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Ewing Galloway, N. Y.

This house in a Uganda village in East Africa is a novelty in architecture. It is built of heavy thatch, with sliding reed screen serving as a door. Apparently this hut houses a large family. Seventh-day Adventists have been carrying on missionary operations among these people for a number of years. S. G. Maxwell is in charge of the work.

What Atmosphere Surrounds the Soul?

By MRS. E. G. WHITE

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our own eternal destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions. If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God, if every one who professed the name of Christ were also clothed with His righteousness! If God could tell the abode, and designate the trade, of Simon the tanner, and definitely direct the centurion as to how he would find him living by the seaside, He also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that He can beckon our souls onward and upward; or whether we are filling the path with rubbish and blocking up our own way, and placing stumblingblocks in the way of sinners, to hinder the salvation of precious souls for whom Christ died.

We need a more heavenly atmosphere to surround our souls. We need to have our lips touched with a live coal from off the altar. We need to hear the word from Christ, "Be thou clean." If we have scattered darkness, if we have accumulated rubbish, and hoarded doubts, if we have planted seeds of doubt and discouragement in the minds of others, may God help us to see our sin. We cannot afford to drop a single word of doubt; for it will germinate and grow, and bring forth a bitter harvest. We should take heed to the exhortation, "Be ye holy in all manner of conversation." One seed of doubt sown, and it is beyond the power of men to kill it. God alone can pluck it from the soul.

Our words are an indication of what is in the heart. Jesus says: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you,

That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is our duty to encourage faith, to talk faith, that we may have faith. If we talk doubt and encourage doubt, we shall have abundant doubts; for Satan will help us in this kind of work. We need sanctified hearts and sanctified lips; we need to breathe in the rich, bracing atmosphere that comes from the heavenly Canaan. We need to be filled with all the fullness of God. We shall then have life, power, grace, and salvation.

How shall we obtain these great blessings? Christ has died that we might receive them by faith in His name, for He has freely offered us life and light. Then why should we persist in driving pegs on which to hang gloomy scenes of doubt? Why should we fill the chambers of the mind with the shadows of unbelief? Why not let the bright beams of the Sun of Righteousness shine into the heart and mind, and dispel the gloom and the shadows that Satan would bring upon the soul?

Turn to the light, to Jesus, the precious Saviour. Instead of beholding the flaws and defects of some human being, why not contemplate the matchless charms of Him who is the chiefest among ten thousand, and the one altogether lovely? We need not make any human being our pattern; for God has given us a perfect example in the life and character of His only begotten Son, and by beholding Him we shall become changed into His image. Look upon Him whose throne is high and lifted up, the train of whose glory fills the temple.

The garden of the promises of God has been presented before us, and by the precious promises of God we are to lay hold on faith, hope, and love. Through these graces the church may shine forth in the righteousness of Christ. Living faith grasps the hand of divine power, and faith is an anchor to the soul both sure and steadfast, entering into that which is within the veil. John says, "This is the victory that overcometh the world, even our faith." He describes the great multitude who shall stand before God as overcomers, and says:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and

people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow.

And they "cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God."

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God."

Are you filled with sorrow to-day? Fasten your eyes on the Sun of Righteousness. Do not try to adjust all the difficulties, but turn your face to the light, to the throne of God. What will you see there? — The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made, and appropriates the merits of the life and death of Christ, has in the rainbow of the covenant, a blessed assurance of acceptance with the Father as long as the throne of God endures.

Faith is what you need. Do not let faith waver. Fight the good fight of faith, and lay hold on eternal life. It will be a severe fight, but fight it at any cost; for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ. There are difficulties to be overcome, but angels that excel in strength will co-operate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown, a robe woven in the loom of heaven, awaits the overcomer. Though Satan would cast his hellish shadow athwart your pathway, and seek to hide the mystic ladder from your view that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite.

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Shall We Have a Wandering Sabbath?

No. 2. Public Hearings on International Calendar Conference Resolution

THE Foreign Affairs Committee of the House of Representatives began public hearings on the calendar simplification resolution on December 20, 1928. From then up to the time of the writing of this article, some ten days have been given over to hearings on this proposed measure. Those appearing before the committee can, of course, be divided into two well-defined groups,—the proponents and the opponents of the resolution. On some days only one side would be heard, and on other days opponents and proponents would alternate in offering testimony before the committee as to their respective convictions in the matter.

The proponents consist of two groups: scientists and business men. One of the first speakers in behalf of the resolution was Mr. George Eastman. Inasmuch as he has become one of the most active men in pushing the proposal for calendar change, he naturally set forth in his testimony the most distinctive points in favor of a change, and a change specifically to the Cotsworth thirteen-month plan.

We might appropriately observe right here that while Resolution 334, which we quoted in full last week, speaks only of the calling of an international conference for calendar simplification, and does not even allude to any specific form of calendar revision, nevertheless, because of the history behind the resolution, all persons concerned seem to take it for granted that the plan which received such emphatic indorsement by the League Committee of Inquiry, would be the real topic for consideration in the event an international conference were called.

Mr. Eastman's Statement

Following is a summary of the arguments Mr. Eastman made in behalf of the proposed change:

"1. All months would be equal, having exactly the same recurring twenty-eight week days.

"2. The day of the week would always indicate the monthly date, and conversely, the monthly date would indicate its week-day name. Both day and date could be recorded on clock and watch dials.

"3. The complete four weeks would exactly quarter all months, harmonizing weekly wages and expenses with monthly rent, accounts, etc.

"4. Pay days would recur on the same monthly date, which would facilitate both business and home life.

"5. Each week day would recur on its four fixed monthly dates, thereby making more regular the weekly and monthly work, payments, production, etc.

"6. All periods for earning and spending would be either equal to or exact multiples of each other.

"7. Holidays and other permanent monthly dates would always occur on the same week day.

"8. Every month-end would coincide with the week-end. Fractions of weeks at month-ends would cease.

"9. The month of exactly four weeks would obviate many of the adjustments now necessary between four and five week months. All months would be comparable without any adjustments being made for unequal days or unequal number of weeks. A great amount of clerical work would be eliminated in the preparation of accounting and statistical reports in government, business, scientific, health, and home affairs.

"10. The reckoning of lapse of time for interest and other purposes would be greatly simplified; e. g., 1st month, 10th, to 6th month, 20th; as $28 \times 5 = 140$, plus 10, would be 150 days.

"11. All holidays could be placed on Monday with advantage both for industry and for workers.

"12. Easter could be fixed, which would be of benefit to churches, to certain industries, and to schools.

"13. As there would be thirteen monthly settlements during the year instead of twelve, there would be a faster turnover in money; the same volume of business could be handled with less money. This would result in considerable saving throughout the country as a whole.

"14. There would be a saving of money in printing calendars, and of time in referring to calendars.

"15. Special attention is called to the advantages to industry if all holidays are placed on Monday. Great saving will be effected by having a holiday on Monday instead of the middle of the week. There is even a greater advantage to labor to have this arrangement that gives the worker two or three free days together whenever holidays occur."

In our description last week of Cotsworth's plan, we did not mention the fact that he proposed, among other features in connection with the change, that all holidays be stabilized on Monday, so as to make the half day Saturday, the whole day Sunday, and the Monday holiday come together. This explains Mr. Eastman's allusion to Monday holidays.

Objections to Plan

Mr. Eastman then enumerates a few of what he considers important objections to the Cotsworth plan, and offers his comments on them. We believe that our readers will be interested to see the way in which the most active proponent of a revised calendar sets forth his whole case, pro and con. He deals with four objections:

"The Cotsworth thirteen-month calendar has the following disadvantages:

"1. The figure 13 is not divisible by 2, 3, 4, or 6.

"2. The quarters of the year do not contain a whole number of months.

"3. There would be thirteen monthly closings, reports, and statements instead of twelve, with one blank day.

"4. The introduction of a year of thirteen months requires a change in established customs.

"Commenting on these disadvantages, it may be said that it is not necessary to divide the year by 3 or 6; thus the first two objections resolve into the one objection that the end of quarters and half years do not coincide with month-ends. Under the proposed calendar, the quarters and half years would end with the week. In this country and most other countries, the number of quarterly transactions is relatively very small when compared with the number of monthly transactions.

"There would be additional clerical work necessary in preparing thirteen

monthly statements instead of twelve, but the great saving due to the elimination of the various adjustments now necessary on account of the variable months would more than offset this additional work. This has been the experience of concerns who use a thirteen-period year for their accounting records.

"Regarding the fourth objection, any calendar change would involve a change in customs, and a change would be desirable only if the advantages which have been enumerated above outweighed the disadvantages."

The keynote of all the speeches of the business men who followed Mr. Eastman, was that the proposed calendar change would make business more efficient. On the lips of each proponent were the words "comparative statistics." Each one, in as fervent and eloquent a fashion as was possible to his nature, described the "deplorable" situation that exists at the present time in the making of comparative statistics. Day after day we were informed by witnesses that the modern business world can no longer live under the present "antiquated" calendar, that if we are really to keep an accurate check on the trend of a business concern, we must so arrange the weeks and months and years that an exact comparison can be made.

A Source of Wonder

In listening to the repeated declarations of these men, one might be led to wonder just a little how modern business has made such remarkable strides, if the present calendar has such a tremendously handicapping effect. This wonderment seemed to exist also in the minds of some of the committee members, if one could judge from the questions that were raised.

And right here we should introduce into the narrative Congressman Sol Bloom of New York, one of the members of the Foreign Affairs Committee. Congressman Bloom is an orthodox Jew. It was he who designed the chart showing the wandering Sabbath, which was reproduced on page 2 of last week's REVIEW. A greatly enlarged form of this chart was placed by him on the wall of the committee room. Smaller copies he placed in the hands of his fellow committee members. And without doubt it is due to the Hon. Mr. Bloom's vigorous opposition to the resolution, an opposition made much more effective by the aid of his chart, that this resolution was not voted out of committee the first day it was brought up. Apparently none of the other members seemed to see in it any feature that would do violence to time-honored religious conceptions. But as the discussion and cross-questioning of witnesses increased, other mem-

bers began to display a much more active interest in the question, and to reveal that they were not wholly clear in their minds in voting for a resolution that might ultimately affect the religious convictions of various peoples. We say *might*, because the passing of this resolution does not in itself bring us trouble, but simply opens the way for an international conference where a blank-day calendar revision would probably be made.

In this brief summary of the hearings we can incorporate only a few of the colloquies between witnesses and Congressmen. The specific incidents cited are typical of the hearings, so far as proponents are concerned.

Which Should Be Killed?

The budget director of a great Chicago meat packing company was on the stand, discoursing fervently on the value that a revised calendar would be in helping to keep a more accurate record of the killing of hogs, steers, etc. Mr. Bloom interjected at this point the remark that there is a double question before us; one is the killing of animals and the other is the killing of the Sabbath, and inquired of the witness which he thought should be spared. To this the witness replied with a shrug that he thought the question of the Sabbath was really an "immaterial" one. Feeling, apparently, that such a reply might be construed as revealing too irreligious an attitude of mind, he added the remark that the blank day at the end of the year could be used as a Sabbath. This served simply to raise the question immediately on the part of two committee members: "Do you think that if we had an extra day at the end of the year, the people would use it as a holy day? They don't seem to keep New Year's Eve in a very holy fashion, do they?"

Without waiting for any reply to this question, which indeed seemed to need no reply except the hearty guffaw that filled the room, the witness was asked, "How long has your company been in business?"

WITNESS: "Sixty years."

BLOOM: "What were your profits last year?"

WITNESS: "Eleven million dollars."

BLOOM: "Well, then, you have prospered quite well under the present calendar, haven't you? Under the proposed calendar would you make a million more?"

WITNESS: "I don't know."

BLOOM: "Is not this calendar change just a device for the benefit of business?"

WITNESS: "Yes, we have not given thought to it from a religious standpoint."

Some such questions as these were asked by either Congressman Bloom or some other member of the committee, of most witnesses who testified in behalf of calendar change. And the answers in most cases were very similar.

Present Calendar Not So Bad

One witness, in stating the name of the company that he represented, digressed to say with some glow of pride that perhaps the committee might be interested in the fact that the founder of his company was still alive and took an active interest in the business, despite the fact that he was almost a hundred years old, and that among other things he still possessed his own natural set of teeth.

"All that under the *present* calendar!" interjected Mr. Bloom.

This particular witness, by the way, mentioned in his testimony that he was a Sunday school teacher. At this point Mr. Bloom raised the specific question, "You are a religious man, a Sunday school teacher, and which do you think is more important, to change the calendar to help business, or preserve the week by keeping the present calendar?"

The witness replied, "It would make no difference to me. I believe that I should live right every day. I believe the calendar would be a better one if we had the so-called extra day for a holiday or for the good of mankind. But if the extra day were to be used for business, my position might be different."

Another business man, discussing this particular point, said: "I have heard the question of Sunday discussed. I am a member of the Methodist Church. I have talked with my pastor, and we feel that the new calendar would be perfectly agreeable. I believe that the Sabbath was made for man, and not man for the Sabbath. If a proper time is given for worship, it makes no difference to me what day it falls on."

We shall not digress here to comment on the question of the relation of Sunday-keeping denominations to this proposed change. This point will constitute an article later in the series.

Religious Phase Not Considered

When each witness in turn was asked by Congressman Bloom whether he had given study to the matter of calendar change from the standpoint of religion, the almost unanimous answer was that no particular study, if any, had been made along that line; that the matter had been approached purely from the standpoint of commercial advantages. Most of these witnesses seemed somewhat embarrassed when asked the direct question

whether they read the Bible or not.

Considerable time was consumed by representatives of certain business concerns, who testified to the effect that for some time past they had been employing for their own internal business operations a thirteen-period year—a plan essentially the same as the Cotsworth plan.

Scientists Testify

Of the scientific men who spoke in behalf of the resolution, there were such men as Dr. George K. Burgess, director of the Federal Bureau of Standards; Dr. W. S. Eichelberger, of the Naval Observatory, who is director of the Nautical Almanac; and Dr. C. F. Marvin, chief of the United States Weather Bureau. These men made their appeal on the point that the proposed change would aid greatly in the keeping of accurate comparative records.

When a member of the Academy of Science was on the stand, a committee member asked him to give a definite example of how the present calendar works a handicap on science. "You scientific men who differ anywhere from fifteen to sixty million years as to the age of some fossil bones, would surely not be troubled over a little matter like calendar change, would you?" the Congressman inquired. "It's not really quite that bad, is it?" the scientist laughingly replied. But the committee member was not so easily stopped: "Right out in my part of the country," he declared, "just that very thing happened when some dinosaur bones were dug up. One scientist said they were fifteen million and another came along and said they were sixty million years old."

Unbroken Cycle of Weeks

Congressman Bloom asked Dr. Eichelberger whether he knew of any change in the calendar or in the reckoning of time from the days of the Egyptians down to our present age, that has affected in any way the free running week or caused a change in the days of the week. To this the learned doctor answered simply, "No." A few moments later another committee member asked almost identically the same question, for the point was obviously vital to the whole argument being set forth by the opposition. A third committee member restated the question by inquiring whether our present Sunday is the lineal descendant, in cycles of seven, from the Sunday of the resurrection. Before the doctor had time to reply, another member said, "Would not this follow from the previous statement that there has been no time lost, and that the week has not been broken?" To this

the doctor answered simply, "Yes."

When Dr. Marvin was testifying, he was asked whether he knew of any change in the reckoning of time and of calendars that has affected the free running week and the order of the days as we now have them. He replied that his definite knowledge of the subject went back only as far as the early part of the fourth century, when the Roman Empire adopted the Jewish, or Christian week, as he described it, and that from that time onward he did not know of any change in calendars or in time reckoning that had affected the order of the days of the week as we now have them.

Laying the Ghost of "Lost Time"

The significance of these replies is surely evident to every Seventh-day Adventist. It would have been very much to the advantage of these scientific witnesses to have been able to raise a doubt concerning the weekly cycle. To the extent that they could have done that, to just that extent would they have tended to weaken the

argument of the calendar opponents, which, as will be revealed in next week's article, is based on the contention that the weekly cycle has come down to us unbroken. But these learned men were unable to raise any such doubt. So, if no other gain comes out of the hearings, this one fact stands out bright and clear, namely, that the threadbare argument that time has been lost, can no longer be brought forth by any one with even a faint semblance of plausibility. The ghost of "lost time" has been laid forever.

However, these scientists endeavored to meet the arguments of the opposition regarding the loss of a day at the end of each year, by bringing out the hackneyed and fallacious argument about gaining a day or losing a day in connection with the day line. An analysis of this particular argument will be set forth in a later article.

Next week we shall endeavor to summarize the points set forth by the opponents.

F. D. N.

The Hand of Healing

WHEREVER one may go among the conferences, grateful brethren and sisters are found who return thanks to God for His hand of healing laid upon them in answer to the prayer of faith. There is no question as to the reality of this experience. I am glad that we do not advertise these tokens of God's mercy in a promotion way, as is done by some, but it is right for brethren and sisters to bear witness to what God has done and to give glory to Him.

One striking thing is the reports of these experiences in the mission fields. We hear of them in the Far East, as brethren and sisters of other tongues have sought God in times of extremity. While the demonstrative side of modern spiritualism may not seem for the moment as much in evidence in Western lands as formerly, our believers in heathen lands are continually face to face with the self-evident working of the power of evil spirits. Again and again stories have come to us of God's intervening hand in the casting out of evil spirits as native believers have prayed in their simplicity to the living God.

At the Autumn Council all hearts were touched by the stories from Africa of the prayers of individual believers that brought a witness before the heathen that there is a God in heaven who does things on earth.

And just here comes a word from V. E. Peugh, of the Inca Union Mission, telling how God heard the prayers of our Indian brethren and sisters as

one little child of the mission lay dying. He says:

"I have just returned from a visit through the Inquisivi and Ungas Provinces of Bolivia. The work is progressing wonderfully in both districts, and calls are coming in from all parts of the field. A remarkable incident took place at the Inquisivi station a few weeks ago. Brother D. E. Dalinger's one-year-old baby was dying with double pneumonia. It happened to be on Sunday, and a large number of our Indian believers were working on their new church building near by. When they learned that the child was dying, they went to the house of Brother Dalinger, and under the direction of the Indian deacon they gathered under a shed near the house and had an earnest season of prayer.

"Immediately the child began to improve, and within a few minutes his fever had dropped from 104½° to normal, and he went to sleep. Within a few hours the baby was well. It was a remarkable answer to the prayers of our simple Indian believers."

Thank God, there is One to whom every believer may go in time of affliction. Not always can the divine will be read, and we must pray with Jesus, "Nevertheless not my will, but Thine, be done." Luke 22:42. But continually from all the ends of the earth come words of praise to God, who has willed and has stretched forth His hand to heal.

W. A. S.

Sensitive Souls

Making the Personal Application

THERE are two classes of sensitive people in the world. One class have a sensitiveness born of the operations of the Spirit of God upon the heart. There is a desire to know and to follow faithfully the word of the Lord; a purpose to see sin in themselves, instead of in others. This sort of sensitiveness is to be commended and to be cultivated.

There is another class who possess a morbid sensitiveness,—a sensitiveness born of imagination. They consider themselves the target of unjust criticism. They are suspicious of everybody and everything. If they pass two persons who are talking together in a confidential way, they imagine that the conversation is about them. This sort of sensitiveness is to be deplored. Oftentimes it is the result of illness of the body and nervousness of the mind.

We are led to these comments by several letters which have come to us from the field. The writers have seen something in the REVIEW which they thought was personally directed against them, and they have expressed wounded feelings over the publicity of the criticism of their doings.

"Did You Mean Me?"

Some months ago the editor wrote on the question of new light. He believes that there is still light to be revealed to the church of God before the Lord comes; we shall know more and more of the revelation of the divine will. But he emphasized that no future light would contradict the light which has already been revealed, for the reason that God, who is consistent, never contradicts Himself. The article condemned the promulgation of wild, speculative theories as totally inconsistent with the leadings of the Lord and with the revelation of His word. And now there come letters from two different brethren, each charging that the editor is making a personal attack upon him, and desiring to know specifically if we meant him in the article we wrote.

Awhile back we had an article in the REVIEW on the subject of Christian dress, in which we endeavored to emphasize the principles we believe should be regarded by all Christian men and women in clothing their bodies to the glory of God. We pointed out in this article some evils which we felt were threatening the church in adopting the fashionable attire of the world. A sister writes us and wishes to know why we take this public way of rebuking her sins, and wishes to know who has written

us about her personal manner of dress.

Recently several articles were published in the REVIEW regarding the message for to-day, and emphasizing a balanced presentation of that message. Now comes a letter from a conference worker, wondering why we are criticizing his method of presenting the truth and the work he is endeavoring to promote.

We preached a sermon some time ago in which we emphasized conditions which we believe should exist in every church, and by way of illustration we told of conditions which existed in some churches. A good brother feels wounded because he thinks we had direct reference to what he had been doing in his church.

For Whom Did We Write?

Did we have in mind these particular individuals who have written us? When we wrote regarding wild and fantastic theories, did we have in mind the two brethren who wrote us? Yes, indeed, provided the principles expressed applied to these brethren in question. We never heard of their theories on new light until we received their letters; indeed, we never knew that such brethren existed in the world until they apprised us of the fact. But we meant to point them out in the articles we wrote, and we meant to point out every other brother whose course is condemned by the truth of God.

Did we have direct, personal reference to the good sister who wrote us about the question of dress? We assuredly did, if the principles we expressed condemned evil in her life. We never heard of her until the receipt of her letter, but we had her in mind, and we had every other sister in mind to whom the principles applied in a similar way.

Did we write the articles on the presentation of the message for the benefit of the conference worker who felt aggrieved? We surely did, provided there was anything in his manner of preaching or in the conduct of his work which was contrary to the principles of truth expressed. We do not know personally wherein the articles condemned his manner of preaching or his methods of work, but evidently he saw something which he felt was out of harmony with his way of doing. But even though we are not able to understand wherein he was condemned by the articles in question, we unconsciously had him in mind, and we had every other preacher in mind to whom the truth of God had application.

And the same is true of the sermon we preached. We had in mind the brother who felt aggrieved, if the principles applied to him, even though we did not realize it at the time, and every other brother following the same course of conduct which this brother was following in his church.

Important Considerations

And that brings us to these considerations, that every one of us should study the truth of God, whether expressed in sermon or in article, and consider if the principles expressed are true. Then, do these principles condemn the course that we are pursuing? If they do, we should not condemn the principles, nor feel aggrieved at the one who expressed them, but we should seek to apply the principles to our own heart and life, and profit thereby.

God takes the expression of His truth, and by His Spirit sends it home to the hearts of individuals, placing upon them the spirit of condemnation for sin in their lives in order that they may repent and turn to Him.

We were forcibly impressed with this some years ago as we were connected with one of our training schools. The chapel services fell to our charge. Again and again we would feel that sinister influences were working under cover to weaken the spiritual life of the students; and in response to this conviction we gave earnest talks upon the principles involved. Although we had no particular student in mind, and indeed oftentimes knew nothing of any concrete example of insubordination, frequently before the day would close a half dozen boys and girls would come and confess things about which we knew nothing. Why were they led to do this? We can understand it on no other basis than that the Spirit of God wrought upon their hearts and sent conviction of sin to their souls.

This experience has been duplicated in the lives of thousands of teachers in their work in the schoolroom, and of thousands of ministers as they have proclaimed the truth of God from the sacred desk. And shall the minister of Christ or the faithful teacher hold back from rebuking evil and enunciating right principles because he fears that his words will bring sorrow to some soul? He cannot do this and be true to his sacred calling. He must preach the word of God, whether men will hear or whether they will forbear, whether his utterance applies to those he knows not or to his dearest friends.

Our Personal Relation to Truth

And it is for us, regardless of our position, whether we be preacher or layman, to hold ourselves in that atti-

tude of mind where we shall be able to discern the voice of God speaking to us through such means as He shall choose. Every believer, as he enters the place of divine service, should pray, "Speak, Lord, for Thy servant heareth. Give me to-day the word Thou wouldst have me hear. Speak to me through the one whom Thou shalt choose. And give me the spirit not to consider how the message applies to my brother or sister, but its relation to me. If it comes in correction of sin, help me to receive the correction, and by Thy grace to put the sin away." This we believe is the attitude which we should take toward the preaching of the gospel message, however humble may be the instrument through whom God shall send us word.

There is much truth in the homely old saying, "If the shoe fits, wear it." If the truth expressed condemns our course, let us change our course, and thank God for the help given. If the correction does not apply to us, let us happily go our way, rejoicing in the consciousness of duty done.

On the other hand, let us be careful that we do not cultivate a morbid sensitiveness, imagining that our friends, our brethren and sisters, are making us the object of their conversation or the target of their criticism. It has been said that this kind of sensitiveness is sin. We need to study to determine if this is really true in our own experience. Sometimes our sensitiveness, as we have said, springs from illness of the body and weariness of the mind.

Many times the remark of a friend, meant in all kindness and pleasantly expressed, has struck us personally most unfavorably, and we have helped our own feelings by reasoning: "If you were not weary and tired, this remark would not affect you so unfavorably. Wait until you are rested. Wait until you can view it with normal vision, after a good night's sleep, and see then how you feel." And invariably we have found, as we have followed this suggestion, that we have viewed the remark in an altogether different light. The letter which impressed us so unfavorably, which, because of our physical and mental state, seemed so unkind and even cruel when we first received it, is transformed in a better hour into a kindly, friendly epistle.

Judging Ourselves, Not Others

The apostle declares that the grace of God in our hearts will cast down imaginations and every high thing that exalteth itself against God. Let us cultivate love for our brethren, charity for their weakness.

Nothing will help us to do this so much as a proper consideration of our own weaknesses and failures. We judge our brother only by outward appearances; we cannot see his heart. We do not know how hard he strove before he reached the breaking point in what appears a failure in his life. But we can see ourselves as we truly are. We can take account, not alone of our outward actions, but we can also see if it was selfishness which prompted those actions, or wrong motives which possessed our hearts.

These considerations ought to lead us to be exceedingly charitable toward others and more critical of ourselves. We are all poor, fallible men and women. We all fail and come short of the perfect standard. Let us bear patiently with one another; let us be kind and loving and considerate. In this we shall illustrate in our own experience the life and teachings of our common Master.

F. M. W.



The Test of the Waiting Time

Let Us Not Grow Unbelieving or Weary

THE test of faith is in patient waiting. Hope long deferred naturally makes the heart sick. We see not as God sees. We judge all questions from the viewpoint of our own desires, our own interest, our own limited vision; the viewpoint of God takes in eternity instead of time, eternal rather than temporal results. He is working, not for the temporal pleasure of His people, but for their eternal good. But their eternal good involves also present good.

We must bear these considerations in mind as they are related to the coming of the Lord. For long years we have expected His return. Many who read these words have grown old in this patient waiting. They have labored and toiled and sacrificed their property, their very lifeblood, their sons and daughters, for the giving of the advent message to all the world. And that hope which they have cherished through the years has failed thus far of realization. Shall they surrender the hope? Shall they say that their past experience has been a mistake, that God has not been in this movement, that He has not led in the proclamation of this message? Nay, verily. These are the suggestions which the enemy would press in upon every waiting soul. We can say, in the words of the apostle Peter, that we have not followed cunningly devised fables.

Our hope in the near coming of the Lord is based upon the infallible Word, upon fulfilling prophecy, upon the answer which the history of the

world makes to prophetic prediction. How can we read the signs of the end portrayed in the Scriptures, and then see how these signs are fulfilling on every side, and doubt for one moment that these prophecies were given by the unerring pen of inspiration, and that of a truth the word of God and the message for this time is all that we have taught and all that we have believed it to be?

The Master knew that the waiting time would prove a test to His children; He knew that in this waiting time the enemy would assault them with his evil suggestions, creating, if possible, doubt and unbelief, and He has warned us against these very dangers. Read the warning given in the tenth chapter of Hebrews:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

This scripture indicates that in the hour of waiting some will be tempted to cast away their confidence; and to this class the Lord speaks, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Let us be patient, brethren, unto the coming of the Lord, "for," adds the apostle, "yet a little while, and He that shall come will come, and will not tarry." The hope we have cherished for years will meet its consummation; we shall not be put to shame before the great adversary. But we must exercise patience in this hour of testing. "The just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Let us not draw back; let us believe; let us trust; let us exercise confidence in the Captain of our salvation. He has never misled us; He will guide us safely through, if we will only trust His leadership.

F. M. W.



THE prayer of the humble suppliant Christ presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection.—"The Desire of Ages," p. 667.

Christ's Foreknowledge of the Cross

By W. W. PRESCOTT

THERE are mysteries involved in the gospel of the grace of God which defy the human mind. They furnish a theme which the angels "desire to look into." 1 Peter 1:12. But while it is true that "the secret things belong unto Jehovah our God," it is also true that "the things that are revealed belong unto us and to our children forever." Deut. 29:29. It is therefore both our duty and our privilege to apply our minds diligently, under the direct guidance of the Holy Spirit, to such a revelation of the mystery of the kingdom as it is given us to understand.

The central mystery of the gospel is connected with the cross of Calvary. The provision for the forgiveness of sin was not an afterthought, forced upon God by an unforeseen miscarriage of His plan. "God did not ordain that sin should exist, but He foresaw its existence, and made provisions to meet the terrible emergency."—*The Desire of Ages*, p. 22. The Lamb was "slain from the foundation of the world." Rev. 13:8, margin. The hope of everlasting life, in spite of sin, is based upon promises which were made "before times eternal." Titus 1:2.

Fundamental to the understanding of the plan of God for the salvation of humanity is the fact that all revelation of the Godhead, both in speech and in action, is made through the second person of the Godhead, the eternal Son. This is plainly declared: "All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." Matt. 11:27. The original covenant of grace by virtue of which the kingdom was assured to those who took their place "in Christ," was made between the Father and the Son before the entrance of sin into the world. Of this we read: "I covenant to give you, as My Father has covenanted to give Me, a kingdom." Luke 22:29, Weymouth's translation. "Before the foundations of the earth were laid, the Father and the Son united in a covenant to redeem man if he should be overcome by Satan."—*The Desire of Ages*, p. 334. "The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son."—*Id.*, p. 790. Thus certain it is that the cross, the central feature of the gospel of the grace of God, was

determined upon in the eternal councils of the Godhead.

It follows, of course, that the eternal Son, before He took the flesh, was fully aware that the Galilean road led to Calvary. It follows further that He Himself, who used the prophets as the channel of His revelation to the world, foretold His own sufferings in the flesh, and this is plainly stated: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them." 1 Peter 1:10, 11. The cross was not forced upon Jesus of Nazareth. His death was absolutely voluntary, and was foretold by Himself.

While this is true, it is equally true that when Jesus assumed human nature, He did so in the fullest sense and became truly man, and that as a human being the consciousness of His Messiahship came to Him through His human faculties. In common with the children of His time, He was taught the prophecies, and doubtless learned of the hope of Israel before He recognized that He Himself was the center of that hope. But He who was born of the Holy Spirit, was also taught of the Spirit, and was thus led into fruitful fields of thought concerning the significance of the temple services; and when, at twelve years of age, He went with His parents to the annual feast, and tarried behind in the temple, "sitting in the midst of the teachers, both hearing them, and asking them questions," it is plain that there was being imparted to Him heavenly wisdom, for "all that heard Him were amazed at His understanding, and His answers." Luke 2:41-47.

An enlightening comment upon this experience is furnished by the spirit of prophecy: "The first time the child Jesus looked upon the temple, He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great

problem. The mystery of His mission was opening to the Saviour."—*The Desire of Ages*, p. 78.

When they found Jesus in the temple and His mother said reprovingly, "Son, why hast Thou thus dealt with us? behold, Thy father and I sought Thee sorrowing," the answer of Jesus indicated that the nature of His life work had dawned upon Him. "How is it that ye sought Me? knew ye not that I must be about My Father's business?" Luke 2:49. "And as they understood not His words, He pointed upward. On His face was a light at which they wondered. Divinity was flashing through humanity. . . . Jesus was engaged in the work that He had come into the world to do."—*The Desire of Ages*, p. 81. From that time "Jesus advanced in wisdom," and when the time for His public manifestation had arrived, He fully understood His mission and what was involved in it; and so after reading concerning the Anointed One from the prophecy of Isaiah in the synagogue in His home town, a prophecy which involved the cross, He declared: "To-day hath this scripture been fulfilled in your ears." Luke 4:21. He now recognized Himself as the Messiah of the cross.

On reading the Gospels we find that very early in His ministry Jesus revealed His consciousness that His mission involved His death. Thus when He announced His Messiahship by cleansing the temple at His first Passover, and was asked for some sign of His authority, He replied: "Destroy this temple, and in three days I will raise it up," and His meaning is interpreted at once: "He spake of the temple of His body." John 2:19-21. In other words, at the commencement of His public teaching Jesus announced the sign which would demonstrate His authority as the Son of God and the Messiah of the cross, in harmony with the inspired statement made later concerning the significance of His death and resurrection: "Who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4. Furthermore, in a later conversation with His disciples, Jesus declared plainly that His death, instead of being an incidental feature of His experience, was the definite purpose of His vocation: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. The death of Christ

was not an unfortunate termination of a misguided zeal for reform, but rather the plainly announced goal of His mission.

After Jesus had given such a clear revelation of Himself in His words and works as to draw from His disciples, through their spokesman Peter, the straightforward confession, "Thou art the Christ [the Messiah], the Son of the living God" (Matt. 16:16), He instructed them in plain language that His Messiahship involved the cross: "From that time began Jesus to show unto His disciples, that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." Matt. 16:21. The use here of the word "must" is very suggestive. Why "must" Jesus go to the cross? Whence arises the necessity that "the stumblingblock of the cross" should be introduced into Christian history? The answer to these questions has been so clearly stated by the late James Denney of Scotland that I quote his words:

"The inward necessity which Jesus recognized for His death was not simply the moral solution which He had discovered for the fatal situation in which He found Himself. An inward necessity is identical with the will of God, and the will of God for Jesus is expressed, not primarily in outward conditions, but in that Scripture which is for Him the word of God. . . . The divine necessity for a career of suffering and death is primary; it belongs, in however vague and undefined a form, to our Lord's consciousness of what He is and what He is called to do; it is not deduced from the malignant necessities by which He is encompassed; it rises up within Him, in divine power, to encounter these outward necessities and subdue them."

This recognition of the necessity of fulfilling the prophecies of the cross which abound in the Scripture, is a feature of Christ's experience. When the mob came upon Him in the garden, He knew that He could refuse to drink the bitter cup, but in the face of such a possible alternative He asks the pertinent question, "How then should the scriptures be fulfilled, that thus it must be?" Matt. 26:54. After Jesus had voluntarily undertaken to fulfill the mission of the Messiah of Old Testament prophecy, the suffering Servant of Isaiah, His death on the cross was a moral necessity.

After Jesus had made the first announcement of the inevitable cross, other announcements of it and references to it follow in due course. The subject of the conversation on the

mount of transfiguration was "His decease which He was about to accomplish at Jerusalem." Luke 9:31. On the way down from the mountain He referred to the subject which was now uppermost in His mind, when He said to the three disciples who were with Him, "Tell the vision to no man, until the Son of man be risen from the dead." Matt. 17:9. And only a short time afterward Jesus spoke to all the disciples of His tragical end: "The Son of man shall be delivered up into the hands of men; and they shall kill Him, and the third day He shall be raised up." Matt. 17:22, 23. And shortly afterward we hear Him saying to His disciples: "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock, and to scourge, and to crucify: and the third day He shall be raised up." Matt. 20:18, 19. Then in the parable of the householder who sent his son to receive the fruits of the vineyard, when Jesus declared that the husbandmen took the son "and cast him forth out of the vineyard, and killed him" (Matt. 21:39), He plainly referred to the experience which awaited Him at Jerusalem. And finally, two days before His betrayal, He again testified to the fact that the cross occupied a large place in His consciousness in saying to His disciples, "Ye know that

after two days the Passover cometh, and the Son of man is delivered up to be crucified." Matt. 26:2.

The limits of this article prevent any further development of this subject, but it is certainly evident from what has been presented that the cross was not a surprise to Jesus, and that it was not simply the unfortunate result of His course in refusing to meet the popular conception concerning the mission of the expected Messiah. On the contrary, when He entered into the covenant with the Father for the salvation of the world, He consented to the cross, and He took the flesh, knowing that it was the way of the cross and the way of deliverance for us. "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. We may well be thankful that although Jesus of Nazareth foresaw the cross, He did not reject it, but "for the joy that was set before Him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." Heb. 12:2.

"Near the cross, O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me."

After Seven Annual Sabbaths

By T. H. JEYS

How kind God is to His children! He not only guards them from their enemies, but, what is much more important, He protects them from themselves.

"The land shall not be sold forever: for the land is Mine." Lev. 25:23. Thus every Israelite was prohibited from alienating his home for some seeming temporary advantage. Each jubilee year brought a readjustment. Whatever might have been the misfortunes through the forty-nine preceding years, when the jubilee came, there was a return, every man to his possession.

May we not easily imagine a man saying to his family, "Next year is the jubilee, and we're going home." The failures or successes of the past are all one now, for the time of the return is the all-important event. How the father's heart must have thrilled as he announced to his boys and girls the glorious fact! How the children must have rejoiced as they heard the welcome word! How the patriarch, bent with age and leaning

on his staff, must have caught up the glad cry! Would they not all, both young and old, thank God for His beneficent provision by which the land was "not sold forever"?

This arrangement for ancient Israel, beneficial as it was, is only a type of the real jubilee, which with ever-increasing nearness looms before us. Soon the redeemed will come with songs and everlasting joy upon their heads. Their land has not been sold forever, for the great God has intervened His saving hand and made possible the jubilee. Soon will come the great home-going. "Blessed are the meek: for they shall inherit the earth." "He created it not in vain, He formed it to be inhabited."

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"THE Master requires His servants to be honorable in motive and action."

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THE Sabbath is a golden clasp that unites God and His people.—"Testimonies," Vol. VI, p. 351.



In MISSION LANDS



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

The Captain's Opinion Is Changed

BY O. B. KUHN

ENTERING a room in the city of Tai Ping Fuh, Anhwei Province, where Evangelist Wang Chien and a church member were seated, a captain of a company of soldiers picked up from the table a copy of the Bible, saying, "Ah, this is the book that teaches imperialism. It is because of the teachings of this classic of the West that foreign powers have oppressed, shackled, and exploited us to their own advantage and enrichment. What are you doing with it here, I should like to know?" asked the patriotic but prejudiced officer.

"I beg your pardon," courteously replied Brother Wang, "you have a wrong opinion of this book, and are mistaken concerning the effect of its teachings. First let me ask if you recognize this name?"

"Djang Dz Giang," said the captain, reading the characters beautifully engraved in gold on the cover of the book. "Of course I know that name, nearly every one does."

Turning to the first page of the book, the captain read General Djang's testimonial of the Bible's teachings, purposes, and aims. On the next page he read the general's

personal testimony of what the Bible meant to him, and what it had done for him.

General Djang, now one of the five members of the highest council of the Nationalist government, is a faithful Christian of many years' standing. Greatly desiring to aid in the circulation of the Scriptures, three years ago he gave the American Bible Society several thousand dollars with which to print a special edition of the Bible for free distribution. After consultation, it was agreed that rather than give away this special edition, it should be sold for half price, thus insuring a much larger distribution and a greater appreciation of the book than would be possible if it were promiscuously presented without cost.

"Well," continued the evangelist, "do you think that General Djang would recommend a book that was detrimental to his own countrymen? Furthermore, do you not know that Dr. Sun Yat Sen, the father of the recent revolution and the author of our national book, 'The Three Principles of the People,' was himself a believer in this book? Are you not aware of the fact that the wife of General Chiang Kai Shek, and many of the highest officials of the Nationalist government, are believers in this book?"

Again pointing to the front cover, the evangelist politely inquired of the surprised officer, "Do you see these characters engraved above General Djang's name? 'Tsi Nai Tien Hsia Dz Da Ging Yeh' (This is the greatest classic under heaven)."

"Ay, ai, yah," mumbled the much-taken-back captain. "Will you please lend me this book? I want to read it."

Medical Work at the Songa Mission

BY J. H. STURGES, M. D.

LOOKING back over the past year, I can see this branch of the work here at the Songa Mission beginning to grow. It had really reached the place where the veranda of our dwelling house would no longer answer our needs. We constructed a sun-dried brick, grass-roofed, 10 x 14 foot dispensary building, and this had been the center of medical activities up until November.



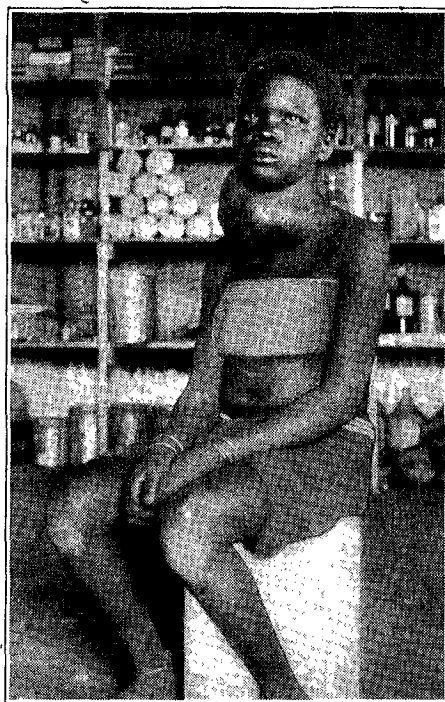
Mukeza, Fifteen-Year-Old Native Boy in Dispensary for Treatment of Yaws

Last summer we were fortunate in getting one of our division builders up here, and by the first of September we began to utilize our new four-room brick building for surgery which had been waiting until the building was completed. While the paint on the woodwork was not yet dry, I was pressed to do three major and nine minor operations. Those with minor operations, of course, remained with us only a part of the day, lying on the floor until sufficiently over the effects of the brief anesthesia before going home. We managed the major surgical cases with considerable inconvenience on two native-made beds and the mission cot.

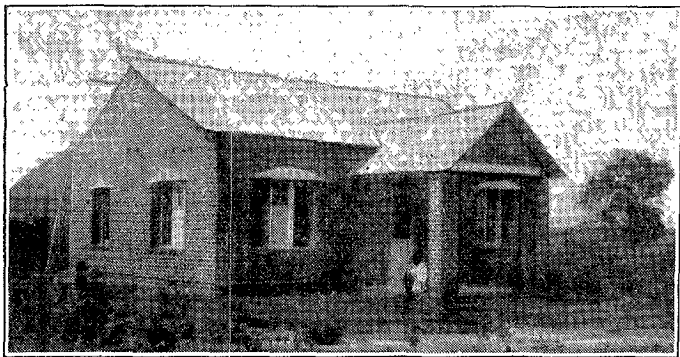
Hernia cases are coming, and from what our administrator tells me there will be many who will come for this repair. This operation is done under spinal anesthesia, which holds good for an hour and gives plenty of time to complete the job. We are in need of a full-time nurse to help us now, and trust we can have one soon.

There are many goiter patients waiting until I call them in, but I do not think it is advisable to attempt this operation until I have more efficient help than I have at present.

I am inclosing a picture of Mukeza, a fifteen-year-old native boy, who came to the mission dispensary wearing a



A Fourteen-Year-Old Goiter Patient Inside Small Dispensary



New Songa Mission Hospital Building after one fourth of the iron roof was removed by a cyclone, four weeks after being put on. The missing roof is from the back part.

dirty cloth to cover his diseased face. As you will notice in the picture, his face was a sight, with many large, flat, weeping sores caused by yaws, some as large as a half dollar. There were sores also scattered over his body. God greatly blessed the treatments and medicine given, and in four weeks no trace of the disease was left. He was very grateful for his cure. I have many such patients to treat here, some with very disfiguring deformities of hands, feet, and nose. There is one case under treatment now where the bone in the roof of the patient's mouth is being eaten away by yaws.

Mashikini came to us for a hernia operation, from Kamina, where there are three white Belgian doctors and a well-equipped hospital. While with us he received Bible studies, and before leaving to go home he expressed his faith in Jesus and a desire to be a Christian and to unite with us. He is determined to keep the Sabbath, although he is a railway yard engineer in Kamina.

Every morning one of our native teachers gives a part of the story of salvation and prays with our dispensary patients. As these sick people come from distant villages, the truth is carried to many places through this means where otherwise it would not go.

We ask your prayers that God will greatly bless this branch of the work, that many souls may be won to Christ as a result of our continuous efforts to present the gospel through this channel.

Belgian Congo.

Come Over and Help Us

BY MRS. O. A. SKAU

"MEMSAHIB'S coming. Memsahib's here," was whispered from one to another of the crowd of children, old men, and boys sitting under a big banyan tree near a cluster of low-roofed buildings.

Yes, the missionary lady had come, even though it was only seven o'clock in the morning. As she pushed her way past grandmothers and relatives,

who squatted along the passageway, she returned all their salaams individually, and at last stepped into the women's quarters. It was hardly light enough for her to see at first, but she realized that the room was full of women, and that they had not carried out the instructions she had given so many times.

There was a rush of feet, and a young girl of about fifteen years threw herself forward, entwining her arms around the memsahib's feet. Blue eyes full of sympathy met black eyes full of anguish, and memsahib tenderly lifted her dark-skinned sister to her feet, only to have her cling weeping, with her arms around the white woman's neck, imploring her not to leave.

After clearing the room of the many young women, each with a baby astride her hip, our missionary lady opened wide the one little window. For the fourth time she started giving instructions. "Amma, you must leave the window open."

"Yes, memsahib, but if the wind comes in, that making very bad fever, grandmother saying."

"Amma, don't you believe me?"

"Oh, yes, memsahib knowing everything, and we doing — only that's our custom."

"You must keep the other women out, and only let in those who are necessary to help you."

"Memsahib, take me to your place, only don't leave me," and the little

childwife began weeping and wringing her hands.

Indeed, memsahib would love to take her to her home, but where could she keep her? No, there was no place in the boys' school, nor anywhere in the godowns for the little sick girl, so she explains, "I am very sorry, Amma, but we have no place for you to sleep in, and we have no money to build such a place, but we hope to have one some day."

But when will that "some day" come? The villagers promised to do all the work of building such a place free if we would only send them a doctor man. That was seven years ago, and they have been asking about it ever since, until I wonder that they still have faith. Is there not, in all the homeland, with its many Seventh-day Adventist young people, some one consecrated and efficient, with a nurse's training, ready to come over and help us? Is there not some one with more of this world's goods than necessary, ready to send us the means to build a dispensary, so that we may equip our nurse when she comes to work for the suffering women of India?

The Songa Mission

BY ORLO U. GIDDINGS

"THE Lord hath His way in the whirlwind." Nahum 1:3. Last Thursday evening, Sept. 20, 1928, a tornado struck the mission. Dr. Sturges and the writer were away that night, leaving Mrs. Sturges, Mrs. Giddings, and the two Sturges children alone. As they were eating their evening meal, they heard a roaring sound. They hastened to close doors and windows as the wind began to blow. Suddenly the roof began to sway and tremble, and the women thought the house would be swept away.

The storm passed in a few minutes, but not until it had torn off a 10 x 17



An Average Early Morning Group of Dispensary Patients

foot section from the iron roof of our new hospital just recently completed, had taken the tops from our dwelling houses, blown down four native huts, carried away the roof of the garage, and completely wrecked our church and school building.

Providentially, not a soul on the mission was injured. Our school was to have opened on Sunday. With the number of people coming here for treatment constantly increasing, it looks as if "the prince of the power of the air" was determined to wipe out the mission at one stroke.

But the Lord is "mighty to save" even in the midst of a tornado, and we surely thank Him for it. Although there have been heavy rains all about us every day since the storm, at times approaching within a few rods of the buildings, our torn roofs have not been rained upon as yet. The hospital roof is repaired, and we are rapidly covering the worst holes in the thatched roofs. However, the work of rebuilding the church and schoolhouse, and of making necessary repairs to other buildings, will require many months of hard labor during the rains.

But we believe the Lord gives added strength for added burdens. We are all happy and in good health, and of good courage. While the school work is hindered temporarily, the medical work is in nowise slackened. Sixty to one hundred natives from the surrounding country come each morning to receive help for their physical ailments. And each morning some portion of God's word is presented to them for their spiritual ills. Surely the Lord, who has His way in the whirlwind, will also have His way in the dense spiritual darkness which enshrouds this native people, and many of them will be saved to sing His praise in the eternal ages to come.

Belgian Congo, Africa.

Mission Station, San Pedro, British Honduras

Left to right: J. W. Cole, secretary-treasurer of the mission; E. J. Lorntz, superintendent; and A. Fanselau, field and home missionary secretary.



Back to Bible Lands

BY W. K. ISING

THE Arabic Union Mission, it will be remembered, because of the changes made at the Darmstadt council this summer, has with other mission territory been assigned to the Central European Division. George Keough, superintendent of the union, who has labored in the field for twenty years with comparatively little change, desired to have a season of recuperation in the cooler climate of the homeland with his family before en-



Elder and Mrs. W. K. Ising

tering upon another period of service in some part of the Arabic field, a request which is only reasonable, considering the taxing climate of Egypt during the hot summer and the diseases to which the family has been subjected. We are greatly grieved to learn that just recently [this was writ-

ten Nov. 8, 1928] they have lost their youngest daughter, Ida, at the age of six years and fourth months, of diphtheria. She was the light of their home, Brother Keough says. May the Lord comfort them in their unexpected bereavement.

It was natural that I should volunteer to fill the place made vacant by Brother Keough's return, in view of the fact that I had been connected with the work in these lands of the union (Egypt, Palestine, Transjordan, Syria, and Mesopotamia) for seven years when, at the end of 1914, war conditions forced my departure. During the winter of 1922-23, however, I had the privilege of making a tour of the whole field again for some five months, when former experiences were revived while mission interests could be developed in Mesopotamia and Transjordan.

At this moment of writing I am about to take the boat "Champollion" leaving Marseilles to-morrow for Alexandria, Egypt. Mrs. Ising will accompany me on this new itinerary through our former field of labor, while our two children remain in the homeland, probably until next fall, when we shall be finally settled.

During recent years a number of new workers, including six Germans, have been sent to the Arabian field, a training school at Cairo is just beginning its second year, and the literature work, upon which we must chiefly depend, is being taken up with new vigor, all of which, under the blessing of God, bespeaks a promising future for the work in these largely Mohammedan countries. We solicit the interest and prayers of our brethren and sisters in the homelands as we toil on with our fellow workers to bring the message of salvation to these peoples. We shall not fail to keep the REVIEW informed of the steps of progress to which we feel encouraged to look forward.

"He that hideth hatred with lying lips, and he that uttereth a slander, is a fool."



A Seventh-day Adventist Bride and Groom in British Honduras



Part of the Membership of Our Church in Quito, Ecuador

Doubling Our Membership in Ecuador

BY ORLEY FORD

It is a source of much encouragement to report that the Lord's hand is at last opening up backward Ecuador. Regardless of the whole-hearted efforts of ten or twelve workers during the past twenty years, the results have been very discouraging. Beginning with 1928 we had only twenty-three Adventists in Ecuador. Few countries have shown such slow progress. No one seemed to have the courage to step out and make the great sacrifice necessary. However, during this year the promises of Isaiah 35 are beginning to be fulfilled, and the break has come. The power of the gospel is strengthening the weak, and this spiritual desert and solitary place is blossoming under the ministration of the water of life.

For nearly seven years, by preaching, teaching, and treating the sick, we have endeavored to do our part. Over 60,000 sick have been cared for in our little dispensary, yet up to the beginning of this year only nine had been baptized in all Ecuador as a result. Of the four foreign workers in Ecuador, all left except ourselves. In 1927 Brother and Sister Palmer came to help us, and had just nicely begun their work when he nearly lost his life from a sunstroke here in the tropics, and in the first part of 1928 they had to return to the homeland for medical aid. A short time before they left, Brother and Sister G. A. Schwerin came to lend their aid. Beginning with 1928, signs of a change were visible, and prospects gave us courage to put forth an extra effort. Calls for help came from different sections. Brother and Sister Schwerin began work in the city of Guayaquil. With the Lord's blessing and much hard work they had prospects of at least twenty-five Sabbath keepers by the end of the year.

Here in the interior, in the near-by town of Cajabamba, we have desired for years to start a work for the white people, but from press of duties and our inability to rent a hall, it has been impossible. In March, 1928, a man rented me a nice place for meetings, but when it was turned over to us and meetings began, a large group of town people surrounded the hall, cursing and shouting, and had it not been for the interference of the authorities, I do not know what might have happened to both us and the owner of the house. Due to the strong opposition, only a few attended the meetings, but of these few and from work here at the mission we have seven or eight who will be baptized this coming Sabbath.

Following this effort, Mrs. Ford and I went to Quito and held another two months' effort in our hall there. Although work had been conducted there for years, only five remained of the baptized ones who were keeping the Sabbath. However, through the efforts of Brother Redin, our native worker, quite an interest developed, and from the first the meetings were better attended than I have ever seen before in Ecuador. Many nights people were standing and the door-

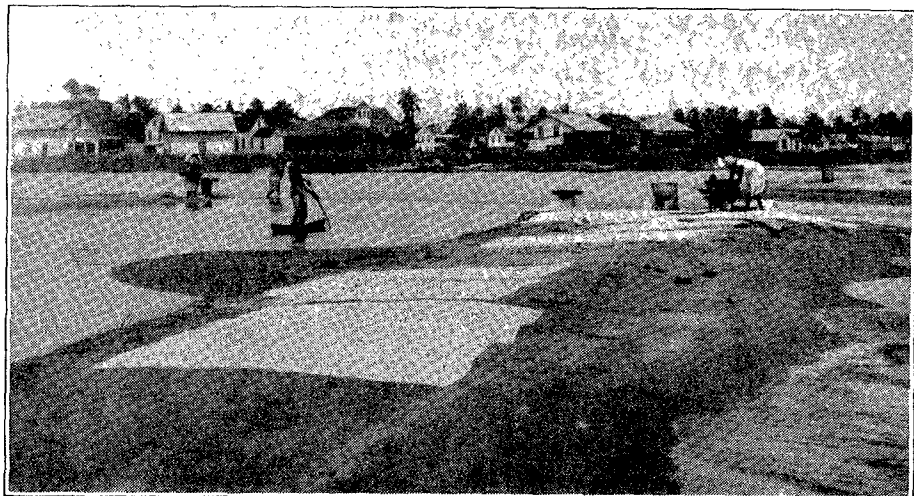
way was crowded for lack of seats. At the close of the meetings nine were baptized, and four discouraged ones renewed their faith, making a membership of eighteen. There are also many interested ones who will no doubt soon take their stand.

In all, so far this year (1928), twenty-seven new ones have been taken in, thus more than doubling our membership, and with the baptism here this next Sabbath and the others that will be added in Guayaquil before the end of the year, we hope to triple our number. Although these results are not great, yet in comparison with the past it shows us that the time is here when the Lord is beginning the harvest, and we take this as the first fruits of the greater things the Lord will give us soon.

In a near-by province the entire community is calling for a worker and offering financial help toward establishing a mission. Our colporteur, while working in the town recently, was mobbed by several hundred people, but the better class defended him, and invited him to preach to them in the city hall, which he did several times. Twice a mob came to injure him, but each time the people defended him. They have asked us to open work here.

We ask the prayers of our brethren that the progress in Ecuador may not be hindered through lack of men and means, and that soon the glory of Lebanon and the excellency of Sharon may be fully seen here.

"GET wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her."



Washing Clothes in Stann Creek, British Honduras

The Superstitious Baluba

BY R. P. ROBINSON

OUR work in the Belgian Congo the past eight months has been a battle and a march. Satan has contested every good we have endeavored to accomplish. The heathen superstition and degradation by which we are surrounded are terrible. The enemy has tried to break up our work through the superstition of these people, as the following experience will show:

One afternoon six or eight weeks ago as I came out of the schoolhouse one of the mission boys followed me out, the others remaining, as school was not yet over. Also my *capita* (overseer of boys in outside work) followed me out. When we were outside, the young man, Fataki by name, said something to me which I did not at first understand, but when I did understand, it was to the effect that a certain woman in the mission village had come to his hut several different times in the night and tried to choke him to death. The woman chanced to be the wife of Kabondo, the *capita*. Kabondo's wife had remained in the school in her place. I remonstrated with Fataki, telling him it couldn't be true, for I saw right away that it was some hallucination or superstition; and furthermore, Kabondo's wife was a woman who always attended to her own business and never bothered any one. So I refused to believe the story. I told Fataki he was only dreaming, but he stoutly insisted that it was true.

Turning to Kabondo, who also denied the charge, I told him to call his wife. The words were scarcely out of my mouth when a noise broke out in the schoolhouse that sounded as if an infuriated tiger had been released. I have never seen a little woman rage and tear as that one did as she came out of that schoolhouse. Really, she seemed to be possessed of many demons. She screamed at the top of her voice, stamping back and forth before us, tearing away the few things she had on her body, and furiously flinging them on the ground, until I was sure she would leave no covering on her body. All this furious demonstration was to impress upon every one present, and me especially, her innocence. Finally I told her to stop, and she did. A little later I called her and Kabondo, and told them that I did not believe a word of what Fataki had told me, for I knew it to be of Satan, and that they must not worry about it.

I could hardly blame the woman for making the demonstration she did to impress us with her innocence, for had this accusation been brought

against her only a few years ago out in the villages, she would have been "smelt out" and done away with.

I told Fataki that his dreaming such things was the work of Satan, and that he must not let Satan come to him again in that way. But he is a heathen, and he still affirmed that his story was literally true. I heard nothing more about the trouble for about two weeks. I had gone to bed at midnight, as I had been working until that hour getting business and other correspondence ready to go off in the mail early the next morning. We receive and send our post twice a month, and this particular night happened to be the one just before the post was to go out. The day had been an especially hard one for me, so I went to bed late and very tired.

At three o'clock I was aroused by a strange sound at the window, but I was so dead to all things around me I could not awake to complete consciousness. Finally Mrs. Robinson awoke, and then she awoke me, saying Kabondo was calling me. I answered him, and he then broke out in a loud voice, saying Fataki had been making a great noise in his hut all night, thinking or dreaming that the woman was trying to choke him to death. Would I come and make him keep still so people could sleep? So I got up and went out into a drizzling rain to the village.

As I drew near the village, I could hear Fataki making a great noise; but he saw my light as I came near his hut, and stopped his noise. I pushed the door open and went right in. There sat the poor deceived heathen on his bed in the dark, where he had been sitting for hours, fighting off the evil spirits. I sternly told him to come out of his trance. He came out, and has made no more demonstrations like that since.

These terrible dreams are nothing less than the work of Satan to drive Kabondo and his wife away from the mission, and thus retard the work, for Kabondo has charge of all the outside work, under the mission of course. He has been connected with the mission since the time it first started, and a more faithful man could not be found. He was baptized a year ago, and took the name of Ezra. His wife is just as faithful, though she has not yet been baptized. She is known to all as a woman who attends to her own affairs.

It has now been some three or four weeks since Kabondo called me in the small hours of the morning. I was called again one night last week, but this time it was by Fataki. And the call came, as usual, at a time of the greatest inconvenience to the mission-

ary. It was at 3:30 in the morning, after I had come down with a bad attack of malaria. However, I wasn't feeling too bad to go when Fataki came, so I took the lantern and went to the village with him. He had stated that the same woman was again trying to choke him to death.

I went to the head teacher's house, and asked him if there had been any noise or trouble in the village. He said he had heard nothing at all, only Fataki had just been to see him, and he had told him to come to me. I talked with Jeremiah a little more, hardly knowing what was best to do next, as Kabondo and his wife seemed to be sleeping soundly in their hut a short distance away. So I said, "Let us go to Fataki's hut, and ask the young man who lives in the same hut if he has heard any trouble." On arriving there I found another one of the mission boys sleeping in Fataki's bed.

As I entered the hut, both of these boys were sleeping soundly. As soon as they were awake, I asked them if a woman had been in there that night trying to kill Fataki. They laughed a little, and said they had heard nothing.

I then turned to Fataki and asked him to let me see his neck. I could see no marks upon it, and he said it wasn't sore. "Now," I said, "why have you called me here? You ask me to send Mwangaza away, but I find she has done nothing. You say your neck is not sore, and I see no marks on it. These two boys say no one has been in here to-night, and I find the woman and her husband sleeping soundly there in their hut."

He said, "The white man does not understand our customs. The woman makes me have these dreams."

I said, "No, the woman doesn't make you have these dreams; it is Satan who makes you have these dreams. I understand very well, Fataki, Satan is trying very hard to break up this mission by sending Kabondo and his wife away, but they are not going to go away. Now the next time Satan sends this dream to you, you get right down here on your knees by your bed, and pray to the great God who made you."

He said, "I did pray."

I said, "Yes, but you prayed to the god of your mother, and that is Satan, for your mother knows no other god. You pray to the God you have learned about here at the mission, and He will help you. When Satan comes to you again, tell him to get behind you, as Jesus did, and he will get out of this house."

O, what a blessed privilege to point these poor heathen to the true God!

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Tithe Paying

WE have received some inquiry relative to the details of tithing. If our brethren and sisters desiring help along that line will write to their respective conference headquarters, asking for the tract entitled, "Tithing," they will receive full information, and in much better form than we could possibly give it in the limited space at our disposal in the "Bible Questions" department. The major portion of "Tithing" was prepared by J. L. Shaw, treasurer of the General Conference, and leaves little to be said upon the technique of paying an honest tithe.

Woman's Place

"Will you explain 1 Corinthians 14: 34, 35?"

That the apostle Paul did not mean to announce a general rule forbidding to women active participation in the worship of God, including social meetings, or even in teaching, is evident from 1 Corinthians 11: 4, 5:

"Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: for that is even all one as if she were shaven."

Here is a suggestion of proper order almost universally followed by Christians; the men in religious meetings remove the covering from their heads, while the women retain theirs.

The term "prophesying" cannot be limited to foretelling, for in many places in the Scriptures it clearly means teaching, speaking, or exhorting, as, for example, in the scripture under review, also in Exodus 4: 14-16. So that here in 1 Corinthians 11: 4, 5, the apostle recognizes the right, yea, even the duty, of women to bear such a part in the public worship of God. This being true, we certainly cannot understand him in the same letter as utterly forbidding this very thing.

The explanation will, we think, be found in the local conditions prevailing in Corinth, which was noted for its outlandish women and its immorality. It was especially important that in this particular city the female members of the Christian churches

should preserve at all times that quiet feminine dignity that is one of the chief charms of womanhood.

Should it be asked, "If this prohibition is not designed to be general, why does the apostle say 'churches,' plural, instead of 'church,' singular?" we reply, Probably because there were several congregations involved, which, while not all in Corinth proper, were adjacent to it, and so similarly situated as to be under the necessity of observing the same proprieties.

We are told that while Paul is said to have spent a year and six months in Corinth, his efforts were not exclusively confined to that city, but while he made Corinth his headquarters, he labored in adjacent towns, and that several churches were thus raised up. (See "Sketches From the Life of Paul," by Mrs. E. G. White, p. 109.)

Hope for the Backslider

"Will you please explain the meaning of Hebrews 6: 4-6, and also 2 Peter 2: 20-22?"

The question is not without difficulty, from the standpoint of the texts cited, when considered alone; but when we come to explain scripture by scripture, the weight of evidence is altogether on the side of mercy and forgiveness.

We must believe that there is a limit beyond which one may not go and yet return, but it is not for men to fix that limit, and certainly we should in no case allow Satan to fix it. The sin of Moses at the second smiting of the rock shut him out of the Promised Land, but did not exclude him from fellowship with Christ on the mount of transfiguration. Because of the sin of Moses, Satan challenged the right of Christ to call him from the grave, but our Lord did not heed the challenge. (See Jude 9.)

The things written aforetime "were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

Read of the Lord's dealings with His people anciently, and learn how He will deal with backsliders now. Read especially Jeremiah 3: 12-14. Has the Lord changed? No indeed, for He is "the same yesterday, and to-day, and forever," and now as of

old, "He delighteth in mercy." Micah 7: 19. It is for this reason that we all are not consumed. (Mal. 3: 6.)

With these texts please read John 3: 16, not overlooking "whosoever." And beside this put Revelation 3: 14-22, noting especially verse 20, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." And remember that this is a part of the message to Laodicea, a cold, formal, backslidden church.

Do not think for a moment that because some have become discouraged in the time of Laodicea's lukewarmness, and have given up, they cannot be saved. Satan would have us believe this, but God says, "Return unto Me." Open the door, and "I will come in." "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

To this testimony of the Sacred Scriptures we might add this from the spirit of prophecy:

"Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul."—*The Desire of Ages*, p. 322.

Talk faith and courage to returning backsliders. There was a time when even the twelve all forsook the Saviour. Judas betrayed Him, and Peter denied Him three times, the last time with cursing and swearing. But all repented except Judas, and all the eleven but John sealed their testimony with their blood. Peter denied his Lord, but his Lord did not deny Peter, for later, by the blessing of God, he did a work for the Master second to none of his fellows. Let returning backsliders take courage. Christ died for them, and He loves them with an everlasting love.

The HOME CIRCLE

"BE IT EVER SO HUMBLE,

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

Woman's Work From the Missionary's Viewpoint

BY MRS. F. F. OSTER

Preparation

OUR aim in all missionary endeavor is to win souls to Christ. The girl in school who cannot speak to her classmates concerning their souls' salvation, the woman at home who has no burden to carry the gospel message to her neighbors, will find it difficult to "speak a good word for Jesus Christ" in the mission field. Those who hope to be missionaries should form the habit of finding, yes, making opportunities to work for Jesus wherever they are. Listen to the prayer of Mrs. Ann Judson, the first American woman missionary: "Use me in Thy service, and I ask no more! I would not choose my portion of work or place of labor; only let me know Thy will and what Thou wouldst have me to do, and I will readily comply."

The nearest and most urgent missionary service for any woman lies with her own family. Mary Slessor's mother little thought, as she returned from church, gathered her children about her, and repeated the missionary's stories of the black folk in Africa, that by her words and her example of saving pennies for missions, one of her little flock would become so deeply impressed that her life would be given to the Dark Continent. Little Mary in her play always taught an imaginary group of black children. During her eighteen years of hard toil in the cloth factory she did not forget to work for those around her, but on Sundays gathered the waifs and strays of Dundee into a Sunday school. She worked also for the factory girls, and many a soul accepted Jesus through her efforts *before* she entered upon her life work as a missionary. Hence the first line of preparation consists in training oneself to work for the Master whenever and wherever possible.

Learning the Language

When once in the mission field, the woman missionary will want to know the language of those for whom she is to labor, and will improve every opportunity to learn it. As the Bible is usually the textbook, very often she

can teach her teacher the meaning and application of the text while he teaches the pronunciation. One of the best means of learning the language is close contact and association with the natives. Hence she should visit them and encourage them to visit her; and long before she can converse by word of mouth, by look and action she may win her way into their hearts.

Three months after reaching Persia I gathered in a group of neighbor girls, and tried to teach them English, but I learned far more Turkish than they did English. Some of these girls are true Seventh-day Adventists to-day, which shows that other lessons were taught and learned as well.

The Power of Adaptability

Avenues of approach and opportunities to labor, as did our divine Example, open up to the one who adapts

In all missionary history those who have been most successful are those who were emptied of self, reserving nothing of themselves in their labor of love. And to-day many doors would still be closed to the gospel message had not others gone before us and given their very lives for the natives.

Okayong's door was thus opened by Mary Slessor, when, uninvited, she lived among those African savages. Once when she received the news of a chief's serious illness, knowing that his death would mean the murder of his wives and children, she ran through the dense forest for eight hours. On reaching the chief's village, her clothing almost torn from her, drenched, exhausted, and in the chill which precedes fever, she thought not of her condition, but quickly administered medicine and treatment to the



U. & U., N. Y.

Four healthy Turkish country children who will have a better chance than their ancestors if the reforms of Kemal Pasha do not get a setback. Modernization, even to changing the Koran, is progressing under this master statesman. Along with his other reforms, he is extending educational facilities in Turkey.

herself to her new surroundings, especially to the people for whom and among whom God has called her to labor. When Jesus came to work for us, He became one of us, laying aside all visible tokens of divinity. It is the "mystery of iniquity" which exalts itself above its fellows. So I truly believe that no one can do successful missionary work who senses so keenly the gulf between herself and those for whom she is to labor that she cannot associate with them and love them.

dying chief. Already the wives were tied to trees outside, and the wild natives were dancing about, brandishing their spears, ready to thrust their victims through when their lord should breathe his last. Her *love* for those women compelled her to forget herself, and work and pray for the chief. God rewarded her, as He did so many other times, and those women lived. Not long before this she had been commanded never to enter that village nor interfere with their

customs. The chief's remarkable recovery led both him and his tribe to forsake their heathenish customs and accept the true God.

Perhaps as we walk down the street a group of children point their fingers at us and sing:

"Masihe, masihe, bashi shismish,
Goi olsun, vo gaja gal ma mish."
(A Christian with a swelled head,
May he die before night comes.)

Can we control our emotions and call the group to us, open our Picture Roll, and teach them, making out of that very situation a means of approach?

Mary Lyon said, "Oh, it is lots more fun climbing than just going along on the level." In a way it is a satisfaction to do things that are difficult. If we realize the importance of working for Jesus, every moment will be freighted with opportunities. It was said concerning another of the world's great heroines, Anne Shaw, "It is better that she die doing the thing she wants to do, than that she die because she cannot do it." We as missionaries ought to be just as anxious to do missionary work.

Visiting the People

Entering the homes of the natives, showing interest in their temporal welfare by nursing their sick, teaching their children, caring for their babies, surely helps in opening the doors of their hearts to Jesus. The Bible worker, as she goes from house to house, finds unlimited opportunities, as does also the colporteur. There are so many who cannot attend the public services, or who do not respond — the shut-ins of the Moslem world, for example.

I add a list of activities that can be used as means of approach. Each topic presents to the mind so many ideas that each should be considered a separate factor in the discussion of this subject:

1. Visit the sick.
2. Teach health habits.
3. Open schools.
4. Foster medical work (entering wedge).
5. Help produce literature.
6. Help Sabbath schools.
7. Make an ally of music.

Just one more word in closing: Every human woe or ill, every trace of suffering, physical or mental, that comes to our attention should be a call to service. We should make Mrs. Judson's motto ours: "In this world we serve our Lord: in the next we can enjoy Him."

"My life, my all, Lord, I entreat,
Take Thou and use and make replete
With the love and patience sweet
That make Thy life complete."

Then may the happy lot be ours to hear, "Inasmuch as ye have done it

unto one of the least of these My brethren, ye have done it unto Me." "Enter thou into the joy of thy Lord."

S O S

BY A. O. STOTT

(A true story)

"I AM awfully sorry, boys, but Smudge must go, I can't pay his license this year," and Mrs. Cleaver quickly went out of the little back room where the twins were doing their home work.

"Oh! whatever will we do without Smudge?" said Peter, the elder.

"I'm sure I don't know," cried Paul, throwing his exercise book across the room. "It's terrible to be so poor. Look what other boys have and all —"

"Oh, stop that," said Peter, as suddenly his eyes fell on his father's picture on the wall. "That won't help us to play the game, old chap. Dad begged us to help mother, and you know she loves old Smudge as much as we do."

Hearing his name, the Irish terrier rose from the shabby hearth rug, and came over as if to plead for himself. Why, oh, why, was there a dog license to be paid? If only Smudge could have known, his doggy sighs would have been added to the general distress.

The boys had recently lost their father, who had been the vicar of the village, and they had been left very poor in this world's goods. Their mother worked hard at typing, but had been ill for some weeks. Money was dreadfully scarce at Rose Cottage.

Peter and Paul had very few pleasures, so it went to Mrs. Cleaver's heart to say their beloved Smudge must go.

"Peter," said Paul suddenly, "couldn't we ask God to help us to get money? You know what dad used to say about His care over the sparrows and all."

"Oh, yes, of course; well, when we say our prayers to-night, I won't forget."

"Better do it right now," said practical little Paul. So they issued their urgent appeal together — S O S — save our Smudge.

That night Peter was wakeful. He remembered that dad had often said, "God sometimes wants us to help answer our own prayers." He therefore asked God for an opportunity of obtaining the needed seven-and-sixpence in some way, though it seemed humanly impossible, and then turned over and was soon asleep.

The days flew by, and the departure of Smudge drew painfully near. The

subject was never mentioned, though it was seldom absent from their minds. The only person in the village who wanted Smudge was a farmer who said, "If we doesn't earn his keep by ratting, 'twill be the worse for him." Peter and Paul had ghastly visions of Smudge failing to reach the sum total of rats required.

One afternoon, on returning from school over the fields, they noticed an artist sketching the river, which made a pretty picture in the spring sunshine.

He beckoned to the boys.

"Hello, you lads. Can you run to the Red Lion Inn and take this note? I've forgotten some paint brushes on my table, and I can't stop my work, for I'm almost finished."

Peter and Paul scampered off on the errand, and were delighted when the artist gave them sixpence each. He noticed that in spite of their very shabby clothes, the boys were of good birth, and he was much attracted by their appearance.

"O Paul, if only a dog's license cost a shilling," sighed Peter, "but it has got to be multiplied by seven."

"And a half," added Paul dismally, whose sums were always right to a fraction.

As they strolled home leisurely, Smudge suddenly darted after a scrap of paper tossed along by the breeze. He seized it at last, eager for a game.

"Drop it, Smudge," said Peter sharply. He was in no mood to play. Smudge looked up surprised, but reluctantly obeyed.

Peter quickly gave a whistle.

"Hello, Paul, look; it's a ten shilling note. Smudge has torn it a bit, but we can easily fix that. I wonder who dropped it in the fields?"

"Probably the artist; we must run back and ask him. O Peter, if only it hadn't an owner it would just pay for Smudge," sighed Paul longingly.

"Well, we must hurry, for the man said he was just going."

The boys ran back to the river, but the artist had already gone. Just as they raced to the Inn they saw him whirling off in a motor. They shouted, but in vain, and were soon telling the landlady about their find.

"Oh, well, here is his address; he did say something or other about thinking he'd lost a ten shilling note outside when he was paying his bill. Some gents are that careless."

That night Mrs. Cleaver sent off the carefully mended note — it seemed hard enough to part with what would have given her boys such pleasure. In a few days Smudge was to go.

On the fateful morning Peter and Paul came down to breakfast, bravely

trying to ignore the fact of their immediate loss. The postman brought only one letter for their mother, but what a flood of joy it let loose! It was from the artist, acknowledging the return of the ten shilling note. "It was very careless of me to drop it, but I cannot entirely regret it. It has shown me that there are honest little boys in the world still, for which I thank God. Please give Peter and Paul the inclosed with my thanks for their trouble." A postal order for seven-and-sixpence fell on the table, and what a shout from the boys!

"God has heard our SOS," they cried together, while Mrs. Cleaver smiled happily.

"Let us thank Him," she said, "and never doubt His love and interest in every detail of our lives."—*The Sunday School Times.*

Are You Teaching Tricks?

BY STELLA E. FULTON

"I SAW an educated pig at the circus to-day," said Emily Arkwright. "And as I rode home I thought of the hours and days that the trainer had spent in teaching him those tricks, and I asked myself, 'What, after all, does it all amount to? He's only a pig in the end, not really a more useful animal than the big Poland Chinas out on the farm. If his trainer were to let him be for a few months, he would forget everything that he now seems to know.'"

"Then I came home and gave Bobby his supper, training him in table manners all the time as I did so, as usual without much success with the manners. And I said, 'Here I am, doing just what that animal trainer did. I teach tricks, and I'm a poor trainer at that. It's so discouraging!'"

"I know exactly how you feel!" said her friend, Mrs. Wain. "If there is anything that is discouraging, it is to try to teach a child good manners. But after all, my dear, with regard to the pig, the reason that his case is so hopeless, is that he is a pig and is not capable of reasoning. All the trainer can do is to get the pig into the habit of doing a certain thing in response to a signal of some kind. The pig cannot think, he cannot will to follow a course of conduct, and thus work with the trainer.

"But the child's case is more hopeful because he can be led to see for himself what a very lovely thing true courtesy is and to wish to practice it. Then each little observance of good manners will spring naturally from that wish, and not be a mere trick performed because mother demands

it, and as far as he is concerned, without sense or reason.

"I always tried to show my children that good manners were just the finest consideration for other people. I suppose that idea has never been better expressed than in the old rhyme:

'Politeness is to do and say
The kindest thing in the kindest way.'

A person who truly considers other people will not go far wrong in matters of politeness.

"I tried to give the reasons for certain manners, explaining how some habits were disgusting, and so spoiled other people's enjoyment of a meal; and showing that many other bad manners sprang from greediness, and so on. It interested them and helped them to remember, and it also took the sting from what would have been arbitrary commands, and obtained for me their co-operation.

"Children covet—but I am afraid I'm getting tiresome."

"No, indeed," said Mrs. Arkwright, "I'm very much interested. Please go on."

"Well, I was going to say, children covet the good opinion of others more strongly than we sometimes imagine, and especially that of other children. Their extreme dislike of being late at school is an example of this. So I gave my children the opportunity of having often at meals, guests before whom they would like to appear well. I found that a blunder made before them would correct a bad habit more quickly than a vast amount of talking from me.

"I tried, too, not to make a burden of good manners, not to be a stickler for them. One ought to learn to overlook nonessentials in a child's conduct. It is better in training him on any point to put the emphasis on what really matters, for a child so soon grows indifferent to continued nagging and correction. But if the ideal of courtesy is presented to him in such a way that he will really desire it for his own, he will soon be able to correct many habits which have previously been so annoying."—*Issued by National Kindergarten Association.*



Good afternoon, boys and girls! I'm glad you came early to-day, for I've something interesting to share with you,—a letter from a little girl in the mountains of Southern California. But see what Florence has brought! Let's see if we can tell what kind of nest it is. Many of these nests

are very similar, and you have to tell what kind they are partly by where you find them. Florence says she found this in a thorn bush nearly as high as her head. It is about the size of the robin's nest we looked at the other day, and very similar, only the twigs and rootlets are not stuck together with mud. It is the nest of the brown thrasher, commonly called a thrush. Next summer we can build some bird houses and watch the birds build their nests and feed their babies. Won't that be fun?

Now I will read you Betty Jean's letter, which I was so happy to get:

"DEAR COUSIN JOY:

"Mother read the Children's Garden to me last Sabbath before we went for our Sabbath walk. We played that we went to see you in your garden. Do you ever have towhees in your garden?"

Have any of you children seen any? George says he has seen them in the pasture when he was going after the cows, and he always called them chewinks. Either name is correct. Betty Jean tells us some more about the towhees in California. She says:

"We have two kinds of towhees here. One is big and just gray all over except a little brown under his tail. Two of them built a nest in our yard this spring. The other towhee is very pretty, I think. He has a black head and neck, but his breast is brown and white. His wings and tail are black and white. A flycatcher built its nest on the rafters of our house.

"When papa planted his tulips, he gave me a whole dozen to plant. I wish they would bloom to-morrow. When they bloom, I want to give some to mother and take some to my teacher, and sell some of them and give the money to Jesus. I am in the third grade. We have some pretty pink roses still blooming in our garden."

Isn't that an interesting letter, children? I would like to get a letter like that every day.

Next week we will talk about something in the garden that we can't see. Carolyn thinks it is the air. No, it is something living, but it is under the ground so we can't look at it now. That's right, Allen, it is the bulbs, —tulip, and daffodil, and narcissus bulbs. We will try to find out what they do down in their dark beds all through the long winter.

COUSIN JOY.

"BUILD a little fence of trust
Around to-day;
Fill the space with loving deeds,
And therein stay;
Look not through shelt'ring bars
Upon to-morrow;
God will help bear whatever comes
Of joy or sorrow."



OUR FAMILY PHYSICIAN

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

Another Cold!

BY ARTHUR N. DONALDSON, M. D.

WHAT are you going to do about that cold? Ah, sweat it out, of course. Take a big dose of castor oil, stir up some real rush peristalsis along the intestinal tract; a sizzling stew in the bathtub, and then roll up in a blanket and sweat, and sweat, and sweat for the night. Next morning—rather rickety on the legs? Yes. Got the sniffles? Yes. But the worst is over—maybe. If the invasion was light, and your constitution cast iron, you may be no worse. And yet you may be considerably worse; but you will cajole yourself into believing that without your heroic measures you might have been in for pneumonia. The fact is, your program has probably meant the addition of from two to ten days to your period of inconvenience. This is one disease that refuses to be sentimental over the superstitions of our fathers. Some diseases flee on the application of unscientific treatment, simply because of the unbounded faith of the victim in its efficacy to cure. But the credulous mind cannot drive the body to victory with toy guns when a cold is storming the citadel.

In Spite of Your Violence

The reason you may have received apparent benefit from your style of "knocking a cold," is that your fighting forces are effective in spite of the violence done them by your misdirected efforts. Occasionally we find an old timer around one hundred who has smoked and drunk for eighty-five years, and still lives to boast of it. The average man might stand about forty years of this pickling process. The sporadic case that proclaims for unscientific methods and practices on the basis of individual experience, is no argument for him.

Now listen: a cold is an infection, a germ disease. Germs are always present, and in vast herds in the upper respiratory tract, ever ready to attack when the opportunity affords. As long as the membrane lining the nose and throat is in good working order, it protects fully against invasion; but let the food supply be cut off, and the channels for the elimination of waste from the tiny cells be choked,—in other words, if the blood supply to

the part is diminished or unwisely altered in kind,—then the membrane is helpless to stop the progress of bacterial millions. Drafts, exposure to cold, cold feet that alter the circulation, errors in diet that supply questionable nourishment for vital activity, irritation from without that burns and sears the living cell,—all lower vitality, and let disease germs take hold. The nose, first dry and itchy, fills up, stuffs up, and "runs." The throat is scratchy, and maybe a suggestion of a chilly sensation romps up and down the questioning spine. Then, *action*. You are beginning to have an infection; then treat your body in such a way as to enable it best to fight an infection.

The First "Don't"

One of the first "don'ts" to hang in memory's gallery is on the point of diet, *Don't starve a cold*. You need fuel to do battle with germs. Take a light, nourishing diet,—no sweets, no condiments, no heavy meats or greasy foods, but thin soups and broths, biscuits, bread and butter (a little butter), milk toast, a poached egg, greens, fruit and vegetable salads, and the like. Eat to live, and let it go at that. And drink. The best medicine you can buy for colds and grip is water. Let me hand you a real prescription, and no fee attached,—one glass of water or lemonade every hour from 7 A. M. to 9 P. M. Add to this something to eat, and your aches fade away—wash away.

Lemonade is a world beater as an alkalizer. When you have a cold, there is a tendency toward a reduction in the degree of basic reaction to body fluids. The closer we get toward the neutral point, the sicker we feel, and the more sluggish the fighting forces of the blood become. It behooves us to pour in good, rich citric acid to maintain the "peppy" state essential to the morale of our millions of police, the white cells. Infection and acidosis are partners, but infection cannot withstand fruit juices. Good old ordinary lemonade, with very little sugar, beats any and all other concoctions.

Don't Use Cathartics

Another "don't" of prime importance concerns the use of cathartics. The man who resorts to a dose of

castor oil, salts, or a compound cathartic pill, is delaying repair so long. It depletes a man terribly to submit to a vigorous purge. He not only rushes quantities of available energy out, but uses ergs of stored energy in throwing it out. Some observations not so long since revealed the fact that the person who takes a cathartic at the onset of his attack, gets over his cold from two to four days later than the one who uses better judgment in the matter. Conserve energy in fighting an infection, do not wantonly waste it. You need every bit of reserve. If the bowels are really sluggish, take an enema, or maybe a little milk of magnesia, but do not induce a vigorous purge. It does more than merely waste energy for you, it dehydrates you, and aids in developing your so-called "acidosis," the friend of infection.

Don't Sweat Yourself

As we said earlier in this article, the reason these cold germs get us is that the mucous membrane is temporarily unsupported by a good circulation. We feel chilly because the blood has mostly decamped for the inner recesses of the body; in other words, internal congestion. That being the case, it behooves us to secure a better balance in the circulation by getting it to the surface again. Because we feel chilly, we are seized with a desire to get into a hot bath, a turkish bath, a blanket pack, or some other method of voluntary persecution. We think that if we sweat gallons, most surely we will eliminate accumulated poisons containing the active principle of the cold.

And now let me introduce my third "don't," *Don't sweat a cold*. Why? For two reasons: In the first place it depletes; it uses necessary reserve. There are conditions in which a sweat is highly desirable, yes, imperative; but a cold is not one of them. Neither is grip, "flu," nor pneumonia. You cannot build up effective resistance in a crisis if you are going to boil yourself out and make Artesian wells of your sweat glands. And then, a vigorous sweating treatment reduces alkalinity, which, as we have stated before, is favorable to the progress of disease. With it, instead of a speeding up of the circulation, a rejuvena-

tion of a sluggish blood flow with its freer distribution of white cells, food, and oxygen, and its quicker collection of accumulated waste, you have just the opposite obtaining. The blood flow is slowed down, through dehydration it is thicker, the blood cells (soldiers) stagnate, the reaction crawls toward neutral. But you ask, How is it that we feel better after a sweat? Easy. Your blood has been pulled to the surface, you are warm, your nose has unstopped for a spell, you breathe more freely, and you are limp, and are wonderfully pleased with the feel of the bed. But you will get chilly again, and soon your nose makes you sound as if you had adenoids. Maybe you will get by, and actually deliver on it; but if so, you are lucky. By all rules of the game, you ought to be sentenced to further servitude.

The Sensible Way

The sensible procedure is a short application of heat,—a hot foot bath, with heat to the spine, on the abdomen, or both, any kind of heat, but preferably fomentations, and enough of them to warm the patient well, *but not* to sweat him,—and then a vigorous application of cold water. By vigorous, I mean rubbing with plenty of energy. Use a wash cloth wrung out of the coldest water obtainable, and take one arm, then the other arm, then the chest and abdomen, then the legs, one at a time, and finally the back. Rub each part briskly, and then dry with a rough towel. He will be aglow and warm when you are through.

Now, what is the physiology back of this kind of treatment? You have conquered internal congestion by the short application of heat; you have prevented its return by the cold and by vigorous rubbing. You have quickened the circulation, you have drawn more blood cells from their hiding places,—actually increased your white blood count,—and you have also favored the building up of a stronger alkaline reaction of the body fluids. In other words, you have helped your body mobilize for conquering an infection.

Such treatment may be repeated twice a day. If the cold is on the chest, it may be desirable to apply camphorated oil (hot), or some other preparation of like character, and then put on a dry chest pack. A pair of father's winter drawers makes the best possible chest pack. With the seat over the front of the chest, throw the legs over the shoulders, cross on the back, and pin snugly in front.

Another acceptable attention is the inhalation. Have this prescription

filled at the pharmacy, and use a teaspoon or so of it in boiling water. Fix a newspaper cone over the dish, and breathe it deeply. It is:

Compound tincture of benzoin 1 ounce
Menthol 40 grains
Eucalyptus oil 1 ounce

And now just one more bit of advice: Give yourself every possible consideration from the standpoint of rest. An ordinary cold would get along faster if the patient would quit work and lie around, maybe go to bed.

Like many other things, symptoms of a cold should say to you, "Step lively." Get at it early, and prevent a load of grief. And remember that a cold is an infection. Build up a two-fisted resistance; don't lower it by antiquated methods.

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Flesh Food a Menace to Health

BY E. A. SUTHERLAND, M. D.

A NUMBER of years ago it became clear to some of us that it is unwise to eat fish caught near the sewers of large cities. On this subject we have the following instruction in "The Ministry of Healing:"

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food, they bring disease and death on those who do not suspect the danger."

There are people who discard beef and mutton from their dietary, because they understand that these are not wholesome food. They believe that they are only an emergency food, to be used in times of scarcity of other foods. Many of these people, however, reason that fish is not meat, and that it does not come under the same condemnation as the flesh of warm-blooded animals.

In the *Journal of the A. M. A.* for June 30, 1928, appeared an article by Dr. Aldred Scott Marthian, showing that fish caught in large areas of the Great Lakes are carriers of human tapeworm. It seems that a number of years ago people from different parts of the Old World came to Northern Michigan to work in the mines. These people had been infected with tapeworm in the old country. They settled in the towns and cities along the lakes. As far back as 1897, Dr. Marthian discovered tapeworm eggs in sewage in the waters of Lake Superior, for which these people were responsible.

Dr. Marthian then predicted that unless something could be done to protect the fish, there would be great danger to human beings. Little or no attention was given to his warnings. Again in 1912 the doctor raised his voice in warning, but those in control saw no danger. Now, fish that have been infected are found in wide areas, and the prediction of thirty years ago is found to be true. For years the sewage from the seacoast towns has been carrying to the fish of the seas infection from human beings, making the flesh of fish a real menace to human life.

This explains the cause of a trouble against which we have been warned when told to avoid the use of fish as food. It has been hard for us to understand the danger against which we were warned. All that has been discovered about the danger of fish as food can be said as well of other flesh foods.

People who have had the light on this question that has been given to the denomination, and that is backed by the strong testimony of science, yet who continue to expose themselves to disease by the use of flesh foods, cannot hope to meet successfully the strenuous conditions which must be endured by those who carry this work through to completion.

Newspaper Reporting in Honduras

FOR more than two years I have been writing for one paper here in Belize, British Honduras, and sometimes the other paper has printed articles for me. The result of this work is becoming manifest, especially as the prejudice of the people has been breaking down, and they are anxious to read more of our literature.

All over this colony, wherever I have had the privilege of meeting the people, I find they have been reading the articles published in the paper, and are anxious to hear more. Not only are the articles read in British Honduras, but also in Guatemala, Spanish Honduras, and Jamaica, and also in some sections of the United States, as the paper has quite a circulation among natives of this country who live in the States.

I believe the newspaper work is one of the means God has ordained to spread the gospel, and in this way we can reach people who might never have the privilege of hearing the living preacher. For this reason I am determined, with the help of God, to make use of this medium while it is open to articles on our faith.

C. E. CHURCHSTREET.



An Example of the Believers

A YOUNG MINISTER

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. In another place in the Bible the children of God are said to be the "epistle of Christ," "known and read of all men." We are, therefore, to be examples of what believers should be, keeping in mind the fact that all men, i. e., those with whom we come into contact, are watching us, reading us as they read a book or a letter, and in many cases they shape their lives and their actions by what they see us do.

As a people we claim to have more light and truth than other people have. We claim to be the special people of God, and to have higher ideals than do the people of the world. Not only have we set these high standards for ourselves, but God Himself has set them for us; and without question His standard of requirements for His people in these last days, when sin and iniquity abound on every hand, is extremely high—as far from the worldly standards as the east is from the west.

God intends us to be a spectacle to the world. We are to be a "peculiar people" in many respects, and without doubt the world is watching us intently, ready to pounce on any weakness we manifest, using it to hinder our work, and using it in some way to justify their own evil habits and practices. There are so many things that the world can do, and that we could do before we became Seventh-day Adventists, that we cannot and must not do now.

I have recently had an experience in this connection that I wish to tell you about. During my school days and right up to the time I became a mission worker, I was passionately fond of playing football. I had never thought of there being any harm in watching a game, and no one had ever suggested to me that there was any harm in it. So about a month ago I went to witness a football match in my town. The game was a charity match, and it was played in very good spirit, and needless to say, I thoroughly enjoyed watching it.

My enjoyment was very short-lived, however, for the very next Sabbath I was told that I had been seen at the

football match, and some one had used my presence there as an excuse for going to see a boxing tournament held on Friday night, after Sabbath had begun. When this person was asked and pleaded with not to go to this boxing competition, he responded by saying, "If it is all right for Brother ——— to attend a football match, then there can't be any wrong in my going to this boxing."

This has caused me to think very seriously, and the more I have thought the more I am forced to the conclusion that I did wrong in going to that football match. The first reason that appeared to me was this: My influence, in having been seen at the football match, was responsible, to say the least, for providing an excuse for this young man, not only to go and see a brutal, un-Christian exhibition, but also to break the Sabbath in doing so. I have felt very unhappy to think that my influence was responsible for such a situation. And then, as I have carefully studied this question, I have discovered other reasons which make me determine never again to witness a football competition. Here is one reason:

I pictured myself in the midst of a crowd, watching a football match. Excitement runs high, especially when a goal is scored. Men jump and shout wildly, and even women shriek and scream their approval and congratulations to the team that has scored. There was one lady sitting quite near me, who had to stuff her handkerchief into her mouth to control her desire to shout, but even so she could not refrain from clapping her hands wildly, and even dancing with delight when her favorites did something good.

I am only human, and I, also, to a great extent, entered into the feverish excitement which prevailed in that atmosphere. And now I ask myself the question, "Would I be willing and happy for Jesus to come while I was there, in the midst of that throng, participating in feelings and actions that are so contrary to what one would expect from a follower of the meek and lowly Jesus?" I cannot but feel that if I am in such a place and with such a crowd when Jesus does come, I shall of necessity join those who will cry out to the rocks and mountains to fall on them and hide them from the face of the Judge of all the world! That

argument is sufficient to make me determine that I never want to attend another football competition.

My only regret now is, that I did not learn my lesson before my influence had produced the results that it did. I want the young man concerned, and the whole church, to forgive me for what I did, and to accept my assurance that I have learned a lesson that I shall never forget.

Further developments in this particular case lead me to something else that I wish to say. The account of my being seen at a football match became perverted as it went from one person to another, and now the story is that Brother ——— was seen, not only at the football match, but at the movies! I am to blame for the story of the football match, but who is to blame for the deliberate untruth in regard to my being seen at the movies? I mention this only as an illustration of the terrible evils of gossiping and discussing the faults of others as we meet with our neighbors and friends. May God help us to recognize this evil as being one of the greatest that exists among us, and may we determine by God's grace to put it out of our lives and out of the church.

And now just a few words, before I close, about the movies, the theater, the dance hall, and other places of amusement. There are those who attend this church, and even members of the church, who frequent some of these places, and I would give all I possess to be able to say something that would help them to recognize their wrong, and definitely and finally turn away from these things. You say, "What harm can there possibly be in going to see a good play?" The very same harm that there was in my going to see a charity football match! My going there led a young man to go to a brutal, repulsive boxing tournament, and to profane God's holy Sabbath; and your going to see a good clean play or some other supposedly good picture, could be, and no doubt is, if you go, the means of leading some souls into infinitely greater sin. If a church member is seen at the movies at all, those who see him there will not stop to say, "Oh, yes, he only went because it was a really good, clean picture." No, the thought that will stick in their minds is that Brother So-and-so was at the pictures, and they will, therefore, feel free to

attend the movies frequently and regularly, seeing pictures that Satan is using to lead millions into sin and immorality of every kind. Besides, no matter what the picture is, would you be happy to be among that crowd, in that atmosphere, if Jesus should happen to come at just that time? Would you feel safe? Could you look up to Him, and shout with joy and confidence, "Lo, this is our God; we have waited for Him, and He will save us"? Even should you say that, I feel I can predict with certainty that the Lord would say, "Depart from Me, you who wait for Me at the movies, or at the dance hall."

Friends, God has called us, and is calling us, out of the world, to be a peculiar people, to be examples to the world of what believers should be. It means a sacrifice to give up these things of the world. It is quite a sacrifice to me to give up watching football, for I have been passionately fond of the game all my life. It is a sacrifice to you to give up the movies, the dance, and other worldly amusements. But shall we not do this for Jesus when He has done so much for us? Will the sacrifice not be worth while, when we meet Him, and hear the "Well done, thou good and faithful servant"? Jesus is pleading and tenderly calling to us, and this is what He says:

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead,
I gave, I gave My life for thee,
What hast thou given for Me?"

"My Father's house of light,
My glory-circled throne,
I left for earthly night,
For wand'rings sad and lone;
I left, I left it all for thee,
Hast thou left aught for Me?"

"I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for Me?"

May God help us to respond as did Paul in Philippians 3:7-10, 13-15.

Forgetting those things which are behind,—forgetting the movies, the dance hall, the football match, the baseball game,—and reaching forth unto those things which are before,—those high standards which God has set before us as His people in these days,—let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

"THE fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding."

The Charm of Good English

CHANCE one day threw me in the company of a young English girl for an hour or so, and I have never forgotten the delightful impression she made upon me. She was not beautiful—on the contrary, she was rather plain, and was most simply, though becomingly dressed. Neither was her conversation brilliant; but it was pleasant and sensible, and she spoke in a low and gentle voice which was in itself a delight. She expressed herself in the simplest language, but never did she fail to use good English—I wonder if we realize how exceedingly rare that is?—and oh, the beautiful absence of slang! With not a trace of affectation, the words were pronounced clearly, each syllable receiving its just due, not one slurred over in the slipshod manner which is so common. The effect was as pleasing and as restful as that of music, and it has lingered in my memory ever since.

We all wish to be charming. Here is one way open to every one alike. So many really well-educated and refined girls allow themselves to grow careless in this particular, not realizing, perhaps, the importance of it. Suppose we go seriously to work to correct careless grammar, slipshod pronunciation, and unnecessarily loud voices, and see if the result is not worth the effort.—*Home Life*.

Catastrophe

What I Missed in Securing an Education

BY MERWIN THURBER

I

I AM facing a catastrophe. I am rapidly approaching my commencement, and—I have not secured an education. Don't misunderstand me. The six years since I was graduated from high school have not been wasted, at least not according to the standards held by my Alma Mater. I have nothing to be ashamed of in my college days. By the close of school I shall have completed my course with honor points to spare. I have stood at the head of several classes. I have been editor in chief of two annuals. And in addition I have paid most of my own expenses while in school.

I am not boasting about my achievements, for I have not broken any records. Many men have exceeded me. Six long years have elapsed since I started my course, so you can see I am no marvel. The goal of my ambitions is very near, and as far as my friends can see, I am about to arrive. But I know better.

As I review my college life, it seems to me that I have failed, not in at-

taining a certain standard of scholarship, but in realizing what a college education might mean. I am facing life. In a few weeks I shall enter the contest to gain for myself a place among my fellows. And when I inventory the resources at my command, I am afflicted with a feeling of despair. I am not equipped for the struggle. I imagine experienced men will diagnose my symptoms as a case of before-graduation stage fright. But they are mistaken. I am not afraid to face the world. I am sure I can make a living, for I have been doing it. And I am not afraid to work. But I am disappointed that my college training has not given me certain things that I shall need in my future life. The six years of time and the hundreds of dollars in money should have given me something which I do not possess. I recognize my weaknesses, and so, with all the wisdom and lack of experience of a college senior, I am indulging in a very human pastime, imagining what I should do if I could live part of life over again and could start in as a college freshman next September.

II

Were I to go to college again, I should select a member of the faculty as my special friend and adviser. I believe most of my mistakes have been made because I lacked guidance. In those late adolescent years when I started to college, the world looked pretty shaky. Of course, I was the one who was shaking, but to me it appeared that the world trembled. I did not know where I was going, and no one else did. How different affairs might have been if I could have had a sympathetic, far-seeing guide right with me in college. There are many such men in American colleges, if students only knew it, able and more than willing to direct uncertain feet along the pathway to success. Of course I have a father, but he could not be with me in college, and somehow long-distance advice did not seem to help much. I needed some one to tell me what I would need in life, and then insist that I get it. I am not blaming any one. My parents and teachers have done the best they could, but they did not know what a boy needs, or if they did they failed to make it known to me. The things I would have a college education give me are not the big, but the simple, things of life, things that some people seem to take for granted.

III

If I should start to college again, I would take typewriting. And I would master it as early as possible in my freshman year. When I say "master it," I mean just that. A

typewriter in the hands of a novice is a vexation of the spirit, especially if he forces his work on an unsympathetic history or English professor. But in the hands of an expert it is indeed a joy forever. In college there is nothing I dislike quite so much as the task of writing themes by hand. Such longhand writing in this age of speed and machinery is a remnant of medievalism to be classed with tallow dips. Much theme work and note-taking has reduced my handwriting to illegibility. It requires a painstaking and laborious effort on my part to produce a manuscript that the instructor can read. I shall ask my sister to copy this article, and even she will find it difficult to decipher my hieroglyphics. And how pleasant and easy all this work would be if I could only do it on a typewriter! I can take up typing any time, and intend to do so in the near future, but my college education should have included that accomplishment. I should have appreciated the gift of a typewriter very much in my freshman days. Nothing could have been finer. It would have removed a large per cent of the drudgery from my college work, and would have provided just the training in accuracy and neatness that I need.

IV

Another accomplishment I would seek during my college days is ability in one of the fine arts. I possess a wholesome respect for those who can entertain their friends with song, and I admire a good pianist or violinist. My talents are useless, although such skill is not beyond my ability. I appreciate good music, and am acquainted with many well-known classics. I have a passing knowledge of the mechanics of music. I can even read notes and pick out tunes on the piano. But I cannot really play any musical instrument, and I should be very much embarrassed if I were asked to sing in public.

It seems to me that my college education should give me some experience in the fine arts. And if I were going to college again, I would take music lessons, not with the intention of becoming an accomplished musician, but with the desire to entertain myself and my friends.

V

And then I would learn how to speak in public. I do not mean that I should study elocution for the purpose of giving readings. My true ambition would be to express myself in a clear, forceful way. In this age of clubs and organizations, of conventions and reunions, the ability to speak in public is essential. All of the professions and many of the trades de-

mand it. And how many men I see handicapped because they cannot talk in public.

I once heard a successful banker, well known and respected in his quarter of the State, try to read a speech before five hundred people. You notice I used the word "read." He held his manuscript awkwardly in his hand, and spoke in a feeble, colorless voice. No one was interested, and we were all glad when he had finished. Undoubtedly the man had a message, but in the speech of to-day he failed to "put it across." My opinion of his ability dropped several points in less than a half hour. He wasn't even a good advertisement for his own bank. You may think I am criticizing him too severely, but I only wish to show the importance I attach to public speaking. Without a doubt that man is still operating a successful bank in his community, but somehow I think he could serve his friends and customers much better if he knew how to talk.

I see no excuse for my own failure in this line. My school abounds with opportunities for practice. Any school does, for that matter. We have a students' association, clubs, class organizations, and a debating society. Courses of instruction are offered to those who wish them, but I have lived three years at college without even realizing that I needed such training. Fortunately I awoke in time, but I had to begin with the freshman course in public speaking in my senior year. If I could live my experiences over again, I would never neglect an opportunity to speak in public. I shall learn to speak in public even yet, but it will be a much more painful and expensive process after graduation than it might have been before, and failure at any point will be much more disastrous.

VI

My last attainment defies classification. For want of a more inclusive term I shall call it general culture. When I compare myself with my associates — of equal opportunity, it seems to me — I am surprised at my lack of refinement. I am not guilty of the grossest barbarisms, but I do lack something, that almost indefinable something, which marks the well-bred, well-poised gentleman. To be at ease with others, it is necessary to understand the good form and conventionalities of the day. I do not always know how to act, and very often I do the wrong thing. And so, I would have my college education impart to me the art of mingling with others. Such instruction is not out of place in college, nor is it out of the range of possibility. In fact, the general public

expects a college man to be cultured. I covet the attributes of a well-bred gentleman — his ease at a formal dinner, his treatment of ladies, his sureness under all circumstances. I envy his elegant bearing and ability to sit gracefully.

VII

I am not asking the impossible of my college. I only want the equipment that I shall need in life, and surely college is the place to secure such a preparation. I believe I am not demanding too much for my investment in education. I ask only for sympathetic guidance, for training to express my thoughts legibly and clearly in writing and speech, and for personal culture. In a great measure my college life has not given me these. I must enter the struggle only partly prepared. I have failed to secure the education that would fit me for life. My commencement is approaching, but to me it is a catastrophe.

New Life

BY J. S. LODGE

WHEN I was a boy, I lived in Canada, and was in the habit of studying my lessons out in the huge kitchen. One night, when all was still and I was poring over my books, there suddenly came to my ears a sound that frightened me. It was a weird, mysterious sound, like the brushing of unseen, ghostly wings upon the bare walls. I trembled in alarm, as I tried to locate the noise, and could not.

Swish — swish — swish! From everywhere, and yet from nowhere, it seemed to come. In a panic of terror I fled from the room, and sought out my mother in another part of the house. And she came to the kitchen with me. It was still there. Swish — swish — swish!

After a search she located the source of the strange brushing of unseen wings. The sound emanated from a little pasteboard box hidden far back on the very top shelf of the pantry. The container was punched across the top with tiny holes. And when we opened it, there fluttered forth a great, beautiful butterfly.

Some time before, my older sister had taken the chrysalis of a caterpillar, attached to a dead twig, placed it in the box on the pantry shelf, and forgotten it.

And from that sepulcher had arisen to new life and glory the marvel of the vari-colored butterfly. — *Our Dumb Animals.*

CHRIST is the light of life.

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

"I Was Not Disobedient Unto the Heavenly Vision"

Our Medical Workers and Our World-Wide Mission

By PERCY T. MAGAN, M. D.

President, College of Medical Evangelists

FOR many years it has been told among the remnant people that in the twilight of time our medical missionary workers must act an important part in bearing the message of salvation to those who are the last to be garnered for the kingdom of heaven. Over and over again this causes one to pause and ponder whether our doctors and nurses are hungering and thirsting after the righteousness of Christ which alone can bestow a great spirit of loyal devotion; thus enabling us to bear the brunt of the battle when friends are few and traitors many. I stop and ask myself the question, "Are we training ourselves under the hand of a mighty God to-day in such a way that we will not fail Him in the crucial hour?" Whether we will or not depends in large measure on our disposition in these present hours of ease to be willing to sacrifice our own way and our own manner of life in order that the calls of our institutions and world-wide missions may be filled.

In penning the words written above I am telling no idle tale. Contrariwise a very real problem is being set out for serious, heartfelt consideration,—the difficulty of getting Seventh-day Adventist doctors and nurses to lay aside a life of private endeavor, and instead to join the ranks of institutional and mission workers.

Times out of number our physicians and nurses raise this question: "What matters it whether I enter upon private practice or devote my days to public effort in the organized ranks of this cause? Are not both alike good? It is not possible for the regular work of the denomination to employ all of those who graduate in medicine and nursing. There is not sufficient means for this, neither are there enough institutions or mission stations to absorb anything like the total output of the medical college and the schools of nursing. In private practice we will be self-support-

ing, and we will come in contact with many excellent people whom it will be our privilege to influence for good. Moreover, we will earn vastly more than the cause could possibly afford to pay us. Because of this our tithes and offerings will be larger, which will accrue to the welfare of our church."

All the above arguments are true. There cannot rightfully be any disposition to deny them. Those who walk the path of private practice should be, in hundreds of instances, commended rather than condemned. All this is freely and gladly admitted. On the other hand, as long as institutions and mission fields in dire distress are stretching out their hands with pleadings set in tears, imploring physicians and nurses now domiciled in the homeland to come over and help them in darkened Zebulons and Nephthalims, and as long as these prayers remain unanswered, the charge will stand that the graduates of the College of Medical Evangelists are not fulfilling their destiny in this glorious work.

And now I desire to develop in these columns what I believe to be a great principle set forth in God's Book, pointing out duty's path in this matter. Questions of this sort can be settled only by the teachings of the Spirit speaking to us through the Bible.

Some Wonderful Stories

One Sabbath the Master of men went into the house of one of the chief of the Pharisees to eat bread at his table. Evidently there was a large party there, composed of more or less distinguished people—"lawyers and Pharisees." Whether any physicians were present we do not know. There was one poor sufferer, a man with dropsy, whom the Great Physician "took . . . and healed."

While there the divine Teacher endeavored to impress on the company assembled the relation which the more

fortunate ones of earth should sustain to those in the lowly walks of life:

"Then said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-14.

It would look as if this teaching were not exactly to the liking of the so-called "better class" of people who were present. It was hard for them to see where they were going to derive pleasure from a dinner party with poor folk,—cripples and blind men. But they had to say *something*. This is often the case where people are anxious to be thought brilliant and able to hold their own in a conversation. Consequently some one inanely observed:

"Blessed is he that shall eat bread in the kingdom of God."

The remark appeals to me as being an empty one, bearing no relation to the lesson which the Saviour sought to bring home to hearts.

An Improbable Tale

Then the Master spoke. His was no meaningless platitude. Rather it was one of the greatest three-minute talks that has ever been delivered:

"Then said He unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house *being angry* said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and

the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." Luke 14: 16-24.

On the face of it this seems like a most unlikely story. It is hard to imagine guests who had already accepted the written invitation of a mighty lord to a "great supper" at the last moment offering such paltry excuses. Nevertheless the hidden meaning of the story involves just this: "It was by this improbable picture of human action that Christ sought to show the folly of those who, having the privilege of becoming the chosen guests of God, refuse the call."

The Meaning of It All

Now the invitation to the supper is a symbol of the eternal Father's great call to join Him in His all-absorbing struggle for the salvation of souls on earth, which in the end carries with it the invitation to sit down to the marriage supper of the Lamb. Those who have been bidden to join the remnant church, and especially those who have been trained for its service, cannot afford to turn their backs on the vital needs of this tremendous hour. And when a man is not disobedient unto the heavenly vision, then the "Giver of the feast begins to feed him with the bread from above and to drink with him His own new wine in the kingdom of God."

And now let us examine carefully the lesson in the story. What wrong did these men do who declined the invitation? Three alibis, as we say to-day, were offered:

1. I have bought a piece of ground, and I must needs go and see it.
2. I have bought five yoke of oxen, and I go to prove them.
3. I have married a wife, and therefore I cannot come.

And the last word of the giver of the feast was, "None of those men which were bidden shall taste of my supper."

Now the thing which grips me above all else in the story lies in this: *Not a thing which those bidden did was bad in itself.* On the contrary, the things which they did were all of them good. It was a good thing for the one to purchase a farm. His opportunities for making an honest living and for rearing his family in industry and purity of life, were far better than if he had endeavored to maintain his household and rear his children in the city. The farmer who bought five

yoke of oxen undoubtedly desired to secure them for a good purpose. Oxen are of no value for joy-riding or riotous amusement. Their services were to be utilized in needed labor. Lastly, the young man who married a wife did, according to the Scripture itself, something commendable. Solomon had said, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Of a truth it was far better for him to wed and make a home than to fritter away his life in frivolous flirtations.

Instead of these laudable things which the guests that were bidden presented by way of excuse, one might have urged, "I cannot come because I am going out with a lot of fellows to get drunk to-night." Another might have said, "I belong to a gang of gunmen, and we have planned to blow up a bank after dark." And still another, "I have agreed with a gang of bandits that we will murder the sheriff before morning—he has been altogether too active to suit us." But such were not the alibis. The things these people did were laudable. They were good things.

Why then is it recorded that "the master of the house being angry" sent his servant to bring in "the poor, and the maimed, and the halt, and the blind"? Why, when he was told, "Yet there is room," did he still act in an unrelenting manner toward those who were first of his choice, saying, "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper"?

Certain it is that the bidden guests who made excuses represent a class of people who fail to enter into life eternal. Now the moral in the story lies in this: Good things may be used by the evil one to keep us out of the kingdom of heaven. Good things may stand in the way of our doing *the thing* to which God wills we should devote our life. And this may spell loss forevermore. "In real life the choice as a rule does not lie between the best and the worst. If a man has sunk to the level where he considers the worst as a possible option, the best is no longer within his reach. Men are constantly choosing between things which are good in their way and that best line of effort which has the right to command one's final allegiance."

The lesson needs to be driven home to the hearts of our Seventh-day Adventist doctors. There are always plenty of lovely climates and comfortable places in which to practice. There are souls to be reached and good to be done in such locations. But

where such spots are allowed to bar the way to answering the crying calls of dark and needy lands, then the good becomes the despoiler of the best. I often ponder and wonder how long God will bear with our medical men and women as we go along in our easy way while thousands perish for lack of our ministrations. Is there not danger, O men of medicine, that the curse of Meroz, that bitter curse, may be pronounced on us because we came not to the help of the Lord against the mighty? O soul of doctor man, would that our hearts might flame anew with the thought of the grand destiny that is held before our dullard eyes! Would that we might realize while this old earth climbs swiftly to her tragic doom, it is assigned to us to pluck the last brand from the burning! Shall we esteem it as a thing of nought?

Sweet is the satisfaction of laboring where others will not go. Great is the gladness that comes to the man who buries himself beneath burdens that others spurn. Truly such "have an altar, whereof they have no right to eat which serve the tabernacle." There are rich blessings in suffering "without the gate," and in going "forth unto Him without the camp bearing His reproach."

How infinitely happy will be our lot if in the last great day, when life's accounts shall close, we can gaze upon our Master's lovely face while there fall from our lips the words, "I was not disobedient unto the heavenly vision."

* * *

Week of Prayer at Pacific Union College

BY F. C. GILBERT

THE following testimony from the prophet of the Lord was impressed anew upon the mind of the writer while spending the Week of Prayer, Nov. 10-17, 1928, with the faculty and students of Pacific Union College:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"—"Education," p. 271.

It was refreshing to see the army of youth attending this school manifest so great an interest in things

spiritual, and it was an inspiration to face these hundreds of young people every day, and to observe their interest in gathering information from the word of God, which will prepare them to do more effective service in the Master's vineyard. The way had been prepared for this season of spiritual refreshing by the prayer bands which had been functioning since the opening of the school in September. Faculty and students entered heartily into the program for a deeper Christian experience.

The meetings were well attended. It was encouraging to see the hundreds of students attend the evening services despite the drenching rains. They were there with their Bibles, pencils, and notebooks. As the fundamentals of the third angel's message were presented, they expressed profound gratitude to God for the certainty of this blessed truth. Divine power clothes the simple truths of this glorious message, and the converting power of Christ still accompanies the presentation of God's inspired word.

The Spirit of the Lord was present as the messages were declared to the

earnest congregation. Deep conviction gripped many hearts, and souls gave themselves fully to the Lord. As the Spirit of God impressed hearts with their need of Christ, these young people surrendered themselves to the Lord, and were conscious of their acceptance. Some at once caught the vision of working for the Master, and began to seek other souls to bring them to the Lord. The result was that a large number of these young people gained a new experience in Christ, backsliders were reclaimed, and the believers received a new unction.

With thousands of young men and women like these, rightly trained, giving themselves fully to the work of God, what an army they may constitute for the finishing of the work of God in a short time. May God bless these noble youth, and make them a source of inspiration to many who do not know this message. And may God bless the faculty members as they continue to work for these young people during the remaining months of the school year, that the approval of God may indeed rest upon the work of Pacific Union College.

not small; for instance, the Northern European Division has a membership of 22,402. The population of the countries comprising this division is 164,920,055, and it has an area of 5,843,272 square miles.

The various reports rendered by the department secretaries, union presidents, publishing house managers, school men, and other workers, were enlightening and encouraging. It was seen that the fields representing this division have made steady progress during the year. The division is made up of four unions, the British, Baltic, Scandinavian, and Polish, and in addition the division missions. The tithe in 1924 aggregated \$239,854.59; in 1927, \$299,633.59, and it is expected that 1928 will register over \$300,000. The offerings have also grown steadily through the years, as revealed by the treasurer's report. In 1924 the offerings totaled \$147,000, which grew to \$167,892.24 in 1927. The Harvest Ingathering also showed a good gain, 1924, \$47,288.09; 1927, \$67,820.43. The brethren felt this line of endeavor could be strengthened during 1929, and a goal of \$93,000 was set.

A very interesting and inspiring report was given by Carl Weeks, secretary of the publishing department. The publishing work is well organized and going forward strongly. But it has wrestled with many problems in its work, not the least of which has been the number of languages. As it is impracticable and in some instances impossible to ship books from one country to another, it has been necessary to establish a publishing house in each language area, until to-day eleven plants are operating within the confines of this division. They are all prospering under the blessing of God, and in 1927 sold \$372,873.30 worth of our literature, of which the colporteurs sold \$218,000 worth.

The British Union

It had been arranged for the union presidents to give short reports of the work in their respective unions during one whole afternoon and part of another. As one by one these men brought before us their needs and recounted the progress of the message in their fields, our hearts were stirred. W. H. Meredith, president of the British Union, vividly impressed upon us all the needs of his field. Although this union has been a bulwark to our work in Europe, sending many thousands of dollars into the mission fields, not even holding back its sons and daughters, yet to-day there are only 4,500 members in this great field, which has a population of 46,000,000. It was the burden of his remarks that in some way something might be done to bring the message to the unentered

Report of the Winter Council of the Northern European Division

By E. F. HACKMAN

THE first meeting of the executive committee of the newly organized Northern European Division was held at the Skodsborg Sanitarium, Denmark, Nov. 27 to Dec. 3, 1928. It was the writer's privilege to attend this council, and to meet the leaders of this division who are carrying heavy responsibilities in connection with our work in this section of the world field. The meetings were held daily in a comfortable parlor of the annex of the sanitarium, while special night meetings for the workers and nurses of the sanitarium were held in the gymnasium and chapel of the institution. These meetings were all well attended, and proved a real inspiration and blessing to all, as night after night the progress of the message was portrayed in sermon and stereopticon pictures.

It would not be out of place to mention the deep spiritual current and the spirit of co-operation and brotherly love which characterized all the meetings. Particularly was this true of the morning devotional meetings, when special efforts were made to emphasize the fundamentals of this message and the need of a closer walk with God. Each meeting seemed to be better than the last, and all felt they had been to a spiritual feast

of good things. The writer cannot remember ever attending a committee where the brethren worked together more harmoniously for the advancement of the work. There were heavy problems to consider, for it is no easy task to organize and launch a new division, but under the able and efficient leadership of L. H. Christian everything seemed to go smoothly.

Since the reorganization of the old European Division into four divisions, thus bringing up the total number of divisions in our world organization to eleven, many have wondered if it was really necessary to organize four divisions out of a single division. But it must be remembered that the old division was almost a General Conference in itself. With over 93,000 members and 3,000 churches, to say nothing of its language problems, its national problems, its mission problems, it was rapidly growing unwieldy, and for the sake of the work and to care for the newly organized fields and bring councils closer to the leaders, it was found necessary to reorganize. I am sure no one would feel a mistake had been made if he could have sat on any of the executive committees of the organized divisions and listened to the problems which confront them. And these divisions are

cities of this island empire. He showed that out of 600 cities in the British Isles, with a population of 10,000 or more, are working in only 110. There are scores of cities where we do not have a single believer.

In Ireland, with its 4,000,000 people, we have only two churches; in Scotland, with 5,000,000 people, but three churches. In all the great city of London, with its 8,000,000 souls, we have one evangelist to hold up the torch of truth. Seventy evangelists are trying to carry the message to the millions in this land. What would we think in the United States if we had only seventy workers for half our population?

Another great need in this field is good church buildings. Most of the members are meeting in halls. In Cardiff, Wales, our little church meets

one large university town we have a church membership of 270 who have no place to go. They have gone from place to place until now there is nothing open for them, and if something is not done soon, we are liable to lose many who might become discouraged. There are other obstacles which make it hard for our work. We cannot hold a single meeting of any kind without government permission, and when new authorities come in, we must secure this recognition all over again.

Our school work in Poland is not very old. The government, at first, did not give us permission to operate a school, but finally one was started about a year and a half ago in a garage. Later on, a site was purchased, and to-day we have a very fine school for the training of our young people,

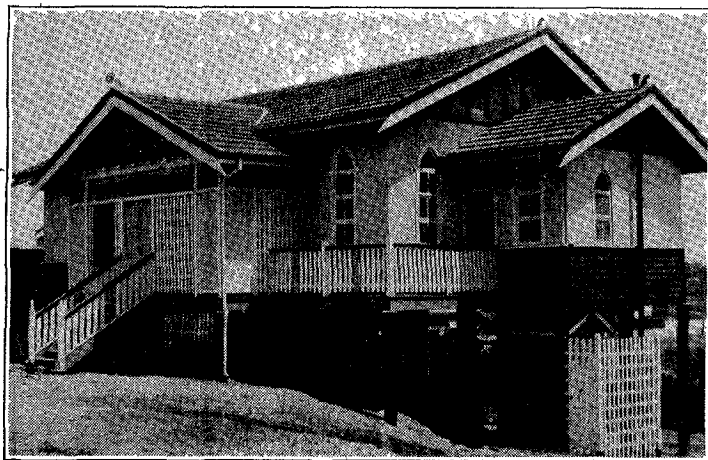
ishing sanitariums. Besides the Skodsborg Sanitarium, which is our largest institution in the world, with a patient capacity of 450, the health work has grown by leaps and bounds. We were told that 600 of our young people are employed in medical institutions, either private or public. We have fifty clinics operating throughout this field, almost all of which are manned by workers trained in Skodsborg. The greatest need in this union is suitable church buildings. In Sweden and Finland we have only two church buildings, most of our members meeting in halls and private homes.

The Baltic Union

The Baltic Union was next heard from. Elder T. T. Babienko, formerly in Manchuria, now has charge of the work in this field, and gave a most encouraging report. The population of the union is not so large as that of the others; consequently, we have more Seventh-day Adventists per 1,000 people than in any other union of the division. The division includes the countries of Esthonia, Latvia, and Lithuania, and has a membership of 3,565. One of the outstanding features has been the growth of our school near Riga, Latvia. Under the efficient leadership of Professor Oswald, the school has grown from thirty-eight students in 1923 to nearly 200 students in 1928. Most of these students earn their way by working in the various industries operated by the school. During the year the students sold \$30,000 worth of our literature. They also earned \$33,000 in the industries. The school operates a farm, a carpenter shop, a soap factory, and a summer resort. Last year every department of the school operated at a gain except the farm, which showed a loss, due to poor crops.

Missions

The report given by W. E. Read, secretary of the division, setting forth the progress of the message in the mission fields of the division, was especially interesting. Under the reorganization, the Northern European Division took over two thirds of the entire force of missionaries from the old division, and now cares for 91 European and 386 native workers in its mission fields. Brother Read showed by charts and statistics that the work in these missions, which include British West Africa, the Gold Coast of Africa, French East Africa, Abyssinia, Nigeria, Iceland, and the Faroe Islands, has been greatly blessed. The membership has grown from 1,650 in 1923 to 3,534 in 1928, 639 new members being added in 1928. Some other interesting statistics are as follows: Number of churches, 45;



Seventh-Day Adventist Church, Morning-side, Brisbane, Australia, Dedicated by Elder A. G. Daniells, September 30, 1928

in three different halls during the week, a different hall each time for the Sabbath school and church service, prayer meeting, and the Friday night meeting. Both workers and members believe a new day has dawned for the work in Britain, and look forward to the future with courage, believing that God will pour out His Spirit upon this field and a rich harvest of souls will yet be won.

The Work in Poland

John Isaac, president of the Polish Union, next presented a brief report of the work in his field. In this union reside 30,000,000 people, representing Jews, Germans, Russians, Poles, Ukrainians, Czechs, and Ruthenians. God has blessed our work in this field, and to-day we have 95 churches with a membership of 2,268. The work has suffered much persecution in these countries, and many of our dear brethren and sisters have been put in jail and beaten for the truth's sake. There are seventy cities of more than 10,000 population where no voice has been raised to proclaim the coming of the Lord. We have churches in most of the principal cities, but sadly lack buildings for the accommodation of our rapidly growing churches. In

although the government will not permit us to operate as a school. It is called a "Yugenheim," or a place where young people can go for courses of study.

In Scandinavia

The next speaker was G. E. Nord, president of the Scandinavian Union. Although this union is among the oldest of the union organizations in Europe, yet there is much to be done in this great field. Brother Nord pointed out that though the union had 160 churches, with 8,205 members, yet there were 60,000,000 people who must be warned. Our membership is divided as follows: Denmark, 2,622; Norway, 2,295; Sweden, 1,835; Finland, 1,431. He also told us many interesting facts concerning this field. The Danish conference was the first conference to be organized outside of America. The oldest church school in Europe is in Denmark. This school has been running now for more than thirty-two years without intermission, and has furnished scores of workers for the cause. Surely, this very fittingly illustrates the value of our school work.

In this union are four publishing houses, four schools, and several flour-

number of Sabbath schools, 276; membership of Sabbath schools, 10,815; 8 training schools, 20 stations, 257 out-schools with an enrollment of 10,824, and six girls' schools. Five thousand people are in the baptismal classes. Another interesting feature was the fact that during 1927 our missionaries gave 34,318 medical treatments. In 1923 the tithes and offerings amounted to \$7,733.18, while for the first nine months of 1928 they had gone to \$21,540.44. The Harvest Gathering also showed a good gain. For the first nine months of 1928, as compared with \$1,138.94 in 1923, \$3,294 was reported.

The workers are using forty-six different languages and printing our literature in eighteen languages and dialects. But there are still millions in unentered sections who are holding out their hands for the message. There are 22,000,000 Moslems for whom little or nothing has yet been done. These fields are crying out for help, and the Northern European Division has a big task on its hands to carry the message to all within its mission territory.

The nominating committee made its report early in the session, although most of its work had been done at the Darmstadt meeting in Germany, when the personnel of the divisions was worked out, but one or two vacancies had to be filled. Prof. W. M. Landeen, who had for years carried the educational department of the old European Division, and who was elected to the same office in the Northern Division, was released to take up school work in America, and L. M. Oswald was elected to take this department in conjunction with the home missionary work. Gus Lindsey, of the Swedish school, was chosen to carry the Missionary Volunteer and Sabbath school work of the division.

God is doing wonders in this field, but there is still much to be done before the work is finished.

"Thousands Were Seen Visiting Families"

BY M. E. OLSEN

THE most encouraging feature of our Correspondence School work throughout the world is the evidence that appears here and there of earnest men and women awaking to a sense of the value of time, and determining to devote their evenings to something definite in the way of study and self-improvement.

At the time of the Indiana camp meeting last summer it was my privilege to renew acquaintance with Miss Mary Kent, a former student of Wash-

ington Missionary College, who is now a Bible worker. I also met a number of members of the church in Indianapolis who were interested in getting a fitting up for Bible work. Some weeks ago Miss Kent got these persons and others together and received their enrollment for our correspondence course in "Bible Studies: How to Prepare and Conduct Them." This Fireside group numbers, all told, nineteen members. The accompanying photograph shows only a part of the group, as some faithful students were prevented by illness from being present when the picture was taken.

to study, and prepare Bible readings and have them looked over, and ultimately complete a course of instruction that is worthy of some recognition in our schools? Surely the most delicate work in the world, the work of teaching the gospel to men and women, should call for adequate preparation.

Is not the forming of study groups like this in line with that great reformatory movement spoken of by the servant of the Lord when "hundreds and thousands were seen visiting families, and opening before them the word of God? Hearts were convicted



Fireside Study Group in Indianapolis, Indiana

These wide-awake women are faithfully studying and reciting on the Fireside lessons under the inspiring leadership of Miss Kent, who is giving them in addition much helpful and practical instruction drawn from her successful experience. They are not women of leisure, they are heavily laden with cares, like other women, but they have heard and have responded to the call to labor for the great multitudes who are as sheep not having a shepherd; and God is abundantly blessing their efforts. All are studying the lessons; some are already giving readings, and others will soon begin. In due time there will be souls gathered into the heavenly garner because these women made first things first, and determined to become skillful soul winners.

Are not these study groups in line with the instruction given through the spirit of prophecy? Should not church members who desire to do efficient work in soul winning be willing

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 we witnessed in 1844."—*Testimonies*, Vol. IX, page 126.

Should there not be in every church a little group of earnest, faithful, praying members, a Gideon's band, determined to study and get a thorough knowledge of the truth in order that they may be able to give it clearly, forcibly, and in an attractive manner to their friends and neighbors? And our isolated Sabbath keepers, should they not also feel an earnest desire to become efficient in the same way? Our General Conference Correspondence School is

helping hundreds in this way. We would like to help many more. Shall we not with this new year see many new students begin this work, and those who started and did not go on, will they not pick up the work again, trusting in God for strength to carry it through?

Week of Prayer in Walla Walla College

BY FRANCIS M. BURG

WALLA WALLA COLLEGE closed its Week of Prayer this year with a retrospect that gave both faculty and students occasion for satisfaction and rejoicing. At the outset some hindering conditions presented themselves, but rather than hindrances, they proved to be blessings in disguise by calling us more urgently to prayer and earnest searching after God for the good things He was waiting to give freely to us all.

In the first place, Prof. M. E. Kern's plans to be with us failed of fruition. Then, after arrangements were made for Elder McConaughey and Prof. A. W. Peterson to have charge of the services during the week, illness took Brother Peterson entirely from the effort and partially interfered with Elder McConaughey's labors. However, with the help of Elder Fred Jensen, and with the co-operation of the entire faculty, the work went forward strongly through the week, bringing great blessing and revival to our school family. Prayer bands were held each morning just before the chapel hour, in which nearly the whole school took part. And at a regular hour each afternoon those who were carrying the burden of the work — Elders McConaughey and Jensen, President Smith, Professor Baldwin, and the writer — met for earnest prayer and counsel.

Tears of rejoicing flowed from time to time as young men and women yielded to the Spirit's call, some starting for the first time to live for God, and others returning from a life of indifference or backsliding. Very few of the school family remained unmoved by the Spirit of God at the close of the week.

God is blessing our good school of the great Northwest. The present outlook is that the enrollment will equal if not exceed that of last year. We have a good student body. The college faculty is working and praying that Walla Walla College may continue to be more and more a recruiting station for the great world field. We ask the REVIEW readers to pray for the work in this member of our sisterhood of schools.

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Montgomery County, Maryland, at 7 p. m., March 6, 1929, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

Hurricane and Famine Relief Fund

Previously reported	\$1,519.23
Mr. and Mrs. J. E. Dickey	5.00
Mr. Turner	2.00
M. J. Halliday	1.00
A sister	10.00
S. A. Maine	5.00
L. O. Moore	5.00
Mrs. G. F. Williams	3.00
Mr. and Mrs. E. B. Harvey	10.00
Minerva Wammack	5.00
V. L. Wammack	5.00
Edw. Widgery	10.00
Helen Nyce	3.00
Mr. and Mrs. W. D. Dortch	10.00
Mrs. Elsie Merchant	5.00
Mrs. C. A. Hansen	20.00
A. Kloss	10.00
Mrs. Ellen Arent	5.00
Charlotte Hoffman	40.00
B. B. Newman	1.00
E. F. Collier	5.00
Mr. and Mrs. Jess D. Walls	2.00
Nellie M. Butler	2.00
Mrs. Carrie Motter	2.00
Glenwood (La.) church	10.00
Henry Kuhl	1.00
Jacob Shively	2.50
Hattie Shively	2.50
A friend	15.00
Mary R. Sturman	1.00
Fred Chapman	5.00
Edna Chapman	5.00
A brother	2.00
Wright Barker	5.00
Mrs. V. Van Horn	1.00
Mrs. C. V. Richardson	5.00
Blanche E. Sevrens	2.00
Two friends	2.00
A friend	5.00
A friend	2.00
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Friends	4.00
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Samuel Midgley	1.00
Mrs. L. M. Fenn	2.00
Jay Butler	3.75
Gary (Ind.) church	5.00
A friend, Chicago Conference	25.00
Mrs. Savilla Elliott	5.00
Mrs. Laura Howland	5.00
Mrs. Mallory	5.00
Mrs. Edith M. Green	2.50
E. B. Johnson	5.00
A sister	5.00
Five children, Battle Creek	2.00
Rose Nelsen	1.00
Total	\$2,218.61

All funds intended for the relief of hurricane and famine sufferers should be sent to J. L. Shaw, Treasurer General Conference, Takoma Park, Washington, D. C.

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

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ITS PREVENTION AND CARE

THE above is the title of an illustrated article
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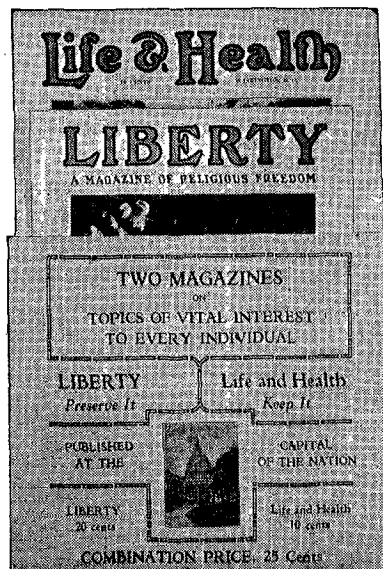
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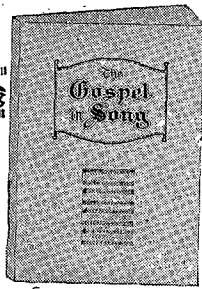
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to *Editor Review and Herald*, Takoma Park, Washington, D. C.

Death of Elder Henry Nicola

A TELEGRAM from Elder J. C. Stevens, of Battle Creek, brings the sad word that Elder Henry Nicola, after a few days' illness, died January 24 at the Battle Creek Sanitarium. He had reached his ninety-fifth year of age. Funeral services were held Sabbath afternoon in the Battle Creek Tabernacle.

Brother Nicola's death marks the passing of another pioneer worker of this movement. His whole life was given to the advocacy of the second advent message. He was an earnest, devoted man of God, and thousands will revere his memory for the help and wise counsel he gave them in their Christian experience. His faith in God and his interest in the final triumph of this movement remained unabated till the very last. He sleeps in Jesus, and if we are faithful, we shall meet him in the resurrection morning. We extend to his sorrowing ones our sincere sympathy.

Our Largest School

THE great Fireside Correspondence School presses along its way so quietly and with so few problems that we almost forget that it is our greatest school. The other day I inquired of Prof. M. E. Olsen as to the enrollment, and learned that 2,000 students were in the Fireside classes. He hopes to reach an enrollment of 2,200 soon.

This school, as all our conferences know, is doing a splendid work. Many young people who are not able to battle their way into our other schools just now, can make up definite courses of study and enter college or academy with higher grades a little later by the aid of the correspondence school.

But beyond the younger student class are multitudes of workers and

believers who can be helped by the Fireside school plan to continue their studies, doing special work to strengthen the hands for this or that service in the cause of God. The Fireside Correspondence School of the General Conference is doing an excellent work for the cause.

W. A. S.

Receipts on the Sixty-cent-a-week Fund for 1928

WITH the remittances of all conferences in, accountants in the General Conference Treasury have quickly totaled the receipts, showing a grand total on the Sixty-cent-a-week Fund for the year 1928 of \$2,820,114.11. This is the largest yearly offering for missions that we have ever received. In 1927 the amount received was \$2,692,530.70. The splendid gain for 1928, totaling \$127,583.41, should greatly cheer our people all around the world. It speaks louder than words of the growing interest in the cause of missions. The toil and sacrifice represented in all this liberality and labor of love give strong evidence of an increasing desire to finish the Lord's work in the earth.

As agreed at the time of the Autumn Council, the amount of gain is to be added to the appropriations for 1929. How thankful we are that this splendid sum can be added! We shall quickly send a message to each of the great mission fields, telling them of the amount of added appropriation to their field for 1929, and we know it will bring courage to the work and workers.

Next week we will give the full Sixty-cent-a-week Fund report, that all our people may know what each conference gave for missions in 1928.

The Atlantic Union Conference has not only reached the 60-cent-a-week goal, but has passed it, having reached on an average a fraction over 70 cents a week for every church member in that entire union. The New York Conference reached the highest per capita, both in the Atlantic Union and in North America, amounting to an average of 79 cents for each member of the conference. We are glad to give the names of the eleven conferences and two missions that have reached the full average of 60 cents a week per member:

Greater New York Conference
New York Conference
Southern New England Conference
Bermuda Mission
East Pennsylvania Conference
West Virginia Conference
Ontario Conference
South Dakota Conference
Chicago Conference
Alaska Mission
Nevada Conference

Southeastern California Conference
Southern California Conference

Some conferences that have not reached or passed the full 60 cents a week for missions, may have labored as hard and given as liberally. The Western Canadian Union Conference have as a union increased their gifts more than seven cents a member. The following conferences, while not reaching the full 60 cents a week, have gained in mission gifts for 1928 five cents or more a member. Such a rate of increase will soon bring these conferences to the full 60 cents a week for missions:

Northern New England Conference
Colorado Conference
Ohio Conference
Indiana Conference
Southern Oregon Conference
Central California Conference
Cumberland Conference (colored)
Alabama Conference (colored)
Alberta Conference
Manitoba Conference
Saskatchewan Conference

The weekly per capita for North America is 49 cents.

Brethren and sisters, sound a note of courage for 1929. We believe that if every member in every conference will follow the Bible plan of mission giving, every conference can reach its full mission goal, and that is what the mission fields of the world need in order to press onward in their work. In harmony with your income, determine what you will endeavor to give to missions in 1929. Purpose to give as God has prospered you. Crystallize your decision by setting down the weekly amount on the General Conference Missions Pledge Card sent to every conference. Keep the card in your Bible. Fill in the amount of your gift each week. It will be a joy to do it, and means quickening the advance in the regions beyond.

J. L. SHAW,
General Conference Treasurer.

THE International Branch of the Pacific Press, Brookfield, Ill., announces that a song book has been prepared for our Ukrainian believers, and it is now ready for distribution. The book contains 126 songs and 122 pages, and is bound in keratol, with gold lettering on it. It retails for \$1. Orders for this book should be placed through the regular channels.

SENDING an article for the REVIEW on the question of tithing, which will appear later, Elder G. W. Schubert, who is visiting our churches on the Pacific Coast, tells of the excellent meetings he is having in that territory. He says that he is enjoying good health, and is experiencing the rich blessing of the Lord in all his labors.