find from our contemplation of the problem of our oft contrary wills, the encouraging thought that God has created us for loving fellowship with Him; that He has destined us for some better end than that of the beasts who "nurture a blind life within the brain"? And shall we not rightly and encouragingly reason that inasmuch as God has been willing to risk the peace and quietness of the universe in order that all may have freedom of choice, He will not fail to give divine strength to those who desire to exercise their wills on the side of right? Ours is not a losing battle in the fight with wrong. We may have to stand alone when we make our choice; but one man with God is a majority. When the Christian's will is allied with God's will, nothing can defeat it, "for it is God which worketh in you both to will and to do of His good pleasure."

F. D. N.



BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

"Is it correct to say one is saved now?"

This question may be answered by 1 Corinthians 1:18: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

As used in the Scriptures, the word "saved" generally looks to the end of the race, and to the final and complete work of salvation. But there is a very important sense in which salvation is properly spoken of in the present tense, as, for example, in the text cited.

There is present salvation, and ultimate salvation. The first is the present possession of every one who is in Christ Jesus. To illustrate: Peter was saved from drowning in the sea the instant Christ grasped his outstretched hand, and of course he knew he was saved. But had he later lost that touch with Jesus, he might still have been lost; and so, too, the one who is to-day saved in Christ may be lost to-morrow, if he separates himself from the Source of his salvation. We accept Christ by faith, and the apostle exhorts, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2: 6.

There ought to be in every Christian's life a deep and abiding sense of safety and security in Christ. And, oh, how thankful we should all be every day as we think from how much evil we are now saved, though not yet perfect. But this should not beget any feeling in us of self-sufficiency. It is Christ who saves from sin now, just as it is Christ who must save from eternal death by and by.

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Rom. 3:27.

"If Christ is properly called the 'eternal Son of God,' as in the last line of the first-page poem in the REVIEW of Dec. 20, 1928, how are we to understand the words of Revelation 3:14, 'The beginning of the creation of God'?"

It is impossible that these words should mean, as some seem to have supposed, that Christ is a created being, the first creature to come from the hand of God the Father.

We say that such an understanding is impossible, and that for the reason, first of all, that, as we are told in John 1:1-3, "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things

were made by Him; and without Him was not anything made that was made."

Verse 14 shows that this all refers to Christ, for there we read that "the Word was made flesh, and dwelt among us." As all things were made by Him, and as "without Him was not anything made that was made," it is clear that He Himself is not a created being, but that, as declared in Colossians 1:17, He was "before all things, and by Him all things consist."

In the presence of these plain and positive statements of the word of God, we cannot believe, as some have taught, that Christ was Himself the first created being, but that, on the contrary, the words of Revelation 3: 14, "the beginning of the creation of God," must be understood as rendered by James Moffatt, "origin of God's creation." Otherwise He could not be before all things.

Moreover, when, as recorded in John 8:58, Jesus said to the Jews, "Before Abraham was, I am," He asserted absolute deity, and His hearers so understood Him; for, as recorded in verse 59, "then took they up stones to cast at Him," thinking Him guilty of blasphemy. (Compare Ex. 3:1-15.)

"What is the meaning of 'the third part' in Zechariah 13: 8, 9; and who constitute that part?"

In approaching this question, we should dismiss at once all thought of an exact mathematical division, as of just one third of the whole number involved. The thought is rather of three classes, or groups, the third group having the experience of being refined by fire, that is, by fiery trials.

Of course, "the third part," or group, said to be purified, are the people of God, described in Revelation 19:7, 8, as the Lamb's wife.

The other two groups, we may well believe, are "the beast" and "the false prophet" of verse 20 of the same chapter.

"Is any one at any time considered perfect in the eyes of God?"

In "Steps to Christ," in the chapter, "The Test of Fellowship," we find this statement:

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are ac-

counted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

And again, we are told that "the righteousness of God is embodied in Christ. We receive righteousness by receiving Him." And yet again, read this from "Christ's Object Lessons," page 312:

"As the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."

In 1 Corinthians 1:30, 31, the apostle tells us that Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

This means that being in Christ we have in Him these qualities. In justification the righteousness of Christ is imputed to the believer; it is counted as his. In sanctification that same righteousness is actually imparted; that is, day by day it is woven into the life by the power of the living Word and the ministry of the divine Spirit.

Victory in Him

BY MRS. T. BUCHMAN

O SAVIOUR mine, and can it be,
Through faith I may find victory?
Lord, by Thy grace and by Thy power
Can I be kept in every hour?

O holy Father, righteous one,
Thou knowest, oft I've struggled long,
O Lord, let me not be deceived,
Hast Thou not said I may be freed?

But I have seen my heart, so vile,
I dare not trust in self at all.
Thou art my only hope and trust,
I come to Thee, Friend of the lost.

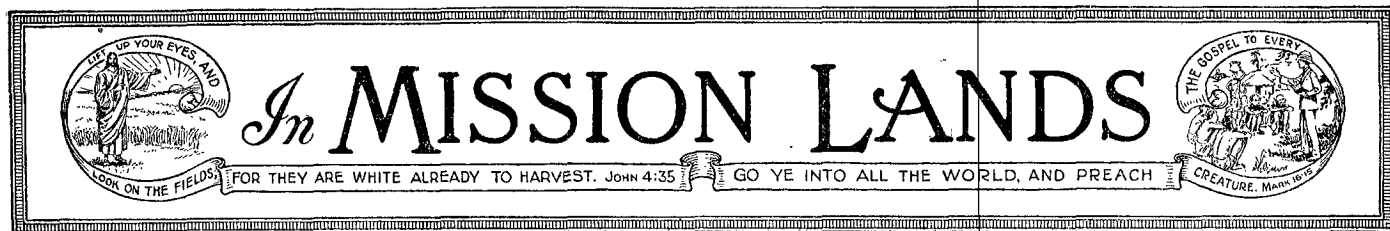
Cleanse me, my God, from inbred sin;
I know Thy blood can make me clean,
Thy Word declares it, I am free,—
Declares Thy blood was shed for me.

Now, Lord, I'll dare to make this claim,
Mine is the victory through Thy name.
Humbly, my Lord, I look to Thee,
Thou Son of God, my victory.

I will not wait to see or feel;
Thy precious blood, this is my seal;
Rejoicing now, by faith I see
Possessing Thee is victory.

O wondrous record, blessed thought!
Eternal life to me is brought.
Divinely precious! O how sweet!
In Jesus I am all complete.

My weakness, Lord, I give to Thee;
I'll trust Thee now my strength to be.
In life or death I'm still Thine own,
Thy will, my God, Thy will be done.



Mt. Roraima Indian Mission

BY A. W. COTT

WE have now reached the close of the second quarter of our Sabbath school work for the year 1928 among the "Davis" Indians of Mt. Roraima. We are indeed grateful to the Lord for the continued evidences of His loving care over our mission; and the working of God's Holy Spirit is manifest in the change that is being wrought in the hearts and lives of many of the Indians. The promise of God's blessing found in Ezekiel 36:26 is meeting its fulfillment at this time, and these children of nature are experiencing a change of heart, for they have learned that all things earthly will soon pass away, and they look for a more enduring substance. The coming of the Lord, so soon to take place, is to them a happy event, for they know that it will bring them relief from all their present troubles, from sickness, and sorrow, and pain, and death. Indian voices can be heard singing our well-known songs, not only in Sabbath school and in other meetings, but at all times of the working day. To-day is Friday, and the Indian boy who is on the roof of our mission house, repairing a leak by the addition of more palm leaves, is whistling, "Welcome, welcome, ever welcome, blessed Sabbath day." Perhaps he is thinking of the rest day of the morrow, when we shall all meet together in our Sabbath school and sing that song.

During the last quarter we have had a number of visiting Indians from neighboring districts, whom I believe the Lord has sent to us in order that they may have the opportunity of hearing the truth for this time. We always endeavor to acquaint such visitors with the object of our mission, and we earnestly pray that as they

go on their way, the message will be spread far and wide. While realizing that of ourselves we can do nothing, we continue to claim the promise that God's word shall not return unto Him void, and we have the assurance that it will work mightily, according to His good pleasure, in the gathering in of an abundant harvest of souls from this field.

Children Recognize Inconsistencies

We find that our children have lost none of their former interest in singing, and they are always not only ready, but anxious, to learn new songs. When given the opportunity in meeting or in school, they will call out the names of the different songs they wish to sing, and they pronounce the words so plainly that one would think they had a thorough knowledge of the English language instead of only knowing a few words. We wish you could hear little Marguerite, the baby of the class, sing, "Jesus loves me! this I know," as she stands before the school on Sabbath morning.

Our sand-box continues to be of service in the Sabbath school, and the fact that the children are observant and do not forget the details of the various demonstrations was made plain to us by the following incident: Mrs. Cott has been teaching them a motion song, "The Boat on Galilee," and while demonstrating the story of Jesus stilling the tempest, we used certain figures to represent the disciples who were with Him in the boat. During a subsequent demonstration, when the flood was the topic, owing to a shortage of figures, we used the same men to represent the wicked antediluvians who rejected Noah's message and afterward perished. When they saw these same figures floating around the ark in the water,

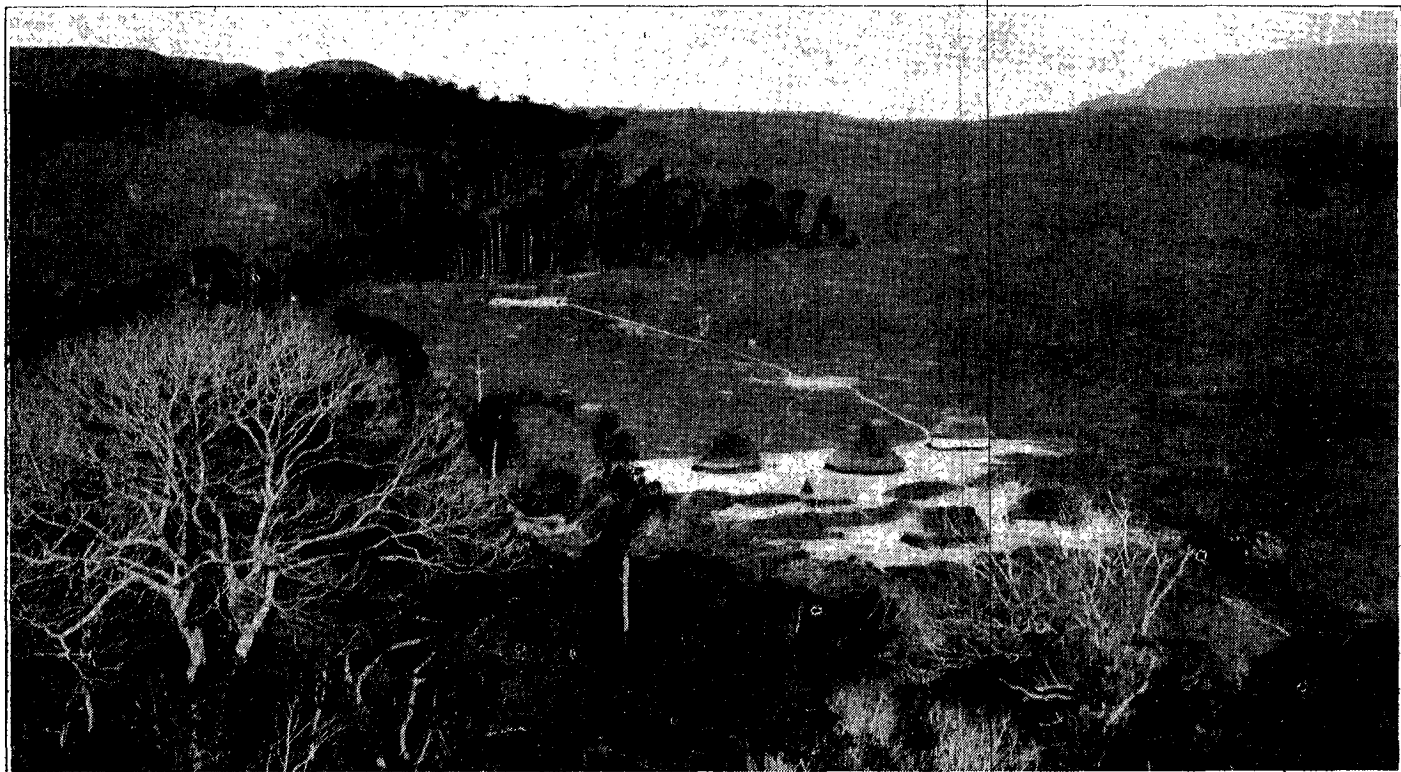
the boys drew Mrs. Cott's attention to the fact that Jesus' disciples were drowning in the water. The two demonstrations in question were given some weeks apart, which will emphasize the more the details remembered by these children, and the close attention they give to what they are taught. From the above it would seem that we cannot again use the same figures to represent different characters, or the children will draw our attention to the inconsistencies of our demonstrations.

Our prayer meetings are seasons of blessing to all who attend them, and we are glad at such times to be able to unite our prayers with those for whom we are here to labor. As we kneel together many prayers are offered, and in addition to mentioning our names, as they always have done in the past, they are beginning to pray for one another. We trust that this spirit of intercession will grow, and that in our weekly prayer meetings our petitions may be answered in the receipt of untold blessings from our heavenly Father, who is more ready to hear than we to pray. The children are quiet and attentive during meeting, and while kneeling in prayer, some will bow with their faces to the ground.

The Power of Medicine Man Broken

We have found, especially during the last quarter, that the medical work is indeed the right arm of this message. We have had occasion several times to point the Indians to Jesus as the Great Physician, the one to whom they must always go for help during times of sickness and trouble. I believe the recent experience of Joseph will interest those who may read this report.

Joseph is, or rather was, the *peiman*, or medicine man, of our village. When we



A GENERAL VIEW TAKEN FROM THE HILL FACING THE MISSION SITE AT AROBO, MT. RORAIMA

In the foreground are Indian "banaboos" with church (white walls) on right. The mission house is at the end of the trail, toward the left and top of the picture. Among the trees behind the house is the site of the garden which failed to give results because of poor soil and lack of moisture.

first came here, he would perform strange rites on behalf of any afflicted with fever or other sickness. He would continue his incantations and shouts far into the night in the *banaboo*, or hut, where the sick person was lying, and blow smoke over him from his disagreeable pipe, containing a dried leaf resembling tobacco, which is obtained from the forest. These ceremonies were performed with the object of driving away the *kanaima*, or enemy, who, the Indians believe, is responsible for all their misfortunes.

As we gained the confidence of the natives, the calls for Joseph's ministrations became less frequent, until after a time they ceased entirely, and they have since been superseded by hydrotherapy and other more rational treatments. During the last quarter Joseph himself, as well as his former patients, has been coming to us when in need of medical attention. Some weeks ago he was stricken with a severe attack of fever, which caused him considerable pain. We were much concerned over his condition, on account of his old age, and fearing that pneumonia might develop, we made his case a special subject of prayer, asking the Lord that our prayers might be heard, and that His name might be glorified in the healing of this man. Joseph to-day is well and strong, after seasons of prayer with him and his family, and the treatments given him in his hut, and the Indians know that it is Jesus who has restored him to health and strength.

More recently, a man named Herman, after prayer and medical care, has recovered from a protracted siege of fever. The other day, when I asked him if his fever had gone, he said, "Yes," and then added that it was Jesus who had done this for him. Oh, may a great love for Jesus spring up and grow in the hearts of these dear Indians, and may they learn to trust Him to the uttermost as they understand more of His tender love for them.

Curing a Snake Bite

It was necessary a few weeks ago to treat a person for snake bite. Rosa, one of the Indian women, was away from the village, digging up cassava, when a snake bit a finger of her left hand. She managed to walk home, and on her arrival the hand and arm were much swollen. It would have been a difficult matter to treat her in the Indian hut where she lived, on account of the darkness and altogether insanitary condition of the interior. Our church, however, being the most accessible building, was soon converted into a temporary hospital, and Rosa's hammock was slung up inside. A tourniquet was soon applied, the finger frozen, lanced, and dressed, and a snake bite antitoxin administered by hypodermic. After we had done all possible for her, and had prayer with her in the church, she was carried

back to her hut. After a few days Rosa was feeling much better, and has now completely recovered.

The Lord always supplies our needs in an emergency; for two Americans, who had passed through our village, gave us these snake bite remedies, as they were leaving for New York, and had no future need of them. Our mission station was their last stopping place during their trip

by a man who is working in the diamond mines at Anandabaru, and who attended Sabbath school with them while they were resting at Chinapowu. He was particularly impressed by the earnest way in which one of our Indians offered prayer. This man's name is Long. He is the son of Chief Jeremiah, a convert of Elder Davis, who died some years ago. During his prayer he asked the Lord that He would hold the



The Indians Who Attend Sabbath School at Mt. Roraima, With Some Visitors

Isaac, chief of the village, who buried Elder Davis, sits next Brother Cott on the left. The Indian in back row, second at left, was abandoned on the trail by his friends to die, while carrying for us at Anandabaru, but managed to get home himself next day. After his arrival in camp he nearly died from fever, and we believe his life was saved by prayer.

through the interior of Brazil and British Guiana, and they left with us a considerable portion of their equipment, including their folding tables, chairs, and other things which they could not take along with them on account of the high cost of freight. The Lord supplied us with these items free of charge, for our American friends refused to receive any payment for them.

The Indian children in our school continue to make progress with their reading and writing. We have lately received a number of slates which we had ordered from Georgetown, and with which they are very much pleased, for they are always eager to use them during their school period.

Praying for Rain to Be Withheld

Brother Gonsalves, who is in charge of our transportation, has held Sabbath school with our carriers while they have been on the trail bringing up our supplies. The quiet behavior and orderly conduct of these Indians was especially noticed

rains in check, so that the carriers might be able to bring our stores safely through to Mt. Roraima. This man is very particular about the proper observance of the Sabbath, and on the last Sabbath of the journey he firmly refused to move, in spite of the fact that the other Indians were anxious to continue the journey, as they were all short of food. It was largely due to Mr. Long's influence that they were persuaded to remain, until the following day. We are praying that the heart of this faithful man may be filled with such a love for his fellow men that the Lord will be able to use him in active missionary labor for the scattered Indians of this neighborhood. Let us earnestly pray at this time that the Lord will raise up native workers who will be ready and willing to go forward and give this message to the various tribes that are still to be reached.

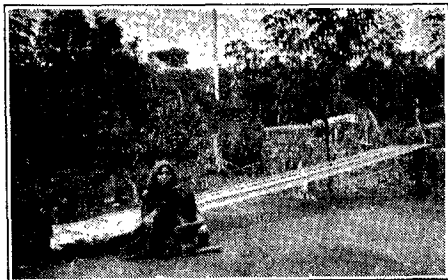
I was in our church early during a recent Sabbath, when Mr. Long came in, and kneeling down, he prayed aloud. He had a little son who died a few months ago, when less than three weeks old. This baby's grave is on a hill not far away, and has a number of stones placed around it to mark the place where he is resting. When I spoke to him of the time when the Lord will call forth the sleeping saints, and mentioned his child, he asked me if I was referring to his "pickaninny." May he be united with his little son again when that glad day comes.



The Children of the Mt. Roraima Sabbath School, Wearing the New Clothes Mrs. Cott Made for Them.

Asking for "Poung"

During recent weeks Mrs. Cott has been busy making some thirty-nine suits and dresses for the children of our Sabbath school. Sabbath, June 30, was a happy day for the children, for she dressed them in their new clothes for Sabbath school. Then with smiling faces they all marched down to church, singing, "Tis Love That Makes Us Happy," a song they like well.



Indian Woman Weaving on the Tambo

The children are not the only ones who need clothes at Mt. Roraima, but the older people also are wanting clothes made for them, and when they come to us asking for *poung*, we know well enough what it is that they want, and the sewing machine is kept constantly in action.

We would here thank all our friends, a number of whom we do not know personally, who have so kindly sent us pictures of various kinds for our Sabbath school work. We have received pictures and cards in sufficient quantities to enable us to hand them out in meeting to Indians who come to visit us from neighboring villages. We always find that pictures impress the minds of the Indians to a considerable degree; and they will serve to keep fresh in their minds what has been taught them during their stay at the mission, and will help materially in giving this truth to others who may see them. A continued interest in your prayers is requested on behalf of this needy field.

* * *

Mexico

BY D. A. PARSONS

THE work in Mexico is advancing rapidly. For many years large numbers of books have been placed year by year in the hands of the people, and now comes the harvest of souls. Such men as J. A. P. Green, Henry Brown, J. W. Phillips, and other faithful bookmen who started the colporteur work in this country, must rejoice to see the fruits of their labor.

Although five years ago there were only twenty-two Sabbath schools, now we have 115. Then we had about 250 members, but now we have over 1,000 baptized members, with 2,400 keeping the Sabbath and attending Sabbath school. We have many large and small groups of people scattered throughout the union, who have banded themselves together, who give their Sabbath school offerings, who pay their tithe, but whom we have not yet been able to visit and organize properly into regular companies. Their calls for help are almost pitiful, but they are faithful.

J. B. Nelson, superintendent of the Tehuantepec Mission in Southern Mexico, writes that he is on a two months' trip in his field. He has just organized a new church and baptized twenty-six.

Lights in the Darkness

Ernest Pohle, who has charge of the great Lake Mission, writes as follows:

"I have just returned from a little trip down on the Colima road to a place called Atoyac. It is across the lake from Cofradia, the railroad station. I have been in correspondence with a doctor down there for some time, and went to see what kind of interest there was in that place. I found thirteen faithfully keeping the Sabbath,

and paying their tithes and offerings. When Friday afternoon came, they all prepared for the Sabbath, and at six-thirty they were ready to welcome its sacred hours at the home of the doctor. I went there with no idea of baptizing any one, and had no extra clothes with me for that purpose, but they lent me a pair of calzones once and a pair of trousers at another time, so we went to the lake, and I baptized six in all. There are others who, with a little teaching, will be ready.

In Ciudad Guzman, a little farther down the line, there are three adults of this same doctor's family, besides another family faithfully keeping the Sabbath. Then on down in Tuxpan there are fifteen more. If we only had a worker to send there to bind off the instruction of these people, I am certain we could baptize at least twenty in the near future. Really, I cannot describe the interest there is in that region. There are about ten towns beyond Atoyac where the people are interested, and I am told that many are keeping the Sabbath. The Baptists used to have a strong work there. In Atoyac they had about 150 members, but they have practically abandoned the work, and the people are turning to us for the Sabbath truth. The Sunday evening I was in Atoyac I went to their church to see what they had, and there were only six in attendance. They also told me of many people who are keeping the Sabbath up in the Bay Banderas region. This bay is between Jalisco and Nayarit. Besides this we have believers in Colima."

* * *

Through the Jungles to Iquitos — No. 3

BY V. E. PEUGH

VILLAGE after village was passed as we made our way down the Perene River. From these villages the savages came to us in a body, and pleaded that we would not pass them by, but that we would have mercy upon them and their children and send them teachers. It seemed almost a tragedy to have to turn from these pleading parents, with no possibility of promising them help in the near future. Indian mothers gathered their boys and girls about us and said, "Here are our children growing up in ignorance and without a knowledge of God. Is there not something you can do to help us?" With sad hearts we were compelled to row on, hoping and praying that in the near future we might have sufficient funds to permit us to send the gospel to these poor waiting people.

Calls for Teachers

While we were still at Cascadas a group of about a dozen Campa Indians came up the river all the way from the Tambo

River in order that they might meet us early and plead for a mission school to be established in their village. They had brought their canoes as far as the rapids, and then for seven days they made their way over the dangerous trails through the jungles to Cascadas. When they learned that we were planning to follow on down the river, they made themselves balsas and accompanied us. When we reached the place where they had left their canoes, they kindly offered them to us. We greatly appreciated them, as they were much more comfortable than our balsas, and much better time could be made in them now that we were past the worst of the rapids. The leader of the delegation was the chief of his village.

When we reached their village on the Tambo River, we found more than 200 Indians gathered to welcome us. They had already erected in the center of the village a large building suitable for a school, hoping that we might be able to furnish them a teacher. They quickly prepared food for us, and did everything possible to help us feel at home among them. As we desired to reach another village farther down the river before the Sabbath, we could spend only a short time in this place. We promised them that we would do our utmost to send them a teacher in the near future, bade them good-by, and started back to our canoes. After our canoes had reached the center of the river, we looked back and noticed that several canoes were following us. The people were not satisfied with our promise, and determined to follow us to the next village, hoping still to get something more definite from us.

Answering the Bugle Call

As our canoes rounded a large bend of the river, our chief guide raised his cow's horn bugle and sounded three long blasts. It was a signal to the village that the missionaries from Metraro were coming. We listened, and a few moments later an answering blast came back from the village overlooking the river. While we were still in the distance, we could see large groups of savages rushing down the hillside to the water's edge. When we came to shore, we were met by about 400 Indians, all decked out in bright colors and feathers, waiting to welcome us. Chief Umpicari and his counselors stood in the foreground. I have never received a heartier welcome from a body of people in any part of the world.

After all had had the privilege of shaking our hands or touching our garments, we were invited by the chief to proceed to his village on the hill. As we entered the village, we noticed in the center of a large clearing next to the river two large buildings newly constructed. The chief led us to one of these buildings and said,



Chief Jose Carlos (fourth man standing, from left to right) and His People Who Followed Us Down the Tambo River

"This building we desire to dedicate to the Adventist Mission to be occupied by a missionary, and the other large building is to be used for a school and church."

This chief is the one who moved his village down to the river so he would not miss Elder Stahl when he came again.

The Lord abundantly blessed as we remained several days and studied the word of God with these dear people. The large, newly built chapel was filled to overflowing from the very beginning. More than 400 Campa Indians were in attendance at nearly every meeting, and all gave perfect attention. Scores of splendid boys and girls were there, waiting for the first opportunity to enter the mission school.

A New Mission Station Established

This seemed to be a providential opening for the beginning of a new mission station. It is the real center of the Campa Indian tribe on the Tambo River. Any missionary who might be located here would have easy access to all the Indian villages along the Tambo and Ucayali Rivers. After several days of careful study it was decided to make this the center of a main mission station, and Brother and Sister Schaeffler will be sent to take charge of the work in that section.

The time came when we had to resume our long journey toward Iquitos. The families of our guides had now reached their homes on the Tambo, and were to be left behind. We secured six strong young men as oarsmen for our canoes for the rest of the journey. Before saying the last good-by we gathered the Indians together and had a word of prayer with them, praying that the good Lord might protect and keep His own, and that He might lead them on and finally prepare them for a place in His kingdom.

* * *

Among the Indians of Guatemala

BY W. E. BAXTER

We have just visited our Indian mission station near Solola, Guatemala. We found Dr. and Mrs. J. E. Boehne of good courage, although they are alone on the station, and because of lack of funds are compelled to carry on their work with the most meager equipment. They have been there a little more than a year.

From the pine trees which cover the station, lumber has been sawed, and brother Boehne has erected a building twenty-three feet wide and thirty-six feet long. In one end of this, two rooms are fitted up, in which they live. The rest of the building is used as workshop, chapel, tool house, and storage room for the many odds and ends found about a mission station. As there are no sawmills in this part of the country, the trees had to be sawed into

lumber by hand. This has been slow, hard work.

In addition to digging out trees and making a driveway to the house from the road, planting fruit trees, and studying the language, Brother Boehne has been digging a well. He has to dig with pick and shovel, and Indians lift the dirt out with a hand windlass which he made. The well is now 105 feet deep. They let me down into it to help decide if he should continue digging. They have decided

A Group of Campa Indians at the New Mission on the Tambo River



to keep on, and hope to get water within another fifty feet. J. R. McWilliams, the superintendent of the Guatemala Mission, will go out and help with this work. Sister Boehne herself has prepared and planted a little garden, so her husband would not be called from other work to do it.

We spent three very pleasant busy days at the mission, helping them with their problems and laying plans for the future. The well, when finished, must have a pump and a windmill; the mission station must be fenced so a cow and chickens can be kept and the garden and growing crops protected; a house must be provided for an Indian translator and teacher; and a dispensary must be erected,—these are a few of the indispensable needs.

The Gospel in Practice

There are in Guatemala 1,500,000 Indians, and this station is well located to serve them. Many thousand Indians pass our mission every week, and are beginning to feel that it is a place where they can get help. Not long ago an Indian woman living near hurt her hand. It became infected, and blood-poisoning set in. Brother and Sister Boehne treated the hand, and in a few days it was well. When her husband came home and learned of this kindness, he came to the mission with a present of fruit, and expressed his thanks for the help rendered. While we were there, they were called to treat the foot of the wife of one of the Indian chiefs near the mission. She had injured her foot on a saw three weeks before, but as the Indians are timid and have never received kindnesses from the white people, they waited until the case was a bad one before asking help from the

mission. The treatments given worked like magic, and gratitude was clearly expressed in their faces. It is very evident that our workers are gaining the confidence of the Indians. Wherever we met the Indians they were very friendly toward Brother and Sister Boehne.

One thing that makes the work harder is that few of the Indians can understand

the Spanish language, and even those but very little. One man and his wife (Indians) are members of our church. The wife knows one of the Indian dialects and he another. These we are hoping to be able to employ at the mission as interpreters. He is at present one of our best colporteurs. When we talked to him of taking up work at the mission, he said they would be willing to do so even if the pay offered were much less than he is making as a colporteur. He is a good teacher, and has taught for the government; but as they hold school on the Sabbath, he had to give up that work upon accepting the truth a few years ago.

I do wish that our brethren and sisters who read these lines could get a glimpse of this great Indian section of Guatemala. Here you can stand and look over vast sections of mountain and valley land, every available foot of which is under cultivation, with Indian houses dotted thickly in every direction as far as the eye can reach. We drove for two days by automobile through this Indian territory, and the scenes that greeted our eyes were always the same,—a sea of cultivated fields with homes as far as we could see. We saw altars erected to heathen gods, with the incense smoldering upon them. We saw their great need for medical attention and Christian kindness. And we saw a people ready to accept the truth when it can be carried to them in love.

* * *

Native Brings Score to Truth

BY N. C. WILSON

I CAME to a village in Northern Rhodesia, where I stayed for several days. This village was some sixty or seventy miles from our nearest outschool. While I was there a man came and said, "I want you to examine some of these people who are here."

I asked him what he meant, and he said: "I know the truth, and I have been living here for some years. Before I came here I used to be in the mission at Musofu, and there I learned the message, and I have been teaching the people."

I said, "Do you not know that we are very careful about whom we allow to teach, because the government is very particular?"

He said, "I know the message, and I could not help telling others about it, so I have been teaching it."

That believer brought to us twenty persons who were ready for baptism. They had been fully instructed in all points of the faith, and as nearly as I could tell they were ready for baptism. Since that time I have sent a teacher to them.



F. A. Stahl and V. E. Peugh Endeavoring to Dry Out After a Day in the River

The HOME CIRCLE

"BE IT EVER SO HUMBLE,

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

Beautiful Inside

BY MINA E. CARPENTER

A LITTLE maid one Sabbath morn,
With missionary zeal,
Invited little neighbor maid
To go to Sabbath school.
'Twas such a pretty place to be,
With pictures on the wall,
A sweet-faced teacher telling them
Of Jesus and His call
To little children far and near
Throughout this great, wide world,
To shine for Him and strive to let
His banner be unfurled.

A lady stood to speak a word
And greet all with a smile,
But little neighbor maid looked up
And tittered all the while.
"O my! she's homely, isn't she?"
Our little maid replied
With blazing eyes, "Well, anyway
She's beautiful inside!"
How sweet the thought! How nice
'twould be,
When some our looks deride,
To have it said by one and all,
"She's beautiful inside!"
Portland, Oreg.

* * *

Are We Growing Cold?

BY S. A. RUSKJER

IN Revelation 2:4 are found these words, "Nevertheless I have somewhat against thee, because thou hast left thy first love."

In the same book is described the condition of the Laodicean church. The reason for the lamentable condition existing in the Laodicean church is found in the statement, "because thou hast left thy first love." As professed followers of Jesus Christ, we need to take an inventory of our own personal Christian experience from time to time. We need to check up on ourselves. Perhaps as we do so we shall be startled, recognizing how cold we have grown. We may have grown cold little by little, so that we have not realized our sad experience of drifting, and have felt quite satisfied with ourselves, and yet we may come far short of measuring up to God's high and holy purposes for us.

How is it about Sabbath keeping? Are we guarding the edges of the Sabbath as we ought? Are we as particular about the way in which we use the hours of the Sabbath as we should be? Are we careful about the nature of the reading we do on the Sabbath, the songs we sing, the music we play, the themes upon which we converse, the thoughts we entertain?

Are we growing cold in the matter of tithes? Have we drifted to the place where we figure close with God,

where we drive a sharp deal with the Master? Are we withholding a part of the tithe? Is it a joy to us to give the tithe to God? Is it the desire of our hearts to see how much we can give to God's cause, or to see how much we can keep for ourselves without having our conscience hurt us very much? What about the matter of bringing offerings to the Lord? Do we find real joy in so doing, or does it seem like a real sacrifice? Is it hard for us to give, or is it the desire of our hearts to bring as large an offering as possible? If we have not left our first love, it will bring more joy to us to give than to withhold.

Are we growing cold in the matter of the family altar? Are we too busy to gather our family about us and earnestly seek the blessings of Heaven, morning and evening?

Are we growing cold and indifferent in the matter of reading? Has the Bible become a dry book to us? Do we find real joy in sound reading matter, or does our mind crave exciting and fanciful stories?

Are we growing cold in the matter of the way we dress, or do we delight to dress as becomes a Christian? Does it seem like a cross to us not to dress as does the world, or do we thank God for Christian principles that make us sensible creatures in such matters as dress?

Are we growing cold in the matter of attending Sabbath school? Do we take real delight in reaching the Sabbath school on time every Sabbath, having studied our lesson every day, and bringing our Sabbath school offering with us? or do we prefer to drift into the church just in time to hear the preaching service?

Are we growing cold in the matter of attending church services? Is it harder for us now to travel four, six, eight, or ten miles in order to attend church service than it once was? Does the road seem longer to the church than it once did? Are we quicker to find an excuse in weather conditions than we once were?

Do we love to attend church because we love to mingle with the brethren, or would we rather stay at home?

How is it in the matter of cultivating love for our fellow believers? Do we have the high regard for fellow church members that we once had, or are we growing cold and indifferent in our contact with our brethren?

Are we growing cold? If so, it is because we have left the first love. May God help us not to be among those

whom the Lord says He has "somewhat against," but may we be among those who are obtaining and enjoying a deeper Christian experience day by day, and whose one purpose is to live for Him who died for us.

* * *

Developing Judgment Through Choices

BY EDITH LOCHRIDGE REID

"SHALL we make the roof of the house green or red, Allen?" the teacher asked, in the drawing lesson. "You tell me," Allen replied. "You know."

"Why do you say that?" the teacher questioned.

"Because my mother always tells me what to do," Allen answered, and he seemed almost alarmed when confronted with the opportunity for using his own mental powers.

Now Allen may be an exception, as he is a very much petted little boy, being the only child of the family and the constant companion of a mother sometimes unwise in her devotion. However, there are many other boys and girls who are not watched as closely as Allen, and yet are not developing judgment.

Between too much supervision and unlimited freedom there is a happy middle course with regard to training that both mothers and children may enjoy. In this the children are permitted and encouraged to choose between right and wrong, between "this side" and "the other side" with the help of mother's guidance.

"What dress shall you wear this morning?" Rosemary's mother asked her little daughter.

"My pink gingham," replied Rosemary, this being her favorite.

"But you haven't looked out of the window," suggested mother.

"Why, it's snowing!" Rosemary exclaimed in surprise. "Then I must put on my flannel dress."

And so Rosemary made a choice—a voluntary choice based on environment. It would have been quicker, but much less valuable in training, for mother to have laid out the flannel dress with the command to put it on.

So many times mothers discount the ability and the intelligence of the little children in the home, and underestimate their powers for choosing wisely. Yet we can contribute every hour to their character building if in-

stead of telling them the best course of action, based on our experience, we lay the facts before them and permit them to weigh the evidence and decide for themselves.

Training children to think takes much time and patience, and is more "trouble" than commanding, but the thinking method will live and influence future conduct when direct dictation is impossible and after home contacts have been broken.

Almost any child can tell the difference between right and wrong when both are definite, but to be able to tell why one thing is right and another wrong, or to distinguish between shades of good and evil when the border line is indistinct, requires a developed intelligence.

To demand blind obedience is weak discipline. To inspire idealism and to encourage loyalty to principles of conduct in working out the simple little problems of the home and playground develop character.—*National Kindergarten Association.*

* * *

A Man Who Does Not Like Cats

BY FRED CORNELIUS

TEN miles straight out into the desert from Deming, N. Mex., stands a lonely cabin, in which lives an old man, Mr. Tom Crosbey, better known as "Old Tom." Old Tom makes his living by panning gold and doing odd jobs about ranches and mining camps. Save for another prospector's cabin, six miles north of him, the nearest house is at Deming, ten miles away.

Tom Crosbey has no pets, nor does he want any. He says that if he takes care of his saddle horse and two pack burros, he has done a-plenty. He does not care for dogs; and as for cats, well, he just can't stand their presence. Yet the old man is a kind-hearted fellow. He has been known to risk his own life in climbing to the top of a telegraph pole to rescue a black cat that had kittens under a ranch house.

The old man does not go to town any more than is necessary; and when he goes, it takes the best part of a day for him to ride his horse there and back.

One morning he awoke to find a nice black and white cat scratching at his front door. He tried to drive her away, but the cat had definitely decided to make this her home; so she went out to the barn and made her a bed in the hayloft. The old man found her there when he went out to feed his stock. He tried again to run her off, but she only ran back to the cabin.

The next day she was again in the hayloft. Tom Crosbey could stand no more of her, so he caught her and put her into an oat sack. "I'll take you to Sally Gray's in Deming," he said, "she is foolish about cats, and will be glad to give you a home."

Twenty minutes later he was riding his horse toward Deming with the sack hanging across his shoulder. It was

a hard trip, for the weather was hot and the sand was deep, making it hard going for the horse. Just the same, Pussy had to have a home, and that was the only way to get her one.

Now Sally Gray owns the boarding house, and she was badly in need of a good cat, for the rats, as she said, were about to eat her out of house and home. So when Tom Crosbey rode up and presented Sally with a fine black and white cat, she was very happy. She gave old Tom a hearty handshake, and said that he was the best old desert rat in the country, and for him to come right in and have dinner with her before starting back. Gladly the old man accepted her invitation, for he knew that she was the best cook in the State, and, too, he was very hungry.

For two hours after dinner the man and woman talked, but when the shadows began to lengthen, old Tom bade Sally good-by and mounted his horse for the long ride home. The return trip was made more quickly, for it was not so hot now, and the horse wanted to get to his comfortable quarters where he could rest.

When they arrived at the cabin, old Tom unsaddled the horse and put him in the stable, then went up in the hayloft to get some hay. As he stooped over to get the hay, he heard a sound that almost caused him to tumble out of the loft. It was the meow of a kitten. Looking under one side of the haymow, he saw three kittens not yet old enough to open their eyes.

"Well, what do you know about that?" the old man said in a loud voice. "Three kittens and ten miles away from their mother. I sure wish old Pussy had told me she fetched kittens up here. It would have saved me a long, hard trip."

It was almost sunset when old Tom mounted his tired horse to make a second trip to Sally Gray's that day. "I sure hate to make you do this," he told his horse, "but these here kittens must get to their mother, and this is the only way to get them there."

It was two hours after dark when the horse stopped at Sally Gray's boarding house. You should have seen that lady's face when old Tom handed her the three kittens!

"I still say you are the best old desert rat in this part of the country," she said, laughingly, "and now get right down and put up that tired horse, for you must not go back before morning."

The old man gladly accepted her hospitality, for he, too, was tired.—*Our Dumb Animals.*

* * *

"A LITTLE bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way."



Good morning, children! I believe each one of your happy faces is reflecting the merry sunshine that is licking up the frost this morning, and glistening on the sheet of ice across the pond. See how the goldfish are frisking about in the sun beneath the ice. We will break a hole in the ice and give them some breakfast.

Alice, you may take this piece of red meat and the scissors and shave off tiny strips just like little worms, for them. How quickly they gather around, and how eagerly they snatch the wormlets of meat. See that calico fish and the Japanese fantail; they are trying to swallow the same piece. Old calico is the winner, and now they are after more. In the summertime we feed them cracker crumbs, but we will give those to the birds to-day.

Next let us go over to the rock garden and fix breakfast for the birds. Here is a piece of suet and some wire, Charles. You may fasten the suet to a cedar branch, letting it hang by the wire, while Marion scatters these crumbs and seeds over the rocks. Now let's go back a ways and be very quiet till we see who comes to breakfast.

There comes Mr. Mocking Bird already. He has breakfasted here before, and knows what he wants. How he does enjoy that suet! Last winter we fed him up on the front porch. Because there was a big old neighbor dog who liked suet too, we used to take the suet out just long enough for Mr. Mocking Bird to have his breakfast, and then bring it in again. One day we had company and forgot about him, so he came right up to the windowpane and tapped with his bill, as much as to say, "Isn't breakfast ready? I'm hungry." So we took his breakfast out for him.

But just see who else is here. That little short, pudgy bird is a Junco—sometimes called a snowbird. When he is on the ground, you can always recognize him by his pinkish bill and feet, which show plainly against his slate-colored body and dark, almost black, cap and collar. His white tail feathers show best when he flies. See him hop about, looking for the seeds he likes. And there is Mrs. Junco. They are among our best friends.

Look over on the garden house. Isn't Mr. Cardinal a beauty in his flaming red suit? I guess he is a bit timid about coming near while we are here, but he may get better acquainted a little later.

Mr. Mocking Bird seems to have finished, for he is daintily wiping his bill on his napkin,—the wire above the suet.

I wonder who'll be the first to write Cousin Joy about the birds who come to breakfast in some other State or country? COUSIN JOY.



The Master Surgeon

Evolution and Modernism an Insult to Master Minds and Hearts

BY G. K. ABBOTT, M. D.

"The fool hath said in his heart, There is no God." "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God." Ps. 14:1; 53:2.

In these days of boasted knowledge, it is often regarded as a mark of superior wisdom to doubt or even deny that there is a God. Some do it in one way and some in another. The more extreme and blatant forms of skepticism, which deny the existence of any kind of supreme wisdom and power, are so obviously out of accord with the plainest facts that they command the attention of but few thinking men and women. And the fruits of such ideas usually ripen so rapidly and are of such a dire and self-destructive nature that they almost cure themselves. The plainest example of this is to be found in the French Revolution.

Some admit a personal embodiment of supernatural wisdom and power, but so restrict its operation and place it so far from intelligent supervision of the universe, as to make it scarcely more than a blind giant turning the remorseless treadmill of a world in distress and having no vestige of even human compassion. Such is the god of evolution and evolutionists of the strict Darwin pattern.

Others, with less ignorance of the nature of things, endeavor to admit God into His own universe with a sort of distant fatherhood from which they preach a brotherhood of man doctrine, but with such powerless contact that He is unable to rescue His creatures in distress, bound with the chains of hereditary or acquired habits of evil. Such is the doctrine of Unitarianism. These latter dogmas, the Darwinian and the Unitarian, give their god no power to warn his creatures of danger; or if they admit any such supernatural message, they make it so puerile that it must consist of fables and of outright and intentional alterations of historical facts, as if men possessed so little wit and wisdom as to have any respect for, much less faith in, such a god. In fact, this latter dogma is of such a parasitic nature that it can live only upon the dying branches of Christianity, and openly admits the source of what little sickly religious existence it maintains.

Most Subtle Deception

At this day and date the most subtle form of skepticism (because it out-

wardly holds to a higher per cent of truth) is the one that admits a god, but denies the divinity of God's "Saviour of men." It provides us with a god who has less interest in and compassion for his creatures than a human mother has for her erring child. What mother who is a mother at all, will not

Why?

BY THEO G. WEIS

If one soul in the kingdom
Is worth all gold,
If one of earth's frail children
Cannot be sold;

Why stake your wealth on real estate,
On falling mines and changing bonds?
Why hoard a heap you leave behind
When you're too old?

If one repentant sinner
Makes heaven sing,
If one man saved for Jesus
May hundreds bring;

Why feel that your life's cramped and small
Without the zest that stirs the throng?
Why feel unused when deeds of yours
Make heartstrings ring?

If one rekindled vision
Will pierce the years,
If some well-watered seedlings
Grow million ears;

Why feel no need of helping lads,
Or sowing more than wheat and corn?
Why fear that you may some day reap
Just sighs and tears?

give, or at least risk, her life to save her child from physical danger? The most profound inherent motive power of the human heart is bound up in parenthood. It finds its highest development in the heart and life of truly Christian parents. They often put forth greater endeavors of self-restraint for the good of their children than they many times do for their own personal benefit. Then the highest attainment of the human heart is the really divine love which enables a human father and mother to give their child in life, or death if need be, for the salvation of the degraded or the heathen. Such is the profound ignorance, the total stupidity, nay, more accurately, the willful blindness and groveling of perverted human nature that it seeks a god with less mind and heart than those of human beings. Yes, and even less power of rescue than the human.

Is it any wonder that David in holy vision says, "The Lord looked down

from heaven upon the children of men, to see if there were any that did understand, and seek God"? There is not a single one of these forms of skepticism, no matter how high a per cent of truth it may otherwise contain, but declares the ignorance of its devotee, declares him a fool, one devoid of understanding, or, most charitably, one deceived by the verbosity and empty wordiness of some shooting star of tinsel brilliancy.

Whatever a man's words or outward profession, it is what he does that tells what his mind really assents to in the last analysis. "What you do thunders so loudly in my ears, I cannot hear what you say." If we would pay more attention to what people do and less to what they say, we would know more of their innermost admissions and of the real basis of their acts.

The writer has recently been studying under some of the world's recognized masters of surgical science. Some things besides the mere science itself and its practical application to the relief of human suffering and disability have forced themselves on his attention. One of these teachers is a master of bone surgery and another of tendon surgery, in fact, pioneers in these fields. Seven years previously it was my privilege to study the first time under the former. His pioneer work was preceded by most diligent study of the structure, growth, and function of bones and joints. He learned that a free bone graft, when standing out alone in soft tissue, would disappear, but when rightly contacted with living bone, would live. He found that bone grafts grew or disappeared according as they were placed to conform to certain natural laws which he was at no small pains and extended labor and thought to discover. If he reached wrong conclusions, nature was merciless in telling him so by failure, and equally sympathetic and encouraging by success when he rightly interpreted her requirements. He found that form and structure were dependent upon function; in other words, when unhindered and proceeding naturally, that bone grows and shapes itself to conform to its use.

What a marvelous law this is, that structure is dependent upon purpose! Does it not open up to your mind a vast field of real philosophy, the why of things? Even those seemingly static

structures, the bones of the body, grow and shape themselves to serve a definite purpose. Now a purpose is an intelligent thing; it is a thought, a product of personality. The bones of the body respond to the thoughts, the purposes, of a great body Architect. There is no escaping this fact. "God spake, and it was. He commanded, and it stood fast."

Let Us Reason Together

But you say it is just a law, no personality in it. Come now, let us reason together, and see if that is so or not. Take for example the diligent study and the carefully planned animal experiments of the other, the master of tendon surgery. He had a problem before him, the problem of how to remove or lessen the disability of children afflicted with infantile paralysis. How could the foot which dragged on the ground because of paralyzed flexor muscles, be made to lift itself as it should? Not all the muscles in many cases were paralyzed; some escaped, retaining their power to move parts. One or more of these must be used and their tendons transplanted to the paralyzed tendon. But how was it to be done so as to work properly, to pull in the right direction, or to glide smoothly, escaping the adhesions that so often formed? Or how could the half-lifeless thumb which failed to help the fingers grasp, be made to appose itself to the fingers as it should? These and other problems must be solved.

To whom did the doctor go to get an answer to his questions? By diligent and painstaking study of the mechanism of tendons and their structure he tried to find out why and how they glide. He studied their minute structure under the microscope to find out what it is that makes them smooth and provides the gliding lubricant. He discovered where their blood supply is placed, and hence their life sustained, so that this may be preserved in transplanting them. Then by careful experiments he tested his conclusions to be sure he was right. In other words, he studied diligently to discover the purposes back of the structure. He tried to think over again the thoughts of the divine Architect who made this wonderful machine.

Why did he devote such untiring labors in this particular way? Because he had unbounded faith that the body was built in the best way it could be built. And if he could only find out the purposes of that best way, he would know best how to repair that body. I did not have to ask him if he believed that the human body had an intelligent designer. His actions had spoken louder than any words possibly could.

But you say he was only studying laws, not the thoughts of a personal intelligence. Come now, my friend, do you realize that such an idea as that slanders the intelligence and genius of this master of tendon surgery, to say nothing of slandering God? Did not this surgeon apply himself with

superior wisdom, with keen insight, with tireless personal endeavor and intelligence, in order to discover these purposes, these laws, as you call them? Let me ask you, Does it require more brains to discover or to invent? Now you admit the personal intelligence and genius of this master surgeon in discovering the purpose in the structure of tendons, and yet you deny the existence of a personal intelligence and genius that made the same tendons and the wonderful mechanism of hand and foot. If it takes personal intelligence to discover the purposes in these structures, there is no escaping the conclusion that it takes a greater intelligence to design them.

Love Eternal

BY THOMAS E. HIRST

THERE is a love that I would claim,
A love that covers all my shame.
It stretches out across the past,
It will remain the very last.

What vista gray,
Or saddened day,
But hallowed by thy light,
Points onward to the right.
O love divine, O love so sweet,
Thy praises I would e'er repeat.

This love eternal lives for aye,
To lighten all the pilgrim way;
With rays of heavenly glory light;
Arrays me in fair garments white,
Blots out my sin,
Makes clean within,
Dries up my flowing tear,
Nor leaves a trace of fear.
O love divine, O love so great,
Leave naught in me that Thou dost hate!

This love a mystery of grace,
And endless are its ways to trace;
No league that spirits would endow
Could e'en explain its why or how.
But ever free

To you and me,
Its boundless stores divine
Flow on through endless time;
It is God's love that flows so free,
Love boundless as eternity.

This love of God that touches all,
And ever at our beck and call
Flows from God's throne through Calvary's cross

To wash away a lost world's dross;
A reddened stream,
It is love's gleam

That bathes earth's dying frame,
Adds luster to God's fame;
While sin's deep wounds find rest and ease
When bathed in love at Mercy's knees.

A Fair Proposition

When you have convinced my mind that it takes no brains, no personal embodiment of human intelligence, to discover these wonders, then I shall be at least slightly prepared to listen with less impatience to your notion that all this came about by chance, that it took no personal divine intelligence and power to devise and hold in orderly working the wonders of the human body.

"Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" Isa. 29:16.
"Understand, ye brutish among the peo-

ple: and ye fools, when will ye be wise? He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the heathen, shall not He correct? He that teacheth man knowledge, shall not He know?" Ps. 94:8-10.

By that peculiar foresight into even the details of modern life which characterizes the Scriptures, the questions in this text are very aptly addressed to those who claim the brute creation as their ancestors. This alone should teach us the folly of some of our assumed wisdom.

Let us uncover our heads in the presence of the workings of this omniscient, almighty God, and remove from our feet the shoes of human devisings, and tread with reverence the sacred ground where God has walked and left the footprints of divine step-pings.

If it took the genius of Harvey to discover the circulation of the blood, did it take less genius to devise the circulatory system? If it took the personal genius of Pavloff to discover the mechanism of the digestive secretions, was the Inventor of this wonderfully complex mechanism of less discernment and genius? If we laud the genius and chemical knowledge of Kendall in discovering and isolating the composition of thyrotoxin and the brilliant concept of Banting and Best in isolating insulin, shall we turn round and inconsistently belittle their labors and genius by saying the design came by chance, that there is no Master Designer? Do you not see that it is belittling to the genius, the industry, and the intelligence of scientific men to say there is no God? To maintain that the human is the highest or the only personal intelligence in the universe, is a piece of colossal egotism quite inconsistent with the evidence. Evolution is not only egotistic, it is an insult to God and man.

Do They Believe Evolution?

Again let me ask, Do the really great master surgeons of the world have faith that evolution is true? Remember, I am not asking what such men may say. I am asking this question of what they *do*, and it is on that basis I expect an answer. They hold that human life is different from animal life,—higher and more sacred, if you please. They may not realize what this means in the philosophy of life, but their actions show that they make this distinction. If they are not sure that their study has given them the Creator's thought in the structure or function of a part where they must reconstruct the body, they first practice the new operation on animals, perhaps many times, before it is tried on a human being. These master minds do not believe that we are made of the same flesh and blood and soul as animals, for their actions show it.

If we came by evolution, at just what stage of the process did we cease to be animal and become human? Just where along the line did we acquire a spiritual nature that has any dis-

inction over the animal life? Did we acquire it before or after the monkey stage? Let us put this question to the scientist also, and hear what he will answer. No, not in what he may say shall we find the answer, but in what he does. Now, my friend, what is the answer? Does science indorse experiment upon monkeys, or is that creature too sacred for such purpose? You know what the answer is. Science by this attitude classes the monkey and all the apes with animals, and not with man. If evolution is the truth, then ethically and morally the attitude of the Hindu toward animal life is correct, whether the relation of the human to animal life is by evolution or by transmigration. In either case it is alike human. Do master minds of medical science believe in the transmigration of the soul or in evolution? Their actions answer, No.

Let us pay more attention to what scientific men do and less to what they say. It is only the fool who has said in his heart, "There is no God," that everything comes by blind chance or unreasoning law.

To resume our line of thought: There is a personal wisdom greater, infinitely greater, than that of the world's greatest masters of science. Man is not the highest being in the universe—this, all the facts attest and every man of science knows. There are no thinking machines, no blind forces.

Visit to a Hospital

Not long ago I spent an evening in a reconstruction hospital. Many patients were shown me, illustrating various forms of reconstructive surgery. One had a new nose built on to replace a mere hole in the face; another had a new jawbone to replace the one removed because of a tumor. Many other accomplishments were shown, all the fruit of much study of physiologic laws, careful planning, and patient, skillful work. It was interesting to note the personal attachment of these men and women for their benefactor, the one who had rescued them from hideous or disabling deformity. True, none of them could be said to be really beautiful. But the surgeon has a pardonable pride in his work, and he comes to love his patients and they love him. Their love is apparently greater the more there has been done for them and the more difficult the task of their reconstruction. Their attachment to the surgeon is almost a worshipful devotion. Now this love, whether of the patient for the surgeon or of the surgeon for his patients, is a personal thing. It requires a personality. Impersonal forces do not love. Blind energy has no heart. Unfeeling dynamic has no compassion. If imperfect human beings display this degree of love, shall not the God of heaven do more? Shall we not expect of Omnipotence more and greater love than we can comprehend, as well as greater wisdom and power than we have yet discovered?

I heard it said of a certain surgeon that he gets very imperfect results with his surgery because his patients come from an ignorant, unco-operative class of people. Another gets better results because he has intelligent, co-operative patients. So are God's power and endeavors in our behalf limited or helped by our own attitude toward what He wants to do for us. We must be intelligent regarding what He wants to do for us. "Let this mind be in you, which was also in Christ Jesus." We must co-operate with Him. Let Him have His way with you. But "without faith it is impossible to please Him," that is, to let Him guide us.

The man who crossed over Niagara on a tight rope, asked some one who had not seen him do it, if he had faith

"The Cost"

BY B. M. GRANDY

O MIGHTY God, Creator Thou
Of all the worlds that be,
We bow before Thy matchless throne
And hail Thy majesty.
At Thy command unfallen worlds
And flaming suns obey,
The earth alone of all their hosts
Has wandered far astray.

'Twas here ambitious Lucifer
Did sow rebellion's seeds,
Which, watered by the imps of hell,
Bore fruit in lawless deeds;
Though formed and imaged like Thyself,
The siren voice beguiled,
Man chose his own dark, selfish path,
Thy holy will defied.

Unfathomed love in tenderness,
Thou searched through heaven and earth
To find the thing most precious,
The pearl of greatest worth.
Of all Thy creatures, high and low,
Thy wealth, whate'er the cost,
No silver, gold, nor creature rare
Could purchase back the lost.

'Twas then Thy Son, Thine only Son,
Cried, "Father, here am I,
I give Myself for fallen man,
Or all on earth must die;
For I alone in heaven or earth
The purchase price can give.
I'll bear the fallen to Thy throne,
And bid the dying live."

To earth He came, He died, arose,
Creator, Mighty One,
The captain of the angel host,
The one begotten Son.
He wrested back the lost domain,
He rescued from the fall;
And when He comes as God and King,
He'll come as Lord of all.

in his ability to make it safely. "Oh, yes," quickly came the answer. "Then get on my back, and go with me." Needless to say he declined.

Two Different Things

Belief and faith are two different things. Belief is a mere intellectual assent that a certain thing is so. It may have no influence whatever upon the life. Faith is confidence, not in a thing or a fact, but in a being, and such a faith that we will trust ourselves in his care even where we cannot see the way or understand the process. Such is the faith of a little

child in his father in the presence of danger. And such is the faith in God and His Christ that we must have if we are to co-operate with Him in the saving of our souls from sin and death.

Lincoln was once asked how long he thought a man's legs ought to be. He replied, "Long enough to reach the ground." See to it that the legs of your philosophy are long enough to reach the ground of fact. Free thinking is usually what the name indicates—free from basis in fact, free from a fundamental understanding of the nature of things, free from common sense, and worst of all, free from the revealed word of God, the only solid basis upon which the why of things may be safely built. See that you build on the Rock, and not on the shifting sands of human speculation. It may flatter your vanity to think you are bright enough to have your head in the clouds, but be sure your legs are long enough to reach the ground. According to Ralph Parlette, it is the bright boys that are slowest to learn some of the very ordinary facts of life, who have to be hit the hardest in the University of Hard Knocks. Certain it is that some men have heads of such balloon consistency and tendencies that the weight of even many facts fails to bring them down out of the clouds of speculation and make their legs reach the ground. He who sets himself up to know more than the great Creator is certainly an empty-headed egotist; and were his philosophy not so pernicious in leading young people astray, he would be more deserving of ridicule or pity than of censure.

But to return to our subject. Let not what men say shake your faith in God or in Christ. Make what they do, answer your questions if you are to ask them of men at all. Better still ask of God's word, in which the saying and the doing will always give you the same answer.

"Whosoever denieth the Son, the same hath not the Father." 1 John 2:23. "Whosoever . . . abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 9.

* * *

Let not soft slumber close your eyes
Before you've recollected thrice
The train of actions through the day.
Where have my feet chose out the way?
What have I learned where'er I've been.
From all I've heard, from all I've seen?
What know I more, that's worth the knowing?

What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone,
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God.

—Watts.

* * *

PRAYER is a golden key which should open the morning and lock up the evening.—Bishop Hopkins.

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

THIS IS FAIR
BY M. N. CAMPBELL

THERE is one important section of our work in North America that is far from finished, which must be before we can expect the return of our Lord. That is the work of evangelizing the millions of foreigners who have come to these shores. Meeting a spirit of prejudice, they have been driven to colonize, and now they are grouped in great masses in all our cities and in many rural communities. In San Francisco, Chicago, and New York are to be found Chinatowns, where the architecture, language, and customs of old China are maintained as faithfully as in the old land itself. Other nationalities have done likewise, and as a result both Canada and the United States are becoming composite nations like old Austria-Hungary, rather than one nation with one language and one ideal. Whatever the politically minded may think of such a situation, we as depositaries of the last message must look at the matter from a foreign mission viewpoint, and address ourselves seriously to the problem of evangelizing these people. Probably the most successful means of accomplishing this is through the medium of our literature.

Each year a campaign is carried on in the foreign churches in behalf of the various English publications, and they do their full share in subscribing for the English papers to use in missionary work. A campaign is being conducted January 19-26 in behalf of the foreign publications, and all our churches in North America, English and foreign alike, are invited to take part in the enterprise and subscribe for clubs of foreign papers to use among the foreigners of the community.

We trust our English churches will swing into line in this important endeavor, and thus help in evangelizing the "strangers" within our gates.

The list of foreign periodicals is as follows:

	U. S.	Canada
German: <i>Botschafter</i>		
Annual subscription	\$1.75	\$2.00
Six months	1.00	1.25
Clubs of five or more to one address, each, per year	1.30	1.40
Clubs of five or more to separate addresses, each, per year	1.40	1.65
Swedish: <i>Sions Vaktare</i>		
Annual subscription	1.75	2.00
Six months	1.05	1.20
Clubs of five or more to one address, each, per year	1.35	1.50
Clubs of five or more to separate addresses, each, per year	1.50	1.75
Danish-Norwegian: <i>Evangeliets Sendebud</i>		
Annual subscription	1.75	2.00
Six months	1.05	1.20
Clubs of five or more to one address, each, per year	1.35	1.50
Clubs of five or more to separate addresses, each, per year	1.50	1.75
Russian: <i>The Present Truth</i>		
Annual subscription	.50	.75
Clubs of five or more to one address, each, per year	.40	.60
Clubs of five or more to separate addresses, each, per year	.45	.65
French: <i>Les Signes des Temps</i>		
Annual subscription	.75	.75
Clubs of five or more to one address, each, per year	.55	.55
Clubs of five or more to separate addresses, each, per year	.60	.60
Spanish: <i>El Centinela</i>		
Annual subscription	1.00	1.25
Italian: <i>The Present Truth</i>		
Annual subscription	.50	.75
Clubs of five or more to one address, each, per year	.40	.60
Clubs of five or more to separate addresses, each, per year	.45	.65
Polish: <i>The Present Truth</i>		
Annual subscription	.50	.75

Clubs of five or more to one address, each, per year	.40	.60
Clubs of five or more to separate addresses, each, per year	.45	.65
Slovakian: <i>The Present Truth</i>		
Annual subscription	.50	.75
Clubs of five or more to one address, each, per year	.40	.60
Clubs of five or more to separate addresses, each, per year	.45	.65
Hungarian: <i>The Present Truth</i>		
Annual subscription	.50	.75
Clubs of five or more to one address, each, per year	.40	.60
Clubs of five or more to separate addresses, each, per year	.45	.65
Yiddish: <i>The Present Truth</i>		
Annual subscription	.50	.60
Quantity rates: Five or more to one address, each	.08	.09

In addition to the above periodicals, books and tracts are published in these languages, and also in the following tongues: Arabic, Armenian, Bohemian, Chinese, Croatian, Dutch, Finnish, Greek, Icelandic, Japanese, Korean, Lettonian, Lithuanian, Portuguese, Rumanian, Ruthenian (Ukrainian), Serbian, Slovenian, and Syriac.

AS OTHERS SEE THEM
BY C. A. RUSSELL

It is interesting to note the value and importance placed upon Christian schools by other churches. As is well known, the Lutherans maintain a complete system of schools,—elementary, secondary, and collegiate. The Dutch Reformed Church does the same. An illustration of the value placed upon such schools by the Catholics, is quoted from an Australian paper, the *Daily Telegraph Pictorial*, of Oct. 22, 1928:

"If the Catholic Church is to maintain the steady progress evident in Australia to-day, the people of the faith must look after their schools and their teachers," said Dr. M. J. O'Reilly, rector of St. John's College, yesterday.

"He was speaking at the foundation stone laying ceremony of St. Raphael's church at South Hurstville.

"The reason the church is in such a flourishing condition, he said, is because

of the excellence of the Roman Catholic schools and the high sense of duty of the teachers."

Would that Seventh-day Adventists might as a whole sense the importance of this matter, and work and sacrifice and pray to the end that all the children of all the churches might be safeguarded in their education.

KOBE, JAPAN
BY H. J. PERKINS

On Sabbath, September 29, a dedicatory service was held in Kobe for the new church, which was dedicated free of debt. The old building, which had served for over fifteen years, was taken down during the summer, and the present building erected in its stead. This building was made possible through the good offices of the Kobe So-Ai Kai (Benevolent Society), whose membership is made up principally of Seventh-day Adventists.

The service, which was held at 2:30 P. M., was as follows:

Song: Praise God, From Whom All Blessings Flow.
Prayer: Elder Shohei Miyake.
Trio: Cole, Getzlaff, and Perkins.
Address: Elder T. Kobayashi.
Dedicatory Prayer: Elder T. Okohira.
Felicitations: H. J. Perkins, Rep. Ex. Committee; A. B. Cole, Pub. Department; Dr. E. E. Getzlaff, Med. Dept.

Just a word about the society which gave us this building. Their aim is to give medical assistance to those who are unable to pay for help. Also medical care is furnished to those who are able to pay. The leading persons of this society are Sisters Sumitomo and Kaneguchi. This society built this church for the privilege of using the other half of the lot on which to construct a small sanitarium, which will accommodate about ten patients. The church building and furnishings cost 10,500 yen, and the sanitarium 20,000 yen.

Our institution is in a very desirable and prominent section of the city. The Kobe union church is erecting a new building about 300 feet away on the same street. There is also another church about the same distance away in the opposite direction.

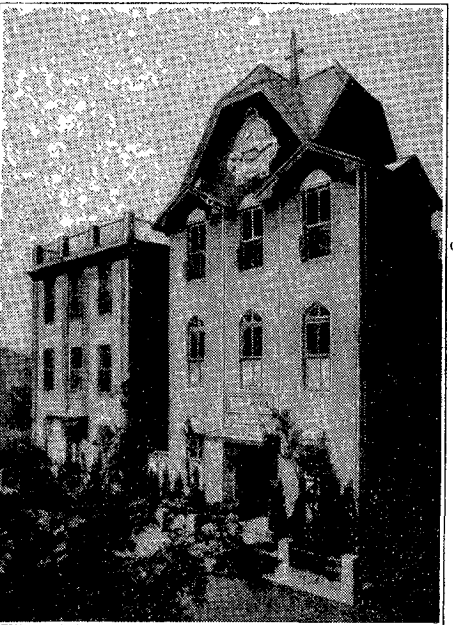
Owing to the fact that all the equipment was not on hand, the sanitarium was not dedicated until two weeks later. Reports tell us that their place is full, and many are coming in for treatments.

DEDICATION AT BELLEVILLE, ILL.
BY J. L. WILSON

THE members of the Belleville church gathered together on December 8, 1928, to dedicate to God the work of their hands, a little church and school building, on the outskirts of the city of Belleville.

Brother Scott Ford, local elder, gave a short resume of the beginning of the work in that place, as well as of its progress, as follows:

"The church was organized in March, 1926, with a membership of fourteen. Elder J. L. Wilson, home missionary secretary of the Illinois Conference, being a new worker in the field, and having learned that there were Adventists there holding their membership in another conference,



Seventh-day Adventist Church in Kobe. The Smaller Building at the Left Is the Sanitarium.

visited them, and realizing the great possibilities, returned in two weeks and organized the company. For a time we met in the home of Mrs. E. R. Ford, but soon the home became too small, as others were added through a short effort held by Elder Wilson. At this time we rented the Redmen's Hall, where services were conducted for about a year. Last summer, Brethren Bisel and Pickett pitched a tent and held a series of meetings, with the result that our membership was increased to twenty-five.

"During the first nine months, with a membership of fourteen, our donations to missions were \$922, and the tithe \$682. During the ten months of this year already passed, \$1,219 has gone for mission work and \$1,868 for tithe, making a total of practically \$5,000 that has been paid into the treasury since we were organized one year and seven months ago. Having no definite place to meet, we decided we would erect a building that could be used for church services and a church school, and August 1 of this year the plans were drawn up and the work begun. To-day we are meeting in this place to dedicate it to the Lord. This building has been erected at a cost of \$2,000, and is dedicated free of debt."

Elder S. N. Rittenhouse, president of the conference, was presented with the deed, and in a few remarks expressed gratitude for the strength that has come into the field since the organization of this company, which has stood at the head of our list in tithes and mission offerings.

The writer preached the dedicatory sermon, choosing for his text Ephesians 2: 19-22.

After a vocal selection by Brother Ellcock from the St. Louis, Mo., church, Elder Rittenhouse dedicated, by prayer, the church and its members to God.

* * *

MISSION FUNDS FROM LEPERS

BY L. L. HUTCHINSON

THE following letter was received from Brother Thomas Byndloss, who is an inmate of the leper institution of the Canal Zone. It seems to me that if there ever was a place from which we would not expect to have a report of the Harvest Ingathering work, it would be an institution of this kind, yet this brother has raised \$7.87 among his fellow sufferers, and is sending an encouraging letter to the office, telling of his work and of how he hopes to raise his individual goal of \$10.

If there is a believer anywhere in this message who feels that for some reason he should be exempted from taking an active part in this campaign, it would be a sufferer in a leper institution. This brother may be afflicted with the most terrible of maladies, but thank God, he is rejoicing because of the cleansing blood of Jesus Christ, which has cleansed him from the leprosy of sin. His courage is good, and his faith in this message and the ultimate triumph of it is firm.

"PALO SECO, C. Z.,
Nov. 13, 1928.

"The Panama Conference,
Cristobal, Canal Zone.

"DEAR BRETHREN:

"Greeting in the closing work. I write in reference to letter dated the 12th inst., containing a check payable to the conference for \$7.87 collected during the Ingathering campaign, from the institution inmates. The Ingathering number has brought wide experience of our world-wide movement. Many as they handed me their donations said they were glad to know of the way in which we are entering into new fields and are helping all lines of gospel work.

"Others noticed the way in which our medical stations and men are aiding the sick, and said that indeed we are doing a good work the world over. Many of our Catholic friends, both Spanish and English, have given, and also enjoy read-

ing the papers. One of our Catholic friends gave \$1, and asked that it be sent through our conference and General Conference Mission Board to the leper home pictured on page 9 of the Ingathering number. There are still a few names on my list uncollected.

"Now that Palo Seco has shared largely in the Harvest Ingathering, I am pleading for a constant supply of our printed pages to be distributed free. Our medical superintendent, Dr. Ezra Hurwitz, an American gentleman, has assisted in increasing our donation. I am also asking that he be sent our papers constantly. Place the burden on the home missionary secretary, please. I am desirous that the fundamentals of the third angel's message be brought to him through correspondence and the printed page. I trust that careful and constant interest and attention will be placed on this.

"Trusting that we have reached the conference goal, that there may be means to support our cause as it goes on daily in old and new fields, I remain,

"Yours in Christian love,
"THOMAS BYNDLOSS."

* * *

COLPORTEURS' INSTITUTE AT HELDERBERG COLLEGE, SOUTH AFRICA

BY L. A. VIXIE

DURING the past few months a band of forty prospective student colporteurs at Helderberg College have been meeting semimonthly. Some very interesting programs have been given. When the colporteurs' institute began, we asked the leader of the band how many of these he believed would actually enter the field during the summer vacation. "Fourteen or fifteen," was his reply.

The institute opened with an attendance of thirty-five eager, ambitious students, all exceedingly anxious to get as much as possible out of the instruction. Sincerity and earnestness shone from every face. Thirty of these students signed a contract to put in forty hours or more a week, of faithful time for ten weeks.

Last year our band consisted of eleven colporteurs, which is the average we have

worth of "The Great Controversy" during the same period. Every report that comes in shows evidences that God is blessing the bookmen in the African Division. We are happy to know that God is using this medium in extending the knowledge of His soon coming.

* * *

SPIRITISM IN BOUGAINVILLE, SOLOMON ISLANDS

BY A. J. CAMPBELL

THE inhabitants of Bougainville are pre-eminently spirit worshippers. Practically everything they do is tainted with spiritism in some form. Pigs, reptiles, the moon, the morning star, the piercing of the nose and ears, the cutting of the flesh, and a hundred other things, all have to do with spirit worship in one form or another, of course varying somewhat according to the customs of the various tribes. The birth of a child, the keeping of a baby at least six months in a dark room after it is born (many die from this cause), have to do with the spiritism of heathenism. Likewise a person's death and the consequent burning of the body are all wrapped up in the devil's dark ways. Certain stones about the bush are supposed agents of the spirits. Spirits of dead men leave poison about, so it is believed, and thus others die. Pigs and food are offered, and bodies of the dead are burned in order to appease the wrath of the spirits.

At the village of Lavilai the pigs are "finished with," which means that one link in the chain of superstition in connection with the spirits has been broken. However, the practice of burning the body of a person after death has been tenaciously adhered to. To the spirit worshiper, this burning of the body is to liberate the spirit, and at the same time satisfy it. Of course we teach the Bible custom of burial. The chief reason why we desire the Bible practice of burial to take the place of the burning of the body, is that the latter practice is so interwoven with spirit worship and all its heathenish array.

A BLOW AT HEATHEN CUSTOMS

Two weeks ago the apparently providen-



Colporteurs' Institute at Helderberg College

had for the last few years. Seven of these earned full scholarships, while one earned three quarters of a scholarship. However, two did not avail themselves of the scholarship bonus. This year we expect an unusual record in scholarships earned in South Africa.

Our regular colporteurs are doing excellent work. During the past five months one colporteur placed \$2,730 worth of books. Another young man, who has recently started canvassing, placed \$2,570

tial opportunity was offered us of dealing, in the strength of the Lord, a severe blow to this practice of burning the body after death. This opportunity occurred when the second chief of Lavilai, a very influential man in the surrounding district, died. The day before his death he emphasized the fact that he did not desire to be burned, but wanted to be buried according to the custom of the "Seventh Day Mission." Practically all the people in the village knew the dead chief's wish.

but only one would uphold his request. This young man, Tounai by name (he is one of the two boys lately baptized), stood stanchly for the honor of the dead man's word. Tounai, by the way, is a stepson of the deceased chief. Despite the expressed desire of the chief that his body should be buried after death, all the people of the village, with the exception of Tounai, were unanimous that the body should be burned, and that the spirit business connected therewith should be performed.

I might mention that just then the epidemic of measles which has been on the mission for some time, was at its worst. Two of the teachers had been very ill and delirious from its effects. The day before the death of the chief I became infected with it. This gave me much concern, for I knew that unless I could be on the spot, the body would be burned, contrary to his own wishes. I asked the Lord to give me wisdom and strength to deal with the matter.

Tounai came to inform me that wood was being gathered for the fire, and loads of *talo* were being brought by the women to be burned with the body for its spirit that supposedly would not die in the flames.

With my fever running high I arose, and with very unsteady steps found my way to the scene of action. I asked the fire preparers to cease work, telling them that they must not burn the body of a man who said he did not want to be burned. I sat upon the pile of wood for a time, so that they could not proceed, and at length they carted some away. But we took precautions to watch and see that the body was not burned at night (it is the custom to burn the body in the early morning, at the rising of the morning star). It could be seen that some of the old women who were anxious to see the spirit business through, were definitely in the clutches of Satan.

THE TIME OF REAL TEST

The morning came, and the time for burial of the body. We had now come to the real testing time. We realized that Satan would not give up the fight any too readily. Tounai began making a crude coffin, and was later assisted by one or two, who became too ashamed to look on any longer. All said they would not come to the burial. One old native danced before me with an ax, and then drove it firmly into the door of the dead man's house, as much as to say, "I will do the same to you." She later made the same threat to Tounai. The latter was hit by some of the men, and a full coconut was thrown at his head.

Then came the burial: The crude coffin in which the dead chief lay was placed in the grave. One man, under seeming demon possession, threatened Tounai with a stick when placing the coffin in the grave. After order was restored, words were spoken with the object of helping the people to see through, not only the gloom of death, but also the greater and more appalling gloom of heathenism, to the light and hope offered through a risen Saviour.

A week passed by, and a young woman died (both deaths were caused by pneumonia.) The people came to me, asking me to bury her the same as the chief was buried. If the chief's body had been burned, hers would have been dealt with likewise. Another man, a brother of the deceased chief, and ringleader in the effort to have his brother's body burned, was taken seriously ill. He told me with emphasis to bury him, if he should die, just as his brother was buried.

A GREAT VICTORY FOR THE GOSPEL

This has meant a great victory for the mission, and has cut like a knife into the spirit business connected with the burning of the dead, which in turn is related to all of their other forms of spirit worship. The air has now been cleared, as it were, and the people desire the burial of their dead, whereas burning was the

order of the day hitherto. I might mention here that from that day to this I have felt no more effects from the measles which I contracted the day before the death of the chief. Some of our patients have been seriously ill with a bad form of measles, and I felt that I was in for a like attack. And so the Lord works on our behalf. He hears our prayers—of course He does. He delights to work on behalf of the children of men.

Dear reader, remember before the Lord the spirit worshippers of Bougainville. Pray that the Spirit of their Lord and Master, even Jesus, may possess their souls!

* * *

HOME NURSING CLASSES THEIR PURPOSE AND GROWTH

BY KATHRYN L. JENSEN, R. N.

THE plan to instruct the members of our churches in home hygiene and care of the sick was first authorized by the General Conference in 1919. The textbook was ready for the field in the spring of 1921. Since that time, through the co-operative work of devoted volunteer graduate nurses acting as instructors, there has been a steady and substantial growth in the number of classes organized each year and in the number of those who have completed the series of twenty lessons outlined by the Medical Department.

The present number of certificates issued to those completing this work for the first eleven months of 1928 is double the number for 1927.

Many of our graduate nurses are enthusiastically entering the needy field of

true of the present year's work, as is evidenced by the reports which we have received. The accompanying graph shows the number of certificates issued. This graph speak for itself, and we sincerely trust that 1929 will show as convincing evidence of interest and action.

That this work is increasing Christian help work in communities is evidenced by the marked increase in treatments and hours of Christian help work reported through the Home Missionary Department wherever this instruction is given. In this day of specialization and greed for gain, the helpful ministry of a Christian layman, freely given in time of need to neighbors and friends, is a fitting example of "the One who went about doing good." This is the purpose that prompts the promotion of classes in home nursing in every church where qualified instructors can be secured.

* * *

LABORERS LEAVING THE POTOMAC CONFERENCE

BY W. F. MARTIN

THE Potomac Conference is just now releasing three of its young ministers with their wives to the foreign fields. These young people have all been students in Washington Missionary College. Two of the young men are graduates from that school and the other is a fourteenth-grade student.

R. L. Kimble was a former missionary in India. He and his wife are both graduate nurses. On their return from the foreign field, Brother Kimble entered college and finished his course. At our camp meeting over a year ago he was ordained and made pastor of the church in Richmond, Va. He and his wife never lost their interest in India, and when the call came, they gladly responded. It is no easy task to supply a pastor for as important a place as Richmond, but the conference made the sacrifice in favor of the foreign need.

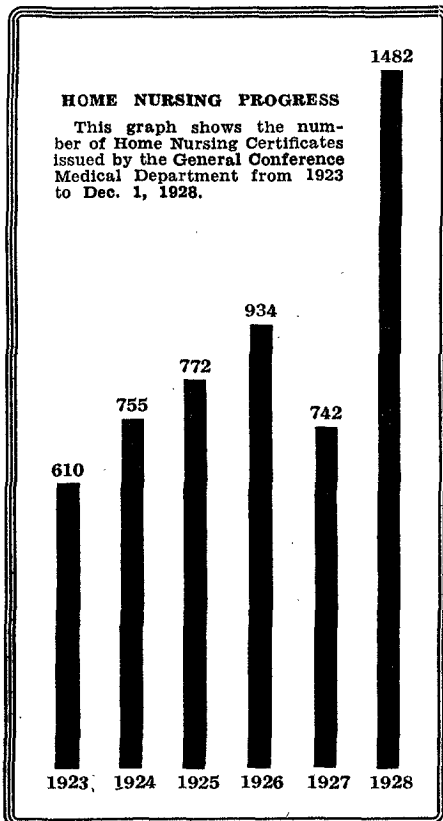
Frank E. Spiess made his way through college by selling our books. He entered the ministry in the Potomac Conference, and will be remembered for his faithfulness, integrity, and sterling qualities. He proved a successful soul winner and valuable worker. He and his devoted young wife go from us, followed by the love and prayers of their fellow workers. They also go to India. The field there is receiving two most devoted and capable young people.

The other couple are Brother and Sister Glen A. Coon. They go to the Inter-American field. Brother Coon has been connected with different evangelistic efforts in the conference, and has proved himself a faithful, efficient laborer. He will be missed among us. Especially will this be so at our camp meetings, as he led the music at these gatherings. His young wife is in full sympathy with the move to the foreign field. Together they will be a valuable asset to their new field of work.

The Potomac Conference regrets to part with these precious young people, and yet we are glad to furnish such good workers for the fields away. Each conference should be considered to an extent a training ground for the foreign and more needy fields. If we can furnish recruits for these places of need, we are glad to do so. We only pray that the blessing of the Lord of the harvest may go with these laborers and make them soul winners. Their going will bind us a little closer to the work in all the world, and make us a little more willing to sacrifice of our earthly goods to support the workers over there.

* * *

COURAGE for the great sorrows of life and patience for the small ones. And when you have laboriously accomplished your daily task, go to sleep in peace. God is awake.—Victor Hugo.



teaching the people to be more practical home missionaries. This training is needed in every Seventh-day Adventist home. The spirit of neighborhood helpfulness is passing away in the world, but as Seventh-day Adventist graduate nurses and doctors, it is our privilege to give those about us the preparation and inspiration to convert their homes into little beacon lights, that the value of fresh air, sunlight, sanitation about the home, and the many other phases of healthful living that this old world is unconsciously perishing for, may be spread in every community.

The way in which our nurses and doctors have sensed and taken hold of this need is commendable. This is especially

GLEANINGS FROM THE FIELD

TWELVE were recently baptized in Hastings, Mich.

SEPTEMBER 23 seven were baptized at Tonasket, Wash.

A NEW church was organized at Tamaqua, Pa., after the baptism of twenty-three candidates, who accepted this truth as a result of the evangelistic effort held by Sister Jessie Weiss and her company this last summer.

OCTOBER 28 a baptismal service was held in the Cleveland, Ohio, church, when seven persons were baptized. November 3 five were taken into the Lakewood, Ohio, church, and three young men were added to the Cleveland church.

SIXTY-SEVEN were baptized in the Santa Catharina-Parana Mission in the South Brazil Union, during the first six months of 1928, and definite plans were made for the baptism of at least seventy more. Eighty-four were baptized during this same period in the Sao Paulo Conference in this union.

A FEW days before the Lima (Peru) Training School opened, a letter was received by the faculty from a father in a distant village, who described his boy in the following way: "I do not want to have any misunderstanding. My boy is lazy, steals, does not obey us any more, and the school here will not accept him, so I am determined to bring him down to you." The director would have written him please not to bring the boy, but the father was already on his way to the school when the letter was received. The father arrived with his boy, repeated the above statement before him, and the boy made no objections. He seemed accustomed to the idea of being told this. There was yet room in the school for more students, but the teachers were afraid to admit this boy, unless he would decide for what purpose he wanted a Christian education. He had not thought of that, so needed several days to think it over. They matriculated him, and a few days afterward he came, saying, "Sir, now I have decided what I want to be. I want to change my life, and become a soldier of Christ, a canvasser." He is now in the baptismal class, a good worker, a good student, a trustworthy boy, living an ideal Christian life.

Appointments and Notices

REQUESTS FOR PRAYER

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

A wife desires prayer for her husband, that he may keep the Sabbath with her.

A New York sister asks prayer for her six unconverted children, and that she may be faithful and true to the end.

Prayer for the conversion of her two children, and that she may have strength to remain faithful, is requested by a sister in Ohio.

A sister in Ohio asks prayers that her health may be fully restored, and for the conversion of her husband and her children and their families.

A request for prayer for her healing of nervous trouble and goller, that she may do something in the Master's service, comes from a sister in Oregon.

A widowed mother who has endeavored to raise her children carefully and has sacrificed to educate them in our schools, is now heart-broken because they have all gone to the world, and requests earnest prayer for their conversion.

A Colorado sister requests healing, and that she may be able to tell the story of Jesus so it will touch hearts and win souls; also that her sister may accept the truth.

An aged sister in Oregon requests prayer that her mind may be kept clear and that she may remain strong in faith; also for the conversion of a son who makes no profession.

A mother in Michigan requests prayer for a daughter who has married out of the truth, that she and her husband may be converted, and that her other children may have a deeper experience.



PUBLICATIONS WANTED

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

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

Mrs. L. J. Schlorff, R. F. D. 1, Box 15, Spring Hill, Ala., appreciates literature which has been kindly sent her.

Mrs. Wm. H. Hart, R. F. D. 1, Harrisburg, Ill. Signs, Watchman, and other publications for free distribution.

E. E. Kurtz, Marietta, Ga. Present Truth, Watchman, Signs, and other periodicals, for missionary work by church; also Life Boat for work in jails.

Mrs. I. F. Gorsage, R. F. D. 1, Mount Morrison, Colo., wishes to thank all who have sent her papers for missionary work. She desires a continuous supply, especially of Signs, Life and Health, and Instructor.

OBITUARIES

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

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

Griswald.—Mrs. Cora Griswald died in Los Angeles, Calif., Nov. 2, 1928.

Dally.—James Louis Dally was born June 15, 1849; and died near Rogersville, Mo., Dec. 14, 1928.

Anderson.—Mrs. H. S. Anderson was born April 14, 1884; and died at Old Fort, N. C., Nov. 19, 1928.

Broughton.—Mrs. George Broughton was born Feb. 22, 1862; and died near Morris, Pa., Nov. 8, 1928.

Jincks.—Edgar Eugene Jincks was born May 25, 1863; and died at Loma Linda, Calif., Nov. 16, 1928.

Broyles.—Addie Broyles was born March 17, 1867; and died near Hendersonville, N. C., Nov. 28, 1928.

Lowe.—Lydia Ellen Lowe was born in Elgin, Ill., Feb. 16, 1855; and died in Vancouver, Wash., Dec. 8, 1928.

Bullock.—George Bullock was born at Alba, Mich., Sept. 23, 1871; and died in Flint, Mich., Oct. 7, 1928.

Kasten.—Rachel Kasten was born at Nevada, Mo., May 22, 1896; and died at the same place, Nov. 12, 1928.

Jeffries.—Mrs. Martha Ann Jeffries was born at Engleale, Kans., Aug. 25, 1882; and died Nov. 20, 1928.

Peterson.—Mrs. Sina Peterson was born in Bergen, Norway, May 1, 1857; and died in Chicago, Ill., Nov. 28, 1928.

Lundquist.—Mrs. Brita Cathrina Olson Lundquist was born in 1830; and died at Wichita, Kans., Dec. 1, 1928.

Fowler.—Florence Fowler was born near Willamina, Oreg., March 17, 1880; and died at Burns, Oreg., Nov. 23, 1928.

Hoskin.—Albert J. Hoskin was born in Smithland, Iowa, April 11, 1874; and died in Spokane, Wash., Nov. 30, 1928.

Luce.—Mrs. Zella Edith Luce was born in Grant County, Oregon, Oct. 8, 1883; and died at Woodland, Calif., Dec. 5, 1928.

Adams.—Mrs. Grace Rosetta Adams was born at Elgin, Kans., June 13, 1891; and died at Lodi, Calif., Nov. 4, 1928.

Thomas.—Mrs. Mary F. Thomas was born at Mount Carmel, Ky., Aug. 19, 1855; and died at Dallas, Tex., Dec. 3, 1928.

Abbott.—Mrs. Mary Abbott, nee Cheney, was born in New York, April 6, 1851; and died at Lodi, Calif., Oct. 17, 1928.

Goff.—Camilla Adelaide Goff was born in Saginaw, Mich., Sept. 13, 1910; and died at the same place, Sept. 27, 1928.

Johnson.—Medley Orr Johnson was born in Farmington, Kans., July 11, 1871; and died in Boulder, Colo., Nov. 9, 1928.

Hippach.—Frank Joseph Hippach was born in Fond du Lac, Wis., Dec. 14, 1855; and died in Glendale, Calif., Sept. 6, 1928.

Stanfield.—Mrs. Eleanor Elizabeth Stanfield was born in Baltimore, Md., Feb. 6, 1849; and died in Boone, Iowa, Dec. 12, 1928.

Holsten.—August Holsten was born in Ostergotland, Sweden, Dec. 19, 1852; and died in College View, Nebr., Nov. 17, 1928.

Green.—Mrs. Nettie Green was born in Blue Earth County, Minnesota, Oct. 28, 1865; and died in Corona, Calif., Nov. 23, 1928.

Paulman.—Mrs. Sarah Lucinda Paulman, nee Kimbell, was born at Newaygo, Mich., May 11, 1889; and died at Portland, Oreg., Nov. 5, 1928.

Miller.—Eugene Henry Miller, youngest son of Elder C. W. and Mary K. Miller, was born in Okeene, Blaine Co., Okla., Jan. 26, 1899; and died at Waurika, Okla., Dec. 10, 1928.

Woelfle.—Mrs. Emma E. Woelfle, nee Perrine, was born in New York, May 8, 1842; and died in Spring Arbor, Mich., Nov. 16, 1928. She was a pioneer school-teacher more than seventy years ago, and had been a Seventh-day Adventist for more than half a century.

ELDER C. N. MOULTON

The island of San Domingo and the cause of God at large have been deprived, by his sudden demise, of the valuable services of Elder C. N. Moulton. He had been ailing for some time, and came to Jamaica a few weeks ago to seek special medical aid. He had just settled his father and mother in a new home, and had arranged to have an operation in Kingston the following Monday. But on Friday last he complained of severe pains, and his son gave him treatment, which afforded some relief. Three doctors were called, but the light of life burned dimly, and on Sabbath, the 27th of October, he suddenly passed away while talking to his son.

The writer, assisted by Elder S. U. Powell and Brother F. Hall, conducted the funeral in the presence of a large and respectful gathering, services being held at the home and at the grave fifteen miles away.

Elder Moulton was one of the pioneers of the work in the West Indies, having labored for many years as a successful colporteur, and later being ordained to the ministry, in both of which lines of work he was eminently successful. He leaves a wife and family with whom hundreds of hearts join in the fellowship of their sorrow.

Herbert J. Edmed.

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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THE MAP BEFORE THE S. D. A. MISSION ENTERPRISES WERE MARKED

A Great Inspiration

Comes to every one who will take a little time
to examine the

New Missionary Map of the World

BECAUSE this map, showing our mission stations and conference headquarters, is the greatest record of achievement that has ever been prepared in this way. Other denominations are using a map of this kind, but there is no comparison between their maps and this one. One of the largest denominations shows nearly 100 mission stations, but this map shows 97 centers of influence, around which are grouped many mission stations. Truly Seventh-day Adventists are literally going "into all the world."

This map is printed on cloth, in many colors, and every center of our work is marked distinctly, so that even a child can locate it. It is 102 inches long and 41 inches wide, and the

way the information is placed on the map, it will be up to date for years to come. It is so designed as to eliminate the distortion of the printing due to the two hemispheres, but every square inch in one place is equal to a square inch in any other location.

THIS MAP SHOULD BE HUNG IN EVERY SEVENTH-DAY ADVENTIST CHURCH IN THE WORLD. It should find its place in the grip of every executive, of every minister, of every missionary who travels, for the fact of what is being accomplished is in itself a great incentive to work harder, to pray longer, and to give more liberally, that God's kingdom may come, and His "will be done on earth as it is in heaven."

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

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

THE "flu" epidemic is becoming serious. It is anticipated that it will become more general, reaching every part of the United States. At this time people will welcome that issue of *Present Truth* on the subject of "Epidemic Diseases: How to Avoid Them;" also No. 19, "How to Live." These two numbers of *Present Truth* at this time will greatly benefit all who read them, and they will open the way for other issues giving the special message due this generation. We recommend the generous circulation of these two strong, timely health issues of *Present Truth*.

* *

THE following inspiring paragraph came to the General Conference in a letter written by E. E. Andross, from Trinidad, British West Indies, where he was attending the East Caribbean Union Conference session:

"The work is moving forward very encouragingly in this part of our field, and now with the coming of Brethren W. R. Elliott and J. M. Cole we believe that it will go forward with increasing power. I am confident that God has made bare His holy arm, and that soon all the ends of the earth will see the salvation of our God. There has never been a time when it was so evident that the Spirit of the Lord was moving upon the hearts of the people and that thousands were waiting for this message, as just now, when the way is open on every side, and we are limited in gathering the fruit only by the number of workers we can employ in the harvest."

* *

ELDER FREDERICK GRIGGS, under date of Nov. 19, 1928, sends a report to the REVIEW, and in a personal letter speaks of the work in the Far East as follows:

"We are planning to put up a hospital at Chengchow. This is a flourishing city of 150,000, one of the best I have seen in China, at the junction of the Peking-Hankow and the east and west Lung Hai railways. Dr. Butka, who has been at Yencheng for some little time, will take charge of this work. It is planned that Brother and Sister Coberly will go with them; Brother Coberly to do evangelistic work, and Sister Coberly, who is a trained nurse, to help in the dispensary end of the mission.

"We had a good trip up into Shensi. Sianfu, the capital of this province, endured one of the worst sieges of modern times about two years ago, and Brethren Gillis and Wallace with their families were penned up in the city for months. Our mission properties outside the city were occupied by soldiers, but we were pleased to find that the buildings were in a fair condition. There are two houses, with of-

fice building and servants' quarters, and it will not take a large sum of money to repair them.

"We had many evidences of God's providence on this journey, which was through robber-infested country. One of our brethren was robbed on his way to the meeting, losing everything he had. When we passed through this region, we were constantly in touch with General Feng's soldiers, who had been sent into Shensi to rid the province of bandits. Heads hung on city walls and on trees testified to the thoroughness of the work. We were not in any way molested, and were able to reach the meeting on time, and it was a wonderful meeting."

* *

A \$65,055.64 GAIN!

THE eleven months' period ending Nov. 30, 1928, as revealed by the Treasury Department's receipts, shows that a total of \$707,619.58 has been raised in North America through the Harvest Ingathering. This is a gain of \$65,055.64 over the same period in 1927, when \$642,563.94 was reported for the eleven months. I am sure every lay member and every conference worker will rejoice over this excellent gain, and thank God for His blessing upon the campaign. Although the year is ended, it is still too early to give the final report, but we are hoping this good gain has been maintained. If we have received as much in December of 1928 as we did in December of 1927, our grand total will exceed \$800,000. By this you can see the "million mark" is getting within striking distance, and we believe the day is not far distant when we shall be raising a million dollars for missions through the Harvest Ingathering in North America.

The following comparative report shows the standing of each union conference in North America:

Union	Cash to Nov. 30, 1927	Cash to Nov. 30, 1928
Atlantic	\$ 80,746.16	\$107,084.83
Central	43,063.47	47,196.71
Columbia	93,873.18	97,085.59
Eastern Canada	16,787.95	16,217.08
Lake	102,690.44	119,871.18
Northern	53,024.06	51,744.50
North Pacific	58,905.40	65,105.88
Pacific	81,676.03	98,672.58
Southeastern	27,192.81	26,216.44
Southern	25,950.75	23,697.60
Southwestern	22,879.56	25,617.03
Western Canada	17,974.13	29,010.16
Total	\$642,563.94	\$707,619.58

One of the outstanding records of 1928 is the splendid gain of \$11,036.03 made in the West Canadian Union during the first eleven months. Conditions have not been any too good in this part of the field, but our churches threw themselves into the campaign, trusting that God would give success. This spirit has characterized the campaign in 1928, and we are deeply thankful for the co-operation of our workers and laity, which, under the blessing of God, has made the above record possible.

E. F. HACKMAN.

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FAITHFUL TO THE END

We are often asked if converted heathen remain faithful and hold firm in times of persecution. In answer, I offer the following narrative of Isaiah, who was converted to Christianity in the Belgian Congo of far-away Central Africa:

"During his training at the mission school, there was burned into his heart a deep-seated desire to teach his race the gospel. Hence, after many days of preparation, he started to work as an outschool teacher, being put in charge of a school about twenty miles from our Songa Mission.

"Soon after Isaiah and his wife had opened their school, opposition to Christian teaching arose. He was warned. Then they demanded that his school be closed. Isaiah, believing he was doing God's bidding, declined to do so. A brief period passed. Then a delegation waited

upon him, stating that if he did not immediately refrain from teaching the Christian religion, he would be killed. Isaiah and his wife committed their case to God in earnest prayer, submissively leaving all consequences with Him whom they loved and served.

"A few days later, apparent friends came with food. Isaiah was away for the day. His wife, not suspecting danger, prepared some of it for her dinner. Two hours later she lay a corpse.

"When Isaiah, the next day, with his small baby in his arms, watched the body of his wife being lowered into the grave at our Songa station, he was broken-hearted. However, while standing at the head of the grave, he said, 'My wife and I loved Jesus. We loved our school. God called us to reveal His gospel to those in darkness. We could not give up our work, even though opposition was bitter. Now my loved one lies cold in the ground, faithful to the end. To-day I pledge myself anew to the service of God, and will remain loyal to my Saviour, even though they take my life. They can kill the body, but they cannot kill the soul.'

Dear reader, Isaiah and his wife represent thousands to whom a knowledge of the gospel has been brought by the Harvest Ingathering funds gathered in past years. Thousands of these are standing the severe test that often comes to them in lands afar off, but other unentered territories must be given the gospel invitation and other precious souls gathered for the kingdom.

ANOL GRUNDSET.

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A FOREIGN FIELD AT HOME

MANY who are thrilled with the thought of visiting some foreign land as gospel missionaries, utterly fail to recognize the foreign field that lies at their very door. We refer to the foreign population of the United States. Some of these have colonized, and so form a distinct and separate community of themselves. They welcome literature in their own native tongue, and this movement has provided some excellent literature to be placed in their hands.

Read the article regarding this from the pen of Elder M. N. Campbell, on page 19; and as you read this article, consider if you have an individual responsibility in trying to help your neighbors.

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MISSIONARIES NARROWLY ESCAPE DEATH

DURING the antiforeign excitement last year a number of missionaries in Nanking, China, were killed or wounded, and others had narrow escapes from death. One man was brought to the block for beheading seven different times, and each time he was inexplicably released before the fatal blow could be struck. This missionary believes that his work in China is not finished, and therefore God in mercy and for His work's sake has spared his life to continue in service for the Chinese people.

Another person was roped to a tree ready to be shot. This young man had but recently come to China, and had learned but a few sentences of the language. In his limited vocabulary were the words, *deng ih deng* (wait one wait). These were all the words he could think of, and before the soldiers lowered their rifles to fire, he shouted out with considerable expression, "Deng ih deng." The young man was released. A Chinese kindly gave him a native garment, and paid a cab driver \$5 to take him to the river, where he soon found refuge aboard an American boat.

An American missionary doctor washed his hands and face in mercuriochrome, the intense color of which seemed to frighten the murderous, looting soldiers who broke into the hospital where the doctor was ministering. Later the doctor made his escape to the river and to safety. He is now back in the hospital, faithfully serving those in need.

O. B. KUHN.