

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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No. 36

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



U. & U., N. Y.

TILLERS OF THE MESOPOTAMIAN SOIL

Sturdy inhabitants of Asia Minor tilling the soil near Haran, where Abraham and his family dwelt after leaving Ur of the Chaldees. Haran is situated on one of the smaller tributaries of the Euphrates, and was once the meeting place of the Syrian, Assyrian, and Babylonian caravan routes, joining Damascus, Nineveh, and Carchemish and their tributary lands. Today Haran is one of the fine stations on the Bagdad Railway. Such a picture as this helps us to visualize something of the agricultural methods probably employed by our venerable Father Abraham, for in the unchanging East, methods of cultivating the soil are virtually the same today as they have ever been in the past. A small missionary work has been started in Mesopotamia, known as the Iraq Mission.

Editorial Correspondence --- No. IX

On the Battlefield of the Reformation

OUR way from Darmstadt to Berlin led us directly through a portion of the historic battlefield of the Reformation. We refer particularly to the scenes of Luther's activity, both as a student in preparation for his life work, and later as a participant, indeed, chief actor, in one of the greatest dramas ever unfolded in the history of mankind, viz., the Reformation of the sixteenth century.

Born at Eisleben, Nov. 10, 1483, a town a little off from our line of travel, he was early sent to Magdeburg to attend school. The evening of our first day of travel northward from Darmstadt brought us to Eisenach, where we stayed for the night. Here was located another school which Luther attended as a boy. Unable to pay his own way through school, and receiving but little assistance from his parents, who at that time were possessed of little of this world's goods, Luther sought, as did many other students in that day, to secure his living by singing in the streets or begging from door to door.

As we walked the streets of this old city, it was interesting indeed to consider that along those same streets the youthful feet of young Martin had painfully gone, seeking a meager living at the hand of charity in order to prepare himself for a life of usefulness.

What an encouragement this example affords to every struggling boy and girl at the present time! Some of the greatest men of the world have come from humble homes; they have fought their way upward against adverse circumstances; they have known what it was to struggle with poverty and want, but they have brought to their labors an indomitable spirit which knows no defeat, and God has recognized this spirit of perseverance on their part.

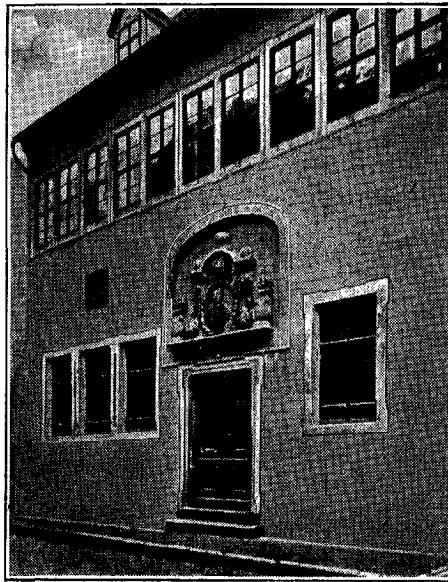
And thus it was in the case of Martin Luther. Little did he know what lay before him in the world's great struggle for religious liberty and freedom, but God knew. God laid His hand upon the helm of his life, and in His own time and way shaped circumstances so that Martin could have a better opportunity to secure the education he sought.

While Martin was singing one day in the streets of Eisenach, a noble-spirited woman, Frau Cotta, was impressed with the boy's earnest face and beautiful voice, and invited him into her home. Here she tenderly cared for him as for her son, providing him with food and raiment, thus

enabling him to pursue his studies with undivided effort and new enthusiasm.

We visited the home of Frau Cotta. Into the chamber we were conducted by a gray-haired German mother who volubly discoursed to us on the virtues of Luther and his struggles for the mastery as she showed us the humble room which he used as a study and the little back room where he slept at night. The chair on which he sat and the table which he used for his books are still preserved as mementoes of his work, and in these two rooms also there have been gathered many relics of the Reformation and of the life of the great Reformer. While we could barely understand a single word of the sweet-faced German woman who talked to us so earnestly, we were impressed with the atmosphere of the place and the memories which it halloed in the struggles of this great Reformer.

In sending his son to Eisenach, John Luther, the father, cherished the



Luther's Birthplace in Eisleben

hope that Martin might become a doctor of the law. This, evidently, was Martin's early determination. But convictions soon shaped themselves in his experience which led him to dedicate his life to religious work. After graduating from the university at Erfurth, he became a monk, and entered the monastery of the Augustinian order. Of his struggles during this part of his life we will not speak; suffice it to say that as he sought by his own efforts from day to day a life of purity and holiness, gradually there came into his mind a consciousness of the way in which this could be secured. He found peace, not through penance,

but through simple faith in the Lord Jesus Christ.

When Wittenberg University was founded and Luther was chosen to enter that institution as a teacher, his life of intense activity began, a life which was destined, under God, to shape and mold the thoughts and purposes of men as they had not been revolutionized for centuries.

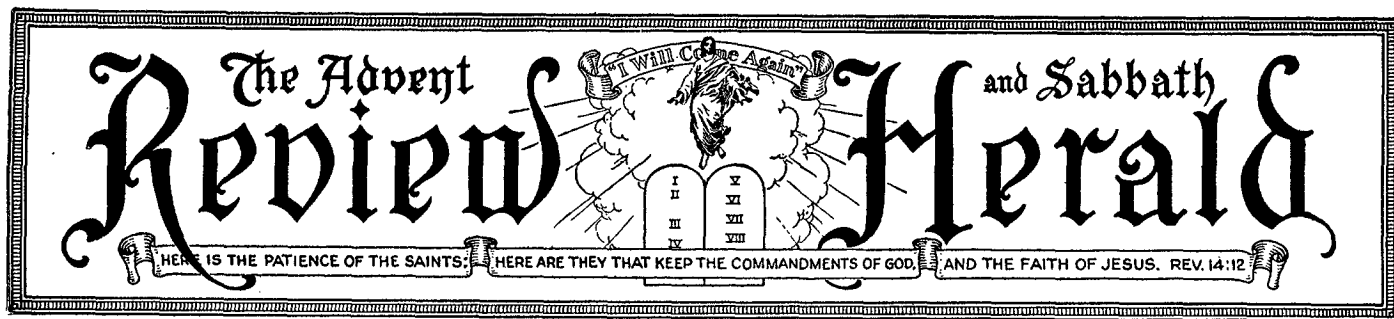
We cannot trace the stages of the Reformation, nor the part that Martin Luther played. A brief summary of this has recently been given in the columns of the REVIEW in the series of articles from the pen of Brother Thurber.

At Wittenberg we visited several memorials which are still zealously cherished in honor of the experience of Luther. Here is the church on the doors of which Luther nailed the ninety-five theses as a protest against the abuses of Rome and in exposition of the merits of the gospel through the grace and mercy of the Lord Jesus Christ. We understand that the original doors are now in the museum at Berlin. The present doors of the church are of iron. When they were cast, the ninety-five theses of Luther were included in the mold, so that these propositions are indelibly written on the portals of the church building.

Inside the church are the tombs of Luther and Melancthon. Melancthon was Luther's special friend. Luther was the Peter of the Reformation and Melancthon was the John. God, in His providence, brought these two men together, that the strength of one might offset the weakness of the other. Luther was firm, resolute, outspoken, fearless, and sometimes violent in attack on opposition. Melancthon was moderate, conservative, gentle. In this way God brings together different elements in His church. No man is a perfect whole of himself. Every worker is made stronger by keeping in touch with his brethren, benefiting by their counsel, and in having his own ways modified by this brotherly relationship.

At Wittenberg we visited the Luther House, formerly the home of the monks of the Augustinian order, but presented by the elector to Luther as his home. We were late in arriving at this building, and the hour for inspection had passed, but the kindly keeper, upon learning that we had only a few hours in Wittenberg and must pass on to Berlin before the Sabbath, volunteered to stay beyond his

(Continued on page 9)



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The Wisdom of the Ancients

BY GEORGE MCCREADY PRICE

It has long been known that the ancient Babylonians had a knowledge of some very important astronomical facts. When Thales of Miletus (about 640 to 546 B. C.) predicted the eclipse of the sun which was observed in Asia Minor on May 28, 585 B. C., he based his calculations on observations handed down from the times of the ancient Chaldeans. In fact, Greek astronomy and mathematics seem to have been largely dependent upon what had been passed along to them from the people of Mesopotamia.

It has also been known for some time that the Chaldeans were familiar with the *saros* (a word of Babylonian origin), which is an astronomical period of slightly more than eighteen years and eleven days, during which all solar and lunar eclipses repeat themselves; and it was from this principle that they were able to predict eclipses. But how did they discover the *saros*?

In modern times, when we can get reports of astronomical observations from all over the world, we may know that these eclipses recur in their regular order. But an eclipse of the moon is visible on only about three fifths of the earth's surface. Bad weather may even render an eclipse invisible where it actually occurs. To the ancients, who knew only a small portion of the earth's surface, very many of these eclipses must have seemed to skip or the predictions to fail. This would be much more so in the case of eclipses of the sun, which are on the average visible from only about one fifth of the earth's surface; and last only for a short time. It has been calculated that probably only one solar eclipse in six or seven could have been actually observed by the dwellers in Mesopotamia. Hence it is amazing that these people could have become so familiar with the movements of the sun and moon as to be able to work

out such an advanced principle of astronomy as to be able to calculate that all these phenomena of solar and lunar eclipses recur regularly over and over again in the period which they called the *saros*.

More recently it has come to light that the Babylonians also made quite full records of the phases of Venus and the other planets. The tablets from which we get this information were made about six or seven centuries before Christ, but they were copies of originals of some thousand years earlier. The transits of Venus occur usually in pairs, two and a half days less than eight years apart; and from the records which have come down to us, scholars now estimate that the first year of Ammizaduga must have been 1921 B. C. This would make the reign of Sargon of Agade from 2732 to 2677 B. C., and Narâm-Sin from 2615 to 2552 B. C., and would lead us to see that Nabû-na'id, the last king of Babylon, was astray some 1,100 years when he said that Narâm-Sin had preceded him by 3,200 years. This brings the Chaldean chronology more nearly into harmony with the chronology of the Old Testament. My authority for these figures is a review of a recent book which appeared in *Nature*, June 15, 1929.

Still more recently quite elaborate mathematical records have been brought to light. What is called the Rhind papyrus seems to prove that the Egyptians of 1850 B. C. knew how to calculate the volume of the frustum of a square pyramid, with other important facts of geometry. It now develops that the Babylonians of about 2000 B. C. were familiar with the method of solving certain forms of what we now call quadratic equations. The area of a circle was worked out in accord with our modern formula of one twelfth of the square of the circumference. The volume of the frus-

tum of a right circular cone was derived from a formula like ours, one half the sum of the areas of the bases multiplied by the distance between them. The Babylonians also knew that the angle in a semicircle is always a right angle.

The author whom I am here following tells us: "In 1928 I was informed by a noted Assyriologist that there are other Babylonian tablets which, on first reading, seem to indicate that the problems have to do with finding three parts of a triangle when three other parts are given."—*R. C. Archibald, of Brown University, in Science, July 19, 1929.*

All of this is of course a great surprise to the evolutionists; for such things prove conclusively that these ancient peoples were by no means just emerging from their supposed animal ancestry. But such things go far toward confirming the Bible view of man,—that he was created only a little lower than the angels, and that in his early days he had a long period where astronomy, mathematics, architecture, and natural science in general, were carefully studied and the results passed along (orally, perhaps) from one generation to another, resulting in an elaborate civilization far in advance of Europe during the Middle Ages. As Prof. A. H. Sayce tells us, "The Babylonia of the age of Abraham was a more highly educated country than the England of George III."—*"Monument Facts," p. 35.*

In this connection it may be of interest to know that this veteran scholar and defender of the Old Testament, who is now in his eighty-fourth year, has recently been granted the signal distinction of an honorary fellowship in the British Academy.

It has always seemed to me quite incredible that the ancient Egyptians and Babylonians could have the knowledge of architecture and as-

tronomy which we know they did have without also having a knowledge of mathematics and science in general which would be proportionate. These facts regarding their mathematics is

a step in the direction of a truer estimate and a more perfect understanding of the scientific basis of that ancient civilization.

Berrien Springs, Mich.

Broken Connections

BY C. A. RENTFRO

WE were coming back from our first day's work in the Harvest Ingathering campaign. As our inter-urban progressed along the Avenida Carlos de Campos, São Paulo's principal avenue, passing motormen of cars on the other track motioned our car to stop, saying the trolley wire ahead was broken and lying on the track. We stopped at a safe distance, and our little group walked forward to investigate. The fire-spitting wire lay connected to the outer rail, burning the asphalt in its wake. Passing cars on the opposite track slowed down. We noticed one car slowing down apparently unnecessarily. The motorman threw his electric control around several times, but the power was off. He probably attributed the lack of power to the break in the other line. We glanced up at the trolley, and the roller was barely clearing the power line. We bystanders called out, "Your trolley is off the line." The conductor apparently misunderstood, and he was bewildered. He went to

the switch box; the power was off. We called out again, "Your trolley is off the line." This time he understood, and hastened to place the trolley on the line, and that car passed on.

There was an object lesson for us in this experience that I shall not soon forget. The thought came, "How many times we watch unfortunate experiences of others, dwell on them considerably, and lose our own connection with the power line God has given us. It pays little to watch a broken power line devitalizing itself, when inaction is the result of our own disconnection from the power line of prayer.

We would pray in connection with our work, not only in the homeland, but also in the foreign fields, that God may inspire us to greater activity; that He may open our eyes to the grandeur of the vision which is just before us in this finishing of the work as we connect with the celestial power which will move multitudes.

Santo Amaro, São Paulo, Brazil.

The Sealing Work -- No. 4

BY CARLYLE B. HAYNES

FROM the considerations already advanced it seems plain that the seal of God consists of two things, an inward experience and an outward sign; an internal union with Christ which makes the individual peculiarly His, in which the Spirit imparts Christ's own divine life and righteousness, which is manifested and revealed to the world by some God-given practice or ceremony which sets the individual apart from others as belonging wholly to God, and following Him alone.

It will consist in an inward righteousness, imparted through faith, maintained through an abiding union with Christ, resulting in complete departure from iniquity, or separation from sin, an experience of constant, unflinching victory.

This is both recognized and emphasized in the writings of the Spirit of prophecy, which, on this point, has said:

"All who receive the seal must be without spot before God — candidates for heaven."—*"Testimonies," Vol. V. p. 216.*

"Not one of us will ever receive the

seal of God while our characters have one spot or stain upon them."—*Id., p. 214.*

"The angel is to place a mark upon the forehead of all who are separated from sin and sinners."—*Id., p. 505.*

"Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God."—*"Testimonies to Ministers," p. 445.*

"Will this seal be put upon the impure in mind, the fornicator, the adulterer, the man who covets his neighbor's wife? Let your souls answer the question, Does my character correspond to the qualifications essential that I may receive a passport to the mansions Christ has prepared for those who are fitted for them? Holiness must be inwrought in our character."—*Id., p. 446.*

"The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from

present truth and a love of the Holy Bible, by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. . . . In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God."—*"Early Writings," p. 58.*

"Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. . . . Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*Id., p. 71.*

"The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken, and will surely be destroyed with the workers of iniquity. . . . Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons."—*"Testimonies," Vol. V, p. 212.*

"Now is the time to prepare. The seal of God . . . will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts."—*Id., p. 216.*

"Those who are planning sin and acting it, will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour, — more earnestly and wishfully than they who wait for the morning, — will be numbered with those who are sealed."—*"Testimonies to Ministers," p. 445.*

"Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that are done' in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are repre-

sented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel."—*"Testimonies," Vol. III, p. 267.*

"When Jesus leaves the sanctuary, then they who are holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God."—*"Early Writings," p. 48.*

"Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works."—*"Testimonies," Vol. V, pp. 213, 214.*

From these passages it is not difficult to discern that the seal of God is something more than an outward observance. It includes an experience of complete victory in Christ.

Such an experience of complete victory in Christ in fulfillment of this prophecy clearly means that God's waiting, expectant, witnessing people of the last generation, those who will be heralding to the world the nearness and the signs of His coming, will have entered into, appropriated, all the provisions of the gospel of Christ, will be not merely teaching and believing every phase of the full gospel of our Lord which has now been restored in the threefold message, but will be examples to the world of what this gospel can do for sinning, lost men when it is applied in all its completeness to sinful hearts and lives. They will be redeemed souls, saved from the penalty of sin, and delivered from its power and bondage. This is the first and the essential element of the experience of being sealed with the seal of the living God.

This inward experience will be revealed outwardly by the observance of some practice or ceremony which will set these servants of God apart from all other men, and set before the world at the same time His almighty power to re-create men, and their complete rest in Him and His power to accomplish such glorious results in them. It will be His seal, the "seal of the living God," and will therefore, in its observance, show who He is, declare Him to the world, and at the same time be an identifying mark upon His people, showing them to be His peculiar possession.

"It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest tossed, that our Father is at the helm."

The Greatest Event of All Time

BY A. R. BELL

VIEWED from one standpoint, there have been three great events in the history of this world. The first was the making of it, when God made everything out of nothing. The second great event was the flood, when God destroyed the world in all its iniquity. The third great event, and to my mind the greatest of all, was the advent of Jesus into this world.

Jesus was the Creator of the heavens and the earth. He was the Maker of all. John 1:3. What a marvel, what a mystery, that God became man! What a wonder of wonders, that the Creator and Upholder of all the worlds could, like the rest of us, be born of woman, and grow up from infancy to manhood as we do! What a mystery to the human mind, and methinks to all the angel host, that the glorious Son of God could become but a germ of life, and be born,—the Son of the Eternal God become the Son of a sinner! Can you comprehend it?

And what a marvel that in all this, though He became the Son of man, He was still God; and that as God, all His Godship was subject to His humanity. Can you understand that?

And then think that this marvel

and wonder was all to the end that, as one of us, He might show us that with the same help that you and I may have, we can live in as close touch with our heavenly Father as He lived; and triumph over sin as He did.

Then, wonder of all wonders, He died upon the cross for us, that atonement might be made for all past sins; and that every soul, if he will, may stand justified before God, and be accepted in Jesus as if he had never sinned!

The Son of the Highest became the Son of a sinner, that a son of a sinner (marvel of marvels!) might become a son of God. This great wonder, beyond the ken of angels or of men, mysteriously wrought to the end that a poor sinner like me, whom He could have left to perish and still have been just, might have everlasting life. Such love is without a parallel. As I write, the words of the poet press upon my mind and heart:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Yes, my friends, the first advent of Jesus Christ was the most wonderful event the universe has ever known.

Questions Relating to the Sabbath

BY J. BRUSH ANDERSON

WHAT does the Sabbath mean to you? Is it simply a day of rest from physical labor? Let us take note, and see what is wrong with us, if there is anything that is keeping us from that blessing promised in Isaiah 58:13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day."

What do we like to do best on God's holy day? Do we enjoy an automobile trip better than we do the study of God's word? Are we restless for the church services to be over? Do we sleep a little more on God's day than on other days? Do we like to read worldly papers and magazines better than we do our church papers and our own books?

Do we "call the Sabbath a delight"? Have we ever wished for the Sabbath to be over so we could do something else when there was no restraint upon us? Do we delight in the hour of its approach, and are we sorry when the Sabbath has come to a close? What do we do an hour before the Sabbath begins? What are we thinking about and talking about when the Sabbath comes?

Is the Sabbath holy to you, do you reverence it? How quiet are you when you enter the place of worship? Do you believe angels are there to welcome you, and to send a report to the throne above of your conduct in the house of God? Do you think your actions and your meditation of heart would be accepted if your thoughts were made audible?

Do you come to church in soiled clothes and dirty shoes? Would you visit some great earthly king wearing soiled attire? Do we honor the Lord when we enter the house of God as if it were in merely a common dwelling house?

If Christ dwells within us, whose words will we speak on the Sabbath day? How will we act on His holy day?

Are we riding "upon the high places of the earth"? If not, why are we not? God has promised, "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

God made the tall tree.
 God made the tall grass.
 God made the pretty flower.
 God made the pretty apple.
 The pretty, pretty apple!
 God made all.

From "True Education Reader Series Primer"

BETTY'S PETS

Betty says, "Good morning."
 The kitty says, "Meow, meow."
 The dog says, "Bowwow."
 The hen says, "Cluck, cluck."
 The chicks say, "Peep, peep."
 Betty says, "God made all my pets."

From "Little Folks' Silent Nature Reader"

Here is our world.
 It was made in the beginning.
 God's Book says so.
 God spoke and it was made.
 God said, "Let there be light."
 There was light, beautiful light.
 God called the light day.
 The darkness He called night.
 And the evening and the morning

From "True Education Reader Series," Book One

The mother has a book
 on her lap. The little boy stands,
 and is reading.

He is reading about
 his heavenly Father.
 He is reading from God's Holy Book.

The out of doors speaks to him
 of God. The Holy Bible tells him
 of God's love.

From "True Education Reader Series," Book Two

1. The Lord is my Shepherd; I shall not want.
 He maketh me to lie down in green pastures;
 He leadeth me beside the still waters.
2. He restoreth my soul;
 He leadeth me in the paths of righteousness for His
 name's sake.
3. Yea, though I walk through the valley of the shadow of
 death,
 I will fear no evil; for Thou art with me;
 Thy rod and Thy staff they comfort me.
4. Thou preparest a table before me
 In the presence of mine enemies;
 Thou anointest my head with oil;
 My cup runneth over.

From "True Education Reader Series," Book Three

1. "Behold, I bring you good tidings of great joy,
 which shall be to all people. For unto you is born this
 day in the City of David a Saviour, which is Christ the
 Lord."

2. These are the words that the angel spoke to the
 shepherds that night in the long, long ago. The shep-
 herds were surprised to hear a voice ring out in the still-
 ness of the night. They were surprised to see a bright
 light shining suddenly in the darkness, as the angel of
 the Lord came upon them. Still more surprised were
 they when they saw with the angel a multitude of the
 heavenly host, praising God, and in sweetest music sing-
 ing, "Glory to God in the highest, and on earth peace,
 good will toward men."

From "True Education Reader Series," Book Four

1. Bless the Lord, O my soul,
 And all that is within me, bless His holy name.
 Bless the Lord, O my soul,
 And forget not all His benefits:
 Who forgiveth all thine iniquities;
 Who healeth all thy diseases;
 Who redeemeth thy life from destruction;
 Who crowneth thee with loving-kindness and tender
 mercies;
 Who satisfieth thy mouth with good things,
 So that thy youth is renewed like the eagle's.
2. The Lord executeth righteousness and judgment
 For all that are oppressed.
 He made known His ways unto Moses,

From "True Education Reader Series," Book Five

6. "In the dawning of every life, there arises a star of hope.
 Whether that star sets over Sodom or Nazareth depends upon
 our purpose and our decisions of life." At unexpected moments
 we stand at "the parting of the ways." In an unguarded moment
 we find ourselves facing a definite decision relative to our life
 work. With friends and home and happiness as our security,
 we come suddenly to the Great Divide,—that all-important, un-
 looked-for spot where the turning of a hand, the decision of a
 moment, the indulgence of a selfish desire, the fostering of a
 cherished ambition, may turn our feet away from the purpose
 for which the great God gave us a place and a ministry among
 His children.

7 We listen to the burning words of invitation from minis-
 ters, teachers, and others, whom God has sent to us from the
 battle front, with a well-tried experience, to urge upon us the
 highest claims of the Master. We are asked to enter college, to
 begin an earnest life of toil, to take on the yoke of Christ in
 the days of youth; and while we listen, there opens before us

From "True Education Reader Series," Book Six

PHOTOGRAPHIC REPRODUCTIONS OF LESSONS FROM CHURCH SCHOOL READERS

The illustrations on this page are so arranged that, beginning at the upper left-hand corner and going from left to right, a portion of a lesson from each book in the whole series of church school readers is presented. With one exception, the part photographed is a portion of the first lesson. Note how the thought of God stands out in these books. How sharp is the contrast between them and the ones reproduced last week!

Why Take the Risk? -- Part II

Further Photographic Facts on the School Problem

LAST week we presented certain facts concerning the grave dangers that confront us in sending our children to worldly schools, particularly the dangers that exist in connection with the grammar grades. The reader will recall the photographic reproductions of pages from various popular readers and elementary science books for the lower grades in which banal, chaffy, fantastic fairy stories and subtle, anti-Biblical evolutionary theories characterized these books. We endeavored to show that our indictment of the trend of present-day education is shared by other religious leaders, and is not peculiar to us as a denomination.

Now what is the solution of the educational problem so far as Seventh-day Adventists are concerned? To ask the question is to answer it. We should place our children in our own schools, where no godless teachings will be imparted to them; where from the first grade through to the last they will be instructed in harmony with the doctrines of this second advent movement. We should place them in our schools where they will continually be reminded that God is the creator and sustainer of all.

Perhaps there are some of our people who are not really familiar with the textbooks used in our church schools. A glance at the accompanying group of pictures, which are photographic reproductions of portions of lessons from the various readers and science books from the primary up to the eighth grade, will reveal more forcefully than could any statements of ours the sharp contrast between the schools of the world and

our church schools. There is one word that stands out more prominently than any other in all these textbooks, from the primer up, and that word is "God." One thought stands out more prominently than any other, and that is the sublime truth that God is the author of all, that we owe to Him our life and breath and all things. In fact, if we took from these textbooks all reference to God, we would make them almost meaningless.

As we write, there lies before us the whole series of church school books, from which we have made these photographic reproductions. In virtually every instance the page reproduced is a portion of the *first* lesson in the book. The child does not have to wait until part of the year has passed before the great, solemn fact of God is brought to his mind. We note that all these books are written by our own educators, men and women who are loyal to this message and who know how to combine daily school instruction with the truths of God's word. How suggestive is the title of the series of six readers for our church school — the "True Education Reader Series." We find in them no empty fairy stories, no godless theories about "fire mist" and "whirling globes" that finally evolved wriggling, slimy creatures, which in turn finally evolved man.

We have in our hand "True Education Reader Series," Book One. We find that the first seven lessons consist of a description of the events connected with the seven days of creation week. Then follow, in sequence, the story of the fall and the flood, Abraham, Isaac, Joseph, and David. The

latter half of the reader presents in simple yet saving language the story of Jesus, who died for our sins. Then are narrated the mighty exploits of such Christian leaders as Peter and Paul, leading on down to the very last lessons, which describe the peaceful creatures that will roam in the new earth and how "a little child shall lead them." The very last lesson in this first year reader describes more exactly than could we the real nature and objective of this reader, and so we quote it here:

"The Last Lesson"

"The stories are finished, dear children;
You may read for me now the last page.
Your school days are going by swiftly;
You have added one year to your age.

"I hope you are learning, dear children,
To do with your might what you can.
I hope that the lessons have helped you
To see our God's beautiful plan.

"The stories are true, little children;
Still one thing I'd like you to hear:
In the beautiful home you have heard of,
We shall learn many more, children dear.

"There Jesus will be the dear Teacher,
And angels the helpers will be.
In that school may we see all the children
Who have read all these lessons for me."

What we have stated in detail concerning this first reader applies with equal force to all the other books in the series.

As we sketch through these books that reveal as their prime objective the instructing of the childish mind in a true understanding of God's relation to this world, there comes vividly to mind the story of God's dealing with ancient Israel. Who can read the story of Israel from the days of the exodus onward without being

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Look about you. Look above you. Open your eyes and look. Open your ears and listen. Open your hearts and know that God is the Creator of all the earth.

Around you, above you, everywhere is the great book of nature. God is the author. He wrote the first page when in the beginning He created the heaven and the earth. Everything He has made, from the tall tree on the hillside to the tender blade of grass in the valley; from the great animals of the forest to the tiny insect flitting from flower to flower; the twinkling star, the sparkling dewdrop, the murmuring brook,—all are pages of God's book of nature.

As we study about light, heat, air, and all the wonders

Did you ever think what a handsome pair Adam and Eve must have been? We read: "God said, Let Us make man in Our image, after Our likeness." "So God created man in His own image, in the image of God created He him."

"Adam was a perfect type of man."—"Testimonies for the Church," vol. 3, p. 72.

"Man came from the hand of his Creator, perfect and beautiful in form."—*Id.*, p. 139.

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was

THE TWO ELEMENTARY SCIENCE BOOKS USED IN OUR CHURCH SCHOOLS

On the left is a reproduction of a portion of the first lesson in "The Book of Nature," a fourth grade nature book. On the right is found a part of a lesson from the textbook "Physiology." There is no "fire mist" or hairy apemen in these books. Instead, they present the true story of creation and of our relation to the Creator.

tremendously impressed that the chief purpose that God had in all His instruction to His people and in the memorials which He commanded them to erect, was that they should ever keep His name bright in their memory. For example, they were commanded to eat unleavened bread for a period of seven days, and the father was to explain to his son: "This is done because of that which the Lord did unto me when I came forth out of Egypt." Ex. 13:8, 9. They were also to dedicate the first-born of all males to the Lord. "It shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage." Ex. 13:14.

God Always to Be Kept in Mind

God declared to them the sublime truth: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:4, 5. This declaration is immediately followed by the injunction:

get the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." Verse 12.

A little farther on in the book of Deuteronomy there is revealed the reason why God brought them through the hard wilderness experiences: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:2, 3.

God designed that Israel, throughout all the centuries to come, should remember that the roots of their national life and history were inseparably intertwined with the rocks and sands of the waste and howling wilderness, and that in remembering this historical fact they should thereby be

God," are repeated. We are impressed that the whole story of God's dealing with the children of Israel might be summed up in two short phrases: God appeals to them to remember Him, but they forget Him. Like a doleful refrain there runs through the Old Testament the tragic note, "They forgot God."

In fact the whole history of fallen man is the story of forgetting God. The first chapter of Romans, which gives us in most exact language the cause for the corruption and degradation of man, declares, "They did not like to retain God in their knowledge." Rom. 1:28. Said Christ in His notable prayer just after His crucifixion: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

Down to the Foundations

We have gotten down past the superstructure of doctrines, down, down to the very foundation of religion and holy living, when we deal with this question of forgetting and remembering God. That which quickens the conscience, that which inhibits our tendencies to sin, that which gives to us moral courage and high principles, is none other than the realization that we bear a direct relationship to a personal God. "How can I do this great wickedness, and sin against God?" said Joseph in the hour of temptation. "As the Lord of hosts liveth, before whom I stand," was the way in which Elijah revealed his moral courage to Obadiah. All great men of God have lived as if in the presence of God; they have been conscious that they must give an account to Him. The fact of God has been the mainspring of all their glorious achievements.

So important is this truth, that when God raised up the last movement in this world's history, He gave to us as the very keynote of our message, the challenging command: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

This message presents the primary truth that God has ever striven to burn into the hearts of mankind, for it brings vividly to men their relationship to a personal God, a relationship of accountability in the day of judgment for every act performed, a relationship to that personal God who created all things.

Thus from the days of ancient Israel down to the closing hours of this world's history, the greatest truth that Heaven has endeavored to bring to the



Luther's Study in Wartburg Castle

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Verses 6-9.

The next verses warn the Israelites, when they have reached Canaan and filled themselves with the good things of the land, to "beware lest thou for-

constantly reminded of the great spiritual truth that God alone was the source of their life.

The warnings of the sixth chapter are repeated in the eighth. They were soon to reach the land flowing with milk and honey. There was danger that they would think that all these blessings were the result of their own efforts. Therefore, God warned them, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God." Verses 10, 11. Only three verses farther on, almost the identical words, "forget the Lord thy

minds of men is this basic fact of God as Author of all, Sustainer of all, and Judge of all. And He designed, in the ideal government and educational system that He devised for ancient Israel, that the impressing of this solemn fact should begin with the children at their mother's knee. When the mother sat down in the home, she should teach them of God; and when they rose up and went out over the land, their eyes should rest upon this memorial or that which, in rousing the childish curiosity, should provide the parent with further opportunities for instruction in this great truth. Indeed, as one reads the repeated commands to the Israelites on this subject, one cannot escape the conviction that God intended that from the rising of the sun to the going down thereof, the youth should be taught concerning His greatness and His goodness.

Direct Questions

Now in view of these inspired facts revealed to us in Holy Writ, we want to ask some very direct and pertinent questions:

1. Do you believe that God has lowered His educational ideal since the days of Israel? Do you think that our children can safely devote less time than the children of Israel, to instruction regarding God? Is the temptation to forget God — with all that this involves of moral deflections — less in our day than in ancient times? "No, no," you say, "God has not lowered His standard, and the temptation to forget God is doubtless greater today than ever before." This is the only honest reply that can be made. Very well, then we would ask further questions:

2. Can you conceivably believe that the full dimensions of God's educational ideal can be realized by religious instruction one day in the seven, plus the brief morning and evening worship periods? Surely no one is courageous enough to venture an affirmative answer.

3. Inasmuch as we must give over to others the principal task of educating our children, should we send them to schools where no word is spoken concerning God's goodness or greatness, and where they are taught that everything from the "fire mist" on up to man can be wholly explained without even introducing God into the discussion? Or should we send them to a school where from the first grade upward they will be instructed of God, and where the very schoolroom itself is hallowed by the atmosphere of prayer?

We hesitate to put the question in this form, for the answer is so obvious. Yet this is the bald issue that con-

fronts every parent within the reach of a denominational school. There is no escaping the question, and no opportunity for softening the sharp contrast drawn.

For some one to declare that children have "gone to the bad" even though they were trained in our schools, does not affect the question one iota. Such an argument is no better than the skeptic's remark that he will not enter the church because he knows some church people who are bad. The remark is true, but pointless. The question is not whether some who belong to the church are nevertheless bad, but whether the church has spiritual and moral help to offer, and whether the man who appropriates such help is enabled to lead a better and richer life than he who is a stranger to the church. It is because we view the matter in this light that we are all members of the church, enjoying its spiritual stimulus, and thoroughly persuaded of its transcendent importance, despite the fact that all too frequently we are forced to admit that some one who bears the name of a church member is worse than the heathen about him.

Thus is it with the church school. Without indicting it in any way, we may admit and deplore the fact that some who have enjoyed church school privileges are worse than the Gentiles. For God has never provided, in heaven above or in earth beneath, an institution that is guaranteed to save from destruction the individual who is determined to exercise his free will in the ways of evil. Even the ideal environment and associations of heaven were not sufficient to prevent a third of the heavenly host from turning into devils when they were determined to become such. Yet even the most

doubting church school Thomas would quickly agree that residence in the atmosphere of heaven is vastly more conducive to the development of moral and spiritual ideals and virtues than residence elsewhere.

A Little of Heaven on Earth

Now the church and the church school are intended of God to be a little of heaven transferred to earth, places where the children of men may find an atmosphere most conducive to the growth of right characters. And as truly as the failings of some particular preacher or church member are no indictment of the church, just so truly the failings of some particular teacher or pupil cannot successfully indict the church school. The fact still remains that God dwells by His spirit in the church, and that His divine principle for the education of the young, is the goal toward which the church school strives.

Look again at the accompanying reproductions from the church school readers and nature books. Note once more how God stands out boldly as the primary thought in those books. Think once again of the fact that during the eight most impressionable years of their lives your children's eyes and minds will be filled either with the contents of these books or with books similar to those we reproduced last week, that they will be learning either to know God or to forget Him. We confidently believe that when you have done this, there is only one decision you can possibly reach — you who desire eternal life for your children — and that is to send them to the church school. For "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." F. D. N.

Editorial Correspondence -- No. IX

(Continued from page 2)

time limit and show us through this memorial.

As we entered the living room, the guide remarked, "You see here a picture of Martin Luther and his family," and it was indeed a picture of the simplicity and of the austerity which characterized general living in the days of Luther. The chairs for the most part consisted of benches around the wall. There were no rockers, no overstuffed sofas. One easy chair for Luther rested in the window, but this was far from comfortable compared with the chairs of modern life. In this humble living room the Reformer and his wife and children found joy in the service to which they had committed their lives. Luther's sleeping

room adjoining was still more humble, hardly large enough for a double bed, and containing one little window looking out on the street below.

This building contains a fine collection of Luther's books. The guide told us that he had written more than 200 volumes, and that practically every volume he had written in book or pamphlet was contained in this collection.

A little way from the Luther House we found the spot where Luther formally announced his separation from Rome in the burning of the papal bull. The spot was then in the suburbs of Wittenberg; it is now well inside the city, and is inclosed by a fence, and is shaded by a giant tree,

which perhaps stood there when Luther performed this act, accounted one of the boldest in his career.

During his stay at Wittenberg, Luther was frequently called upon to answer for his faith. The most notable of these occasions was the summons to appear before the imperial diet at Worms. Here he stood in defense of the great principles of the gospel. He knew that his life hung in the balance; that his enemies were seeking to induce the emperor, Charles V, to disregard the safe-conduct which had been accorded him, and surrender him to the power of Rome; but he stood in the strength of God, depending alone upon Him for deliverance.

In Wartburg Castle

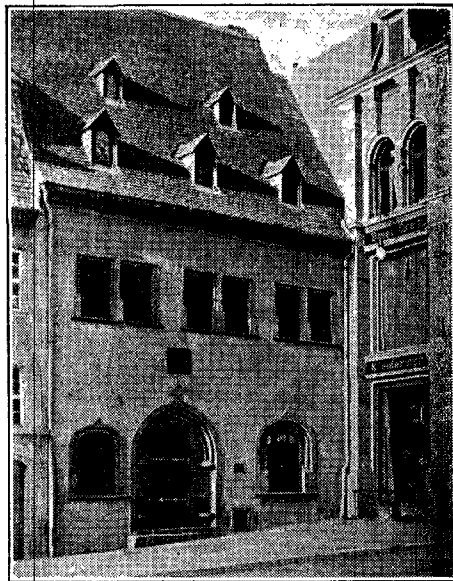
Seeing that he could avail nothing at Worms by a longer stay, Luther left this city, and undertook the journey back to Wittenberg. It was when he was passing through the forest in the vicinity of Eisenach that he and his small party of companions were suddenly surrounded by a number of horsemen. His companions fled, but Luther was seized and hurriedly placed upon a horse, and he with his captors began a long and tedious march through the paths of the surrounding forest. Hither and yon they traveled, seemingly an aimless jour-

ney, but it was for the purpose of throwing pursuers off the track, until finally, after climbing a steep ascent, they reached an old castle. It was the Wartburg, standing on a hill overlooking the city of Eisenach. It was not until this place was reached that Luther knew whether he was in the hands of friends or of enemies. He was dressed in the armor of a knight, and given the name of Knight George. Here he was shut away for ten months from the scene of his activity. Only a few of his intimate friends knew of his whereabouts. Many were distressed, fearing he had fallen prey to the machinations of his enemies. The adherents of Rome were nonplused and perplexed, not knowing what had become of Luther; but soon there began to issue from what Luther called his "Isle of Patmos" tracts and leaflets in favor of the principles of the Reformation. His friends rejoiced that he was still an active potent factor in the cause of truth. Here it was, in the Wartburg, that Luther undertook the translation of the New Testament into the German language, and here he remained until news from Wittenberg told him of danger to the Reformation cause, of the new parties and elements into which the believers were being divided, and unknown to

his friends and against the advice of the elector, Luther left the Wartburg in the night, and hurried back to Wittenberg, the scene of his further labors.

The evening we arrived at Eisenach it was our privilege to go up to this old castle. Here we saw the room in which Luther lived and wrote. In this workshop was his table, the chair in which he sat, and adjoining it was the humble room in which he slept. On the wall the guide pointed out the place where Luther threw his inkstand at the devil, whom he believed stood in actual personal presence before him to oppose him in his work.

What emotions



The House in Eisleben Where Luther Died

must have been his through this enforced imprisonment! What communion he found with the God of all might! He was here, not of his own volition, but because God in His overruling providence had permitted it, and he could not afford to spend his time in idle regret or evil forebodings; he knew there was still a work to be done. He improved this opportunity in accomplishing a service which was blessed of God more than in any other one thing which came from the pen of Luther—to establish the principles of the gospel in the hearts of the German people. This was the translation of the New Testament into their own language.

God accomplished through Martin Luther and his associates a mighty work. They began a Reformation which is still going forward. We who are in this last-day movement have entered into their labors. In God's providence He has called us to go forward to complete that which Luther so well began, and may God make us true to our heavenly calling; may He make us, as was Luther, true protestants in word and in deed,—protestants in that we accept the Scriptures as the man of our counsel, as the lamp to our feet and the light to our path; as the standard of our faith, as the gauge of our practice. May we protest in our teaching and in our lives against everything that is contrary to the principles of that word.

We today are to stand as protestants against the abuses of Rome, even as Luther stood in his day. We may not employ his tactics; indeed, in this later period we could not properly carry forward our work by employing the same methods that Luther employed in his day, but we believe that God directed him, and in the same way will He direct us if we seek Him for the wisdom that He is willing to impart.



Luther Nailing His Theses to the Door of the Church

Earnestly, faithfully, loyally are we to stand true to the right; plainly but kindly are we to give expression to our convictions. We must not by our manner or by our words compromise with evil,—we must rebuke sin wherever it is found,—but we must distinguish always between the

sin and the sinner; and while we try to reclaim men from the error of their ways and in the preaching of the gospel cry out against the abuses of error, let us do so with that spirit of the Master which will lead men to forsake their sins and to find the truth as it is in Christ Jesus. F. M. W.

Are We Willing?

BY J. M. HOPKINS

"THY people shall be willing in the day of Thy power." Ps. 110:3.

Opposite this text I have fastened in my Bible an article by Christian Kuhnle, entitled, "The Secret of Moody's Power," from which I wish to quote for the readers of the Review:

"At the burning of Farwell Hall in Chicago, back in the sixties, Mr. Moody, having lost his parish and most of his earthly possessions, set out for New York with a feeling that his life had been broken in sunder. In the train he prayed that God would endue him with more power for a greater work. His plea was, 'Make me willing, O Lord, in the day of Thy power; willing to receive all Thou wouldst bestow upon me.'

"In a room at the old Metropolitan Hotel, New York, he kept up that prayer hour after hour, kneeling, walking the floor, pleading, 'O God, make me willing to be as strong for service as Thou wouldst have me.'

"Toward evening a friend knocked at his door. Receiving no answer, he entered. Mr. Moody was standing, with tearful eyes uplifted, and saying in a soft, broken voice, 'O Lord, stay now Thy hand! No more! No more!' His prayer had been answered. God had fed his hungry soul, and filled him even to the lips.

"That was the beginning of the marvelous work of evangelism throughout America and Europe which must ever be a mystery to those who doubt the energizing influence of the power of God in answer to prayer."

We assuredly believe, we know, that we are living at a time when the Lord is drawing very near to His remnant people in power for the saving of men and women from sin. There is no other power than that of the Holy Spirit that can move the heart to repentance. We may have a perfect understanding of doctrines, lacking in nothing in that respect. Material equipment for service in all lines may be complete. But, like Mr. Moody, we must have the baptism of the Holy Spirit. It is not in human power to change the sinner's heart. It is not in our power to change our own lives. We may resolve again and again to put away our sins; but not until we

have sought and obtained the help that comes only through earnest prayer to God, not until the Holy Spirit comes into our hearts, can we be free from sin, and successfully work for others.

We are "in the day of" His "power." We are in the time of the "latter rain." And the Lord admonishes His people: "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. And in Luke 11:9-13 the Saviour tells us that the Lord is more willing to bestow the Holy Spirit upon His people than are earthly parents to give bread to their hungry children. Fathers and mothers, can we fail to appreciate this lesson?

The word is: "Thy people shall be willing in the day of Thy power." Shall we understand that we shall be willing in simply a submissive, unresisting sense? or does it not rather mean that, like Mr. Moody, our whole soul should be intensely drawn out toward God in earnest supplication and prayer? When we realize our own soul's deep need, when we truly sense the power and wiles of the foe, when we seriously contemplate the vastness of the work the Lord has committed to His remnant people, should we not most earnestly seek for the baptism of the Holy Spirit?

The blessed promise is: "It shall come to pass, . . . saith God, I will pour out of My Spirit upon all flesh," "and all flesh shall see the salvation of God." Acts 2:17; Luke 3:6. And truly the precious gospel of the Son of God is being carried to all flesh; men and women everywhere are turning to the Lord, from the slavery of sin, and superstition, and ignorance, transformed by the power of divine grace into lives of gladness, of peace in the soul, of domestic happiness. O it does pay when we see men and women rejoicing in the salvation of God!



Luther-Haus in Eisenach. Frau Cotta's House, Where Luther Made His Home While a Student in This City

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

The Ordinance of Humility

"Is it not contrary to the spirit of 1 Corinthians 11: 27 to partake of the bread and wine and not take part in feet washing?"

That would depend upon the reasons for nonparticipation. But these should be reasons that one would feel free to plead before the Lord Himself. Peter thought he had a reason for refusing to permit Christ to wash his feet, but the Saviour said, "If I wash thee not, thou hast no part with Me." Then Peter was willing, and said, "Lord, not my feet only, but also my hands and my head." John 13: 8, 9.

We should remember the words of our Lord: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." Verses 14-17.

The Contents of the Ark

"Will you kindly explain in the REVIEW question column how one can harmonize 1 Kings 8: 9 with Hebrews 9: 4. I always thought the pot of manna and Aaron's rod were in the ark with the decalogue."

As we learn from Exodus 16: 32 and Numbers 17, the manna and Aaron's rod were laid "up before the Lord" and "before the testimony." Evidence that they were actually put into the sacred ark does not appear until we come to Hebrews 9: 4, where the ark is specifically described in part as that "wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the law."

Inasmuch as 1 Kings 8: 9 states in so many words that at the time of the dedication of Solomon's temple there was nothing in the ark but the two tables of the law, Dr. Lange suggests that "in the sojourn of the ark among the Philistines, those objects, fraught indeed with religious significance, yet not belonging to the rites of worship, might have disappeared," and cites the statement in 1 Kings in support of that opinion. It should be remembered in this connection that the writer of the epistle to the Hebrews refers not to the era of temple worship,

but to the era of tabernacle service in the wilderness, many years before the building of the temple.

Philippians 1:23

"Please explain Philippians 1: 23."

Philippians 1: 23 is easily understood if one keeps in mind the fact that "the dead know not anything." Eccl. 9: 5. For the dead there is no long period of waiting for their reward. With them, so far as any consciousness is concerned, the moment of death is the moment of appearing before the Judge of all the earth. This is true because total unconsciousness blots out time, so to speak. Even in sound sleep there is no consciousness of passing time.

Paul the aged was weary with his labors. Could he have felt that his work was done, he would have been glad to die; but he was willing to live on, labor on, if God so willed.

From one standpoint he could make no choice between life and death; on the one hand was wearing toil and distressing hardship, on the other the joy of seeing souls won for Christ. But forgetting, as it were, for a moment the joys of ministering to others the gospel of the grace of God, the apostle felt strongly inclined to prefer death, since, so far as his sensations were concerned, it would mean to him being with his Lord.

Their Worm Dieth Not

"What is meant by 'their worm dieth not' in Mark 9: 44, 46, 48?"

The allusion in these verses is to the Valley of Hinnom on the west and south of Jerusalem. It was here that the heathen sacrificed children to the god Melech, or Moloch, by burning them alive. "Later Jewish abhorrence of this practice caused the name Gehenna, or Valley of Hinnom, to be used as a name for hell."—"Standard Bible Dictionary."

It was in this valley that offensive things from the city, including the bodies of animals that had died, were brought to be burned. It is somewhat difficult to consume the entire body of a beast in an open fire. Often some of the flesh would not be wholly burned. This would soon be covered with maggots and other worms that

feed upon decaying flesh. Thus by the two agencies of destruction, fire and worms, the bodies of beasts would be utterly reduced to their original elements, becoming as though they had not been. Such is the figure used to emphasize the certainty of the utter destruction of the wicked who refuse the salvation freely offered in the gospel of the love of God.

The Ten Kings of Revelation 17:12

"Please explain Revelation 17: 12—The ten kings which receive power one hour with the beast."

We should tread very softly when dealing with unfulfilled prophecy. Perhaps it may not be amiss, however, to say that some are of the opinion that the ten kings of this verse are rulers that are raised up and exalted to power by the Papacy, probably after the close of probation, when the plagues are falling upon the earth and everything is in confusion. But the reign of these kings is very brief indeed, and when they realize that the beast is helpless to stay the tide of anarchy and destruction, then these—his puppets of an hour—turn upon the beast, and utterly destroy him, so far as being an overlord of the political world is concerned.

This view seems reasonable, but is only a conjecture, of no authority except as it may appeal to the reader as being a probability.

Tithes and Offerings

"Where did the disciples of Jesus pay their tithes and bestow their offerings after being no longer allowed in the temple, and even driven from Jerusalem by persecution?"

Very little is definitely known touching this matter, but there is no reason to believe that the Jews who accepted Christ dropped at once and entirely all connection with the forms they had previously employed or companionship with those with whom they had aforetime been wont to worship. We learn from the fifteenth of Acts that as late as the year 52, twenty years after the cross, there was a strong Jewish-Christian party that taught obedience to the ceremonial law. (See also Acts 21.)

EDITORIAL

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

How Our Mission Funds Come and Go

A VETERAN friend of missions wrote me recently, saying she had heard that the General Conference treasury had a large surplus of funds in hand. Her heart was troubled to know why, with such need in the mission fields, a surplus of money should be in hand. This topic of mission funds in the mission fields is of interest to all.

I have not learned just at what point the treasurer's reports may have shown the sum mentioned as in hand. It was very likely at the year end. This I know: If the treasury could not begin the year with a good sum in hand, there would be trouble and distress around the whole circle of the earth by the midsummer months. If funds came in equally month by month the year round, there would not, of course, be times of shortage and times of surplus. As a matter of fact, the latter end of the year brings the larger flow of gifts. The treasury must depend upon this and upon a surplus at the turn of the year in order to keep the field supplied during the leaner months.

This is why, in describing the needs, the mission treasury is often emphasizing the splendid advantage of keeping our gifts up to the mark set, month by month, through the whole year. Naturally, however, at some times of the year more funds come into the hands of the believers than at other times. It is inevitable, therefore, that there should be periods of surplus and periods of leanness. During the good months the money must flow in to take care of the lean months.

Remittances Mean Food and Shelter

It would be impossible over in the mission fields for hundreds of families to be left waiting a month or two months for their support, which means actual food and shelter. Hence, as long as there are short months in our calendar of giving, the mission treasury must have a surplus in the better months to distribute when the short ones come.

I noticed a month ago that our treasurer, in his last-page appeal for a liberal Midsummer Offering, reported that every month since January more had been sent to the fields

than had been received — nearly \$400,000 more in the first months of the year. Such remittances could not be kept up if it were not for the funds coming in the later months of the year.

No Easy Time in the Mission Fields

This cause is a big thing now. We talk in terms of millions where we used to talk of hundreds or thousands. But not for a moment need any one, hearing of a surplus in any month, suppose that there is an easy time in the mission fields, or any possibility of building up permanent surpluses at the general headquarters. In the first place, no unnecessary surplus could be of any advantage down in the mission treasury. The money is for the work, and can be used and spent for nothing else. At the Autumn Council every year the calls from the fields come in. Usually there is some representative of most of the divisions present, to help the finance committee in distributing every dollar available. Hour after hour they sit in council, studying to see how it may be possible to get a little more for this need or that.

No Funds Lying Idle

With eleven growing world divisions operating, and every one in need of more every year than it had the year before, our brethren and sisters who are keeping the flow of means coming in, may know that no mission funds can be left to lie idle and useless from year to year. At every Autumn Council the mission receipts for the previous year are taken as the base in estimating appropriations for the coming year.

Again and again the financial statements of the treasury have shown that in a given period or a given year the disbursement of funds has exceeded the income. This has meant encroaching upon the reserve fund for which the General Conference Constitution has provided. This reserve fund, it should be understood, aims to keep the treasury three months ahead of the demands of the field. This is not in the interests of the treasury in the

slightest. This reserve is kept by the request of the fields, and is fixed in General Conference session by the representatives of the fields. The reserve is provided for in Article XVII of the Constitution of the General Conference, requiring the treasury in all estimates to plan on keeping in hand a reserve equal to three months' appropriations, to be held in "readily convertible securities" "to tide over a possible financial depression."

Treasury Cannot Create Funds

The fields are a long way off. To disburse the money to the ends of the earth may require a month or two months. In the interests of the fields the world General Conference session has considered that the treasury should endeavor to keep three months ahead of the actual demands of the fields. This means that if calamity or war should come and ordinary conditions be interrupted, the treasury could stand by the missions at least for three months, giving time for readjustments.

But, brethren and sisters, why should I be writing here as though surpluses could accumulate? You know the cry of the fields. It is a cry based on actual need, as we all know who read the reports. Any Autumn Council now could easily distribute another million, and then only supply the places where actual needs plead with us for help. We can trust the eleven great world divisions not to let any quarter's surplus turn into a permanent surplus. The missions never have enough. Keep the funds rolling in. The General Conference treasury exists for but one purpose, and that is to disburse the funds to the call of the field. There is no possibility that the treasury can create the funds. Every dollar and every dime must come in from brethren and sisters who believe this message. The annual reports of the treasurer, and the quadrennial report must show every dollar in current accounts, and in the reserve held for the safety of the hundreds of missionary families at the ends of the earth who would be in sore trial at any interruption of the constant flow.

W. A. S.



Conducted by Promise Kloss

A Word to Mothers

BY MRS. CLARA D. L. WHEELER

DEAR mothers everywhere, I wish I could gather you all in a circle, look into your faces, and talk to you for an hour. I would try to help you to realize that the highest calling in life is that of motherhood. Let us never lose sight of this wonderful fact.

I once read that God could not be everywhere, so He sent mothers.

"Oh, mother love, so strong and deep,
That guides her children through the years

Of joys and sorrows, smiles and tears,—

How like the Infinite thou art,

How truly gracious and divine,

A spark from God the Father's heart,
Hath lit this earthly heart of thine."

God has given us explicit instruction as to how we are to guide and train our children through the years, so that they may be useful citizens in this world and in the next. What higher purpose could any mother have than that of developing the characters of her children so that they shall gladden and glorify home and church and rise up and call her blessed? Would it not be worth while to remember Hannah, and early dedicate our children to God's service? O mothers, consider the great opportunities that are yours. Glory in them. Lift the standard of motherhood high.

"In the children committed to her care, every mother has a sacred charge from God. 'Take this son, this daughter,' He says; 'train it for Me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever.'"—*"Ministry of Healing,"* p. 376.

Child Training

The Scriptural injunction, "Train up a child in the way he should go: and when he is old, he will not depart from it," is more applicable today than ever before. The Spirit of prophecy tells us:

"What the parents are, that, to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are, to a greater or less degree, reproduced in their children.

"The nobler the aims, the higher the mental and spiritual endowments; and the better developed the physical powers of the parents, the better will be the life equipment they give their children. In cultivating that which is best in themselves, parents are exerting an influence to mold society and to uplift future generations.

"Fathers and mothers need to understand their responsibility."—*Id.*, p. 371.

And again come these words of admonition: "Through the indulgence of appetite and passion their energies are wasted, and millions are ruined for this world and for the world to come."

So let us as mothers heed this divine instruction, and put forth earnest efforts to give of our best to the Master by training our precious children for eternity.

The Mother's Influence

Commenting on child training, some one has said, "It takes time, wisdom, and common sense to be a mother." Yes, it does take time. It takes time to see that your child obeys your request. Time is required to use wisdom in dealing justly, for even a small child has a keen sense of justice. The mother must be always the same in her standard of obedience, and carry it out. She must not insist on obedience on a certain point at one time, and then pay no attention to the same offense at another. Obedience is the first requisite of a good soldier. I believe it is the most essential in child training.

Lives of great men point to the teaching and training their mothers gave them. Thomas Edison, writing of his mother, says, "Her firmness, her sweetness, her goodness, were potent powers to keep me in the right path." "My mother was the making of me," says another. How we all want to be worthy of such words from our own dear boys and girls!

So, mothers, be of good courage, for with God's help victory is ours. Beginning even before the child is

born, let us cast about it a godly influence. Beside its little bed let us offer prayer softly and sing some hymn. Often this will soothe the restless little one.

In "Ministry of Healing," pages 377, 378, we read these words:

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. . . . It is hers, with the help of God, to develop in a human soul the likeness of the divine.

"The mother who appreciates this will regard her opportunities as priceless. . . . Earnestly, patiently, courageously, she will endeavor to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. Earnestly will she inquire at every step, 'What hath God spoken?' Diligently she will study His word."

This comforting thought is found on page 377: "Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life."

Mothers, study the chapter on "The Mother," and also the chapter on "The Child," in "Ministry of Healing." Make those wonderful chapters your own. God has placed important instruction there for us, and we cannot fail in our great work of training our children for Him if we heed it.

My prayer is that all our dear mothers may so dedicate themselves and their families that in the great glad day when the Master shall say, "Where is the flock that was given thee, thy beautiful flock?" they may answer, "They are all here, Lord; not one is missing." Do you believe it will pay to pray, study, and work? Will the sacrifice be too great? Truly, there is no sacrifice when we catch a vision of our Saviour waiting to bestow upon us the blessed, "Well done."

The Game of Truth

BY FLORENCE BASCOM-PHILLIPS

"MOTHER, Virgil hit me!" cried my three-year-old daughter.

"I did not! She hurt her own self," emphatically declared my five-year-old son.

"He did hit me. He did," sobbed Evangeline.

"Why, I didn't either!" replied Virgil with still more emphasis.

Such episodes became problems befitting the wisdom of Solomon, and the persistence of a Philadelphia lawyer, rather than that of an ordinary, busy mother with four tots under school age, all demanding attention. But experience with an older foster son had demonstrated the evils growing out of a childhood habit of falsehood, so I determined to find a way to get these kindergarten children of mine to tell the truth. Therefore, I invented the "Game of Truth."

Placing a bottle, a pencil, a book, or similar articles on the table, I shut my eyes and said:

"Virgil, put the pencil on the kitchen cabinet."

Both children had formed habits of obedience, so this part was easy. Then I carefully explained in this game we had to tell things exactly the way they really were, and placed a score card on the wall with each child's name written on it, promising a tiny gold star after the name of each one who successfully played the game. Then I questioned as follows:

"Virgil, who put the pencil on the cabinet?"

Upon a satisfactory, truthful, well-expressed answer, I said:

"Evangeline, who put the pencil on the cabinet?"

At first she echoed the words of her brother, which made her claim that she had put the pencil there.

Virgil then got a star after his name for telling the truth, and I played the game with Evangeline doing the acting. Each time I questioned both children as to who did whatever I had told them to do, explaining patiently that each one must tell things just exactly as they really were, until both children could tell the truth about these simple things. It was a game to them, one of the most thrilling games we had played, and their delight knew no bounds when they began to see a row of gold stars after their names, for telling the truth.

Neither one has developed into a George Washington yet, but it has simplified the matter of getting their stories straight when they have a disagreement, for when I find one telling one thing and the other something

else, a reminder to "tell it just as it really is as we do in the Game of Truth" usually causes the child who is telling a falsehood to speak truthfully about the matter, even to acknowledging having done wrong. It seems that when approached in this way, the child's mind grasps the larger thought of speaking the truth, in place of the more personal idea of possible punishment or reprimand for having done wrong.

The most frequent cause of lying appears to be fear of consequences if the truth is known. The next seems to be the effort to create a condition which will merit praise. Keeping these two facts in mind helps me with my "little flock."—*Issued by the National Kindergarten Association.*

A Noble Woman

SHE held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair, the world's great Light;
And gazing up, the lamp between,
The hand that held it scarce was seen.

She held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank, the pitcher thus between,
The hand that held it scarce was seen.

She blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder notes and bold,
To raze the walls of Satan's hold.
The trumpet coming thus between,
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come;
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp,"
Thy wearied hands will then be seen
Clasped in thy King's with naught between.

—*Australian Christian World.*

The Same Measure

"ACCORDING to the measure of the rule which God hath distributed."

There lived long ago in Berlin a shoemaker who had the habit of speaking harshly of all his neighbors who did not think quite as he did about religion. The old pastor of the parish in which the shoemaker lived, heard of this, and felt that he must give him a lesson. He did it in this manner:

He sent for the shoemaker one morning, and when he came in, said to him, "Master, take my measure for a pair of boots."

"With pleasure, Your Reverence," answered the shoemaker. "Please take off your boot."

The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, noted all

down in his pocketbook, and then prepared to leave the room.

But as he was putting up the measure, the pastor said to him, "Master, my son also requires a pair of boots."

"I will make them with pleasure, Your Reverence. Can I take the young man's measure?"

"It is not necessary," said the pastor; "the lad is fourteen, but you can make my boots and his from the same last."

"Your Reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, sir, to make my son's on the same last."

"No, Your Reverence, I cannot do it."

"It must be — on the same last."

"But, Your Reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit, and yet you think that God is to form all Christians according to your own last, of the same measure and growth in religion as yourself! That will not do either."

The shoemaker was abashed. Then he said, "I thank Your Reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly in the future."—*Bible Echo.*

Lacking a Touch of Red

ONCE upon a time there was an artist who had painted a great picture. Yet it seemed to lack something. He could not tell what added coloring it needed, but long and earnestly he gazed and studied, until at last he took his brush and gave a little touch of red. This warmth of tone was the lacking tint. The picture was complete.

There are many things that lack a touch of red. Call it warmth, life, love, and add it to life's work. That which was cold will glow. Add a touch of kindness to all that is done, a touch of sympathy to give color even to commonplace things, and see what a difference it will make. Many pictures are too pale. Don't forget the vivifying energy and brightness of the little touch of red.—*Sunday School Advocate.*

"CHERISH any guilt in thought, and one touch sets the repressed waters into a headlong torrent of act. Care, then, for your thoughts, and the acts will take care of themselves."

Sing It

WHEN I was a little boy, I used to play with my brother and sister under the window where mother sat knitting. She rarely looked out, but the moment we got angry she always seemed to know, and her voice would come through the window, saying: "Sing it, children, sing it!"

Once, I remember, we were playing marbles, and I shouted out to my brother:

"You cheated!"

"I didn't!"

"You did!"

"Sing it, children, sing it!"

We were silent. We couldn't sing it. We began to feel ashamed.

Then came the sweet voice, the sweetest but one I ever heard, singing to the tune of "O, how I love Jesus!" the words:

"O Willie, you cheated!

O Willie, you cheated!

O Willie, you cheated!

But I didn't cheat you!"

It sounded so ridiculous that we all burst out laughing.

You cannot sing when you are angry; you cannot sing when you are mean; you cannot sing when you are wicked. In other words, you cannot sing unless you feel, in some degree, faith, or hope, or charity.—*Selected.*



I WONDER what the Garden children know about bats? Here is a little story, written by Beatrice M. Parker, that will tell you many things about them that you may not know:

"When a friend told me that there are few creatures that are so interesting and that have been so little studied as the bat, I made up my mind that I would conquer my dislike for this animal, and see for myself just how much interest I could get from studying one that took up her quarters in the shed of my summer home.

"I had a great surprise when I watched this little mother make her toilet. I had always heard that bats were very unclean, and that they brought all kinds of bugs to any place they chose as their habitat. But I found that Madame Silky, as I named her, was very particular about her personal appearance. It was a comical sight to see her accomplish her morning bath.

"First, she washed her face with the back of one wing, surely a curious wash cloth for a little lady! Then she licked the wing clean to be sure that no dirt remained. Her body was

washed by a combination of wing and hind foot, after which each washing implement was thoroughly cleansed. Those big ears came in for considerable attention. A hind foot for each ear accomplished the purpose, and after each washing each foot was again cleansed. Those hind feet certainly got their share of washing each day.

"But what a job she made of washing her big wings! For a moment or two she wiggled this way and that as if to get a more satisfactory position. Then she seized a wing edge with her mouth, and began to pull it through, bit by bit, as her tongue worked back and forth like a scrub woman's arm. How that wing membrane did stretch, and I could readily believe that it must have been made of silk elastic! Upper and lower sides were treated alike. Would she ever get it back to normal size and shape again! But she finally finished her bath, hung her head downward after a shake of her body and wings, and settled off to a good nap. She deserved it!

"Madame Silky had won my heart, and I no longer had to force myself to visit her. In fact, it became one of the 'look-ahead' enjoyments of the day. I have read that only swallows and swifts can compare with the bat in celerity of wing and agility, and I can easily believe it since becoming well acquainted with Madame Silky.

"As she winged her way through the air in the duskiness of twilight, she seemed like some wonderful ace of our aviation corps, doing flying stunts. This way and that she flew, making turns in the air that seemed almost impossible. Her mouth was always wide open to scoop in the insects she met. She has also a net that she carries with her, and thus has a great advantage over her bird acquaintances. This is the wing membrane that stretches between her hind legs and her tail, and is doubled up as she flies, like an apron.

The insects are caught in this net, and Madame Silky reaches down and gobbles them up.

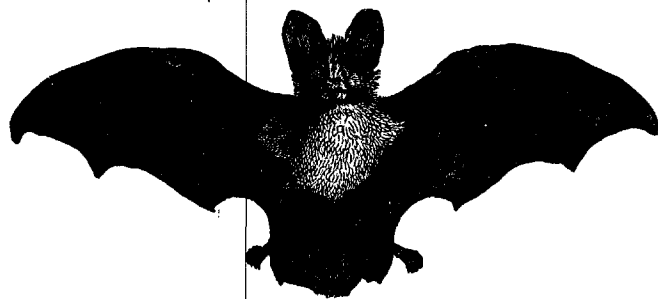
"I called her Madame Silky because her fur is just as fine and soft as the best silk. After we became so well acquainted that at my call she would come to be fed, taking insects from my fingers, I occasionally stroked her back as she voiced that toy-wheelbarrowlike squeak of contentment. Perhaps she thought she was purring or crooning to me, but bats do not have musical voices, and one can note

the difference only by the quality of the squeak. An enemy or a quarreling neighbor causes her to squeak in a manner that allows no mistake as to its intent of warning. That squeak is very harsh, and one is surprised to hear such a noise coming from such a little throat.

"But when she brought her family around for me to see, what a proud little mother she appeared! Baby bats are born during July, and are usually twins, although sometimes there are three babies in a litter. She cuddles them in her soft wings as they eat. Her method of taking them for an airing is to let them cling tightly to her neck as she flies about in her search for insects. But when she wishes to go out alone, she hangs them up, one at a time, on a convenient twig, and there they stay, heads down, until she returns to cuddle them some more.

"Yes, in my study of Madame Silky, I was given a great surprise, for I had no idea that a bat could be so entertaining and interesting.

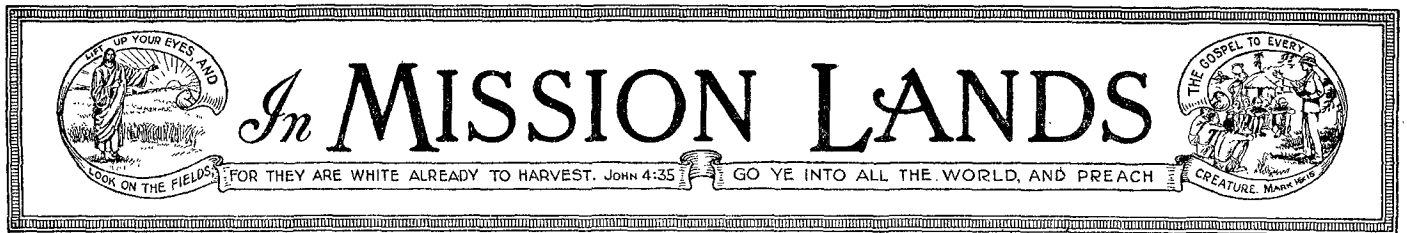
"There have been a great many untrue stories told about bats. In olden times, one heard that bats loved to plague ladies by getting snarled up in their tresses; that they brought vermin to the homes; that all bats were vampires, and liked to suck the blood of people; and that they would pester cattle if driven from the sheds. As a matter of fact, bats are very beneficial to the farmer and village home keeper, because they destroy countless insects. In malarial countries they kill a great many mosquitoes. They are not dirty, as one can readily see if he witnesses a bat taking a bath, and they have



Our Friend, the Bat

never been known to bring vermin or pests of any kind.

"As to vampiring, there are two species of bats that do suck blood, but they are very large, and live in the wilds of South America. Yet even these bats do not hunt people for this purpose, but if a person carelessly leaves an arm or his toes exposed as he sleeps in the open, the bats will alight on the exposed member and drink blood. The effects are not bad, and wounds made by bats are easily healed."—*Sunday School Times.*



Visit to Ruanda and Urundi

BY E. D. DICK

AMONG the first items to be considered by the African Division committee at the time of its last meeting, were the plans for caring for and promoting the work in Ruanda and Urundi, Central Africa, the territory released to this field by the European Division at the last Autumn Council held in Springfield, Mass. It was decided that Ruanda and Urundi, together with the district of Kivu, eastern Congo, should comprise the territory of a new union mission field, to be known as the Central African Union Mission. It was also voted that C. W. Bozarth should act as president of this union mission, and that he and the writer should visit this new field early in 1929.

Accordingly, we left Cape Town December 7, and proceeded by rail, and river and lake steamer, arriving at Uzumbura, the port city of these colonies on the north end of Lake Tanganyika, January 4. Our trip was unduly long, due to the fact that we did not make good connections with the boat on Lake Tanganyika, which is a fortnightly service.

Upon arriving at Uzumbura, we were met by M. Duploy, director of the Buganda Mission, which is about fifty miles from Uzumbura. After some study of the location of the missions in the field, and desiring to visit all the stations and to see as much of the field as possible before our general meetings, we decided to set out for Buganda Mission first.

Buganda Mission

Buganda Mission is in southwest Urundi, in the midst of a large native population. This mission, the newest in the field, was begun in 1926 by D. E. Delhove, who, after putting up a temporary house and workshops, erected a permanent dwelling house. Later a church, a school building, and a dispensary were erected, so that a good strong mission work has now been started. Already the enrollment in the mission school numbers 100, and six outschools are operated, with an enrollment of 600. At our Sabbath meetings over 300 were in attendance. Though the general age of those in attendance was young, the

work promises a large harvest of souls from this area in a few years.

The medical work at this mission is also rapidly gaining the confidence of the native people. In new places the natives are often dubious of the "white man's medicine," but this prejudice is being rapidly broken down, and already about 300 patients are receiving medicines or treatments each week.

After a thoroughly enjoyable visit of ten days at this mission, we set out again, walking or cycling as the roads and hills would permit, with our twenty porters, for a four days' march to Shangugu on Lake Kivu. After waiting another four days, a boat arrived and we took passage to Kisenyi at the extreme north end of the lake, within eight hours' march of our Rwankeri Mission.

Trip to Rwankeri

The trip from Kisenyi to Rwankeri is intensely interesting, as it is through a volcanic country with the old volcanic craters rising high to the right and left, while the plains over which one passes are largely lava stone. This stone often forms caves, and as one cycles or walks over it, it sounds hollow. These caves form haunts for certain wild animals abounding in the district, chief among which are the large man-eating leopards and lions.

This trip is also made interesting by our passing through a dense tropical forest which is so overgrown with vines and other vegetation that it is almost dark in the thicket. At the edge of this forest we were met by a large black-maned lion, which made the forest tremble by his vociferous roars which continued till midnight. In passing through the forest, we found the paths in many places so cut up by elephant tracks that cycling was impossible.

After a five-hour march through the forest, climbing almost continually, we came to the great divide between the Nile River and the Congo River basins at an altitude of about 9,000 feet above sea level. We were really on the tiptop of Africa, excepting some of her isolated moun-

tain peaks. Though it was midsummer, and we were only two degrees from the equator, there was, in the shade at noonday, a chill in the air which made us feel like moving on.

After leaving the forest only a short distance, we heard voices of hundreds of natives who had come from Rwankeri Mission, several miles distant. They were singing lustily in their own language, "The Great Physician now is near, the sympathizing Jesus." While hardly recognizing the appropriateness of the words, we understood it to be a song of sincere welcome, and were deeply touched by the warm reception which they gave us when they greeted us with "Yambo! yambo!" as we walked on to the mission. This group of perhaps 300 were soon joined by scores of others, who also had come to greet the missionary from far away, making perhaps 500 by the time we reached the mission.

Arriving at Rwankeri, we were again cordially received by A. Matter and his family, who made our twelve-day stay a real pleasure, a visit long to be remembered.

Location of Rwankeri

Rwankeri Mission is in the midst of the high hills of north Ruanda. These hills are literally teeming with natives of a good strong type. They are an industrious people, and garden these hills from the bottom to the top, so there is scarcely any waste land. They raise beans, peas, wheat, mealies, Kafir corn, and other small crops. So productive is this part of the country that it is called the granary of Ruanda. Thousands of tons of grain are being transported this year to other parts of Ruanda where famine conditions prevail.

Our work was established in 1923, when Brother Delhove and A. Matter chose the location and began work. When they first entered the country looking for a site, the natives were a wild, revengeful, warring people. They were suspicious of every move of the Europeans, and when they saw our brethren coming, would shout from hilltop to hilltop, "The white men are coming to kill us! The white men are coming to kill us!" and all would flee to the hills and seclude themselves, so that our brethren could not secure an audience with them.

But how different it is now! Instead of fleeing to the hills, they come for many miles to secure the help which the workers have to give, and a prosperous mission is now operated.

How surprised we were on the first Sabbath morning of our stay here, to see the outschool teachers coming in with their pupils, singing, singing, singing as they hastened along by hundreds, so that when the hour for Sabbath school came, we had 1,050 in attendance. The second Sabbath brought even greater surprises, for there were 1,141 in attendance. It thrilled our hearts to see so many people turning their faces to the light. A spirit of reverence and order was very noticeable, even among these large numbers of untrained and untaught people. A spirit of genuine earnestness marked all the services.

Medical Work

A large medical work is done here also. Sister Marie Matter has charge of this work, and whether it is the cry of a little child, the most repulsive disease of a dissipated old native, or the call of a European many miles away, she cheerfully responds to the call for help. From thirty to forty patients are treated daily, and on "injection day" eighty to 100 come. Injection day is the special day when natives having certain types of diseases which require hypodermic injections, are cared for. For injections a nominal charge is made, which includes part grain—beans, peas, wheat, or maize.

From dawn till nine o'clock or later they come. Then their grain is measured. At nine o'clock injections begin. First the patient pays any deficit owing between the value of the grain brought and the cost of the treatment, then the injection is given. All kinds of diseases of the worst types are kindly cared for, even with

the meager facilities of this small dispensary. Native orderlies have been trained to dispense medicines for the common diseases, and others have been trained to assist in giving the injections and general treatments.

The educational and evangelistic phases of this mission are also encouraging. The mission school has an enrollment of 300, and the outschools of 700. They have a good class of outschool teachers, who are zealous both for school and evangelistic work in their areas. Their eagerness for their work is well illustrated by the following story:

God's Overruling

Some time ago another society thought to thwart the work of our schools by causing laws to be made to close them. (This society is very influential with the government.) Their law required that all school buildings be made of brick within a very short time. Those schools failing to meet this standard were to be permanently closed. The time limit was very short, not allowing time to make brick, and moreover it was in the rainy season when the law was made. It affected two of our schools. What should be done? was the question.

Fortunately, the mission, several miles distant from the outschools, had burned some brick for a new house. Here were the brick, but how to get them to the outschools was the problem. It was soon solved, however. The teachers secured permission to use the bricks which the mission had prepared to build a house. They then rallied their pupils to carry the bricks to the outschools, while the teachers went to the mission and made window frames, doors, and door frames. Soon enough bricks were on hand, with the doors and frames and other wood work, so the teachers and their pupils, under the supervision of the mission director, built the new school-

houses. The buildings when finished were even better than the law required, and the work of these schools goes on stronger than ever before. Again the Lord has caused "the wrath of man to praise Him." These same teachers were anxious to take individual soul goals this year of forty or more, and were disappointed when the goal was decided on fifteen each.

Gitwe Mission

After a twelve-day stay at Rwan-keri, we pushed on to Gitwe Mission for our general meetings and council. Four days' march over Ruanda hills brought us to Gitwe, where we were met by Elder Delhove and C. A. Johnson, a new arrival in the field, and a large number of native workers and believers. Our welcome here, as at all the missions visited, was most cordial.

Thus after five weeks in the field, and having visited all the stations, we finally reached our destination, and were better prepared to study with our brethren the problems of their field, and counsel with them concerning the plans for organizing their work.

The next day was spent in visiting Gitwe Mission and in reading our mail, the first received since leaving home nine weeks before.

Council at Gitwe

By this time all the European workers in the field had arrived, so the union committee meetings were held. Important actions were taken relative to the field organization. The local mission fields were formed, having superintendents as follows:

North Ruanda Mission Field, A. Matter, *Supt.*

South Ruanda Mission Field, D. E. Delhove, *Supt.*

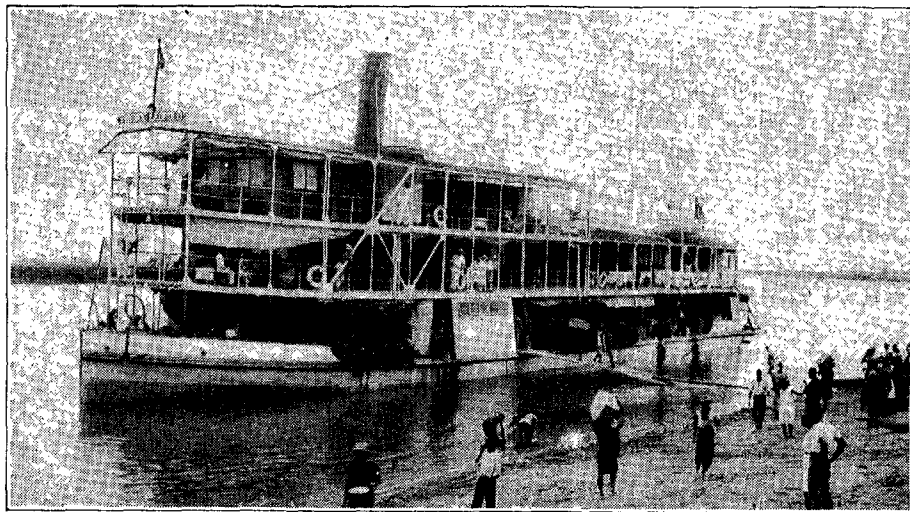
West Urundi Mission Field, C. W. Bozarth, *Supt.*

East Urundi Mission Field, unorganized.

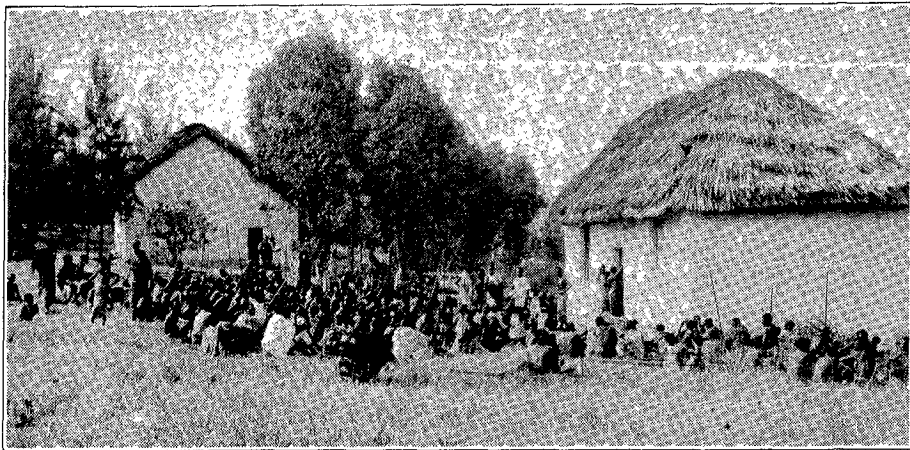
Kivu Mission Field, unorganized.

The working policy of the African Division was carefully studied and unanimously adopted, and actions were taken providing for the carrying on of the work as a fully organized union mission field.

After the union committee meeting, an educational council was held, at which time a definite educational policy was outlined for the field. A working curriculum was agreed upon for each type of school, and a syllabus for each subject was worked out as far as possible. It was felt by all that these plans would greatly strengthen our school work, and help to produce a strong corps of workers at an early date.



Boat on the Lualaba River in the Upper Congo on which C. W. Bozarth and E. D. Dick rode going from Bukama to Kabalo.



Patients Attending a Bible Study While Waiting for Treatment at the Gitwe Dispensary, Ruanda. The Building on the Right Is the Dispensary.

Immediately following this we held further meetings with the native workers, in which all the plans for the promotion of the evangelistic program, as well as the results of the educational council, were restudied carefully with them. The native workers were stirred over the new plans, and accepted every suggestion with eagerness. In all our meetings with these dear people a sweet spirit of co-operation and good will prevailed. Indeed it was good to see our workers so united in every plan, and we believe that with the new organizations effected and the new plans laid, and with some added help and better facilities, this field will become one of the most fruitful fields of the entire African Division.

During the meetings and in the two weeks following, we had opportunity to come thoroughly in touch with the good work being done by Gitwe Mission.

Pioneering in the Field

Gitwe Mission is the oldest of our missions in this territory. The story of the early work in this field is a record of trials and hardship. In 1913 Brother Delhove came to East Africa for mission work, having left his family in Europe. Almost immediately following his arrival, the Great War broke out, and he was cut off from all contact with Europe, and for four and a half years he did not receive any word from his family or the Mission Board. Shortly after the outbreak of the war his mission was raided, and he was forced into the intelligence service of one of the armies. After thus serving for more than four years, he was granted a leave from the army, and made his way to England and from there to Belgium to learn of his family. He arrived in Belgium Nov. 11, 1918, the day the Armistice was signed, and began searching for his loved ones. Happy beyond expression was that meeting with his wife and two children, who in the providence of God

had been spared through the trials and horrors of the four years of awful war into which their country had been drawn.

After spending a short time in Belgium with his family, he went again to England, and took some studies along medical lines in preparation for his return to the mission field. Within six months after his arrival in England, he with his family and another worker, H. Monnier, were on their way back to the mission field. This time they expected to work in the Congo, so sailed to Boma and proceeded up the Congo River. Arriving at Stanleyville, they were not cordially received by the government officials, so they decided to go on to Tanganyika to open mission work where he expected a more favorable reception.

Discouraging Circumstances

At Tanganyika they were again doomed to disappointment, for they received no encouragement from the officials, but were told to go on to Ruanda, where the country was open to missionary work. Acting on the suggestion of the officials, they took

ship for Uzumbura, and after ten days of trekking, came to Lake Kivu. From there they again took ship to Rubengera, a port on the east side of Lake Kivu.

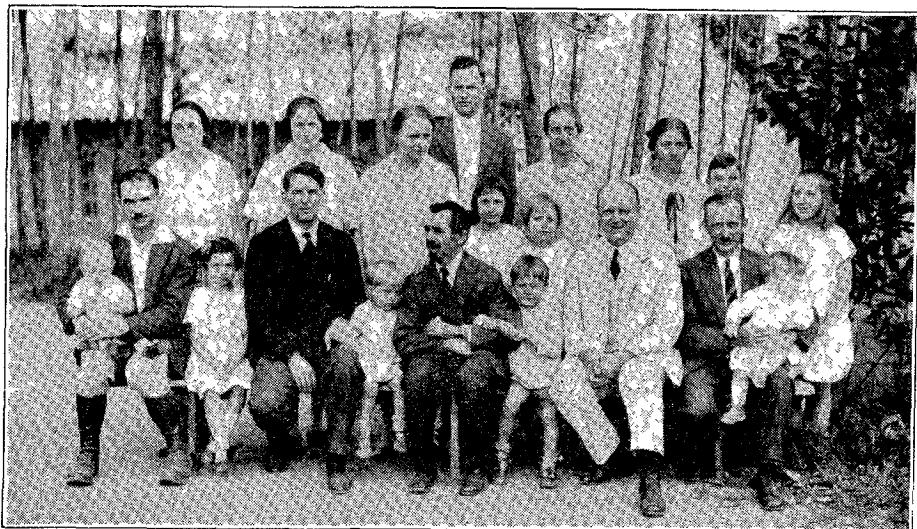
After some negotiations they went to Kilinda, a pre-war mission. At this place they were again to meet with trial and disappointment, for soon after they arrived at Rubengera, Sister Monnier was taken sick, and after a lingering illness died at Kilinda. Not only were they to go through the "valley of the shadow of death," but soon after getting nicely settled and their work well in hand, they received word from the government, saying that they must vacate the mission, as it was to be used for other purposes.

Opening Work at Gitwe

Turning from this mission, they went farther east to a place approved by the government near Lake Mohasi, and mission work was begun. Prospects for a successful development were good, but due to unsettled conditions on the border following the war, it became clear that it would be best to locate their mission elsewhere, so again they went in search for a place to become the center of light and truth. This time the present site of Gitwe was chosen, and they moved in March, 1921, and began the work of building.

Another unexpected handicap faced them, caused by the superstitions of the native peoples. Many years before, the hill chosen for the mission had been cursed by a chief, and since then no native dared come on the place, and it was not until after Brother Delhove had gone from kraal to kraal and visited and pleaded with them, that they consented to help him.

Under a boiling tropical sun,



Workers of Ruanda and Urundi, Central Africa

Adults, from left to right, front row: M. Duploy, E. D. Dick, D. E. Delhove, C. W. Bozarth, A. Matter.
Second row: Mrs. Duploy, Mrs. C. A. Johnson, Mrs. Delhove, C. A. Johnson, Marie Matter, Mrs. A. Matter.

Brother Delhove put up his workshop of four poles and a piece of canvas, and with his few tools made his workbench and proceeded to make doors and window casings from timber carried on the heads of his native porters from four days distance from the mission. Meanwhile bricks were being made, so that by September their house was completed.

During this time mission activities were not neglected, but the beginning of a strong work was started, and the seed sown has been blessed and has brought forth abundant fruit. At present there are over 300 enrolled in the mission school, while the seventeen outschools dotted here and there among the hills in the surrounding country have an enrollment of over 700. There are now 187 baptized members at this church, fifty having been baptized during our stay at the mission. Scores of others are in the baptismal classes of the mission and in the outschools round about.

Strong Medical Work

No doubt the present development and success of the mission could be attributed to the strong medical work which is being carried on at this station. Daily there are scores who come in for treatment for their many sores and sicknesses. Monday, however, is set aside for the treatment of the diseases requiring injections. On this day they come in groups, walking or hobbling along or even being carried in baskets, to receive the help of the missionary. Each Monday while I was visiting the mission, there were from 175 to 200 treated. The most awful maladies to which man is subject could be seen in this suffering audience. Twelve or more of these were brought in baskets by their fellows.

Thus the mission which was born in disappointment, trial, and hardship, is now the center of light and truth for the thousands of natives of central Ruanda, and the pioneer workers who broke the first soil and who have toiled in the upbuilding of the mission in a material as well as a spiritual way, now see the fruit of their labors.

After a three weeks' stay at this mission, we set out on our ten days' trek back to Uzumbura. As we passed over the hills and the Gitwe Mission slowly vanished from our sight, we thanked God for the good work accomplished by the consecrated lives of our few missionaries now in the field, and pray that the Lord of the Harvest may send forth more laborers into the harvest fields of the Central African Union Mission with her 7,000,000 natives.

Three Weeks on Kiusiu

BY A. KOCH

KIUSIU, translated "Nine Provinces," is the most southerly of the four large islands of the empire of Japan, and one of the richest of the Japanese possessions. From the middle of April I had the privilege of spending three weeks with our brethren there. In the most southern city, Kagoshima, we have a small church of about fifteen members, meeting in a chapel in a very good location on a main street. Our evangelist, Brother Ishibe, did everything possible to make the evangelistic effort a success. The newspaper helped us very much. Twice the publishers inserted an attractive invitation in a good place. Besides that they allowed us, without charge, to hold a lecture in their big hall. We had an attendance of more than 400 people that night, an unusual thing in our evangelistic work in Japan. After the lecture the newspaper published a very friendly outline of it. Our efforts in canvassing resulted in a few days in 55 yen sales. Among the subscribers was the head priest of the enormous temple, Nishi Hongwanji, of that city.

At the next place where we have a church, Fukuoka, I met Brother Usuda, our canvasser, and in the few hours I was able to spend with him we sold 74 yen's worth of literature. One man gave us an order for 37 yen, and paid cash at once, when we delivered the books. At the meeting place we gave three stereopticon lec-

tures on the message, and one in the big auditorium of that city, with a seating capacity of 1,500, which we rented. The newspaper here was also favorable toward us, and advertised our effort several times in large type without payment. This was a great help, as our mission funds are so small. That night the accompanying picture was taken by a newspaper man while Pastor Kajiyama was giving his talk. I had just finished my introductory address. Just before I left Fukuoka the church had some practice in doing missionary work for Big Week, and the Lord helped us to get many subscriptions for the magazine. Many single copies were also sold.

The final meetings were at Yoki, where Pastor Kajiyama has thrown out the gospel net for five years, and where we have several earnest church members. Except the last night, when rain poured down in streams, we had a good attendance.

During these efforts it pleased me very much to note the good spirit of co-operation between worker and members. Everybody was willing to do his share. No wonder that good success was granted to us and everybody felt a new refreshment in his spiritual life. The workers were also glad to get a good many names of new readers. These were the largest evangelistic meetings I have ever witnessed in Japan.

Hiroshima.

African News -- No. 2

Glimpses of the Medical Convention

By E. KOTZ

THE great importance and value of our medical missionary work as an entering wedge in the mission lands was clearly brought out at the meetings of the medical convention which we held in connection with the division council at Solusi Mission. It certainly was encouraging to the rest of us missionaries to see the deeply evangelical and missionary spirit that possesses our doctors, and to see their earnest desire to make the love of Christ the motive power in all their work.

Medical Missionary Work and Soul Saving

Dr. Tong, in speaking of the principles that will help to make the medical missionary work a greater soul-saving factor, said:

"Without love is it impossible to please God. It is impossible to do anything of any great importance

without love. The world was founded by love. God so loved the world that He gave His only Son to us. He sent Him here to save us, to demonstrate to us what love is. There is no greater love demonstrated than that Christ has demonstrated to us. He is desirous of saving us, and also desirous that we shall have so much love in our hearts that we will sacrifice to demonstrate that same love and go just as far as He did, even to losing our own lives. Then we are able to overcome the various difficulties that discourage us and to overlook many faults.

"Will the doctor instruct the people in the words of God or in the words of his profession? This to my mind is a wonderful work. It is the work of a doctor and the work of a preacher. Our example is still Christ.

Did He preach to the people all the time and minister to their spiritual needs, or did He treat them all the time? I think if we study we shall find that He used the medical side as an entering wedge, but after He had used that, He spent more time talking with them about their souls' salvation. He first entered their hearts. He first caused them to love Him, to have confidence in the words He spoke, in the things He did; but after they developed that confidence, He did not turn them over to one of the disciples, but talked to them about their souls' salvation.

"To my mind, we as medical missionaries should do the same thing. When we talk to the people and gain their confidence and administer to their physical needs, then is the best opportunity to talk to them about their souls' salvation; but if we do not have that love in our hearts that we should have, we shall never be able to implant it in their hearts. Then it will be necessary to turn them over to an evangelist.

"But why is it not possible for a doctor or a nurse or any one else to have just as much love in his heart for the salvation of souls as it is for the evangelist? Why is it not just as possible for the doctor to lead them in that spiritual life for the salvation of their souls as it would be for the evangelist? We both have the same Saviour. God grant that we may get that vision."

Medical Work Opens Doors

N. C. Wilson, the superintendent of the Southeast African Union, read a very interesting paper about the medical missionary experiences in that field, from which I quote the following:

"The medical work has been given

considerable prominence in our union, for on all the stations there has been almost continuously either a nurse or a doctor on the staff. So we have been able to watch at close range the influence the medical work is exerting in the task assigned to us as a church.

"I am happy this morning to be able to bring you a good report and to say in no uncertain tones that 'the right arm' and 'the entering wedge' have functioned admirably, and we have only praise and thanksgiving to God for the success and strength and blessing which have come to us in Nyasaland and northeast Rhodesia as the direct result of loving and faithful medical ministry. God has added His blessing to the efforts put forth, and on the right hand and on the left we see evidences of strength which has come to us in the form of change in public opinion as to our aims and policies as a people, which means the opening of otherwise closed doors. We have seen people not only blessed and freed physically, but our greatest joy has been in seeing men and women bound in sin and superstition, spiritually liberated and set free.

"While we realize that we have much to do in perfecting our medical work to make it function as we feel it should, still we have seen an example of what God is willing to do for us through the medical work, and of the strong influence for good which this important branch of service exerts.

"During the past few years well over 100,000 visits annually have been made by sick natives to our hospitals. These people have been helped physically and spiritually. Many of them have been brought back from death's door by the skillful hand of the doctor or nurse, and by the power and bless-



Church Members at Fukuoka, Japan

ing granted in answer to the prayers of these workers.

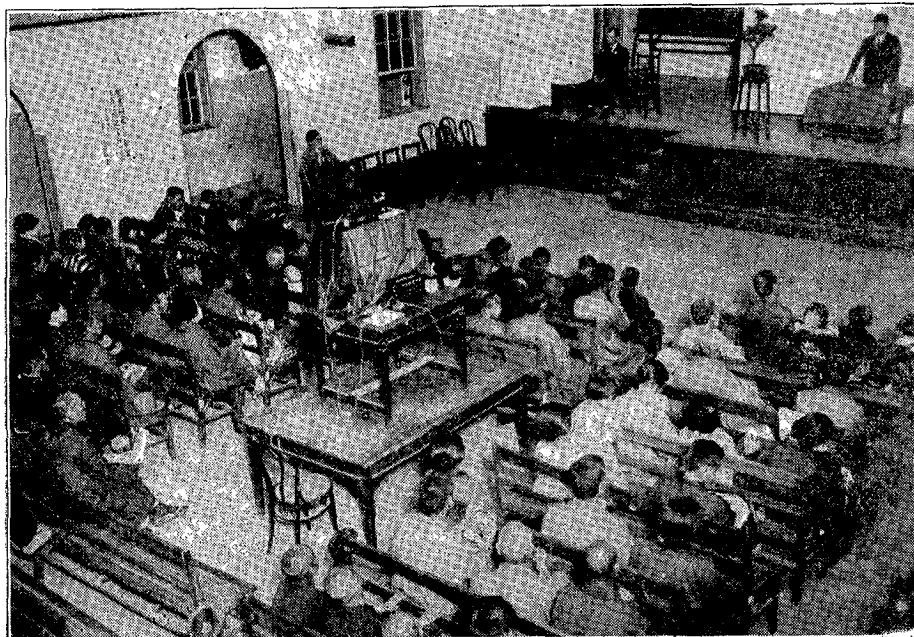
Souls Won to the Truth

"Every morning and evening, worship is held with patients, and during the day the sick have been visited by teachers and evangelists. As a result, a deep and lasting impression has been made for the truth, and patients returning to their homes, after either having surrendered to Christ or being favorably disposed, have sung the praises of the mission far and near. Some of the old patients have stirred up a real and lasting interest in their villages for the truth, while others, determined to be affiliated with God's people, have requested schools.

"Wherever one travels throughout the villages in our field, the doctor's or nurse's name serves as a password and key to the hearts of the people. This friendly touch and feeling of confidence, inspired so largely by the medical ministry, has given us a very distinct point of contact with our native people. Through the medical work we have been able to demonstrate to the native in the way most appealing to him that we have his good at heart and are really interested in him.

"Although I am unable to give statistics as to the definite number won to Christ through the medical ministry during any given period of time, still I feel safe in stating that those who are rejoicing in the third angel's message today, either directly or indirectly as a result of this Heaven-appointed service, could be numbered by the hundreds.

"To illustrate: The leper, due to his physical and mental condition, is a most unpromising subject for spiritual work. Those who are in touch with leper work realize this. However, as a result of meetings held for the lepers in the Malamulo colony by Dr. Erickson during the past few months, twenty-five or thirty lepers have accepted Christ as their Saviour and are now preparing for baptism. Last month eight of Dr. Erickson's



T. Kajiyama Giving a Lecture With Stereopticon Pictures on "God's Hand in World History," in the Auditorium at Fukuoka, Japan

lepers were baptized, and with a few who were already church members were organized into a Seventh-day Adventist leper church. This has greatly encouraged these poor unfortunate people."

If there is any one who does not see the importance of the medical missionary work, he certainly needs only to attend one such meeting in the mission field and hear the evangelists emphasize its value in order to be convinced that it is indeed the right arm of the message.

The Blind See

Here is another story that was told at the medical convention:

"When Dr. Marcus established Mwami Mission, two years ago, a blind man by the name of Packin came for treatment. He was one of the few in the district who were willing to place themselves in the doctor's hands, for at first the people were very shy of the new mission.

"Packin had cataracts. Dr. Marcus, realizing the far-reaching importance of this initial cataract operation, made Packin's case a subject of special prayer. After making whatever preparations he could in his crude mud-and-pole hut, and with a prayer in his heart for wisdom and blessing, he performed the operation. To his joy it was successful.

"Soon Packin could get about, and steadily his eyesight has improved. He became a regular attendant at the church services, and before long was found in the Bible class preparing for baptism. Under the strengthening and uplifting influence of the mission, this man's mind and character took on shape until he came to the place where he was chosen for native foreman. And for a native as truly as for any one, it is quite a climb from a blind village beggar to foreman on a rapidly growing mission project. Early last month, at the time of Mwami's first baptism, the but recently blind heathen Packin was buried with his Lord in baptism as among the first fruits from Mwami Mission.

"Several government officials of high standing as well as six or seven business men in Nyasaland have told our brethren during the past year that they are favorably inclined toward our work, due especially to the deep interest we take not only in the spiritual welfare of the native, but the physical as well. Some rather flattering remarks have been made regarding our work, both in private conversations and in the public press. We are safe in saying that our medical work has given Seventh-day Adventists a unique and enviable position in Nyasaland and northeast

Rhodesia before the government as well as the general European community."

New Leper Church

Dr. Erickson, who is now at the Malamulo Mission, gave the following encouraging report:

"The medical work has been built up in a strong way by Dr. Carl Birkenstock and Miss Ingle at Malamulo. Many are receiving physical help, and also hearing the gospel for the first time. Many afflicted ones come to the hospital for relief from malarial fever, hookworm, leprosy, bilharzia, and many other tropical diseases, which are found in this section of the country. Our hospital has accommodation for about twelve patients, but we usually have about thirty, and they sleep on the floor, on the porch, and out under the trees. A fair amount of surgery is done each week. While the patients are here in the hospital the light of the gospel truth shines upon their hearts, and the seed is planted. The Lord will see to the harvest.

"At the present time we are putting up two new wards, one for the men and one for the women. Our next need is a dispensary to treat the outpatients that come to the mission. All these buildings have been paid for by private donations, for which we are very thankful.

"A large leper work is also carried on at the mission. At the leper colony a cured native teacher conducts a village school and holds Bible classes daily. Sabbath school and preaching services are held regularly at the Malamulo leper church. In the colony we have a dispensary, and are now putting up a leper ward. We are thankful to the British Empire Leprosy Relief Association for funds to erect these buildings.

"The Malamulo leper church was organized a few Sabbaths ago. By a little stream of water and under the trees, an outdoor meeting was held, at which the church was organized, deacons ordained, and the new baptized believers received into the church. As far as we know this is the first Seventh-day Adventist leper church ever organized. Eight precious converts went down into the watery grave and washed the leprosy of sin from their hearts.

"Some of these lepers were still badly infected with the disease. But the Lord was pleased to see that His blood was not spilled in vain, and that although afflicted with the leprosy of the body, their souls were free from the guilt of sin. May the Lord bless them and keep them faithful to the end, and may they be the means of bringing many sheaves with them to lay at the feet of the Master."

Just Under You Lies a Bit of Malaysia

BY S. A. WELLMAN

You may never have realized it, but between yourself and mother earth every day a bit of Malaysia, the island field to which we are sending the Thirteenth Sabbath Offering on Sept. 28, 1929, is interposed to soften the bumps and to make your journey down the road in the family car comfortable and happy. The use of rubber in the many industries of the Western World has become such a commonplace matter that most of us never think of how greatly we are indebted to this section of the Far East for one of our most common temporal blessings.

Out under the sizzling heat of an equatorial sun in the Malay States, in Sumatra, Java, Borneo, the Celebes, and other islands of lesser note, those brown-skinned brothers of ours are toiling on great rubber plantations, naked for the most part, except for a loin cloth, and at a wage that provides them only the meager necessities of life, to make possible to us such luxurious comforts in rubber.

Rubber for tires, for battery cases, for wire insulation; rubber to bring quietness to noisy motors through rub-

ber mountings; rubber for hot water bags, combs, and innumerable household requisites, fountain pen barrels, erasers, bands, overshoes, heels,—most of these in their crude form come from Malaysian rubber trees.

As you race about on work or pleasure bent during these coming weeks, let your mind think of the lands from which the raw rubber comes. Remember the myriads of brown men and women who, with no hope of the beyond, no knowledge of a loving Saviour or of a merciful God, toil for a mere existence. Is it nothing to you that they perish without Christ?

While their toil provides us with one of life's comforts, let us remember that we owe them not only a debt of gratitude for the product of their weary toil, but that it is ours to give them a knowledge of Jesus Christ.

Why not put at least the price of one tire for your car in the Thirteenth Sabbath Offering for the sake of God's work in Malaysia? Remember that needy field as day by day you swing along the highroads of the United States of America, cushioned from shock by Malaysian rubber.



A Channel of Blessing

BY H. B. LUNDQUIST

JESUS said, "Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Self-abnegation is the law of life. All the great teachers and thinkers have heralded this fact; the pages of history, replete with the acts of the truly great, bear it mute testimony; and the great drama of life, enacting before our eyes, most eloquently corroborates it.

The central thought and the main-spring of action of the Son of man, in the words of the servant of the Lord, was, "He lived to bless others." There was sufficient power in that simple formula to hold at bay the prince of the powers of darkness, and wrest from him the keys of hell and of death. There is power in it to lift men and women from their aimless gropings, into the great current of God's love, and to make them partakers of the divine nature.

Must Do as Well as Know

The world cares very little for what we know, unless knowing is united with doing. However, in order to contribute, it is necessary to possess. The song bird awakens the world with its matin offertory of praise; the honey-suckle saturates the atmosphere with its intoxicating fragrance; the lily captivates the eye with its pristine purity and beauty — fit symbol of innocence; the sun gladdens the earth with his beams, germinates and matures our crops, and not content with this, stores the earth with fuel for future contingencies; but one and all would be powerless to please and serve us unless there existed inherent in each the power to do so.

Likewise in the world of men. The physician, by means of his expert knowledge, is able to cut short the course of a damaging fever, and pilot the sick through dangerous places in the sea of life; the musician charms and cultivates our sense of the beautiful, as a result of long and tedious study; the professor introduces us to the mysteries of science and nature, and leads us safely through the labyrinth of knowledge because he has groped his way before; the ambassador of Christ leads us by his convincing eloquence as penitents to the Sav-

iour, because he himself has gone the way of the cross.

There is, however, a difference to be noted. The men first mentioned are contributors by reason of having previously thoroughly comprehended what they teach. Following the laws of logic, the laws of the mind, they make us see and feel what they have seen and felt. They deal in mind stuff. The astronomer can calculate with minute exactness the occurrence of an eclipse, and prove conclusively to us the distance to Betelgeuse, or tell us the gases and metals of which the sun is composed, and completely satisfy us, without having made the trip through interstellar space, or examined the star material in the laboratory.

But not so the guide to Calvary. The ambassador of Christ must not only *know*, but he must *be* what he teaches. What he wishes sinners to be, he must first work out in the school of experience. He deals in soul stuff. The spring cannot refresh until its cooling waters overflow, nor can the languishing plants and the thirsty earth receive the invigorating showers until the atmosphere has reached the saturation point. So with God's ambassador; he can bless others only when his own soul has basked in God's presence. He is unable to deal out bread to the hungry or cover the naked soul until his own hunger has been appeased by the bread of heaven and his own soul's deformities are hidden by the mantle of Christ's righteousness.

There are just two classes in the world,—those who receive the blessings of heaven, and consume them upon themselves; and those who share the blessings received with their fellow men. The first class includes the mass of humanity; the latter, God's noblemen. Undoubtedly during the lifetime of George Washington, of William the Silent, of San Martin, or of the Duke of Wellington, there were hundreds of men much more intelligent, possessed of greater wealth, and wielding vastly more influence than they; but how many of their names have passed into history? How many millionaires of the eighteenth century can we name?

The Good Book says, "The memory of the righteous is blessed; but the name of the wicked shall rot." Unshared blessings, like the waters of a stagnant pool, prove the undoing of their possessor. What a fitting symbol of the greedy hoarder is the pool, with its slimy, putrid waters, sheltering serpents and other noxious creatures! Not only does it fail to render service to humanity, but it breeds mosquitoes and other insects which are a veritable menace to the health of man and beast.

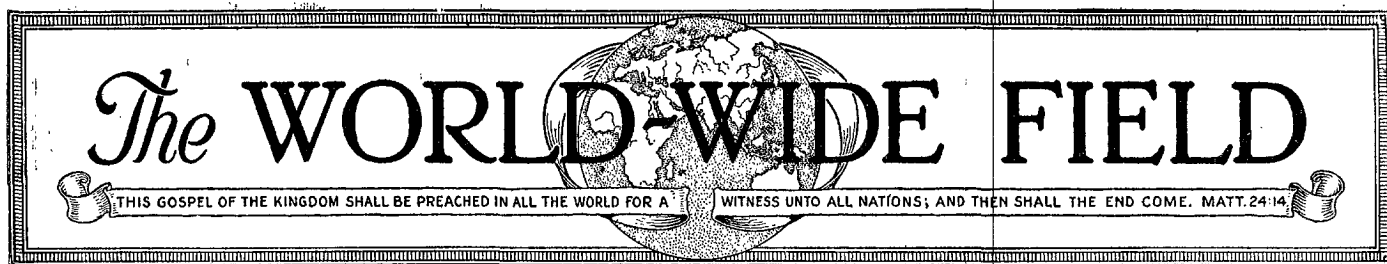
The octopus provides us with another symbol of this class, enveloping as it does in a deadly embrace everything that comes in contact with its tentacles. Some time ago a rich man, suspicious of the banks, determined to keep his own treasures. Purchasing bills, he pressed them together in compact packages and carefully stored them away in his safe. After several years, wishing to use some of his money, he found that his bills had rotted into an indistinguishable mass! By refusing to use his wealth to bless others, he himself was now deprived of its ministries.

Blessings Return to the Sharer

Concerning the other class, whose generous hand is always open to succor the unfortunate, God says through Isaiah: "Jehovah will guide thee continually, and satisfy thy soul in dry places, . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Christ in His inimitable interview with the Samaritan woman, said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." What a fitting figure of those noble souls who continually spread joy and gladness all around them in inexhaustible streams! How like the sparkling, crystalline waters of the mountain spring, rapidly converted into the torrent, and then the mighty river, hurrying to the sea, whose banks are carpeted with living green, and whose valleys are populated with thriving villages and cities, all recipients of its constant and bounteous beneficence!

The legend of Sir Launfal and the Holy Grail teaches us the kind of contribution which God values. According to this tradition, the chalice in

(Concluded on page 28)



Epistles of Christ

BY ANTHONY KARL

SOME time ago, during a meeting of the Catholic Action, the Adventists were spoken of. At the beginning of the discussion a Catholic priest, who counted us as a Protestant sect, called special attention to some of our doctrines, which the Catholic Church, said he, cannot consider as right. Then the speaker pointed out the missionary activity which our church members display in co-operating with their preachers from the viewpoint of circulation of literature and other branches of missionary work. The cordial collaboration between ministers and members permits the former to watch easily over the whole propaganda organization. Such an organization, he observed, merits imitation.

"The past teaches us," continued the orator, "that we priests are not able to accomplish our task in the narrow and hidden circles of the Catholic family. Therefore the thought of the Catholic Action arose, a plan which will be carried out in all lands. The essential task of this new institution consists in practically instructing and educating able laymen for a noble mission to be executed shoulder to shoulder with their spiritual leaders in those spheres which the clergy cannot enter on account of too much labor.

"It is necessary," observed the clergyman, "to print and distribute literature adapted to the modern mentality of our contemporaries, and aiming at the culture and conservation of the religious sense. The schools of the various sects teach that the Christian woman is more capable of selling literature and propagating the faith in the sense of our program, than the man who is absorbed in the troubles of modern life."

When liberty of speech was given to those present, a lady who has no connection with us, rose and gave an excellent testimony in behalf of our cause. She said:

"I must confess that the Adventists are an example to us in many things. They can be compared with a busy bee. Often I have observed how they spread and defend their faith; yes, they are always ready to sacrifice for it. Besides, they take an active part in the

sphere of charity, taking care of the poor and the sick. Every member has the right to look on the register in order to know how their gifts have been employed. Their countenance is always joyful, and their manner of speaking has often told me that the Adventists know more about religious matters than we Catholics.

"The adherents of this faith assemble every Saturday, and study together in a book [Bible], then they pray and sing together. It may be maintained that the common song is an excellent attraction to get new proselytes. If any church member is not able to understand well the subject studied, then he goes to one of the church officials, who explains the matter to him. The most beautiful thing is the fact that there exists no rank among them, for they consider one another as brethren and sisters, and believe that they must help one another. The Adventists meet in simple meeting halls. We Catholics have beautiful and rich churches, but the soul and the heart are empty."

In writing these lines I remember the apostle's words: "Ye are our epistle, . . . known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God." 2 Cor. 3:2, 3.

Dear fellow soldiers in Christ, the world looks with searching eyes upon

us. Have we always been "a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing"? 2 Cor. 2:15.

The Son of God, our invincible leader, has given us the encouraging promise: "The Lord shall make thee the head; . . . and thou shalt be above only, . . . if thou shalt hearken unto the commandments of the Lord thy God." Deut. 28:13. With a joyful heart and glad satisfaction we observe how this heavenly promise is being fulfilled in this very time. One asks: "Shall the Adventists take the lead in world evangelism?" Some speak of the "catholicity," that is, the world-wide extension, of our work. Others try to imitate some of our institutions, as the Harvest Ingathering, the Big Week, the apostolate of the laity (1 Peter 2:9), etc.

All this is no doubt a good testimony on behalf of our cause. But we must confess that all this is not the principal thing. The reputation of the believers in Thessalonica culminated in the apostolic praise: "Ye became imitators of us, and of the Lord, . . . so that ye became an ensample to all that believe." 1 Thess. 1:6, 7. Should we not endeavor to reach this high spiritual position too? Let us therefore strive to realize this holy ideal. Let us look unto Jesus, "the author and perfecter of our faith," consecrating to Him our best strength until our "faith to Godward" shall have "gone forth" in every place, and Christ shall adorn us with the crown of eternal glory.

Merano, Italy.

The Message Makes Progress in Rumania

BY E. F. HACKMAN

LEAVING Florence, Italy, June 23, we had just time enough to make the trip through Italy and across Yugoslavia before the third convention of home missionary and Sabbath school secretaries opened in Rumania, June 26. It was a long, arduous, but interesting journey, filled with many and varied experiences. It was necessary to make seven changes en route before we reached our destination, using several different ways of traveling, and it was a great relief to all of us when we finally reached our

training school, where the convention was to be held.

The school is in the mountains about a mile from the little city of Deciosămartin in Transylvania. One has a beautiful view of fertile valleys and rolling hills, which seem to extend in every direction. The hills are covered with fruit trees, vineyards, and fields of waving grain, with little farm houses dotting the landscape. An impressive sight is given the onlooker as he sees the peasants gathering in the golden grain and the flocks of sheep

grazing on the hillsides, protected and led by the shepherds.

The first meeting of the convention was held in the school chapel in the evening of the day of our arrival, and we were greatly pleased to find not only all the secretaries present, but also all the ministers and workers of the Rumanian Union. It was a great privilege for the writer to present before nearly 100 workers the objectives of the Home Missionary Department. For the greater part of five days careful study was given to ways and means of enlisting and training the army of church members in Rumania to carry the message to more than 18,000,000 people. Every worker entered heartily into the discussion, and when the meeting closed, it was felt by all that God had greatly blessed us and enlarged our vision.

As this was the first home missionary convention ever held in Rumania, it was necessary to go into the various phases of home missionary work quite carefully. Under the able leadership of Steen Rasmussen, home missionary secretary of the Southern European Division, who acted as chairman of the meeting, every angle of missionary activities was given due attention.

Many new plans were laid which will vitally affect the work in this field. It was planned to prepare a series of lessons on the "Art of Giving Simple Bible Readings," which the workers could use in teaching the lay members how to present our message before the people. It was also planned to issue a series of leaflets similar to *Present Truth*, which would be inexpensive and yet could be used systematically. Heretofore the lay members have not had the best kind of literature for missionary work, and we believe this step will result in the salvation of many souls through the printed page.

We found the workers especially interested in Bible training classes, nearly all of them having already established such classes in their churches. As a result of their work, hundreds of people have accepted the truth. The Rumanian Union probably gives more Bible readings per capita than any other union in the world. The first quarter's report for 1929 revealed that the laity actually gave 47,000 Bible readings.

Strong plans were also laid for the Harvest Ingathering and Big Week campaigns. Although these two campaigns have not been neglected in this field, yet they have not been pushed as vigorously as in some other fields. However, the workers were willing to do their share, and gladly pledged themselves to greater efforts. When the Big Week was presented, the convention voted a goal of 500,000 lei (\$3,000), which is double the amount they raised in 1928. In fact, Rumania has doubled its Big Week goal every year since 1927. Enthusiasm was especially noticeable in the discussion of Harvest Ingathering. Although this campaign is comparatively new in this field, and they must carry on their work under hard and trying opposition, yet they showed their loyalty to the cause by setting a goal for 1,000,000 lei (\$6,000) in 1929, which is more than three times the amount raised in 1928. In Rumania no one can solicit; all the papers must be sold. To sell 70,000 papers is no small task, but our believers love the message, and are anxious to do their utmost for its progress.

The writer could not close this article without mentioning a little of the wonderful progress of the message in this field. The Lord is pouring out His Spirit upon our work in rich measure, and hundreds are coming into the truth. Of course there has

been much opposition, but this has not dampened the zeal of our workers nor discouraged the laity. On the contrary, it has greatly stimulated them to win more souls. There is no question but that God is pouring out the latter rain in Rumania. Three thousand are awaiting baptism in this field. Some of them have waited a long time, due to a law which prohibits us from baptizing any members of the Greek Orthodox Church until these members have been dropped from their former church. This the priests are reluctant to do, and place every hindrance in our way. But God has opened the way, and the workers report 900 baptisms the first six months of this year, which will undoubtedly swell to 2,500 before the year is ended. What a harvest of souls! It should send a thrill of rejoicing through the hearts of all our believers in the world to think that God is so abundantly blessing our work in this land.

These people have not been won altogether through the evangelistic efforts of the ministry, but through missionary work by our lay members. The workers in many places cannot hold meetings, but they give Bible studies and scatter our literature, encouraging the lay members to do the same, and this has produced a rich harvest. The colporteurs are also doing valiant work, and many are won through their faithful seed sowing.

At one conference session for the Transylvanian Conference which closed a few days before our convention began, thirty-nine new churches were voted into the conference. These churches have all been raised up in the last two or three years, and as no conference sessions had been held, were compelled to wait. No doubt this constitutes a world's record in our work for the number of churches



Workers Present at the First Home Missionary and Sabbath School Convention Held in Rumania, June 26 to July 2, 1929

admitted into the conference at one time. The latest report shows 9,000 members in Rumania, 300 churches, and six local conferences.

Another encouraging thing happened during these meetings, the influence of which will be felt all over Rumania. Brother Constantin Tolici, one of the workers, was placed under appointment to Madagascar. He is the first foreign missionary to be sent out by the churches in Rumania. This will tie both our people and the churches to the mission fields, and the brethren hope to send others into the fields beyond.

Many more encouraging items could be related in this article, but time and space will not permit. The convention should prove a great boom to

our work in this country, and we feel especially thankful for the help and co-operation of A. V. Olson, president of the Southern European Division; D. N. Wall, president of the Rumanian Union; L. L. Caviness, secretary of the division; J. C. Raft, field secretary of the division; and local and union conference department secretaries. Besides these, Mrs. L. Flora Plummer and the writer from the General Conference were present.

The workers from Rumania send greetings to the brethren and sisters in North America and the world. Let us not forget this needy field in our prayers, that God will continue to pour out His Spirit upon the workers and lay members, and that many precious souls may be won.

such effort in the Okanagan valley of the British Columbia Conference, and one in a large Russian community at Beaver Creek, Saskatchewan. In these efforts we kept two objectives always in mind. One was to win young people and boys and girls to the truth of God, and to a real Christian experience. The other was to establish those who are already believers in the doctrines of the third angel's message. We endeavored to preach the truths that make us a peculiar people, preaching Jesus Christ as the central theme of every doctrine.

Results of Our Efforts

In the first of these efforts, W. J. Shafer, the British Columbia Missionary Volunteer secretary, was associated with me, and in the second effort one of our Russian ministers, P. G. Yakovenko, was associated with me as translator. At the end of the first effort we had the privilege of baptizing forty-eight, and at the end of the second effort we had the great joy of seeing thirty-two souls purchased by the blood of Jesus, enter into the baptismal covenant with their Lord. These all range in age from a boy of only eleven years to a grandmother of eighty-two. The majority, however, were young people from fourteen to twenty years of age. We thank God for the workings of the Holy Spirit, not only in the efforts referred to above, but at many points throughout our union conference. We believe we are living in the days of the outpouring of the latter rain, and we are thankful that while on others our Master is calling, He is not passing by Western Canada. We believe that 1929 will prove to be in this field a banner year in soul winning in our union.

It was a great privilege indeed for the writer to get away from executive responsibilities to a large enough degree to conduct these efforts. One's own soul is truly made warm toward God while having the wonderful privilege of leading fathers and mothers, young people, and boys and girls to the foot of the cross. May God bless soul-winning efforts all over the world field, that the honest in heart may soon be garnered in, and the Master may come to take us all home, beyond the storms and temptations of this life. We long to be safe in God's kingdom.

THE first baptism at Sioux City, Iowa, included thirty-eight new believers. These with the eight admitted to the church on profession of faith, make forty-six persons brought in as the result of the series of lectures.

Colporteurs at the New Jersey Camp Meeting

BY F. E. THUMWOOD

ONE of the best ways to help in the finishing of God's work is through the sale of our literature, and we find that those who engage in it help not only others but themselves as well. The Scripture records the story of the husbandman who called to him his servants and delivered to them his goods to be used to his glory. Jesus is the husbandman, and He is very anxious that we use our talents to save souls out of the wreckage of this world before it can be said it is forever too late.

We are thankful for what the Lord has helped us to do in our book work in New Jersey thus far during 1929. We have made a good gain in sales, found much interest among the people, and learned that the work of tak-

ing our truth to the people can still be done in this field.

We are in the midst of the summer season, with a good band working in the field, and I feel that the Lord has wonderful things in store for us. From all over the world, reports are coming of the miracles God is performing for His people; and as we listened to the different speakers during the colporteur hour at the camp, our hearts were stirred with the reports of miracles done even in New Jersey. Angels of God are promised to go to the homes before us to prepare the way, and Jesus Himself is the chief worker. Is there any possibility of failure with such help when we surrender ourselves fully to be used?

Soul Winning

BY S. A. RUSKJER

WITH the many perplexing problems that are crowded on the attention of those who carry executive responsibilities in this work, it is quite a difficult matter to find time to engage in real soul-winning efforts. The writer believes, however, that executive leaders in this cause should put forth extreme efforts so to organize their work as to enable them to spend considerable time in real soul winning. There is no part of their duties that is more important, and surely no work so joyous as that of actually leading men and women into a knowledge of the truth and teaching them how to walk and to talk with their Saviour.

When a man is ordained to preach the gospel of Jesus Christ, there is

in that ordination conferred upon him the highest honor and the greatest privilege that it is possible for God to confer upon any human being. Subsequent calls to fill official capacities in this work never eclipse or outweigh or excel in glory the call to preach Jesus Christ. Of course conference presidents and other leaders are doing soul-winning work in connection with the discharging of their official responsibilities week by week. But in addition to this, it is certainly most essential to find time somehow to go into a place and stay there long enough to carry on a prolonged evangelistic effort.

It has been the writer's privilege thus far this year to engage in one

East Pennsylvania Camp Meeting

BY F. H. ROBBINS

THIS year the East Pennsylvania camp meeting was held on the Westcoesville camp ground, near Allentown, Pa., June 20-30. This camp ground has been used by the East Pennsylvania Conference for camp meeting purposes for about twenty years. Recently, it was purchased by the conference for the sum of \$7,300. There are more than one hundred cottages on the ground, a large frame pavilion in which the main meetings are held, and also a large frame dining hall. The conference has recently built a cement block storage room in which all the conference goods can be stored. There is a well of good water which is forced into a storage tank by an electric pump. Many shade trees are scattered over the ground, which makes it a very desirable place for campers. During part of the year the ground is rented to other denominations for camp meeting purposes, thus giving a profit to the conference of \$1,500 a year.

Throughout the entire camp meeting there was unity, cheer, and good will among our people. Since the camp meeting a year ago, in this conference, more than 300 persons have been baptized. This number includes those baptized at the recent camp meeting. Eight evangelistic efforts have been held since last January, some of which were conducted by lay members. The medical work was combined with some of these efforts, nurses giving health talks and practical demonstrations.

A fine group of young people were in attendance this year at the camp, and their meetings were inspiring and well attended. The sermons and Bible studies, given by all who took part in the services, were encouraging and helpful. The early morning meetings, as well as all other meetings, were well attended, and a spirit of deep devotion was manifest throughout the camp meeting.

The Sabbath school offering, taken the last Sabbath, amounted to \$1,125; and the offering received for missions at the eleven o'clock service reached almost \$2,000. The sales in the book tent showed an increase of more than \$400 over the previous year. During the past year there has been a substantial increase in both tithes and offerings for missions.

The medical talks and demonstrations were practical, and were a great help to the campers. The publishing work received special attention, and an enthusiastic band of colporteurs left the camp ground to circulate our

literature. Every branch of our work was well represented, but space will not permit me to enlarge upon each department.

Besides the union conference workers, there were present from the General Conference, J. L. Shaw, C. K. Meyers, and J. A. Stevens; J. C. Dean from India; from the Review and Herald, J. W. Mace, F. A. Coffin,

and C. E. Palmer; from Washington Missionary College, B. G. Wilkinson, H. H. Hamilton, W. R. French, and E. Jones; from Shenandoah Valley Academy, W. C. Hannah and J. H. Smith; and nurses from the Washington Sanitarium, Miss Esther L. Bergman and Louise Nordstrum.

The president, C. S. Prout, with an earnest corps of workers, and a loyal people, is making good progress in advancing the cause of present truth, and the future for the East Pennsylvania Conference looks bright.

How Home Nursing Classes Are Helping

BY L. A. HANSEN

FROM a very difficult field comes further word of some unusually interesting experiences in finding access to people through the health work. Through selling our health publications, including *Life and Health*, a number of home nursing classes, made up altogether of persons not of our faith, have been started. These classes have done so well in interesting the people that certain church authorities have undertaken to counteract the work by organizing home nursing classes of their own and almost demanding that the people attend them. This effort, however, has not met with success, as the class members are so enthusiastically appreciative of what they are receiving in our classes that they are very free to express their preference.

A great deal of prejudice has been removed through this class work. Many obstacles have been surmounted and many difficulties met, and now, after considerable time and effort, fruitful results are being seen. Openings have been made for Bible studies, and believers are the final result. A number of requests have come for Bible studies, even from some who had been warned against taking the home nursing class instruction, because it was conducted by Seventh-day Adventists.

One woman says: "I have gained much from my study of home nursing. It has enabled me to understand better the duties of a mother, how to keep my children in good health, how to feed them, and also how to treat the common ailments. What I have learned about hydrotherapy will be valuable to me in treating some of the common ailments. I have a better understanding of my body and its needs. The laws of health are clearer to me, and I have a deeper desire to obey them. The study in 'Ministry of Healing' has been most helpful. Although I am not of a religious nature, I have received wonderful encourage-

ment and food for thought from this course. It has a tendency to draw me closer to the religious side of life."

A deaf woman says: "I most certainly have appreciated this class. It has helped me to set a higher standard of living. I have always wanted to study and improve my mind. Being deaf has made no difference, it seems to me, in my class work. I have appreciated what has been done for me, especially the copies of questions given me, and I shall always love my teachers for what they have done for me."

Another woman was asked why she bought "The Home Physician" and subscribed for *Life and Health*. She replied: "It was because of the kindness of one of your workers. When this lady came and found me sick in bed, with my house topsy-turvy, my children without breakfast and uncared for, without any thought about herself she took off her coat and began preparing some breakfast for my children, then bathed my face, gave me a treatment, and did other things about the house that were a great help to me. She left without mentioning a book, but said another lady would call the following day and explain the purpose of her visit. I was willing to do almost anything she might ask of me, because I knew I could trust her as a real friend. That was what caused me to buy the book and take the course of instruction."

Many other experiences are given, indicating the manner in which this practical medical missionary work gives contact with people, leading to further association and helpfulness. It is a simple but effective means of work.

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A LITTLE dispensary conducted in connection with the effort in Albuquerque, N. Mex., is proving a real help in making contacts with the Spanish-speaking people.

Early Northern Union Camp Meetings

BY W. W. EASTMAN

It was my privilege, in company with J. C. Thompson, to attend the early camp meetings in the Northern Union Conference. These included South Dakota, North Dakota, and Minnesota, and also a local meeting in the Black Hills district in South Dakota.

Conference sessions were held in connection with each general meeting, when officers and department workers were elected for the next biennial term and the regular business pertaining to the conference was cared for.

I was impressed with the generally favorable condition of the South Dakota Conference. Their academy at Redfield is out of debt, and is equipped with facilities for carrying forward a strong educational work for the young people of the conference.

The financial condition of the conference is excellent. Their Book and Bible House is prospering. Their colporteur work is going forward, and people are embracing the truth through the united efforts of the working forces of the conference.

The North Dakota Conference is also in a prosperous condition. It was inspiring to meet so large a number of German brethren and sisters. These sturdy, loyal people are a strong support to the conference. I enjoyed speaking to the Russian brethren. Their hearts were tender toward the Lord and His truth for these last days. My work, however, was chiefly confined to the English tent. It brought a personal blessing to my own heart as I endeavored to minister spiritual things to their souls.

Although it was necessary for me to leave the Minnesota camp in the midst of their meeting, I greatly enjoyed the time I was there. The conference owns the ground on which the meeting was held, and it is one of the most ideal places for such a meeting. Everything about the camp gave evidence of order, organization, and system, all of which contributed to the success of the meeting.

The book tent was ideal in its location and arrangement. It was a pleasure to see a conference conducted in so orderly a manner. A spiritual atmosphere pervaded the conference sessions as well as all other meetings. It was a good place to be.

My heart greatly rejoiced to see so many of our faithful people receiving rich blessings from on high at their annual gathering. This is what our people came for, and they should not

be permitted to return to their homes disappointed, until every consistent effort has been made to bring to them that blessing.

Elder M. L. Andreasen enjoys the full confidence of the workers and the brethren and sisters of the conference. His constant teaching of the Scriptures and consistent, godly life have won a place in their hearts.

This is my first round of meetings in the Northern Union, and it will be remembered with pleasure.

A Channel of Blessing

(Concluded from page 23)

which the Lord drank at the last supper was formerly in the possession of a family resident in England. The idea prevailed that as long as the chalice remained in their country, the blessing of God would accompany them; but should it disappear, misfortune would pursue them until it was returned. In the course of time, the chalice disappeared. Straightway it became the favorite occupation of the knights of the court to search for the prized chalice.

Among these knights was Sir Launfal. As he rode away on his fiery charger, dressed in blazing armor, the admiration and envy of all, a poor leper on the road pleaded for an alms which, with disdainful gesture, was bestowed. Many years passed, and when Sir Launfal's magnificent departure had been forgotten, a weary pilgrim, bowed and gray, leaning on his staff, trudged his way to the capital of his nation. All his earthly belongings were in his worn saddlebags which he carried on his back. Disappointed and broken in body and spirit, Sir Launfal was returning home to die. At the same point in the road the leper again met him, and asked him for an alms. "Gold and silver I cannot bestow upon thee," said Sir Launfal, "but in the name of Jesus the Son of Mary, what I have I share with thee." And reaching his hand into his saddlebags, he broke and shared with the miserable leper his last piece of bread, and stooping down, quenched the leper's thirst from the mountain spring of crystalline waters from his earthen bowl. To the soul of the leper those crumbs were like bread from the finest of the wheat, and the water like the purest wine.

When Sir Launfal lifted his astonished gaze to the face of his guest, instead of the leper there arose before him the resplendent figure of the Christ, who addressed him in the following words: "In vain thou searchest in distant climes consolation and forgiveness of thy sins. Behold, the bread which thou gavest Me is My

body which was broken for thee, and the water, My blood which was shed to wash away thy sins. In sharing with Me thine all, thou hast fed three,—thyself, thy fellow man, and Me."

The World's Challenge

The world today needs your contribution, young man, young woman, and it needs mine. It does not need today freedom from the bonds of tyranny and oppression as in the days of Washington and San Martin. In fact, at the present time the world is suffering from an excess of freedom. The world is on a moral vacation, bewildered by the kaleidoscopic changes which herald the final climax, undeceived by the vain promises of honest but visionary statesmen.

The challenge is flung in the face of the youth of today, Is there power in the religion of Jesus Christ to maintain a calm, steady, faultless conduct in the modern age, or have we outgrown the religion of our forefathers? The world is anxiously hoping against hope to see the principles of the gospel lived out in your life and mine. Shall we disappoint the world, the Author of life, and our Redeemer? According to the Bible, we know that there will be a faithful little flock awaiting Him when the Saviour returns.

Let us, then, throw ourselves into the furrow of the world's need, knowing that "he that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

" 'THEY get their water too near the surface,' said a woodman, explaining why some big pines had been so easily uprooted by the heavy winds. 'Their roots didn't have to strike deep enough.' A good many people are easily upset because life has been too easy with them; their roots have never struck deep because there was no great compulsion to make them go deeper for the source of life. Our very wants may become the means of our strength."

THE little estimate we put on prayer is evident from the little time we give to it. How poor and mean our petty, childish praying is beside the habits of the true men of God in all ages! To men who think praying their main business and devote time to it according to this high estimate of its importance, does God commit the keys of His kingdom, and by them does He work His spiritual wonders in this world. Great praying is the sign and seal of God's great leaders, and the earnest of the conquering forces with which God will crown their labors.—E. M. Bounds.

Appointments and Notices

Camp Meetings for 1929

Pacific Union

California, Eureka ----- Aug. 29-Sept. 8

Southern Union

La.-Miss., Baton Rouge, La. -- Aug. 30-Sept. 8

Southeastern Union

Cumberland, Knoxville, Tenn. ----- Sept. 7-14

Florida, Orlando ----- Oct. 24-Nov. 3

Colored

Georgia, Macon ----- Aug. 29-Sept. 8

Florida, Orlando ----- Oct. 24-Nov. 3



PUBLICATIONS WANTED

Mrs. Zora L. Ward, Escalante Forks, Colo. Watchman and Signs for missionary effort.

Mrs. Mary E. Weil, 8907 Date Street, Los Angeles, Calif. Literature for missionary work.

Mattie G. Smith, Americus, Ga. Continuous supply of only Signs, Watchman, and Liberty for distribution.

A. D. Vipond, 168 W. B St., Brawley, Calif. Literature suitable for reading rack; also Spanish and Japanese literature.

Birdie V. Donnor, Caribbean Training College, St. Joseph, Maracaz, Trinidad. Youth's Instructor and other magazines for distribution.

James M. Johnston, R. 1, Box 95, Morganton, N. C. Signs, Watchman, Instructor, Our Little Friend, and Present Truth, especially the last two mentioned.

Mrs. Nina Ray Morgan, Taneyville, Mo. Used or new "Christ in Song" books. Bibles and other literature received have been accomplishing much good.

J. Gregory, Yettum, Calif. Review, Signs, Watchman, Liberty, Present Truth, Life Boat, Life and Health, and pamphlets, for use among foreigners and Americans.

H. G. Bayliss, 644 Speed Avenue, Victoria, B. C., Canada. Continuous supply of Present Truth, Signs, Life and Health, Canadian Watchman, and Youth's Instructor, also tracts, for mailing purposes.

Mrs. J. N. Hayes, 813 S. Illinois Ave., Carbondale, Ill. wishes to thank those who have already sent literature, and desires Liberty, Life and Health, Signs, Present Truth, Instructor, and Our Little Friend, for use in business district. Several are already interested.

West Central S. D. A. Church, Waller Ave. and Midway Park, Chicago, Ill. The church members need 500 papers each week for distribution in a large hospital. Signs, Watchman, Liberty, Life and Health, Youth's Instructor, Our Little Friend, Present Truth, and tracts are desired.



REQUESTS FOR PRAYER

An Indiana sister requests God's people to pray for the healing of her baby girl.

That her health may be restored for service, is the burden of a Minnesota sister's heart.

A brother in Texas earnestly requests prayer for healing, and for patience to bear his sufferings until he is healed.

A widowed sister requests prayer that God may overrule in a financial difficulty, and that her hearing may be restored.

A California sister desires prayer for the conversion of four sons and three daughters; also four sisters and five brothers.

A Wisconsin sister, whose son was once healed in answer to the prayers of Review readers, now desires prayer that this same son and his wife may be brought back into the truth which they have left.

A South Dakota sister whose husband recently died, requests our people to pray that she may be able to bear her sorrow, and that she will remain true to the end and be the means of leading her loved ones into the truth.

From Minnesota a mother writes desiring prayer for healing so that she may take up her duties, that her husband may accept the truth more fully, that the eldest daughter may be brought back into the truth, and that the younger children may accept it as they grow old enough.

A brother writes as follows:

"Some months ago my wife was in a serious condition. After we had appealed to the brethren, through the Review and the church, for prayer, the physician in charge declared the condition entirely cleared up and an operation avoided. For this gracious providence, we wish to give God the glory through the columns of the Review.

"And now, once more, I come to you with a request for special prayer for two cases: (1) My wife is once more in a very serious condition,—a condition that may mean life or death within the next few weeks. This is not a return of the old complication, but an entirely different one. If it be God's will, we wish her healed and strengthened for service to her family and to God. (2) A faithful sister laborer in the church here has been gradually losing her mind, and has, at last, had to be taken to an asylum. She, also, has small children. This case speaks for itself."

A daughter in California requests prayer that her father and mother may be brought back into the truth, and may re-establish their home, so that the children may be together where they can worship God; also that the father's family may not so severely oppose them in the truth.

Prayer for spiritual help and physical healing for herself, and that her husband and son and other relatives may be brought into the truth, are requested by a sister in Ohio.

A sister in Oregon desires prayer for healing, that she may again enter into active service for the Lord; also "for the release from prison of one who is an earnest, consecrated child of God, but has been held long in prison on a false charge."

A Texas sister asks prayer for spiritual help for her husband as leader of their little company, for healing for herself, and that a son, daughter, and son-in-law may accept the truth.

The sister of one of our California members, who is studying the truth, requests prayer for herself and family, and that her daughter may be able to attend church school.

A North Dakota mother writes, "I do beg of you to pray for my son, that he may be healed, and if God wills, that the way be opened for him to enter the Lord's work."

A Minnesota sister requests prayer that two friends may be restored to health, that she may overcome a besetting sin, and that her husband may be won to the truth.

A brother in South Dakota desires prayer for the healing of a man who has been paralyzed for many years, that he may care for his aged mother.

A California sister requests the Review family to pray that she may be healed, and that she may be instrumental in bringing her children and their families into the truth.

A young sister who is suffering intensely with a nervous disorder, earnestly urges God's people to pray for her healing, as she has two small children who need her.

Prayer for complete victory over temper and tongue, and for the conversion of her husband, father, brothers, and sisters, is asked by a California sister.

Prayer for the conversion of her husband and son-in-law and that they may forsake evil habits, is requested by a Mississippi sister.

An isolated sister in Africa desires prayer for her husband, that he may stop dancing and swearing, and learn to know God.

OBITUARIES

Ballard.—Mrs. Sarah Ballard died in Battle Creek, Mich., July 22, 1929, in her seventy-first year. Two sons and two daughters are left to mourn. One daughter, Mrs. C. W. Curtis, and her husband are missionaries in Central Africa.

Collins.—Mrs. Nellie M. Collins was born in Syracuse, N. Y.; and died in National City, Calif., July 9, 1929, at sixty-four years of age. She spent many years in active Bible work in Syracuse, N. Y. Her husband survives her.

Connerly.—Mrs. T. H. Connerly was born Dec. 10, 1847; and died at La Junta, Colo., July 10, 1929. She is survived by her two children, Mrs. Elizabeth Dunbar and Elder B. E. Connerly.

Ager.—Mrs. Julia Ager was born in Pennsylvania, March 29, 1856; and died at Briggsville, Wis., July 14, 1929.

Kerr.—Mrs. Matilda Kerr, née Elderkin, was born in England, May 9, 1853; and died at Battle Creek, Mich., July 9, 1929. In her eighteenth year she traveled from England to Wellington, New Zealand, where, in 1875, she was married to Lawrence Bingham Kerr. Four years later they removed to Honolulu, which has since been their home. For more than half a century they walked life's path together, faithfully sharing each other's joys and burdens, until he passed away in November, 1927. She is survived by four children,—Elizabeth (now Dr. Harris), William, Lawrence, and Kathleen, also one grandchild.

In 1886 Sister Kerr became interested in the teachings of Seventh-day Adventists, and about two years later united with the church. Residing as she did at the "crossroads of the Pacific," her hospitable home became the restful haven to many of our missionaries traveling to and fro. R. F. Cottrell.

Branson.—Mrs. Mary Susana Branson, née Dickey, was born in Alabama, June 19, 1849; and died at Chicago, Ill., July 1, 1929. In 1869 she was married to Franklin Parker Branson, to which union were born five children: James R. Branson, Martha J. Bozarth, Minnie E. Achenbach, S. Joseph Branson, and William H. Branson. Elder W. H. Branson is a vice-president of the General Conference, and has charge of our work in Africa. Mrs. Achenbach is a missionary in Porto Rico. Besides these, Sister Branson has grandchildren in the mission fields and conference work. There are nine grandchildren. H. M. Kelley.

Watt.—Robert J. B. Watt was born in Hong-kong, China, in 1909; and died at College Heights, Alberta, Canada, July 18, 1929. While Robert was still young, his parents returned to Scotland, where he lived until 1927, when he went to Canada. Here he learned and accepted present truth, and had planned to attend the Canadian Junior College this fall. He is survived by his parents, two brothers, and four sisters, all of Scotland.

McCafferty.—Dan Wesley McCafferty was born at Aspin, Colo., June 1, 1894; and died at St. Helena, Calif., May 7, 1929. He spent four years in teaching church school, and was endeavoring to get a further preparation for service when he was taken ill. His wife, mother, stepfather, two brothers, and three sisters survive him.

Erwin.—Cassius Milo Erwin, youngest son of George and Linnie Erwin, was born at Hankinson, N. Dak., April 2, 1910; and died at Sanitarium, Calif., July 1, 1929.

Brownsburger.—Catherine Brownsburger, infant daughter of Dr. John F. and Mrs. Brownsburger, died at Fletcher, N. C., July 26, 1929, at the age of eight months.

Lunt.—Mrs. Anna Melvina Lunt, née Perry, was born in Marion County, Kansas, July 14, 1879; and died at Nevada, Mo., June 8, 1929.

Thompson.—Mrs. Sarah Thompson, née Beltz, was born in Marion County, Kansas, May 10, 1881; and died at Hinsdale, Ill., July 6, 1929.

Swartman.—Mrs. E. A. Swartman was born in Illinois, Sept. 14, 1857; and died at Fort Dodge, Kans., July 29, 1929.

Siems.—Ralph Siems was born in the Netherlands, Aug. 27, 1878; and died at Fremont, Mich., July 22, 1929.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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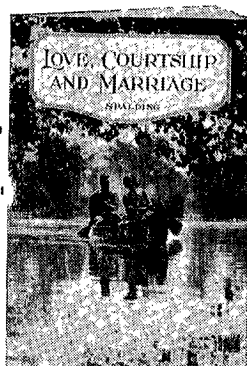
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LOVE, COURTSHIP, and MARRIAGE

- By A. W.



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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.

ONE of the most encouraging features in the world work is the increased development of national workers in the different countries. The report of the South American Division for last year shows 97 foreign workers and 692 national workers. Of the labors of this staff the report says: "The work of this group during the year has resulted in 2,077 baptisms, or the equivalent of 2.6 persons baptized for each laborer in the field, and during the year a soul was won to Christ for every 9.7 members of the organization."

At the close of the main camp meeting round in the great Western Canadian Union, S. A. Ruskjer writes to the General Conference office: "So far as Western Canada is concerned, we want to assure you that the work of God is going forward." He tells of a rather trying outlook for agriculture, owing to drouth. "However," he adds, "we know that God is still ruling, and that if we move forward in faith, planning for aggressive work in a consistent way, Heaven's blessing will rest upon the cause in our field. Our courage is good."

Borneo Responds to the Gospel

I THOUGHT the readers of the REVIEW would be glad to hear that the Lord is working by His Spirit among the tribes in the island of Borneo. Among one of the largest of the tribes, known as the Dusuns, nine more have just been baptized. On April 9, in the presence of the whole village of heathen people, these nine converts were baptized in a small stream that runs past the village. One year ago

this village knew nothing of this truth, and drunkenness and crime reigned there; but now things are changed, and there has come in an element that has caused the villagers to take sides.

The gospel always brings division, and it is marked in this case, as there are those who have come out under great persecution. Some have lost their property, some have been beaten with clubs, and all have been sneered at and made to feel the wrath of the evil one; but in the face of all, they have accepted the truth, and rejoice in it.

There are many places that we should enter with this message, but we haven't the means. What shall we answer the Master if we have not all been faithful as God's stewards? Remember Borneo at the throne of grace, that the Lord may do a great work in the hearts of the heathen.

Borneo.

J. W. ROWLAND.

Praying for the Spirit in Switzerland

IN a letter to the General Conference office, President P. P. Paulini of the Swiss Union Conference tells of good meetings in the various conferences of Switzerland. He adds: "We are praying for the outpouring of the Holy Spirit over our work here and in the whole world. We see and feel that we are coming near to the end, and that soon the everlasting kingdom will break upon us. The good reports that come out of all the heathen lands encourage us and strengthen our faith that this is the truth of God, and that the message intrusted to us is the message of mighty power to turn men to God and prepare them for everlasting life."

Bicycling for God in the Congo

WRITING to the General Conference office, C. W. Curtis, formerly of the Kentucky Conference, now director of the Congo Union Mission in the heart of Africa, sends the word of courage and advance. Fairly well along in years, he has kept his health and strength in a remarkable way in that tropical field. "I had thought my days of bicycling were over several years ago," he says, "but I find they have only begun. I have ridden as far as eighty-five miles in nine and a half hours, which was more than I could have done thirty years ago in the temperate zone. We see evidence all along the way that God is pouring out His Spirit on this people."

How the Gifts of Our People Are Appreciated in Mission Lands

WE receive many letters from needy mission fields, expressing deep appreciation for the financial help they receive from believers in more favored lands.

The generosity in giving and faithful efforts of our people in soliciting funds to maintain and extend the message around the world, are a living, growing miracle. Where else do we see such an example of faith and fidelity in the world today? And this spirit of generosity has pressed beyond the homeland. It is found in many lands where the message has taken root.

A. R. Ogden, in comparing tithe and mission receipts in the Antillian Union Mission, of which he is superintendent, reports that the first six months of 1929 show an increase of \$4,500 over the same period in 1928. The Antillian Union comprises the Bahamas, Cuba, Jamaica, Porto Rico, Haiti, and Santo Domingo. While our people in these island fields are most of them very poor, their generosity is growing and the work is advancing.

From Africa at this time comes a good note of appreciation that should cheer us on for still greater deeds in missionary advance:

"WHEREAS, The African Division has received from the General Conference Committee in regular appropriations for the proclamation of the third angel's message in Africa, during the past biennial period a sum of \$633,961.99, which is by far the largest amount ever appropriated to this division during a like period of time; and,

"WHEREAS, These liberal gifts have made it possible to push the work of God onward in all parts of the field during the biennial period, in which time there have been 8,822 converts won to the truth; therefore,

"Resolved, That this Council, in this its fifth regular biennial session, send greetings and heartfelt thanks to the General Conference Committee for the liberal appropriations made to our field, and that we express our sincere appreciation to our brethren and sisters in America, South Africa, and other fields for the many sacrifices they have made to make these gifts possible, and to assure them that we at the forefront are confident that their loyal support of the work of God in these distant lands will be assured us until our Lord shall come to reward all the faithful together. And be it further

"Resolved, That this Council pledge itself to a careful and economical expenditure of these mission funds gathered at such sacrifice, and that we endeavor in every way possible to make the monies given go as far as possible in the extension of the work of God in this great division."

J. L. SHAW.